

The Living Church.

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

VOL. III. No. 42.

CHICAGO.

SATURDAY, AUGUST 20, 1881.

NEW YORK.

WHOLE No. 146.

A Monk of St. Gall.

Written for the Living Church.

St. Gallus, called the "Apostle of Switzerland," lived some twelve hundred years ago, and his name remains in the canton and monastery of St. Gall. The situation of the canton is in the eastern part of Switzerland, touching upon Lake Constance, Lake Zurich and the Rhine; no more beautiful spot could have been selected for the retirement of devout men, than among the hills and mountains, the lakes and rivers of this, the most picturesque country of the world.

One of the learned monks in the latter part of the ninth century, was Notker the Elder, of the Monastery of St. Gall. He first introduced the singing of sentences between the Epistle and Gospel; for previously, in the words of another, "An Alleluia was sung, and the last syllable 'ia' was prolonged forty, fifty or even an hundred notes, to give time for the Deacon to go from the altar to the rood loft where he sang the Gospel."

Notker the Elder is the author of a hymn, or what might with propriety be called a prayer, which he composed while near the rocky precipices around the monastery, watching the gatherers of sapphire perilling their lives for the smallest pieces of their favorite seaweed. As he looked upon the "dreadful trade," and saw the men suspended over the jutting rocks, almost unconscious of the angry waters that rolled beneath, into whose dark embrace they might fall at any moment; it is no wonder that his thoughts found expression in these words: "In the midst of life we are in death."

Could he have looked forward a couple of centuries he would have seen his hymn incorporated into the saddest, but perhaps the most beautiful Service of the Prayer Book; for the rubric directs that when the mourners shall come to the grave, this hymn preceded by a verse of Scripture shall be said or sung. Nearly ten hundred years have passed since that holy monk watched the sapphire gatherers, and thousands since that day have heard his words pronounced over the caskets of their perished hopes.

What greater honor could have been bestowed upon his verses than that the Church considered them worthy of such a place in her solemn Burial Office? It is the eternal death that he prays to be delivered from, in the closing lines, not the death which must come to all:

"O God of truth and God of might!
O Saviour merciful and right!
Give not Thy loving children up,
To drink of death's most bitter cup."

In the original the expression is *Amaræ morti*, and translated literally is "bitter death," the adjective does not mean endless; but as death to a Christian is never bitter but glorious, not a punishment but a reward, doubtless he referred to that second death, which St. John speaks of, for that is eternal.

Notker's hymn on the "Gloria in Excelsis," consists of only five lines and has no very great intrinsic value; it was translated by Martin Luther.

There are some beautiful figures of speech in his *De Nativitate Domini*, and the earliest use of the expression "Maris Stella," "Star of the Sea," occurs in this hymn, as a name for the Blessed Virgin, one which afterward became very popular.

He alludes to many passages in the New Testament, among which are the parables of the Prodigal Son, and the Lost Sheep:

The fallen man, the wandering sheep,
To everlasting joy are called.

Also, in the fifteenth line he refers to that familiar metaphor of The Good Shepherd: *Quærens verrat pastor pius quod perdat.*

To many, the beauty of this hymn depends upon the pleasure of finding their favorite similes so aptly expressed in the Latin.

Notkerus Vetustior died in 912 A. D. To him death was not a dreaded messenger, but a blessed guide to that Golden City, where in the presence of the Redeemer there is everlasting rest.

C. F. LITTLE.

St. Paul's by the Sea.

From our Baltimore Correspondent.

BALTIMORE, Aug. 2, 1881.

Quite an interesting event has recently taken place in the eastern portion of our State, which comprises the Diocese of Easton, viz., the laying of the corner-stone of St. Paul's Church by the Sea, at Ocean City. This new summer resort is situated directly on the sea-shore, on that part of the coast of Maryland which lies between Delaware and the eastern shore of Virginia, and has, in the last year or two, become prominent among our numerous watering places. It has five hotels, all of which are filled with guests, among whom are many Church people. The corner-stone was laid on July 28th, with imposing ceremonies, by the Rev. H. T. Lee, of Berlin, assisted by the Rev. Messrs. Barber, of Cambridge, Howard, of Laurel, Del., and Maitland, of Baltimore. A procession, preceded by the clergy in their surplices, marched from Congress Hall to the new building, singing, "Onward, Christian Soldiers." As they neared the spot, the 122d Psalm was recited responsively; after which the usual Service was said, closing with the singing of the 279th hymn. The building,

which, at the time of the laying of the corner-stone, had made considerable progress, is 34x24 feet, framed of the best lumber, and when completed will seat two hundred and fifty persons. Its cost will be about one thousand dollars, four hundred dollars of which have been already subscribed. But as upwards of four thousand people visit Ocean City during the summer, and as the want of a church has been felt ever since the opening of the hotels, it is thought that there will be no difficulty in raising the balance of the amount needed.

The Church of the Atonement, in this city, which was organized in 1873, and has been conducted as a Mission of late years, principally by laymen, is waking up into new life. The present frame building is entirely unsuited for Church purposes, and steps are being taken to commence the erection of a new church in the coming fall. A lot of ground, eligibly situated, has been presented, through Mr. John Glenn, and plans have been obtained for a church. The building will be of pressed brick, with stone trimmings, and will be surmounted by a neat belfry. The Communion Table, now used in the present chapel, is truly a relic of the past. It originally belonged to Christ Church, Dorchester county, and was made in the year 1715. It is to be hoped that an honorable position will be assigned it in the new Church.

Mount Calvary Church has been making more improvements. A new vestry-room has been built, which fronts on Eutaw street, and connects the church with the clergy house. It is sixteen feet square, and three stories high. The lower floor will be used as a sacristy, the second floor for a choir-room, and the third floor as a study for the use of the clergy. The position of the organ will be changed to the opposite side of the church, and placed in the old sacristy. The new building is in harmony with the architecture of the church.

Institution Service and Confirmation.

Correspondence of the Living Church.

Through business or pleasure I am, not unfrequently, in different towns and cities of our busy, prosperous State, and as I have always the interests of the Church at heart, I am desirous to know of her welfare in each of the towns I visit. It was my privilege to be in this city of Alpena, Northern Michigan, during the latter part of last Lent, and I am here again for a while. I am acquainted with Church life and Church work in large cities, more especially in Detroit; I know something of earnest workers, clerical and lay; and I know something of "live parishes" (I belong to one such), but I am acquainted with but few that rival in activity the parish of this busy, thriving city of Alpena. There was daily service, I learned; I attended at 9 o'clock A. M., and found about sixty people present (the morning was not pleasant), and a service devotional and comforting. I have never attended an Easter Morning Service, anywhere, that was richer, more full or more Churchly than was this one here on last Easter Day. The musical part was rendered by a quartette and chorus of, I should judge, about twenty-five voices, and deserves the very highest commendation. The Rector, the Rev. J. A. Nock, came from an Eastern city early in January. His reading of the Service and preaching plainly showed his earnestness and ability. The church was crowded at all the services on Easter Day, and many turned away unable to gain admittance. Upon inquiring I learned that there is a flourishing Sunday School well officered and disciplined; that the teachers meet the Rector every week (and two-thirds at least always attend), on Friday evening, for instruction; that there are a flourishing Guild of about forty members, a Ladies' Aid Society of twenty-five members, and a large branch of the Woman's Auxiliary Missionary Society. Missionary meetings are held, the poor and the sick are cared for, and a liberal spirit is manifested toward all Church objects. The congregation has outgrown the present edifice, and plans for a new stone one are now being discussed. The parish lots are ample; the rectory is one of the largest and best appointed in the Diocese, and there is no debt on the Parish.

On Sunday last Bishop Harris was here, and at the Morning Service instituted the incumbent into the rectorship. I was greatly impressed by this beautiful office, and the sermon which the Bishop delivered, "True Shepherdhood." At the Evening Service the Rector presented to the Bishop a class of nineteen adults for confirmation, among whom, I was told, were several prominent business men. It seemed to me that the class was not only thoroughly prepared, but also one that would be of great usefulness to the Church. In attending this Church at different times, as I have been here, I have been struck with the fact that the men equal, if not outnumber the women in the congregation. I have seldom noticed this elsewhere.

I am a reader and an emphatic admirer of the LIVING CHURCH, and I have written this in the hope that some parishes with which I am familiar, into which it goes, may know what Church life there is—how much for Christ there is being accomplished in a quiet, unpretentious way far up among the pines of Northern Michigan, and be excited to emulation, for their sleepiness and indifference are appalling to a
LOOKER-ON.

ALPEN A, Mich., Aug. 6, 1881.

A Seaside Hospital.

Correspondence of the Living Church.

The new seaside hospital or nursery of St. John's Guild, New York, was formally opened, Thursday, July 28th. The building is a cheerful looking wooden structure, two stories high, with piazzas along the entire front on both stories. Special pains have been taken to secure good ventilation, and the roof has been raised in the centre, the entire length of the building, for this purpose, in a manner resembling a clere-story. The main building is 25 feet by 60 feet, and there will be two wings each 25 feet by 96 feet. One of these is nearly completed.

The hospital is situated on Prince's Bay below the Narrows, and commands an unobstructed view out to sea. A fine shelving beach directly in front, will give the children a chance to splash in the water without danger. Back of the building is a cedar grove. The grounds comprise ten acres with a frontage of 600 feet on the bay. It is intended that each trip of the Floating Hospital of the Guild shall take such children to the Nursery as the physicians think need its benefits, and these can remain there under care of competent doctors till cured. For this purpose wards have been fitted up with cots for the children as well as beds for sick mothers; and there are also a doctor's room, a matron's room, dining and bath rooms. There are accommodations for fifty children with mothers, but when the two wings are finished, this capacity will be increased three-fold. Fifteen memorial cots have already been founded. Last week the first patients were received, and the institution is now in fair running order.

The ceremonies of formal opening were attended by about 150 members of the Guild, with invited guests, the majority going down from the city on the steamer U. S. Hopkins. Others came by barge or by way of Vanderbilt's Landing and the railroad. Among those present were the Rev. Dr. Kramer, the hardworking Master of the Guild, W. Thurman, M. D., chairman of the Building Committee, Drs. Benenthal, Dold, and Snyder, Messrs. Wm. H. Wylie, and John W. Weed and William C. Smith, Mrs. Wylie, Mrs. Kramer, Mrs. Bettner, Miss Thurman, Miss Folsom, Mr. and Mrs. H. B. Kirk, Mr. and Mrs. Farrar, and others prominently interested in the work of the Guild.

After refreshments had been served, Dr. Thurman formally turned the building over to Mr. Wylie, Chairman of the Board of Trustees, who then announced the opening of the Nursery. The Rev. Dr. Kramer made a brief address in which he alluded to the peculiar nature of this charity, which was for sick children, and intended to fight the mortality statistics of the metropolis. The Nursery would be kept open as late in the autumn as was necessary. It would be, he said, partly an educational institution, like Floating Hospital, where mothers could be taught how to nurse and care for their children. Dr. Blumenthal also made an address.

The Floating Hospital, it may here be remarked, is doing a noble work this summer. Trips are made down the bay every Tuesday, Thursday, and Saturday. On the day of the opening of the new Hospital it took 1,092 children and mothers, on one of these voyages, the whole expense being borne by a gentleman who wished to be known only as "A Friend of the Children."

The Bishop of Maryland visited All Hallows Parish, Anne Arundel Co., of which the Rev. D. A. Bonnar is Rector, on Sunday, July 10th. At the Morning Service, which was held in the Chapel of the Parish, he was assisted by the Rev. D. S. Hall, of the Diocese of Easton, and the Rector. After a forcible sermon, ten candidates were presented for the Sacramental Rite of Confirmation. This was a class of unusual character, as the Bishop remarked—two only being women; of the ten also one-half were raised outside of the Church. One other was confirmed the day before in private.

The Bishop officiated again in the afternoon at the Parish Church, some four miles distant. It seems really wonderful how in the midst of all weathers, he is able to accomplish the labors in which he is so abundant. There has lately been put in the Chapel an elegant Altar Desk of brass in memory of a little girl.

The statistics of the Diocese of New Jersey, as gathered from the 98th Convention Journal, which has just appeared, are as follows: Clergymen, including the Bishop, 91; Candidates for Holy Orders and Postulants, 15; Churches, Missions, and Chapels, 101; Ordinations, Deacons, 5; priests, 2; Churches consecrated, 2; Corner-stones laid, 2; Rectors instituted, 1; Lay Readers, 35; Baptisms, 918, of which 123 were adult; Confirmed, 522; Communicants, 7,774; Marriages, 204; Burials, 537; Sunday School scholars, 7,338; Parish School pupils, 129; Episcopal fund, \$3,941.19; Convention expenses, \$903.90; Diocesan Missions, \$5,142.52; Woman's Auxiliary to Board of Missions, \$5,627.01; Aged and Infirm Clergy Fund, \$2,287.81; Offerings in Parish Reports, \$181,079.60; Treasurer's report, \$564.63. Not reported last year (St. John's Church, Elizabeth), \$21,012.26. Total of offerings for the Diocese, \$206,342.70.

The following statistics are reported in the 97th Connecticut Journal: Clergy, including Bishop, 182; Parishes and Churches, 148; Chapels and Mission Stations, 18; Candidates for Holy Orders, 25; Churches consecrated, 3; Families (as far as reported), 14,552; Baptisms, 1,907; Confirmations, 1,146; Communicants, 20,696; Marriages, 575; Burials, 1,494; Sunday School scholars, 15,069. Communion alms, \$12,798.05; Diocesan Missions, \$9,750.57; Domestic Missions, \$28,549.88; Foreign Missions, \$3,957.33; Parochial schools, \$977; Sunday Schools, \$12,730.27; Parish purposes, \$313,656.74. Church purposes within the Diocese, \$13,578.35; without the Diocese, \$56,667.84. Total, \$452,666.03.

The Journal of the 40th Convention of the Diocese of Louisiana, gives the following statistics: Clergy, Bishop, 1, Priests, 30, Deacons, 3, Total, 34. Candidates for Orders, 1; Ordinations, Priests, 1; Number of Churches and Chapels, 73; Baptisms, Children, 578; Adults, 37; Total, 615; Confirmations, 426; Communicants, 3,556; net increase of Communicants over last year, 598; Marriages, 180; Burials, 264; Sunday School teachers, 331; pupils, 2,863; Parochial school pupils, 130; Contributions to Foreign Missions, \$20; Domestic Missions, \$71.88; General Missions, \$72.50; Jewish Missions, \$69.65; Mission to Deaf Mutes, \$61.50; University of the South, \$682.25; Miscellaneous, \$6.55. Total without the Diocese, \$984.33. Episcopal Fund, \$5,123.25; Diocesan expenditures, \$10,441.00; Parish purposes; \$52,587.94. Total for all purposes, \$64,013.27.

The following statistics are taken from the report of the Ninety-first Annual Convention of the Diocese of Vermont: Number of clergy, including the Bishop, 34; Parishes, including organized Missions, 49; Families, 1,972; persons, 7,000; Baptisms, 253, of which 73 were adult; Confirmations, 192; Communicants, 3,367; Marriages, 79; Burials, 148; Sunday School scholars, 1,693; teachers, 219; Churches, 40; Rectories, 18; Alms at Holy Communion, \$1,242.66; Missions, \$2,110.56; Clerical salaries, \$25,655.71; Current expenses, \$10,041.61. Total income, \$47,013; Value of Church edifices, \$308,200; Value of Rectories, \$48,600; Permanent Episcopal fund, \$30,000.

Diocese of Vermont.

Correspondence of the Living Church.

At a public sale of fancy articles by the ladies of Trinity Church, Rutland, during the latter part of June, the sum of \$550 was netted, which, with some private gifts and a fund already on hand, is to be devoted, under the care of the Vestry, toward the completion of the Chapel, the removal of the organ from its present position, and the opening of a commodious middle entrance through the main tower. The annual Choir Festival of the Diocese is to be held at some point in the southern half of the State, during the month of October. Norwich University, at Northfield, has passed from under the control of the Diocese, and its name has been changed to Lewis College, after Col. Charles H. Lewis, of Boston, who pays the current expenses. When the name was changed, the Trustees, who were formerly Churchmen, agreed to its becoming undenominational, since which time the Bishop has resigned his Trusteeship, and the Rector the Chaplaincy. Most of the professors are now Universalists, and the number of students is eighteen.

St. Andrew's Church of St. Johnsbury, of which Rev. N. F. Putnam is Rector, has been consecrated by Bishop Bissell. The sermon was delivered by Rev. E. B. Atwell, of Burlington. There were also present at the ceremony Rev. Messrs. Lee, of West Rutland, Atwell, of Newport, Westover, of Montgomery, Hill, of Montpelier, Goddard, of Windsor, Bailey, of Shelton, and Mitchell, of Rutland. The services were well attended. A class of nine was confirmed. In the evening the Rector gave a reception for the Bishop. The Parish was organized in 1876, and though small, has wiped out a debt of \$2,800 since Easter, and, thanks to the assiduous labors of the Rector, the Church has thus gained a strong foothold in Northeastern Vermont. Rev. Mr. Putnam has greatly endeared himself to all classes by his earnest, judicious, and lovable character, and will be greatly missed on his removal, Sept. 1st, to Peekskill, N. Y. The Vestry of St. Andrew's have chosen as his successor the Rev. Wm. C. Hopkins, of Champlain, Ill., a son of Bishop Hopkins.

To the Editor of the Living Church:

Did Lord Chancellor King, who wrote on the "constitution, discipline, unity and worship of the primitive Church," and who seemed to have satisfied Mr. Wesley on that subject, at the close of his life, ever retract what he then taught? It appears to me that I have so heard, but am not fully impressed; indeed, I have never seen Lord King's works. The principles, I presume, are repeated by all who teach the parity of the ministry. Please reply in the LIVING CHURCH. Eutaw, Ala., August 11th. S. U. SMITH.

[Lord King of Ockham's work was avowedly written (in 1691) to favor the cause of dissent, and could thus hardly produce a very good effect on Mr. Wesley.—EDITOR.]

THE OLD CATHOLIC LITURGY

Pfarrer Bauer's Speech at the Seventh Old Catholic Congress, held at Baden-Baden, September, 1880.

Translated for the Living Church.

HIGHLY HONOURED ASSEMBLY!—It is a special subject, to which I ask your attention for a short time. If we pursue the general object of the public meetings which form part of the congress, viz., to bear public witness as to what we Old Catholics are, I hold that such a testimony is urgently required to the reform of the Liturgy, which has been already begun, and slowly and deliberately worked out, especially with regard to the use of the German language in the Mass. A great portion of the honoured members of this congress have heard this German Liturgy for the first time at the Service held on the occasion of this congress, and have perhaps received the impression of a novelty. * * *

I can understand how it is that some "Catholics," and especially thinking of Catholics no longer attend Divine Service. The pompous parade of a Pontifical Mass, with the censer swung more than twenty times before the Bishop, with the numerous hand-kissings and obeisances offered to him, seeming to tend far more to the glorification of the hierarchy and its members than to the honour of God. Its real, inner meaning is lost amid the numerous ceremonies aimed at honouring men rather than God, in the spectacle at the Altar, and the love of show on the part of a stupid gazing crowd, in the noisy clang of a full orchestra with its flourish and blare. No one need be astonished if Catholics, and just those who desire to satisfy a religious need in visiting Divine Service, who wish to be edified in a truly Christian manner, keep away. They must perceive, that in the Roman pulpit the whole wealth of Christian ideas is reduced to two themes, the universal power of and full submission to the infallible Pope, and idolatrous worship of the Blessed Virgin. As if Catholicism, indeed, consisted only of these two things, a blind submission to the papacy and a share in all its mechanism, supposed infallibly to lead to heaven—its rosaries, tonsures, and other things put in the place of the Christian spirit. No one need be seriously surprised that those who desire in their souls to lose themselves in the Eternal, the Divine, should feel themselves so repelled by the coarse materialism of the worship of the Heart of Jesus or of the heart of Mary, in the public devotional offices of Jesuitism, as not to come back again. It is easily explained, if as a matter of fact some Catholics, and certainly not the worst, kept away from Service for a long period of years reckoned up against them by the Roman Chaplains, until they found at last in the Old Catholic Service, what they sought earlier in vain, viz., pl. in, apostolical simplicity and truth, and spiritual elevation.

By returning to the simplicity of the primitive Church we have restored the Service to its original sublimity, we have set aside all ceremonies which turn eye and heart away from the sacred act itself to accessories, and which tend to surround Bishop and Priest with that mysterious nimbus, by means of which he himself becomes the object of worship in the eyes of the superstitious multitude. We have allowed only the ancient, deeply significant ceremonies to remain, which, bound up as they have been with the Mass from the very first, symbolize the sacred Mystery and evoke that mental condition which ought to predominate. To the pulpit, too, we have given back its original importance, as a place from which shall be proclaimed the ideas which make us freemen; where, moreover those other ideas born of Christianity and rendered sacred by it, shall again be scattered as fruitful seeds in men's heart; the seeds of conscientiousness, responsibility, freedom of conscience, humanity, tolerance, loyalty to Emperor, Prince, and Fatherland.

This endeavor of ours, to purify the Service and the administration of the Sacrament from everything which Jesuitism has introduced, with the idea of fortifying an un-Catholic system—this endeavor of ours led us on at the same time to a revision of the Roman Confessional, and to the preparation of an order of service which should restore to the mother tongue its inalienable rights in the administration of the Sacraments and the Burial Service. So at length there remained to us only the abolition of the last but most fatal bulwark of Rome, viz., the use of the Latin tongue in the Liturgical celebration of the Holy Supper, which had been forced upon all nations by Rome.

