

# The Living Church.

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WHOLE No. 147.

## The Children's Hour.

By a Business Man.

MR. EDITOR.—It is a beautiful poem that Mr. Longfellow has given us about the charms of the hour between daylight and darkness, when the children gather round and beguile the poet with their innocent frolic. Amid the cares of business, this picture has often presented itself to my imagination, and I have sighed to think that though a kind Providence has given me children, there has never seemed a place for the children's hour. They know me only as the bread-winner, the tired papa, who, at the most, can only buy things to please them. Alas! they know me better by my purse than by my presence.

Sometimes it has been my privilege to look in upon the sportive group in the nursery, at the last stage of preparation for the slumbers of the night. The gleam of golden hair, the flush of rosy cheeks, the twinkle of white feet, have lingered in memory for many a day of toil; and I have envied the serene enjoyment of the happy mother who could live amid such scenes without a thought of bonds or balance-sheet. It were easy, indeed, I thought, for one to whom such a life was granted to be sweet-tempered and patient. It seemed to be the very poetry of life, the ideal existence, so near and yet so far from the business man! It was some comfort, at least, to reflect that by means of his work and self-denial such a little paradise could be enjoyed by others.

As I wrote you sometime ago, I have been impressed of late, as I hope many of your readers have been, with the importance of taking recreation and enjoying the companionship of the children. With this intention I went into the country to spend a few weeks with my family. A house was rented, furnished in a general way, very general as we afterwards found, and I started with the two boys in advance of the other members of the family, in order to have everything in readiness and to avoid the embarrassment of a large party. I was glad of an excuse to have the boys all to myself for a day or two. Moreover, my last experience in travelling with a large party, was not encouraging.

The incidents of the journey were of no especial interest. The boys behaved as boys generally do, putting their heads out of the windows whenever we passed a train or a bridge, eating most of the time, wanting to buy everything, and keeping in perpetual motion. All this was somewhat disturbing to one whose only opportunity for reading and reflection is the time of enforced cessation from business when travelling; but I was off for a vacation and cheerfully yielded to circumstances.

Later in the afternoon we arrived at our destination, and the boys were not slow to claim their promised privileges. Their idea of country life seemed to be that it consists in a departure from all the traditions of civilization. In an hour they resembled half-naked savages, except in the whiteness of the skin, which a removal of superfluous garments had exposed. Their war-whoops gradually died away in the distance, as they wandered down the dusty road in search of adventure, and I had a quiet hour in the gloaming, watching the fading light in the western sky and thinking of "the days that are no more."

From this pleasant reverie I was awakened by the recollection that I alone was responsible for the safety and slumber of the two youthful savages that had been committed to my care. Where were they? No sight nor sound revealed the fact of their existence on this mundane sphere. Up the road and down the road I went, through dust and weeds, stumbling over rough places with the hurry of impatience and the worry almost of despair. They were found, at last, fighting a duel of dirt, in the dusty road, almost invisible in the cloud of dust they were raising.

The procession of three marching back to the cottage by the light of the rising moon, was not a cheerful one, but I tried to make the best of the situation, and determined to enjoy, at last, my "children's hour." But there was no more frolic in the children. I had interrupted their sport, and was regarded as an intruder. Perhaps my manner was not altogether conciliatory, for I was tired and worried. In fact, it began to dawn upon me that mothers, as well as business men, have some things to try their patience. This was further impressed upon me before the evening's entertainment was concluded.

Passing to the little chamber that was to be our nursery, and where I was to preside for a brief space, our first need was to provide a light. Matches were found in the room below, and another vigorous skirmish resulted in bringing to light and lighting the only lamp that was in condition to be used. Meantime the dear boys had it all their own way up stairs, and on the approach of the paternal nurse were discovered in a rough-and-tumble frolic on the clean bed, all covered with dirt as they were. The contrast between my own seriousness and their utter abandon, would have been ludicrous to a disinterested observer, but to me it was anything but pleasant. The young rascals suddenly discovered that I meant business, and undressed them-

selves with a celerity that would have been amazing to one who had conducted the process by easy stages. When it came to the cleansing process I was fairly bewildered. They did not take kindly to cold water, and a large amount of parental authority was required, as well as some parental muscle, to affect a partial purification of the eight extremities.

At this point a new problem presented itself; what were they to sleep in? I had an indistinct idea that children generally wear something, even in sleep, though both of the urchins seemed disposed to dispense with my presence by going to bed without night-dresses. But this would be a dereliction of duty of which I could not be guilty; so, one by one, I brought up the various shawl-straps and satchels, with which we were provided, until at last the needed garments were discovered.

When it came to prayers, I fear the devotional spirit of the party was not in the ascendant, for it was getting late and we were all tired by the journey and fretted by the incidents of the evening. I left them, at last, however, safely stowed away for the night, realizing as I had never done before that the care of children is not all poetry, and that the Children's Hour is not always what Mr. Longfellow describes it. I realized, also, that the hard work and worry of life are not all on one side of the house, and that the mother who cares for the children should have as much credit for being patient and sweet-tempered as the man who feeds and clothes them.

## A Greek Hymn of the Second Century.

Written for the Living Church.

We read in the holy Gospel that at the Last Supper our blessed Lord sang a hymn with His disciples. The precise date when hymns were introduced into the service of the Church and formed a part of the liturgy cannot be fully ascertained. The attention of the Western Church was not called to them till about the middle of the fourth Century, when they were adopted by Hilary Bishop of Poitiers, upon his return home from the East where he had observed their influence. The ancient liturgies of Ephesus, Constantinople, and Gaul, gave anthems and hymns as a part of their worship. St. Chrysostom speaks of the *Tersanctus*, the *Sursum Corda* and the *Sancta Sanctis*, as used in his time; the *Trisagion* which was introduced in the time of Theodosius, the *Gloria in Excelsis* used by Athanasius, and many of the earliest compositions are known to be of Eastern origin, therefore the Greek Church is called the parent of Sacred Hymnology. Basil, Archbishop of Caesarea, speaking of the ritual of the Oriental Church, alludes to a most beautiful and appropriate custom of giving thanks at the lighting of the evening lamps. This rite was of Jewish origin. At the close of evening prayer it was the duty of one of the votaries to light the Grecian lamp which was suspended from the ceiling, and as the oil caught the flame and threw its light over the assembly, the people all joined in a hymn of praise to Christ as the True and Immortal Light.

In a letter purporting to have been written to Pliny, this very ancient Greek hymn is given as the one sung at vespers by the Christians of Ephesus:

\*Light of the immortal Father's glory  
Joyous, sacred, heavenly, blest,  
Jesus Christ, we bow before Thee  
As the sunlight leaveth the west.  
We give Thee homage, grateful, lowly,  
That the evening light we see;  
Father, Son, and Spirit Holy,  
Holy, holy, holy, Thee.  
Worthy art Thou, worlds unending,  
Son of God, the Life and Light,  
To receive a praise transcending,  
All created worth and might.  
Soon the stars now shining o'er us  
All the earth shall joyful see,  
And all tongues shall swell the chorus  
Holy, holy, holy, Thee.

This hymn is one of rare worth and beauty, and is the oldest of which we have any record. The author suffered martyrdom A. D. 190.

C. F. LITTLE.

\*This hymn may be found in the original, in Usher's *Diat. de Symbolis*.

A letter from Dr. Pusey was recently read at a meeting of the Oxford Division of the English Church Union, in which he said that the law of England had been interpreted to allow imprisonment for disobeying the biased judgments of a secular court, overriding the judgment of the court of the Church. Men could not in the end despise those whom they had not imprisoned. The tyranny of violated law, under which the Church and the truth had suffered more than thirty years, was at last strongly shaken, but the judge-made law which denied that the Church of England taught the faith, remained inviolate. Their business was now to claim that spiritual matters should be determined in spiritual courts, and probably they would not have been in the present trouble had they prayed earnestly that God would illumine the Bishops.

The children with their teachers and friends belonging to the flourishing School of the Church of the Mediator, New York City, Rev. J. O. Bache, were recently treated to an excursion on the Plymouth Rock, to Long Branch.

## The Late Dean Stanley.

Written for the Living Church.

The effects of the sudden shock caused by the death of the great Dean of Westminster are beginning to pass away. The accents both of fulsome eulogy and of equally offensive invective, which were freely heard a few weeks ago, have now subsided into silence, and men are commencing to take a clearer and more accurate, because less exaggerated, view of the career which has just closed. This seems a fitting occasion to give a sketch of a life, which for good and for evil, has left its mark upon the Church; and in doing so, we shall endeavor to speak freely and sincerely, without prejudice as without fanaticism.

Arthur Penrhyn Stanley was born in 1815. His father, the Rev. Edward Stanley, son of Sir John Thomas Stanley of Alderley and younger brother of the first Lord Stanley of Alderley, was for nearly 30 years incumbent of the family living of Alderley, in Cheshire, before he was appointed by Lord Melbourne to the Bishopric of Norwich, in 1837. His mother was Catherine, daughter of the Rev. Oswald Leicester, Rector of Stoke-upon-Tern, in Shropshire. The late Dean's father was a man of true nobility of character, a devoted and energetic parish priest, an active and exemplary bishop. His mother was one of those women of whom the poet's words were singularly true:

"Nobly planned,  
"To warn, to counsel, to command."

It was of her that Sydney Smith said, "Hers is a porcelain understanding." Bishop Stanley was an early friend and admirer of the celebrated Dr. Arnold. When he was appointed to the see of Norwich, he invited the latter to preach his consecration sermon, and on the Primate's refusal to sanction this arrangement, declined to make any other appointment.

When the son became of age for school it was to Rugby that he was sent, and it is at Rugby that his religious and social life may be said to have begun. His bright and genial disposition, his aptitude in study, his hatred of everything unjust and mean, his love of principle, endeared him to all, to none more than to the famous head master, and he was even then regarded as the future champion and leader of the party of which Arnold all unconsciously was laying the foundation. It is now no secret that Stanley was that "new boy" in "Tom Brown," who, amid scoff and jeers knelt every night to say his prayers, and finally by sheer force of example succeeded in getting his companions to kneel with him.

From Rugby, Stanley went to Oxford, and here his career was a series of triumphs.

He was elected Ireland Scholar in 1837, being placed in the first class in classics in the same year, and winning the Newdigate Prize for a poem on "The Gipsies." In the same class list occur the names of Arthur W. Hadden, the ecclesiastical historian, and of Ryle, the first Bishop of Liverpool. In 1839, Stanley, already a Fellow of University College, won the Chancellor's Prize for a Latin essay on the suggestive theme for the future Secretary of the first Oxford University Commission, "*Quam sint erga Republicanam Academicam officia*;" and in 1840 he won the English essay on the question,—"Do States, like individuals, inevitably tend, after a certain period of maturity, to decay?" as well as the Ellerton Theological Prize for a dissertation on the thesis, "Good works do spring necessarily out of a true and lively faith." He became fellow and tutor of University College, retaining the latter office for twelve years, until he was appointed secretary of the Oxford University Commission—a body whose irksome and unpopular, but still most valuable and productive labors were materially assisted by the ready tact and suavity of its indefatigable secretary. In 1845 he was appointed Select Preacher to the University. Twenty-seven years later the same office was conferred on the Dean of Westminster, but this time not without a protest from Dr. Goulburn, the Dean of his father's cathedral, nor the vehement opposition of a party, headed and marshalled for the occasion by that pugnacious divine, the present Dean of Chichester. Dean Stanley's appointment was confirmed by a majority of 349 votes to 287. Thereupon the Dean of Norwich resigned a similar office, to which he had been appointed in the previous year, "as the most forcible protest he can give against what he must consider to be the unfaithfulness to God's truth which the University manifested by its vote in favour of Dean Stanley." The results of Stanley's earlier appointment were given to the world in his first theological work entitled "Sermons and Essays on the Apostolical Ages," in the preface to which he paid the following tribute to the memory of his great teacher and friend: "If there are fewer references than might naturally have been expected to the name of one to whom, though not living, this, as well as any similar work which I may be called upon to undertake, must, in great measure, be due, it is because I trust, that I may be allowed to take this opportunity of indicating once for all, for the scholars of Arnold, the privilege and pleasure of using his words and adopting his thoughts without the necessity of specifying in every instance the sources from which they have been derived."

From his appointment to the Secretaryship of the Oxford University Commission down to the day of his death, Stanley may be said to have had the eyes of the English literary world, as well as of the English ecclesiastical world, upon him. His style was peculiarly graceful and pleasing, and he knew how to throw his whole heart into his writings in a manner that no ecclesiastical writer but Newman has ever equalled. His life of Arnold took the country by storm, and did much, too much, to turn minds and souls towards the fascinating paths of so-called liberalism in religion.

In 1850 he was made Canon of Canterbury, and during his tenure of his Stall, found time to write his charming "Memorials of Canterbury." What he then did for Canterbury, he afterwards did with equal success for Westminster. In 1853 he was appointed Professor of Ecclesiastical History at Oxford, and Canon of Christ Church. Here Stanley was at home. He was essentially a lover of history, and the students who pressed around his chair were never tired of listening to the wondrous flow of what Beaconsfield styled, "picturesque sensibility."

In 1863 Dr. Stanley was appointed to the Deanery of Westminster in succession to the present Archbishop of Dublin. In the same year he married Lady Augusta Bruce, a personal friend and attendant of the Queen, and thus was gradually drawn into the most august circles of society. Of his wife, the Dean himself has said that her character, although cast in another mould, "remains to him with that of his mother, as the brightest and most sacred of his earthly experience."

After his appointment to the Deanery of Westminster, says the London *Times*, the outward circumstances of Dr. Stanley's life underwent no further change. It is probable that, had he been so minded, he might have occupied a seat on the Episcopal Bench; but he preferred the unique position in the Church for which he was eminently suited that it is difficult to think of him apart from the Royal Abbey of Westminster, or to think of any one else in his place. His professional career was thus a strangely exceptional one. Though he was successively a member of three Chapters, and the conspicuous head of one, though his influence in the Church was hardly surpassed by that of any of his contemporaries, though he was one of the most eloquent and attractive preachers of his time, he never held a cure of souls, and his nearest contact with ordinary clerical life was probably found in his early experience as Examining Chaplain to the Bishop of London. But the brilliant Dean of Westminster had other, and, for a man of his temperament and genius, higher work to do than that of devotion to the ordinary tasks of the Christian ministry. He became as of right a leader in the Church, though he never ceased to be an accomplished man of the world, in the best sense of the phrase. We have already dwelt on his rare literary gifts, and his fame as a preacher is so universal that it needs no comment and no extended chronicle. In his administration of the Abbey, again, his deeds speak for themselves. No Dean of Westminster has been more generous than he has in offering the coveted meed of *seculature* within its precincts to the remains of great Englishmen who died in his time. He thought only of their fame and greatness, and never of their party, their sect or their opinions. If he was thought by some to be somewhat too liberal in this respect, it will also be acknowledged that the fault was one which leaned to virtue's side, and that the task of selection was such that no man could hope to discharge it, as he did, without giving offense to some.

We have left ourselves, perhaps not without intention, but little space to speak of Dean Stanley, as a Christian Priest, and as an exponent of Christian doctrine. What can we say! He was a good man and true; sincere, fearless, honest, loving the poor, preaching charity to the rich. But Dogma he hated with deep-rooted detestation, and denial of the fundamental truths of our Faith was to him, "a regretful but harmless aberration." He opened the pulpit of the old Catholic Abbey to free-thinkers, and did not hesitate himself to minister in schismatic and heretical conventicles. He gave the Sacrament of Our Lord into the hands of one who denied Our Lord's divinity, and defended his act by words which showed at once that to him the Sacraments were unmeaning symbols, and the Church's voice a forgotten sound. In fact, to him, the Church was non-existent, or existed only as an invisibility, embracing "all who did what they believed to be right."

