

The Living Church.

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WHOLE No. 151.

JAMES ABRAM GARFIELD.

Divinely gifted man,
Whose life in low estate began,
And on a simple village green,
Who breaks his birth's invidious bars,
And grasps the skirts of happy chance,
And breaths the blows of circumstance,
And grapples with his evil stars;
Who makes by force his merit known,
And lives to clutch the golden keys
To mould a mighty state's decrees,
And shape the whisper of the throne;
And moving up from high to higher,
Becomes on Fortune's crowning slope,
The pillar of a people's hope,
The centre of a world's desire.

HE IS DEAD. What need we add, what can we add! The grief of the nation requires no spokesman, nor could anyone give adequate expression to it. Never, in the whole history of the world, has there been such universal, such heartfelt sorrow. Henry the Fourth, the father of the poor, fell under the knife of an assassin, but the grief of France was not as our grief now. Abraham Lincoln died in a few hours after the fatal attack; the excitement and sorrow were profound, but the country was emerging from a heart-rending war, which had carried desolation to thousands of homes.

It is different now. In a time of profound peace, at the very height of commercial prosperity, James Garfield—the well-beloved in a deeper and wider sense than was ever one on whom the title was bestowed—is stricken by a murderer. For weeks he hovers between life and death, every turn watched anxiously by millions, every minute carrying to Heaven anxious prayers on his behalf. And now death has the victory, and the hero has left us. Death has the victory! No, thank God! The victory is with Immortality. To him that overcometh death does not give a crown of life.

On Tuesday evening, at 10:15, the sad news came over the wires: "The President is dying!" Before one could fully realize the fact came the final announcement: "The President is dead!" How widespread is the grief, our every reader will testify, and the 19th of September, 1881, will ever be enshrined in the mournful memory of the people.

For the principal details of the following sketch, we are indebted to Mason's "Life of Garfield."

Gen. James Abram Garfield was the twentieth President of the United States. He was descended from an Edward Garfield, who, in 1635, was one of the proprietors of Watertown, having accompanied Gov. Winthrop to New England. So far as is known, the family was of Saxon origin; and this conclusion is sustained by the complexion, temperament, and other characteristics of the President, as well as by his enthusiastic love of the language and literature of Germany, and other distinctive features of the German character. His father was born in Massachusetts and his mother in New Hampshire.

In 1830, they settled in the Ohio forest on a tract of land heavily wooded. A small log house was built, and the struggle to subdue the forest began. The farm is in Orange Township, Cuyahoga County, and is not more than eighteen miles from the flourishing town of Cleveland. Not quite two years afterwards, Nov. 19, 1831, young James was born. At an early age, he was left fatherless, and his mother had to struggle with many difficulties. Some portions of the forest had been turned into fruitful fields, when, one hot summer's day, a fire broke out in the surrounding woods, whose dry leaves and branches easily ignited. The ripening corn was in danger. The farmer's hopes were near destruction. With an admirable energy, Abram Garfield set to work to throw up a dyke between his standing corn and the ravaging fire. After tremendous exertions he succeeded. But the success was dearly bought. Returning home, weary and overheated with his exhaustive efforts, he took a chill, to which he fell a victim. He was in the prime of life, and left four children to the care of his wife, a woman of intrepid spirit, of thorough Christian character, and well trained to self-reliant habits. James was the youngest child.

The good woman faced her difficulties with true heroism, and maintained her struggles with constant privation in a noble spirit. She made her children's clothing, and that of the family of a neighboring shoemaker, who in return constructed clumsy but substantial shoes for the young Garfields. In summer, the boys worked in the fields; in winter, they divided their time between tending the cattle and wood-cutting, and attendance at the local school. James, who received his first lessons in English, as well as a bright example of noble devotedness from his mother, was a precocious boy, both physically and mentally. At 4 years of age, he received at the district school, the prize of a New Testament as the best reader in the primary class. At 8 he had read all the books contained in the little log farm-house, and began to borrow from the neighbors; he read, and re-read, until he could recite whole chapters from memory. He was equally master of arithmetic, and the earlier stages of a course of English grammar. His work on the farm and in the woods developed a naturally healthy and robust constitution, and to any of

his schoolfellows who bullied him on the score of his poverty and his mother's humble manner of life, he proved such a formidable opponent that they were not forward to repeat the affront.

He resolved to become a sailor, and walked to Cleveland and went on board a schooner lying at the wharf. The crew were intoxicated, and the Captain gave evidence of being a man of a coarse nature and brutal passions. This damped his ardor, and the same day, meeting a cousin who owned a canalboat plying between Cleveland and Pittsburg, he engaged himself as driver. Three months later he was carried home to his mother sick with malarial fever, and in a state of unconsciousness. This illness, and the five months of convalescence, during which his mother nursed him back to health, proved a grand turning-point in his life. The opportunity for which she had prayed was given, and while with tender care she nursed him, she sought to plant in his mind higher aims in life than his boyish dreams had pictured to him. The schoolmaster aided her in these endeavors, and as soon as James was sufficiently recovered, he entered the Seminary of Geauga, fourteen miles distant, as a student. His whole stock of money was \$17, but he rapidly acquired what proved of more value than money—a knowledge of Latin, Greek, and mathematics. There was an end to his ideas of the sea, and his thirst for knowledge grew day by day. His means were very limited, but during vacations he employed himself in teaching, and during harvest seasons in farm work.

While at the seminary he joined a small branch of the Baptist body known as "Campbellites" or "Disciples," of whom Alexander Campbell, an eloquent Scotch preacher, was the leader. The creed of the "Disciples" does not differ widely from that of the rest of the body, embracing belief in the Divinity of Christ, His atoning death, baptism (immersion) on a profession of faith, and the New Testament as the only standard of doctrine and rule of practice.

The progress of the "Disciples" in Northern Ohio led to the establishment of an academiical school in the village of Hiram, thirty miles from Cleveland. Here the future ministers and elders of the church were educated. To this school young Garfield went, first as a scholar, next as a tutor, and finally as a teacher. His progress was marked, and in a short time he was qualified to enter Williams College, one of the oldest and most advanced of all the institutions of learning in New England. President Hopkins took kindly to the young Western student, whose gigantic size made him as conspicuous as his proficiency in Greek and Latin made him distinguished. After two years at Williams College, he went back to Hiram Seminary as Professor of Ancient Languages and English Literature, and at the end of a year he became president of the institution.

He was now (1858) 26 years of age, and, while full of energy himself, had a happy way of imparting that energy to all who came under his influence. There were 300 students in the institution at that time, and no one could be indifferent to the great aims and purposes of education who listened to his lectures. The early morning assembly, which usually extended over an hour, was a good start for the day. Proceedings commenced with prayer in the chapel, then a chapter of the Bible was read, followed by an extemporaneous address, sometimes upon a Scripture subject, sometimes on some recent political event, or some scientific subject, or upon a new book. Once, it is said, he took the newspaper report of the tragic death of Hugh Miller, setting forth the lessons of his noble life in words which made a profound impression.

Manliness was one distinguishing feature of his character, and he strove to inspire the young men of the institution with like habits, as also of self-reliance and courage. They were encouraged in athletic exercises, foot-ball and cricket being the games in which he excelled, and in which he personally superintended their efforts. He drew them all toward him, so that, as one of them said, "a bow of recognition, or a single word from him, was to me an inspiration."

During this period Mr. Garfield added to his labors as an educationalist those of a preacher, and as such was not only acceptable but popular. He increased his popularity and influence, too, by means of a public debate with a Spiritualist lecturer, who sought to overthrow the truths of the Bible by the theories of geology. The lecturer took the ground of Mr. Darwin in his doctrine of evolution, Garfield that of revelation. The latter had only three days to prepare for the contest with his able opponent, who was well versed in his theories, and had a ready utterance. Garfield so overwhelmed his opponent that he abandoned his theory and gave up the fight against the Bible. But other conflicts and successes awaited him. In 1859 when he was only 28 years old, he was elected State Senator in Ohio. Soon after this the war broke out. Garfield had already become one of the acknowledged leaders of the Radical Branch of the Republican party, forming with J. D. Cox (afterwards Governor of Ohio), and Prof. Munroe, of Oberlin College, the "Radical Triumvirate." They saw the storm coming, but hoped it would pass away without a general war, or, at least,

without a conflict of so destructive and bitter a character as ensued. The disaster at Bull Run dispelled all such hopes. Seven days after, Senator Garfield accepted a commission as Lieutenant-Colonel of a regiment then organizing at Camp Chase.

A few days after this he received a commission as Colonel to organize and command a new regiment, the Forty-second Ohio Infantry. The men were inspired by the devotion of their Colonel, who set himself vigorously to master all the details of military duties and war tactics. In three months they were ready for the field. The regiment was a remarkable one. There were graduates and undergraduates, lawyers, clergy-men, teachers, carpenters, blacksmiths, engineers, farmers, printers, and machinists serving in the ranks.

He took an important part in the battle of Shiloh, and after other valuable services he was ordered to join Gen. Rosecrans at Murfreesborough. In a recent letter Rosecrans says: "I found him to be a competent and efficient officer, an earnest and devoted patriot, and a man of the highest honor." He was made Chief of Staff of the Army of the Cumberland, and immediately he began to organize a "Bureau of Military Information," by which he rendered essential service to the Government and the army.

While the War was proceeding, and he was thus rendering important service in the field, his native District had elected him to a seat in Congress. He was divided between the two most important calls. His regiment was still at the front, and there he felt he ought to be; but Lincoln strongly urged him to resign his commission and take his place in Congress. Some of Garfield's fellow-officers joined with the President, well aware of the value of his experience, his sound judgment, and his ready eloquence. He yielded to their request from a sense of duty rather than from choice.

His public career from his entry into Congress is too well known to need repetition here. On the 4th of March, 1881, he was inaugurated, amid an expression of universal approval, as President of the United States; on July 2d, by the diabolical act of an assassin, he was stretched, on a bed of agony, from which, after nearly twelve weeks of acute suffering, borne with Christian fortitude, God has just released him.

Honor to Whom Honor is Due.

Written for the Living Church.

There is seldom a more marked demonstration than that over the remains of Gen. Burnside, in Providence, R. I., on the 16th inst. Of course the secular newspapers will be full of details concerning what is popularly termed the "Parade," meaning the procession, military and civic. It seemed, indeed, as if all the officers and soldiers in the State, as well as great dignitaries from many other quarters, and hosts of private citizens, flocked to render a last tribute of respect to one who had long devoted himself to the interests of his country.

But what most impressed me was a quiet remark made by a friend of the General, as we stood watching the long train that bore the silent sleeper to his grave: "I knew him personally, he was such a genial man! He had a gentle nature, that is why everybody loved him." Better such testimony, I thought, than all the public display, excepting as that bears witness to the real sentiment of the people.

I was sitting in the Congregational Church, a little while before the religious services, and as the cortege drew nigh, the band played the tune that has usually accompanied Rev. Dr. Muhlenberg's sacred hymn—"I would not live away."

Without adopting any misanthropic views, it yet seems to me that those who are entering into the everlasting life, are truly more worthy our gratulation than are those who are just upon the threshold of this earthly being. There were two very sweet hymns brought to mind by the notes of the band as the procession moved toward "Swan Point." One was:

How firm a foundation ye Saints of the Lord,
Is laid for your faith, in His excellent word.

The other was the glad strain,

Joyfully, joyfully.

To go with triumphant steps toward the last resting place is what we all ought to desire and aim at. We make such eager struggles toward the vain things of earth, and are so jubilant if successful in our efforts for grandeur, or wealth, or fame! But how few of us look with lifted heads at the end of time, feeling rejoiced that the end is nigh? How few of us are such loyal soldiers of our Lord Jesus, that we march joyfully toward the grave, with the trust that we shall, at last, surely experience the blessedness of his words, "If any man serve me, him will my Father honor."

F. B. S.

A handsome marble tablet has been erected in St. John's Church, Clifton, Staten Island, to the memory of the late Mr. John A. Appleton.

The first book to bear the imprint of The Century Company (formerly Scribner & Co.), is a new compilation by the Rev. Dr. Charles S. Robinson, entitled, "Selections for Responsive Readings, for Use in Public Worship."

Home Blessings and Home Duties.

By a Business Man.

Not long since I was conversing with a very dear friend who has no home. She has nearly everything else—many things which people who have homes long for—and are discontented because they cannot have. She has fortune and family, husband and children. There is nothing which money can buy which is beyond her reach; there is little that money can buy which she has not tried to enjoy. She has travelled in many lands, and can speak several languages. She has a large circle of admiring friends, and is loved and respected for her works of charity and for her noble character. She is helpful in all good works, a benefactor of the poor, a companion and counsellor of the rich.

Yet with all this there is something lacking in her life, a void which wealth and culture cannot fill. Providence has denied to her the blessing of a home, and her happiness is incomplete. "If I had only this, with my family," she said, with sincere earnestness, "I could bear the loss of all else."

I need not narrate the circumstances that have rendered homeless one who has been otherwise so favored of fortune. It is to be hoped that few readers of the LIVING CHURCH know what it is to be deprived of this blessing so dear to every Anglo-Saxon heart; but all may learn from this case to value the home which, whatever else is denied them, they are permitted to enjoy. If there are some to whom little else is granted in this world, let them take comfort and courage. Home is worth all the rest.

Another incident has impressed me with the magnitude of the blessings which through the hearth-stone, but are too little appreciated by those who are engaged in the cares and business of an active life. It was a day of unusual perplexity. Everything seemed to go wrong. I had just begun to overtake the work of the day when interruptions began. Business was pressing on all sides, and the impossibility of meeting all demands only increased the nervous excitement of the hour. Then the post brought news of disaster impending, and of losses accomplished. I was distracted and discouraged. A complaining spirit took possession of me, and I felt that my burdens were too grievous to be borne. But an urgent call from a bereaved friend and neighbor took me out of the little world of loss and gain into the larger world of human sympathy. I laid aside books and papers, complaining to myself that the work planned for the day was interrupted, and went forth to visit the afflicted family. By their lonely and desolated hearth-stone sat the sorrowing father and mother, and in an adjoining room lay the form of their first-born, cold in death. A few days before they had laid their baby in the grave, and now the earth had opened again to receive their last loved treasure. It was a scene of unspeakable sadness. It was still "home," but oh, how changed! The glowing fire, the bright pictures, the elegant furniture seemed very dreary. To eyes bedimmed with tears, to hearts shrouded with sorrow, the sunlight of home brought no refreshing warmth. The world was a blank. Sun, moon and stars had faded from the sky, and all was dark. The toils and cares of daily life were forgotten in the presence of death, the anxieties and losses of business were overshadowed and obscured by affliction. How vain and empty seemed the ambitions of the world! How trifling its losses, how contemptible its gains! I had fretted over the one, had struggled for the other, while the real treasures of children and home had come to me with scarcely a recognition of their value, and had been continued to me though I deserved them not.

I went to my home, a sadder but a wiser man. The frolic of the children disturbed me no more; there was a music in their most boisterous mirth that I had never before detected, and a blessedness about the gentle ministrations of a patient mother that I had not discovered. I realized as never before that God's great gift of family and home was more than all that I could gain or lose in the business enterprises to which my energies had been devoted.

If it may be allowed to a business man to moralize, I would venture to record my convictions that we give ourselves up too much to business and too little to our families. Our gains and losses are not truthfully represented by the ledger, no matter how adroit and accurate our book-keeping may be. We cannot live by bread alone, nor by business alone. Every man who has a family is ordained of God to a ministry therein, and this ministry he neglects to the peril of his own happiness and of the interests of those committed to him. Take heed, O my brothers! lest the opportunity for this ministry pass by and you awaken to a consciousness of the golden age of your life wasted, your children buried or married, and your fireside empty of all save the lonely woman who has tried in solitude and silence to bear the burden and do the duties which devolved equally upon you, but which you neglected, to make a fortune which you know not who shall reap. Home blessings dwell only where home duties are discharged, and these cannot wait for sickness or old age to make for them a time and place.

Work in Quincy Diocese.

Consecration of the Redeemer's Church, Princeton, Ill.

Correspondence of the Living Church.

A night ride by rail, beginning too late and ending too early for use of sleeping car, brought your correspondent to the pleasant city of Princeton, at four o'clock on last Sunday morning. It almost repaid the long vigil to go out in the cold, clear, morning air of early autumn, under the resplendent heavens, through the silence and shade of a sleeping city. No tinge of dawn lightened the Eastern sky where Jupiter was enthroned, king of planets, and the whole sky seemed tremulous with the light of stars.

After a short rest and breakfast at the American House, a well ordered and quiet inn, I found my way to the parish church, consecrated this day, after about fifteen years of varied fortune and misfortune, now out of debt and thoroughly repaired. The direction which a kind stranger gave me, on the street, was impressive for its suggestiveness: "You will pass several churches," said he, "but you will know the Episcopal Church by the cross on the spire." Even so may the Church ever be known as bearing the Cross, not only in symbol on her spires, but also in reality by her life and teaching!