At our first Synod, in the year 1874, we carefully considered this difficult and important reform. It could only be carried out slowly and by degrees, because the Synod rightly declared that the revision of the Service books required a thorough and careful consideration. I will not detain you longer by the history of this work, which has now at last, after long waiting and effort, placed before the public a definite result. It is the Liturgy, which was brought before you in yesterday's and to-day's Services, and which is limited for the present to that portion of the Mass, in which Priest and congregation ought to

be brought into the closest mutual relations. I may be permitted to say here, that, when for the first time I repeated at the altar in my mother tongue the Latin hymns and Latin prayers which are said aloud, I felt myself elevated and affected in my inmost soul, and was sensible that I was brought much nearer to my congregation and to the Eternal and Unending, than in my former use of the Latin language, which was certainly not strange to me, but quite familiar. You must yourselves have experienced a similar impression from this Liturgy. Were we justified in adopting it? As an answer to this question, we need only keep to the fact, which even our Roman opponents (if they are candid) cannot gainsay—that the sympathy of the Catholic people in the (Latin) Mass is upon the whole only half conscious and by no means lively and joyous, or elevating and deeply effective. In point of fact, the matter stands thus:

From time immemorial, the clear conception of what the Mass is and ought to be has disappeared from the lower orders of Catholics, and has been replaced to a great extent by superstitious conceptions. So it could not but finally come to pass that the act, from which the strength of life in the congregation should proceed, has been robbed of its beauty and fervour, and has been transformed into a hindrance, even a danger, for individuals as well as for the community, so that it has become an actual barrier between Christ and His own people. But how was it possible that that could happen, and in connection with the dearest and holiest Institution of the Lord, in that which was dearer than ought else to His heart? By this means, that people have converted the Mass into an act in which the congregation, although obliged to be personally present, neither have nor can have any active or immediate spiritual share. The Priest did everything and said everything, and that in a dead language. Indeed, it might be said, that was something particularly beautiful, it was an exhibition of unity. Quite so, but the unity of a churchyard!

People may say, the Catholics have the Latin Mass in the Prayer Books translated into the German language. Of course, so they may follow at a distance behind the Priest. But they must be perfectly passive, without speaking a word, looking on, listening, engaged only in private devotion; and where once hearts beat higher in lively interchange of prayer and psalmody, now, under Papal order, a choir has usurped the rights of the congregation, and in default of a choir comes the Altar-attendant, the ten-year-old boy! This was a sad state of things. Such have those old Liturgies become for us, in which once the richest life of spirit and heart poured forth in the sacred celebration and was inflamed by their means!

I mentioned, just now, the old Liturgies. * * * Our forefathers received a German service from the Irish missionaries; in the ancient land of the Suevi and Alemanni, and also in the land of the Franks, mighty German hymns resounded to the honor of God, until at length the last missionary sent out from Rome, in his endeavour to subdue the German Church by force to the Roman Bishop, did away with the German use and brought it under the yoke of the hard and fast Roman unity. But never does the destruction of national characteristics remain unavenged. The German people received a service which remained dark and strange to them, and which disturbing and misleading them, was not edifying. The sad results soon manifested themselves. These press upon the Catholic population to the present day, like an overhanging Alp. If the service is not understood by the people, it becomes meaningless seeing and hearing—a dead imitation with its bad results. Boniface lived to see the sad results of his rendering the Service in a foreign language, without being conscious of the real reasons. He thought he must make the Priests responsible for it, and complained, "Once there were in Germany wooden chalices and golden Priests, now there are golden chalices and wooden Priests." He might have said, "Now we have instead of wooden chalices, wooden congregations." He made them wooden, and they have remained wooden. In course of time they have become spiritually hard, dry stumps, that at last, without a murmur, they let themselves be sawn, split up and dragged to a funeral pile. Its smoke now forms the nimbus of Vatican idolatry, the blood-red lustre of the throne of the old heathen Cæsars. The superstition introduced into the Liturgy in modern times has acted as a torch to the funeral pile, has darkened the mind and stupefied the great mass of the people.

Besides what we have said, we must further remark that the Celebration of the Holy Communion ought to be entirely and essentially a Service for the Congregation. The Roman Liturgy itself, in the compilation of the Latin Mass, supposes the most intimate relation between Altar and congregation. This intimate connection of the members of the great family can only be effected by the use of the mother-tongue in all Liturgies. If we consider these things, I think we ought not to withhold from the mother-tongue its imperishable right any longer. With a view to the introduction of the German language in the Celebration of Divine Service, we may well appeal to that powerful word of the Apostle, who says in the first Epistle to the Corinthians (he is speaking about the Celebration of a Common Service), "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. . . . For if I pray in an unknown tongue (as do the nuns at the present day, who read the Roman breviary in the Latin tongue without understanding it, or like our whole Catholic Latin Service), "my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will

pray with the understanding also. . . . Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the Church," so the Apostle concludes, "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

We ought not to limit the Liturgical reform which we have taken in hand to the Altar alone. We must much more, as I say from inmost conviction, consider in the most comprehensive manner, all that clothes the Sacred Communion with the adornment of art, all that ought to serve to ornament the House of the Lord in order to warm the heart, which is often so empty and dry, and to draw it up to the Eternal. We need not think of paintings, for we are not in a sufficiently prosperous condition to be able to obtain, with our slender funds, master-pieces of art for our churches. The reform is limited to the imitation of Christ, in that we simply and sternly discard from the Temple the signs of the materialism which have been introduced into the Church, in so far as they have not already long ago been taken away, and we may lay to heart the purifying and fostering of that art, which has grown up in such close connection with the Liturgical Celebration of the Holy Communion, and forms an integral part of our Divine Service, I mean the purifying of the "Musica Sacra."

Gentlemen, do not think slightly of our work of reform, which is hereby most warmly commended to your hearts. What a mighty influence is to be attributed simply to the care of the German hymnology, what a powerful result the reformers attained, merely by means of the conservation and improvement of the old German hymns of the people, and by introducing them and giving them a place in the new order of Divine Service! The Catholic population, which at that time only dared to nibble at the stolen treasures of the already developed hymnology, seized with such eagerness upon the forbidden German song, and used it with such irresistible force, that Leisentritt declared, "The people are really singing themselves into the new faith;" and the guardians of the Curia ordered the Catholic Congregations to foster German music, at least for a time. That was the time of the publication of the first Catholic hymn-book. Thirty years later the matter wore a different aspect. Leisentritt began to be suspected as a heretic, when he wished to spread the German hymnology wider and wider; the Pope forbade it, and the Nuntius threatened him in the name of the Pope with excommunication, if he did not take care to extirpate the desire of the people for the German language in the Service.

Now, gentlemen, shortly after our Offenburger Conference, at which the way was prepared for the introduction of the language of the country into Divine Service, our Roman opponents also held a similar Conference, at which the Catholic laity had their attention called to the numberless prohibitions issued concerning German hymnology, and were advised that real Catholicism only expressed itself in Gregorian chorales and polyphonies of the middle ages, and that diligent attention must be paid to the introduction into the congregations of the Latin Mass and Vesper music. Messrs. Forderer and Lender may perhaps succeed in the un-German efforts of the so-called Cecilia-Guild, and be able to teach the school-children and congregations such gibberish as Latin must be to them. Leave the gentlemen to their pleasure; when once the Latin mass and Vesper music has crept into the congregation, then I think if we do our part, the time may come when the German people through the purified hymnology offered by us will again sing themselves out of the new faith, just as they sang themselves into the new faith in the time of the Reformation. It is true we must offer for that purpose other hymns than those which the present Roman Catholic Hymn Books offer. These are marred almost without exception by the coarse materialism which has been introduced by Jesuitism even into Church hymnology. Text and melody are thoroughly weakened, watered and washed away, and scarcely even in a few instances reminds one of the strength and heartiness of German sacred music.

If you take up any hymn book, you will find that nearly all these Roman melodies of the present day are such that with an altered text they can be sung as very inspiring drinking songs. In the new collection there are to be found only a very few of the hymns which have sprung from real German spiritual life. All others are weakened in truly Ultramontane fashion. Catholic hymnology has become trivial, even frivolous, and a reform is absolutely necessary. We cannot certainly blind our eyes to the same defect in the Protestant Church music; for if, with the exception of a few examples of the pious-sentimental kind, it did not waste its earnestness upon a vile frivolity, it would spend very much of its earnest impulse upon a zealot Puritanism. We see in their present hymn-books its original rhythmical flow banished by an unattractive monotony. It is jerky, full of passing notes, between which even the connecting tones are wanting. It has lost its original freshness. Our Protestant friends perceive this dissonance, and are earnestly considering means of relief. We must not be behind them, even if we also have to unearth this splendid Church music from beneath the rubbish of long centuries. We possess, however, in this old Church music and also in the hymnal treasury of primitive Christianity, invaluable material, which only wants sifting, in order worthily to replace the Church music that has succeeded it. In this direction the road for a new reform has been paved by the publication of a new hymn book.

According to the fundamental maxim, "prove all things, hold fast that which is good," a thorough trial of it is much to be recommended.

I am sure that in what I have said I have pointed out a great Roman scandal. I look upon it as the duty of every individual to make headway against this scandal. We must show that the Sanctuary of the Lord, His Adoration and Honour are very dear to our hearts. We must take good care to purify the Sanctuary from all the impurities with which for centuries men have defiled it.

[Translated by the Rev. T. Archibald S. White, M. A., Baden-Baden.]

The Obligations of Vestries.

From Bishop Talbot's Annual Address.

The want of ordinary commercial honor and honesty in the dealings between Rectors and Vestries—a very common thing—is most unaccountable. I frankly confess my want of ability to comprehend it. Not one of the corporation would repudiate his personal or commercial obligations. Every one of them would feel bound in these cases, until relieved by the mutual cancelling of the contract; or, if that could not be secured until delivered in due course of law. The contract of a vestry with its Rector is inviolable except by such mutual consent, or through the operation of the Church's law. It is not a contract renewable year by year at the pleasure of either party, but an engagement without limitation of time, except such limitation have been mutually agreed upon and is set forth in the bond. While it legally endures therefore, both parties are bound—the clergyman, to render the services which his office and his engagement require—the vestry to pay honestly and honorably, every dollar of the stipulated salary; and yet I have known this plain duty of honor and honesty to be utterly ignored by men, as vestrymen, who would blush with shame to be found guilty of such conduct in their private transactions with their fellow-men. Often, from this cause, clergymen are subjected to the most heartless and cruel injustice and injury; injury from which every member of the vestry which perpetrates it, would demand relief by law, were the case his own. I pray you, dear brethren, the laity of this diocese, to see to it that your several parishes be not guilty of such wrong and such dishonor. If mistake has been made—if the parties are not mutually satisfied—if wrong has been done, on either side, on that of the clergyman by the non-performance of his obligations, or by the perfunctorious and unspiritual performance of the latter, on that of the vestry by such acts as I have described, if there be no way by friendly conference together, to settle such troubles, let the appeal to the Bishop, which the canon law provides, be made, and thus a fair, disinterested and impartial judgment secured, according to both law and justice. Surely it would tend to peace and order. I would protect both parties in their respective rights, and thus help to cure those crying evils in the Church, long vacancies of parishes, and an ever-changing, and, in that degree, useless ministry.

Prayer Book Restoration.

To the Editor of the Living Church:

I suppose, now there is a Committee on Revision, or to speak more after the cautious manner of the General Convention, "A Committee to take into consideration whether it be expedient," etc., (never mind, we'll get there after a while),—the humblest members of the Church have the liberty of saying their say, the Committee being to decide whether they say something or nothing, but to the point.

It is in regard to a slight increase of the Red Letter days, as they are called, i. e. such Holy Days as have their proper Collect, Epistle, and Gospel, and are considered as necessarily to be observed "where it may be had." Such a proposition might open a great deal of discussion as to which feasts should be added. But there are two feasts, at least, which seem to have a claim to restoration. These are, St. Mary Magdalene, July 22, and the Transfiguration of Our Lord, Aug. 6th.

In regard to the former, it has a strong claim to restoration, on account of its having been one of the Red Letter Days in the first Prayer Book of Edward VI. It has a further claim, because of the singularly impressive and needful teachings of its Collect, Epistle, and Gospel. The Collect is as follows: "Merciful Father, give us grace, that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend Thy divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins; through the only merits of Thy Son our Saviour Christ." For the Epistle, Prov. xxxi. The Gospel, St. Luke vii. 36 to end. Surely we ought not to be deprived of this wonderful example of repentance, with all its encouraging and comforting lessons.

The claims of the feast of the Transfiguration rest chiefly upon the character and significance of the event it commemorates. It is not necessary for me to enlarge upon this. In the Reformation English, or Sarum Use, it was one of the Feasts of the first class, called "Doubles," because the antiphons were doubled. The Transfiguration belonged to the third grade of Double Feasts, and was a Lesser Double. This is mentioned in order to show how the Church in former times appreciated the fact of our Lord's Transfiguration and its teachings. This Feast would rank, according to Sarum Use, along with Easter Monday, Low Sunday, and Nativity of St. John Baptist.

While we are on the subject, one is led to suggest that it would bring our Calendar more in accordance with that of the Church of England, and, indeed, of the whole Catholic Church, if the "Black Letter Days" were restored. Their presence testifies to our belief in the Communion of Saints. In many churches in England, they are observed, especially where there is a Daily Celebration. Doubtless it is what they are put there in the Calendar for, to be observed. Only their observance is not morally compulsory, while we are bound to observe all Sundays and (Red Letter) Holy Days. F. W. TAYLOR.

The Church that is not a Sect.

A Series for the Living Church.

BY REV. W. T. WHITMARSH, MUSKEGON, MICH.

NO. VI.

The Church, the safeguard from disintegration.

One of the worst features of Sectism is its natural tendency to multiplication by division. It resembles that class of creatures low down in the animal kingdom which are propagated by severance; cut one into two, ten, or twenty parts, and each part becomes a separate and perfect individual. So when men learn to improve on God's plan, and, instead of contenting themselves with one comprehensive Church founded by Him, constitute churches of their own, each for the promulgation of some favorite dogma, they are not long in learning to improve on these human plans, and whenever they are dissatisfied with any feature of these humanly organized churches, whether it be the mode of church-government adopted, or any other characteristic of the body to which they belong, they separate and form a new "Church." Take for illustration the society founded by John Wesley, a little more than a hundred years ago, how many independent denominations have started into existence from this one society, each being an attempt to organize an improved Church of God. What with "Wesleyan Reformers," the "Methodist Free Churches," "Primitive Methodists," the "Methodist New Connection," "Bible Christians," the "Methodist Episcopal" Churches North and South, the "Zion Methodist Episcopal Church," and other bodies we cannot stay to enumerate, it would be under the truth to say that a new denomination has started from this one sect for about every five years of its history, each of which is wholly distinct and in many respects highly antagonistic to the mother-sect.

The result is that we are graced in the present day with a number of denominations, which originating thus, and not to defend any special doctrine, have been led to distinguish themselves by names which appear to arrogate to them in peculiar measure characteristics which belong to all true Christians, and peculiarly to Christ's own Church. The "Free" churches innumerable, the "Disciple Church," the "Christian (!) Church," the "Evangelical" Churches of every stripe, the "Bible Christian Church," the Churches of "Plymouth" and other kinds of "Brethren," the "United Brethren in Christ Church," to say nothing of "Reformed" Churches, Episcopalian, Methodist, Presbyterian, and Lutheran, or the "Old" and the "New" varieties of various mother denominations, are samples of what is alluded to; truly their name is legion; why, no less than 44 different denominations of Presbyterians sent delegates to the "Pan-Presbyterian Council," in Philadelphia last year.

Nor does the mischief end here; the example thus set, and the principle thus asserted by the founders of denominations is followed, and enforced by the members of their constituent congregations; personal disagreement is, alas! almost always regarded as a sufficient reason for a withdrawal of a section of the members of any congregation, and their organization into a "new cause" in the same district or town. The extent to which this is sometimes carried is as ludicrous as it is disgraceful. I remember one little village of 1,200 inhabitants, where, beside the Episcopal Church, there were three Baptist and two Methodist congregations, the result of Church quarrels.

Once admit the principle that the essentials of the Christian faith are not a sufficient bond of union and church fellowship, and there is proved no end to the disintegrating power of human caprice and wilfulness. During the past 300 years, this disintegrating influence has been actively at work, producing something like a denomination each year, until in our day it would seem to have reached its climax, in proposed "Female Churches," as well as those "Independent" or "People's Churches," which owe no denominational bond, but simply signalize the departure of individual preachers from the bodies they were once connected with, in order that they may stand alone in the field of religious controversy, to often their hand against every one, if not every one's hand against them, shadowing forth too plainly the rational, logical and ultimately the inevitable outcome of Sectism; and leading us to hope that the very extent of the evil may direct the minds of men to the one and only remedy.

Meanwhile, the effects are disastrous, the people of God who are blinded by this schismatic spirit, and who have been caught in the snare of Sectarianism, are paralyzed and helpless in the presence of the forces of evil; were they all gathered into one grand body, the Church of Christ, what a might and power they would be; now the wealth and energy that then could be exerted in combating evil, and carrying the Holy War into the dominions of heathendom and infidelity, are largely frittered away in contests between themselves, each seeking supremacy in the same neighborhood, and accounting it a victory, not simply to win a soul for Christ, but to win a member from another "Church." Dwindling churches, starving preachers, and denominations falling to keep up with the increase of the population, are all that divided counsels give us in lands most highly favored for the wealth that is freely poured out, while on the broad field of heathendom, all that Christian zeal and enterprise can compass is one Missionary to millions of idolaters, and a little isolated handful of Christian laborers for the subjugation of an Empire. Truly, men believe in the omnipotence of God, they seem to believe that he needs their folly and their sin to prove His Omnipotence. In sacred as in worldly enterprises, man must learn that "Union is strength," dispersion weakness.

In the terrible state of things the Christian world displays to-day, the Church of Christ has

a special mission. She, She only, has the remedy for this evil. Firmly, lovingly, in no selfish spirit seeking her own exaltation at the expense of other Christian bodies, but recognizing herself as set for the defence of the truth, She must more than ever be the champion of the principle of comprehension. She must calmly but firmly assert her Divine Commission and authority. She must lovingly proclaim the folly as well as the sin of schism. She must unite with all possible charity a firm repudiation of the claims of the various sects to Divine authority for their organization. She must by the exhibition of a Christ-like self-denial, and an apostolic zeal in labor and suffering for the Master's sake, show her Divine Credentials, and win the sectaries to her fold; and, above all, by the exhibition of peace and toleration within her own borders, She must prove that diversity of views on matters non-essential, is perfectly compatible with church-fellowship based on fidelity to a common faith in things essential, and thus prove herself in her grand, comprehensive character, the freest of all "Free Churches," the most truly "Evangelical," the true "Disciple," "Bible-Christian" Church of "United Brethren in Christ," the remedy in her grand principle of comprehension for the evils of a distracted Christendom rent and paralyzed by the all-devouring spirit of Sectism. Thus will she prepare the way for, and hasten the day of, the fulfilment of the Saviour's prayer, "that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

Bishop Seymour in New York.

Correspondence of the Living Church.

The Rt. Rev., the Bishop of Springfield, is performing Episcopal offices for Bishop Potter of New York, who is not able to go about during the warm weather. On Tuesday, 2nd August, Bishop Seymour visited Lewiston, a missionary district in the northern part of Westchester County. In the afternoon he went over to the old parish church of St. John's, South Salem, in company with the missionary in charge, the Rev. Alex. Hamilton, Jr., (a lineal descendant of the revolutionary hero) and the Rev. G. S. Pine, Rector of St. Mark's, New Canaan, Ct. South Salem is Presbyterian to the back bone, so much so that even a Methodist storekeeper could not thrive there. One is bound to be Presbyterian in order to live. In pre-revolutionary times the Church had a footing there. The Rev. Epenetus Townsend was the missionary of the venerable Propagation Society and was regularly inducted rector there in 1768, but he was an intense loyalist and would persist in praying for "His Majesty." He was lost at sea with his family in 1779. The Church has never recovered from its British reputation or its Romish imputation to this day. In 1853 a new substantial church was built, and there it stands beautiful in its loveliness, and a handful of people to fill it, while around the Presbyterian Cathedral is a village of horse sheds. Still there was quite a little band present to hear the Western Bishop, and he gave them a strong Church sermon, which was listened to attentively.

The real strength of the parish is in the other part of the town, the Lewiston district, but there is only a chapel there, known as St. Paul's. It is a school room fitted up for divine service. Quite a crowd gathered there in the evening, and the services were very interesting. The Bishop baptized six persons and one infant. He preached an impressive sermon on the Sacramental aspect of the fourth Psalm. The Bishop's function seems to be to arouse the Church to a knowledge of grace through the Sacraments. After the sermon he confirmed eleven persons presented by the missionary, and addressed them affectionately.

At the close of the service there was a reception at the rectory at which the country people had an opportunity of meeting and conversing with the Bishop. The day will be long remembered by the struggling church at Lewiston. It was the first time a bishop had visited Lewiston for ten years. The last visitation at South Salem was six years ago. The Rev. Mr. Hamilton has done a good work in the two years he has been in charge there; and it is to be hoped he will remain in this out of the way corner of Westchester county a long while.

To the Editor of the Living Church:

Two or three weeks ago I saw in your paper an extract from the address of an Irishman who had been travelling in America.