It is sad for us to think that one endowed with such gifts, with such uprightness, with such courage, should have been found fighting on the side of those who degrade Christianity to the level of Brahminism, Buddhism, and the other mythic fancies of earth's dark places; it is sad to think that he has left behind him an ardent body of disciples, eager to advance his doctrines at the expense of their Mother's dearest interests.

Thank God that Paul, Athanasius, Ambrose, Gregory, and Thomas à Becket were not of this stamp. Thank God for His promise that His Church is to endure forever, though the wood, hay, stubble of men's work shall be burned up.

The Rev. Stephen Townsend, of Philadelphia, died at his residence on Vine St., on Aug. 12th, in the 77th year of his age. He entered the ministry of the Church at about thirty years of age. He was a hard worker in the cause in which he obtained some eminence, but he devoted the latter years of his life more especially to the practice of medicine. His death was caused by an accident which he received in the early spring.

## Bishop Dudley's Sermon.

The Right Rev. R. Dudley, Assistant Bishop of Kentucky, preached on Sunday, July 24, at the morning Service at St. Margaret's, Westminster. Referring to the death of Dean Stanley, he said that, as an American, he could not forget that, by commandment of the late Dean, the Abbey opened its doors to receive the dead body of their great Bishop M'Ilvaine as it journeyed from Italy to America, and that there were celebrated the obsequies of Peabody, who lavished his wealth upon the poor of America, as much as of England. In thousands and thousands of hearts over the sea there would be recollections, grateful and profound, of the cordial welcome he extended to multitudes who came to see the glories of the motherland. How many would shed tears that day as they remembered that the hand was cold and dead, and that the brain was at rest, which had enabled them "to prove all things and hold fast that which was good." In their new country, they had constant arrivals of immigrants of varying religious teaching, and whatever they might think of the possibility of universal organic unity, there was a din and confusion in which it was hard to hear any voice calling to rest and peace. Thousands today would give thanks for the man who was a chieftain among those who would maintain that not orthodoxy of opinion, but personal loyalty to Jesus, was faith. Thousands would be thankful that they had been made acquainted, not with a doctrine or theory, but a fact, and that in that knowledge they had found rest. Many would do honor to the dead prophet who had taught them that if charity were attained, then all shall be one. So he thought of this great man whose departure had left such a gap in the Church of England, in London society—nay, in the Church of Jesus Christ. So he thought of him, and so thought a great company of his countrymen. They thought of him as of the aged Apostle at Ephesus, who enjoined charity among those who were partakers of the same precious promises, bidding them to be conformed to the image of Christ, and to attain to that charity which was so marked a feature of the Christian dispensation. They were to love one another, for love was of God, and he that loveth not was not of God. No matter what their differences might be, they were to remember this, to love one another. Let them recognize the result of Christ's grace wherever they saw it. By and by all those who were like Him would see Him and then they would know as well as love the object of their desire. Because he would have all Christians love one another, therefore, their deceased friend could not but be angry with those who tried to prevent their uniting affections. Those who survived bowed their heads, and blessed God for the gift of His servant whom He had taken from them, and he prayed that they might ever remember that the end of the commandment was charity.

## A Fresh Air Charity.

Correspondence of the Living Church.

Mr. Orlando B. Potter, of Grace Parish, New York City, is the possessor of a farm near Sing Sing on the Hudson. His two daughters, Miss Mary and Miss Martha Potter, conceived the idea early in the present season of turning this farm into a place of summer recreation for little ones of the poor and crowded districts of the city. Accordingly, preparations were made for the reception of eighteen children at a time. Cots were provided for them, and rooms fitted up, and a first installment of joyous children taken out for a country airing, early in June, from the various missions of the city; care being taken to ascertain as to each child, that it was worthy of benevolence, and had parents who were unable to afford for it such a recreation, of themselves. They are kept at the farm for three weeks, and then others replace them. If any are weak or sickly, they are allowed to remain a second or three weeks. The children are from three to twelve. They are given freely and bountifully meat, milk, vegetables, and everything that will do them good. The house is in charge of Mrs. Lyons, who receives the children when they first arrive, and has the care of them while at the farm. Dr. Madden, of Sing Sing, is physician in attendance. As soon as the children arrive, they are compelled to make themselves neat, and then allowed to romp and play, eat and be happy. They are taught little household duties, too, such as making their own beds. They thrive wonderfully under this treatment, and their appetites are enormous. Their parents, as may be supposed, are only too glad to let them go. The Misses Potter are themselves in daily attendance.

The house will be kept open till late in October. So far, the experiment has proved a decided success, and there has been no sickness among the children, and only one accident—one child having fallen down stairs and sprained its wrist. Mr. Potter bears the whole expense.

The steeple of old St. Paul's Chapel, at Broadway and Vesey Street, New York, is undergoing repair. Among the many sights of interest which this spire has looked down upon, was the formal entry of Washington after the evacuation of New York by the British.



GENESIS I. AND SCIENCE.

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

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THE PLANTS OF GENESIS.

Professor.—Passing on to the next two verses, I see there what purports to be the first appearance of vegetation on the earth. It seems to me that here are three important errors, which I think even you must admit. (1.) Moses says that all vegetation made its appearance after the complete emergence of the land. This is error number one. (2.) He says that vegetation of the most highly developed kinds, such as fruit trees, preceded the creation of the sun; this is the second error. (3.) And, lastly, he says that these highest kinds of plants appeared before there were any animals either in the sea or on the land; this is the third error. Each is grossly wrong. Every school-boy knows, or ought to know, better than that. Algæ, ferns, pines and cypresses, as well as grasses, herbs, and fruit-trees, appeared long before the completion of the continents. Moreover, for millions of years before that completion, there were animals numerous in kinds and countless in numbers. In fact, the emergence of the land, the production of plants, and the creation of animals, seem to have commenced somewhere about the same time, if, indeed, the algæ and lowest forms of marine life did not precede the beginning of the emergence of the dry land. The contradiction seems to be clear and sharp.

Myself.—Your "contradiction" is an apt illustration of a very common mode of attacking this narrative. It is setting up a man of straw, and then knocking him down. The objector assumes that Moses says so and so, and condemns him for the falsity of statements which he never made! Nothing can be more unfair. You say: "I see in verses 11 and 12 what purports to be an account of the first appearance of vegetation;" and then you add, "Moses places all vegetation after the complete emergence of the land." Your objection falls to the ground as soon as we examine what he really did say. There is here nothing whatever as to the first vegetation, nor to all vegetation. The writer speaks of certain land plants,—as our version has it—grasses, herbs and fruit-trees,—a vastly different matter from all vegetation. That he did not refer to the earliest plants is evident, because they were wholly marine plants, and he expressly confines his flora to the land. Such as he names could not exist in the salt-water of the ocean.

Herbage yielding seed, and fruit-trees yielding fruit whose seed is inside of it, made their appearance in the Cretaceous Period—the last period in the grand Mesozoic division of geologists—but it did not become the dominant vegetation of the world until the latter part of the Tertiary—the Pliocene Period—the very Period in which the land was completed; and, in wonderful harmony with this fact, one day of announcement answers for both! The two completions, that of the land and that of the plants, occurred at the same epoch, but, as of necessity one had to be named first, the writer, following the actual as well as the natural order, speaks first of the land, and then, of land-plants. By placing both transactions in one period—to-wit, between the second and third days—he guards sufficiently against the inference which might otherwise be drawn from the one being placed after the other in the narrative. \*

\* As to the evidence that such a flora appeared in the cretaceous, it is most abundant. Prof. Dana, Manual Geol., page 484, says: "The Cretaceous is remarkable for the appearance during its progress of the modern types of plants." And, on page 488, he says: "With the opening of the Cretaceous, we find indicated in the works a great change in the vegetation of the continents. The Cycads still existed, but they were accompanied by the first yet known of the great modern group of Angiosperms, Figs, Oak, Hickory, Palms, etc., more than 100 species have been collected. Angiosperms, including in that term Palms, is exactly the synonym of the description in these verses, trees yielding fruit whose seed is inside of it."

Since the above was written, I have met with Dr. Newberry's Address before the Torrey Botanical Club, published in their Bulletin for July 1880. It so plainly sets forth the teaching of Geology, and so corroborates what I have said in this conversation, that I gladly avail myself of his high authority, and quote at some length. The two points which I wish to establish are (1) that herbs yielding seed and fruit trees—Angiosperms—appeared abruptly in the Cretaceous, and (2) that vegetation culminated in the latter part of the Tertiary.

He says, page 74: "Nowhere in the world up to the present time, has there been found an angiospermous leaf in the Triassic or Jurassic rocks"—the two periods immediately preceding the Cretaceous—"In India, China, Europe, and America the flora of the Jura and Trias has the character I have ascribed to it; resting immediately upon these beds so full of Cycads, Conifers and Ferns, we find in New Jersey and in innumerable localities in the far West, the Lower Cretaceous Sandstones and clays. Full of the remains of plants, and these altogether unlike those which had gone before."

"From causes which as yet we cannot understand, nor even conjecture, the vegetation of the world was at this period of its history, more completely revolutionized than at any previous epoch; for here came in the angiosperms (fruit trees) by no transition indicated in the record, but by a sudden irruption. So it seems that some Cause must have said: Let the

Instead, therefore, of an error—a contradiction of the true order—I find here a new and hitherto unsuspected harmony with truths only very lately revealed by geology. \*

Professor.—This, indeed, is very remarkable. I am not prepared to offer any explanation of it.

But are you not limiting the vegetation of which Moses speaks, more than is warranted by the letter of the Hebrew? All who maintain the divine origin of this account, make out that it refers also to the lower order of plants. The word *dehshah*, rendered "grass," strictly speaking, is not grass, but literally "tender shoots" just coming out of the ground, and however it may be as to sea-weeds, it without doubt applies to the earliest land plants, those low orders which produced spores instead of seed, or else seeds without a covering envelope, i. e., Gymnosperms.

Myself.—I hardly dare claim as much as you seem ready to grant. If it be true that *dehshah* really includes the spore-bearing, and the naked-seeded plants—the beginnings of land vegetation; then since the other words can by no possibility mean less than the most advanced orders—the Angiosperms†—we have here the whole stretch of land vegetation from its first emergence, to the completion of the land. This would make the synchronism extend through all that vast stretch of time from its beginning to its end. If your suggestion is well founded, there is here a broader agreement than I have ventured to claim.

Professor.—I am not prepared to defend this suggestion as in my opinion indicating the intention of the writer. I offered it because others thought it important. But, even if true, it would only make the harmony with nature extend over a greater extent of time.

Myself.—So far as I can judge, such was not the intention of the author of this account. It seems to me clear, that he is speaking of things which occurred simultaneously, or, at least, not far apart. The fiat is one, and all seems to refer to one time. The harmony is sufficient, if at the same period such a flora, as he describes, did appear. He is silent as to all else.

Just here we were interrupted by a visitor, one of our neighbors who had lately returned from the far West. The remainder of the evening was occupied with an account of his adventures.

earth bring forth just such a vegetation as Moses describes!

"In the Lower Cretaceous clays of New Jersey and their equivalents, the Dakota group of the far West, the representatives of the Middle Cretaceous Strata of the Old World, the remains of at least 100 distinct species of angiospermous arborescent plants have already been found."

"In the foreign Cretaceous flora, it is said that the change was made more gradual, but it is also stated that no transitional forms mark the passage from one flora to the other."

Thus much as to the abrupt appearance of the Mosiac flora in the Cretaceous. I next quote as to the culmination of vegetation in the Pliocene. On page 70, Dr. Newberry says: "Our living flora is but a wreck and a relic of that of the Tertiary. We have already collected from Tertiary strata in various parts of our country, the remains of more species of fruit trees than are now growing on its surface, and yet every year sees important additions to the list."

\* Another very curious harmony pertaining to this part of the account was considered on a subsequent evening, when discussing the words, "And it was so."

† The botanical reader will observe that I use the word Angiosperm to include all plants whose seed is enclosed in a fruit, whether exogenous or endogenous. It is a geological fact, worthy of notice in this connection, that although herbage yielding seed has been found in the Cretaceous as well as fruit trees yet up to the present, none of the large and useful family of grasses have been met with. It would be very unsafe, however, to affirm that they did not then exist, but in either case the accuracy of the Genesis account would be unaffected.

To the Editor of the Living Church:

At a recent meeting of the Trustees of the Nebraska College, at which Rt. Rev. Bishop Clarkson, of Omaha, was presiding, Rector Dickey and all the Professors were re-elected for the ensuing scholastic year—1881-2, viz., Rev. Th. Dickey, President of College; Mr. Woodbury, Principal; Professor Gedde, of London, England, instructor of ancient languages; Rev. Fred. W. Wood, of Lincoln, Professor of Modern Languages, and Prof. Wm. Valentine, of Chicago, Teacher of Mathematics. It was decided at this meeting that the dormitory and recitation rooms should undergo immediately great modern improvements, and the course of study enlarged, so as to prepare the students for the freshman or sophomore classes of any regular college of the land. Nebraska College is situated in Nebraska City, a place ornamented with ancient trees, and shady groves, the abode of the Mussel in the great State of Nebraska.

Yours very truly,  
FRED. W. WOOD.

"Everywhere does the enemy of souls lay traps and snares for us; at our table, in our bed, in our company, and alone. If the heart be earthly and carnal, there is the snare of riches and gains, or pleasures present to think upon; and if it delight in spiritual things, that walk is not exempted either; there are snares of doubting, presumption and pride. And in the converse of one Christian with another, where spiritual affection hath been stirred, it turns often to carnal passions; as the Apostle says, they begin in the spirit and end in the flesh."—Leighton.

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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CHAPTER XVII.

The hurried letters addressed by the Rev. Daniel Fogg, of Pomfret, to his correspondent at Boston, the Rev. Samuel Parker, evidently written in reply to queries occasioned it might be by rumors then rife, afford us the only contemporary account of these all-important proceedings, so far as the choice of the first American Bishop is concerned. They graphically depict the fear felt by the clergy lest the old opposition to an American Episcopate, so rife among the colonists before the Revolution, might again be aroused, and serve to defeat their cherished plans on which, as they rightly believe, the very being of the Church in this land depended.

POMFRET, July 2d, '83.

REV. SIR:—There were ten clergymen met. The Connecticut clergy have done already everything in their power, in the matter you were anxious about. Would send you the particulars if I knew of any safe opportunity of sending this letter; but as I do not, must defer it till I do. Your sincere friend and brother,  
D. FOGG.\*

In less than a fortnight another letter revealed more in detail the news so full of interest to Mr. Parker and the waiting, wondering Churchmen of Massachusetts.

POMFRET, July 14th, '83.

DEAR SIR:—I wrote you a few lines the 2d inst., by an uncertain conveyance, in which I mentioned that the Connecticut clergy had done all in their power respecting the matter you were anxious about; but they kept it a profound secret, even from their most intimate friends of the laity.

The matter is this: After consulting the clergy in New York how to keep up the succession, they unanimously agreed to send a person to England to be consecrated Bishop for America, and pitched upon Dr. Seabury, as the most proper person for this purpose, who sailed for England the beginning of last month, highly recommended by all the clergy in New York and Connecticut, etc. If he succeeds, he is to come out as missionary for New London, or some other vacant mission; and if he will not receive him in Connecticut, or any other of the States of America, he is to go to Nova Scotia. Sir Guy (Sir Guy Carleton Commander-in-Chief of all Her Majesty's forces in America,) highly approves of the plan, and has used all his influence in favor of it.