The Bishop and clergy robed at the residence of Mr. Horton, Senior Warden, who for many years has held that position of trust, and has honored it by his life and works. Through all the vicissitudes of the parish he has held on bravely to the hope of better days, and it is largely to his patient and efficient labors that the present achievement and hopeful prospect are due.

Besides Bishop Burgess, there were present of the clergy, the Rector, the Rev. Theodore L. Allen; his brother, the Rev. Alonzo B. Allen, Rector of Trinity Church, Rock Island; the Rev. J. S. Chamberlain, of Tiskilwa; the Rev. John A. Famar, of Aledo; and the Rev. Charles W. Leffingwell, of St. Mary's School, Knoxville. The Senior Warden, Mr. Horton, presented the instrument of donation, which was read by the Rector, conveying the property to the Bishop and his successors in office, for the use of the parish in Princeton. The Bishop preached from I. Samuel, 4:21 with characteristic power of description and illustration. The Holy Communion witnessed the gathering of a goodly number of the faithful, and a full congregation participated in the Consecration Service.

The church is of wood, with tower and spire at the corner, surmounted by a large cross. The recent repairs have included the thorough renovation of the building, the replacing of the wooden cross by one of galvanized iron, and covering the spire with tin. Woodpeckers and the weather had completely riddled the old wooden covering. The building within and without is now comely and comfortable. The large window in the front gable is especially attractive when the church is lighted. Besides the repairs, costing some \$400, during the last two years a debt of nearly \$800 has been paid, and most of the time the parish has been without a rector. The building was begun under the ministry of the Rev. F. B. Nash. The Rev. Dr. Cushman succeeded him; then came the Rev. Mr. Page, since deceased; and he was followed by the Rev. Mr. Avery. The present Rector, Mr. Allen, began his work early in the current year, after a vacancy in the rectorship of two years, and his labors have been most acceptable to the people and fruitful to the parish.

In the afternoon of the day of Consecration, the Bishop rode seven miles for a Service and Confirmation at Tiskilwa, where four persons received the laying on of hands. One person, a lady, was confirmed in Princeton in the morning. In the evening the Rev. A. B. Allen preached in the Redeemer's Church, Princeton, to a large congregation, a sermon of thoughtful analysis and practical application. The Bishop, who was again present, spoke with grateful appreciation of the liberality and brotherly spirit of many citizens who are not of our communion, who had aided in removing the debt and making the repairs. The day was perfect in every way, and it is to be hoped that the good Rector and people will be encouraged by this blessed first fruits of their toil, and go on to bring forth fruit an hundred fold.

The corner-stone of the proposed Chapel for St. Mary's School, Knoxville, Ill., will be laid, D. V., on Thursday, October 6th, 1881. It is to be hoped that all the bishops and many of the clergy of the Province will be present, with other friends and patrons of the school. In the evening a meeting of the trustees will be held. The school is full and has been obliged to decline some pupils, but vacancies may occur from time to time. It now numbers eighty-five resident pupils and about twenty-five day pupils. The chapel will cost about \$10,000, of which nearly one-half is subscribed. Gifts for this good work are greatly needed, as it is desired to carry it forward to speedy completion. For more than thirteen years the School has held its daily service in the study hall.

GENESIS I. AND SCIENCE.

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

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OUR THIRD EVENING.

THE SAME THEME CONTINUED.

The meaning of the "Days," and of the verdict "Good."

The Professor began abruptly, as if in reply to what I had said:—But you have taken no notice of the two other contradictions—for they seemed such to me—which I pointed out in this account of vegetation. Moses plans this highly developed flora—the highest known to botanists—before there was any sun, and before any animal life. This we know cannot be true, for Botany teaches that such plants could not exist any considerable time without the sun, and there is abundant evidence in the fossil-bearing rocks, that myriads of land and water animals perished there.

Myself.—These are two distinct questions. As to the first, I will defer it until we come to consider the next creative period. When that is understood, this and similar questions will answer themselves. For the present, to avoid any misconception, I will say that the sun, in my opinion, shone as brightly as now ages before the plants and animals of which Moses speaks.

As to fruit trees being made before animals, the error, if there be any, comes from the writers having placed these highly developed plants before all animal life, which I admit would be incorrect. It becomes necessary, therefore, to inquire what kind of creatures it is of which he speaks.

Professor.—It must be admitted that he specifies pretty plainly what he refers to. He says: "The moving creature that hath life, and fowl," and "the living creature after its kind, cattle, and creeping things, and beasts of the earth." As to the land, these include present vertebrates, and, as to the water, the writer adds, in verse 21, "great whales," or, as others translate it, "great water vertebrates."

Myself.—These are animals of a very late period in geological history. It is a well known fact, that life commenced in the minute and microscopic protozoans, and perhaps at the same time—at least geology can show no interval between them—in the exceedingly low forms that compose the great sub-kingdoms of Mollusks, Radiates, and Articulates. These for countless ages were the sole inhabitants of the earth. After a sufficient lapse of time, they all disappeared, and in their places we find new species of the same sub-kingdoms, but with them, the first vertebrates, the Fishes; and then, Insects, Spiders, and Reptiles. After this, *i. e.*, after the Carboniferous Age, there was an almost or quite universal extermination of life. Then, again, all the lower kinds, but of new species, reappeared, plus the first of mammals. Afterwards, when four-fifths through the history of our globe, *i. e.*, at the end of the Cretaceous Period, another extermination occurred. We turn over the next leaf of the record and we find in abundance, but always of new species (see Dana Man. Geol. p. 488), Protozoans, Mollusks, Radiates, Articulates, and Mammals, but not one of present species.

At the end of the Tertiary, there was another general destruction, and, after the Glaciers, again, so far as the vertebrates are concerned, a new set of species; but even of these by far the majority of mammals have disappeared.* Certainly the animals which preceded the first fruit trees are not the ones of which Moses wrote.

In brief, did a "living" species—living when Moses wrote—come down from before the time when fruit trees first appeared, or, to speak as a geologist, before the Cretaceous Period?

Professor.—No, I believe not. I read only this morning, in Dana's Manual of Geology, that every species became extinct at the end of that Period. Possibly some of the very lowest forms may have survived in the deep sea, but certainly not a single species of fish, bird, reptile, or mammal, alive to-day, had then made its

appearance. (See any Geology on the completeness of the extermination at the close of the Cretaceous.)

Myself.—Then I cannot see wherein Moses errs when he places "living" creatures after herbs and fruit trees. But you might have made your objection apparently stronger, if you had said that Moses puts the animals of the fifth and sixth periods after the land, and the trees yielding fruit whose seed is inside of it, had been pronounced completed, *i. e.*, after the Tertiary. Prof. Dana puts it even stronger. He includes all living species. ("All the Fishes, Birds, Reptiles and Mammals of the Tertiary are extinct species." Manual, page 518.)

Professor.—Yes, but Moses says "every creature," and that must include all from the earliest ages. Hence, if it be right, God must have created all animals at that time.

Myself.—Not so fast. If you will turn to the account, you will observe that "every" does not occur in the fiat of the fifth and sixth periods. In them, it is only the "living" creature. He speaks of "living" species—not extinct ones.

Professor.—It seems to me that if he wrote of animals at all, he would naturally style them "living creatures." The Protozoans, Radiates, Mollusks and Articulates of the earliest Paleozoic, or even of Archaean times, were as truly "living" creatures as are the highest order of today. By the use of the word, living, I take it he had no intention of fixing their epoch, but only wished to distinguish them from vegetables.

Myself.—As if otherwise the Hebrews might be in danger of mistaking "great whales, cattle, creeping things and beasts" for vegetables! On your supposition "living" is mere surplusage, but if the author of the account was really acquainted with the world's history, and wished to refer to species now in existence, what could be more appropriate? Is it not "scientifically" accurate to speak of living species in distinction from those which are extinct? The vast majority of the former—almost all above the invertebrates—came into existence since the Glacial epoch. The word becomes fairly luminous when we remember that there had been in earlier epochs "whales, fowl, cattle, and beasts, but only of species which, when Moses wrote, had long been extinct.

I may add that it is only by taking the Mosaic account to pieces and altering the order of its statements, that they can be forced to represent the beginnings of life. This we have no right to do, especially as we find a fauna ready to our hand which, just as it is, corresponds with the order in the text.

When speaking of living animals—those of to-day—we may properly, if we see fit, speak of "whales" and then of fowl, and then of cattle before creeping things and beasts, or we may reverse it, and place beasts first, then cattle, and then creeping things. The order would be of no consequence since these are all cotemporary, but if the account was designed to represent the development of animal life on our earth, from the earliest to the latest, it would be of great importance to have each in its true place, an error being fatal to its truthfulness.

Furthermore, that Moses intended to speak of the concluding species of both water and land animals, is evident because he pronounces them "good;" not, of course, in any moral qualities, but as completed; that is, brought to the kinds and conditions towards which all had been tending from the dawn of life.

A clergyman who has been summering in Colorado, in a private letter, says:

"I have had a glorious summer among these mountains, preaching, camping out, riding, walking, idling, and last, but not least, eating. One astonishes himself by the voracity of his appetite. A summer has dropped out of my life, for since early in July I have worn winter clothing. Two nights ago I returned from a camping out trip into the Tampa or Bear River Country, in the midst of a driving snow storm, almost frozen. The glory of the mountain the following morning as the sun rose clear, must be seen to be 'taken in.' I return to my work in my parish well equipped in health and strength, and thankful to God for the privileges of this Colorado trip."

The growth of the American Church is indicated by the fact that the number of Bishops is twice as great now as it was in 1864. This increase is greater than it has been in any previous period. It is comparatively greater than the remarkable increase in the population of the country; and the number of the clergy and of the communicants in the churches, is not less.

Diocese of Maine.

Annual Convention.—St. Luke's Cathedral.—Hindrances to Church Growth.—Will Eastern Missions Pay?

PORTLAND, Me., Sept. 6th, 1881.

"Sometimes, 'air truth, in fiction, we disguise. Some-times, present her, naked, to man's eyes."

To one who lingers with devotion over the inspirations of Longfellow, or rises, with sacred rapture to the Miltonic grandeur of Willis; who reads Mrs. Allen's

Backward, turn backward, O time in your flight, with an ever increasing tenderness, or innocently enjoys the quaint humor of Artemus Ward; to such a one their native State must lend a charm. At this season, nature also conspires to make one sentimental. Old ocean dashes up to our feet; the White Mountains tower in the distance; crazy rivers and quaint lakes are to the North; while "the odor of brine from the ocean" floats inward to invigorate and inspire. Who would blame one, under such circumstances, for wishing to dress truth in fiction? Not I; still there are so many stubborn facts, down in Maine, that the dress must not be allowed to hide them. Bare statistics, like unseasoned victuals, are unpalatable. Bare sentiment is as useless as pepper and salt without the chicken.

It is nine o'clock in the morning. A fog hovers over the city of Portland, like the smoke over a burned Chicago. It looks like a brazen canopy, and gives an indescribable tint to vegetation. In a short time it will have melted away. It may be needless to add that gas is burning all over the city. St. Luke's Cathedral is well lighted, in which the Bishop and other clergy are saying Morning Prayer, preparatory to opening the Sixty-second Annual Convention of the Church in Maine. Yes, for sixty-two years Maine has been a diocese, and what has it to show at present. Only 2,067 communicants; only ten self-supporting parishes; only thirty-one churches in all, and twelve rectories. The resident clergymen number but twenty. Why these meagre results? Connecticut, with a smaller population, has ten times the communicants and nine times the clergy. To answer the above question satisfactorily, and show that the bishops and clergy of Maine have not been clerical laggards is easily done, when comparative conditions—drawbacks and advantages—are duly estimated. This I propose to do, but first let us finish with the present Convention.

At 9:45 the Bishop called the house to order. At the roll-call, fifteen clergy reported and nine parishes were represented. A quorum being present, Canon C. M. Sills was duly elected Secretary. Other business of mere local interest was transacted and then the Convention adjourned to meet at 3 o'clock.

At 11 o'clock, the Cathedral was well filled with devout worshippers, to participate in the Holy Communion. The Processional Hymn, "Holy, Holy, Lord, God Almighty," sung by a surpliced choir of men and boys, was very touching and impressive. The convention sermon, which the clergy of Maine will do well to study, was preached by the Rev. C. S. Leffingwell. At 3 o'clock, the Convention assembled and listened to the Bishop's Address. One part of it impressed me forcibly. In referring to the Church Building Fund Commission, and the project of the last General Convention for raising missionary funds, the Bishop strongly urged his clergy to do all they could toward furthering these objects. He regards the whole Church as an organism to whose voice respectful obedience should be yielded and though Maine is poor and struggling, she must not ignore the request of the Church.

In the evening, a missionary meeting was held and addresses made. The Cathedral building, in which the Convention was held, speaks eloquently for Bishop Neely. In his first address to the clergy, in 1857, he referred to a future Cathedral, which should be the centre of all diocesan activities. He now lives to see the reality. I may state here that the fund for the support of the Episcopate, begun, under Bishop Neely, now reaches the sum of \$36,000. The Episcopal residence cost \$17,000, and the interest on the remainder pays the Canon's salary. Bishop Neely's support comes entirely from the Cathedral offerings, St. Luke's Parish worshipping therein. Now as to the difficulties in Church work, let us go back to the beginning. In the second volume of collections of the Maine Historical Society, I find the following statement: "At the close of the Revolution there were 31 Congregational and Presbyterian ministers in Maine; no Catholics except a few priests and Indian converts; one Lutheran Society; a few Episcopalians but no minister." The italics are my own. The territory of Maine, was long a mere attachment to the State of Massachusetts from which it received most of its early population. These people were Puritans and looked with disfavor upon the Church—which is a very mild way of putting it. The geographical position of Massachusetts and Connecticut, tended to strip them of Puritanical feelings; for their population was augmented from England. Their institutions, cities, commerce, etc., formed a constant stream of influence which tended to sweep away Puritanical conservatism. On the contrary, the position of Maine makes it the most isolated of the Eastern States. Things continued, for a long time, as they were in the beginning. To-day, there are meeting-houses in scores of villages, whose people have never so much as heard whether there be any Episcopal Church. I fully believe, without any cant, that the old order of things is loosening and breaking, and that the people of Maine are ready to accept a historical Church, or give themselves to the rationalism and infidelity of the day. Sooner or later, the one or the other must prevail in every place. Again, for twenty-seven years after its organization, Maine had no Bishop of its own. Who does not know that constant Episcopal care is necessary to the progress of the Church! As

late as 1840, there were only 4 churches and 231 communicants in a territory as large as all the rest of New England. In 1847, Maine received a Bishop of its own, in the person of the Rev. Geo. Burgess. His Address of 1850 shows a total of 9 churches and 684 communicants. So far as statistics can show, this is the result of thirty years experience. The State, at that time, had about 600,000 inhabitants. Is it any wonder that the majority of these came to regard the Church as unmissionary, cold and formal? From reference to early journals and personal intercourse, I think that Bishop Burgess unwittingly hindered the progress of the Church by his liberality. Having ample means, he not only virtually relieved the Diocese of his support, but contributed to various objects, thus as Bishop, fostering a dangerous principle, which it is unnecessary here to enlarge upon. Emigration and immigration, present another difficulty. The native population of Maine is yearly moving Westward, while the place is being filled with Irish and French Catholics. To-day there are 40,000 Romanists in Maine—the most of them being foreign born. Methodism, which may be called vitalized congregationalism, claims 41,000 members in the State, and there are 20,000 Baptists. Still again: all the Western States, and most of the Central States, regard Maine as wealthy and able to care for itself. This conclusion is simply assumed. Maine never has been a place of large industries or heavy commerce. Its resources and position debar it from such sources of revenue. Portland, the wealthiest city, is rated at thirty millions of dollars. Most of the cities and villages are heavily in debt, and taxes are high. All this has a tendency to hinder Church growth. The Bishop and his little band of clergy are aggressive, but what are they among nearly 650,000 people? There are five counties in eastern Maine, containing 150,000 inhabitants, and one clergyman of the Church. It seems impossible to do anything in this vast region, unless outside aid is received. Year by year, many of Maine's hardy sons are going Westward. Would not it be well to tell them something of the Church before they go? It seems to me it would be wise for the Church to pay some attention to the great needs and possibilities of the Church in Maine. At present she receives \$2,250 per annum from the General Mission Funds, a sum, comparatively, very small. Great as are the needs in other mission fields, they are great also in Maine. To make Churchmen in Maine is to purify the stream at its fountain, for from her go hundreds of people every year, seeking homes all over the West.

A. J. GRAHAM.

Free Pews and Black Swan.

To the Editor of the Living Church:

The article in your last issue with the above heading, able and instructive though it be, appears to me to be based on a mis-conception of the English Church system. The writer insists that in England all men, rich and poor, are "equals, neighbors, friends and sharers all alike, none before another, in the common, holy, heritage."