I am sorry to know that he was partly correct, and that your disclaimer cannot be shared by the whole Church. There are a number of parishes where, to my personal knowledge, the vestry have power to dissolve the pastoral connection.

In the constitution of one parish within my knowledge it is plainly said, the vestry may dismiss the rector. I suppose it is so provided in other parish constitutions that are incorporated under the law of the State. In those constitutions the rector is not only not permitted to be chairman of the vestry, but is not even recognized as having a right to be present at the vestry meetings. Both features named are of course entirely at variance with the principles of the Church; and are essentially congregational. The fact that they exist in so few parishes ought to instruct those few that they are not in the Church's element.

It would be interesting to know how many such parishes exist in the United States, and your correspondent would be grateful to any one of your readers who can inform him on the subject.

ASPRATE.

To the Editor of the Living Church:

In the Diocese of Northern New Jersey only baptized persons are "eligible to office in any parish, or entitled to vote at an election of church officers."

The Book of Leviticus.—IV.

Written for the Living Church.

That the idea of Atonement was intended to be prominent is evident from the laws of purity and impurity. A whole section gives in detail the appropriate sacrifices which would remove impurity. This has a bearing upon the expiation of guilt.

The word Kapper, to cover, to atone, continues to be the leading word of Leviticus. Separation from the congregation, was virtually a separation from God, and this could only be "healed" and done away by regularly appointed sacrifices, which lifted guilt and put it quite away from the soul. Chapters XI.-XV. form a beneficent series of laws, which if followed, impurity would be avoided.

Food which ought not to be eaten is injurious to the body, and in an inward sense was considered a defilement, perhaps through the derangement of the organic actions of the body. Leprosy was the outward defilement of the body. It became, therefore, as much the duty of Aaron to declare what was clean and unclean in the way of food. Not only the people of Israel, but their civil and ecclesiastical rulers were not exempt from these laws of food.

Chapter eleven was to the Jews a religious code of health. Eminent physicians, notably Whitlaw, have clearly proven, that what is forbidden in Leviticus for food from a sanitary standpoint, aside from religion, was unwholesome. Unhealthy food, where it is scarce and poor, as the tenement houses of crowded cities show, is the hot bed of impurity and immorality.

In the Levitical law there was nothing more obnoxious than "swine's flesh." No animal is so often filled with parasites than the hog. Sus scrofa, or better, "little pig" is the medical term, I believe, for scrofula, and certainly, according to the best authorities, continued indulgence in this food to the exclusion of other kinds of meat, is liable to produce the worst cutaneous eruptions. In winter, when this food is cheap, glandular affections are more common and virulent. This distinction of meats was not intended solely to prevent the migration of the Israelites to other countries. A nation with the belief, polity, and language of the Hebrews would not be led astray, or amalgamate with heathen nations in their gross manner of living.

The aborigines of our country make almost the same nice distinction of what may, and what may not be eaten, as is laid down in Leviticus.

In the other chapters of this section there is shown a relation which ought not to be forgotten between Christianity and Judaism. When the mother, on the birth of a child was required to bring "two turtle doves, or two young pigeons," there was no actual or imputed stigma on the sex much less upon such a woman as the Virgin mother. When there was a strict adherence to the laws and tokens in discerning leprosy, and the solemn rites which were observed for the removal of the disease, there was no condemnation of the unhappy sufferer. There was for man and woman alike a showing of the taint of sin, and the need of its actual removal, in other words the full, absolute necessity of the Atonement.

There can be no fair hermeneutical study of the New Testament, especially as connected with the "Sacraments" as generally necessary to salvation, without a fair examination of the relation that exists between Christianity on the one hand and Judaism on the other. The superiority of the New Testament, as the exponent of Christianity is apparent not in the sweeping away of ancient forms, the historic Temple, the Priesthood, the sacrifices, the ablutions, but in giving these outward visible signs such a religious spontaneity as would tend to spiritualize the gospel. But these were legal facts and ordinances. So they were, but in a sense so acceptable to God, that their spiritual intent becomes all the clearer in the Christian Church. The Christian Church shows why the Atonement of Leviticus was adequate. If it does not, then the religion of the Pentateuch, which is so fully portrayed in Leviticus, is more spiritual than Christianity which maintains that sacrifice, atonement and forgiveness of sin must continue for the full development of the religious life until the end of time. WM. N. IRISH.

To the Editor of the Living Church:

I take great pleasure in announcing to the Church, through your columns, that a letter received in this morning's mail from Archdeacon Kirby brings the assurance of his acceptance of the appointment offered him by the Board of Managers, at their meeting in June last, to return to this country, and, as their representative, advocate the cause of Missions in as many parishes as he may be able to reach. He expects to be here, and ready to enter upon his work, in October next. A. T. TWING, Secretary of the Board. 22 and 23 Bible House, N. Y., Aug. 6th.

The North Texas Churchman says of the late Bishop Kerfoot:

It was our privilege to know him intimately, having been a student in St. James' College, Maryland, for three years, while he occupied the position of President. He was not only respected but beloved, by all the boys. He was firm to the last degree and was full of sympathy and kindness. His powers of penetration of human character were most remarkable, and his ability as an executive officer was unsurpassed. He was thoroughly devoted to his work, and we doubt whether any one has ever had greater success in developing all that is manly and true and Christian in the character of young men. It was, indeed, a great privilege to be under his wise and able guidance, and there were many who were students at St. James, who will bear testimony to his many excellent qualities. In the death of Bishop Kerfoot the Church has lost one of her ablest and purest servants. He was, indeed, a good and great and wise man, full of earnestness and zeal, ever ready to work with all his powers for the glory of his divine Master and the good of his fellow-men.

A Second Literary Revolution.

Our Proposition to You.

We therefore make you this proposition: If you will send your order for the Library of Universal Knowledge (either for yourself or for any number of friends and acquaintances), so that we shall receive the same on or before the first day of September, 1881, we will accept such orders at a discount of one-third from our published list prices, making net prices to you as follows:

Library of Universal Knowledge.

For the 15 vols. in cloth, net.....\$10.00
In half Russia, sprinkled edges..... 13.33
In half Russia, gilt top..... 15.00
In full library sheep, marbled edges..... 16.66
Orders sent to us under this offer will be accepted and filed by us under the following terms and conditions:

Conditions.

- 1st—We do not in this case, as has commonly been our custom, require that remittances shall accompany the orders. Payments may be at any time that may suit the convenience of the purchaser, on or before the delivery of the books to him, and not later than January 1, 1882.
2d—But in making deliveries of the books we shall give precedence to orders which are accompanied by remittance in full payment, shipping first those for which payment is first received.
3d—After filling all orders which have been fully paid for at time of order, we shall in shipping give precedence to orders which are accompanied by a payment of 10 per cent. or more on account of said order, the balance then due to be paid on or before the delivery of the books.
4th—Thereafter shipments will be made to those who have sent no payment with the order, precedence being given to those whose orders are first received by us, payment of course being required on or before delivery of the goods.
5th—We shall not consider orders unaccompanied by any remittance as binding upon the person making it, if from any cause he is unable to take the books, or shall not then desire to do so; but in case payment is not made promptly when such person is notified that his books are ready for delivery, he will first forfeit his position on our delivery list, his name being transferred to the end, and in case payment is not made promptly when his name is again reached and he is notified, he will then forfeit the privilege of purchase at less than our full list prices, and no order will thereafter be accepted from him under any similar special offer which we may in future make on other of our publications, unless the same is accompanied by payment.

About our other Publications.

As the present stock of our miscellaneous publications is now comparatively limited, and as our entire manufacturing resources will in all probability be for months to come taxed to the utmost by the manufacture of the Library of Universal Knowledge alone, we cannot undertake to make an offer similar to the above upon the books covered by our miscellaneous list, except to the extent of our stock in hand. Until our supply is exhausted we will accept in connection with an order for the Cyclopaedia, under the above offer, orders for any of our miscellaneous books at the same rate of discount (one-third) from our list prices, but in all cases we shall require that orders for miscellaneous books shall be accompanied by the cash, as these books can be delivered at once, and cash orders will certainly soon exhaust our supply. Any remittances received for miscellaneous books, the supply of which may by that time have been exhausted, will either be returned promptly, or the amount will be applied toward the payment for the Library of Universal Knowledge, as may be directed.

Very Important.

- In connection with the special terms given above, please note particularly the following points:
1st—We look to you direct for your order, and we also ask you to assist in spreading the knowledge of the existence, character, and low prices for our publications. The larger our sales, and the more promptly they are made, the more rapidly can we go forward manufacturing other equally good books, at equally low prices. We will gladly furnish you any reasonable quantity of catalogues and circulars for distribution.
2d—The terms heretofore given are limited strictly to orders which shall be received by us on or before September 1, 1881. Orders received after that date must positively come under our usual list prices or terms to clubs, which latter are limited to 10 per cent., or, at the utmost, 15 per cent. discount from our list prices.
3d—We are well aware of the fact that very many book-buyers have not at a moment's command even \$10 which they can invest, however great the inducements. This offer gives you the privilege of making payment when it suits your convenience, at any time before January 1, 1882.
4th—The Library of Universal Knowledge was completed on July 15, 1881, and we are now delivering the same in the various styles of binding advertised.

Library of Universal Knowledge.

LARGE TYPE EDITION.

This is a verbatim reprint of the last (1880) London edition of Chamber's Encyclopaedia, with copious additions (about 15,000 topics) by American editors, the whole combined under one alphabetical arrangement, with such illustrations as are necessary to elucidate the text. It gives an amount of matter about 10 per cent. more than Appleton's Cyclopaedia (price, in cloth, \$80.00), and 20 per cent. more than Johnson's Cyclopaedia (price \$51.00 in cloth). For the general reader it is undoubtedly the best Encyclopaedia ever published, whatever the price. Price for the set of 15 volumes, in extra cloth, \$15.00; in half Russia, sprinkled edges, \$20.00; in half Russia, gilt top, \$22.50; in half Turkey morocco, marbled edges, laid boards, raised bands, extra strong, \$33.00. Publication completed in July, 1881, and now being delivered to purchasers. See reduced rates, given above, during August. Specimen pages and full particulars will be sent free on application.

Views of the Press.

It is the crown of the cheap and solid literature movement of the day. The original Chamber's is valuable, and for reference better than the more ponderous and diffuse Britannica. This edition is greatly enhanced in value by the addition of 15,000 articles by American editors.—Presbyterian Journal, Philadelphia, Penn.
A reference to the more important articles supplied by the American editors shows that they have done their work well. The work is a marvel of compression and of cheapness, and well deserves the title it bears.—Herald, Boston, Mass.
We recommend it upon its own merits. We know that for ninety-nine out of every hundred of our readers this is the best work of the kind they can buy.—Church Advocate, Harrisburg, Penn.
The fullness, the variety and accuracy of the information given on American topics, is at once the most distinctive and the most commendatory feature of the work.—North American, Philadelphia.
The "Library of the Universal Knowledge" seems to meet the popular need. The additions by the American editors supply just what was required to adopt the old standard Encyclopaedia to the wants of American families.—The Advance, Chicago, Ill.
Contains much matter that has never before made its appearance in any Encyclopaedia, and is especially full and satisfactory upon American topics. These additions will make Chamber's perhaps the most valuable of all the Cyclopaedias.—Herald, Columbus, Ohio.
It is a work of immense value, a companion that answers every question and asks none, and it is an exceedingly interesting work for general reading as well as for reference.—The Courier, Hartford.
For most among the contributions of our time to the poor man's library.—Christianity, Cincinnati, Ohio.
The publication of this work was a grand undertaking, which is being carried out in a most creditable manner.—Morning Herald, Rochester, N. Y.
The character of Chamber's Encyclopaedia is too well known to need commendation, and the American additions very greatly enhance its value. It is a marvel of cheapness, a whole library in itself. It is no humbug, but all that it claims to be.—Methodist Recorder, Pittsburg, Penn.
Varied and valuable is the material which the American editors have added.—Journal, Boston, Mass.
One of the most comprehensive Encyclopaedias extant. The volumes make a handsome and desirable library in themselves, a library, too, that comes within the reach of a very moderate purse.—Interior, Chicago, Ill.
Their low price and their comprehensive and scholarly value will render them widely popular.—Congressionalist, Boston, Mass.
It stands almost unique in literature, and justifies in the infinity of the matters treated its claim to really represent universal knowledge. Ten years ago this work, though in a vastly inferior form, could not have been purchased under \$50.—Times, Brooklyn, N. Y.
The American Book Exchange is rendering the reading public an important service.—Evening Journal, Albany, N. Y.

AMERICAN BOOK EXCHANGE

JOHN B. ALDEN, MANAGER. 764 Broadway, New York.

The first literary revolution consisted in the publication of standard books in every department of literature at from one-third to one-tenth of their former cost.

The second literary revolution consists in a still further very great reduction (conditional) even from the revolution prices, while, at the same time, the average quality of the books will continue to be materially improved.

How Can These Things Be ?

To attempt an impossibility could of course result only in failure, and it would be useless, in our own interest, or in that of the many thousand customers who have shown us such earnest favor, and have given us such great patronage, to announce or promise what could not be performed. We have dealt frankly with our customers in giving facts concerning costs and profits in the past, and we do it now, by giving facts and figures illustrating how we can afford to still further reduce prices:

Facts and Figures.

Please note, at the start, our apology for not having done heretofore what we now propose to do, and consider—

1st—We published our first book only so long ago as January, 1879. Previous to that time we were entirely without experience in book publishing. What knowledge we had of the business was gained in newspaper publishing, and in book-selling.

2d—We were at first entirely without capital, and until so late as February, 1881, we labored under the difficulty of being without capital even approximately adequate for the magnitude of the enterprise we were undertaking.

3d—Our entire scheme was in opposition to all previous methods of publishing and book-selling. And from the beginning to the present, we have had the combined bitter opposition of almost the entire book-publishing and book-selling classes of the United States.

4th—Starting thus, with a minimum of knowledge, and less capital, and with such immense opposition, we thought it best, in the interest of both the reading public and ourselves, that we undertake too little, rather than too much; partial success would be better than total failure.

5th—In spite of our want of resource and of experience, and in spite of opposition, and with the necessity of organizing and training our new forces, and necessarily trying many experiments, all of which no one could expect would be uniformly successful, we have from January 1, 1880, to June 30, 1881, manufactured and sold nearly 2,000,000 volumes of standard books, for which we have received the considerable sum of \$709,521.32.

6th—In a circular issued in January of the present year, we made the following statement: "The public have so long been taught to believe books to be expensive luxuries, and low prices impossible, that in our view has from the first been the greatest obstacle to the progress of the Literary Revolution. It was easier to make good books cheap than it was to make people believe it could be done. We could readily have made prices even lower than they have been, but for the terrible tax we have been compelled to pay to this incredulity."

We have during this period, from January 1, 1880, to June 30, 1881, paid for advertising the large sum of \$140,878.93. This immense item necessarily has to come out of the profits we make on the books sold.

7th—Although our scheme originally embodied the principle of selling directly to the consumer, and doing away with the exorbitant cost of middlemen, we have not undertaken to put aside the book-seller and the book-agent altogether, because a large portion of the book-buyers of the country have got into the habit of looking to them for their supplies, and if we were to supply the wants of such customers at all, we were compelled to do it through these ordinary channels. But we have endeavored to induce or compel these middlemen to work, as we have been doing, on a more reasonable small percentage of profit (the immensely increased sales at the reduced prices, even with the smaller commissions, really give the book-sellers larger net profits than they formerly had). Accordingly, we have during this period, from January 1, 1880, to June 30, 1881, allowed to book-sellers and book-agents commissions averaging about 25 per cent. of our total receipts. In other words, in addition to the \$709,521.32, we have received from the public for our books, the public has also paid to the middlemen the large sum of \$177,380.33 simply for handling these books, making the total cost of the books to the consumer \$886,901.65.

8th—From these statements you can readily see that if:

From the total amount which the public has paid for our books.....\$886,901.65
We deduct the amount we have paid for advertising these books.....\$140,878.93
And the amount paid to middlemen for handling the books.....\$177,380.33
We have a total deduction of.....\$465,139.81
And a remainder of.....\$421,761.84

This it is evident that if the public had bought these books directly from us, the unnecessary expense of advertising, and of paying middlemen for handling them, being avoided, the books would have cost them only \$568,642.39; being almost 36 per cent. less than the \$886,901.65 which they have paid for them, and our net proceeds would have been none the less.

A Better Illustration.

The above figures show clearly the possibility of a great reduction from our prices as heretofore given without diminishing our net income, but they do not necessarily show that it is possible for us to manufacture and sell books at such low prices without loss to us. As we have never made pretense of publishing books from charitable or philanthropic motives, and do not wish our friends to think we are doing business at a loss, we give a conclusive and interesting illustration of how we can afford these low prices.

Library of Universal Knowledge.

After a labor of nearly two years by an able corps of American editors and writers, for whose services we have paid nearly \$3,000, we have within the brief period of less than ten months made electrotype plates for the Library of Universal Knowledge at a further cost of nearly \$20,000, making a total investment on this work of about \$60,000. This labor all being done and paid for, the 15 large octavo volumes, making the largest Cyclopaedia ever published in this country, can be manufactured at a cost per set of 15 volumes of:

For paper.....\$2.52
For printing...... 9. 96
For binding...... 2.48
Total.....\$14.96

These electrotype plates which will readily print 100,000 copies, and then by slight retouching will print from 50,000 to 100,000 additional copies, but to make our estimate absolutely safe we will assume that it will be necessary to manufacture a new set of electrotype plates after 60,000 copies have been printed. Thus we must add to the above cost of the manufacture of one set of the books (\$5.96), an additional \$1 as the proportionate cost of the plates for each set of 15 volumes. A further item must also be added to cover office expenses, handling, shipping, etc., which experience leads us to estimate below 50 cents per set, but as we must do at least a safe business we will add, instead, for this item, another \$1, making the total cost of manufacture and handling the 15 octavo volumes of the Library of Universal Knowledge, \$7.96.

Thus you see that if we sell a copy of this great Encyclopaedia even at the net price of \$10, we still have a net profit of over \$2. As we have already sold about 15,000 sets in advance of completion, we think it very safe to estimate (and we have heard of neither friend or enemy who makes an estimate lower) that we shall sell, as fast as we can manufacture them, at least 100,000 sets, and allowing our figures above given to be correct, we have the comfortable sum of \$200,000 to cover contingencies, and dividends to our stockholders.

As some of our friends may question whether our estimates above given are perfectly safe, and as we have heard of some instances where the accuracy of figures previously given by us has been disputed by our enemies, we will say that the cost of the paper is put at 8 cents per pound, the cost of press-work at \$1.20 per thousand impressions, and the cost of binding at 16 1/2 cents per volume.

The Practical Point.

We now come to the practical point in which you are interested—how you may get the books you want at the lowest possible cost.

It is evident that it can only be done by your doing away, so far as you are concerned, with our immense expenditure for advertising, and with the commissions which we or you are compelled to pay the middlemen; if you buy through the middlemen.

Another extremely important point in enabling us to afford the lowest possible price is that we receive quick returns for the investments we have made.

You readily see that we have invested about \$60,000 cash, before we are able to offer you a complete set of the Library of Universal Knowledge at any price. We must sell a great many thousand sets before we can even get back the money which we have invested, to say nothing of the reward which we must have, in some measure, for our labor and the capital of the stockholders involved.

A large portion of the public still persist in getting their supplies of books through the middlemen (who must be paid for their services) instead of from us direct; and as a large expenditure for advertising will also continue to be necessary, in finding out new customers, we must continue to hold to our present retail prices, in order that we may be able to pay these enormous expenses for advertising and commissions to middlemen.

But because we are thus compelled to tax book-buyers generally with these heavy expenses, there is no occasion why we should continue this heavy tax upon you individually if you choose to unite with us in avoiding it.

CURRENT EVENTS.

THEODORE BERGH, the German linguist, is dead.

The Edison Electric Light Company is putting fourteen thousand lights in one district of New York. People will soon be unable to walk abroad in the evening without shades for their eyes!

SOME of the railroads in Minnesota and Dakota have established commodious coal stations along their lines to guard against the sufferings experienced last winter.

ROBERT FRYER, of New York, has made a model for an ocean steamer which will be a marine velocipede on three wheels, with which he expects to gain two days in crossing the Atlantic.

A DISEASE originating in watery eyes, and causing blindness, afflicts large numbers of cows in the vicinity of Lincoln, Ill.

GEORGE WALKER, who stole a young girl in New York from her home, was sent to state prison for ten years. He may be thankful he was not lynched.

A NOTORIOUS gambler of New York was united in marriage to a young lady of beauty and refinement, and possessing a half million in her own right. She is probably a girl that has always "had her own way."

THE Bodleian Librarian, the Rev. Henry Octavius Cox, a gentle, kindly scholar, has lately died at the age of sixty-nine.

NEARLY all the fish in Clear Lake, at La Porte, Ind., have died from some mysterious cause, and gangs of laborers are at work scooping them up from the surface and burying them in a trench.

THE water in the Croton reservoir in New York has been reduced six inches by the increased consumption, in addition to 95,000,000 gallons daily delivered by the Aqueduct.

M. DE LESSEPS has come to the conclusion that the scheme of creating a vast inland sea to the south of Tunis and Algeria is quite practicable.

ELDER JAMES WHITE, founder of the sect of Adventists, a direct descendant of the first white child born to the pilgrim fathers, died at Battle Creek, Mich.