The clergy have even gone so far as to instruct Dr. Seabury, if none of the regular Bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a non-juring Bishop. Please let me know, by Mr. Grosvenor, how you approved of the plan, and whether you have received any late accounts from England. From your affectionate brother,  
D. FOGG.\*

A little later and evidently in answer to some expressions of doubt as to the wisdom of selecting so avowed a "refugee" as Dr. Seabury for an American Episcopate, Mr. Fogg writes as follows:

DEAR SIR:—I am very glad that the conduct of the Connecticut clergy meets with your approbation in the main. Dr. Seabury's being a refugee was an objection which I made, but was answered, they could not fix on any other person who they thought was so likely to succeed as he was, and should he succeed, and not be permitted to reside in any of the United States, it would be an easy matter for any other gentleman, who was not obnoxious to the powers that be, to be consecrated by him at Halifax. And as to the objection of not consulting the clergy of the other States, the time would not allow of it, and there was nobody to consult in the State of New York, except refugees, and they were consulted. And in the State of Connecticut there are fourteen clergymen. And in your State and New Hampshire, you know how many there are, and you know there is no compulsion in the matter, and you will be left to act as you please, either to be subject to him or not. As to the matter of his support, that must be an after consideration.

Your affectionate friend and brother,  
POMFRET, Aug. 1st, '83. D. FOGG.\*

The eyes of the Connecticut and other New England Churchmen were turned anxiously toward England, where Dr. Seabury arrived on the 7th of July. He bore with him ample testimonials from the clergy of Connecticut and New York that he was "in every way qualified for the Episcopal office, and for the discharge of those duties peculiar to it, in the present trying and dangerous times." We do not propose to give in full the interesting correspondence detailing each step of the unsuccessful application to the English Bishops and Archbishops. Printed in greater or less fulness in the Churchman's Magazine for 1806, and in the successive editions of Bishop White's Memoirs, they were woven into a consecutive narrative in the writer's sketch of the organization of the Connecticut Church, contained in Hawks and Perry's Connecticut Church Documents, and in the Historical Notes and Documents forming the third volume of the author's "reprint of the Early Journals," and they have again been reproduced in Dr. Beardley's Life of Bishop Seabury. Minute as we have been in detailing the earlier life of the first American Bishop, and in giving in full his interesting correspondence with the Venerable Society which has only appeared before in part, we may safely pass over a period the story of which has been so fully and so frequently told.

Repulsed by the English Bishops, who felt hampered by the shackles of their connection with the State, and who well knew that the powers behind the throne, sore at the loss of a western empire, would look but coldly on any measure tending to that new empire's benefit, the indefatigable Seabury, taught the lesson of patience and perseverance in his earlier struggle with Puritan intolerance and opposition, turned his steps toward Scotland. He might have had his Episcopal Orders more easily. The sadly dwindled remnant of the Non-Juring schism which commenced, according to Lathbury, in 1733 or 1743 (History of the Non-Jurors, p. 411), had now one of its two remaining Bishops residing at Shrewsbury, practising as a surgeon. This gentleman, Cartwright by name, willingly offered his services to lay hands upon the Ameri-

\*From the original in the writer's possession.

can aspirant for consecration. He entered into correspondence with the celebrated Drs. Thos. Bradbury Champer and Jonathan Boucher—both like Seabury, American refugees, and deeply solicitous for the establishment of the American Church—on the subject of his own consecration, which was derived from the Non-Juring Thomas Deacon alone; and intimated the concurrence of his coadjutor, Bishop Price, in the proffer of what Seabury desired so much, "a purely ecclesiastical Episcopacy for the Church in Connecticut." But the providence of God had opened another door, and a more valid, because canonical and less obscure Episcopacy, was tendered before the negotiations with Bishops Cartwright and Price had been fully entered upon. To the struggling Church in Scotland, the remnant and representative of the old establishment, numbering the intrepid Sharp among its martyrs, and the heavenly-minded Leighton among its saints, Seabury bent his steps, assured, ere he started, of a hearty welcome and the desired success. It is a mistake into which our historians and annalists have repeatedly fallen to assert that this resort was first thought of at this time. It is a more unfortunate blunder to give the credit of this idea to the venerable President of Magdalen College, Oxford, the Rev. Dr. Routh, who, in extreme old age, laid claim to its suggestion. All this implies an ignorance of the position, or even of the existence of the Scottish Episcopal Church, on the part of the Connecticut clergy. This could not have been the case. Years before, the young Seabury, at that time a student of medicine in Edinburgh, had regularly attended the services of the Scottish Church, and knew full well from its very "disabilities," its entire independence of the authority of the State. Besides, the letter addressed to the Rev. Mr. Parker, of Boston, by the Rev. Daniel Fogg, which we have already given and which was written just after the choice of Seabury was consummated, and is the only contemporary account of his election, and of the Convocation in which he was nominated to the Episcopate, now in existence, the alternative of seeking the Episcopate in Scotland, in the event of a refusal in England, is distinctly stated as having been decided upon by the Convocation itself. Far-seeing men of '83! They knew full well that they were doing, and they had struggled too long for the primitive Faith and Apostolic Order, not to have full confidence that a Bishop could be made without the fiat of a King, provided only that there were laid upon his head the hands of men in the line of apostolic succession. Not theirs was the idea of a resort to Presbyterianism even for a time, as had already been suggested by their brethren at the southward. They were for proving that no such fancied necessity existed; and through their faith in God, in themselves, and in their cause, the work, by God's great blessing, was accomplished.

The Bishop and the Parish Priest.

To the Editor of the Living Church:

You were pleased to notice in your last issue the Pastoral of the Bishop of Northern California, etc., etc. I have read the Pastoral and also the Rector of St. John's, Petaluma, reply. I do not wish to speak on the merits of either, but to give my thoughts on the Bishop and the Parish Priest, and hope you will not find it detrimental to your interest to place them in your columns.

I dislike all controversies which do not tend immediately to advance the work of the Church, and the spiritual welfare of the individual. Happily our branch of the Catholic Church does not concern herself about individual disputes, and in consequence her harmony continues undisturbed, and her work unimpeded. Occasionally, however, some arise whose conscience seems so tender that they are desirous of taking the matter in their own hands, and instead of consulting their Bishop and submitting to his godly admonition, will run headlong in the face of Catholic practice, and roughly violate her custom.

The parish priest is under the bishop of his diocese, and the bishop is placed there by the General Church. It is presumable that the responsibility has been weighed well by the Church before conferring it on him, and that it is done in the fear of God, and in the spirit of Prayer. He is therefore responsible to the Church, not only for his diocese but also for the teaching of every parish priest. And, therefore, every parish priest must keep his Bishop well posted in his work, and hence the necessity of annual reports. Should he desire to introduce anything which is contrary to the custom of the Church, or inculcate anything which is contrary to the received standards of Church Teaching, or that would be a shock, or novelty, to the community over which the Bishop has placed him, as an honorable man he should consult with his bishop, and if not satisfied with his diocesan's advice, bring it before the Council, and if not yet convinced bring it before the heart and mind of the General Council of the Church. Thus would trouble and discord be avoided, and consciences soothed and quieted. We must be under our Bishop and be guided by him, just as the layman is under his rector and is guided by him. Should the priest not be satisfied with the administration by his Bishop, he has the privilege of going to another diocese. But the Church at large will not countenance any priest working without his Bishop. We are under him in God; he is our father in God, and as dutiful sons are we not to lay before him our plans and grievances?

St. Paul felt the care of all the parishes under him. It is a sad and unchristian condition of affairs, when neither priest nor people consult the wishes, nor follow the advice, of their Bishop. And we cannot hope that God will bless such a condition as this. A fair, honest, and sincere mind if in doubt will seek for enlightenment and receive good admonition, before spreading abroad that doubt to the injury of a parish, or the disturbing of its peace.  
W. LEACOCK.  
Napa, Cal.

"Private Property" and the First Bishop of Connecticut.

"The Letters of the Rev. Daniel Fogg, of Brooklyn, Conn., to the Rev. Samuel Parker, of Boston, first published in Hawks and Perry's Church Documents, together with the remainder of the Bishop Parker Correspondence, are the private property of the writer of these sketches, of which he holds the copy-right. He is compelled to make this statement in view of their repeated use by another, without any acknowledgment of the source whence they are derived. The importance of the Fogg Letters may be understood from the fact that but for them, many erroneous representations respecting the choice of the first Bishop of Connecticut, could never have been corrected, nor could the true history of this important measure have been known. It should be borne in mind that Mr. Fogg makes no reference to the alleged first choice of Mr. Leaming, of which we have, no direct contemporary evidence, whatever may be said to the contrary. The testimony of Mr. Fogg is clear, that 'the most proper person for this purpose' in the minds of the Connecticut clergy, was Dr. Seabury, the one 'pitched upon' by the Convocation. The language of Mr. Fogg's third letter rendered it clear that any action respecting Mr. Leaming was at least an afterthought, and only thought of at all in view of Seabury's possible declination."

To the Editor of the Living Church:

The above note is appended to the 26th chapter of Bishop Perry's "Early American Bishops," printed in the LIVING CHURCH of the 13th inst. No name is given, and the reference may not be to me, but as words of mine are quoted and criticised, and as I have recently been writing the Life of Bishop Seabury, readers will believe that the arrow was aimed in this direction. I notice it not so much in self-defence as to recall a little legislation by the Church and vindicate the truth of history.

In 1835, the General Convention appointed Bishop White and the Rev. Dr. Hawks to apply to the proper authorities in England for such documents and letters, or copies of them, as might serve to illustrate the colonial history of our Church. In March, 1836, Dr. Hawks sailed for England on this business, and personally examined the MSS. of the Venerable Society, and those at Lambeth and Fulham. The result was that "eighteen large folio volumes" were brought to this country, copied from the originals at an expense of \$2,000—of which \$1,500 were paid by the Vestry of Trinity Church, New York, and the rest was chiefly borne by Dr. Hawks himself.

The General Convention of 1838, acknowledged the service in a vote of thanks to Dr. Hawks, and appointed him *Historiographer of the American Church*, he having previously been made conservator of the books, pamphlets and manuscripts collected for the Convention, and to be collected. The publication of our Documentary History from the copies brought over began in 1863, under the editorship of Dr. Hawks and Bishop Perry, by the issue of two thin octavo volumes with the short title, *Church Documents, Connecticut*. To the second of these volumes was appended about 150 pages of matter, made up of editorial paragraphs, documents and extracts from journals, detailing the meeting of the clergy at Woodbury and the successive steps which led to the final union and organization of the Church in 1789. The Fogg letters, one of them five and two of them twenty lines each, appeared for the first time in that appendix, and in preparing the first volume of my history of the Connecticut Church, I took from one of them a fact but omitted the credit. It was not the way in which I was then writing, to line the margin of my work with references, but afterwards when I had occasion to quote a part of one of the letters in a communication to a periodical the credit was given to *Church Documents, Connecticut* (Hawks and Perry), pp. 212, 213. On turning to my life of Seabury, where two of them are used in full, I find proper credit again given, only the names of the editors do not appear; and my edition of the work is not copyrighted by either editor.

Now what is meant by the claim of *private property*? Most men are magnanimous enough in the interests of history to be glad to extend the truth, and I never supposed there was anything offensive or wrong in using a letter in a copy-righted book with due acknowledgements. I have had it done over and over again in my own case, and never thought of making complaint. On the death of Dr. Hawks, Bishop Perry became his successor, and if, as *Historiographer of the Church* under the appointment of the General Convention, and conservator of the pamphlets and manuscripts, he is to own all our history and claim as *his* every fact supported by concurrent testimony, then the rest of us may as well lay aside our pens and retire from the field of historic research.

But there is another point to the note of the Bishop, and here is the secret of the concern for his "private property." He attaches great importance to the Fogg letters, and presumes to assert that they have corrected "many erroneous representations respecting the choice of the first Bishop of Connecticut." He denies *totidem verbis* that Leaming was first designated by the clergy for the office. A good portion of my youth fell under the ministry of Ashbel Baldwin, one of the four admitted to the Diaconate at the first ordination by Seabury, and I began the exercise of my own ministry in Cheshire where I found a former Rector of the Parish living in retirement, Reuben Ives, who was for some time an assistant of the Bishop at New London, and married, on St. Paul's day, 1789, a daughter of the Rev. Mr. Marshall, at whose house in Woodbury the clergy met to deliberate upon the affairs of the Church, and select an Apostolic head. From both these men, I learned many valuable historical facts, and both often spoke of Leaming as the *first* choice of the Clergy, and of the Providence which directed otherwise than his consecration. Who are most likely to be correct—men who were contemporary with Seabury, whose minds were saturated with the secrets of the time, and who



lived in the very atmosphere of the first attempts to revive the Church in this country; or one of the present day, who puts his fancy against facts and passes from Maine to Iowa without stopping long enough in Connecticut to learn her true history and traditions? What does Fogg say?

His three short letters were all dated after Seabury's departure, and two of them after his arrival in London, showing that he was writing with a knowledge of what had been done in New York as a sequel to the action of the clergy in Woodbury. Hence, he had no occasion to make mention of Leaming. But what does he say? "The matter is this: After consulting the clergy in New York, how to keep up the succession, they unanimously agreed to send a person to England to be consecrated Bishop for America, and pitched upon Dr. Seabury as the most proper person for this purpose." "Pitched" upon him after it should be found that Leaming declined to undertake the Mission. Leaming was then in New York, driven thither from Norway when the town was burnt by the British troops. He was well known to the Connecticut clergy, had passed his ministry among them, and been President of their Conventions as well as a noble defender of the Church with his pen. Seabury had not distinguished himself in this way, or exercised any part of his ministry in Connecticut, so that personally he was less known to the whole clergy. But it is due to him to affirm that he had no such jealousy and littleness in his composition as to refuse to "cross the ocean as an applicant for the Episcopate, if he had been but the second choice and last resort." In one of his letters to Leaming, while in London, he intimated that the State might consent that a Bishop should reside among the people, and yet object to him as the man. "Should that be the case," said he, "I beg that no clergyman in Connecticut will hesitate a moment on my account. The point is to get the Episcopal authority into that country; and he shall have every assistance in my power."

If further "direct contemporary evidence" be needed that Leaming was first designated, let it be found in the original draught of the letter to the Archbishop of Canterbury, written in behalf of the clergy, by "Abraham Jarvis, Minister of the Episcopal Church in Middletown and Secretary to the Convention," not Convocation. This draught contained a few passages, which were omitted for obvious reasons, when the letter came to be revised and transcribed in New York, and among them the following was omitted. The blank is significant, and the description will apply to no one but Leaming: "The gentleman we beg leave to present to your Grace, is the Rev. Mr. ———, the Society's worthy Missionary at ———. His age and infirmities we confess are objections on his part, we felt the force of. His yielding to our desires to encounter the fatigues and dangers of such a voyage, which (free from motives of personal ambition, for which in our situation there is very little temptation,) nothing but a zeal almost primitive would lead him to do, much the more endears him to us. He is indeed a tried servant of the Church, and carries about him in a degree the marks of a Confessor." (See Memoir of Bishop Jarvis, by his son. Evergreen, Vol. III., 1846.)

When Leaming could not be prevailed upon to undertake the voyage—the late learned Dr. Jarvis says his lameness deterred him—the papers were filled up for the alternate, who had consented; and for the foregoing passage in the letter to the Archbishop of Canterbury, was substituted this: "The gentleman we beg leave to present to your Grace is the Reverend Doctor Samuel Seabury, who has been the Society's worthy Missionary for many years. He was born and educated in Connecticut; he is personally known to us, and we believe him to be every way qualified for the Episcopal office, and for the discharge of those duties peculiar to it in the present trying and dangerous times."

Mr. Jarvis carried with him to New York instructions from the Convention, and the final arrangements were made there after consultation with Leaming and others. So much for the "many erroneous representations respecting the choice of the first Bishop of Connecticut." One who has paid minute attention to this matter, and shown his admiration of Seabury in the life he has written, is not willing to ignore facts and change his statements upon the suggestion of a mere theory.