Now, Sir, I wonder if the writer has ever been in an ordinary Parish Church in the Provinces. Has he ever seen the "Squire's" big pew, with its red curtains and comfortable furniture, often with a special fire-place, and always with every adjunct for warding off draughts, and preventing the occupants' quiet slumbers being disturbed. The clergyman would not dream of commencing service before the arrival of the great man, and it is related that on one occasion, in a certain church, the officiating priest inadvertently began too soon, and had got as far as the solemn words: "When the wicked man"—when he and the congregation were electrified by the sexton shouting in a horrified tone: "Please, Sir, he has not come yet!"

Has the writer in question seen how the poor, God's special heritage, are packed away on wooden forms, amid powdered flunkies and tittering maid-servants; has he seen the thousand petty, but galling indignities to which they are subjected?

I admit, and gladly, that there are many exceptions to the state of things described above. The free church movement is spreading, thanks entirely to the Catholic party, and God's House is becoming the common heritage of all, but it is at once unprofitable and injudicious to claim superiority over ours for a system, which is in many respects worse than our own, and which has for years been energetically denounced by all earnest Churchmen.

To the Editor of the Living Church:

Permit me to ask for information. Have we, in the American Church, any law as to what shall be the dress of the officiating minister, excepting the law of usage? What the officiating priest shall wear is a question which has caused the keenest discussion in England for many years, leading to prosecutions before the law courts, and culminating at last in the lengthened imprisonment of a parish priest for wearing vestments of certain shapes and colors, which he, supported by many others, affirms to be prescribed by law. A rubric of the Prayer Book states the law, and the question at issue is its interpretation. How do we stand in the American Church? I can find no reference of any kind to any particular dress or vestment, excepting one part of the Bishop's "habit," in either the Prayer Book or the Constitution and Canons of the Church. "The rochet," and "the rest of the Episcopal habit," are prescribed in the ordinal for a Bishop. Where do we learn what constitutes the rest of the Episcopal habit? As regards the deacon and the priest, there is nothing that I can find to tell what they are to wear. I shall be grateful if some one will tell me what is the "law" of the Church, and where it is expressed.

New Hampshire.

Correspondence of the Living Church.

The summer in the Diocese of New Hampshire has not been eventful. One occasion, however, of really commanding importance, is part of its record. On St. John's Day (Nativity of St. John the Baptist), June 24, was laid the cornerstone of the new Christ Church Mission, Portsmouth. It was laid by the Grand Master of the Masons of N. H. The corner-stone of St. John's Church was laid with the ceremonies of the Order, in 1807, and to the few survivors of that generation, the present was an event of great interest. Only one of the fraternity assisting in 1807, who was in the procession this time.

There was a special celebration in the Mother Church at 11 A. M., with sermon by the Rev. Daniel C. Roberts, of Concord, N. H. At 2 P. M. the procession was made, and the corner-stone laid, in the presence of clergy of New Hampshire and Pennsylvania, and a concourse of three thousand or four thousand people. An oration was delivered by the "Grand Chaplain," wherein, though himself a "Non-conformist," he paid a high tribute to the Church of England, and pointed out that all that is of value in Masonry, comes really of Catholic tradition. Perhaps he was unconscious of the whole effect of his eloquent words. The first church building in Portsmouth, a chapel, was erected in 1634. A church was built in 1732. The history is so unique and tempting that we will give an article to it at an early date.

The new Church is built with funds bequeathed for God's service by the late George M. March, who left \$75,000 for this purpose. This is to be expended in building. There is no endowment apart from that. The church is to be "free and open," and is to be sustained by the free-will offerings of the people. Three acres of ground are attached, which will be made into a park. A chime of nine bells is provided for. Altogether, there is a singular completeness in the outfit; and the enterprise could not be in better hands than those of the Trustees, Rev. Chas. A. Holbrook, Rector of St. John's, Hon. Albert R. Hatch, D. B. Macomb, Chief Engineer U. S. N., and Christopher Jackson, Esq. This church, which is simply an instrument in the parish work of St. John's, is part of the fruit of the faithful and energetic labors of the Rector. Among the appliances of the parish, developed entirely by the present incumbent, is a "Relief Club," which keeps on hand and supplies, by gift and loan, all kinds of hospital stores. In cases of fire and accident, this club has already distinguished itself. In a short time, thirty-one cases had been treated, and three hundred and ninety-one articles loaned. Then there are the "Girls Friendly Society," thirty members. "West End Mission," sixty scholars. "Working-men's Institute and Reading-room," sixty-five members. A recent addition is a "Children's Home." This consists of the large house, the old historic Chase mansion, with a quarter of an acre of land, given by Geo. B. Chase, Esq., of Boston, together with an adjoining house with half an acre of land, well adapted for hospital purposes, given by Geo. Philbrick, Esq., of Portsmouth. Money donations have been received of \$500 from Charles Walker, \$1,000 from Alfred S. Wentworth, and a week ago, \$250 were given by J. Fisher Sheafe, of New Hamburg, N. Y., for the hospital. This hospital is to be served by trained nurses, and is the only institution of the kind in the state. At the Children's Home, ninety-four children have been cared for in four years; the present number is seventeen. The Rector adds to his already abundant labors, the duties of the post, entirely unique for a clergyman, of Assistant Engineer of the Fire Department, and is a most efficient officer.

S. Paul's School at Concord opens with a full complement of masters and pupils. The new Diocesan enterprise, Holderness School for Boys, of which the Rev. F. M. Gray, A. M. of Kenyon, is Rector, begins its second year in excellent condition. Its ranks are full, it has no debt, has made an excellent record, and friends are making an effort to raise ten or fifteen thousand dollars to build a new church upon the grounds. The present Church, some distance from the school, is a venerable colonial building of quaint and primitive construction and very small. On Wednesday, August 31, there was laid to rest in that old churchyard the oldest inhabitant of New England, Mrs. Hannah Cox, who died at the uncommonly advanced age of one hundred and five. She was buried beside her husband, who entered into rest into 1822. The officiating clergyman, the Rev. Howard F. Hill, of Montpelier, Vermont, late Rector of S. Mark's Church, Ashland and Trinity Church, Holderness, made some remarks, attributing her long life to her mental evenness, and perfect self-control. The deceased was a devout communicant of the Church. At S. Andrew's-by-the-Sea, Rye, which is only open in the summer, the venerable Bishop Potter, of New York, has been in the Chancel very constantly, and various clergymen from different parts of the country, visiting Rye and Hampton beaches, have preached to the congregation of sojourners.

The Rev. R. A. Benton, one of the masters at S. Paul's School, has served the Church of the Nativity at Bethlehem during the summer. This church was mostly paid for by the summer visitors to that enchanting region, who also make up its congregation. The Rev. W. G. Andrews has succeeded the Rev. Anson Graves, in charge of All Saints', Littleton.

Bishop Lay has been spending the summer at Lancaster.

Dr. Gallaudet lately presided at a Convention of Deaf Mutes at Hookset, assisted by the Rev. Job Turner, Deaf Mute Deacon.

Tidings from Bishop Niles seem to be favorable, and he is to sail for home on the 15th of October. At last accounts, the Bishop and Mrs. Niles had arrived in Paris, en-route for England, where they will rest a few weeks before completing the journey.

* The reader will do well to turn back to the Chart of the World's History, and to the authorities there referred to. The Darwinians endeavoring to make these facts square with their theories, claim that "there must have been" a lost record, by help of which, life passed over these vast gaps with no break in the continuity. Whether this be true, or not, does not affect my present argument. As to whether the changes were abrupt, or not, the reader is referred to a discussion two or three evenings later, where the opinions of most eminent geologists were cited.

Brooklyn Church News.

Correspondence of the Living Church.

At last, the Church of the Redeemer, Brooklyn, has a Rector—the Rev. George Williamson Smith, D. D. Announcement of his election was made in your columns at the time it took place, early in the summer. On the last Sunday in August, he took affectionate farewell of his late parish, Grace Church, Jamaica, Long Island, where he has ministered for ten years. On the Wednesday previous a farewell reception was given him by his parishioners, who assembled in great numbers. The beloved Rector was surprised by the presentation of an elegant solid silver service of about one hundred pieces, and a valuable gold watch and chain, which had cost \$300. This was certainly a very substantial send off.

The Rev. Dr. Smith took formal charge of his new parish on the Twelfth Sunday after Trinity, Sept. 4th, a number of his old parishioners having come in from Jamaica to be present. He was assisted in the Services by the Rev. Ferris Tripp, Assistant Minister, the Rev. George R. Van De Water, of Brooklyn, and the Rev. Mr. Fitch, of New York. The sermon was preached from Acts v., 20: "Go, stand and speak in the temple to the people all the words of this life." At its close feeling allusion was made to the noble work done by the late Rector, the Rev. Mr. Leonard, and the speaker urged the Parish to go on in renewed effort because the work was not for man but for God. The Holy Eucharist was then celebrated, the new Rector acting as celebrant, assisted by the other clergy present.

Dr. Williamson Smith's eminent abilities, rare scholarship, and his influential position in the Diocese of Long Island, give the best possible guarantee for his success in his new relations. We do not doubt that his present flock will become as warmly attached to him as his old flock did. They are clearly to be congratulated on securing so faithful and tried a pastor.

The improvements and additions at St. Luke's, Brooklyn, the plans for which were fully described in the LIVING CHURCH last spring, have been pushed forward during the summer and are now approaching completion. The workmen will not, however, be fully through with their task before October or November.

A new chancel, with a new organ-room, are being erected directly in the rear of the present chancel. Five new chancel windows will be put in, representing our Lord and the four Evangelists. The reredos will have some exquisite stone cutting, and figures, after designs by English artists, the material used being Caen stone. In the centre is a representation of the Crucifixion of Christ. On either side are figures of the Apostle of the Circumcision and the Apostle of the Gentiles.

In the south wall of the church near the chancel, two new stained glass windows have been placed, which were designed and manufactured in London.

The most important work of all is the new and substantial edifice for the Sunday School, which is being built on the north side of the church—pressed brick without, and handsome open timber work within. A sort of clerestory arrangement runs the whole length of the ceiling, assuring excellent light and ventilation. A passage way is to communicate with the church itself, and the new building can thus be utilized, if necessary, at Easter and at other times when the congregation overflows the accommodations of the Church. It need hardly be said, that all these improvements, while reflecting honor on the generosity of the congregation, are directly due to the wonderful energy of the present Rector, the Rev. George R. Van De Water. The money for all was provided in advance, and no debt will be incurred. The old Rectory of St. Luke's, which has been converted into a parish building, has been freshly painted and thoroughly repaired during the summer.

At St. Mary's, Brooklyn, where the Rev. Dr. D. V. M. Johnson has been so long and so energetically laboring, something new and gratifying is constantly to be looked for. The parish day-school, under the care of Sister Sarah, has outgrown its present quarters in the chapel, and demands the erection of a special building for its accommodation. There is space in the rear of, or near the church for such a structure—and, indeed, for other parochial edifices which may be needed in time—the plot of ground now containing the church and rectory being somewhat large for city property of this kind. It is intended erecting the new school, as soon as proper arrangements can be made.

To the Editor of the Living Church:

"Subscriber," in your issue of the 3d inst., asks the Committee on "Liturgical Enrichment" for a restoration as follows: "That immediately after the Creed, at Morning and Evening Prayer, and before the Litany, when it is said separately from those offices, the names of those, who, being 'sick and weak, desire or need the prayers of the congregation,' be announced to the flock, as also those, if any, who having been ill, desire to return thanks for recovery." We hope the Committee will not make such a recommendation. The first question we ask a child when teaching the Catechism is, "What is your name?" and then instruct him to give in answer his Christian name only, telling him that outside of the Church he bears a sur-name, showing to what earthly family he belongs, but when he comes into God's house, he and all others are treated by the Church as members of one family, and so when baptism is administered to infants, no distinction is allowed, but side by side, James, the son of the rich man, and Thomas, the son of his coachman, are made members of Christ. We then point out to him that in the service the same line of thought is carried out. All alike, rich and poor, the influential and the little known, are addressed as "Dearly beloved brethren," and at funerals the minister says, without calling the name of the person, "Our deceased brother (or sister). And that we may remember that if one member (of this one family the Church) suffer, all (should) suffer with it, the Church desires prayers to be said for sick persons without names being called. We should so take in this idea of the Fatherhood of God, and the oneness of His family, the Church, as that when we find a person has such faith in prayer as to ask his fellow-members of the household of faith to pray for his recovery from sickness, or deliverance from trouble, to at once place ourselves in sympathy with him, and show by our hearty Amen that we do feel for that person, not because his name has been called and we know him, but because a fellow Christian is in need. Any person desiring to be helpful to the sick and needy can always find opportunity by asking his Rector, and need not be hindered because the Rector omitted to call names when asking for prayers. We lately heard of a Rector who carried this idea of the distinction between the life we live here as members of society, and as members of the Church, into his intercourse with his people, addressing them when meeting them socially or on business as Mr. or Mrs. or Miss, but when in the church or hospital, or on church work, he addressed them by their Christian names. To call the names of those for whom prayers were desired would be to make us inattentive if the name was unknown to us. No more is asked of us in responding to these prayers without knowing the person, than is asked in the baptismal service in which we are expected to join, not because we know the person or persons to be baptized, but because we rejoice that additions are being made to the one family. Let us have the requests for special prayers without the calling of names.

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To the Editor of the Living Church:

St. James' Church, Pulaski, Central New York, is struggling nobly amid strong element of opposition. The place is remarkable for some of the worst forms of unbelief among prominent men of influence, and more than ordinary culture. Efforts have been made, by the distribution of tracts, and otherwise, to destroy the foundations of all moral and religious advancement, and yet St. James, like a forlorn hope in the midst of embattled hosts, grandly moves on to victory for Christ. As in such circumstances must be expected, varied experiences, successes and defeats, have marked her history—often her harp has been on the willows, but oftener still, we have heard her sing sweet songs in the night, songs of thankfulness, and "songs of degrees." Her church and rectory, recently repaired and handsomely painted, are ornaments to the village, and the hearts of the best people of all denominations of Christians in the place, are touched with sentiments of respect. That her hundred communicants may rise, more and more eminently, to the sublime distinction of "soldiers of the Cross," is the prayer of many. One battle, that of Marathon, gave complexion to the history of all Europe, for now, considerably more than two thousand years; and, if a Church of a hundred communicants is faithful, what limits can be set to blessings for our race? P.

To the Editor of the Living Church:

In your paper of September 3d, your correspondent "W." speaks on a subject I have seen referred to several times within a few months, in different Church papers, i. e., the use of consecrated Church buildings by other religious bodies. Is it not true that at a General Convention held in 1820, the House of Bishops declared in substance, if not in words (I have not access at this moment to the journal for that year), that nothing in Canon or elsewhere, prevented the loaning of such buildings to any respectable body of Christians, in cases of emergency. So far as I know this "opinion" has not been withdrawn or modified by that House. Several questions are suggested hereby: How are the various "opinions" and "declarations" of the House of Bishops to be regarded? Are they effective until formally modified or withdrawn, etc.? However such questions may be answered, it would seem, with the "opinion" of 1820 on record, that certain expressions in "M."s" article will bear explanation if not something more.

[It has never been held, we believe, that the "declarations" of the Bishops are to be regarded as having the force of canons, or as binding in foro conscientiae. The pastoral and opinions of the bishops, of course, have great influence, but it is only legislation that can make them to be law.—EDITOR L. C.]

The British House of Lords consists of six princes, two archbishops, twenty-one dukes, nineteen marquises, 118 earls, twenty-five viscounts, twenty-four bishops, 260 barons, sixteen Scotch representative peers elected for each Parliament, and twenty-eight representative Irish peers elected for life—in all 509. Of these, however, eleven are minors who cannot yet vote, so that the full voting strength of the house, if all its members were present, would be 498. They never are all present. It is very rarely that there are as many present as when the last vote was taken on the land bill. The largest vote obtained by the government was sixty-one. Forty-six of the peers in the present house were created by Mr. Gladstone, and thirty-eight by Earl Beaconsfield, thirty-five by Viscount Melbourne, four by Sir Robert Peel, nineteen by Earl Russell, fifteen by Earl Derby, and twenty-two by Lord Palmerston, making 179 created during the reign of Queen Victoria, and still living.

Ten dollars expended in sending five copies of this paper to the right persons will do as much good, perhaps, as in any other way. Send to your relatives, your friend, or somebody whose purse is leaner than yours.—Exchange. So say we.—ED. L. C.

It's easy finding reasons why other people should be patient.—Adam Bede.

Church News.

Diocese of Vermont.—The Bishop of the Diocese is now absent, spending a vacation in Michigan with members of his family there.

The receipts for Missions within the Diocese will, it is believed, increase under the new plan adopted at the last Convention. This plan embodies all offerings for Missions under one head, to be given quarterly, and to be distributed to the three great classes of Missions, in the proportion of three parts for the Diocese to one for Foreign and Domestic combined. August collections however, come in slowly.

The children of Trinity Sunday School, Rutland, were given a holiday picnic in a neighboring town on the banks of Cold River, on the 31st inst. Among other recreations the superintendent read to the children a charming Evening Post story of the "Fresh-air Fund."

Much gratification is expressed at the selection of the Rev. Walter Mitchell, Rector of Trinity, Rutland, as the reader of an essay at the coming Church Congress in October, on the "Revised Version of the New Testament."