At a militia reunion at Pekin, Ill., Captain W. A. Tinney, a veteran of the Mexican war, exhibited the wooden leg belonging to Santa Anna, which was captured at Cerro Gordo in 1847.

The national Swiss festival at Newark, N. J. was attended by delegates from nearly every city in the United States.

GENERAL ROBERT PATTERSON, of Philadelphia, the hero of three wars, has succumbed to old age. He was wealthy and very charitable.

A TANK in a swimming-school in St. Louis, at the regular hour for draining, was found to contain the corpse of an unknown lad. The water was well filled with bathers all day, but no one knew of an accident.

SPECULATIVE insurance caused the murder of an old man of Montgomery, Pa., by his son. The policies on his life aggregated \$40,000.

A CITIZEN of Pendleton, Ind., was fatally poisoned by colored lemonade served at an old settler's meeting.

GEORGE I. SENEY, the New York banker, has sent another draft for \$30,000 to the Wesleyan Female College of Georgia, making \$280,000 which he has given educational institutions in that state this summer.

A BARTENDER in Fourth avenue, New York, on opening the ice-box during the late hot weather, found the proprietor's corpse resting on a beer keg. It is believed that, in distress from the heat, he spent the night in the box, and was frozen to death.

A MAN in Buffalo, while in an intoxicated condition, placed both hands on the branches of an electric-light generator, and was instantly killed.

THE mammoth hotel at Rockaway beach has twelve hundred rooms, and two hundred thirty men can find simultaneous accommodation at the bar. The kitchen covers seven-eighths of an acre, and the gas-burners number ten thousand.

The funeral of William G. Fargo attracted to Buffalo a large number of gentlemen connected with the express business in all the chief cities. One of the floral designs was a full-sized messenger's safe.

A FLOOD at Central City, Col., caused by the bursting of a rain-cloud, did damage of \$50,000. One man was killed. A volume of water five feet high ran through the streets, and at some points the debris was piled up twenty-five feet.

The residence of Dr. William Bowen, of Scituate, R. I., was burned on Monday night. Flames subsequently appeared in his barn, which led to the discovery of an infernal machine operated by clock-work. The doctor had been very active in securing the enforcement of the liquor law, and has been persecuted therefor.

The main exhibition building at Philadelphia, which cost \$1,600,000, was sold for \$97,000 to an agent of the Pennsylvania Railroad Company.

JUDGE JAMES D. COLE, of the Massachusetts supreme bench, committed suicide at his office in Pittsfield, Mass. For some time he has been in very bad health.

A POOR widow of Montreal has proven her heirship to one-half the estate of Philip Donoghue, of San Francisco, who left \$1,500,000.

A society for the prevention of taking sods from the roadside should be organized. Many unsightly spots along the way in the suburbs are the results of this year's vandalism in sod-stealing.

Bishop Garrett, in his Address to the Seventh Annual Convocation of Northern Texas, mentions the following encouraging incident: "Mr. C. M. Welstead, Wellesley Villa, South Norwood, has placed in my hands five thousand dollars in Land Scrip of the International Great Northern Railroad, and five hundred dollars in cash, to be called 'The Welstead Fund for the endowment of the Episcopate in Northern Texas.' This is a grand step in the right direction. The lands which may be purchased with this scrip are not in the market to any great extent. It will be my duty and privilege, with the advice of those who understand such matters, to invest this fund to the best advantage and at the earliest possible date. A few more such generous gifts, and the future of the Episcopate in Northern Texas will be secured beyond a peradventure."

The clergy and people of Mt. Calvary, Baltimore, and especially those connected with the work among the colored people at St. Mary's, have sustained a great loss in the death of the Rev. Herbert Smythe. He has been called away in the very prime of life and usefulness. To his brethren at Mt. Calvary, to the bereaved flock, and to the father of the youthful priest, whose hopes and anticipations in his son's behalf, have been so suddenly and so sadly blighted by the hand of death, we tender our sympathy.

A rector of a church in the East, writes: "Having parted with our old site, and being for a while homeless, until the new church building is finished, the Methodists have, of their own volition, opened their doors for a morning service, giving up their own service, and coming in fair numbers to our worship. The minister himself takes his place with the morning congregation. This magnanimous hospitality has provoked us to love and to good works."

The Living Church.

August 20, A. D. 1881.

Entered at the Chicago P. O. as second-class mail matter.

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

Advertising Rates, per agate line, 15 cts.

Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

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

Dealing with Error.

We have recently seen in the New York Herald a reported sermon of a Presbyterian of the Church in which he is alleged to have declared that the doctrine of the Trinity is not scriptural. We are well aware that newspaper reporters sometimes make sad havoc of the facts when they report people's sayings and doings. As a class they are not remarkably qualified to report sermons or religious gatherings accurately. Those who profess to have any religious proclivities are likely to be romanists or sectarians, and are in either case incapable, through prejudice or ignorance or both, to make a fair report of anything pertaining to our Church. Still, the report to which we refer is quite full, and we strongly incline to believe that it is reasonably accurate. It is now nearly two months since its publication, and we have seen no contradiction to this date. When a paper alleges that a clergyman has declared the doctrine of the Trinity to be unscriptural, and the clergyman in question permits an astounding allegation such as that to pass uncontradicted, the inference is that a clergyman of the Church has declared the doctrine of the Trinity to be unscriptural.

The situation is certainly a grave one. If the doctrine of the Trinity is unscriptural, then "this Church" has no cornerstone, no *raison d'être*, no mission, no right to prolong its existence one hour; then "this Church" is a lie, a mockery a farce, and the multitudes who, Sunday after Sunday, recite the Nicene Creed, mutter absurdities. Serious as these conclusions are, no one can gainsay that the premise justifies them. It is not a question of vestments, or incense, or names applied to the Eucharist which the Church does not permit. Such questions may worry people, but they do not involve the essence-truths of the Creed. The Church is still the Church, though all our chancels grow misty with incense and resound with gongs. These things may be out of taste and puerile, but they do not touch the truth of the Gospel, and while we may regret them and hope for a speedy return to good sense upon the part of those who employ them, we certainly find no reason in them why we should sound the loud tocsin of affrighted alarm, as though they involved the integrity of the Faith and the existence of the Church. But when a Presbyterian publicly announces that the doctrine of the Trinity is not scriptural, the situation becomes grave, indeed, and the question arises, what is to be done about it?

The LIVING CHURCH does not propose to put this question to Bishops, who know their own business better than we do, nor to its contemporaries of the press who can put their own questions and give their own answers. We put the question to ourselves and answer it thus: What is to be done about it, dear Ourselves? Why, something, certainly; but certainly nothing by you until you have considered all the circumstances of the case.

Just consider, first of all, that the astounding statement is by no means so worthy of note and indignation as it would be if its source were other than it is. It is only the utterance of one person, and he in all probability one of a class of persons who take delight in arresting attention by sensational speeches. People in the interior don't quarantine New Yorkers because there is a case of yellow fever down by Sandy Hook. Why? Because the continent is in no danger. All the world would laugh at the Don Quixote who would raise the cry of alarm and bid the continent beware! Individuals in these days generally represent themselves only. There is no party in the Church which says the doctrine of the Trinity is unscriptural. There is not even a corporal's guard of such persons. This gentleman will find it difficult, even among his own style, to get another Presbyterian to say that. It is very trying to hear even one say it. It takes some effort at equanimity to be

patient with him, even when one considers that he is an eccentric, fond of attracting attention by his conceits, and one of that class of people, found in every department of society, whom you can severely punish only when you refuse to notice them. One cannot help being worried a little, but after all it is the mouse affecting the roar of the lion; and do you think it nice or brave, dear Ourselves, to cry "To arms!" and summon the Church to go forth and crush out that mouse?

Ourselves.—But is it only a mouse? In *propria persona* a mouse, we admit he may be; but representatively a lion. For, does not all Broad Churchism tend to this? Is he not the *avant courier* of the latitudinarian host that is to be? To be rationalistic just a little is to be getting ready to say that the doctrine of the Trinity is not scriptural.

No, all Broad Churchism does not tend to this. Rationalism is an edged tool very dangerous to handle, but there is a vast variety of character among the handlers, and some handle it so wisely and warily that they seem really to do some service to the truth, while others let it fall upon their faith which is cut in pieces. There are hundreds of the Anglican clergy throughout the world who have felt the influence of the school of Arnold and Maurice, but who still retain firm grasp of Nicene truth, and would sooner blot out reason than surrender faith. There is one weak voice which lifts its feeble note against the diapason swell of the catholic consensus, and says the doctrine of the Trinity is not scriptural. It is a voice that represents no constituency, no party and no tendency. It were a slander on our Broad Church friends to affirm the contrary. Moreover the Church would not believe the slander.

Ourselves.—But such statements will do great harm and ought to be dealt with in the most summary manner.

Precisely. This is just what ought to be done everywhere and in all ages. The statement of an error ought to be met, refuted, and silenced. But you do not refute the statement by taking up cudgels against the *stater*. It is a great mistake often made, and never with any other effect than to expose the polemic malice, or stupid intolerance of the cudgeller. We would almost as soon take our chances for heaven with a heresy honestly held as with a heart full of that *odium theologicum* which has been known to make heresy-hunting doctors in divinity perpetrate actions for which men of the world would despise themselves, if they were guilty of them. As though error can be banished by taking vengeance on the errorist!

Ourselves.—But does it not seem too bad, that right here in our own great metropolis a Presbyterian of the Church should make such a scandalous statement?

It does seem too bad, but that is not the question, dear Ourselves, which we set out to answer. The question was, What is to be done about it? And our reply is, patience and philosophy. For every movement, whatever its character, gives rise to exaggerations. The Aminadab Sleek of the satiric play represented a reality, but the real Aminadab was the exaggeration and caricature of the type of piety he was designed by the satirist to represent. In every great political campaign, some rattle-brained eccentric comes to the front with all the party cries on his lips, and gets more attention than the thousands of sensible men who are quietly striving to advance the principles they profess. When a particular tendency in theology or philosophy comes into vogue, men will always be found who run into extremes and often sacrifice the cause they profess to love by their follies. Some one has said of the late Dean Stanley's book on Christian Institutions, that, "If M. Renan had removed to England, taken orders in the English Church, mastered the English language, and obtained the deanship of Westminster Abbey, this book might have been his first work in his new position." We must bow to the operation of causes and effects in mental as well as in physical matters. We must accept extremists as we do 97° above zero. It is useless to fret, or denounce, or call out the police. Venerable maidens, relics of the long, long past, may scream a little; but the rest of the world sensibly accept the inevitable.

Ourselves.—Is there, then, no discipline left in the Church? Must error go unpunished?

It is very doubtful whether discipline in the sense of punishment for error in matters of faith ever was or ought to have been desirable. In our day, certainly, any attempt to enforce compliance with orthodox views, or with the views of a particular section or school in the Church, is plainly incongruous with the spirit of the age. The intolerant spirit was characteristic of the sixteenth century, and Protestant burned Papist as implacably as Papist Protestant. That is all changed now. But history pretty thoroughly demonstrates that if it is desired to make a statement popular, you have only to kill the *stater*. Let the ecclesiastical batteries be turned on the mouse, and there will be many to say, What a lion he is, to be sure! and perhaps there was a great deal in his roar, after all!

Our experience as a Church in the matter of ecclesiastical trials within the realm of theological opinion ought to furnish us some wisdom on this point. The evils that ensued were greater than the evils sought to be cured. The same is true among our Christian brethren of other names. A *cause celebre* among the Presbyterians in the West cost them a confessed loss of several churches in that city, where they are by no means as strong as they were ten years ago. It is better to be patient. The God of Truth, has not abdicated His throne. The truth is not itself other than omnipotent, and time will vindicate it far more thoroughly and sublimely than any petty policy of "going for" the errorist.

And now, dear Ourselves, suffer the word of exhortation. It is a great pity that a Presbyterian of the Church should publicly declare that the doctrine of the Trinity is unscriptural, but it would be a greater pity to see you going on the hopeless war-path with the intent to possess yourself of his ecclesiastical scalp-lock. Him you could not kill, but you would slay your peace of mind, and the peace of a diocese, and the harmony of a great Church which will go grandly on in its glorious work, unmindful of the follies of a ritualist here or a rationalist there, if only the Don Quixotes, editorial and otherwise, will let it. And now, dear Ourselves, pray devote yourself, and whatsoever lieth in you of a polemic sort, to putting down the evil that is in the world, the drunkenness, the impurity, the covetousness, the profanity, the irreligiosity, and leave the mouse that pipeth a false note to the fate of being unnoticed.

The Reverend John Prynne.

He is a good man. There can be no doubt about it. He is a Christian, but not a comfortable one. He will never "enjoy religion" or let any one else if he can help it. The fact is he is a born Puritan. He wants to be good and do good. But unfortunately he wants every one else to be good and do good in his particular way. He is an intolerant man. He will not abide you if you differ from him. His way is the right way. He has no doubt about it. He cannot comprehend why every one does not see as he does and do as he does. That they do not, to him implies a degree of moral obliquity. He is righteous even in a wrong way, and manages to make life hard for himself and many besides. To him a practise is of as much moment as a principle. Indeed his prejudices are more marked than his principles. They are so mixed up together that he can never distinguish between them; is even more likely to act from a prejudice than a principle. He is as jealous for the one as for the other. He is conscientiously narrow; is not willing that you should like what he does not like. If he does not find this observance or that custom a help or means of grace to him, he will have none of it, nor is he satisfied that any one else should. He is lean. He will never be fat or well liking. As did the lean kine of old time, he consumes the fat kine. While it is to be hoped that he will have lot with the saints in the life to come, all the same he will help to wear them out in the life that now is. Had he been a Spanish Romanist in the time of Philip II., he would have been a very devout but cruel inquisitor.

A great part of the misery inflicted in this world has been at the hands of such men. It is well for Mr. Prynne that he lives in a comparatively tolerant time and country, else he would have much to answer for in that day that shall try every man's work of what sort it is. Still, we would not imply that he is a wicked man. He is an unreasonable man, and we may pray to be delivered from him. St. Paul, even, asked to be delivered from unreasonable as well as wicked men. In our day we have greater cause to pray for deliverance from the former than from the latter. The Rev. Mr. Prynne is diligent and devoted in his work. He has done no small measure of good in his day, and yet we would rather have his field of usefulness to be in a distant than in an adjoining town.

The laying of the corner-stone of the new church in Bastrop, Texas, was appointed for last Thursday, August 11. Bishop Gregg, assisted by the Rector, the Rev. Edwin Wickens, was expected to officiate.

The August number of the *American Church Review* is a splendid number. Nothing equal to it we may safely say has ever been published in the American Church. The list of writers has already been announced in our columns, and includes Bishop Herzog, Rev. Pere Loysen, Bishop Perry, Rev. Julius Ward, and other names of note. The Hon. James Emmett, of New York, replies to Dr. Huntington's article on the Enrichment of the Liturgy, reprinted in full in the LIVING CHURCH. The *Review* is substantially bound in cloth, and may be ordered by the single number for \$1.00. It is to be hoped that the first edition will be exhausted within a week. Address *American Church Review*, New York.

It will be remembered that the Board of Managers of the Domestic and Foreign Missionary Society recently sent a very urgent request to the Ven. Archdeacon Kirkby that he would return to the United States this summer, and advocate the cause of Missions as their duly appointed representative. The readers of the LIVING CHURCH will rejoice to hear, that this wonderful man has now signified his acceptance of the appointment; and the formal announcement is made, that he will arrive from England about the first of October, and enter immediately upon his task. To those who will have the opportunity of listening to him, is promised a rare treat.

The *American Literary Churchman* is the title of a new monthly periodical in the ranks of the Church press, and one that deserves to be received with favor. It is handsomely printed and conducted with ability. It has editorial force and independence, of which there is not an over supply, just now, among our exchanges. The first number of the *Literary Churchman* has made a good impression, and its editor, the Rev. Wm. Kirkus, is to be congratulated. Let him also be encouraged by subscription. Address Mr. D. S. Briscoe, 41 S. Paul St., Baltimore.

A very refreshing observation is made by a subscriber on the occasion of paying his subscription: "I like your paper. I think it a representative one. It does not suit me in every particular, but it is doubtless all the better for that. If it were gotten up to please one or several individuals, its circulation would necessarily be limited." And we may add it would cease to be representative and would become partisan. It may seem like a bold move to launch a paper that is not intended to "suit" anybody, but there are a good number of people who seem to endorse it.

The *Church Times* (Ga.) says that a contemporary says that it, the *Church Times*, "considers it a serious defect," etc., and then proceeds to disclaim the opinion attributed to it. As that "Contemporary" was the LIVING CHURCH, we rise to explain that the *Church Times* from which we quoted is published in London, and that when that name is used in these columns, no reference is intended to the paper published in Georgia under the same title. When that paper is mentioned, its locality will be indicated.

We notice that on Sunday, July 31st, the Rt. Rev. Dr. Quintard, Bishop of Tennessee, preached in St. Peter's, London Docks, before the Church of England Working Men's Society. The church was crowded by delegates sent from all parts of England, who listened with rapt attention to an impressive and eloquent sermon.

On the afternoon of the same day, the Bishop preached, by the Queen's appointment, in the Chapel Royal, Savoy, and on Sunday, Aug. 14th, he was to appear in the pulpit of the Collegiate Church of St. George, Windsor Castle.

Mr. John P. Morton, a well-known merchant of Louisville, Ky., gives a large sum of money for the erection of an "Episcopal Infirmary." Its name seems to indicate that it is intended as a home for sick bishops. As the building is to be large, there will doubtless be provision for all their relatives.

Pleasantry aside, it is a noble charity, and will be a blessing to the community as well as an ornament to the city.

The Episcopal Academy of Cheshire, Conn., under the charge of the Rev. Sanford J. Horton, D. D., was founded in 1794, and has always maintained a high position. It provides military and gymnastic exercises with the best advantages for education and the best care. The Principal offers a scholarship, covering board and tuition to a young man who desires to prepare for the ministry.

Mr. Henry Randall Waite, special agent for the Tenth Census, requests us to call attention to the fact that wishing to obtain accurate statistics of the Church, he has sent schedules of enquiry to all the Churches on his list. He begs the officers of any parish or mission for which a schedule has not been received, to notify him at once. Address, Census Office, Washington.

A Warden of one of our Parishes not a thousand miles from Chicago, late a Methodist, says he "doesn't know much about the Episcopal Church, but his father belonged to it in England. He thinks it would be all right but for some romanism it caught up in the fifteenth century!"

The Rev. Gershom P. Waldo, of Springfield, Ill., is officiating in the new S. John's Chapel, in Philo. A Sunday School is being organized, and a new impulse forward is felt as a natural result of the new building, and the Services held on Sundays.

In a private letter, "Iowa" declares that every case cited by him can be substantiated and is known by him to be true. "Justice" may have mistaken the parish to which he thought reference was made.

A large order for advertising, which refuses to be postponed, compels the interruption of the Series on the Early American Bishops. It will be resumed next week.

FOREIGN AFFAIRS.

THE political situation in England is certainly serious. The Lords have practically rejected the Land Bill, and there is at present a dead-lock between the two Houses. With a strong and eager majority at his back, with the whole nation on his side, Mr. Gladstone can afford to be calm and patient. Justice to Ireland must be done, and if the Peers get in the way, so much the worse for the Peers. They will have to submit, lest a worse fate befall them as they had to do for the Reform Bill, and for the Irish Church disestablishment. Their leader is a bold man, honest, chivalrous, determined. So was Don Quixote. But the hero of Cervantes could not overcome the windmill, nor will the proud head of the house of Cecil be able to overcome the righteous determination of the English nation to repair cruel wrongs.

THE *Times*, in editorially commenting on the refusal of the House of Lords to recede from its amendments to the Land Bill, regards the settlement of the questions at issue as likely to follow a formal conference of the party leaders, notwithstanding the defiant attitude of the Marquis of Salisbury. The writer declares that the ministry, supported as it is by a compact majority in the House of Commons, cannot be expected to yield; that in the event of the House being unable to give effect to its policy, the ministry would have to resign; Salisbury would be summoned to undertake the government, and, even if able to form a ministry, he would be compelled to dissolve Parliament in the hope of overthrowing the liberal majority in the House of Commons. It is suggested that even a bolder man than Salisbury might shrink from such an undertaking.

THE Rev. Henry Montague Butler, Head Master of Harrow School, to whom Mr. Gladstone has offered the Deanery of Westminster, is the youngest son of the late Very Rev. George Butler, D. D., Dean of Peterborough. He was born in 1833, and educated at Harrow and at Trinity College, Cambridge, where he graduated B. A., in 1855. On the retirement of the present Master of the Temple, Dr. Vaughan, in 1859, he was elected to the Head-mastership of the school over which his father had before him presided with great success for twenty-four years. He was honorary Chaplain to the Queen, 1875-77, and published in 1869 a volume of "Sermons preached in the Chapel of Harrow School."

THE recent discovery of infernal machines on board of two Liverpool steamers has excited much attention and no little alarm throughout Great Britain. The Fenians boast that they are the source of all the recent attempts at outrages in England. It is a curious and suspicious fact, if true, that ample and timely information has been afforded to the Government of all these plots. Either there must be traitors in the Fenian camp or the whole thing is pre-arranged.

GAMBETTA has been haranguing his constituents, and seems to have manifested a willingness to accept the premiership of the next cabinet. Brisson, one of the vice presidents of the chamber of deputies, who is recognized as the probable successor of Gambetta to the presidency of the chamber, has declared, in an electoral address, for the abolition of the Senate, the secularization of the property of the clergy, and the election of the magistracy by universal suffrage.