E. E. BEARDSLEY.

New Haven, August 15, 1881.

To the Editor of the Living Church:

I dropped in lately at St. Clement's, Philadelphia. The services were ornate and elaborate to the full extent of all that is allowed. The priests habitually wore cassocks, and were of the class called "ritualists."

But what is this? In a side room I have come upon a patient sufferer. An unnatural and dangerous growth on his side has called for the surgeon's knife; but he has no means to repay such service; no tarrying spot in the city where he can be cared for while receiving its benefit. A dissenter withal, the doors of St. Clement—clement indeed—fly open. A priest of the Church assumes the physician's charges, and in turn himself entertained in the clergy-house, while ministering to his friend. A communicant, chancing to learn of the event, anticipates it by sending in needful stimulant and refreshment. The trained nurse of the parish relieves the priestly attendant. A second parishioner, passing the door, insists, against remonstrance, on sending in flowers and fruits; while tasteful preparations of nourishment are all the while forthcoming. And from beginning to end there is no approach toward proselytizing—charity ungrudging, uncalculating, unostentatious.

Such it seems to an outsider and one who was not prejudiced in favor of St. Clement's. The facts speak for themselves, and should convince us that these brethren are to be esteemed for their work's sake.

J. H. A.

PAROCHIAL.

Correspondence of the Living Church.

Baltimore.—The congregation of the Church of St. Mary the Virgin (for colored people), have fitted up a portion of the basement, under the chancel of the church, which is well lighted and above ground, as a Memorial Chantry to the late Oliver Perry Vinton, Priest Assistant. Over the Altar is a Baldacchino, the gift of the Sinking Fund Society. It consists of an entablature of black walnut, supported on Egyptian columns, and upon the cornice is the following inscription: "This Chantry is dedicated to the glory of God, and in Memory of Oliver Perry Vinton, Priest, by St. Mary's congregation and Sunday School."

Below the cove, which is deep red, with palm leaves in green and gold, is an inscription taken from the translation of the beautiful "Old Catholic" Liturgy, given in the appendix to the journal of the last General Convention:

"Look, O Lord, upon Thy Son, whom we present unto Thee, our Pure, Holy, and Immaculate Sacrifice; for His Faithfulness' sake, grant unto Him, and unto all who sleep in Christ, a Place of Refreshment, of Light, and of Peace."

In this Chantry, which will be further furnished and decorated as offerings for the purpose permit, the Holy Eucharist was celebrated for the first time, on the 15th of last June, at 6 A. M., that day being the anniversary of Mr. Vinton's death. More than one hundred of the congregation were present.

California.—In St. Luke's Church, San Francisco, Rev. S. G. Lines, Rector, eighty-eight persons have been confirmed since Easter. The offering on Trinity Sunday was \$500, that of Easter being \$1,700. For the whole year the contributions have been over \$12,000. The church is to be enlarged to meet the needs of the rapidly increasing congregation. The Rector publishes a very pretty Year Book. The church is free; the pledge and envelope system "has proved a great success." The Rector adds: "As a means of education, in a most important but sadly neglected duty, and as a source of blessing, this practice cannot be over-estimated."

Central New York.—Trinity parish, Utica, will celebrate the fifty-seventh anniversary of the consecration of the old church, on September 7th. The following is a copy of the certificate of consecration:

I, Benjamin Moore, by Divine permission Bishop of the Protestant Episcopal Church in the State of New York, do hereby declare that this House, by the name of Trinity Church, is consecrated to the service of Almighty God, for the administration of the Sacraments and other Rites and ceremonies according to the use of the Protestant Episcopal Church in the United States of America.

In testimony whereof, I have hereunto set my hand and seal this 7th day of September, in the year of our Lord one thousand eight hundred and six, in the fifth year of my consecration.

[L. S.] BENJ. MOORE, Bishop of the Protestant Episcopal Church in the State of New York.

Michigan.—On the ninth Sunday after Trinity, Bishop Harris visited the Parish of Brighton. God's special providence has been abundantly shown here. A short year ago there were very few friends of the Church here and no signs of a Church building. Now there is one of the most beautiful little churches in the Diocese. It is all the work of a devout and earnest communicant. Miss Chloe Clark, daughter of that old pioneer, Rev. Dr. John Clark, left a bountiful legacy to help build a church in the church-yard which her father had, years before, given to the town. Another friend was raised up by God's hand in the person of Mrs. Sophia F. English, of New York, who, by most zealous efforts, has raised a large part of the money necessary for the building, and has given a fine-toned organ and a beautiful solid silver Communion-service—all in memory of her late sister, Mrs. Fannie E. Holdridge. Then the Church-people of the place gave liberally as God had blessed them. The Bishop, at his visitation, consecrated the church under the name of "St. Paul's Memorial." A very large congregation was present, and the Bishop preached an eloquent sermon on the Parable of the Talents. Holy Communion was celebrated and a large number partook. There were many visitors from abroad, notably, Mrs. English, the generous donor, and Mr. C. C. Trowbridge, of Detroit, who has generously lent his aid here as well as elsewhere.

After service here, the Bishop, accompanied by Mr. C. C. Trowbridge, Mr. B. T. O. Clark, and Rev. A. W. Ryan, Missionary in charge, drove over to Howell. In the evening, service was held in the new brick edifice which has just been completed. This was built by the Church people of the place, with but little foreign help, and the whole is largely due to the zeal and perseverance of Dr. W. C. Brown. After the sermon, the Bishop confirmed three— one of whom was lately a member of the Roman Catholic Church. At the end of the Service, a gentleman and his son were received into the Church by Baptism. They had but lately become interested in the Church and their remaining scruples were removed at this Service. The congregations at both these places are rapidly increasing in numbers; and interest in Church work seems to have taken a profound hold on the people. It is hoped that this church will be dedicated in October.

K.

There is a movement on foot, in Newport, R. I., to raise funds for a statue of Bishop Berkeley to surmount a monument in memory of the Bishop which is about to be erected in the Cathedral of Cloyne, England. While Bishop Berkeley was waiting to carry out his enthusiastically conceived scheme of founding a college in the Bermudas, and extending its benefits to the Americans, he sailed in September, 1728, with his bride and some friends, for Rhode Island, where he spent three years of retirement

and study, looking for the promised grant from the English Government of £20,000. During the interval, he showed a deep interest in the welfare of the Church in Newport, and became a special and liberal benefactor to the Church there. For this reason it has been suggested that it would be a very graceful thing for the people of Newport to show, in the way proposed, their appreciation of the disinterested kindness of this eminently great and good man, and their regard for him whose life is spoken of as one of the purest and most beautiful on record. Perhaps a touch of sympathy, blends with the feeling of gratitude toward Bishop Berkeley, remembering that after his long and patient waiting, he was finally compelled to relinquish his cherished plan, and to return to England where he was soon after raised to the bishopric of Cloyne. He will be remembered as the author of the oft-quoted lines, "Westward the star of Empire takes its way."

Breck Memorial Window.

To the Editor of the Living Church:

In your paper of August 6th, I am surprised to find my representation of Dr. James Lloyd Breck's being the founder of this parish called in question—I may say flatly denied, by one "who was intimately connected with him for fifteen years." Now all said about Rev. Brethren officiating here was no news to me; and I could mention five others preceding Rev. Henry G. Perry, and several after him, omitted by my Rev. Brother E. Crosby Cowan. But anything known of them all would not justify the conclusion that Dr. Breck was not the founder of the parish.

Whatever was done preceding the coming of Dr. Breck as Head of the Associate Mission at Benicia (directly opposite Martinez, on the Sacramento), was simply preparation to the founding of the parish. Though with the whole heart he said, all honor to those who did much or little, and at any time, before or after.

I write with the old Parish Register open before me. After noting the resignation of St. Paul's, Benicia, by the Rev. Henry G. Perry, May 9th, 1868, the writer, Rev. J. A. Merrick, Ph. D., continues: "The Associate Mission next followed, in the care of all of this region, as a missionary field. It first consisted of the Rev. Jas. Lloyd Breck, D. D., formerly of the Northwest; the Rev. John A. Merrick, Ph. D., an associate formerly in Minnesota, and the Rev. J. H. Smith, Deacon, with their assistants, for this Associate Mission on the Pacific Coast. Within the three years of the Association, the missionary work here, in Martinez, as elsewhere, was blest. The regular services were commenced as a care under the priestly supervision of the Rev. Drs. Breck and Merrick, with the co-operation of Rev. Ed. P. Gray, these clergymen being professors in the Theological School of the College of St. Augustine, Benicia. From time to time the aid was secured, also, of their Deacons, the Rev. Jos. H. Smith, and the Rev. Enoch C. Cowan, B. D., which, followed soon by their elevation to the Priesthood, gave them more efficiency in their ministry. Thus securing the co-operation of Prof. Gray, during the year 1869-70, the Church of Christ was planted, the Missionary Parish of Grace Church was organized, the little picturesque village church was built, and, on the debts being assumed, the edifice was consecrated by the Rt. Rev. the Bishop of the Diocese." So much for the Record, with Rev. J. L. Breck, D. D., at the head.

Moreover, there are people here now who were here then, still earnest workers for the Church, and these tell me they always looked up to, and advised with, Dr. Breck until after the consecration of the Church, as the one upon whom they in especial manner depended. And now, from time to time, they are making offerings, full of heart memories of him who "being dead yet speaketh," and was the real founder of their parish. Is it to be supposed that these good people, who, from the beginning have steadfastly toiled on through many severely trying days, don't know who is properly to be regarded as the founder? If our dear departed Brother was not, and we are all in Egyptian darkness in the matter, then for charity sake turn on the light, and tell us plainly who was, dead or living.

JAMES ABERCROMBIE,

Rector of Grace Church, Martinez, Cal.

At the special services which are now being held in Westminster Abbey, the hymns to be sung are printed on slips of paper and distributed among the worshippers. Recently appeared in this way, the old familiar hymn, "Lord, dismiss us with thy blessing," accompanied by a footnote stating that the hymn was written by the Hon. Walter Shirley, in 1774. The authority for this statement proved to be John Wesley, but in two collections of hymns other than his, the author of the one in question, is represented as being a poet named Madan, who is otherwise unknown to fame. This conflict of opinion led to an investigation, and the following explanation is given by a correspondent of a London paper, who states that the real author of this well-known hymn is Dr. Hawkes, of Plymouth, who also wrote "Morning and Evening Portions," and who is known as the grandfather of the eccentric vicar of Morenston, whose biography has been written by Mr. Baring-Gould and Dr. F. G. Lee. In Mr. Baring-Gould's Memoir is an amusing story of how, when quite a boy, Robert Stephen Hawkes wrote what he considered an improved version of the hymn, and presented it to his grandfather with the remark that the original was crude and flat. "Crude and flat, Sir!" roared the irate Doctor. "Young puppy, it is mine; I wrote that hymn." The emendator was only abashed for a moment. "I beg your pardon, grandfather," he exclaimed, "I did not know that. It is a very nice hymn, indeed, but—but"—and as he went out of the door—"mine is better."

The Book of Leviticus.—V.

Written for the Living Church.

Is not the generally received meaning of *Kapper* disputed? This new question is the burden of modern criticism, and the Book we have been considering has been more severely handled of late than any other part of the Pentateuch.

The notion of God wiping out sin, which is the only pure, religious idea of the atonement, is nowhere found in the Bible except in relation to Sacrifice of some sort.

The student must not be alarmed to find this earnestly denied, and even by Professors of Theology in Europe. The denial must be bravely met, without any fear as to the result.

I propose to answer the question above in considering the laws which define the separation between Israel and the heathen and the laws of the Priests; the latter in connection with certain prominent holy days, fasts, and festivals. Very important details they are which comprise Chapter XVII. to the 2d verse of Chapter XXVI. One chapter, the XXIVth., is not incidental, but an illustration of the necessity of appeasing God. The "mind of the Lord," Lev. XXIV., 12, was the mind of the atonement.

The most recent criticism in the interest of rationalism is opposed to the sense *cover* or *atone*. It makes *kapper* only equal to *macher*, to *wipe*, carefully excluding the idea that the original meaning of this latter word is *to strike*, and then adds that *kapper* will not explain Isa. XXVIII., 18. Very true as far as the last affirmation is concerned. Jacob resolved to "cover the face" of Esau "with a present," but the text in Isaiah cannot be analogous, for the conjugation is *Pual*, and has no reference to God or man; but to the covenant of the law which shall be erased, even as if the sharp point of the stylus, the ancient pen, had been drawn over the written words. That is the only sense of that text in the original. Did the Priest make an expiation for a fault? Lev. V., 18. To go higher, did he make expiation for sin? In each case the word atonement appears. Outwardly, a sinful man was hemmed in by an absolute holiness; yes, the representative of "Holiness to the Lord," though sinful. The Priest was not to defile himself for the dead; even his wives and daughters must be pure, his own body free from the slightest blemish; he could only eat of holy things when he was wholly free from uncleanness.

Our grand word then is not a mere equivalent for human offences; not the wiping out a score, or the settlement of a quarrel. The one conception is Jehovah. He must be reconciled to man by a life presented to Him in bloody sacrifices having an atoning quality; the blood first covering the Altar, and then sprinkled upon the worshipper.

At a glance it can be seen why there should be such a decided separation between Israel and the heathen. One had what the other had not, an easy approach to God through forgiveness and remission of sins. Were the Priests in a state of isolation? There was a perfectly free and unrestrained intercourse between priest and people. Both enjoyed the benefit of the sacrifice; the people had the refuge of the Altar and both could be dragged from it. Holy Convocations called them repeatedly together. Like the settings of gold that help to show the sparkling brilliancy of the diamond, so do the old Jewish festivals, each in turn, hold up the glittering gem of the atonement. The Sabbath, the Passover, and the other feasts in their order, are heralds for the "Day of Atonement." Again and again does the word appear in this Book.

What then are the lessons of this part of Leviticus? To have as much as Israel had, the Christian Priest must declare the Absolution and Remission of Sins, and the people being penitent, God will forgive them. It is a priestly, not an official act. To have as much as Israel had, there must be a clean separation between the world and the followers of Christ. "Come ye out from among them and be ye separate, saith the Lord." To have as much as Israel had, there must be festival, fast, and holy day—Advent, Christmas, Lent, Lev. XXIII., 27; Easter and Trinity. Holy Convocations, that Priest and people together may enter the Sanctuary and find in prayer, confession, and praise, an Atonement for sin, and the Peace which passeth all understanding.

WM. N. IRISH.

Church of the Epiphany, Washington. Correspondence of the Living Church.

During the absence (for summer vacation) of the Rector of this Parish, the work is being carried on by his two assistants. Morning and Evening prayers are said daily at the church during the entire year, and the Sunday School and Sunday Morning Service at the Mission are continued throughout the summer months, being largely attended by a very poor and humble class belonging to the south-eastern section of the city. Eighteen months ago, this Mission was started, and an urgent appeal was made by the Rector for the sum of \$400. The answer came promptly and heartily, and within ten days the desired amount was at hand. The work progressed rapidly and the number of Sunday scholars and attendants at service has so increased that a larger hall or chapel is greatly needed. The present building is favorably situated, and has been fitted up for temporary use until sufficient funds to build be procured. The Mothers' Meeting begun last fall under direction of the Rector, and immediate supervision of four energetic lady workers—now gathers in 80 needy mothers. Not only have strangers been brought by friends, but mothers have presented their children for Holy Baptism, and have persuaded their husbands to attend church, in consequence of which, through the personal influence of the Rector, a large number of these

men and women have also been baptized and confirmed. The weekly meetings throughout the winter were held in the Sunday-School-room, opening with the Creed, a few prayers and a short instruction by the Rector, specially adapted and made interesting to the assembly. This Parish is largely increasing in numbers and strength.