The Vermont Episcopal Institute, at Burlington, founded by Bishop Hopkins more than a quarter of a century ago, begins the present school year under the direction of Prof. Henry H. Ross, formerly of Vergennes. It is with regret that Vermonters see the long connection of the Hopkins family with this property broken. The Rev. Theodore A. Hopkins, who has made the school successful for a period of twenty years, now retires by his own wish, as his health is somewhat impaired, and the best wishes of Vermont Churchmen go with his successor.

Springfield.—The Rector of St. Matthew's Church, Bloomington, Ills., is erecting an altar and reredos to the memory of the late Bishop Whitehouse, the altar to be of marble, the reredos of stone.

The building of such a memorial to the late Bishop is a matter in which Churchmen throughout the whole state of Illinois will be likely to take an interest; and it has been suggested that those who have become communicants through the laying on of his Apostolic hands, would be glad to contribute something in this direction. If such one would send at least one dollar to the Rector, it would make certain a speedy completion of the work.

More than enough has been provided for the altar itself, which will soon be put in position.

Bishop McLaren and Bishop Seymour heartily approve of the undertaking, having aided it liberally from their own means. Let every Churchman in the state be represented in this labor of love, by sending his offering to the Rector of St. Matthew's, Bloomington.

New Jersey.—The Convocation of Newark met on the 13th inst., at Dover. Several brethren assisted in the service, at which the Rector, Rev. Mr. Bishop, officiated as celebrant. After Service, Rev. Dr. Crummell, of Washington, D. C., urged the pressing and growing needs of the colored people. At night, Rev. Mr. Christian, of Newark, preached. On the morning of the 14th, the business session closed the Convocation.

The Rev. G. C. Houghton, while still in charge of Trinity Church, Hoboken, manages to hold a Sunday evening service in St. Paul's, at Riverside-on-Sound, and to continue the Thursday evening musical exercises. A large attendance shows they are gratefully appreciated.

The camp-meeting is going out of date. It is not aesthetic enough to suit the modern idea, and then, again, there isn't any, or very little, money in it for the projectors. As it departs from the simplicity of its founder, Wesley, Methodism grows more showy, ostentatious and ambitious. Therefore, the camp-meeting, the primal idea of which was not luxurious carnal enjoyment, but spiritual improvement, is already a thing of the past. Summer meetings for purposes of recreation are now fashionable as a substitute for the camp-meeting, with its rude creature comforts. Chautauqua is a model. Ocean Grove is another. These places pay as a worldly investment, and it is found that the very best of men, even ministers who are forever disanting upon money as the root of all evil, like to have a penny well invested. In a single issue of the Times there was announced two important projects for carrying forward summer-resort enterprises under the aegis of Methodism. The Lake Bluff people purpose modelling their entertainment upon the New York idea. A dispatch from Wheeling, West Virginia, announces: "A number of ministers and laymen, most of them belonging to the Methodist denomination, have purchased a large tract of land on the Alleghany mountains, midway between Oakland and Deer Park, for the purpose of laying out a mountain summer resort of a national character, after the plan of the semi-religious seaside resort at Ocean Grove. A number of cottages will be erected at an early day, and also a spacious hotel. The projectors expect to make it a famous place in the near future." If these schemes can be made to pay, there are precious few Methodists, and they of the very oldest fashioned kind, who will care a maravedi what John Wesley might have thought of such goings on. John Wesley is dead.—Chicago Times.

CHILDREN.—No other class touches the chords of so tender a concern as do the children. What issues hang on a child's life? In the palm of the tender little hand is carried a mother's heart, a father's hopes. If the child misses the path of honor and falls into evil ways, and grows up to an evil youth, a mother's heart will be broken, a father's gray hairs will go down to the grave with sorrow. What a path the child's tender feet has to tread! Through what snares, through what experiences of evil, through what perilous companionships its life must run! Who that reflects on the hopes and fears bound up with every child's life, the possibilities, alike dread and splendid, that overshadow it, but has his heart stirred with a deep and pathetic longing to do something to rescue these tender lives from the touch of harm?—Southern Cross

A hired, godless organist, three pretty, godless women singers, matched by just as many men, to do the music for a church, is all the harm the devil could, in reason, wish any congregation.

One of the most important rules in the science of manners is an almost absolute silence in regard to ourselves.

WHAT SHE SHOULD DO.

A Few Suggestions of Importance on a Subject of Interest to the Ladies.

And Certain Facts Which Should be Known by all Women.

From the Home Journal, New York.

A short time since an article appeared in the columns of this paper, being a synopsis of a lecture delivered by a prominent woman before a well-known New England society. This article dealt so directly with the needs of women, and contained so many hints which were valuable, that it naturally attracted no little attention, and has, we learn, been a subject of comment in social circles in nearly every part of the land. Realizing that no subject can be of more vital importance, as well as interest to all readers, than the condition of the women of America, we have collected and prepared with considerable care, additional facts bearing upon the same subject.

The ladies of this country have been more observed and talked about than those of any other land, and Europeans always notice their characteristics—usually with admiration. Sarah Bernhardt declared she did not see how any one could resist falling in love with "these pretty American ladies." She might have added, that even her far-famed French nation would find it difficult to equal, much less excel, American women in quickness of perception and brilliancy of intellect. The minds and manners of American women are all that can be desired; but it is a lamentable fact that their physical frames are far inferior in comparison with their social and mental characteristics. The women of England are noted for their fine health; those of Germany for their strong constitutions, and the ladies of France for their exuberance of spirits; but American women possess no one of these qualities in any prominence, and all of them only in a slight degree. The reason for this must be plain to every careful observer. Sedentary ways, devotion to fashion—but above all and more than all carelessness and indifference to daily habits and duties, have rendered the women of this land far less strong and healthy than it is either their duty or privilege to be. This irregular and indifferent manner of living brings about the most serious results and is both directly and indirectly of untold injury to the race. The cause, therefore, being manifestly under the control of the women themselves, the power to remove it must naturally be under their control also. American women can possess just as charmed lives as though they lived in Europe or any foreign land, if they only desire and determine to do so.

The primary cause of suffering from disease in impure blood. The performance of the natural functions of womanhood and motherhood is not a disease, nor should it be treated as such, and to maintain one's health the organs which make and purify the blood must be preserved in, or restored to, their normal condition. These organs are the kidneys and liver.

It is the office of the kidneys to take from the blood the poisonous matter which has been collected from all parts of the body and pass it off from the system. If they are impaired in their action they cannot do this work, the poisons accumulate, all the organs in the body which are sustained by the blood are weakened and give way, and finally the kidneys and contiguous organs become the source of great pain, and without prompt relief death is certain.

It is the office of the liver to extract other impurities from the blood and utilize a portion of them for digestion. If the liver is disordered all forms of dyspepsia occur, the bowels cannot expel the waste matter and the most distressing inconveniences follow. This is especially true in the case of women. And if the bowels are thus inactive and overloaded the neighboring organs, which are particularly dependent for their right action upon the state of the liver, bowels and kidneys, become displaced, and the consequences which ensue are too well known to require restatement in a suggestive article of this kind. The secret, however, of preventing these manifold disorders is to keep the kidneys and liver in perfect working condition. This is reason, this is science, and it appeals with force to the suffering women of America.

When the body is in a healthy condition then come beauty of complexion, elasticity of step, hopefulness of disposition and comfort and happiness in the duties and responsibilities of a family. There is, therefore, every incentive to secure and preserve buoyant health. Warner's Safe Kidney and Liver Cure, the remedy described in the lecture to which reference has already been made, is receiving, as it certainly merits the most careful attention and the trial of the women of the land. It is a pure and simple vegetable remedy which is now doing more to bring health and strength to the American woman than any one thing which has ever been discovered. It acts directly upon the liver, kidneys and adjacent organs, soothes any inflammation, allays all pain and places those organs in a condition to bring health to the body and happiness to the life. The manufacturers of this great remedy, as we learn from the lecture, have the written thanks of thousands of women—many of them of great prominence—but these letters are very properly regarded as too sacred for publication. No true woman is pleased to have her physical troubles flaunted in the eyes of the world.

The unquestionable value of Warner's Safe Kidney and Liver Cure is all the more manifest from the fact that heretofore no adequate remedy for the ills of the kind which it now cures has been discovered; nor have the medical profession ever been able to assist women in her troubles as she deserves. This is, perhaps, largely due to the presence of so much bigotry and intolerance in that profession. The history of medicine is a history which illustrates to the fullest the blighting effect of bigotry and intolerance. Harvey, who discovered the circulation of the blood, was driven out of England. Jenner, the father of vaccination, was oppressed and scoffed at. Thompson, the founder of the Thompsonian theory, was the victim of a hateful conspiracy. Morton, in Massachusetts, who introduced the use of ether in surgical operations, was charged with witchcraft, and yet the discoveries of these men are to-day recognized as of infinite benefit to the race. It is his solemn duty of every physician in the land to take advantage of every opportunity which is within his reach; not to promote the interests of this or that school, but to heal the people of their infirmities. All have witnessed death-bed scenes and felt that if skill were equal to disease death might have been postponed many years ago—that science (if use were made of all the agencies she has revealed) was equal to a cure.

How many a time in the experience of all has this been illustrated! A cold is contracted, it refuses to yield to a fixed form of treatment, the physicians may not be candid enough to call in the aid of other schools, or of independent agencies, and the dear one dies because the doctor will not exhaust every expedient known in the world for relief! If he have the courage of his convictions and employs outside agencies he is visited with expiation from the society of his fellows, and, forthwith, becomes what they choose to call a "quack." When they have exhausted all the agencies approved by their schools they "shirk the responsibility" of the death of their patient by advising a trip to Colorado or Florida or a voyage to Europe! Such treatment may be in accordance with the "code of ethics," but in the view of the unprejudiced public it is downright cruelty, if it may not be even more strongly characterized.

There is no reason, however, why the women in this land should not possess the best of health and spirits. The character of the country, the activity of her surroundings and the opportunities afforded for recovering lost health and retaining the same are greater than those of any other land on the face of the globe. By a careful observance of the plain and simple laws of health; by a watchful care over daily habits and duties, and by a regulation of the life with the remedy above named, which has become so prominent and valuable, there is no reason why all the desirable things we have mentioned may not be secured in the highest degree. It is therefore a matter of importance that all women give their undivided attention which it deserves, and the care which they are able to bestow, conscious that their efforts are certain to bring them perfect health and long and happy lives.

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MIDNIGHT!

"How poor, how rich, how abject, how august,
How complicated, how wonderful, is man!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!"

The bell is on the stroke of twelve as the newsboys rush down the street with the cry, "Garfield is dead!" The long agony of nearly four-score days is over and the illustrious sufferer is at rest. May it be the rest of peace for him who was ordained of God as a ruler of this people. He has battled bravely for the life so dear to himself and to his fellow-citizens, and he has gone down to death with the calm heroism of a soldier and a king.

It is a dark hour for this nation and for all nations. The dreadful news will fly abroad on the wings of the lightning and outrun the shadows of the night. It will spread a pall of darkness over the whole world before the twilight fades from the Pacific coast, and will dim the morning light on the eastern shores of the Atlantic.

It is midnight over all the earth, for it is not America alone that is stricken. It is all government, all humanity. It is not only a great and good man that has fallen under the bullet of the assassin; the Divine Order of civil government has received a blow before which the nations stand horrified and aghast. Such a death concerns every continent, and all honest men share its woe and shame. Never did midnight bells toll a more universal sorrow or tell the surcease of the hopes of so many millions. Grief overshadows every capital of the world and sits by every hearth-stone, for the murder of the people's President is the bereavement of all men who reverence law and love their homes.

But the darkness of the hour is not entirely unrelieved. For America and the world there are some gleams of light amid the world-encircling gloom, even as this midnight sky, to which the universal wail goes up, is luminous with the light of stars. The nations clasp hands in sympathy, and in the hearts of men Law sits enthroned and love of country reigns. The spectacle of a nation following its ruler to the grave, attended by all the world in mourning, is one that perhaps this world has never before witnessed. It is the most sublime scene that the eyes of men have ever looked upon. There is a light, too, in the disclosures of high qualities of character in the departed President, that do honor to our race and country.

"Be this our solace yet—all is not dead;
The bright memorial lives and shall live on."

Grief must darken the heart but despondency must find no place. "God reigns and the government lives." Yea, and the President lives, and upon Chester A. Arthur, as the representative of the Republic, the loyalty and love of the people are centred. Human hopes have fallen, but prayers have not failed. God has answered and will answer them, though not in the way that His suffering people sought.

THE funeral of the late President will take place at Cleveland, Ohio, on Monday next. The body is to be removed from Washington on Friday, and will lie in state in Cleveland on the two following days. Deputations from all parts of the Union will attend. The great cities of the land are all draped in mourning, and the inhabitants go about the streets with grief-stricken faces. "And now, Lord, what is our hope? Truly, our hope is even in Thee."

THE LIVING CHURCH has in preparation an Almanac and Calendar for 1882, of a new and interesting character. It will contain a vast amount of information both on ecclesiastical and secular subjects, and will be found useful alike to clergy and laity. Price 25 cents. Advertisements, \$50 a page. Special rates to the clergy.

Clergymen will confer a favor by giving notice, of all changes of address, to this office.

The Church's Interest.

How many persons in the Diocese in which you reside, gentle reader, give to religion as much as they ought? Possibly you can mention one, or ten. But what of the thousands who pay Propitius Heaven no interest, or, at most, a beggarly percentage, on that which has been entrusted to them?

The voluntary sustentation of religion by its devotees, is the only adequate evidence of their sincerity. To extirpate selfishness is religion's highest aim, and it achieves its mission only when it commands the free-will offerings of a self-conquering people. Figures may sometimes lie, but they are always the unerring gauge of true piety. It was an angel from God, with the burning beauty of heaven on his brow, who said to Cornelius, in Cesarea, "Thy prayers and thine alms are come up for a memorial before God."

The duty of Christian giving is a duty that addresses itself primarily to the Church, because the Church is the proper visible agency by which Christ's work is to be carried forward in the world. The Church is Christ working in the world. When we speak of the Church's interest we mean the percentage of that which Christ has loaned a Christian man, which he ought to pay back.

We have five remarks in brief to make about this duty:

I. It is imperative. There is in the Church no enforced system of taxation, it is true. No positive precept demanding a particular proportion exists. All is voluntary. But a voluntary duty can easily be imperative. It is submitted to the will or good pleasure of a person whether he will accept the discipleship of Jesus Christ—"choose, this day, whom ye will serve!"—but it is none the less imperative that he shall know Him Whom to know is life eternal. It is our highest duty to make right choices and our blackest sin to choose wrongly. Obligation rests upon a redeemed man to serve his Redeemer. There is nothing a Christian hath which he did not receive, and gratitude, if no other motive, ought to compel him to render back to the Lord of that which has been given him. There is no deficiency of law to fortify the obligation. There is every inference of reason and common sense to fortify the law; and the solemn "must" of this imperative duty bears with it a foretold penalty: "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

II. It must be proportionate. Divine trusts differ, and hence the ability of trustees varies; but there is a standard for all. They must give according as God has prospered them. It seems a small thing to give a mite, but a mite is a great thing, if it come from the hand of penury. Christ, the Lord, is being more honored by the mites of the poor, in our judgment, than by the abundance of the rich. We must push this law of proportion to the front, and we must make our rich men and women more familiar with it, for their own sake primarily, and, after that, for the Church's sake. For there can be no doubt that riches are deceitful. Wealth makes it easy for a man to deceive himself as to his duty and his ability. A certain parishioner, being poor, gave ten per centum of his gross income to the Church. His income increased to thousands of dollars per annum, and he gave one per centum. He cheated the Church, and dishonored the Giver of all. His spiritual nature is impoverished. We are called a wealthy people. We have a great deal of wealth among us, but a large part of it is dead to God, unproductive capital held by pinched and starving souls, who, in their foolish eagerness to lay by for earth's "rainy day," are neglecting to "lay up in store for themselves against the time to come, that they may attain eternal life." Their prospects for eternity would be better, and the glorious cause of the Church would be more triumphant over all the forms of evil, if they were more ready to give and glad to distribute in proportion as the Lord has prospered them.

III. It should be systematic. Giving by force of Christian principle will promote orderliness. It is more effective every way to give by the operation of a rule. There is no law as to time, method, or proportion. There are precedents and examples, illustrating these, both under the Jewish and Christian dispensations,

and a sensible giver will inform himself concerning them. No person will be likely to give as much as he ought to give who gives only when he feels a special impulse. There are those who have given largely because a particular bishop or priest happened to present some cause in such a way as to touch their feelings, and they have given nothing since. This is not wise nor decent. It seems to say, I will give nothing unless somebody starts my tears! We have infinitely more respect for those who quietly come to the Lord's House every Lord's Day and unobtrusively drop the Lord's interest in the Alms-bason.