THE recent consecration of the Coadjutor Bishop of Fredricton, N. B., was performed with most impressive solemnity. The consecrator was the venerable Metropolitan of Canada, and the sermon was preached by Dr. Doane, of Albany. All the prelates present wore the early English rochet, and the full doctoral robes, instead of the hideous magpie costumes, while a splendid mitre graced the brow of the Metropolitan.

MANY of the Church papers of England are calling for the re-establishment of the See of Westminster, which was one of the six new sees founded by Henry VIII., and subsequently suppressed in the reign of Edward VI., when nearly all its endowment and patronage was transferred to the Bishop of London.

The vast increase of the population at the West-end of London has long demanded the supervision of a resident Bishop; and the Collegiate Church of Westminster, with its well-endowed canonries, affords particular facilities for the erection of that church into a cathedral. The income of the deanery is 2,000*l.*, with virtually nothing to do but to preach a few occasional sermons in the abbey.

THE substance of the Convention agreed upon by the Transvaal Commissioners has been made known. The terms confer complete independence on the Transvaal, subject to the suzerain control of the Queen of Great Britain over foreign relations; slavery is prohibited, native rights are to be respected, and losses caused by the action of the British troops and of the Boers are to be compensated.

THE question as to what will be done with Midhat Pacha and his companions is now at rest. According to information sent from Constantinople, and derived from a trustworthy source, his Majesty the Sultan has decided to commute the sentence of death into simple exile.

THE Transvaal has been formally retroceded to the Boers, and the South African Republic re-established. It is something rare to see the principles of abstract justice recognized and carried out by statesmen.

The best that the *Presbyterian* can say of Dean Stanley is, that "a man of most attractive character and fine accomplishments has gone to his rest." As for the rest it thinks that "the fine qualities of the man should not conceal from the evil work which he may have done in resolving clear, definite and important articles of the Christian faith into a haze, dim and indefinite, in which many things become obscure, and some utterly lost."

To the Editor of the Living Church:
 An item appeared in your columns, a short time ago, stating that "a society composed exclusively of priests of the Church of England had inaugurated its deliberations by mass according to the Roman Rite." The writer of the item in question went on to ask where is "that loyalty to the Church which was ever to be the characteristic of the advanced Catholic School?"
 Now, Sir, I think that he, and doubtless many of your readers also, entirely misunderstood the sense of the statement about "the Roman Rite." The Holy Communion is celebrated according to "the Roman Rite" in probably a majority of Churches both in England and in this country. That is to say, certain Roman accessories, especially the sequence of colors, are used.
 The Sarum rite is very complicated and ornate, and in this respect did not commend itself to the compilers of the Prayer Book, who preferred the greater simplicity of the Roman Rite.
 A certain portion of the "advanced Catholic School" have long wished to return to the old English "Use of Sarum." Hence the discussion which took place at the meeting of the S. S. C., and which gave rise to your item.
 S.
 [The above accounts for the language of the report and seems to be a reasonable explanation. The use of terms not found in the Prayer Book and not generally understood by Churchmen, is liable to mislead.—EDITOR.]

To the Editor of the Living Church:
 There was a discussion a few weeks ago, in your columns, respecting the priority in point of date, of certain weddings chorally celebrated. It is not a matter of much importance; but there are persons in this city who would be gratified by a record of the fact, that, in September, 1872, a Choral Wedding was celebrated in St. Stephen's Church, here, at which the Rev. Robert H. Paine (now of Mt. Calvary Church, Baltimore) officiated, and, which was spoken of at the time, by a local paper, as "an affair that was entirely new in this city." The occasion here referred to appears to have antedated the others.
 S.
 Providence, R. I., Aug., 1881.

To the Editor of the Living Church:
 In the Diocese of Tennessee, it is required that vestries be composed of communicants; hence in the notes of B. A. R., in your issue of August 6th, it is inaccurate to reckon Tennessee among the Dioceses "where vestries are required to be composed of baptized persons."
 SECRETARY.

Personal Mention.
 The Rev. D. F. Warren, D. D., of Pottstown, Pa., is spending his vacation at Saratoga.
 The Secretary of the Diocese of Tennessee is the Rev. J. B. Harrison, S. T. D., Nashville, Tenn.
 The Rev. Henry B. Ensworth, Rector of St. Andrew's Church, Chicago, is spending August at Ocean Beach, N. J.
 The Rev. Arthur B. Livermore, of Newark, N. J., is in summer charge of St. Luke's Mission, Tannersville, N. Y.
 The Rev. Treadwell Walden is officiating during the summer at Oconomowoc, Wis.
 The Rev. Dr. Bunn has temporary charge of the Church of the Epiphany, New York.
 The Rev. Edward Ritchie is in charge of the Churches at Dundee and Algonquin. P. O., address Dundee, Kane Co., Ill.
 The Rev. C. George Currie, D. D., of St. Luke's, Philadelphia, the Rev. George H. Norton, D. D., of Alexandria, Va., and the Rev. A. Z. Gray, of Garrison's, N. Y., are at Newport.
 The Rev. J. W. Payne sailed to Europe in the Cunard steamer "Scythia," Aug. 3d.
 The Rev. H. Q. Miller has accepted the rectorship of Grace Church, Ridgeway, Pa.
 The Rev. Dr. Edward O. Flagg, of New York City, is summering at Saratoga.
 The Rev. John N. Chesnut, B. D., of St. Louis, Mo., is seeking rest at Oconomowoc, Wis.
 The Rev. Martin V. Averill has accepted the rectorship of St. John's Church, Naperville, diocese of Illinois, and has already entered upon his office. Rev. Mr. Averill will be greatly missed in the diocese. He was deeply interested in the organization of the diocese, and faithfully serving it as Secretary.

Married.
 GERMAIN-GOODSPEED.—In Chicago, at the residence of C. C. Garber, Esq., No. 74, 26th St., on Wednesday, Aug. 3, 1881, by the Rev. Geo. F. Brigham, of St. Mary's Chapel, Sharon, Wis., Lucy, daughter of the late Alvin Goodspeed, Esq., of Elkhart, Wis., to Wm. A. Germain, of Delafield, Wis.; both formerly of Sharon.
Official.
 CORRECTION.—The Convocation of Dakota is to be held in St. Andrew's Church, Elk Point, D. T.; not St. Paul's. It will begin Sept. 20th, at night, and continue over two days.

Acknowledgments
Memorial Bell to Rev. James L. Gillogly, Plain City, Utah.
 Memorial Church of St. John the Evangelist, Berrington, N. Y. 8.84
 Previously acknowledged 32.50
 Total to date \$ 41.34

Miscellaneous.
 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 (a Church School preferred). Address "G" Living Church Office.
 An English lady of experience desires a re-engagement. Teaches English, French, and German, (acquired in France and Hanover) Latin and Music. Highest testimonials. Address stating salary, Miss Fricker, Brunswick House, Old Orchard Beach, Maine.
 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. Ranney, 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. All departments of dentistry receive prompt attention. It will be to the interest of readers of the LIVING CHURCH, requiring work of this kind, to visit these parlors.

A Remarkable Revolution.
 The success of the Literary Revolution in producing a Cyclopaedia, the largest ever published in this country, in large type, well printed and bound, at the nominal cost of \$15, seemed to the majority of book-buyers so remarkable, that the second Literary Revolution, which reduces the cost of this most excellent work to \$10, seems almost incredible. The facts of the case are, however, made so evident and so reasonable, that there can be no questioning them. We have in this office some of the volumes which demonstrate their superior character in every way, and the fact and figures which are published in detail in an article elsewhere in this paper, under the title of "A Second Literary Revolution," show very clearly, though very surprisingly, how it is possible to make such an extremely valuable and costly Cyclopaedia accessible to the masses at such trifling cost.
 To remove any possible incredulity which might exist in the minds of some that this is only a plausible scheme for getting a large amount of money in small sums from a great many individuals, in return for books which might never be delivered, the pub-

lishers do not require any payment whatever in advance. You may, if you please, simply send your order by postal card, and make no payment except upon the delivery of the goods themselves, and after you have examined them and found them satisfactory. Orders should be sent to the publishers at once, in order to secure the special terms given during the month of August.

KOUNTZE BROTHERS, BANKERS,
 120 Broadway (Equitable Building), NEW YORK.
LETTERS OF CREDIT AND CIRCULAR NOTES
 Issued for the use of travelers in all parts of the world.
 Bills drawn on the Union Bank of London. Telegraph transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances.
 Government and other bonds and investment securities bought and sold on commission.

RARE INVESTMENTS,
EIGHT to TEN per Cent. Interest
 On long time loans, with best security in the world.
DAKOTA WHEAT LANDS,
 In the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest."
 Loans negotiated without charge by the Valley City Bank.
 Choice lands also offered for sale at from \$4 to \$12 per acre. Selections made from official survey notes and certified examinations.
 Write for reference and particulars.
 HERBERT ROOT, Valley City, Barnes Co., Dakota.

Preston, Kean & Co.,
 100 Washington Street.
BANKING in all branches.
INVESTMENT BONDS, Government, Municipal, and Railroad.
Foreign Exchange.
Letters of Credit.
Safe and Profitable Investments.

8 PER CENT. GUARANTEED
 By the WESTERN FARM MORTGAGE CO.
 Lawrence, Kansas. First Mortgage upon Improved productive Farms in the best localities in the West. Coupon Bonds. Interest and principal paid on day of maturity at the Third National Bank in New York. No losses. No long delays in placing funds. Investors compelled to take no land. Security three to six times the amount of loans. Our facilities for making safe loans are not excelled. We solicit correspondence. Send for circulars, references, and sample documents.
 F. M. PERKINS, Pres. L. H. PERKINS, Sec.
 J. T. WARNE, Vice-Pres. C. W. GILLET, Treas.
 N. F. HART, Auditor.

THE PINE TREE GOLD AND SILVER MINING COMPANY.
 Mines 10 miles East of Leadville, near Park City, Park County, Colorado. Capital Stock \$1,500,000. Divided into 150,000 shares of \$10 each, Par value. 30,000 Shares set aside for working capital. Stock fully paid and non-assessable. The Enterprise offers: For invested capital, thorough economical management, the utmost safety and large profits. The closest investigation invited. Unusual inducements offered to purchasers of the first 5000 shares of stock. For particulars and prospectus, address
 E. P. REAR, Secretary,
 162 Washington Street, Rooms 49 & 50, CHICAGO, ILL.

Oconomowoc Seminary,
 At Bordulac, Oconomowoc, Wis.
 A CHURCH SCHOOL FOR GIRLS.
 A thorough School and well ordered, delightful home. Unsurpassed in beauty and healthfulness of location. For Circulars, address Miss Grace P. Jones.

Champlain Hall,
 Highgate, Vermont.
 A Boarding and Day School for Highgate, Vt. Most highly commended by the Bishop of Vermont. Location all that can be desired. The Fall term of the fifth year will begin on Monday, the 29th day of August. For further information, address the Secretary, July 20, 1881. Rev. Dr. SWETT, Rector.

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

Kenyon College,
 Gambier, Ohio.
 Under the control of Trustees elected from the Dioceses of Michigan, Indiana, Kentucky, West Virginia, Pittsburgh, Ohio and Southern Ohio. The location is one of rare healthfulness and great beauty, and the instruction thorough in all departments. For further information address Rev. Wm. BODINE, D. D., President, Gambier, Ohio.

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

School of St. John,
 The Evangelist, Boston, Mass.
 Visitor, Rev. C. Grafton, S. S. J. B. Prepares pupils for the Harvard and other College Examinations. For terms apply to CHARLES HILL, 99 Pinckney Street, Boston, Mass.

Christ Church Seminary,
 Lexington, Ky.
 Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Number of boarders limited. Special attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. The Christmas term of the sixteenth year begins Sept. 12, 1881. For circulars apply to
 Miss HELEN L. TOTTEN, Principal.

Cathedral Grammar School,
 Pekin, Illinois.
 Diocese of Springfield.
 A BOARDING SCHOOL FOR BOYS.
 The Rev. Geo. W. West, M. A., Rector. For Circulars &c., address as above.

ST. MARY'S SCHOOL,
 Knoxville, Illinois.
 A CHURCH SCHOOL FOR GIRLS.
 FOUNDED, A. D. 1868.
 This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register.
 C. W. LEFFINGWELL, Rector.
 Address the Rector at Knoxville, Ill., or call at 162 Washington St., Chicago, during August, for a personal interview.
 The next term begins Tuesday A. M., Sept. 6th.

THE CATHEDRAL GRAMMAR SCHOOL,
 Chicago.
 Cor. West Washington and South Peoria Sts.
 The Rev. Edward H. Cleveland, A. M., Head Master. A thorough Classical and Commercial preparatory school for boys. Fall term begins September 5th, 1881. All communications should be addressed to
 Rev. EDWARD H. CLEVELAND,
 21 South Peoria St., Chicago, Ill.

ST. AGATHA'S SCHOOL,
 Springfield, Ill.
 Under the supervision of the Rt. Rev. the Bishop of Springfield. The Rev. E. A. Larrabee, Chaplain, Miss D. Murdoch and Miss M. S. Dunsinber, Principals. This school for young ladies and children will open (D. V.) on Monday, September 5th, 1881. For circulars address Miss D. Murdoch.

ST. ANNA'S SCHOOL,
 Indianapolis, Ind.
 A Church School for Girls. The fourth year will begin September 6th, 1881. Apply
 Rev. W. Richmond, 477 N. Pennsylvania St., Indianapolis.

ST. GABRIEL'S SCHOOL,
 Peekskill, N. Y.
 A BOARDING SCHOOL FOR GIRLS.
 For terms, etc., address (as above)
 THE MOTHER SUPERIOR, SISTERS OF ST. MARY.
 It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.
 The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

ST. MARY'S SCHOOL,
 8 East 46th Street, New York.
 The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

GARNETT'S UNIVERSITY SCHOOL,
 Elliot City, Md.
 Principal Jas. M. Garnett, M. A., LL. D., late Principal of St. John's College. Reopens Sept. 14th.

NASHOTAH HOUSE,
 Waukesha Co., Wis.
 Candidates for Priests Orders prepared for ordination. Annual term for 1881 and 1882 opens on September 12th. Address Rev. D. D., President, Nashotah Mission, Waukesha, Co., Wis.

ALLEN INSTITUTE,
 1832 Michigan Ave., Chicago.
 A thoroughly equipped Boarding and Day School for Boys and Girls of 5 to 20 years. Prepares for best Colleges or business or graduates students here. Buildings delightfully situated in best part of the city. A few boarding pupils received into the President's family and enjoy rare advantages. 19th year begins Sept. 12. For circulars apply to
 H. A. WILDER ALLEN, LL. D., President.

SHATTUCK SCHOOL FOR YOUNG MEN,
 Faribault, Minn.
 Offers the following advantages:
 It is a Church Boarding School.
 It has daily Services and positive Church teaching.
 It has both a Classical and an English Course of Study.
 It employs only teachers of experience.
 Its discipline is strictly watchful and just.
 It has a most beautiful and healthy location.
 Its grounds are large, comprising ninety acres.
 It gives all boys daily military drill.
 It has a first-class Gymnasium, Bowling Alley, Drill Hall, Reading Room, &c. The next term opens Sept. 15th.
 Send for catalogue, with full particulars.
 Rev. JAMES DOBBIN, Rector.

Lasell Seminary,
 Auburndale, Mass. Delightful home school for young women. Only one teaching household arts, cooking, dress-making, etc.; literary work of high grade. Send for catalogue; mention this paper.
 C. C. BRADGON, Principal.

ST. GEORGE'S HALL FOR BOYS,
 Reisterstown, Maryland.
 Prepares for College or Business. Advantages unsurpassed. Reopens Sept. 15th. Catalogues sent.
 Prof. J. C. KINER, A. M., Principal.

ST. MARY'S HALL,
 Burlington, N. J.
 The Rev. J. LEIGHTON McKIM, M. A., Rector.
 The forty-fifth year begins Wednesday, Sept. 14th, 1881. Charges, \$350 per annum. Music and painting the only extras. For other information address the Rector.

COLUMBIA FEMALE INSTITUTE,
 Columbia, Tenn.
 Rt. Rev. C. T. QUINTARD, D. D., Visitor.
 Rev. GEO. BECKETT, S. T. D., Rector.
 Founded in 1856 by Bishops Polk and Otey.
 This school furnishes a full College course, beginning with a Preparatory Department, and ending with the most advanced and liberal education of women. It is furnished with the most modern apparatus in Physics and Chemistry. The schools of Languages, Drawing, Painting and Music are complete. The Museum of Art and Science is probably the largest in the South.
 The children of the clergy half-rates. Send for a Circular.
 Address Rev. G. BECKETT, Columbia, Tenn.
 The next session will open Sept. 5th, 1881.

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

NEBRASKA COLLEGE,
 BOYS' SCHOOL, Nebraska City, Neb.
 Nebraska College is a most excellent school on account of its good discipline, low rates of boarding. The School was organized in 1866. First term begins Thursday Sept. 1st, 1881. Address, Rev. THOMAS DICKKEY, Nebraska City, Neb.
 NEW YORK CITY.

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

THE METROPOLITAN BUSINESS COLLEGE,
 No. 77 & 79 Madison St.
 Offers superior inducements to young men and ladies for acquiring a thorough business education. Excellent equipments; a thorough course of study, and an able faculty. For information concerning this justly celebrated school, address HOWE & POWERS, 77 & 79 Madison St., Chicago.

ALL SAINTS SCHOOL,
 Baltimore.
 Will re-open Sept. 21. A small number of boarders received. Please apply early. Sister Superior, 261 Hamilton Terrace, Baltimore, Md.

EPISCOPAL ACADEMY OF CONNECTICUT,
 The Rev. S. J. HORTON, D. D., Principal.
 Assisted by five resident teachers.
 Terms, \$400 per annum.
 Special terms for the sons of the clergy.
 Three sessions in the year. The next session begins Sept. 12th, 1881. For circulars address the Principal, Cheshire, Conn.

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

ST. JOHN'S MILITARY SCHOOL FOR BOYS,
 Mantus, N. Y.
 Fits boys for college, West Point, Annapolis, or business. Five assistant-masters. A resident artillery officer, U. S. A., as military commandant. Terms \$400 per annum.
 Rt. Rev. F. D. HUNTINGTON, S. T. D., President of the Board of Trustees, Rev. JOHN W. CRAIG, Headmaster.

Mrs. Sylvanus Reed's
 Boarding and Day School,
 A Church School for Young Ladies and Children.
 Nos. 6 and 8 East Fifty-third Street, NEW YORK.
 (Central Park, Bet. 5th and Madison Aves.)
 French and German practically taught. Careful training in Primary and Preparatory Departments. The Collegiate Course of Study meets all demands for the higher education of women. Arrangements for health and comfort on a generous scale.
 Students may enter the Department of Psychology, Logic, and Critical Literature, or attend lectures as a special course.
 During the past year Mrs. Reed has extended her house by building large dining and class rooms.
 The 15th year will begin October 3rd, 1881.

St. John's School,
 21 and 23 W. 32nd St. New York.
 Between Broadway and Fifth Avenue, New York.
 BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.
 Rev. THEODORE IRVING, LL. D., Rector.

De Lancey School for Girls,
 Geneva, N. Y.
 Rt. Rev. C. A. COXE, 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.
 The academic year will begin September 14th. Address the Rev. F. STAFFORD DROWNE, D. D., Acting Warden, Garden City, L. I.

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

St. Stephen's College,
 Annandale-on-the-Hudson
 is a Training College for the Ministry. The course of study for the degree of B. A. is the same as in Colleges generally. An opportunity is also afforded of special preparation for the Theological Seminary.
 Apply to the Rev. R. B. FAIRBAIRN, D. D.

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

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

The Divinity School
 OF THE
 Prot. Episcopal Church in Philadelphia,
 Will reopen on Thursday, September 15th, 1881, at 4 P. M., when there will be divine service and an address by the Rev. F. STAFFORD DROWNE, D. D., Secretary of the Faculty, at the school, north-west corner Thirty-ninth and Walnut Streets, West Philadelphia.

Trinity College,
 Hartford, Ct.
 Trinity College examinations for admission will be held at Hartford, on Tuesday and Wednesday, Sept. 13th and 14th, 1881. For Scholarships, Catalogues, and general information, application should be made to the President.
 T. R. PYNCHON, D. D., Hartford, Ct.

The Selleck School,
 Normal, Conn.
 The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$350.00 per annum.

St. Margaret's Diocesan
 School for Girls,
 Waterbury, Conn.
 The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1881. Instrumental music under charge of J. Baker, Jr., a private pupil of Plaidy, of Leipzig Conservatory, French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

St. Helen's,
 Brattleboro, Vt.
 A Family School. Large and commodious house, finely located. School of Languages in session during the summer months. If desired, children received for the summer only, and with or without tuition. For Circulars and particulars address Mrs. E. J. IVES.

Hannah More Academy;
 The Diocesan School for Girls;
 15 miles N. W. from Baltimore, (1 mile S. of Reisterstown), Md. Easily accessible from all directions, and of short intervals—daily. The Special claims are Health and Training. The new session will begin Sept. 21st, 1881. Rev. Arthur J. Rich, A. M., M. D., Rector. P. O., Reisterstown, Baito Co., Md.

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.
 GAMBIER, OHIO.