Consecration at Howard Lake.

Correspondence of the Living Church.

Monday, August 8th, was the day appointed by Bishop Whipple for the consecration of the new Church erected at Howard Lake, a mission of Gethsemane Church, Minneapolis. The occasion brought together a goodly company of Church people from Minneapolis, Rockford and Clear Water Lake, to congratulate the little company of Churchmen at Howard, and to share their pleasure in offering their beautiful church building for consecration to God's service. The Bishop was delighted to see so complete a structure—porch, nave, chancel, vestry-room, all complete and finished—after plans prepared by Ed. Stebbens, architect of Minneapolis, who had donated the plans.

Rev. D. D. Chapin, Rev. Walker Dresser, of the Diocese of Springfield, and Rev. Dr. Knickerbacker, Rector of the Mission, were present with the Bishop in the Chancel and taking part in the service. The request to Consecrate was made by Dr. Knickerbacker, in behalf of the members and the Brotherhood of Gethsemane, by whom the title of the property is held, and the Church was consecrated by the name of All Saints' Church, Howard Lake, the Bishop reading the sentence of Consecration, preaching and celebrating Holy Communion. It was a joyful occasion to the members of the Mission; after six long years of dependence on a public hall and the Methodist house of worship, to have a house of their own, so beautiful a house of Prayer. The ladies of the Mission have done much to promote success. They have purchased and paid for the lot and the stone for the foundation, and carpeted the church throughout, and supplied the lamps. The organ was a gift of the Brotherhood of Gethsemane, who had taken the deepest interest in this venture of their Rector. The Communion Service was a gift of an old-time co-worker with the Rector in St. Mark's Church, Minneapolis, now of St. Luke's, Brooklyn. The beautiful marble font was a memorial of one who had worked prayerfully and faithfully for the accomplishment of this good work and who was called away to Paradise a few weeks before its completion, Mr. J. E. Warren. The cost of the Church, which seats 100 persons, has been \$1,100; \$800 of which has been provided in the village of Howard. After the services, the company of visitors were hospitably entertained in the homes of the few Church families of the Mission, and at 4 P. M., all departed feeling it was good for them to be there. Much of the success of the enterprise was due to the watchful care of the Treasurer of the Mission, who is also the Superintendent of the Sunday School.

St. Marks, Clear Water Lake, has enjoyed the ministrations, for a month past, of Rev. Walker Dresser, of Carlinville, Ill., who has been resting at this point, a beautiful summer resort. Rev. Dr. John Fulton, of St. George's, St. Louis, will supply the same chapel for the month of September. The Diocese of Minnesota is grateful for the kindness of these brethren in supplying this Mission so acceptably.

Our Schools at Faribault.

From the Monthly Chronicle, Binghamton, N. Y.

Everything about the Church foundations, at Faribault, has the look of solidness and having been done for perpetuity. At the same time, we doubt whether another collection of like institutions can be found in this country, where there is so much of architectural beauty and finish, and such a display of exquisite art, in wood, stone and glass. The building itself, at Seabury Hall, with its fine internal appointments, its appropriate little Chapel, with a rose window that astonished us by its loveliness and artistic merit, and all the beautiful sloping ground about it, where we saw the students with spade and pick, hard at work trimming and grading the winding roadways—all this struck us as in every way worthy of any of the oldest Dioceses of the East. And the same may be said of Shattuck School. This school numbering, if we mistake not, some sixty or seventy students, is under military regimen; there is a fine "campus," for drill and parade, adjoining the premises, where we saw two pieces of artillery for field practice, and close at hand one of the most complete little Chapels we have ever seen; a perfect piece of stone work, with elegant and costly memorial windows throughout, and tessellated pavement covering aisle and chancel floor and steps. This pavement, which is inwrought with figures, and sentences, as also the altar and reredos, which are of rare mosaic work, are all imported from Europe, and the whole structure, with nearly all its appointments, is the devout offering of one of the Church's noble daughters. How many young men are studying at Seabury Hall, we did not inquire, but we know that this school stands high as far as concerns instruction and results already accomplished by those who have gone from it to minister in the Church. We were not a little gratified to know that the Warden, our old friend and brother beloved in the Lord, the Rev. Dr. Chase, who has proven himself to be in all respects the man for the place, is also a Hobart boy.

There are one hundred girls in St. Mary's Hall, and a corps of fifteen efficient teachers. The present building, though several times enlarged, is not large enough, and a suitable and worthy stone structure is about to be erected for it on the hill, where the other schools overlook the town. For this purpose the Bishop has already secured some thirty thousand dollars. The boys of Shattuck school furnish the choir, both of the Chapel and the Cathedral, and the latter, which is the Parish Church of the town, is a spacious and handsome temple, with a fine, and in some respects peculiar chancel, where are seats for a full supplied choir.

It is a desolate thing indeed to forbid the love of earth, if there were nothing to fill the vacant space in the heart. But it is just for this purpose that a sublimer affection may find room, that the lower is to be expelled.—Robertson.







A Guild Anniversary, New York.

The Church of the Transfiguration, New York, is full and overflowing with organic charities, as the readers of the LIVING CHURCH must have learned ere now.

The next day the women of the Guild, with their little ones, made an excursion to Rockaway Beach. There were about a hundred in the company altogether.

The sessions of what is known as the Summer School of Mathematics were opened August 15th, at Columbia College, New York, by Mr. J. W. Davis, a former student of the College, who began the School five years ago.

According to the report of the Commissioners of Public Charities, of New York City, they have charged annually of 60,000 persons. Nearly two-thirds of these are foreigners.

Trinity Church, in Louisville, has been entirely destroyed by fire. Loss, \$5,000, which was partially covered by insurance.

Personal Mention.

The Rev. Dr. Saul, of Philadelphia, is at Temple Grove. The Rev. Dr. Currie, of Philadelphia, during a brief visit, is officiating at All Saint's Chapel. The Rev. Professor Hall of the General Seminary is passing his vacation at Money Island.

Married.

SANFORD-ELLIOT.—At the Chapel of St. Paul's Mission, Omro, Wis., by the Rev. O. E. Ostenson, of Denver, Col., assisted by the Rev. C. T. Susan, of St. Paul, Minn., and Miss M. E. Elliot, late of Milwaukee, Wis.

Obituary.

WRIGHT.—Entered into rest, August 1st, at Manitowish Park, near Colorado Springs, Col., Mrs. Elizabeth Wright, widow of the Rev. Robert W. Wright, of Carlisle, Ireland, and mother of the Rev. E. P. Wright, D. D., of Waukesha, Wisconsin, in the 77th year of her age.

Miscellaneous.

A clergyman wishes to recommend a young lady as governess to children, or as assistant teacher in a school. Moderate salary. Address Rev. H. T., at this office.

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.

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.

St. Paul's Orphanage, Springfield, Ill. "The House Mother" would very thankfully appreciate donations of canned fruit, groceries, hams, etc., caution flannel, dark gray flannel, shoes, stockings, mittens for winter, and hosiery, Croton, or brown, second-hand clothing, plain, however, and some school books for beginners. The ages of the girls to be clothed are from 5 to 13.

G. A. Stanley & Co., 90 North Clark St., have established an enviable reputation in supplying families with the freshest and best of game and meats. If you have never patronized this market you should do so at once.

KOUNTZE BROTHERS, BANKERS, NEW YORK.

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MADMOISELLE DE JANON No. 10 Gramercy Park, N. Y.

Successor and former Partner of the late Miss Haines will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 29th.

FREEHOLD INSTITUTE, Freehold, New Jersey.

For Young Men and Boys. Established in '44. References: Rev. Dr. McCosh, Pres't, and the Professors in Princeton College. For Catalogues address the Principal, Rev. A. G. CHAMBERS.

MISS RICE'S SCHOOL For Young Ladies and Children.

481 LaSalle St., Chicago, re-opens Sept. 14. A few boarding pupils received. Resident French Teacher.

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.

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.

CHAMPLAIN HALL, Highgate, Vermont.

A Boarding and Day School at Highgate, Vt., most highly commended by the Bishop of Vermont. Location all that can be desired. The Fall term of the fifth year will begin on Monday, the 29th day of Aug.

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

Under the charge of the Sisters of St. John Baptist. Terms \$25 per school year. Address the SISTER SUPERIOR, as above.

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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.

ST. ANNA'S SCHOOL, Indianapolis, Ind.

A Church School for Girls. The fourth year will begin Sept. 6th. For terms, etc., apply to the Rector, 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.

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, Ellicott 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 Sept. 29th. Address Rev. A. D. COLE, D. D., President, Nashotah Mission, Waukesha, Co., Wis.

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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.

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Offers the following advantages: It is a Church Boarding School. It has daily Services and positive Church teaching.

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

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This school furnishes a full College course, beginning with a Preparatory Department, and ending with the most advanced and liberal education of women.

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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, Catalogue, and general information, application should be made to the President.

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. Baier, Jr., a private pupil of Plaidy, of Leipzig Conservatory.

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Nebraska College is a most excellent School on account of its good discipline and low rates of Boarding. The School was organized in 1868. First term begins Thursday, Sept. 1st, 1881. Address, Rev. THOMAS DICKBY, Nebraska City, Neb.

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

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

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

ST. JOHN'S MILITARY SCHOOL FOR BOYS, Manlius, 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.

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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. T. STAFFORD DROWNE, D. D., Acting Warden, Garden City, L. I.

Keble School, Syracuse, N. Y.

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St. Stephen's College, Amandale-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. FAIRBAIN, D. D.

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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.

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, 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 to the classes in Spencer Hall. The attendance of all the students is required at this exercise. The faculty will meet applicants for admission in the same place at 11 A. M. of that day.

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, Catalogue, and general information, application should be made to the President.

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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.

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Highland Park on Lake Michigan, 23 miles from Chicago. Unsurpassed for educational and healthful advantages, and refining influences. Fall session, Sept. 21. Address NATHAN BUTLER, JR., A. M., Principal.

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The Diocesan School for Girls & Young Ladies. The Rt. Rev. the BISHOP OF ALABAMA, Visitor. The Rev. GEO. M. EVERHART, D. D., Rector.

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.

EPISCOPAL HIGH SCHOOL, Near Alexandria, Virginia.

L. M. BLACKFORD, M. A., Principal. Established 1839. Fits for college or business. The next session opens Sept. 28, 1881. Catalogue sent on application to the Principal at Alexandria, Va.

A HOME SCHOOL, SKANEATELES, N. Y.

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Calendar.

AUGUST, A. D. 1881.

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

"AMID THE CORN."

Written for the Living Church.

Christ walked amid the corn, O happy fields
That on the Sabbath harbored such a guest!
His weary followers plucked the golden ears
And from their lengthened fast were thus refreshed.

Salamanca, N. Y.

He that is dead is freed from sin.—ROMANS vi., 7.

He that would die well must always look for death, every day knocking at the gates of the grave, and then the gates of the grave shall never prevail to do him mischief.

Yet blest are they below, to whom 'tis given, The dearest pledge which they from heaven received, Fresh in baptismal drops to yield to heaven, Ere soiled by thoughts of crime, or sin deceived, Or knowing evil.

And die, this is the best we know on earth; It is not death to toil in failing breath And go away; but in this world beneath To wander on from sin to sin, in death 'Of all true peace, still travelling from our birth, Farther from God and heaven, this, this, is death.

"Dated Creeds."

BY THE REV. ARTHUR W. LITTLE.

Written for the Living Church.

Some time ago an article appeared in one of the Church papers, entitled, "Dated Creeds." In it the writer likened the progressive character of the Congregational faith, particularly as shown by Dr. Bacon's proposition to insure "decennial creeds," to the ever-changing doctrines of certain ancient heretics—whose statements of misbelief became so numerous that Athanasius aptly characterized them as "dated Creeds," remarking that "the heretics were obliged to affix to their symbols the day and year, that they might know when their faith began and when it ended."

This article so roused the ire of the Rev. Leonard Bacon, LL. D., the champion of modern creed-making, that he was led to deny that Athanasius really employed the language quoted from him. As this assertion ought not to pass unnoticed, I beg to refer the erudite doctor to the letter of Athanasius concerning the Councils held at Ariminum, Seleucia, etc., Chapter I., § 3, on the "Absurdity of Dating the Catholic Faith." [See also Epist. ad Const. II., 7, and Socrat. II., 37.]

The objection to a dated creed is not on account of the date itself, but for what the date implies. It implies: (1.) That Creeds have been unwarrantably multiplied. (2.) That being post-Apostolic or non-primitive, they are novelties. (3.) That they are drawn up by men who are dissatisfied with Apostolic or Catholic Dogma. "That is truer," says Tertullian, "which is earlier, that is earlier which is from the beginning, that is from the beginning which is from the Apostles." "Id verius quod prius, id prius quod ab initio, id ab initio quod ab apostolis." [Adversus Marcionem, Lib. IV., 5.]

That primitive and immortal baptismal formula, the Apostles' Creed, is not a dated Creed. In substantially its present form it is given by St. Irenaeus, less than a century after the death of St. John, as something well known in his day. The tradition that it was composed by the Apostles had been general in the Church some twelve hundred and thirty years before the Communion, to which Dr. Bacon belongs, was born; and, as Mr. Blunt well observes, "There is more reason for believing that it was composed by the Apostles under the inspiration of the Holy Ghost, than for believing the contrary." Be that as it may, it is at least the form into which Apostolic teaching, crystallized in the West, as the equivalent symbol which was witnessed to, ratified and made universal at Nicea and Constantinople, is the bright gem cut and bequeathed by Apostolic hands in the East.

The Nicene Creed was not manufactured at Nicea in the year 325. All the Dioceses of Christendom had inherited the Creed in substantially the same shape. The Fathers of Nicea merely agreed upon an ancient form hallowed by devout and immemorial use in the Church of Caesarea, which Eusebius, who presented it to the Council, avowed he had received from his predecessors in the Episcopate, and into which, indeed, he himself had been baptized. So much of the generally diffused Apostolic credendum as bore upon the person and work of our blessed Lord, which was the truth then assailed, was so expanded as absolutely and forever to exclude all forms of Unitarian infidelity, and received the imprimatur of the first Ecumenical Council. The remainder was witnessed to and promulgated by the Second General Council (Constantinople, A. D. 381). It was not then drawn up, for the entire Creed, almost word for word, as it was then authorized, had been in general use for an indefinite period antecedent. [See Epiphanius, "Anchorite," near the end.]

Dakota Christians.

To the Editor of the Living Church:

Will you kindly allow space in your paper for a few words from "the land of the Dakotas?" I suppose that never in the history of the Church was mission work carried on with more success than at the present. The Catholic Church throughout the world seems to be putting forth her best efforts for the Christianizing of the nations. Our branch of the Church Catholic is certainly, both at home and abroad.

Yet, while this is true, there remains much to be done. There are many things which retard the progress of the Church in this work. Even in the missions to the red man, people say, what is the use of attempting to Christianize him; as you cannot change his color, so you cannot change his ways. Now this implies that Christianity is a failure for the Indian, at least. But the same, or practically the same, thing is said by some of the other works of the Church.

It seems to me that we can answer such objections by asking one question, viz.: Is Christianity a failure? It certainly has not been for the white people. It is taking hold of the other great nations of the earth—the Chinese and the Japanese.

The negroes find that it is a success; yes, and the Indian begins to learn that if there are things that fail, such as treaties broken, ponies stolen, and rations gone, there is one thing that never fails, that is Christ and Christianity.

The Mission of the Church to the Dakotas is proving here as elsewhere, that Christianity is not a failure. A great deal has already been done for the Indians, and many have taken hold of the Gospel, and are now "sitting clothed and in their right mind." But there is much to be done yet. The Church is willing, and there are some few laborers, but the Church needs more, and more money for their support.