IV. It should be intelligent. There is a vast amount of foolish giving. It was only the other day that we heard of a Churchman, in a parish where they are trying to build a rectory, giving more than half a thousand dollars to an institution which is not only irreligious, but, in the absurdest sense, Quixotic. It is a Christian man's duty to inform himself. He ought to know about the missions, hospitals, asylums, churches, cathedrals, schools, colleges, and reformatories of the Church, and he ought to be able to detect the multitude of persistent but unworthy schemes of all sorts which constantly thrust themselves on the popular attention, viewing with special suspicion such as profess to be religious without the imprimatur of the Church.

V. It should be accompanied with prayer. Cornelius prayed as he offered his alms. Prayer is the proper form of consecration. As the offering is presented, let the heart reveal its earnestness of devotion, and tell forth its desires for the supreme blessing upon that which it offers. An humble prayer ought to increase the power if . . . for good. God is well pleased with . . . that we give, whether we worship him with our voices or with our substance. It is our duty to serve him with all our powers, capacities, and possessions. The highest because the hardest form of service consists in giving our money. The happiest moments of a Christian's life are those in which he realizes the Divine blessing on unselfish surrender of earthly things in order that thereby the cause of God may be advanced in the world. If it is true that prayerless men do not give, it is also true that they who do not give might better not pray at all. "To do good and to communicate forget not, for with such sacrifices God is well pleased."

We regret exceedingly that the series of articles by the Bishop of Iowa has had to be interrupted. Bishop Perry has been absent from home, but will soon be able to continue his valuable and interesting contributions to the history of our Church.

The *Church Times* (London) says: "We have read with great surprise in the LIVING CHURCH (Chicago), a statement that we did not deny the insinuation contained in a statement that the S. S. C., inaugurated its deliberations with 'Mass according to the Roman Rite.' We, therefore, repeat the explanation which we gave some weeks ago, after making formal inquiry of a member of the society; namely, that what is really done is to celebrate the Holy Communion in English, and according to the Prayer Book. What is meant by 'the Roman Rite' is little more than an adherence to the Roman sequence of color and other minute details, which would not strike anyone but an expert. The 'Roman Rite' is really simpler than the Use of Sarum which others prefer."

In our issue of August 20th, an esteemed correspondent gave the same explanation in almost the same words, and we at once admitted that we were fully satisfied on the subject.

In the Foreign Notes of our last issue a paragraph from the *English Church Review* appeared, expressing a contempt of the colored persons who hold a high office among the Methodists. The comment which the editors of the LIVING CHURCH intended to make, was omitted by oversight. The LIVING CHURCH has no sympathy with the spirit that dictated the paragraph, and did not quote it with any design of endorsing the sneer at a race that needs the sympathy and aid of all Christian people.

The *Guardian* needs to re-adjust its spectacles. The statement which it claims to have found in our columns was among the notes from correspondents. The LIVING CHURCH intends to countenance no departure from the nomenclature of the English and American Prayer Books at present in use.

The Cathedral Grammar School, of Pekin, Diocese of Springfield, under the headship of the Rev. Geo. W. West, M. A., has opened finely and gives great promise of permanence and success. The property is valuable and attractive and will accrue to the diocese at very small cost.

FOREIGN AFFAIRS.

THE Bishop of Lincoln has received a letter from the new Patriarch of Jerusalem, expressive of cordial good-will to the "Anglican Catholic Church."

EIGHTEEN incumbents of the Diocese of Ely have resigned their benefices, as they cannot let their glebe-lands, and do not like to seize for their titles. The poor clergy as well as the poor farmer stand in need of commiseration.

THE Egyptian difficulty has been tidied over for a time. England would like to "occupy" the country, but the rest of Europe objects. Perhaps a joint occupation will finally be agreed upon. The crescent is waning fast, and now depends on Christian protection.

THREE hundred Russian nobles have organized themselves under the name of "The Sacred Legion," as a counter-association to the nihilist attempts on the life of the Czar. They will dispose of large funds, and employ a complete system of secret organization.

THE national convention of land-leaguers which has just been held in Dublin, did not accomplish much. There was a good deal of dissension among the deputies, and evidence of a wish to give the Land Act a fair trial.

THE following resolution is to be moved at the approaching St. Albans Diocesan Conference: That it would be of advantage to the spiritual worth of the Church to revive the Diaconate as a permanent order, and that the office of Deacon be tenable by persons pursuing an honest secular calling.

CARDINAL LEDOCHOWSKY, the titular Archbishop of Posen, who some years ago was deposed and imprisoned by the German Government, has been induced by the Pope to resign his see, and thus has been removed one of the greatest obstacles to a friendly understanding between the Vatican and Germany.

SIR SIDNEY WATERLOW, ex-Lord Mayor of London, and member of the House of Commons, is at present travelling in this country. One of the Chicago papers alludes to him as "a gentleman well-known in the London world of letters." Sir Sydney is a stationer and printer, and as such has a certain reputation in the world of letters, much as the organ blower of St. Paul's would have in the world of music.

DEAN STANLEY, by his will, leaves a sum to be used for remunerating the guides of Westminster Abbey, and so abolishing fees; but that sum is to go to Westminster Hospital in case the Abbey shall cease to belong to the National Church, as now by law established in England, "which, however," the late Dean adds, "I think is in the highest degree improbable."

THE task of France in "pacifying" the people of North Africa seems to grow apace. The campaign which promised to conclude with the capture of the sacred fortress of the Kroumirs and the signature of a treaty with the Bey, is developing into a serious struggle, in which the danger is not merely one-sided. In the Beylik of Tunis, French troops are standing something like a siege until reinforcements can reach them. What France has now, perhaps, for many long years, to reckon with, is a desultory guerilla warfare—a repetition of that which she waged in Algeria. Nor is Algeria a name of good omen for the pacification of Tunis.

THERE have been elections in England for a few vacant constituencies, and the Conservatives have been successful. No doubt a certain reaction has set in. The Irish policy of the Government has satisfied no one, and the question of fair trade versus free trade is at present becoming a serious factor in political matters. Mr. Bright, a member of the cabinet, is pledged to support free trade at all costs, and the whole cabinet has avowed an aversion to protection. On the other hand, the manufacturers, and their influence is great, are beginning to cry loudly for Government aid.

QUITE a sensation has been caused in political circles in England by the secession from the Conservative ranks of the Marquis of Blandford, eldest son of the Duke of Marlborough, Viceroy of Ireland under Lord Beaconsfield. The Marquis is an intimate friend of Mr. Labouchere, and has on several occasions avowed his sympathy with the latter's colleague, Bradlaugh. He lately made an effort to enter Parliament as member for Cambridgeshire. His brother, Lord Randolph Churchill, is a very impetuous and active opponent of Mr. Gladstone and his policy. Had the Marquis been elected, the curious spectacle would have been presented of one brother sitting on the Government side, the other on the opposition.

THERE has been some trouble among the Methodist ministers now in London about the temperance question. In their great hospitality, the English hosts have arranged for vinous refreshment for the delegates in a side-room chapel. This has been a horrible scandal to the stricter members from the United States, who are also shocked at finding wine on tables wherever they are invited to dinner. The result of the council is likely to be that the eastern and western sections will part at its close having very poor opinions of each other. The Americans know too much to suit the English, while the English know too little to suit the Americans. The English press say the American white delegates are very unconvincing to the colored representatives.

As announced in our last issue, the Victoria Cross has been conferred on the Rev. J. W. Adams, of the Bengal Ecclesiastical Establishment, and late Chaplain to the Cabul Field Force, on account of his conspicuous bravery in Afghanistan. *The Royal Gazette* states that during the action at Killa Kazi, on Dec. 11, 1879, some men of the 9th Lancers fell, with their horses, into a wide and deep nullah, or ditch, and the enemy

being close upon them, Mr. Adams dragged the horses from off the soldiers upon whom they were lying, and extricated them, he being at the same time under a heavy fire, and up to his waist in water. At this time, the Afghans were pressing on very rapidly, and the leading men were within a few yards of Mr. Adams, who, having let go his horse in order to render more effectual assistance, had to escape on foot. This is the first time the Victoria Cross has been conferred on a clergyman.

THE telephones and microphones are one of the most interesting features of the Electrical Exhibition at Paris. There is a very striking application of these instruments which has proved very attractive to visitors. It is none other than giving to numbers of people in the exhibition the pleasure of listening night after night to the splendid companies at the Opera and at the Theatre Francais. Rooms have been fitted up in the galleries, each with a number of pairs of telephones. Two rooms are devoted to the Opera, and two to the Theatre. The glorious voices of the finest singers are heard, undiminished in purity, beauty, or force, and in no part of the Opera-house itself, can one hear with greater clearness and power, than in the room of the Palais d'Industrie.

THE French Ministry will meet the Chamber, submit its programme, and solicit a vote of confidence. If it obtain such a vote, it may be considered no longer a make-shift, but a stable Ministry. If, as is more probable, the vote of confidence is withheld, the debate and division will have had the advantage of testing the temper of the Cabinet and of bringing forth a rival programme. M. Gambetta personally would doubtless prefer to retain the Presidency of the Chamber until the Chief Magistracy falls vacant; but he is pushed on by his followers. M. Brisson is impatient for the Presidency of the Chamber; others are impatient for portfolios, and M. Gambetta, though conscious of the risk he runs of exhausting his popularity, will probably be forced into office.

Diocese of Illinois.

The new Church at Harvard, Ill., is to be opened on next Sunday by Bishop McLaren. The Services of the Church have been begun at Englewood, a suburb of Chicago, by a lay-reader. The Bishop will hold Services there on Sunday, October 16th, at 3 P. M.—A lot, fifty-two front by eighty deep, has been purchased at Momena, and a church is to be erected this fall.—Bishop McLaren's family returned on Tuesday last, from their visit East.—A Service in the French language was held on last Sunday, at the Cathedral, by the Rev. A. Lechner, and is to be continued on each Lord's Day.

The next meeting of the Federate Council of the Province of Illinois, according to the resolution of adjournment, will meet in St. John's Cathedral, Quincy, on Wednesday, October 5th.

The Cathedral School of Chicago has opened with encouraging prospects, and is, we trust, to be the nucleus of growing educational interests for the Church in that great centre. The situation is admirable, and very generous provisions have been made for the comfort and instruction of the pupils. The Head Master, the Rev. E. H. Cleveland, seems admirably suited to the work, and brings testimonials of fitness and success.

The following from the *Independent* is a little queer, considering its source. When the *Guardian* gets through abusing his fellow Churchmen he had better attack this new "Romanizer."

"Praying for the dead is, according to general Protestant tradition, a great offense. We suppose that is because it is supposed that the prayer is only for delivery of the soul from the pains of Purgatory, the aforesaid Purgatory being a 'Romish invention.' But, if the prayer be not for deliverance from purgatorial pains, but the expression of a longing desire before God for the supreme bliss of those we love on earth, it is difficult to conceive in what the imagined offense can lie. There is certainly no doctrinal heresy involved. Such seems to be the idea of the Brahma Somaj of India. In the *New Dispensation*, which is devoted to the expression of their practical and devotional sentiments, we find the following prayer for the soul of the Dean of Westminster:

"Eternal Life, we ask Thee to bless the departed Dean Stanley. He lived and worked here on earth as one of the most large-hearted servants of Christ. He has left an example of uncommon Christian liberality and unselfishness. He deeply appreciated and sympathized with the spirit of the New Dispensation in India. Let the celestial perfume of his holy and sweet life incite us to do the work of our lives faithfully and joyfully. Confer on him, O God, a rich crown for the noble services he has rendered to Thee here, and open his eye to behold Thee face to face."

And the *Independent* adds: "To which we say Amen. May his soul rest in peace."

A paragraph went the round of the press some time ago, to the effect that Mr. Thomas, the Pastor of the Church which the President ordinarily attended at Washington, had stated publicly that Gen. Garfield "was the only communicant of a Christian Church, who had ever been called to the Presidency." Mr. Thomas has now sent a qualifying explanation to the papers. He says: "In the first place, I did not make the statement credited to me in the *New York Times*. I remember explicitly making the exception in the case of President Washington, who, I remarked, was an Episcopalian. Since Washington no President has been a pronounced Christian."

When will the English learn the geography of America? London papers are warning emigrants against coming to this country, on account of the Apache difficulty, the Missouri train-robbers, and the Michigan fires. Three states, though large enough to make several Englands, do not comprise the whole of Uncle Sam's farm.

A Miss Hicks has immortalized herself by being the first woman to adopt the profession of architecture.

Sketches of Chicago Churches.

Written for the Living Church.

ST. MARK'S PARISH, Chicago, has just received a beautiful brass Altar Cross from Mrs. E. B. Tuttle, to be used as a memorial of her husband. This will recall to many minds the faithful priest of the Church, who, in the days of Camp Douglas, served as Chaplain to the troops, and also ministered to the few Church families in holy things.

From the beginning the important and growing parish of St. Mark's has developed, and the present church edifice itself is the monument to his patient and self-denying labors for Christ.

In the Chicago Times of March 11th, 1867, the following notice appeared of some words spoken by this man of God: "The formal opening services of St. Mark's Episcopal Church took place yesterday afternoon at 3:30 o'clock."

Then follows a full description of the size and proportions of the building, and also an outline of a sermon by Rev. Dr. Locke, which was concluded by a reference to the difficulties overcome by the rector and parishioners in building their church edifice.

Rev. Mr. Tuttle spoke in brief about the inception and completion of the plan to provide a place of worship for the coming population in this section of the city. With his well-known modesty he said:

"I am sorry to speak of what has been done by myself. I began some fourteen months since, in the small barrack chapel in the rear of the church, furnished it with everything needed to conduct the services, and we have enrolled thirty-four families and thirty communicants. The Sunday School embraces eight teachers and sixty scholars.

"I have raised nearly \$4,000 in subscriptions, mostly in the city and among those who had been familiar with my labor among the poor. There was given to me, for the Church, the lot of ground valued at \$3,000. The church has been built under most favorable circumstances in regard to contractors, costing but about \$8,000, while it could not now be erected for less than \$10,000 or \$12,000. We need to relieve us from debt, and before it can be consecrated, about \$4,000. In our day when the charge of 'self-seeking' among all classes (the clergy not excepted), is made to tell against the Church, I would record the fact that my work has been carried on without salary, trusting in Providence to provide, in my work and labor of love, for the good of my fellow-men and the Glory of God. To him be all the praise that I have done something for the cause of Christ, in planting here a Temple of the Lord.

"This landmark, as the crowded city rushes onward, with countless multitudes seeking new homes, will ever stand a beacon to invite the weary soul to prayer, to bear witness that God is by us not forgotten in this great mart of trade. What we have done now is the handfull which the sower casts in hope. The glorious harvest is to come, when golden sheaves shall fill our barn, and the broad threshing floor shall lie heaped with grain." With these words he seemed literally to forecast the future, which God spared him to witness. To-day the parish can see the fulfillment of his prophecy. As is natural in a new city, men have come, and men have gone, and in fourteen years over 700 communicants have received their spiritual sustenance, for a time, at this altar, while hundreds of families have found their home within the parochial limits. Though some of the records are lost, yet sufficient remain to show that every prediction of the first father of this flock has been verified. The last report to the Bishop reveals that there are now 125 families, with a total of 550 souls, 229 communicants, 250 Sunday School scholars enrolled.

In material prosperity the growth has been equally marked, and generously do the congregation respond to every need, and by Easter it is hoped the small debt remaining against the parish will be paid.

Through the years past the attractive, though unostentatious, parish church has stood as a monument to the fidelity and perseverance of the Rev. E. B. Tuttle, and the faithful handful who aided him, but the time is near at hand when enlarged accommodations must be provided for the rapidly increasing congregation. Whenever the altar is erected this memorial of him who first broke the bread of life to this people will be found, the emblems of his faith, and the theme of his preaching by word and deed.

The Society of the Royal Law.

The Rev. Frederick Courtney, D. D., Rector of St. James' Church, Chicago, will give an instruction to Churchwomen occupied or interested in any branch of Christian work, on Tuesday, September 27th, at 3 P. M., in Grace Chapel, 14th Street, east of Fourth Avenue, New York. Subject: The Royal Law. The instruction will last about one hour, and will be preceded by the Lord's prayer, one or two Collects, and Hymn 467, and followed by one or two Collects and the Benediction. Instructions are promised, by Bishop Whipple on Monday, Oct. 31st, and by Bishop Doane later in the season.

Personal Mention.

The Rev. Chas. J. Wood has resigned his charge at Michigan City to accept the position of assistant minister of the Church of St. Mary the Virgin, New York.

The Rev. J. N. W. Irvine, Dean of Cairo, and his most estimable wife, have both been confined to the bed for three weeks, by Malarial Fever attended by Typhoid symptoms. They have received the best of care and attention from doctors and friends. They are at their home in McLeansboro, Hamilton Co., slowly improving.

The Rev. George Moore, Rector of St. Mark's, Hope, Ark., has been compelled to resign his parish on account of ill health. The Hempstead County Eagle expresses great regret at his removal.

The Bishop of Springfield made a visitation of St. Luke's, Somers, N. Y., for Bishop Potter, Sept. 11th.

The Bishop of Western New York and Mrs. Coxe, returned from Europe, in the steamship Gallia, Sept. 13th.