The next session begins on Wednesday, Sept. 7th, 1881. For full information, address the Principal,
 JOHN D. H. MCKINLEY, A. M.

HIGHLAND HALL,
 FOR GIRLS AND YOUNG LADIES,
 Highland Park on Lake Michigan, 23 miles from Chicago. Unsurpassed for educational and healthful advantages, and refining influences. Fall session, Sept. 21. Address NATH'L BUTLER, JR., A. M., Principal.

HAMNER HALL,
 MONTGOMERY, ALA.
 The Diocesan School for Girls & Young Ladies.
 The Rt. Rev. The BISHOP OF ALABAMA, Visitor.
 The Rev. GEO. M. EVERHART, D. D., Rector.
 The next school year begins October 3rd. The charges are made at the lowest figure possible for a school of its grade and appointments. Send for Catalogue.
 Board and all school fees charged to the clergy "at half rates."

The General Theological Seminary.
 The next Academic year will begin on Wednesday, Sept. 14th. The building will be open for the reception of students on Monday, Sept. 12th.
 The Examination of Candidates for admission will be held in the Library on Tuesday, Sept. 13th, at 9 A. M. Candidates for admission are required to present evidence of having been admitted as candidates for the Priesthood, or similar testimonials, with evidence that they are graduates in Arts, and to pass an examination in the Greek Grammar, the Gospels, and Acts of the Apostles, in the original, in the rules and principles of English Composition, and present an original Essay in English. For further particulars see catalogue. E. A. HAN, 426 West 23rd St., New York.

EPISCOPAL HIGH SCHOOL,
 Near Alexandria, Virginia.
 L. M. BLACKFORD, II. A., Principal.
 Established 1830. Fits for college or business. The next session opens Sept. 23, 1881. Catalogue sent on application to the Principal at Alexandria, Va.

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. References exchanged. Address
 Rev. Dr. JENNINGS.

CHICAGO MEDICAL COLLEGE.
 Medical Department of the Northwestern University.
 The twenty-third annual course of instruction in this College commences September 27, 1881, and closes March 23, 1882. The thoroughly graded system of instruction furnished by the College, and its direct connection with Mercy Hospital and the South Side Dispensary make it one of the very best medical schools for those desiring a thorough education. For further particulars, address N. S. DAVIS, M. D., LL. D., Dean of the Faculty, 65 Randolph St., Chicago.

CHICAGO FEMALE COLLEGE.
 Morgan Park (near Chicago). A Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago.

UNION COLLEGE OF LAW
 CHICAGO, ILL.
 The Fall term begins Sept. 21. Diploma admits to the Bar of Illinois. For circular address
 H. BOOTH, Chicago, Ill.

Morgan Park Military Academy.
 The best Boys' Boarding School in the West. Prepares for College, Scientific School or Business. Location attractive and elevated. Session begins Sept. 13, 1881. Send for Catalogue to Capt. ED. N. KIRK TALCOTT, Prin., Morgan Park, Cook Co., Ill.

Edgeworth Boarding and Day School
 For Young Ladies and Little Children.
 Mrs. H. P. LEBEVRE, Principal, 59 Franklin St., Baltimore, Md. The 19th School year will begin on Thursday, Sept. 22nd, 1881.

GANNETT INSTITUTE FOR YOUNG LADIES
 Boston, Mass.
 The 28th year will begin Wednesday, Sept. 23, 1881. For catalogues and circulars, apply to Rev. Geo. GANNETT, A. M., Principal, 69 Chester Square, Boston, Mass.

MADAME CLEMENT'S FRENCH PROTESTANT SCHOOL. Established 1857. Fall term commences Sept. 15, 1881. For particulars address MADAME EUGENE PAULIN, Germantown, Philadelphia, Pa.

ST. LOUIS LAW SCHOOL.
 Term opens Oct. 12, 1881. Tuition, \$30 per year. No extras. For circulars address HENRY HIRSHCOCK, St. Louis.

IMPORTANT TO STUDENTS OF MUSIC.
 THE NEW CALENDAR of the New England Conservatory and College of Music is sent FREE. Apply to
 E. TOUTERRE, Music Hall, Boston, Mass.

BISHOP SPALDING'S
Boarding Schools,
 Denver, Colorado.
 Exclusively for boys.
 The Rev. H. H. HAYNES, Principal.
 Exclusively for girls.
 Mrs. ANNA PALMER, Principal.

These are well established and thoroughly Church Schools. Denver is noted for its healthful climate and beauty of situation. Boys and girls having asthma or a tendency to consumption, are greatly benefited and often cured—at the same time pursuing their studies. For terms, Catalogues, etc., apply to the Principals.

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

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

St. Paul's College,
 Palmyra, Missouri.
 The Thirty-fourth year of this Diocesan Institution will open on the first Wednesday in September—Best facilities offered in each department—the Collegiate and the Preparatory. Terms low.
 The Rev. J. A. WAINWRIGHT, A. M., M. D., Pres't.
 The Rev. JOHN EVANS, A. B., Associate Principal.

Calendar.

AUGUST, A. D. 1881.

7. Eighth Sunday after Trinity.
14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
28. St. Bartholomew.
28. Eleventh Sunday after Trinity.

If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
S. LUKE. xix:42.

Meditation on the attributes of God is a defence against self-deceit. The likeness of God is the aim of holiness, and we unconsciously imitate that which is a frequent subject of our meditation. Moreover, everything which tends to throw us out of ourselves, and upon the objects of faith, is in itself a remedy against self-deceit.
F. W. FABER.

In life's long sickness evermore
Our thoughts are tossing to and fro;
We change our posture o'er and o'er,
But cannot rest, nor cheat our woe.

Were it not better to lie still,
Let Him strike home and bless the rod,
Never so safe as when our will
Yields undiscerned by all save God?
JOHN KEBLE.

Letters from the Wilderness.

IV.

A Series for the Living Church.

MY DEAR GOD-CHILD.—In these short and oft-times hurried letters, you must not look for exhaustive information; they must be "hail and farewell!" to many subjects, and be considered merely as guide-posts, directing you to a course of reading, of study and inquiry, in Church literature; perchance they may suggest to your mind some questions to be answered only by observation and experience.

For general and concise information you will find "Southey's Book of the Church" a pleasant companion, and you have access to many libraries, some of which are distinctively collections of Church history and biography, so that you need suffer no dearth of the best of reading in this direction.

You will find a deal of romance in the history and literature of the Church, and oftentimes it will seem to your wondering mind that "truth is stranger than fiction." But more of this subject anon.

You ask the very pertinent question, "Why do some Church people speak of the various sects as Churches?" and I can only imagine two reasons for their so doing: because they are careless in the use of terms, or because they deem it more charitable, or courteous, so to do. Neither is a good reason. Our Saviour came on earth to found, and did found, "One Catholic and Apostolic Church,"—this all Churchmen profess to believe and do declare, in public worship. If they truly believe this, it is, to say the least, inconsistent and unfitting for them to call any sect a Church; because a Church must have the three orders of ministers, Bishops, Priests, and Deacons, tracing their descent from the Holy Apostles. The Church has, and must have, a Liturgy, to be used in public worship and the ministrations of the Sacraments. Now you well know that the sects have no Apostolic succession, they have no sacramental teaching, and no Liturgy, and have blindly followed blind leaders out of the Church's fold, into bye and forbidden paths, and dubious ways. Sects have bred sects, and heresies have bred heresies, until some parts of the world, and lamentably this new country, are full of them. Against all such, of whatever name, the Catholic Church must proclaim and maintain the truth, "The faith once delivered to the Saints," or, in other words, to the "believers," of which noble company, you, my God-child, are one. Have I made clear and plain to you why Churchmen should weigh their words and be choice of terms in speaking of the religious bodies outside of their own fold? The incongruity of saying and praying in Church one thing, and outside its walls saying and doing the reverse, is too apparent for any comment. I trust and doubt not that you will "practice what you preach."

Coming from one of the sects, as you did, into the Church, you ought to have the truest charity for those you have left; but principle must direct love and pity in the right way and degree, and you are too true in purpose, and too staunch in zeal to yield, in the least, in loyalty to the Church for the sake of courting favor from those outside.

There is breadth, and depth, and height enough in the Catholic Church for all who have charity and are loyal, and the terms, "High," and "Low," and "Broad," as now applied to Churchmen, will, ere long, I hope, be forgotten. There is that revival, that renewal of primitive life and work and worship, which tends to unite every phase of thought and practice in the Church in the one great end and purpose of the Catholic faith—to stand against sin and error and to turn back the assaults of unbelief till all shall bow before her holy altar and receive the Divine Gifts therefrom.

I know how strange to you appear some of the great truths of the Church; how mysterious her ordinances and Sacraments; but remember that we are surrounded by mystery in this life, and that the God of all has only revealed enough—just enough—for us to shape our course into the haven where we shall be no more troubled by obscurity, where we shall no more "see through a glass darkly," but face to face!

Think for a moment! Could there be any religion without mystery? I trow not. Life itself and its deep concerns can only be understood when we shall have trodden the threshold of death, and, after the Rest of Paradise shall

stand at the "Great Assize" and know as we are known.

The Church asks no one—profound questions in theology; the simplest mind and the most erudite have each the same plain answer to give to the question of the waiting priests, "Dost thou believe?" A multiplicity of charts would be baffling to the mariner, conflicting orders would be fatal to the soldier; and many a longing soul has been tossed to and fro on the cold waves of conflicting dogma.

You seem to be more and more impressed with the beauty and fitness of the services of the Church; they will continue to grow upon you as your days increase. I wonder that any soul can be indifferent to them, and am more than pleased at your devout delight and apt inquiries. Be thankful for these blessings and be always "to the fore" in every Churchly way, word and work!
O. W. R.

Milk and Beer.

The temperance reformers must find an enemy of beer in the form of a substitute. A temperance pledge is only a piece of paper, and when he who signs it gets a little dry on a hot day he cannot drink that piece of paper. He is a young man or an old man, not by any means a slave of either beer or whiskey, but he does love to have a good cool drink of something which has a decided taste. Water has two objections. It is not of decided taste and is too cheap. Man must have a drink that appeals at once to his sense of taste and to his pocket-book. In this situation of things milk has become the enemy of beer and whiskey. In this city, in the very heart of it where the throng of men is the greatest, there are three large establishments where a clerk or his master can run in and get a glass of iced-milk or buttermilk and a niceable-bodied biscuit for five cents. At one noonday last week twenty-five hundred men took this milk and biscuit. For so long a time has this demand for milk and a biscuit been going on that it cannot be called a "craze," but it must be confessed to be a shape of common sense—a revolt against the wickedness and nonsense of beer and whiskey. The great streets which formerly offered no refuge to men when hungry or thirsty except the hot dens of sour mash now enjoy three large, pure milk resorts, where all is cool and sweet and healthy as a Yankee farm-house.

These "pure milk business lunches" did not grow out of the temperance cause, but out of certain good men who have large dairy farms, and who also know that milk is better than beer for the human family. And furthermore, certain great property owners, Mr. Leiter, Mr. Marshall Field, and Mr. Henry Field, will not rent a basement or a room if a drop of malt or distilled liquors is to be offered on the premises, and thus the pressure of these capitalists has helped these men who own so much good milk to see its virtues in a new light. They can rent grand rooms for their pure milk trade.

And now let us congratulate Chicago upon having such men as Leiter and the Fields who will not rent to a saloon keeper. One might wish that these gentlemen would purchase so much of Chicago as now lies within its present corporation limits, and then rent to men who were able to understand the dreadful relations of whiskey to the men, young and old, of such a city. Let us also be thankful that the young men who have not yet become beer or whiskey-soaked can find some elegant places where at noon they can get a glass of buttermilk or sweet milk, and amid associations of a most pleasant and reputable character.—*The Alliance.*

Within the past few years, the twelfth Sunday after Trinity, or "Ephphatha Sunday" (falling this year on the fourth of September), has been somewhat generally set apart for offerings towards "The Church Mission to Deaf Mutes"—a society incorporated in the year 1872. There are upwards of 30,000 deaf mutes in the entire Union. Within the field assigned to the charge of the Rev. A. W. Mann, embracing the Central Western States, there are fully 8,000, of whom he reaches, more or less directly, 2,000. Increased means will enable this society to extend its usefulness. By increasing its missionary force it will be enabled to reach more with the Church's Services in sign language. Offerings for the work at the West may be sent to the Rev. A. W. Mann, No. 5 Chestnut street, Cleveland, O.

Men and women vary much in their manner of shopping. A woman has not the slightest hesitation in entering the biggest store in the city and buying a paper of pins or a ten-cent ball of darning-cotton, while a man would almost as soon steal sheep as do it, and in one case could not feel greater loss of self-respect than in the other. The trouble with a man is that he likes to display his opulence and proclaim his financial importance, and for the indulgence of which vain ambition, if sent by his wife to make a small purchase for her, he is apt to return with a miscellaneous assortment of expensive and useless articles, and by the acquisition thereof thinks he has impressed the clerks with a sense of his consequence. This conviction is, in most cases, a delusion and a snare.

The *Southern Churchman*, remarking upon the recent ordination of the Rev. Y. P. Morgan by the Bishop of Long Island, says: "We believe this is the first case of a 'Reformed Episcopalian' being made deacon in this Church." The *LIVING CHURCH* recalls the case of Rev. J. D. Cowan ordained by Bishop McLaren, and now having a pastoral charge in Ireland.

How Christian people can reconcile their principles and professions with taking a Church paper for a year or two, and paying no attention to bills, and compelling the publisher to lose his pay or sue them, is a thing past finding out. The paper that would publish the names of such parties would be doing the public a favor.

"TILL DEATH."

The following beautiful lines were written by the late Dean Stanley.

"Till Death us part."
So speaks the heart,
When each to each repeats the words of doom:
Thro' blessing and thro' curse,
For better and for worse,
We will be one, till that dread hour shall come.

Life, with its myriad grasp,
Our yearning souls shall clasp,
By ceaseless love, and still expectant wonder;
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder.

Till Death us join,
O voice yet more divine!
That to the broken heart breathes hope sublime:
Thro' lonely hours
And shattered powers
We still are one, despite of change and time.

Death, with his healing hand,
Shall once more knit the band
Which needs but that one link which none may sever;
Till, thro' the Only God,
Heard, felt, and understood,
Our life in God shall make us one forever.

Duty to Rulers.

The following is from a sermon by the Rev. Edwin S. Lines, of St. Paul's Church, New Haven, preached soon after the assassination:

The whole question of our relation to those in authority is placed by St. Paul upon the highest ground. We are bidden to think of our good name, and our well being as bound in with their own. They rule for us, not for themselves. Our prayers, supplications, intercessions, are made for them, that "we may lead a quiet and peaceable life in all godliness and honesty." This Church has saved her children from neglect of this part of Christian duty, by teaching them whenever they come together in the house of God to pray "for the President of the United States and all in civil authority." In the litany we intercede for "all Christian rulers and magistrates." In the catechism we are taught as children, "to honor and obey the civil authority." Yet we fail to enter into the spirit of the Church thus bearing witness what is from first to last Christian duty. I can but think that God is teaching us now, the very lesson which we have passed over in our text unheeded. The nation as never before, has in this last week, gone down on its knees in prayer to Almighty God for the head of the nation. I suppose that never in this land, were so many earnest prayers offered for one life. Supplications, prayers, intercessions, without number, have gone up to God for mercy. So in deep distress, that which was always a duty has been heeded. We never felt the duty before, never until we were driven to it by an overwhelming grief.

If we only learn that there are deeper things than the controversies which disturb the surface of our public life, that to be an American citizen, is better than being a member of a party, that it is good to pray for those in authority, in health and in sickness alike; if only something of respect and tenderness in our thought concerning those set over us have place in our national life, then the President of the United States will not have suffered, pray God we need not say have died, in vain.

Rectors and Pastors.

To the Editor of the Living Church:

I have been reading with dismay your list of qualifications for success in the ministry, in your editorial of July 9th. And, assuming that you present the case truly, the wonder grows upon me that in the ascension of our Lord to Heaven, and in His giving of bounteous gifts to the Church, he should seem to have forgotten altogether the Church's absolute need of THE SUCCESSFUL RECTOR. He gave some Apostles, and some Evangelists, and some Prophets, and some Pastors and Teachers, but I search the record of His gifts in vain for that latest, highest, indispensable office in her Church of to-day, of which you so eloquently discourse.

And I am led to reflect, that, after all the Church's cry to-day, is not for the heavenly Gifts, but for the earthly, and that this RECTOR, who is in such demand, is distinctly, evidently, manifestly of the earth and not of Heaven. When, therefore, his earthly unfitness is discovered, he may never hope to counter-balance it with heavenly attainments.

For, what heavenly gifts shall compensate for the lack of a "good presence," "social culture," "conversational power," "eloquence," tempered with "learning," fired with "enthusiasm," propped with "rhetoric and elocution," and blessed with a "good voice"? But, above all, what inspiration of Heaven can take the place of "business capacity of a high order"? Plainly, in seeking the successful Rector, the Church is no longer asking for a man of heavenly gifts.

These gifts that are most in demand are not a part of the Church's spiritual equipment. The Church might be deprived to-day of every one of these admirable gifts and yet might face the world again and conquer it. There were none of these gifts, or few of them, in the Church, at the beginning. And what there were helped little to the victories of faith. These gifts may, it is true, be held and used by the Spirit. They may be conquered for Christ, taken out of earthly uses, appropriated to heavenly uses and thus brought to their highest office. They may be impressed into the Kingdom of Heaven, but they are not of the Kingdom, they are not heavenly. They should never, for a moment, in the estimate of the Church, be put in competition with the Heavenly, or what is very much worse, be confused and confounded with the Heavenly, so as to be set, by mistake, to the discharge of heavenly offices, or to be so placed that results should be expected from them, which can only flow from heavenly sources.

I venture to say that to expect the fruits of a faithful pastorate to grow out of the successful

administration of a Parish, is to expect grapes to grow upon thorns, or figs upon thistles. These two things differ, as nature and spirit.

The Parish is a human and carnal organization. It needs a Christian at the head of it to make it a Christian organization. But it does not need a Pastor at the head of it. The Pastor is for the flock. The Parish is not the flock of Christ, to be shepherded and fed. The flock needs the Pastor. The Parish needs the Rector.

But what is this that the Church has done, but to assign the pastoral office to the successful Rector, and to deny its exercise to any other man; refusing to the flock of Christ any pastorate, save that which may be meagerly found among the superfluities of endowment of the gifted Christian gentleman, who has been placed in the administration of a Parish. Can this be thought a wise provision for the flock, to give them Rectors instead of Pastors, and to confound in their eyes Parishes with Churches, and to lead them at last to be contented with the earthly gifts, and to forget the heavenly, or not to know whether there be any heavenly gifts, or any need of them?

Many an endowed Evangelist, many a Pastor and teacher, many a Prophet, many an one in whom is the spirit of wisdom and understanding, many an Apostle, moved by the Holy Ghost, may have little faculty for administration and few of the natural qualities needed for the successful working of a Parish.

What then? Shall the heavenly gifts be continually choked, rendered spiritless, prevented the opportunity of exercise, and shall the bleating flock be continually deprived of these divine ministrations, because the cast iron rule of ecclesiastical discipline will yoke every man who would minister in the Church to a rectorship, and marry him to a parochial administration, and, if he cannot carry these, brand him as a failure and bid him be silent?

I prophesy that the Church will never again have its early power of expansion, its early freedom and vigor of spiritual life until these bands be broken and liberty again be found, within the organization of the Church, for the spontaneous exercise of the spiritual gifts, while the supremacy that is in the spiritual gifts over all natural gifts, shall be once more confessed. So that the Pastors shall come to their pastorate, and the teachers to the place of teaching, with swift recognition and welcome, and the flock of Christ shall hear the voice of her shepherds, and shall know their voice and follow them, and shall be no longer forced, still less disposed, to listen to the voice of strangers whom they cannot follow.

My dear LIVING CHURCH, let us acknowledge and give thanks for all natural gifts, but let us lift up the spiritual into forgotten eminence over them, and confine these to their fitting place of service. Let us put the earthly beneath the heavenly, not above it. The Parish behind the Church, not before it; the Rector behind the Pastor, not the Pastor behind the Rector. The Church has been bound, hand and foot, by giving up everything to Parishes and Rectors. We need the touch of angels to make the chains fall off.

I, myself, who write these lines, am one of the Pastors of the flock, and cannot deny my high calling, or withdraw my hand. But I am tormented with incompatible offices. Burdens of a Parish and a Rectorship are laid upon me which I am unfitted to bear. Yet these I must bear, or acknowledge defeat and abandon my calling. And so with a sigh and a cry I stumble on. And I have many brethren.

To the Editor of the Living Church:

As one of your many unknown readers, I have been greatly interested in the communication which appeared in your issue of June 25, giving the short and easy method adopted by some of our brethren outside the Church, for converting Superintendents into Bishops. The article was immediately clipped from its surroundings, to be pasted into a scrap book, when my hand was arrested, by seeing that in so doing, I should forever silence in the reverse column, the valuable criticism of the "Revised Version" by the scholarly Bishop of Central New York. Incidental testimony to the value of your paper! For five successive weeks I have fruitlessly hoped that the Ruling Spirit of your columns, or some other potentate might deem it "desirable" to admit the promised article on, "How the M. E. Society became the M. E. Church?" Not having access to Mr. Lee's book on the subject, I venture to address you in this communication. You do not know, Mr. Editor, from how many quiet points of observation, you are being scrutinized. Why, even here in New York, some of us get our local Church news via Chicago! and we have noted, with real pleasure, the increasing circulation of your paper, for it appears to have fully grasped the truly Catholic principle of giving free expression of thought to all who represent the many minds and many schools of thought and of activity in the Catholic Church—which is the Living Church.