And now speaking of this, I would like to say something of the Church's work and needs at this Agency. The Indians here have been appealing for a Mission of the Church among them, for twelve years past; first to Bishop Whipple, and, since Bishop Hare's consecration, to him. Every year for eight years now, they have appealed to him. Now, though he has no money for this point, he has decided to start a Mission among them; they feel rejoiced over the prospect, and are happy to think they will have white clergymen among them to whom they can talk.

As yet we have no Church building, but we hold service in a Government school house, kindly loaned by the U. S. I. Agent. The people here, who are more advanced than the other Indians, have offered to help in building the Church, and as soon as they get their crops harvested, will do so, but they cannot do much. They will do all they can, but we shall have to rely upon the alms of the good people of the Church.

There are a number of things needed here for the due performance of the Service, and I would like to ask, through you, the readers of the LIVING CHURCH, if they would kindly contribute something towards the Church's work at this point.

I will name three objects, for the building and purchase of which contributions are needed, viz.: A Church building, an Organ, and a Bell. I trust that many of your readers, who see this letter, will remember the Church's work in "the land of the Dakotas," and will, not by deducting from their usual amount of offerings, but adding thereto, give something for the above-named objects for the Sisseton Indians. Contributions may be sent to Dr. Twing, New York, Bishop Hare, Yankton Agency, Dakota, or the undersigned.

E. ASHLEY,

Sisseton Agency, Dakota.

Our Selfish Grief.

Written for the Living Church.

Two little children lived in adjoining houses. One of the children was a boy, three years of age, the other a baby just old enough to notice and delight in her pleasant companion, who attached himself particularly to her, going every day to play with her.

The baby was taken ill with a malignant disease, which soon terminated fatally. Of course, the little boy was not permitted to see her, or to go into the house, but he stole out before the burial, and kissed the white ribbon upon the door-bell. When the child was carried from her earthly home, as the procession moved from the door, the afflicted little boy manifested the most frantic grief. His mother tried to soothe him by telling him how happy the dear baby was in the beautiful Paradise above, and in the bosom of the loving Lord Jesus.

For a moment he listened calmly, and then broke forth again in sobs, saying with choking utterance, "But I am not happy, I am not happy."

What a true picture of all lamentation for the dead! It is our own misery and sorrow that we mourn. Those who go away to the land of the blessed should be the objects of our glad congratulation, and yet when our friends try to console us by speaking of the felicity of our departed ones, we say always by our tears, if not in words, "But I am not happy, I am not happy!"

To the Editor of the Living Church: The reference in the LIVING CHURCH to the popular notion "that it is useless to pray for the recovery of the sick, until hope of recovery is thought to be doubtful or entirely abandoned," is suggestive of work for the "Enrichment Committee." It seems to me that the Prayer Book is itself partly in fault, in this case. No discretion is allowed the minister in the use of the "Special Prayers." The "Prayer for a sick person," in its closing petition, which coming last necessarily makes the deepest impression, very clearly intimates that a fatal issue is not improbable. To offer the prayer, therefore, is

generally accepted as a sort of official admission that the case is alarming, if not actually hopeless. How painfully this must strike the friends, and how naturally it must make them shrink from making request for prayer, it is easy to see. I cannot but believe that the prayer itself educates people to avoid its use, and so to neglect the use of the prayers of the Church just when they would be most expressive of constant trust in God, and most useful to both the sick and their friends.

Now, it seems to me, that a relief from that difficulty is pressingly needed. It can be gained in either one or both of two ways. Give the minister rubrical permission to use, in case the "Special Prayers" are added to the Service, "so much thereof as in his discretion he may think expedient." Or, beyond that, either increase the number and variety of these prayers, or add to their fullness and specific applicability, with discretionary liberty as to the amount used. I make the suggestion with reference to these prayers as a whole, because there are others in the use of which the difficulty mentioned occurs. This may be seen in the prayer for those going to sea, in which the petition to be preserved from the "violence of enemies" is in most cases utterly inapt. The prayer in time of war and tumults is, I think, another which in its sole reference to war, involves the same difficulty. Really, however, this whole portion of the Prayer Book needs generous revision. It does not meet the wants of the Church as a Church of Common Prayer. F. S. J.

"It is More Blessed to Give."

Correspondence of the Living Church.

Sunday, July 31st, Bishop Whipple consecrated Christ Church, Glencoe. Glencoe is a thrifty, growing town in the central part of Minnesota, with a present population of about one thousand. The church was crowded both morning and evening, and the Bishop preached two most timely and impressive sermons. There was a Celebration at which several communicated for the first time, and others who for want of opportunity had been debarred this privilege for years.

The church building is in usual gothic style, 24x45 feet, with Chancel 16 feet deep. All the finish is simple yet churchly and beautiful, and the general effect harmonious and pleasing. The windows are of rolled cathedral glass, and the emblems are artistic and well executed. The furniture is of solid oak richly carved. It was, indeed, a glad day for the Church people of Glencoe when they saw their long-deferred hopes realized in the possession of so beautiful and well finished a place of worship.

The work in this part of Minnesota was begun and carried on by the late Rev. John Sweet. For eight years, with loving patience and hopefulness, he preached in school buildings, in churches belonging to other Christian bodies, and from house to house. Amid many discouragements, oftentimes in weariness and painfulness, he yet faithfully labored on, but the desire of his heart to erect a church in Glencoe—as the centre of his work—was not given to him. Mr. Sweet was a man whose studious tastes, self-denying labors, and broad Christian sympathies endeared him to all who knew him.

The Congregational Church, of Glencoe, being for a time without a minister, he was requested by the Trustees to take charge of it. He did so, and without in any way compromising Church principles, he ministered most acceptably to all. Owing to increasing physical infirmities, not being able to stand, he preached his last sermons kneeling. After his death, eight years more elapsed and the prospect of a church seemed no nearer than before, when God put it into the heart of a lady at the East to erect a church in Glencoe, as a memorial of a departed relative, Mrs. Sarah Fotherall Wright, of Wilmington, N. C. A bell, communion service and other gifts were added by her, a friend in New York gave an organ, and the Church people and citizens of Glencoe raised the money for the furniture. Who this lady is who has built in the far west this home to the glory of God and in memory of one of his departed ones, is only known to Him who knoweth all things, and to a few of her immediate family; to us it is not known, but it is written in that book of remembrance wherein are recorded all the loving deeds done for the Master's sake. Such a deed, while blessing generation after generation of those who shall go up to this house of God to worship, has also in it a rich blessing for the heart that purposed and the full hand that carried the purpose into execution. Is it not written, "He that watereth shall himself be watered," and "It is more blessed to give than to receive."

The number of Church people in Glencoe is not sufficiently large, nor have they means to support a resident clergyman, though it would be most desirable to have one. For the present the Bishop will try to arrange with the nearest clergyman to hold one Sunday service a month. The ladies have opened a Sunday-school, which already numbers about thirty scholars, and is very promising. As no man was found to take the place of lay-reader, the Bishop announced his intention of licensing two ladies, one of them the widow of the first missionary, to read the service and a sermon in connection with the Sunday School. All who know the needs of many of our smaller parishes and missions will heartily approve this action of Bishop Whipple. The day is certainly at hand when the Church, if through her the waste places are to bloom, and those who are dispersed abroad are to be gathered into Christ's fold, can no longer hesitate to develop and use, in all fitting ways, the power of love, patience and devotion that now for the most part lies dormant for the want of opportunity, in the hearts of the daughters of the Church.

What we want in Christ, we always find in Him. When we want nothing, we find nothing. When we want much, we find much.

BOOK REVIEWS.

CEENA DOMINI. An Essay on the Lord's Supper, Its Primitive Institution and Apostolic Uses. By the Rev. J. M. Macaughy, M. A. New York: Protestant Episcopal Society for the Promotion of Evangelical Knowledge.

This book presents a labored argument for the extreme Zwinglian view of the Holy Eucharist. Indeed, it would be difficult to find anything, anywhere, more antagonistic to the teaching of the Catechism and the Liturgy. After defining the highest act of worship to be the soul's inmost union with God and Christ, the author admits that it "may be originated in the Sacrament of Baptism, or may be sustained by the Sacrament of the Lord's Supper," and goes on to say, "but it would be hard to say it could not have its origin in the joy and thankfulness of the bridegroom!" The subject is treated in this spirit, throughout, even to the point of offensiveness and apparent irreverence to one who has any appreciation of the Divine Presence in the Sacrament at the Altar. The words of institution are declared to be "abridged and imperfect," the version periphrastic, "Do this as oft as ye drink it in remembrance of me," is ruled out of all significance to the Sacrament, and is made to apply to all occasions, "at the family meal, or in the friendly gathering—even in the solitude of your journeying through unfrequented places." But it is useless to quote more. The book is full of this kind, and this is called the promotion of Evangelical Knowledge!

CHRISTIANITY'S CHALLENGE. By the Rev. Herrick Johnson, D. D., Pastor of the Fourth Presbyterian Church, Chicago. Chicago: Cushing, Thomas & Co. Price \$1.00.

These are the Sunday afternoon lectures delivered last winter at Farwell Hall, Chicago, with some other papers on religious themes. In his preface the author says: "Christianity can afford to take no aggressive, to compel a hearing, to challenge popular doubt to look some of Christianity's more important phases honestly in the face. Here are its Book and its Christ. Here are its definite doctrines, and interviews of man, matching marvelously the facts. Here are its successes, challenging, in anything like the same conditions, an approach to comparison. These things, and things like them, are to the last degree evidential. Their exhibition is their demonstration. They are Christianity's setting, environment, substance, achievement. They are the ever increasing marvels and the ever brightening glories of the gospel. Instead of a bout with the infidel and unbelievers at points where they choose to attack, let prevalent skepticism be pressed with the business of accounting for these transcendent forces and facts."

THE BOOK OF HOURS. Offices for the Seven Canonical Hours, Litanies, and other Devotions. Compiled by Morgan Dix, S. T. D. New York: E. & J. B. Young. Price 75 cents.

This little volume is intended to aid those who have given themselves up to religious and charitable work, and who in their retirement are able to observe the Seven Hours of Prayer. The observance of the Hours is sanctioned by very ancient usage, and is implied in Holy Scripture. It seems a very appropriate custom for those who are able to keep it, and has the advantage of practical benefit and beautiful symbolism. The Book of Hours, noticed above, is a compilation by one who is well known for learning and piety throughout the Anglican Communion. It comprises some of the best features of the Anglican, Roman, and the Oriental Offices. Great variety is afforded with as little complication as possible, and the Offices are adapted both for private and for community use. The present edition bears date of the current year, the first having appeared in 1855. It is a comely book, and has a great variety of prayers and hymns, besides the Offices of the Seven Hours.

THE GOSPEL HISTORY. A Complete Chronological Narrative woven from the text of the Four Evangelists. With Notes, original and selected, and Indexes. By James K. Gilmore ("Edmund Kirke"), and Rev. Lyman Abbott, D. D. 16mo, 840 pp., cloth, red edges, \$1.75. New York: Fortis, Howard & Hulbert. Chicago: Jansen, McClurg & Co.

Perhaps to the clergy such an arrangement of the sacred text may present but few advantages, but to those who have no time or ability to compare and connote the narrative of the four Evangelists, this would be both an interesting and profitable book. The harmony, in places, is not beyond question, but for all practical purposes of the narrative it is good, and the notes are of value, frequent quotations being made from such writers as Trench, Alfred, and Bloomfield. The book is handsomely printed and is a marvel of cheapness.

THE MODERN CURATE. Married, Unmarried, Popular, Unpopular. His Sermons, His Miserable Prospects. New York: E. & J. B. Young & Co. 25 cts.

This is a bright and readable description of the general condition of curates in the Church of England, containing much practical suggestion for our own clergy. The view is rather pessimistic, but is doubtless justified by the facts. Concerning the married and the unmarried, the opinion seems to be you will regret it if you don't, and you will regret it if you do. The remedy suggested for this vicious state of things is the greater liberty of the laity, who ought to make such provision for the curate as would attract better men to the work.

DICTIONARY OF THE ENGLISH CHURCH, Ancient and Modern. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price \$2.00.

This work is intended to be a popular repository of information on all terms used in Church nomenclature, beginning with Abbot and ending with York Use. It is filled to nearly five hundred pages with brief and accurate descriptions of Church usages, architecture, and ritual. Important references are given to legal and ecclesiastical authorities. While there is much in the book of special interest to the English clergy, it is all valuable to the intelligent priest of our branch of the Church who needs a book of ready reference on Church terms. The American publishers have done a favor by reprinting it here.

PRINCIPALIA LATINA. Part II. A First Latin Reading Book. By Wm. Smith, LL. D., and Henry Drisler, LL. D. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price 90 cents.

The "Principalia Latina" are very well and favorably known in this country. This part contains an epitome of the laws and Lombard's De virtus illustribus, and carefully edited notes and dictionary cannot fail to be of great assistance to the student.

THE PRESENT STATE OF THE FAITHFUL DEPARTED. A sermon preached in substance at All Saints' Church, Margaret St., on Sunday, June 29, 1873. By Rev. George Body, B. A. Fifth Edition. London: Marten & Co. For sale by James Pott, New York. Price 20 cents.

The subject treated of in this able sermon is one which commands a growing interest in the Anglican Communion; and the fact that Mr. Body's sermon has reached its fifth edition is of itself sufficient evidence of value.

LITTELL'S LIVING AGE.—The numbers of the Living Age dated August 6th and August 13th, contain articles on Home and Foreign Affairs, Denmark, and The Home and Foreign Policy of Italy. Fortnightly; Notes from a German Village, Contemporary; The late Andrew Wilson, and Besieged in the Transvaal, Blackwood; Holiday Customs in Italy, and Samuel Pepys's Diary; Stray Leaves of a Wanderer, and a Siberian Exile Eighty Years Ago, Temple Bar; M. Dufraine, Pall Mall Gazette; The Return of the Jews to Spain, Le Journal des Debats; with instalments of "In Trust, a Story of a Lady and her Lover," "The French" by Mrs. Alexander, and "Cousin Felix," by the author of "Molly," and the usual amount of poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American four dollar monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE ADDRESS delivered by Bishop Huntington before the Koble School, Syracuse, N. Y., on June 23d, 1878, has been published as a memorial of the day, which was the occasion of the second Reunion. These are held once in five years. Though not published to sell, doubtless copies of it may be had of the printers, Messrs. Davis & Greenway, Syracuse, N. Y. It is a very charming essay on "Good Talking a Fine Art," and contains, besides much that is entertaining, a vast deal that is instructive; and all expressed in the felicitous manner for which Bishop Huntington is noted.



The Household.

STAINED FLOOR.—The Art Interchange instructs its readers how to color a pine floor which is to be partially covered with rugs, a fashion which prevails to a great extent just now. Obtain at any house painter's store turpentine and linseed oil (not boiled.) Ask the clerk to put a little Japanese drier in the turpentine. Buy either burnt sienna or Vandyke brown, or both, according to the color of the rugs and the tint on the walls. These colors come put up in tin cans, smaller, but otherwise similar to tomato or fruit cans. After the floor has been washed thoroughly clean and dry, begin by mixing in another receptacle the oil, turpentine and paint. The mixture should be so thin that it will brush with liquid readiness. Lay it on with a brush, stroking the brush the way of the grain of the wood. Protect your hands with old gloves, and go over the floor with a rag. In fact, you will need two rags, one pretty well charged with paint, to rub in every crevice, and another to rub off any superfluous paint. Do not stop in a straight line across the grain of the wood, but carry the brush irregularly down, taking a hint from nature's lines in the wood. By mixing the burnt sienna and Vandyke brown a rich color will be produced without using the paint thick. The mixture should be so thin that the grain of the wood will show through. If too much turpentine is used the paint will rub off. If too little, your room will need more days to dry. Use twice as much oil as turpentine. Do not economize the oil, and be as prodigal in rubbing as your strength will permit.