The Rev. Claiborne Garrett, assistant to Bishop Perry, will go to Harvard College this fall to enter the senior class and to continue his theological studies.

The Rev. D. G. Rice, of the Church of the Messiah, Providence, R. I., arrived home from Europe, September 13th, on the "Wyoming."

The Rev. Theodore A. Porter has resigned the Rectorship of St. John's, Pine Meadow, Conn.

The Rev. Dr. Morgan, who has just returned from a summer tour on the Continent, officiated at St. Thomas' Church, New York, last Sunday.

The Rev. Henry Purdon, D. D., Rector of St. James' Memorial Church, Titusville, diocese of Pittsburgh, returned from Europe Sept. 7th.

The Rev. E. Ruthven Armstrong, has accepted the Rectorship of Zion Church, Sandy Hill, N. Y.

Mr. R. Graham, who has accepted the appointment of Agent for the Church Temperance Society, was expected to sail from England Sept. 15th, and to arrive in New York, on the 22d.

The Rev. William F. Fitch's address is 145 Lafayette Ave., Brooklyn, N. Y.

The Rev. Arthur Wilde Little became Rector of St. Paul's Church, Portland, Maine.

The Rev. William Britain has entered upon his duties as Rector of All Saints' Parish, Nevada, Mo. Address accordingly.

The Rev. E. Sullivan, D. D., Rector of St. George's, Montreal, Canada, has declined an election to the Rectorship of Calvary Church, New York.

The Rev. W. J. Knox-Little, Rector of St. Alban's, Chetwood, Manchester, whose recent visit to this country is fresh in all minds, has been appointed Canon of Worcester Cathedral, succeeding the Very Rev. Dr. Bradley, the newly appointed Dean of Westminster.

The Rev. Frank M. Clendinning, of Belleville, Ill., favored us with a visit last week, and handed us a list of twelve new subscribers.

The Rev. Wm. E. Wright has accepted the Rectorship of St. John's, Wausau, Wis., and desires to be addressed accordingly.

Rev. E. Wichens, Rector of Bastrop, Texas, called last week, and gave us a most interesting account of the condition of the Church in Texas.

The Rev. D. F. Smith is now in charge of St. Stephens' Church, Chicago, assisted by the Rev. E. H. Cleveland, of the Cathedral. Mr. Smith also remains in charge of the Church of the Good Shepherd, Genesee Ave.

Obituary.

LATTA.—At the Prairie Homestead, Goshen, Ind., Monday morning, August 22, 1881, Walter Roy, infant son of Jas. M. and Elizabeth P. Latta, buried in Oak Ridge Cemetery, Aug. 23.

STACEY.—At Elizabeth, N. J., Sept. 1st, 1881, Charlotte Watkins, eldest daughter of J. George, and M. Theresa K. Stacey, of Geneva, N. Y., aged 16 years.

Married.

WESTER—MARTINDALE.—In the Presbyterian Church, Campbell Park, Chicago, Ill., Sept. 18th, by Rev. H. Judd, Mr. Thomas H. Wester and Miss Anna Martindale, both of Chicago.

Official.

BISHOP McLAREN'S APPOINTMENTS. 22—Trustee Meeting of N. S. Notath House. 23—St. Mary's, Biven's Mills. 24—Holy Communion at Biven's Mills. 25—Christ, Harvard; opening of new Church. 27—St. Ann's, Morrison. 28—Grace, Sterling. 29—St. Luke's, Dixon. 30—St. Peter's, Grand Detour; Holy Com. 31—St. Peter's, Sycamore.

Oct. 2—Cathedral. 5—Federation Council, Quincy. 6—St. Mary's, Knoxville; Corner Stone of New Chapel. 9—Calvary, Batavia. 9—St. Mark's, Geneva. 16—Cathedral. 18—Mission at Englewood, 3 P. M. 19—St. Paul's, Kankakee; Southern Deanery. 23—Cathedral. 23—St. Paul's, Riverside, 4 P. M. 30—St. Thomas, Chicago, 8 P. M.

Nov. 1—Grace, Galena. 2—Missions near Galena. 4—St. Paul's, Savannah. 6—St. Thomas, Amboy. 6—St. Paul's, Lee Center. 7—Mission at El Paso. 8—Christ, Streator. 9—St. Andrew's, Farm Ridge. 13—St. Paul's, Manhattan. 13—Grace, New Lenox, 7 1/2 P. M. 20—St. Barnabas, Central Park, Chicago. 23—Trinity, Wheaton, 3:30 P. M. 27—St. James', Dundee. 27—St. John's, Algonquin, 3 P. M.

Acknowledgements

ST. LUKE'S HOSPITAL.—BED FOR CRIPPLED CHILDREN. Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work, are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 2834 Prairie Ave., or to Rev. Clinton Locke, 2224 Prairie Ave., Chicago.

St. Mark's S.S. Evanston, Ill. \$ 5.00
Eyra Griswold, Thomson, Ill. 25
Previous Contributions.....\$925.87
Total.....\$930.87
MRS. A. WILLIAMS, Treasurer.

Miscellaneous.

Tuition. The Rev. T. D. Phillips, M. A., 1639 Wabash Ave., Chicago, Prizeman and Scholar, Trinity College, Toronto, Canada, and Examiner to Royal Military College, Kingston, will open a class for instruction in the ordinary branches of a sound Classical, Mathematical and English education on or about September 1st.

Terms, \$15.00 per month for ten months in the year. Arrangements may be made with individuals wishing to keep up special examination subjects at other hours. Reference kindly permitted to the Drs. Ogden, 170 State Street, with whom Mr. Phillips' testimonials may be found, also to Right Rev. W. E. McLaren, S. T. D., Bishop of Illinois.

A lady about to commence housekeeping at the North Side of Chicago, would be pleased to communicate with a single lady who would live with her, and who would have every comfort. Terms reasonable. Unexceptionable references given and required. Address, H. LIVING CHURCH OFFICE.

WANTED.—A Communicant of the Church, Clergyman or Layman, who is a practical manager, unmarried or without children, as principal of an Indian Industrial School. Address Bishop Hare, Yankton Agency, Dakota.

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Don't waste your evenings, young men. Valuable knowledge can be obtained at H. B. Bryant's Chicago Business College.

The Dental Parlors of W. G. Cummins, M. D., are located at 70 State Street, in the very heart of the City. All of the street car lines pass the door. All departments of dentistry receive prompt attention. It will be to the interest of readers of the LIVING CHURCH, requiring work of this kind, to visit these parlors.

A 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. Bannay, 787 Euclid Ave., Cleveland, O., Warden of the Guild of the Holy Cross.

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

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The Prospectus contains full details. Twenty-seventh year will begin September 20, 1881. Prof. ELIE CHARLIER, Director.

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OF THE Prot. Episcopal Church in Philadelphia, Will reopen on Thursday, September 15th, 1881, at 4 P. M., when there will be divine service and an address to the classes in Spence Hall. The attendance of all the students is required at this exercise. The faculty will meet applicants for admission in the same hall

Calendar.

SEPTEMBER, A. D. 1881.

- 4. Twelfth Sunday after Trinity.
11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21. St. Matthew. Ember Day.
23. Ember Day.
24. Ember Day.
25. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. ST. MATTHEW, vi. 34.

Life as it runs out is daily letting us down into His Bosom; and thus each day and hour is a step homeward, a danger over, a good secured. F. W. FABER.

I thank Thee I am not mine own, But have to live to Thee alone, Each passing day, each passing hour, To live in Thy great power; What're to-day, to-morrow brings, 'Tis all Thine Hand, Thine orderings. 'Tis blest to breathe in Thy sure love, On Thee, in Thee to live and move; 'Tis blest each day to still live on In Thy sustaining Son. What'er may come, it is all Thine, To love Thee and obey by mine. ISAAC WILLIAMS.

Magnificat.

This is the name by which the hymn repeated by the Blessed Virgin when she was told that she should be the mother of the Saviour, has been known in the Western Church ever since the Scriptures were translated into the Latin tongue. It is so called because when translated into Latin its first word is "magnificat" which means "doth magnify." It is recorded in the first chapter of the Gospel according to St. Luke, from the forty-sixth to the fifty-fifth verses, inclusive. From time out of mind, this beautiful hymn has been used in the worship of the Church of God. In the churches of the West it has formed an integral element in the Vesper or Evening Service. The Prayer Book of the Church of England provides that it shall be said or sung immediately after the first lesson at Evening Prayer. The compilers of our American Book, for reasons best known to themselves, thought it best to drop it from the book altogether, and substituted in its place four verses of the ninety-second psalm.

In many of our churches the Magnificat has been used as an anthem from the Scriptures. The late General Convention authorized the printing of the Magnificat, together with the Benedictus (complete), and Nunc Dimittis in the Hymnal. The Magnificat should always be used at Evening Service. It is often substituted for a metrical hymn directly before the blessing. No congregation which has made this venerable hymn a part of its regular Sunday worship will, we think, be inclined to replace it by "Hold the Fort," or any other such "gospel song."

Old People.

Written for the Living Church.

There are, to speak in a broad way, two kinds of old people. One very disagreeable, the other perfectly delightful. The first is sour, peevish, grumbling, always ready to take offence, suspicious, utterly regardless of the wants and temperaments of the young people around it, squaring everything by some standard of its own by-gone days, and unwilling to concede that anything is right, which does not hit that exactly. "Our old ministers did not do that," "Ladies did not act so when I was young," "This thing was different when I was doing business," therefore, the ministers they now have cannot be right, and there are no true ladies in the present time, and the new way of doing business is utterly reckless. I pity those who have to be with such old people, but more than all, I pity the old people themselves. They seem to have spoiled their lives. They are just like fruit nearly ripe. If it were only ripe, it would be delicious, but its ripening has been hindered, and it is just sour and unpalatable. Such old people seem to have got so little out of their Christianity. It was just a surface thing. It never sank down into them. It never took hold of the roots of their being, and in their old age, it is just an outward form, a husk, all the juice dried up in it. Then, on the other hand, is there any more delightful thing on earth than a true Christian old man or old woman. So full of dear-bought experience which they give out, not censoriously, not snappishly, but with gentle word and tender consideration, keeping up with the world and interested in it, so that they are not shrouding themselves in the tatters of the past, but ready to put on the newer and more beautiful garments of light, which an advancing world is ever furnishing. Ready to perceive that years bring changes, and changes are often good, and that the new ways of governing the Church, or saying the service, or doing business, or managing children, or arranging a home, suit the younger people better, and the spirit of the age better, and they get along with them beautifully, and are bright and cheerful and happy. They are just the jewels of the household, and the most shining examples of Christian perseverance and Christian softness, and the leavening influence of following their Divine Master, Christ, that the world affords. When an old violin is opened, you will find in the inside a number of little morsels of wood, which the instrument has thrown off in all its years. Every minute foreign substance, everything that would injure the harmonious fullness of the tone has been worked out of it. It has grown richer, fuller, mellower. It is worth a hundred new violins. Now, give us the people who are like these old violins. Sorrow has not hardened them, but made them more sympathetic. Disappointment has not soured them, but made

them more ready to acknowledge the possibility of an erring judgment. They forgive and they forget. They are past all the wild tempests of passion, and are like some sweet, calm, summer sea, with the sun going down upon it. C. L.

Extracts from Tacitus.

In these days, when so many doubt the truth of Scripture, it would be well if the testimony of the heathen writer, Tacitus, who lived in the first century, were better known.

In the fifth book of his history he bears testimony to the following facts:

- 1. That there was a plague of boils sent on the Egyptians.
2. That Pharaoh was led at last to allow the Israelites to depart out of Egypt.
3. That the Israelites set out to cross the Desert.
4. That they there became distressed.
5. That there was such a leader as Moses.
6. That he was an Israelite.
7. That he was sent by God.
8. That they did not go straightforward, but turned aside as God bade them.
9. That they were distressed for want of water.
10. That water was caused by God to issue out of the rock at the word of Moses.
11. That they expelled the inhabitants of Canaan.
12. That they built a temple.
13. That the worship of the Jews was different from any other nation.
14. That they sacrificed sheep and oxen.
15. That they abstained from swine's flesh.
16. That they kept fast days.
17. That they made bread without leaven.
18. That the seventh day was observed as a day of rest.
19. That the seventh year was also so observed.
20. That the Jews' worship was not introduced by any mortal.
21. That it was very ancient.
22. That many nations brought presents.
23. That thus the Jews became very wealthy.
24. That the Jews were noted for their just dealing, and compassion for others.
25. That they disliked and despised all other nations.
26. That the Jews only married, as a rule, amongst themselves.
27. That they circumcised their children.
28. That they circumcised proselytes.
29. That these proselytes were led to renounce their idols, etc., and disregard their parents when they tried to hinder them.
30. That children were never killed for sacrifice.
31. That the Jewish belief was that there is a life after this.
32. That the Jews were wont to bury, not to burn their dead.
33. That their faith about Divine things was quite different from other nations.
34. That they had purely mental conceptions of Deity, as one in essence.
35. That they thought all idol worship profane.
36. That they believed God to be supreme and eternal, not to be represented, and incapable of decay.
37. That they did not allow any image to stand in their temple.
38. That they chanted to music of cymbals.
39. That there was nothing sensual in the Jewish religion.
40. That the situation of Palestine was as described in Scripture.
41. That the Jews were healthy and strong.
42. That the Holy Land was fertile.
43. That palms were famous there.
44. That Libanus was a noted mountain.
45. That the Dead Sea was as now, and nauseous in taste.
46. That Sodom was destroyed by fire from Heaven.
47. That Jerusalem was the capital city.
48. That the temple was very costly and grand.
49. That the city was fortified.
50. That there was a king's palace.
51. That the temple stood within an inner fortification.
52. That the Gentiles were not allowed to go into the temple.
53. That the Jews were captives in the time of Darius, the Mede.
54. That they suffered from Antiochus Epiphanes.
55. That they at that time chose a leader for themselves.
56. That Herod was made king by Antonius.
57. That the Holy Land was divided into three parts, after his death.
58. That there were such people as Bernice, Felix, Drusilla.
59. That the walls of the temple were very strong.
60. That there were prophecies about Christ having universal dominion.
61. That the Jews dreaded the thought of being turned out of their country.
62. That there was, at the time of the siege of Jerusalem by Titus, Christians, and their religion was spoken against.
63. That the Christians were at first Jews, and had sprung up from their midst.

Christ is as necessary to the heavenliness of heaven, as he is to the holiness of earth. In the very height and rapture of the sanctity of heaven, when every thought of all its radiant multitudes is captive to the obedience of Christ, and knows its happiness only in that blessed bondage, were the horrid conception possible that Christ Himself should suddenly cease to exist, that instant every ray of its holiness would expire; not merely the heart would seek in vain its resting place, it would no longer possess the desire to seek it; not merely the light would be wasted in the void abyss, it would be quenched utterly and forever. —Rev. Archer Butler.

Mr. Ruskin, speaking on the subject of war, is quoted as saying: "You fancy you are sorry for the pain of others. Now, I tell you just this, that if the usual course of war, instead of unroofing peasants' houses and ravaging peasants' fields, merely broke the china upon your own drawing-room tables, no war in civilized countries would last a week."

Sin is a tyrant, and its servants are slaves. There is no escape from the dominion of sin, but by the participation in the grace of the gospel.

The greatest evils in life have had their rise from something which was thought of too little importance to be attended to. —Bishop Butler.

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny. —Geo. D. Boardman.

The City of Elms.

Unveiling of a Mural Tablet.

Correspondence of the Living Church.

An interesting service was held in New Haven on Wednesday, September 7th, in St. Paul's of sacred associations, accompanying the presentation to the Parish of a tablet in memory of the Hon. Nathan Smith.

This pleasing memorial was executed in England, and is the gift of two sons of the deceased who occupy prominent positions in the Church in New York City, the Rev. Cornelius B. Smith, being the much loved Rector of St. James, in E. 52d St., and the Rev. Alexander Mackay-Smith, the popular assistant of Rev. Dr. Morgan, of St. Thomas Church, 5th Av. and 53rd St., both of whom turn to St. Paul's as the home of their early affections, where both were baptized and ordained, and the elder was also confirmed.

The frame of the tablets is of Caen stone, moulded and carved, and the caps and cornice are supported by four columns of Devonshire red, and two of Irish green marble, three on either side arranged pyramidically. The sculptured border has twelve divisions separated, the one from the other by a quarterfoil. This frame encloses a richly-engraved and highly-polished brass, on which is the following inscription:

In loving remembrance of NATHAN SMITH, (Son of the Hon. Nathan Smith, U. S. Senator from Conn.) One of the founders of this Parish, and sometime its Junior Warden. Born in New Haven, June 16th, 1808. Fell asleep on Easter Day, 1874, in Bath, England, where his body rest. in Walcot Cemetery.

The left hand section of the brass shows a handsome cross, with short arms midway of the shaft surrounded by four fleur-de-lis. Across the lower border extends a band of St. Andrew's crosses, while running around the top and sides is the text: "I was glad when they said unto me, let us go unto the House of the Lord;" which was chosen because of its appropriateness for one who loved the Church with a love so strong and beautiful and enduring. The four corners contain familiar symbols. All of the engraved portions are filled in with red and black enamel.