A STUDENT OF ECCLESIASTICAL HISTORY.
New York, August 4th, 1881.

According to a writer in *Nature*, the small migratory birds that are unable to perform the flight of 350 miles across the Mediterranean Sea are carried over on the backs of cranes. In the autumn many flocks of cranes may be seen coming from the north with the first cold blast from that quarter, flying low, and uttering a peculiar cry, as if of alarm, as they circle over the cultivated plains. Little birds of every species may then be seen flying up to them, while the twittering songs of those already comfortably settled upon their backs may be distinctly heard. But for this kind provision of nature, numerous varieties of small birds would become extinct in northern countries, as the cold winters would kill them.

The Chrim in Confirmation.

Apropos of the recent discussion in our columns of the validity of Roman Confirmation, and the absurd story which the New York *Guardian* published about one of our Bishops, the following from the English *Church Review* may be of interest to our readers.

The history of Confirmation affords a curious instance of the way in which an ornamental and symbolical adjunct of a sacred rite may, in course of time, come to be regarded as essential, and even to overshadow in importance really necessary features of the ordinance.

There can be no doubt that, according to original Apostolic institution, the outward sign of confirmation consisted in the laying on of hands, with prayer for the gifts of the Spirit, by a minister of the highest rank in the Christian priesthood. There is also evidence to prove that it continued to be so administered for centuries.

Very early, however, the practice began of adding to the essential ceremony the rite of anointing the neophyte with consecrated ointment, or chrim, in allusion to the gifts of the Spirit (often symbolised in Scripture language by anointing oil or ointment), exactly as a similar anointing with holy oil was added very early to the essential rite of Baptism, and in the West this anointing was extended to the rites of Ordination and Consecration. The Symbolical and mystical language of Scripture rendered this use of sacred unctions in the highest degree appropriate; but the stern fact remains that there is not a particle of proof, written or traditional, to show that such a rite was ever made by divine or Apostolic authority an essential part of the administration of any sacrament. In course of time, however, both in East and West, the unction in Confirmation came to be regarded as co-essential with the laying on of hands.

In the East, there is at present no laying on of hands by the Bishops of the Church on the baptized, but the priest anoints the neophyte with chrim, which, as it has been consecrated by a Bishop, is supposed to convey, in a roundabout way, the Episcopal benediction. This sort of vicarious laying on of hands probably arose from the difficulties which beset travelling in the East, and which prevented a Bishop visiting the towns and other centres in his diocese frequently and regularly enough to confer true Apostolic Confirmation.

In the West, the Apostolic norm has been more faithfully kept to, in practice, at all events. Confirmation is ordinarily only administered by the hand of a Bishop, though in order to carry out the general design (for ages favored by the Papal party in the Latin Church) of depressing the importance of Bishops, in order to exalt that of the Pope, it is generally taught that, with the Pope's permission, a simple Priest may give Confirmation with the sacred chrim. As is her wont, the Latin Church has so overloaded the administration of Confirmation with ceremonies, that her theologians are solely puzzled to put their finger on the special imposition of hands that is supposed to be that which constitutes—co-ordinately with anointing with chrim—the essential outward sign. This character has been assigned to no less than three ceremonies in the Latin rite of Confirmation. During the first prayer the Bishop holds his hands spread over the candidates. This has been supposed to be the laying on of hands. When anointing, he necessarily lays his hand on the head of the anointed. This has also been called the essential imposition. After anointing he pats the cheek of the confirmed, and says *Pax tecum*. This has had an essential character ascribed to it as well. It may be remarked that this last quaint and rather childish ceremony is not to be found in the old English pontificals. So that in the Latin rite, while the ecclesiastical unction has a clear and unmistakable place assigned to it, the Apostolic imposition of hands is *somewhere*, but nobody quite knows where.

At the Reformation, the Church of England gradually and quietly dropped all unctions in the administration of Sacraments, a retrenchment which was hardly necessary, but one advantage of which was that it brought back the Apostolic rite of Confirmation to its primitive integrity. No one in the Anglican Communion, when he receives Confirmation, can doubt that he has an Apostolic ordinance administered to him in an Apostolic manner by an Apostolic person. He may be certain that, coming worthily to it, he receives whatever graces were attached to the original institution—a thing he cannot at all feel safe about when he is the subject of a ceremony which it is either almost impossible to identify with any ordinance of the Apostles, or in which the essential ceremony has to play an uncertain and secondary part.

The new Chapel, at Larchmont, Westchester Co., N. Y., was opened on Whitsunday. The Rev. Mr. Evans is at present in charge of the parish. Two Trustees have been appointed to manage the temporalities. A Sunday School has been organized, and the Holy Communion was administered on Sunday last by the Rector of St. Thomas' Church. The prospects of the Chapel are very encouraging.

The large and beautiful new Church of the Advent, Boston, is approaching completion. The only part finished is the chancel, and though the congregation have still the old building in which to worship, so desirous are they to occupy the new structure, that they are already holding services in the latter, though at considerable inconvenience.

The Anthon Memorial Church, West 48th St., New York, is closed during the summer vacation, and is being considerably improved by the addition of a new building two stories in height, erected at the end of the west close, for Sunday School and other purposes.

The sexton of Christ Church, at Rye, whose name has been publicly associated with the danger by fire which threatened the edifice, has made an explanation for the purpose of showing there was no carelessness on his part. He has for many years been regarded as a faithful and efficient man in the discharge of all his duties connected with the Church.

The late Rev. Alexander H. Vinton, D. D., bequeathed to the Domestic and Foreign Missionary Society of the Church in the U. S., the sum of \$5,000.

Religious Herald: "To baptize an unconscious infant is to get upon the line along which the Church of Rome developed all her sacraments. If you have a right to do the one, you have a right to bring in all the others." To hold the doctrine of the Trinity "is to get upon the line along which the Church of Rome developed all her theology." "If you have a right to accept the one, you have a right to bring in all the others." *Christian at Work.*

The Household.

Every woman who has kept house for a few years has a theory which is dear to her heart as to how beef should be roasted. One says that it should be put into the oven without a drop of water in the pan; another that it should be rolled in flour, a little lemon juice squeezed on it, and so on indefinitely—each one thinking her way is the best. As for me I am sure that my way is the best, for I have two of them. If the beef is fat and seems juicy, I put it into the oven with just about a tablespoonful of water, and roast, allowing an hour and a half for five pounds of beef. If the meat is lean and dry and gives an impression that it is tough, and especially if my butcher has been betrayed into confessing that it is not very tender; then I put it into a dripping pan on the top of the stove with half a pint of water, turn a tin pan over it, and let it steam for half an hour, then put it in the oven; I have in this way served what appeared to a confiding and unsuspecting family as a delicious roast, but which I knew to be a very tough and unpromising piece of meat; so unorthodox is this way of roasting beef that I almost fear to make it known.

The Household Guide says: "Not only is it true that meat is twice as nice if nicely divided, but also a joint properly carved will go nearly twice as far as another of similar size and weight clumsily cut up; and every careful housewife and true economist will do her best to master the art of carving as soon as possible. Not only will she be taking the best means to avoid waste, but she will also get the credit of keeping a well provided table; for even when there is but little to serve, if it is well cooked, well carved, well served and neatly put on the table, a single dish is preferable to a profusion ill prepared. Even in so small a matter as cutting a slice of bread, a loaf always cut straight and even, goes much further than one hacked and hewn irregularly, or in all directions, and it is palatable to the last piece, so that there is no excuse for leaving odds and ends.

WARM MILK AS A BEVERAGE.—Milk heated to much above 100 degrees F., loses for a time a degree of its sweetness and its density. No one who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its having been rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately; and many who now fancy they need alcoholic stimulants when exhausted by fatigue, will find in this simple draught an equivalent that shall be abundantly satisfying, and far more enduring in its effects.—Medical Record.

Do not leave flat irons on the stove when you are cooking. Before putting them on the stove see that it is perfectly clean. Wash the irons in warm suds, then there is no danger of getting little black specks on the clean clothes. If you are troubled with the starch sticking to the irons, rub them with salt or a bit of beeswax, taking care to wipe it all off on a clean cloth. To keep your ironing board clean and free from dust take two widths of calico (an old dress skirt may be used), and make a bag to slip the board in when you put it away. If you lay a thin muslin cloth over a collar or a shirt bosom, and rub the iron over it two or three times, you will have no trouble with the starch turning brown and sticking to the iron.

CARE OF THE EYES.—It is well settled that the eyes are benefited by an amount of systematic use which preserves the tone of their muscles and the regularity of their blood supply. Acuteness of sight is aided by the attention bestowed upon objects within the range of vision. In people who cannot read the sight is far from acute. The wives of such men are often indebted to their household needlework for the maintenance of a higher standard of vision than that of their husbands. Idleness of the eyes, if one may use such an expression, is in every way hurtful to them, and proper and varied employment is eminently conducive to their preservation and efficiency.

BREAD.—It is said that one of the most wholesome kinds of bread that can be used is made thus, without salt, saleratus, yeast, or rising of any sort: Take bolted or unbolted flour or meal, thoroughly moisten the whole with pure soft water, scalding hot, that is about one hundred and sixty degrees Fahrenheit, make it firm, not sticky, then roll and cut into strips, or any other form, not over a quarter of an inch thick, and an inch broad. Bake quickly in a hot oven until the dough has acquired a soft, thin brown color, or until the water has nearly all evaporated. Hydropathists say that a sweeter bread than this was never tasted.—Hall's Journal of Health.

FUN AT HOME.—Don't be afraid of a little fun at home, good people. Don't shut up your house lest the sun should fade your carpet, and your hearty laugh should shake down some of the dusty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought at other and less profitable places.

Children acquire their ideas as unconsciously as young plants drink in the sunshine. If the sources are pure and healthy, in after years, when the mind reverts to these, the most precious and tender associations will be found to cling about the home and haunts of childhood; and the possessors of such will find in them not only a pleasure but a safe-guard.

A dish which is good for dessert and is so easily and quickly made that in case of an accident happening to the expected dessert, or in the event of unexpected company, it may be prepared at a moment's notice: Take slices of bread, dip them in well-beaten eggs and fry in butter. Serve with sauce or simply powdered sugar. It is best to cut off all the crust.

Save for the children if you can, and as much as you can, but remember it is spendthrift economy that does it by saving from them. The time when they need a home full of grace and beauty is in the forming period of their life. When the final interest is apportioned it will be those who have spent most wisely who will have the largest dividends.

The higher and more perfect the training a woman has received in all womanly essentials the better a wife and mother she is prepared to become.

Limes, lemons and citric acids are invaluable in preparing summer drinks. In lieu of them, the pressed juice from acid berries can sometimes be used.

Bible Studies.—XXIX.

Written for the Living Church.

A little creature to which a great man compared himself upon a certain occasion. The Arabic for this creature is indicative of some of its characteristics. The general public holds it in much contempt, but the naturalist sees elegance and attractiveness, and is never weary of contemplating it through the microscope. It wears a beautiful highly polished suit of armor, and is a formidable enemy to other insects. It is said that the king of this tribe "keeps his court at Tiberius." Travellers to that lake-side town, will confirm this story. The Orientals are the people with whom this king and his tribe have always found the closest alliance, but his favors are by no means confined to Eastern nations. The whole world has now and then a benefit.

What is the creature? Upon what occasion did the great man take it as an emblem of himself? Wherein lay the analogy. F. B. S.

ANSWERS TO BIBLE STUDIES.

J. M. Clark, of Newark, N. J., answers correctly No. 25. Walter B. Smith, Hinsdale, Ill., writes: "The country referred to in 24, was Edom; and he who, with his posterity, inhabited it, was Esau. The hue of the mountains had to do with his name." Good for Walter! S. H., of Louisville, gives the correct answer, and gives the correct number, which is 27. Annie M., Peoria, says: "The country was Edom (Idumea), first inhabited by the Horites, a province of Arabia. Esau inhabited it. Gen. xiv.: 6, 8; 36: 20.

Maggie S. Houston, Rochester, N. Y., answers Bible Study No. 27: The country is Edom, also called Idumea. Esau with his posterity inhabited it. Genesis, 25 chap., 30th verse; also 36th chap., which gives his posterity.

The author of Bible Studies writes: "To Annie M., of Peoria, I would say that Rue is the correct answer to Bible Study 25. If she recollects the double meaning that I gave to the word she will see that I could not have been thinking of Anise. In searching for the answers to my questions, the student will have to follow all the windings that I purposely make in order to puzzle. Anise and Dill are somewhat similar in seed, though the former has white flowers, and the other yellow. Cummin has a blue blossom, and black, fragrant seeds. The leaves of Rue are employed, and have a strong bitter odor. "If you do this or that you'll rue the day," is a common expression denoting bitter regret.

Anecdotes of Archdeacon Kirkby.

Written for the Living Church.

The Archdeacon was once preaching from the text "Lovest thou Me?" and a large congregation was present listening with deep interest to all he said. He had occasion to frequently repeat the question, "Lovest thou Me? At last an old woman, 60 years of age, who, catching his eye as he again asked this question, supposed he must be addressing her individually, timidly arose and answered, while she looked around on her acquaintances to substantiate, from their knowledge of her daily life, the truth of her assertion, "Ever since I first heard of the dear Saviour, I have loved Him more and more, and to-day I know that I love Him more than I ever did in my life before." Her friends signified their approval of what she said.

THE BLACK FOX.

The duty of giving back to God a portion of His bountiful gifts to us, is something Archdeacon Kirkby did not fail to teach, and it is surprising to hear how much his poor Indians gave of their penury, and how cheerfully it was bestowed.

Of money they had none; gold and silver coin and bank-bills, their eyes never saw. The representative of money with them, was chiefly the skins of the wild animals they slew. At a time of great scarceness, an Indian once brought to the mission as a gift to God, a remarkably fine skin, the handsomest one he had ever seen, that of a jet black fox, very rare and highly prized. Its value was not less than \$25. "Why James," said the Archdeacon, "you cannot afford to give so much. It is not your duty; you have your wife and children to support, and this is more than you ought to appropriate." "Oh, yes, it is right," said the Indian, "for when I first caught sight of that fox in the trap, I at once gave it to God, and I cannot take back my gift."

The Burial of a Bird.

While strolling through the woods at Gognac Lake, Battle Creek, Mich., June 13th, I suddenly came across half-a-dozen birds of the variety known as brown thrush or mocking bird. They were all busy working at some object on the ground, and did not notice my intruding till I was upon them, when, with a shrill cry, they flew off a short distance, and perched on the trees to watch my movements. Having my curiosity aroused, I went to examine what I supposed was a nest of young birds, when, to my surprise, I found the dead body of a female thrush, which had been killed by a shot from some hunter's gun, and had fallen where it lay. The birds which I noticed about it had been covering it over with leaves, sticks, little tufts of grass, etc., until only its feet stuck out. Immediately the story of the Babes in the Woods, covered with leaves by robins, came to my mind, and all seemed real as the time when in childhood I read the story and believed it to be true.

Anxious to see what the birds would do, I stepped back of a large tree to a little distance and watched them. Slowly the birds came back, one by one, and continued the work of burying the dead bird. While engaged hopping about after leaves and grass they would chirp in a low melancholy key, which I took to be the dirge

notes of the little bird's funeral. I did not have it in my heart to disturb them, and watched them at their labors a full half hour, at the end of which time the dead bird was completely buried.—Chicago Tribune.

Children's Tombs.

Westminster Abbey is full of the remembrances of great men and famous women. But it is also full of the remembrances of little girls and boys, whose death shot a pang through the hearts of those who loved them, and who wished that they should never be forgotten. Almost the earliest royal monument in this Abbey is of a beautiful little deaf and dumb girl of five years old, the Princess Catherine, daughter of King Henry III., who loved her dearly. She was not forgotten, and her two little brothers, and perhaps four little nephews, were buried close to her, as if to keep her company. And so there are two small tombs in Henry VII.'s chapel of the two infant daughters of King James I. Over one of them are some touching lines written by an American lady, which all mothers should read. And to the tombs of these two little girls were brought in after days by their nephew, Charles II., the bones of the two young murdered princes, which in his time were discovered at the foot of the staircase in the tower. And there is in the chapel of St. Michael another tomb of a little child that died from a mistake of its nurse; and we know from her will that she never ceased to lament the little darling, and begged, if possible, very urgently to be buried beside it. And there is a monument in the cloisters which contains only these words: "Jane Lister—dear child," with the dates of the child's age, and the record of her brother's death. It is an inscription which goes to the heart of every one. It was in the year 1642, just a month before the great English Revolution, but the parents thought only of "Jane Lister," their "dear child."—Good Words.

The Echo.

A little boy once went home to his mother and said: "Mother, sister and I went out into the garden, and we were calling about, and there was some boy mucking us."

"How do you mean, Johnny?" said his mother. "Why," said the child, "I was calling out 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' And I said why don't you show yourself?' He said, 'show yourself.' And I jumped over the ditch, and I went into the woods, and I could not find him, and I came back and said, 'If you don't come out I'll strike you,' and he said, 'I'll strike you.'"

So his mother said: "Ah, Johnny, if you had said, 'I love you,' he would have said, 'I love you.' If you had said, 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you say to him, he would have said back to you." And his mother said: "Now, Johnny when you grow and get to be a man, whatever you will say to others they will by-and-by say back to you; and his mother took him to the old text in the Scripture. "With what measure ye mete, it shall be measured to you again."

LITTLE INDIANS' LETTERS.—The little Indians at school at Carlisle have been writing letters to their fond parents after an eighteen-months' course in English, and some of the epistles which have been published exemplify the mysteries of the language. One boy says: "White man is very good, and Dakota way is not good I guess. I am not timid. I wish I would grow up to be a good boy, and when I am all done I want you should wonder." This is a whimsical misuse of words. The boy had doubtless "afraid" in his mind rather than "timid," "hope" rather than "wish," and "admire" rather than "wonder," but the dictionary deceived him. The son of the Cheyenne Chief Big Horse, writes: "I study in the book to push hard and I don't like the Indian way. I am one to push and learn white people's way. I am a farmer." Here the little student got the word "push" confused with the word "strive." Darlington, the son of a Sioux Chief, appears to have got hold of English idiom with a firmer grasp than his comrades, and also to have mastered the secret of Caucasian civilization. He says: "I want to know the white man's way, and when I know the white man's way I think I will not be poor." We regret to notice that some of the little chaps undertake to preach to their fathers about going to work and learning religion. The doctrine is salutary, and it is in accordance with Scripture to learn out of the minds of sucklings; but we doubt whether the Sioux, and Arrapahoe warriors will like to take their lessons in that way.—Chicago Times.

CATARRH! PERMANENTLY CURED

BY USING Tenney's Catarrhal Specific! A CATARRH IS CONSTITUTIONAL IN CONNECTION WITH THIS SPECIFIC EACH INDIVIDUAL CASE IS TREATED, AFTER A CAREFUL STUDY OF IT, BY A COMPETENT PHYSICIAN IN CHARGE, WITH SUCH TREATMENT AS THE SYMPTOMS INDICATE. A CAREFULLY PREPARED LIST OF QUESTIONS is furnished for this purpose, and when these questions are answered, a thorough knowledge is obtained of each case. By this new and rational method a speedy and RADICAL CURE can be readily effected in every case where the disease is not absolutely beyond the reach of any remedial agent. Patients at a distance treated by the aid of a diagnostic sheet. Treatment is pleasant, directions easily followed, and the price moderate. WITHIN THE REACH OF ALL. Send for Diagnostic Sheet and Pamphlet containing home endorsement. Address J. A. TENNEY & CO., TROY, OHIO.

Itching Files—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, 330 N. Sixth Street, Philadelphia Pa., to whom letters should be addressed. Sold by all prominent druggists.

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

PERRY DAVIS' Pain-Killer



A SAFE AND SURE REMEDY FOR Rheumatism, Neuralgia, Gramps, Cholera, Diarrhoea, Dysentery, Sprains AND Bruises, Burns AND Scalds, Toothache AND Headache.

PAIN-KILLER is the well-tried and trusted friend of all who want a safe and sure medicine which can be freely used internally or externally, without fear of harm and with certainty of relief. Its price brings it within the range of all, and it will annually save many times its cost in doctor bills. Price, 25 cents, 50 cents, and \$1.00 per bottle. Directions accompany each bottle.

THIRTY-FIRST YEAR. Manhattan Life Insurance Company OF NEW YORK. Assets, January 1, 1880, \$ 9,706,101.68 Assets, January 1, 1881, 10,151,289.28 Income, year 1880, 1,998,383.03 Claims paid, returned premiums, etc., 1,300,998.29 All other payments, taxes, etc., 252,230.14 Liabilities, New York Standard, 18,45,454.38 Surplus, 2,006,814.90

Safe, conservative, economical. See new form of Policy—plain, liberal, incontestable, non-forfeitable. Non-participating, very low rates, fixed premium policies issued, as well as the ordinary participating, ordinary rate policies. Its liberal published tables of surrender values fixes that important point. Agents wanted. Apply direct. H. Y. WEMPLE, HENRY STOKES, Pres. Ast. Sec. C. Y. WEMPLE, Vice Pres. H. B. STOKES, J. L. HALSEY, Sec. S. N. STEBBINS, Acty.