A good furniture dressing is made by melting two ounces of yellow wax in a clean earthen vessel, and when hot adding four ounces of best spirits of turpentine, stirring till the mixture cools. The polish is rubbed on the wood with a flannel cloth and penetrates the pores of the wood, leaving a little coat of wax, which brightens with a slight daily rubbing. This care in old times gave the fine luster which made plain, substantial oak and cherry furnishings so handsome. A good polish to keep wood in order is made of equal parts of sharp vinegar, spirits of turpentine and sweet oil or boiled linseed oil. Half a pint of each is enough. Rub the furniture or wood with this, and go over it with a clean, soft cloth.

The accounts of poisonous "Toilet," or "Infant Powder," refer to those made in Europe. It is easy to avoid all risks by using home-made powder upon young children, who often chafe badly, and to whom an application of powder brings great relief. The most expensive Toilet Powder is nothing but perfumed starch. Starch rolled fine with the rolling-pin, and passed through the finest muslin sieve, will give quite as useful a powder as that which brings the highest price. Any desired scent may be given to the powder by adding a few drops of the perfume.—American Agriculturist.

To preserve citron, first peel it and cut in small pieces about an inch long, boil until tender in weak vinegar and water, drain this off and make a sirup of white sugar, and drop the citron in, flavor with lemon; a few pieces of ginger root add piquancy to the preserve. Can while hot, or put away in jars.

Here is a recipe for a good and simple pudding: One pint of flour, half a cup of sugar, three-quarters of a cup of sweet milk, one tablespoonful of butter, two tablespoonfuls of baking powder. Bake for twenty minutes; serve with any good pudding sauce.

When making pies of canned pumpkin use as little milk as possible, then one egg will be enough for a pie, otherwise the custard just be thickened with several eggs.

When making red or black raspberry jam it is not necessary to weigh the fruit and sugar to get the right proportion of each. Take a large bowl and measure the fruit, and then take just half the quantity of sugar.

Capriflower is delicious when, after boiling until it is tender, you turn off all the water, and add a little milk, butter, pepper and salt. It is nice also browned in butter, after it is boiled.

To take off the crust formed on the inside of a pitcher of water, use lemon juice. Vinegar will sometimes answer the purpose also.

Summer squash should be steamed and not boiled, as it will be less watery if steamed. Hubbard squash is nice cut in strips and baked; it is almost certain to be mealy.

Be sure when you boil corn in the ear to drain it well, so that no water will be soaked in to run down one's arm when eating the corn.

USEFUL NOTES.—The dishes on which meats fish, jellies and creams are placed should be large enough to leave a margin of an inch or so between the food and the lower edge of the border of the dish.

It is well to pour the sauce for cold puddings around the pudding, especially if there will be a contrast in color.

It is a great improvement to have the sauce around the article instead of over it, and to have the border of the dish garnished with bits of parsley, celery tops or carrot leaves.

When sauce is poured around meat or fish the dish must be quite hot, or the sauce will cool quickly.

Small rolls or sticks of bread are served with soup. Potatoes and bread are usually served with fish, but many people prefer to serve only bread. Butter is not served at the more elegant dinners. Two vegetables will be sufficient in any course. Cold dishes should be very cold, and hot dishes hot.

It is a good idea to have a dish of sliced lemons for any kind of fish, and especially for those broiled or fried.

Melons, cantaloupes, cucumbers and radishes, and tomatoes when served in slices, should all be chilled in the ice chest.

Be particularly not to overdo the work of decorating. Even a simple garnish adds much to the appearance of a dish, but too much decoration only injures it. Garnishes should be so arranged as not to interfere with serving.

Potato balls and thin fried potatoes make a nice garnish for all kinds of fried and boiled meats and fish.

Cold boiled beets, carrots and turnips, and the whites of hard boiled eggs, stamped out with a fancy vegetable cutter, make a pretty garnish for cold or hot meats.

Thin slices of toast, cut into triangles, make a good garnish for many dishes.

Whipped cream is a delicate garnish for all Bavarian creams, blanc manges, frozen puddings and ice creams.

Arrange around jellies or creams a border of any kind of delicate green, like smilax or parsley, or of rose leaves, and dot it with bright colors—pinks, geraniums, verbenas or roses. Remember that the green should be dark and the flowers small and bright. A bunch of artificial rose leaves, for decorating dishes of fruit at evening parties, lasts for years. Natural leaves are preferable when they can be obtained.

Wild roses, buttercups and nasturtiums, if not used too freely, are suitable for garnishing a salad.—Miss Parlod's New Cook Book.

A Mother's Remembrances of her Baby Boy.

O, love, the bells of heaven are soft, The harps of heaven are sweet, The hills of heaven are kind and safe For little roving feet! Thou shalt not waken distressed, at night, Nor fret and pine by day, For He who blessed the little ones Doth care for thee alway. Thy little day on earth was drear, Thy life was full of pain; O, baby sweet! what means this tear That asks the back again?

Bible Studies.—XXX.

Written for the Living Church. A certain article of food that is obnoxious to many fastidious people, but for which the Israelites had a very great relish, especially for the Egyptian species. In no part of the universe is it found so sweet and delicious, so soft and delicate. Its original country is not known, but it is now cultivated all over the world. Eaten sparingly, it is considered healthful; but its too free use produces febrile excitement. One would scarcely believe that it could become to any human being the object of intense longing; yet we hear of a nation of freemen looking yearningly back to the days of their captivity, for the simple desire after this article of food.

What is it? Who were the people? F. B. S.

ANSWERS TO BIBLE STUDIE.

No. 27.—The answer is found in the 2d chapter of Deut., to 20th verse, and Gen., 14th chapter, 6th verse, and 36th chapter, 20, 30 verse. The country is Edom. Esau inhabited it.—ALICE CARNEY, Williams Station, Ala.

No. 28.—The women were Enodias and Syntheche. Phil. 4: 2. The men were Paul and Silas. The old name of the city was Kenodes. The modern name is Philippi. They converted the jailer and his family.—W. B. SMITH.

No. 10.—"Horn." I. Kings, 2: 28; Rev. 9: 13; Job 16: 15. Prophetic vision. Dan. 7: 20. As Trumpets. Josh. 6: 13, 8. Worn by women. I. Sam. 2: 1. To break or cut off the horn of a king or people is to abridge their power. The use of them prevailed with our aborigines. The chief of the council which negotiated with Wm. Penn, opened the business by placing on his head a crown with a horn in it, significant of Supreme Authority, by which the covenants of the treaty were binding.—H. S., Louisville, Ky.

Anecdotes of Archdeacon Kirkby.

Written for the Living Church.

After an absence of a year, on a return visit made by the Archdeacon to one of the Southern tribes under his care, two women came to him weeping bitterly, and saying: "You told us that all who wanted to be baptised must send in their names. We both want to be baptised, but we cannot be." "What is the reason?" he asked. "Because we both have one husband." "How long have you been living this way?" "For a number of years." "Send your husband to me." The man came and in response to the question of the Archdeacon, said that five years ago he heard the Word of God for the first time, and that ever since then, he had been trying to know what to do. The Missionary replied that he could have but one wife, and he must give up one of them. "Then," said the man, "I will give up the old one and keep the younger." "No," said his teacher, "the old one whom you took first, she is your lawful wife, and you cannot put her away." "But," said the man, "she has no children, and the younger one has two." The Archdeacon saw the difficulty, and that nothing could be done at present, and so, for the time being, dismissed the man. A few days later the young wife came to him and said she could not be happy; that she wanted to be baptised, and had decided to take her children and go away from her husband, and from that time to work to support herself and them. Her brother, who was a Christian Indian, was standing by, and said he honored his sister for her decision, and that he would see that they should never suffer from the want of anything which he could supply. The result was that the man was duly married to the elder of the two women, and they kept one of the children, while the younger woman went away taking the other child with her. In a short time she too was well married, and the parties now constitute two Christian families, and each is happy and satisfied with its condition.

The Eider Duck.

In a country so poor as Iceland the down of the eider duck is an appreciable source of wealth, and the bird has been practically domesticated. Close to every little Handel stad, or trading station, if there is a convenient island, there is sure to be a colony of eider ducks, and the birds are to be seen by hundreds, swimming and fluttering about their island home, or squatted upon its shores in conscious security from the foxes, which infest the mainland. The eider ducks are protected all the year round under heavy penalties, being the only birds enjoying legal protection in Iceland, and they prefer the neighborhood of human habitations for their breeding places. From the largest of these "duckeries" as much as £300 is cleared annually, the down being worth about a sovereign per pound on an average; but we were surprised to hear that its value was a little depressed in 1878, owing to the war in Turkey. The ducks make their nests among the rough hummocks, characteristic of all grass-land in Iceland, laying their large, olive-green eggs upon neat little beds of down, "so soft and brown." They are perfectly tame, allowing themselves to be lifted off their eggs and replaced, with only a few querulous notes of remonstrance, or they will flop slowly and heavily away for a few yards, on the approach of an intruder, waddling hastily back as soon as he retires. The duck is of a mottled gray and brown color, and is hardly to be distinguished at a short distance, when squatted upon her nest; it is she who furnishes the precious down. The drake, on the contrary, has a showy black and white

plumage, and is a remarkably conspicuous bird; he is not so tame as his mate, and has an easy time of it, while she is attending to her domestic duties. When the nest, however, has been repeatedly robbed of the down, and the poor duck finds difficulty in replacing it, the drake comes to the rescue and recognizes his parental responsibility by furnishing a supply of down from his own breast.

Japanese Children.

The Japanese children have to endure hardships from their birth. In their tiny houses there are no bright, cheerful fires, no easy chairs, no well-spread tables, around which the family gather and hold sweet converse. You must stoop to enter the ordinary houses, and their rooms are not much larger than closets. A part of the floor is covered with mats, on which they sit and sleep. A block of wood four inches high, hollowed a little at the top, serves as a pillow. Sometimes it has stuffing on the top an inch thick, over which a clean piece of paper is spread each time it is used, to save any needful washing. The head poised on this pillow, prevents the disarrangement of the hair, so that it need not be combed more than once or twice in a week. But the poor babies, and the little children's heads are shaved entirely, or have from one to five tufts of hair left on the top over each ear, and on the back. I have seen little babies with heads entirely shaven and uncovered on the coldest day, while the mother or person on whose back it was carried, had the face and head covered, only the eyes and nose visible. Dr. Hepburn says: "Only very strong babies survive their infancy."

Japanese houses have only paper windows; they have no stoves or grates, but a little box, from one to two feet square, with some coals in the centre, is all they have for warmth or cooking. Two or three cups, as many plates, a teapot, a kettle, and some boxes to hold their clothing, complete their furniture. All the houses I have seen are very clean, which is their only appearance of comfort.

Little children are often made to take care of the baby. A very common sight is to see a little boy or girl, from five to twelve years old, playing with a kite, with a baby strapped on their backs, fast asleep, but sometimes crying. In the latter case, they only say, "Be quiet," and go on with their play. But Japanese children seldom cry or quarrel, and are very obedient to parents and teachers, whom they venerate.—Missionary Link.

A Clever Dog.

A dog in New Mexico returning one evening with his sheep to the fold, discovered that his master was still in his shanty, and kept very quiet. The next evening it was the same. But after penning up the sheep the dog smelled about the door, scratched, and even howled, as he was getting very hungry, but his master did not move. The dog, true to his appointed duty, went out with the sheep on the third day, but that night when he drove the flock into their pen the last one to attempt to get in became the victim of the dog's appetite. This method of providing for his own wants became a part of the faithful dog's daily duty. Every evening the last sheep to enter the fold was seized by him and served for supper and breakfast, and dinner the following day. The ranch to which the dog belonged was in a solitary part of the territory, and out of the track of travel or visitation. For two years from the time of the master's death—as ascertained by data left by the latter—the faithful dog tended the flock committed to his charge and had fresh mutton for his supper every night. The flock was not decimated by this steady drain upon its resources. On the contrary, it increased in numbers, and when at the end of two years from the time of the death of the proprietor, the ranch was visited and the remains of the owner were found, the dog was still at his post of duty, jealously guarding his flock, and driving them to the best pastures every day and to the fold at night, before which he slept to keep the wild sheep-eaters of the plains at a civil distance.

The Berlin correspondent of the Boston Post relates the following anecdote concerning the Emperor William: "Last year, while hunting in Silesia, with the Duke of Mecklenburg and the King of Saxony, the aged Kaiser proposed returning to their castle on foot; but, soon becoming weary of the walk, he hailed a passing wagon and requested the driver to take them home. The peasant complied, but could not long restrain his curiosity, and soon remarked: 'I suppose it is all right, and you look all right, but will you please tell me who you are?' 'I am the Grand Duke of Mecklenburg.' 'Oho-o-o!' exclaimed the rustic. 'And who are you?' 'I am the King of Saxony.' 'Oho! ahem!' ejaculated the driver. 'And you, mister, who are you?' 'I am the Emperor.' 'There, that will do, my friend,' grinned the peasant, 'and I dare say you would like to know who I am. I am the Shah of Persia, and when it comes to joking I can take my part as well as the next man.' The three sovereigns were convulsed with laughter; but the peasant drew a long face when he found that he had been the only joker."

Four generations were represented at a baptism in Trinity Church, Albany, the child being attended by its grandmother and great-grandmother, all of whom were presented to the Bishop for confirmation, and were received to their first Communion by the present rector.

When Johnnie's father asked him how he liked the new horse, he replied, "O, papa, he's real tame in front, but awful wild behind."

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FOREIGN AFFAIRS.

THE President's condition continues to excite the greatest attention in England. On Thursday the Queen telegraphed her sympathy at his relapse directly to Mrs. Garfield. Her Majesty used the first person singular, thus formally, as it were, admitting both the President and his wife, within the charmed circle of royalty. By court etiquette, the "I" is employed by sovereigns only in writing to equals.

The Patriarch of the Armenians in Turkey has also addressed a letter to the President expressing his sincere sympathy.

The Lords and Commons have agreed upon a compromise as to the Land Bill, which has allowed it to receive the Royal assent without serious modification. A feeling is growing up in Ireland that it should receive a fair trial. The Roman Archbishop of Cashel, who has been one of the foremost agitators, has issued a very conciliatory pastoral, which has won for him great praise from the Government.

At a meeting of the Land League held in Dublin on Aug. 2d, the following resolution, moved by Mr. Parnell, was carried unanimously. "That a National Convention be summoned to meet in Dublin, on Thursday, the 15th of September, to consider the best means to be adopted for securing most speedily the main object for which the Land League was established—the ownership of the soil by the people of Ireland."

The Methodists are shortly to hold an "Ecumenical Council" in London. Several gentlemen who are pleased to style themselves Bishops, are to attend it as representatives of their sect in the United States.

In France the elections now going on excite the greatest interest. The ultra Republicans are gaining much. M. Rouher, the veteran Bonapartist, announces in a touching letter his retirement from public life, and this means much. It is not merely a man retiring from the political arena, but a dynasty of which the last echo is dying, after having kept the world on the alert and held the destinies of a great nation in its hands for nearly a century. It means, also, that one of the strongest bridges that have curbed Republican revolutions is shattered, and that henceforth there is nothing to prevent the omnipotence of the party in power. So long as the Empire was possible, the Republicans shrank from a comparison that might have been injurious to it. Now its only opponents are the Monarchical parties—that is to say, the Reactionaries, into whose arms France will only throw herself to escape some threatening disaster. The Empire was Democracy with the purple in addition for those who like to be dazzled. It was the only dangerous rival of the Republic; nay, it had the advantage over it of being double-faced, of offering one hand to the Church and the other to the Freemasons, and of flattering Democracy by creating marquises and dukes. The Empire's last champion has retired, and, contrary to the cry of the Roman gladiator, those who see him go say: "Ave Caesar moriturus! victores te salutant."