The Caen stone, which is much like the English Bath stone, was selected, because Mr. Smith in his later years was much attached to Bath, where his remains rest, in accordance with the wishes of his widow, who is the daughter of an English Bishop.

The service was simple and quiet, without any address, but very appropriate and effective. It was conducted by the Rector, Rev. E. S. Lines, and by the two sons of the deceased. It consisted of opening sentences, the Creed, prayers, chants, hymns, a selection of Psalms, and reading of the Holy Scriptures; all of them selected with special care, and made very impressive. The organist and choir did their part well. It closed with the singing on bended knee of the Nunc Dimittis, and the pronouncing of the benediction by the Rector.

This service drew together a little company of those who had associated with the deceased in life, and who revered his memory, for previous to his removal to New York in 1850, he was one of the first citizens in New Haven; a man of high character, ever ready to give of his time and his means for the service of the Church. It was he who made the motion in Trinity Parish meeting in 1845, which resulted in the separation of the chapel from the mother Church. A wise action it proved to be, for St. Paul from the beginning made rapid strides in becoming one of the most efficient and prosperous of Parishes. Mr. Smith was not only deeply interested in its organization, but he did more than any other man to make the new Parish successful.

They who had known him personally were comparatively few in number, but there were present three men who with him helped to form the first vestry in St. Paul's after it became an independent Parish, namely, Mr. Elias Pierpont, Mr. Charles Peterson, and Judge John C. Hollister, who remain in the Vestry still. The latter has been well-known for many years as an author and compiler in the useful Sunday School publications of the Church Book Society.

Prominent among those present was a lady who has given 52 of the best years of her life in teaching with uncommon efficiency, the children of the Sunday School, usually preparing those who were old enough for admission into the Rector's confirmation class. She remembers when "old Parson Hubbard," who had charge of the Church in West Haven and also in New Haven, used to make his pastoral calls at her father's house, and on entering, saluted them by abruptly asking the children, if any were present, "What is your name?" and continuing on through a good portion of the Catechism. If his questions were well-answered, he gave his hearty commendation, which was highly valued. Among her treasures are rare old copies of the "Churchman's Magazine," a most valuable "Treasury of Divine and Useful Knowledge," commenced in 1804, published in New Haven, and edited by a Committee appointed by the Convocation of the Episcopal Church in Connecticut.

Dr. Beardsley speaks of it as being "the first, and for some time the only periodical publication in this country, devoted to the interests of the Protestant Episcopal Church."

It contains valuable correspondence during the most trying period of the struggling Church in this land; letters from Bishops Seabury, Jarvis and others, before and during Bishop Seabury's journey to England, asking the Episcopate for the Church in America.

In a letter written by our first Bishop, after he had overcome all obstacles and was ready to return home triumphant, he mentions a remarkable coincidence, when he states that he is about to sail at such a date, "under this Strong commander (Capt. Strong), in the ship Triumph."

Written for the Living Church.

The next best thing to going abroad, is to meet some bright intelligent traveller, with whose eyes you may see many a beautiful object, and by whose knowledge of far countries you can gain without cost or weariness.

Such a tourist has been speaking to me of Voltaire's estate in Ferney, about five miles from Geneva, in the French department of the Ain. One of the most impressive buildings is a church. It seems a singular inconsistency that he who appeared to hold in contempt the Christian Faith and Priesthood, should provide a temple for the worship of Almighty God. When we think of this church with its inscription Deo erexit Voltaire, and when we recollect the strange man's blessing to Franklin's grandson, God and freedom, we cannot help believing that there was some inner prompting toward the highest good, though it prevailed not over the natural bent.

A very attractive feature near the Chateau, is a long avenue of the Ilex, where the great writer used to take his solitary walks. The trees meet at the top, forming an arched roof, and the sides are interlaced for thick walls, with square openings at certain distances to admit the light. Looking through this avenue from one end, you see the terminus far away, as a very small opening. The effect of the dimness, as you traverse this leafy covert, and of the faint glimpses of sunlight upon the foliage, is charming.

On his estate at Ferney, Voltaire long resided with his niece, Madame Denis. Here he composed many of his numerous works. Yet he was not happy, though surrounded by all that nature and art could contribute for his gratification.

What Christian, who has once tasted the pleasures of this world, without God and His sanctifying Grace, can wonder at the lack which Voltaire felt! It is only when our joys reflect the Divine Face, and bear the Divine impress, that they become to us real blessings, and fill our hearts with truest satisfaction and peace.

The Bishop of Tennessee in England.

[From the Liverpool Mail, Aug. 29.]

Yesterday, the Right Rev. Dr. Quintard, Bishop of Tennessee, preached at St. Thomas's, Seaford, both at the morning and evening service. His lordship, who was speaking at a large temperance meeting at Worsley, near Manchester, on Saturday night, did not reach the vicarage till a late hour. Yesterday morning, the Bishop chose as his text, Jeremiah xii. 5, "If thou hast run with the footmen and they have wearied thee, how canst thou contend with horses? and if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of Jordan?" The Bishop's sermon was an able exposition of the uses of adversity. At its close, he paid a high tribute to the President of the United States, who is lying at the point of death. President Garfield had been shot down by an assassin in all the strength and vigor of his days, and in the height of his usefulness. He might be killed, but he could not be seduced from what was right. His sickness and suffering had led in a marvellous way to the uniting of all hearts in prayer for his recovery. The right reverend prelate argued that out of all this suffering and trial good would undoubtedly come. The Bishop offered up a prayer at the altar for the President, from the American Prayer Book.

In the afternoon the Bishop of Tennessee officiated at a baptism, and his chaplain catechised the children.

In the evening the Bishop preached from Ephesians, v. 32, "I speak concerning Christ and the Church." The Bishop, who is a man of good presence and with great oratorical powers, riveted the attention of a large and interested congregation, while he gave a graphic description of the plantation of the Church in the United States, and of its marvellous growth. He said that it was doing a great work for the American people, especially in the matter of religious teaching. He dwelt upon the wonderful spread of Anglican Christianity throughout the world, the whole civilization of which it was moulding; and exhorted the congregation to live up to their high calling, to value the inestimable blessings of that dear old Church of England, and never allow her privileges, which she had used for the healing of the nations, to be taken away from her.

[From the Church Times, Sept. 2.]

The Bishop of Tennessee preached two able and eloquent sermons at the Parish Church, Spalding, on Sunday week. The Bishop was accompanied by Rev. Dr. Wood, and his chaplain, Rev. A. L. Wood. The fine church was full in the morning. The service was a very hearty one. The Psalms and Communion Service were sung to the old Gregorian tones. The fine organ was supported in some parts by a silver trumpet, played by a surpliced singer. The Bishop was celebrant at the midday service. The offertory, amounting to £20, was given to the Bishop for support of candidates for the ministry, three of whom return with the Bishop shortly. This old Lincolnshire town is an instance of the steady progress of Church work. The fine parish church, with spacious nave and four aisles, has been beautifully restored. A splendid screen, carefully preserved, and the large, most telling rood-cross, richly touched with gold leaf, and suspended by quaint chains, is a very striking feature. This is often too dwarf-like. The altar, richly vested with double re-table, is all one could wish, with metal cross between flower vases. Altar and Evensong lights, two branches of 7 tapers. Canon Moore, the vicar, has great architectural knowledge, and every old feature has been preserved and put again to its proper use. The Bishop's visit seemed a very happy one. His stay in England has been a short one, and he returns to America next week, after first visiting Dunrobin Castle and Worsley.

BOOK NOTICES.

WHAT IS THE TRUTH AS TO EVERLASTING PUNISHMENT? In reply to Dr. Pusey's late treatise, "What is of Faith as to Everlasting Punishment?" by the Rev. F. Nutcombe, Oxenham, M. A. New York: E. P. Dutton & Co.

Calvinism, presenting the theory of an election of individuals to eternal life founded on God's will, with its outgrowth, logical and antagonistic in modern sectarianism, have terribly confused and perplexed the Christian world about man's condition here and his hopes for the world to come. In this perplexity, of writing books on Eschatology, some wise and more otherwise, there seems to be no end. It is to be hoped that out of the efforts caused by this anxious perplexity, there may come a better knowledge of Catholic truth, and with it a relief of that weariness of heart which is now so great a hindrance to the Christian life.

In the work before us, we have a vigorous protest against the teaching of the endlessness of the punishment of the finally impenitent (those who are found impenitent at the general judgment), and a presentation of the theory of the ultimate restoration of the human family. The author draws the line, a little timidly, perhaps, at Satan and his angels, but for reasons not quite satisfactory to our minds.

The book seems to be a scholarly and critical examination of the subject. We have not felt called upon to follow and test his critical methods. We shall say all that we need to say when we call attention to the fact that the doctrine of the punishment of the finally impenitent after the resurrection and general judgment, is the constant teaching of Scripture and the Church. That this is of endless duration we do not think is so clear either in revelation or the teaching of the Church, that a man should be considered heretical for charitably doubting it. It is quite another matter when one presents dogmatically the certainty of restoration as the truth. On so deep and mysterious a subject it is better to bear in mind that God's teaching on this subject is for our use here in time, and that speculation on what God may do is unprofitable and unhealthy. Coleridge put the matter as tersely and fully as it well can be when he said, "Doubtless God will give pardon on repentance, but will he give repentance?" (We quote from memory.) This goes to the root of the matter. It recognizes the truth so often ignored by writers on this subject, that created beings can walk uprightly only by the aid of grace from without. Man was created in grace, and by grace sacramentally sustained in the garden, from that tree of life which stood in its midst, and which in the heavenly Jerusalem will support and nourish the whole Church eternally. So man repents, and amends by grace freely given to all by the Incarnation, which brought the Deity in contact with all humanity, and then, as freely to all who will accept, in Sacraments and other means. The terror of the eternal death is, that there is no promise of that grace by which alone is repentance and life.

EVERLASTING PUNISHMENT. Lectures delivered at St. James, Piccadilly, by Edward Meyrick Goulburn, D. D., D. C. L. E. & J. C. Young, N. Y., pp. 275. Price, \$1.75.

We noticed this book some time since, on its first appearance. The present, the second edition, is revised and enlarged by the re-writing of the fifth lecture on "crucified malefactors," and by the addition of three discourses; on "The Irrecoverable Ruin of the Fallen Angels," "The Fewness of the Saved," and "The Limits of Human Understanding in Apprehending the Character and Ways of God."

SHAKESPEARE'S TRAGEDY OF CORIOLANUS. Edited with notes by Wm. J. Rolfe, A. M. Chicago: Jansen, McClurg & Co. Price, 60 cents.

This is another of those handy and excellent volumes by which Mr. Rolfe has done so much towards the better understanding and more general appreciation of the great master in English literature. Of their general excellence there is no need that we add anything further to what we have already said of previous volumes in the same course.

THE LANCES OF LINWOOD. Chivalry in England. By Charlotte M. Yonge. Fully illustrated. D. Lothrop & Co., Boston.

This is a book that can be commended with confidence, like all that Miss Yonge has written. It is full of the ring and romance of the feudal ages, describing the bright side and ennobling influences of chivalry. The illustrations are wretchedly drawn, and by no means equal to the graphic descriptions of the author.

THROUGH THE WINTER. American Sunday School Union, Philadelphia.

This is a nice looking book, but a stupid story. The details are very trivial, and the narrative as common-place as can be. Poetry and religion are sandwiched into the dialogue, affording some educational and moral influence. There is no harm in such books, but it seems a waste of time for children to read them.

GRANT'S CHURCH LESSONS, historically and poetically illustrated. A new edition of which, we are happy to announce, Mr. Whittaker will shortly publish, has long been a most valuable work out of print. It has many of the characteristics of Bishop Cox's "Thoughts on the Services," but is much fuller and more comprehensive. The forthcoming edition will contain eight engravings after celebrated painters.

Canon Corus's Memorials of Bishop McIlwaine will be published by Whittaker, Oct. 1st.

At the Wesleyan Conference at Liverpool, the Rev. H. W. Holland gave notice of a motion to the effect that the President be respectfully requested to publish the letter to young ministers on the importance of studying the writings of John Wesley. This is very good advice. A careful study of some of his sermons (that on the ministry, for instance) might do something towards bringing them to a sense of the sin of schism.

The Household.

A PRETTY TOILET TABLE.—For the table, any store-keeper will furnish you a packing-case for 25 cents. To this, nail upright strips of wood, four inches wide, six feet long and about one inch thick (vary these figures to suit the room), placed at each corner of the back and front; to these nail, diagonally, small strips of lath; a barrel hoop is then secured firmly at the top of the upright strips. Nail on the under side of the four corners of the box, pieces of wood in which castors can be inserted, so that the table can be moved. This forms the frame work, and may be covered with any color of cambric, selicia, or silk you may fancy. The entire box is covered with the same material, taking care, if paper muslin is used, that the glazed side is put underneath. Over this is gathered dotted lace or Swiss muslin, edged with lace or ruffles. Drapery of the same, lined with the colored material, forms a lambrequin, and is looped gracefully with ribbon-bands and fastened across the top of the table. Curtains made of the muslin are trimmed with lace, and fastened to the loop at the top of the posts in folds. A lambrequin finishes this also. The inside of the box is a handy receptacle.

FOOD FOR INFANTS.—The French Commissioners, on the Hygiene of Infancy, in awarding the prize in a competition of essayists, report that the conclusions generally arrived at lead to the following recommendations: No child should be reared on artificial food when the mother can suckle it, but such food is preferable to placing the child with a wet nurse, poorly remunerated, and living at her own home. For successfully bringing up an infant by hand, the best milk is that of a cow that has recently calved, or similarly of a goat, to which should be added, during the first week, a half part of water, and subsequently a fourth or less, according to the digestive powers of the child. Glass or earthenware alone should be used; no vulcanized India-rubber mouth-pieces or vessels containing lead ought to be employed.

Serviceable rugs may be made in the following way: Procure an old coffee sack of some grocer, then gather up all the scraps and bits of worsted and flannel, and tear or cut them into desirable lengths, thread them into a large darning needle and draw them through the cloth, taking only three or four threads of the coarse cloth, in such a way as to leave both ends of the scraps on one side of it. The scraps should be drawn in so closely as to cause them to stand straight up. The bits must be short enough to stand up and so closely drawn in as to cover all the canvas, which must first be bound or hemmed. These can be drawn in so as to form diamonds, squares, or flowers. These being made of the bright rags, the spaces about them are filled with more sombre colors.

Professor Kedzie gives the following information: "Cane sugar is two and one-half times as sweet as grape sugar, closely allied to it, and differs so little from it that some persons cannot distinguish it. By cooking, the cane sugar may be changed to grape sugar, and thus lose its sweetening power. Some women put the sugar in with a mass of acid fruit to be cooked, and they keep cooking and adding sugar, while it keeps on growing sourer, until at last they use two and a half times as much as they need to secure the desired result. The cane sugar has been changed to grape sugar. Now, if the sugar had been added after the fruit was cooked, much less would have been required, and the result would have been far more satisfactory."

TO RESTORE BLACK MERINO.—Soak the goods in a strong soft-soap suds two hours; then, having dissolved one ounce of extract of logwood (which is the amount required for one dress) in a bowl of warm water, add sufficient warm—not hot—water to cover the goods, which are to be taken from the suds without wringing. Allow the goods to stand in the logwood water overnight; in the morning rinse in several waters without wringing; in the last water add one pint of sweet milk, which stiffens the goods a little; iron while quite damp. They will not crock, but will look quite new.

Few housewives feel that they have done the correct thing when they bring fresh boiled potatoes to the breakfast table, and for some unknown reason they are unwelcome there; but sometimes one miscalculates in regard to the number needed for dinner and breakfast both, and is obliged to boil them for the latter meal. They may be prepared in a way to be enjoyed even then, by draining off all the water in which they were boiled, and then putting in a lump of butter and a little cream; as you stir the butter and cream in, cut the potatoes in quarters, and season with pepper and salt. Small potatoes are best cooked in this way.

SEALING FRUIT CANS.—A correspondent of the Western Rural says: "After an experience of twelve years, I find putty to be the best material for sealing fruit cans that has ever been used for the purpose. It is easily put on and taken off, and preserves the fruit so well that I am sure no one who ever uses it will use any of the sealing wax that has ever been tried. The putty must be 'worked' until perfectly free from lumps. If it seems a little too dry, a few drops of oil of some kind will make it all right."

Air all sleeping rooms thoroughly every morning, and if possible sun the mattresses occasionally. Often at night, when the heat is unbearable, a wet cloth stretched over the window blind will cool the rooms as though a shower had fallen, and everyone knows how watering the pavement in front of the door will freshen the hot, dry air. This principle of the reduction of the temperature by evaporation is capable of much practical application.

It is a better and higher system of economy to buy two or three good bronzes or marbles, on which the eye can always rest with pleasure, than to spend ten times the sum on a heterogeneous mass of parti-colored rubbish which may accumulate, "in order," they call it, "to take off the naked look of their room." Better the naked look ten thousand times than the false decorations.