THE HOMOEOPATHIC MUTUAL LIFE INS. Co., OF NEW YORK

OFFERS THE MOST FAVORABLE CONDITIONS TO ALL PERSONS, INSURES HOMOEOPATHS At Reduced Rates, And Issues Policies for \$100, At the same rates and with the same privileges as larger policies. Office, No. 257 BROADWAY, NEW YORK. E. M. KELLOGG, Pres. FRANK B. MATHEW, Sec.

W. H. WELLS & BRO., Stained Glass Works

48 & 50 Franklin St., Chicago. THE STOCKTON COTTAGE. 32 Rooms. CAPE MAY POINT, N. J. NOW OPEN. J. B. POOLE, Proprietor. SEA-GIRT COTTAGE—18 ROOMS,

Cape May Point, N. J.—Now open. T. C. DAVIS, Prop. These cottages stand each other and are almost within a stone's throw of the surf, with an unobstructed view of the Ocean as far as the eye can penetrate from parlors, Dining-rooms, Chambers, and first and second story piazzas with doors opening out to the same. There is an Episcopal Chapel at the Point, with daily Evening Prayer and Sunday Services. Terms of board, from six to twelve dollars per week, according to size and location of rooms. A reduction in prices to Clergymen. Cape May Point is within two miles of Cape May City by Rail Road, running every few minutes. Excursion tickets to Cape May from all Points; North, South, East and West. Address as above. Photographs of the Cottages can be seen at the office of the LIVING CHURCH, or sent by the proprietor.

ROCKBRIDGE (Va.) ALUM SPRINGS and the late "JORDAN ALUM" are now consolidated and under one management. These contiguous properties have passed into the hands of a joint-stock company, and are under the general supervision of M. Wm. Frazier, long and well-known as the manager of the original Alum Springs. An energetic and complete renovation of these Springs has been made, including a thorough system of drainage and a new and abundant water-supply from the mountain. Season begins June 1st. Send for pamphlets giving full particulars to WM. FRAZIER, Gen. Supt. REPAIRS FOR STOVES manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati, and elsewhere, at W. C. METZNER'S, 127 West Randolph St. Chicago, Ill.

Card Collectors

- 1st. Buy Seven Bars Dobbin's Electric Soap of your Grocer. 2d. Ask him to give you a bill of it. 3d. Mail us his Bill and your address 4th. We Will mail YOU FREE seven Beautiful Cards in six colors and gold, representing Shakspeare's "Seven Ages of Man."

I. L. Cragin & Co., 116 South Fourth Street, PHILADELPHIA, PA.

John Stevenson & Co., Importing Tailors, Established 1864

206 Dearborn Street, Honore Block. 10 Per Ct. Discount to Clergymen.

E. R. P. SHURLY & CO., WATCHMAKERS AND JEWELERS,

Removed from 55 S. Clark St., to No. 103 Randolph Street, Chicago. (Round the corner.)

ISSUED ON ITS MERITS ALONE. Western Anthem Book. Edited by W. T. GIFFE.

160 pages. Select Music. Elegantly bound. Price, \$1 each; \$9 per dozen.

Authors—Barney, Sullivan, Elvey, Costa, Handel, Mozart, Mendelssohn, etc. "The best of its class" is the general verdict. Address Geo. D. Newhall & Co., Cincinnati, O.

INVESTIGATE CATARRH YOURSELF. By means of CHILDS CATARRH SPECIFIC, thousands have been permanently cured of CATARRH YOURSELF. In some of its many forms. The statement of the method of cure sent free. Hundreds of Testimonials. Rev. T. P. CHILDS, Troy, Ohio.

Earphones make the DEAF, hear Send stamp for circular Prof. S. North, Westminster, 1000 Islands, N. Y.

RARE CHANGE For Ladies and gentlemen to make money The Hewitt Loan & Trust Company wants a Agent in every County in the United States, to take the Agency for \$5000.00. Terms: 4 complete Irons: one: Sewing, Crimping and Pressing, Hand and Gleaning Iron. Terms very low. Profits large and sells readily, as every House-keeper wants one. Exclusive territory given to Agents. No experience. For prices, terms and full information, please address THE HEWITT MANUFACTURING COMPANY, Box 468, Pittsburg, Pa.

Stained Glass. For Churches. Manufactured by Geo. A. Misch 217 East Washington Street, Chicago, Ill.

RIDGE'S FOOD FOR INFANTS AND INVALIDS The trade supplied by Gale & Bockl, Chicago.

TAKE THE CHICAGO AND BURLINGTON FOR ALL POINTS EAST & WEST



THE GREAT BURLINGTON ROUTE. No other line runs Three Through Passenger Trains Daily between Chicago, Des Moines, Council Bluffs, Omaha, Lincoln, St. Joseph, Atchison, Topeka and Kansas City. Direct connections for all points in Kansas, Nebraska, Colorado, Wyoming, Montana, Nevada, New Mexico, Arizona, Idaho, Oregon and California.

The Shortest, Speediest and Most Comfortable Route via Hannibal to Fort Scott, Denison, Dallas, Houston, Austin, San Antonio, Galveston and all points in Texas. The unequalled inducements offered by this Line to Travelers and Tourists, are as follows: The celebrated Pullman (16-wheel) Palace Sleeping Cars, run only on this Line. C. & B. Q. Palace Drawing-Room Cars, with Horton's Reclining Chairs. No extra charge for Seats in Reclining Chairs. The famous C. & B. Q. Palace Dining Cars. Gorgeous Smoking Cars fitted with Elegant High-Backed Rattan Revolving Chairs for the exclusive use of first-class passengers. Steel Track and Superior Equipment, combined with their Great Through Car Arrangement, makes this, above all others, the favorite Route to the South, South-West, and the Far West. Try it, and you will find traveling a luxury instead of a discomfort. Through Tickets via this Celebrated Line for sale at all offices in the United States and Canada. All information about Rates of Fare, Sleeping Car Accommodations, Time Tables, &c., will be cheerfully given by applying to FERBEVAL LOWELL, General Passenger Agent, Chicago. T. J. POTTER, General Manager, Chicago.

GENESIS I. AND SCIENCE.

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

[Copyright, 1881.]

THE THIRD STAGE.

1st. The Dry Land and the Seas.

Myself.—What does Geology tell us was the condition of the waters at first?

Professor.—Prof. Dana says, "The envelope (of water) was nearly or quite universal," or, as Prof. Huxley puts it, in his New York lectures, "all that is now dry land, was once at the bottom of the sea."

Myself.—Then, so far as I can see, you must admit that this Command, "Let the waters be gathered unto one place and let the dry land appear," stands in its true order, to-wit, after the completed deposition of the waters once all suspended as vapor above the earth.

Professor.—No; I cannot say that there is.

Myself.—I note that the writer says, Let the waters be gathered unto one place, and it was so done. They were gathered unto one place. Is not that right according to geography?

Professor.—Yes. And I must say it is remarkable that a Hebrew with the little geographical knowledge of his day, should have so written. There were three large bodies of water known to him—the Mediterranean, the Red Sea, and the Persian Gulf or Sea, and it is most unlikely that he knew that they were connected.

But, following these statements, there appears to be one of those blunders of which I spoke when you proposed this discussion, and which destroy all belief in the inspiration of the narrative.

For you must admit that one falsehood as completely disproves all claim to a divine origin as if there were many. I refer to the sudden and abrupt character of the account.

The writer says, or at least we are so told, that the dry land appeared instantly, or, at most, in a few hours. God said, Let the dry land appear, and at once it rose all complete above the waters, just as in Eastern tales, when the magic name of Solomon is pronounced, palaces rise in a night.

Now every geologist knows that the appearance of the dry land was a very long process, beginning back unnumbered ages in the past, and continuing through the Archæan, Paleozoic, and Mesozoic Times, down through most of the Tertiary, until its completion in the comparatively recent Pliocene.

I say "comparatively recent," because it is very near this end of the Geological record, but far enough distant for all that.

Myself.—Then this blunder, this fatal blunder, depends upon whether Moses says the appearance of the dry land was an instantaneous, or an almost instantaneous act, which immediately followed the fiat.

Please show me where he says so.

Professor.—You ask me to show you what no one supposes is in the account in so many words. But is it not fairly implied? Moses does not say anything, either, about the process being a long one.

Myself.—True; but not saying it, is a very different matter from saying just the contrary. Nor can we justly draw any such inference from the mere juxtaposition of the command, and the account of its accomplishment.

We admit this principle everywhere else. Were I to say, "Napoleon was banished to St. Helena, and there he died," could I, with any fairness, be charged with asserting that he died immediately, or very soon, after he arrived on that island?

Implication has its office, but that is not to prove anything; at most it is only suggestive, and needs to be tested in every possible manner. No; the error of which you speak, is not here.

Professor.—But I heard a minister once preach from the text, "He spake, and it

was done," and to him it was proof positive that the creative work was done instantaneously—no delay whatever.

To me, of course, it proved nothing, as the Bible, in my estimation, is no more than any other good book; but to you, who profess to receive it as from God, the case is different, and I do not see how you avoid the conclusion.

Myself.—We agreed to confine ourselves to the first 27 verses of Genesis, and as they were written hundreds of years before your text, they are quite independent of it. I will say, however, that I see in it only obedience—prompt obedience, I admit; but that consists in at once beginning to obey. The act of obedience, in all cases, requires more or less time; but neither the text quoted, nor this story, gives the slightest intimation as to how much time was required in this instance.

Professor.—If, as you insist, we are to hold to the letter of the account, I must of course admit that there is in it no assertion that the uprising of the land was an instantaneous process, and I suppose I must withdraw my objection.

NOTE.—I add here, as important in their bearings, some remarks in regard to the time when the continents were completed, as they are necessary to a comprehension of the subject and to meet objections which others who do not possess the Professor's knowledge of geology may advance.

In the Tertiary, there was (1) the finishing of the rocky substratum of the continents; (2) the expansion of the continental areas to their full extent, or their essentially permanent recovery from the waters of the ocean; (3) the elevation of the great mountains of the globe, or a considerable portion of them through a large portion of their height, as the Alps, the Pyrenees, Apennines, Himalayas, Andes, Rocky Mountains, the loftiest chains on the globe, not fully completed until the close of the Tertiary, i. e., in the Pliocene.

The non-geological reader will do well to study the above carefully. It is taken from Dana's Manual of Geology, page 388, and is sufficient answer to any who may claim that the land could not properly be said to have been fully developed, (or caused to appear) by the end of the Tertiary, because large portions were afterwards submerged, and additions made to its area. It should be remembered that subsequent submergences were only temporary, the land coming up again essentially unchanged in its outlines and grand features. There resulted little more than a more convenient arrangement of the gravelly clays, and sands, and the deposit of a final coating of alluvium which enriched and ultimately beautified the earth.

As to the additions to the area of the continents since the Pliocene—the end of the Tertiary—they consist mainly of deltas, such increase as came from local coast-advancements. All combined are almost inappreciable in comparison with the broad extent of the land at the close of that Period.

Whatever discrepancy may seem to exist between this and what has been said as to the completion of the land in the Tertiary, does not in the least affect the harmony of the Mosaic statements and the facts of geology. If any discrepancy seems to exist there, it arises from leaving the words of Moses, and using in their place certain inferences which we have drawn from them. He does not say that nothing further was done to the land, but only that the land and sea had then arrived at a condition which in the eyes of the Divine World-Builder was good, and certainly if the present arrangement is a good one, as Physical Geography says it is,—that was.

That certain finishing touches were fondly given by the Master's hand between this verdict and the time when the world was given to man, is at least fairly intimated by the fact that then it received a higher meed of approval. It was with all the work of the creative periods pronounced "very good."

THE WEEK.

REPORTS from the sick chamber in Washington, are such as to fill all minds with grave apprehensions. For a week the President has been failing in spite of all that surgical and medical skill could devise.

The funeral of Maximó Jerez, the Nicaraguan minister, took place at Washington last week, the pall-bearers being members of the diplomatic corps. The remains were deposited in the vault of Mount Olivet cemetery.

The widow of ex-President Fillmore, who died in Buffalo recently, was in her 71st year. In October last she suffered a severe stroke of paralysis. The only survivor of the ex-president is an unmarried son by his first wife.

RAILWAY tickets from New York to Kansas City are now sold for \$12.

MATTHEW VASSAR, son of the founder of Vassar college, and a liberal patron of the institution, died at Poughkeepsie a few days ago.

CROW DOG, who assassinated Spotted Tail, proceeded to Fort Niobrara and surrendered himself. Colonel Montgomery has asked instructions from Washington as to what shall be done with him.

BENJAMIN JONES, a soldier of the war of 1812, the founder of the city of Manitowoc, Wis., died at that place in his 87th year. He was a pioneer of Chicago, having been in trade here in 1833, and his remains will be brought here for interment.

THE drouth in Switzerland has continued for nearly two months. The grass is burned, and in the mountain pastures, beasts are perishing from heat.

A LAMP in the hands of the janitor fired the organ in St. Paul's Church, at Erie, Pa., and caused a damage of \$100,000.

THE Committee of the Methodist Conference who were appointed to look after Dr. Thomas, have prepared charges accusing him of denying the inspiration of the Scriptures, denying the doctrine of atonement, and teaching a probation after death. The trial will be held in Chicago next month.

YELLOW fever is sweeping off the officers and men of the De Lesseps Canal Company.

STUBEN BUTLER, the oldest resident of Wilkesbarre, Pa., died at the age of 92. He was a son of Colonel Zebulon Butler, who commanded the settlers at the massacre of Wyoming.

EIGHT hundred members of the Palmer family are holding a re-union in a mammoth tent at Stonington, Conn.

THE Duke of Argyll has married Mrs. Anson, a daughter of Bishop Cloughton, of St. Albans, formerly of Rochester.

HON. O. H. BROWNING, who died last week at Quincy, Ill., filled the unexpired term of Stephen A. Douglas in the Senate, and was Secretary of the Interior in President Johnson's Cabinet. He was born in Kentucky in 1806.

MONDAY was a day of great excitement in the Chicago market. The advance in prices in the morning was more than counterbalanced in the afternoon decrease. It is estimated that thirty million bushels of corn changed hands. Unfavorable reports about the President influenced the depression.

THE Illinois department of agriculture asserts that in quality and quantity the wheat crop of the State is the poorest for twenty years.

BISHOP COXE writes to the *Kalendar* that Pere Hyacinthe will postpone his visit to this country till spring, or perhaps till another autumn.

A PHYSICIAN of Cincinnati reports twenty cases of typhoid fever among the four hundred English colonists at Rugby, Tenn. Two deaths occurred on Saturday. Physicians and nurses have been dispatched to the afflicted settlement. Bad drinking-water was the cause of the epidemic.

THE New Testament is to be translated into the Baptist dialect by Dr. Conant, one of the late Committee of mutilation. He is to have four years and \$25,000 for doing away with old landmarks.

SIGNOR MERINETTI, a distinguished member of the Italian Alpine Club, was killed by an avalanche on Mount Rosa.

GLADSTONE has received one hundred messages from liberal clubs and other organizations, urging a firm course on the Land Bill.

THIRTEEN highwaymen, formerly companions of "Billy the Kid," are in jail at Austin, arrested by federal officers. It is to be hoped that this bandit business may be made unpleasant as well as unprofitable.

THE *Times* is authority for the statement that there have been twenty-two murders in Chicago since New Years, and no hangings. The number of attempts to kill would probably be high in the hundreds.

MR. GEO. MULLER, the founder of the British Orphanages, on his return home from his late American tour, was received at the railway station by 2,000 of his orphans.

A MAN has served nearly five years in the Wisconsin penitentiary for assassination, and now another man, a life prisoner in that institution, confesses he perpetrated the crime for which the former was incarcerated.

A MACHINE, operated by four clerks, which telegraphs twelve hundred words per minute, is to be a feature of the electrical exhibition at Paris.

It is proposed in New Hampshire to celebrate the one hundredth anniversary of Daniel Webster's birth, which falls on the 18th of January next.

TWO boys in Providence are now suffering from lock-jaw, the result of wounds from toy pistols on the Fourth of July. Neither is expected to recover. The wounds in both cases were slight, and were supposed to have healed some time since. These toy pistols ought to be abolished everywhere.

THE whaler Abbott Lawrence, which was towed into St. Johns in a disabled condition, reports that during January and February the mercury ranged between 18 and 75 degrees below zero at Marble Island. The whaling season was a failure, because the ice-packs prevented the whalers from moving a ship's length.

MRS. LINCOLN, widow of President Lincoln, forwarded to Mrs. Garfield a long letter expressive of her sympathy at the terrible ordeal through which the latter is passing, and congratulatory of the cheering reports of her husband's condition.

A STORM at Petersburg, Va., in which the wind blew at the rate of sixty miles per hour, uprooted the Norfolk freight depot and Cameron Brothers Tobacco Factory. The stand at the fair-grounds was scattered in pieces.

AN old four-story building on one of the main thoroughfares of Vienna collapsed. Twenty persons were killed and thirty others seriously injured.

THE Mikado of Japan is out on an eighty-day tour in the northern provinces.

A CRIPPLE from Montreal, en route for Texas, is making his way through central Vermont on his hands and knees.

A Clever Woman

is far more attractive with a healthy complexion and soft clear skin; and by the constant use of "Champion's Liquid Pear" this can be obtained, without the least injury to the skin. It is a pure cosmetic, put up by a reputable and well-known druggist in Buffalo, N. Y.

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

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

THIS IS THE SEASON for Bowel Complaints; unripe fruit and exposure produces them, and FERRY DAVIS' PAIN-KILLER cures them. It acts with wonderful rapidity, and is perfectly harmless. No family should be without it. For Internal and External uses it has no equal.

COLLECTORS—

Of the beautiful in Chromo Cards.

French manufacture. French designs, unique, handsome. Send from 15 to 75 cents for a set of them to E. Lovejoy, 88 State St., Chicago. For details, see Living Church of July 16. (Take Elevator.)

Mitchell, Vance & Co.

836 & 838 Broadway, N. Y.

Designers and Manufacturers of Ecclesiastical

Gas Fixtures & Metal Work. Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

CLINTON H. MENEELY BELL CO. SUCCESSORS TO MENEELY & KIMBERLY.

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY, ESTABLISHED 1838. Bells for all purposes. War rated satisfactory and durable. MENEELY & CO., WEST TROY, N. Y.

BUCKEYE BELL FOUNDRY Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

A. H. Abbott & Co., 147 State St., Painting and Drawing Material.



Diseases, like rivers, spring from small causes. The roaring river may not be easily diverted from its course, nor the neglected disease from its destructive work. Taken in time, disease, which is merely an interrupted function, may be averted by the use of Nature's remedy,

Tarrant's Seltzer Aperient. It combines the medical properties of the best mineral waters in the world. SOLD BY ALL DRUGGISTS.

J. & R. LAMB. 59 CARMINE ST., N. Y., 6th Ave. Cars pass the door.

Table listing various items for sale: Altar Cloths, Eagle Lecterns, Memorial Brasses, Marble Fonts, Fair Linen, Sterling Silver.



McCULLY & MILES, MANUFACTURERS OF STAINED, ENAMELED, EMBOSSED, CUT AND COLORED GLASS.

187 & 184 Adams St., CHICAGO.

P.M. ALMINI, IRASCO PANTER, 243 WABASH AVE CHICAGO.

New Rosewood Pianos First-class Square... \$350 Upright... 250. REED'S TEMPLE OF MUSIC. New 5 Oct. Organs 6 Stops... \$25 8 " " " " 65 10 " " " " 75 Guaranteed first-class. A. REED & SONS, Established 1847. 136 State Street, CHICAGO.



EPISCOPAL ACADEMY OF CONNECTICUT, The Rev. S. J. HORTON, D. D., Principal. Assisted by five resident teachers. Terms: \$400 per annum. SPECIAL TERMS FOR THE SONS OF THE CLERGY. Three sessions in the year. The next session begins Sept. 12, 1881. For Circular address the Principal, Cheshire, Conn.

A THIRD LITERARY REVOLUTION.

The American Book Exchange of New York has a mania for REVOLUTIONS, and every now and then startles the public with some new developments in the way of Cheap Books. Its last announcement made in another part of this paper, Caps the Climax. But Revolutions are not necessarily confined to New York. There is one in CHICAGO, having its Headquarters at ALDEN & CHADWICK'S REVOLUTION BOOK STORE, 120 Dearborn St. Do you want to avail yourself of the liberal offer of the SECOND LITERARY REVOLUTION? If you do, it will be a pleasure for THE THIRD LITERARY REVOLUTION to give you even better terms than the SECOND. It will cost you time and trouble to send your order to New York; the express charges will be quite heavy and the risk of damage and loss must be borne by you. To overcome all these, we make the following offer:—To parties living in the city who will call at our store, we will give a discount of thirty-three and one-third per cent. from New York retail prices, on all miscellaneous books they may buy at the same time they order a Cyclopaedia, simply adding the cost of postage on the books if sent from New York, and a discount of 30 per cent. net on the Cyclopaedia. To parties living outside of Chicago we will allow them a net discount of 30 per cent. on both the Cyclopaedia and miscellaneous books, and as they will in nearly every case be sent by express, the saving in transportation will much more than cover the 3 1-3 per cent. This offer is good until September 1. We have a full line of books now, and can supply orders promptly, but the supply will not last long and you will do well to send in your order at once. No discounts will be allowed on miscellaneous books except when ordered in connection with Encyclopaedia.

ALDEN & CHADWICK, Revolution Book-sellers, and General Agents American Book Exchange Publications, 120 Dearborn St.