PRINCE NAPOLEON'S party have just issued their programme. They style themselves the "Napoleonic Revisionist Committee." The programme is accompanied by a letter of approval from the Prince, and calls for such a revision of the constitution as shall permit the people to elect the President.

We clip the following from Punch: "Conversation-Book for Travellers from New York to Liverpool." What is that peculiar fizzing sound going on inside that barrel labelled "Cement"? Our Captain has only found seventeen infernal machines, to-day, stowed away among the luggage. Why have they placed that large box containing "Best American Granite—with care," so close to those fires in the engine room? My new anti-dynamite fire-and-water-proof suit of protective armour seems just a trifle heavy on deck in a broiling sun. Next time I shall certainly go to Europe via San Francisco, India, and the Suez Canal. I should feel much safer if Mr. O'Donovan Rossa were on board. Now that we have got to the Liverpool Landing Stage, why are three policemen and a detective from Scotland Yard examining the inside of the baby's perambulator?

At the International Law Conference now being held in Cologne, Mr. Field, the American Delegate, introduced a resolution, which was carried by acclamation, to the effect "that it is desirable that in an extradition treaty where political crimes are excepted, provisions be inserted that neither assassination nor attempt at assassination as a means of effecting a change of Government or redress of grievances shall be deemed a political crime within the meaning of the treaty, and that the privilege of asylum be denied the perpetrator of any such crime. Mr. Field said that it was the feeling among Americans that assassination should be stamped out.

These years' educational statistics in England shows great progress. Room is now provided by the united agency of the school board and of voluntary schools, for 4,240,753 pupils. The number on the registers is 3,895,824, and the number actually inspected is 3,268,147, with a daily average attendance of 3,750,416. The total cost of this schooling was \$25,472,000. It is satisfactory to find from this report that the school boards have made no very susceptible diminution of the Church schools, notwithstanding the animosity exhibited by the members elected on the earlier school boards. The voluntary system shows as vigorous a front as ever. The Church in ten years has only parted with 610 schools, and most of those have been given up on terms which secure the premises for religious instruction as before. Altogether, the Church has two-thirds of the children in the country under her wing; and has more schools, children, teachers, and pupil teachers than all

the other agencies taken together. It may be hoped, too, that the tone and quality of the religion and Church teaching have been improved.

THE death of Lord Hatherly deprives the Church of England of one of her most eminent and most devoted sons. Dean Hook called him the best man he ever knew. While at Cambridge University he obtained high honors. He was called to the bar in 1827. Afterwards he became member of Parliament; and such was his devoted churchmanship that, although his name was on a division list of the Commons at two o'clock in the morning, he was certain at a quarter to eight to be in his place for daily matins in the Abbey, and when in town his presence was never missed at early celebration on Sunday. When he became Vice-Chancellor, he continued the practice of these duties. He held the Great Seal for four years; and during the term of his Vice-Chancellorship as well as afterwards, when Lord Chancellor, he acted constantly as Sunday School teacher in the schools of his Parish Church in Westminster. It was said publicly of him a few years ago, by one of the bishops at a Church congress:

He has been giving his personal services to working men by instructing their children and grandchildren Sunday after Sunday for the past thirty years, until his hair is whitened with age and hard, drudging labor. In his attendance at the school, his punctuality is so unerring that upon hearing it he serves as an invariable time-piece, both teachers and scholars knowing well that if they are able to reach the door with or before him, they are perfectly safe. Westminster founder of its schools and hospitals; and among its churches more than one owe their existence to his counsel and munificence.

THE effects of the Rev. S. F. Green, now a prisoner in England for refusal to cease ritualistic practices were recently sold to satisfy the cost of the actions against him, which amount to \$2,200.

MR. ANDREW CARNEGIE, of New York and Pittsburgh, now an American citizen, but a native of Dunfermline, has intimated to the custodian of Dunfermline Abbey his desire that the Crown should permit him to fill the large west window of the Abbey Church with stained glass. The window is a very beautiful specimen of early 14th century Gothic, and is situated immediately above the fine recessed Norman doorway of the original church, founded A. D. 1075. Mr. Carnegie has already given to Dunfermline \$25,000 and \$40,000 for the establishment of public baths and a free library.

THE long pending disputes between China and Russia have at last been settled. A treaty between the two nations has just been signed, by which the Celestial Empire recovers the greater part of the province of Kuldja, and the whole valley of the Ili River. Russia obtains an indemnity of \$7,000,000, for the cost of occupation of Kuldja, and is given several commercial privileges which she has long sought. On the whole the treaty seems a fair one.

New York Seaman's Mission.

The Twenty-seventh Annual Report of the Church Mission to Seamen, in the Metropolis, gives evidence of good work done. Two seamen's chapels and three mission houses have been supported, the latter with free reading and lecture rooms attached. Three clergy and as many colporteurs have been employed. The number of public services held is reported as 622, with an estimated attendance of 26,416 as aggregate; 259 Bibles, 869 Testaments, 759 Prayer Books, and 3,059 miscellaneous books have been given away to seamen, with a considerable number of tracts. Number of Communicants reported during the year, 340; baptisms, 35; Confirmations, 22; Sunday School teachers and scholars, 196; number of persons who have signed temperance pledges, 256. The Sailors' Home has had 635 seamen within its walls, all told, who have deposited of their wages nearly \$20,000, a large portion of which has been placed in savings banks, or sent to their families. The Society's income for the year has been \$9,198.98.

To the Editor of the Living Church:

In a foot-note to my letter, issue of Aug. 13th, you state that though the Church Times gives a three-column slashing editorial to the story as a "mare's nest," it does not deny the fact stated. If you will refer to the Church Times of July 15th—the same which has the editorial "mare's nest," and look on page 463, col. 3, you will there find a complete denial of the story. The words are: As for the Record's pretence that it supposes "Romish Masses" to have ever been celebrated at St. Peter's, it is too ridiculous for refutation. To be quite sure, though of course we had no doubt whatever on the subject, we made inquiry of a leading member of the Society, and he assures us that they celebrate the English Communion Service, just as it is in the Book of Common Prayer.

Van Buren, Ark. J. A. M.

Statistics of the Province of Illinois. For Year Ending May, 1881.

Table with columns: DIOCESE, FAMILIES, TOTAL OF SOULS, BAPTISMS, CONFIRMATIONS, COMMUNICANTS, CLERGY, TOTAL CONTRIBUTIONS. Rows include Illinois, Quincy, Springfield, and Totals.

In reference to the above table it should be noted that 1877 was the first full report after the vacancy in the Episcopate, and that the confirmations were unusually large, many being reported from parishes that had not been visited for two years.

Fond du Lac.

The Church at Fish Creek, assisted by some friends in Chicago, have bought a beautiful lot of land on which is standing an unfinished dwelling. This happening to be of ample size and cruciform with four gables, can easily be transformed into a sufficiently commodious and comely church. The siding of the building is not yet on, nor the doors and windows hung. Advantage, however, was taken of the Bishop's visit, July 13th, to hold the first service. Bunches of evergreens were sown on the floor, and the atmosphere made fragrant with flowers and sweet-smelling herbs. The light was even more faint than at Jacksonport, but the moon good-naturedly came to the rescue again, and put her round face plumply in the opening for the chancel window. A very hearty service was held, the Bishop preaching. The ride from Ahnapee behind "Nelly," the late important addition to Rev. Mr. Moore's missionary outfit, proved her a trustworthy and amiable beast; but the field is almost too large for man and beast, and at an early day, Door County, north of Sturgeon Bay should be erected into a separate mission. Rev. Mr. Moore is holding the confidence of his people everywhere, and beginning to reap the reward of persistent fidelity.

The above is from Bishop Brown's diocesan paper, the Calendar, and the following items are by a correspondent of the LIVING CHURCH. The mission is largely indebted to the zeal and patient efforts of Mrs. Levi M. Griswold, who is a daughter of Reuben Taylor, Esq., of Chicago. Mr. Taylor is well known as one of the pioneer Churchmen of the West, having been Senior Warden of the parish for over thirty-one years. Mrs. Griswold has been aided in her work for the mission by the kind recommendation of the Rev. Luther Pardee, Rector of Calvary Church, Chicago. The late Mrs. Ryerson among her many good works numbered this, and the mission has had a liberal friend in E. C. Larned, Esq., of Chicago. One incident is worthy of mention in connection with this work. An aged widow of small means, Mrs. Jefcott, has offered for sale for the Church an antique shell comb which has been in her possession from a child, and was prized by its previous owner. This comb, nearly a century old, is to be sold to the highest bidder, and is on exhibition at the office of the LIVING CHURCH. We will do almost anything to help a poor mission, even to the selling of combs! But when we do sell a comb we like to get a good price for it. One Churchman bids \$10 to start it. Gentlemen, that comb should not go for such a trifling sum. Call and see it and let us have a bid that shows some appreciation of the antique. Rejoice Mrs. Jefcott's heart, and cheer the souls of all the sisters by naming a sum that we shall not be ashamed to report!

St. Mary's, East Providence.

Correspondence of the Living Church.

A quiet but none the less important and aggressive work has been going on for the past ten years, in East Providence, Rhode Island, of which we propose to give a brief sketch. We refer to St. Mary's parish, which was established by the Rev. Robert H. Paine, now of Mt. Calvary Church, Baltimore, who also opened a Parish School, which still continues in operation. The present incumbent is the Rev. Daniel I. Odell, who has been in charge since September, 1877.

In May, 1878, a work was begun which had been projected by the founder and first Rector of the parish, and which ever since has continued to advance steadily. At the time mentioned, a Cottage was opened for children over two years of age. In April of the present year, a second Cottage was opened, when the Providence Nursery and Children's Hospital (an Institution founded originally by the Unitarians, but which subsequently became a General Charity, under the management of no one religious body) was, by a unanimous vote, given to St. Mary's Orphanage. Nor was this gift a mere nominal one, since it included a lot with a building on it, and an invested fund of \$1,000. In the two present Cottages, there is provision for the care of twelve older children, and twelve infants. One of the most touching sights in the world is that of a home provided by tender, sympathizing, Christian love for orphaned babes. The confiding trust with which the little ones, all unconscious of their loss, look to those who are caring for them, is the most expressive type possible of the loving confidence with which the humble child of God turns, in his loneliness, to his God and Saviour.

The intention of the promoters of this work is, to erect their buildings on the Cottage system, instead of attempting to put up a single large and costly Institution. A plan, this, which has several obvious advantages; for many an intending benefactor could afford to give the value of a Cottage, where a much larger sum would be out of the question. The Cottage system, too, has, on its side, the advantage of healthiness. Steps have already been taken, we are pleased to learn, to build a Cottage-Hospital in connection with St. Mary's, as a Memorial of the late Miss May Diman, an estimable young lady of Providence, who, within the last few months, was cut off in a moment by a deplorable accident.

The Clewer Sisters (Order of St. John the Baptist) have been invited to take the Orphanage under their charge.

St. Mary's Church, with its rising Institutions, is situated in a rapidly growing town, easy of access from Providence, and which, in a few years, will doubtless be a principal suburb of that city. Although the Pastor is single-handed, he contrives, in addition to all his other onerous duties, to maintain Daily Services, with Celebrations four times a week, as well as on Holy Days. The Services are of that type which it is the fashion of the day to call "advanced;" al-

though in point of fact, it is but a return to the post-Reformation Use of the Anglican Communion. That is to say, the Eucharistic Lights and Vestments are used; also wafer bread; and the Eastward position by the priest in celebrating. The Services are rendered by an efficient surplized choir.

Connecticut Correspondence.

The funeral of the Hon. Benj. Origen S. Seymour, of Litchfield, formerly Chief Justice, was very largely attended on the 15th inst., from St. Michael's Church, with which he was prominently and happily connected for many years. The Bishop of Connecticut officiated, assisted by several others of the clergy.

The pall-bearers were F. Hatchford Starr, H. R. Coit, Charles Adams, J. Deming Perkins, of Litchfield, and W. W. Baldwin, of Brooklyn.

Among the prominent persons present, aside from the judges of the Supreme and Superior Courts of this State, were ex-Gov. Ingersoll, Luzon B. Morris, H. Trowbridge, 2d, and Lynde Harrison, of New Haven; Lorin P. Waldo, Judge McManus, and Mr. H. Hyde, of Hartford; Hon. Roger Averill, and D. B. Booth, of Danbury; Samuel Fessenden, James H. Olmstead, of Stamford; Jonathan E. Wheeler, of Westport; Dwight Morris, W. C. Wildman, D. B. Lockwood, of Bridgeport; S. W. Kellogg, J. W. Webster, Charles Gillette, and E. H. Morrill, of Waterbury; States Attorney Huntington, of Litchfield County; A. H. Fenn, of Winsted; H. B. Munson, of Seymour; Judge Culver, of Middletown; Robbins Battell, of Norfolk, and John Seymour, of New York.

The assemblage was the largest ever known at a funeral gathering in Litchfield, where the deceased was held in affectionate regard by the whole people. Flags were at half-mast throughout the town, bells were tolled and business was entirely suspended.

In Judge Seymour's professional connection with the Willimantic Trust Co., new troubles arise in consequence of his removal by death, and another delay impedes the settlement of this particularly complex suit.

On Wednesday, last week, the Sunday School children of Trinity Chapel, New Haven, were granted a picnic excursion at Congamond Lake, and all expenses provided for them. They were at the same time allowed the pleasant companionship of relatives and friends who were inclined to go and pay their own fare. It was a most enjoyable occasion, and the privilege given was well improved.—The Sunday School children of the Church in Guilford, held their picnic on the 18th inst., at Schem's Head. Although the weather was somewhat threatening, a large number went, and they had a very pleasant time.

In Trinity Parish, Seymour, there is universal sorrow at the death, on Tuesday, of Mr. Wm. B. Reynolds, who has been for many years prominent in the Church. The funeral was very largely attended, the Rev. J. H. Van Buren, Englewood, conducting the services, assisted by the Rev. Sheldon Davis.—The will of the late James Stokes, which gives liberally to a number of charitable institutions, not wholly of the Church, has bequeathed, it is gratifying to note, \$1,000 to the worthy Home for Incurables at West Farms.—The Rev. Mr. Denslow, Grace Church, Fair Haven, is away on his vacation. He took charge of this parish under a trying condition of things, and he has shown himself, as was predicted by his Bishop and others, to have been well chosen for this position. The results of his wise ministrations are most happy and the cause of sincere gratitude.—St. Paul's Parish, in New Haven, is favored, during the absence of the Rector, in having the ministrations, first of the Rev. Mr. Ashton, and then of their former pastor, the Rev. Dr. Lobdell, of New York. After the return of Mr. Lines, Dr. Lobdell is to take temporary charge at Trinity. He is spending his summer vacation at East Hampton. Dr. Harwood, the Rector of Trinity, is at the White Mountains, and last Sunday preached at North Conway.

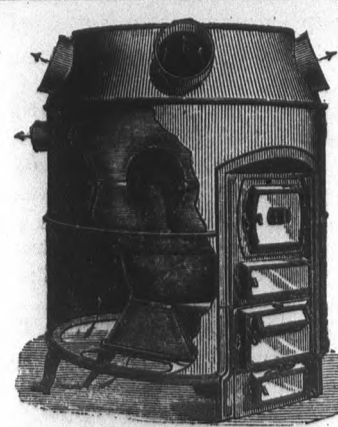
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