To the processes given in a recent number of the Farmer for preserving eggs for winter use, a correspondent adds packing in finely pulverized charcoal, after coating lightly with sweet lard. Charcoal has great affinity for oxygen, and therefore arrests the process of decay.

The little satin fans, used also for screens and often painted with flowers or landscapes, may be used for decoration in the winter, by cutting off part of the long handle, and then setting the fan on an easel.

Many persons destroy their window sash endeavoring to remove old putty. This may be obviated by applying a hot iron to the putty, which will then yield to the knife and leave the sash clean.

To remove stains on spoons caused by using them for boiled eggs, take a little salt, moistened, between the thumb and finger, and briskly rub the stain, when it will soon disappear.

A pretty way to put up a handsome china cup and saucer on a bracket, is to put the saucer on one of the little easels made of gilt or silver wire, then set the cup beside it.

Christ Blessing the Children.

Written for the Living Church.

O child, so careless in thy merry play, Thoughtful for nothing but the present gleam! Hast thou been taught these precious, holy words The Saviour spake when here, to babes like thee? Through the long summer day oft should there come

Into the whiteness of thine infant soul Bright thoughts of Heaven, and that healing grace Which from past ages down to thee doth roll. He took the children in his sheltering arms And blessed them, though he heard the heathen rage.

O child, of what thy Saviour did for thee Be justly proud, it is a heritage. "Suffer the children unto me to come Forbid them not with such I make my home." ALICE GRAY COWAN.

Bible Studies.—XXXIII.

Written for the Living Church.

Somebody whose name signifies a little bird. She was one of a brood of seven, and was given in marriage to a servant of the Lord, whose life and death were wonderful. There was a temporary estrangement between the husband and wife; but a reconciliation finally took place. Some of the relatives of the husband were hostile to the wife, but God's anger was kindled against them, and a sore judgment visited them. Who was the Little Bird? What great personage did she marry? What caused a bitterness between them? Who were the inimical relatives, and what was their punishment? F. B. S.

ANSWERS TO BIBLE STUDIES.

No. 32.—The article was a basket. The palm tree is used in tropical lands for making baskets. The horrible burden was when the heads of Ahab's sons were carried from Samaria to Jezreel in baskets. II. Kings, 10, 7. Gracious Miracle, "Feeding the multitude." Matt. 15:32, 39.—ANNIE MORROW, Peoria, Ill.

The Battle of Lepanto.

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

It was as bright a Sunday morning in October as the sun and the gale could make it; the Mediterranean danced and rippled to the northern breeze, and every little wave was crested with broken gold. The bold shores of Ithaca on the one side, the softer hills of Livadia on the other, glowed in that lovely morning; the breeze brought the sweet scent of orchards and vineyards, of olive trees and autumn hay, far over the briny waves, as if to sadden the heart of the sailor with thoughts of the garden and meadows of his own country.

The day was come which was to decide the question, whether the Turkish Empire should overwhelm the Christian States of Europe. The followers of Mahomet, arising in Arabia, had gradually spread themselves through Asia and Africa; they had overwhelmed Constantinople, and were trying hard to win their way still further west. The Venetians, and Philip of Spain, had made a league with the Pope to oppose them; they had prepared men, and fitted out galleys; they had chosen admirals, and laid up stores; and then, committing them to God, they had sent them forth to fight for Christendom against its most cruel enemies. The eyes of Europe were fixed on that fleet; for every month brought fresh tidings of the victories of the Turks; and it seemed as if nothing could withstand their progress. They had overrun Cyprus, they had taken Famagusta, and murdered its brave defender; and now their fleet sailed victoriously through the Grecian seas, ravaging as Mustapha gave orders.

It was a beautiful sight to behold the hundred and sixty gallees of the Christians, formed in line of battle, and beating up to windward; the spray flying off from their prows, the waves cleft through by their keels, and dancing away behind them. There was Don John, of Austria, son to the Emperor Charles V., the Commander-in-Chief. As he stood on the deck of his galley, and marked how the Infidels had the advantage of the wind, and how their front of two hundred and fifty vessels extended right and left far beyond his own, it is not to be wondered that a dark shadow sometimes crossed his face; and he thought of the miseries of Christendom if he should be delivered into the hands of his enemies. There was Colonna, general of the Pope's galleys; there were Vimero and Loredano, who commanded the Venetian fleet; while two officers of great name, Doria to the right, and Barberigo to the left, bore down on the enemy.

And so now the two fleets were about a mile one from the other, when Ali Pasha gave orders to form in line of battle, and to lie to for the Christians. Don John raised the great standard of the Cross, which had been solemnly blessed by the Pope; and at the same moment the Priests, each in his different galley, brought forth the image of the crucified Saviour, and set it up on the deck, as a token for Whom that army fought, and under Whose protection it might hope to conquer. And forthwith Don John, leaving his own vessel, was rowed in a little skiff to and fro among his galleys. He reminded his men of all the cruelties that the Turks had exercised, of all the vengeance that they still threatened; how many captives groaned in their dungeons, how many slaves toiled in their fetters; how daughters had been torn from their mothers, and wives from their husbands, and those who had been brought up to wealth and luxury labored at the mill, or wrought in the arsenal. "And if," he said, "you have not hearts to feel for those whom you have never seen, know, assuredly, that if we this day fail, those who are nearest and dearest to you will suffer the same miseries; if you will not revenge the children of others, your own sons shall go into captivity; if you sit still while the cities of other states are ruined, neither shall Venice escape because she is the bride of the sea; nor Rome, because she is the queen of the world. That which you allow to be done, you do yourselves; and as you do, so will God requite you. But

rather turn heart and eye to the Cross before you; think it not much to suffer a little for Him That there suffered so dearly for you. We are going about His Work, to-day, and may hope to receive His reward. I should be ashamed to encourage you, because their vessels are more numerous than ours. If brave men, in a common war, love to fight against odds, how much more, in this holy combat, shall we not rejoice who have the opportunity of showing that we trust not in numbers, but in God—not in the hosts of the Lord, but in the Lord of Hosts? And though my eye cannot see, nor my hand reward, every brave action which shall this day be done, there is One Who will behold all, and Who cannot fail to recompense each."

So saying, Don John returned to his galley; and from ship to ship passed on a shout of hope and encouragement—a shout that told how, in that huge army, not one would refuse to lay down his own life for the welfare of his companions, and the safety of Christendom. At the same moment the officers gave the signal for prayer, and one and all, falling on their knees, called for God's mercy and pity.

Hitherto, the wind had been favorable to the Infidels; but now, while the army were on their knees, it failed and failed, till the sails flapped idly against the masts, and there was the uneasy roll of a becalmed ship, and the kissing salutation of the sinking waves. Don John thanked God, and took courage; and even ere he had made an end, the waters had darkened behind him, and the breeze wafted on the Christian armament. Not a rude, boisterous gale; that would have done them little good; but a gentle, sighing, fitful wind, that carried the cannon smoke into the Mahometan fleet, and there let it lay in lazy wreaths, blinding the men, and perplexing the officers.

One solitary cannon boomed from the Admiral's ship, and at the same moment the battle joined in the centre. The Turkish archers shot so thickly and well, that the air was darkened by the flight of steel. In mast and plank, beam, and bulwark quivered the barbed weapons; and many a good orsman and brave sailor went to his last account. It was one o'clock ere Barberigo, with the left wing could get into action; an arrow struck him in the left eye, and feeling himself mortally wounded, he went below. His nephew took his place, and fell like his uncle; but their deaths made their soldiers victorious. The right wing of the Infidels was shattered and dispersed; some of the captains sought to fly, and were taken; some ran their ships aground, and swam for their lives; and some struck their flags, and cried for quarter. But in the centre of the fleet, the fight was closer and bloodier, for the great galleys of the Turks were there; and here Ali Pasha and Pertan Pasha fought with the fierceness of tigers.

The Griffin, a Roman galley, and the fleetest of the Christian vessels, gave chase to the famous pirate, Caracozza; it was in vain that he hoisted his black flag, the sign that he would give no quarter; in vain that his bowmen shot their best, and his musketeers aimed their truest; he was slain and thrown into the sea. Then the best and the bravest of the Mussulmans fell where they fought; Ali Pasha was struck down on his own deck; Pertan Pasha, more fortunate than he, escaped in a light brigantine. Thirty thousand Infidels fell in that battle; three thousand were taken alive; fifteen thousand galley-slaves were set free; and returned to their own lands. And of all the Turkish armament, fifty galleys only went back to Constantinople.

It is sad enough, even when we are telling of the great victories which God has been pleased to win for His people, to think of the misery, the long years of sorrow, the thousands of broken hearts by which they were followed. The Cross, that went before and led to conquest, was also the sign that these things must come to pass. And, therefore, let it be a hope to us. We cannot gain any great victory over ourselves without pain—we cannot please our own hearts and please God too. If we wish to conquer, we must be willing to suffer. And why? Let me answer in the words of our Prayer Book: "Christ Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. Truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with Him in Everlasting Life."

PRACTICAL DEMONSTRATION OF THE CATECHISM.—Not long ago a bright little girl in the Sunday School of St. Luke, M.—n., New Jersey, who was in the Calvary Catechism class, taught by Miss S.—, and evidently had reached the bottom facts of the lesson—the creation of man out of the dust of the earth—came running home to her mother, overfull of confidence in the Scripture theory and her own reflective conclusions, and exclaimed:

"Oh, mother, I know it is all true what the catechism said about Adam's being made out of the dust of the earth—I know it is!"

"Why?"

"Because I saw Aunt Emma whip Gracie, and I saw the dust fly out of her. I know it is so."

Little Gracie had been playing with ashes.—Editor's Drawer in Harper's Magazine for October.

"I can't" is not, perhaps, quite as bad as I "won't," but it should never be said until a great effort to succeed has been made; and not one effort only, but a second and a third. "I can't" is as weak a cry as "I won't" is one willful and wrong. "Where there's a will there's a way," is a very wholesome proverb, and as good an answer as any to "I can't." Many children think they can't learn a difficult lesson or do a hard sum, when all the while it is only the will that is wanting. Set then to work in earnest, and there is really very little that we are called upon to do that we cannot accomplish.—Visitor.

Little Barefoot.

Max was a lucky little boy, for he had a grandpapa. He was only four years old, so he could not read, but grandpapa told him all about the Fourth of July until his little head was full of it. He began to save money for fire-crackers and torpedoes, while the snow was yet on the ground, and you know July is in the middle of the summer.

Early one bright morning in May, Max was taken to his mamma's room, to find in grandmamma's arms a baby brother. It was as tiny as a doll, and much nicer, for it moved hands and eyes without even pulling a string, and cried when nobody squeezed it. The dear little thing! Max loved it the minute he saw it. He felt almost a man when he thought that he was ever so much older, and that he must watch and care for this wee thing.

He kissed its soft cheek, and stroked the downy yellow head, which looked to him very much like the back of a young chicken. He was surprised to find its eyes already open, and he wondered if the baby knew him. To be sure, it did not look as if it did, but that was no matter, so he forgave him that, saying softly: "I am your brother, baby! Don't you know me? Look at your great big brother."

After a while grandmamma lifted the baby's long dress to show Max its pretty little pink feet. Baby's funny wriggling toes brought no smile to his lips. Poor Max was grieved. Only to think that his brother should have no shoes and stockings! A barefoot baby in his own home was a great shock to him. A pink flush crept over his face, but nobody guessed what he was thinking of, for he did not say a word.

Soon after this Max went into his own room, and, climbing up to his cabinet, he took out all his money. Then he put his ragged little play-hat over his yellow curls, and went out of the front door quietly into the street. Of course he was never allowed to go out alone, but to-day he was so busy thinking of that barefoot baby that he forgot everything else. So he walked down the street in his blue checked apron, straight to a shop where he had seen a tiny pair of doll's shoes in a window. They were, oh, so small! but he bought them, and he was glad to find that he still had some money left. With the rest he bought the longest, biggest candy cane that he could find, to help this tiny thing through the world. And Max was on the right track, too, for sweets go a great way to help one over hard places, after all.

How proud he was when he came running home, hot and out of breath, bringing his good gifts to the dear baby who should no longer go barefoot! He had spent all his precious savings for his brother, and his sweet flushed face beamed and dimpled with pleasure. He had saved the family from disgrace, and his new brother from walking on his hands and knees, as some babies do.

Mamma did not punish her biggest boy for going out alone, because she knew he had not meant to do wrong, and she loved him all the more for his unselfishness.

When grandpapa heard of it, he asked Max what he would do now for fireworks to shoot on the Fourth of July.

"Ah!" answered the many little fellow stoutly, "I would rather have my brother than fire-crackers, and he must have shoes, you know."

"Those Garfield Boys."

Those Garfield boys are as full of pluck as an egg is of meat, said an attaché of the White House, who has served there for over twenty years, to a Star reporter. They are just like their father—and their mother, too—when it comes to show of pluck. Why, that little Abe Garfield—he isn't more'n seven years old—will jump on his bicycle and ride right down those front steps of the White House portico. Don't he get falls? Well I should say he did; but he don't mind them no more'n nothing. He'll jump right up, get on that bicycle again, and go tearing down the yard like forty, right over curbing, stones, or anything else, and maybe there'll be a lump on his head as big as a hen's egg from the fall, too. One day he rode right down the steps and got the biggest kind of a fall. His head struck that hard stone flagging. Before I could get to him he was up and on his bicycle again. I asked him, "Arn't you hurt, Abe?" By that time there was a knot formed on the side of his head half as big as my fist. He said yes, it hurt a little, but that "he didn't mind that," and away he went.

Then there's Irvine; he's ten or twelve years old. One day he undertook to climb over that iron railing round the Treasury, over there by the fountain. He got an awful fall, and one leg of his pants caught on the spikes, and he hung head downward. He didn't holler like any other boy would have done—not a bit of it. He just called to some boys there to come and get him loose. He got his ankle sprained, but he would not have any help. He crawled all the way back to the White House, and nobody ever heard a whimper out of him.

One night I was standing at the front door of the house. Irvine came along, and he just squeezed his head and ran at me to butt me. I jumped out of the way, and he ran his head against one of those iron doors with all his might. It knocked him down. I picked him up, and he was hurt, too; no doubt about that. I said, "Irvine, are you hurt?" Well, he just squeezed his head right tight in his hands and said, "yes, some; but I didn't cry, did I?" Then he asked me, "would Scott Hayes have cried for that?" His great ambition is to be more of a man than Scott Hayes, who was about his age. He didn't cry, neither. You can't make one of those Garfield boys cry. They've got too much pluck for that.—Washington Star.

In educating children, spare no time or pains to inculcate habits of perseverance, and to have confidence in their own powers.

Relief from Neuralgia. A gentleman who had suffered from a severe attack of Neuralgia, writes: "If I had not had Compound Oxygen to resort to the last six days, don't know how I would have gotten through. Had Neuralgia one day in face and head, but found, by increasing times of inhalation, a prompt remedy." Treaties on "Compound Oxygen" sent free. Drs. Starkey & Palen, 1109 and 1111 Girard Street, Philadelphia, Pa.

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How could the Maid of Orleans be considered fair when every one knows that Joan was d'Arc?

A Telling Fact. It is not often upon the first appearance of a toilet preparation that the druggists give their highest recommendation; but from the outset "Champlin's Liquid Pearl," for the complexion, met with their heartiest endorsement and a readier sale than any like article.

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The Michigan Fires.

Correspondence of the Living Church.

The Detroit Parishes are busily engaged in providing relief for our stricken brethren of Huron, Tuscola, and Sanilac Counties. Detroit Churchmen are generous in their cash contributions, and every day sees barrels and boxes going forward from the various parochial societies.

Some of the readers of the LIVING CHURCH will recall a geographical description of this region, given a few months ago in connection with the subject of the Bishop's first visit to Huron County, and the establishment of several Church Missions. The lower peninsula resembles in shape a hand enclosed in a mitten. The fingers are divided from the thumb by Saginaw Bay.

The thumb (a very short and fat one) is made up of Huron, Tuscola, and Sanilac counties. It was until recently covered with dense forests, but during the last two years immense numbers of Canadians and English, Poles, Germans, and Americans have been settling there.

The felling of the primeval forests was only a slow process, but now these three counties have been left almost without a tree. Certain villages, by extraordinary efforts, were saved. In this region are settled four clergymen of the Church, the Rev. W. H. Smythe, at Port Austin, in Huron Co., with Sand Beach, Bad Axe, and other points in the same county as missionary stations; the Rev. Russell Todd, at Caro, in Tuscola County; the Rev. John Barrett, at Bridgehamton, in Sanilac Co., with Port Sanilac, Deckerville, Carsonville, and other mission stations; and the Rev. John W. Clarke, at Lexington and Crosswell in the same county.

Graphic descriptions of the fire and the consequent suffering come from these clergymen. The Rev. Mr. Barrett occupies a parsonage which has been built for him by the Church Association of Michigan. His house was surrounded with flames, and he was urged to pack up his possessions and flee. But he preferred to remain and fight the adversary. His people stood by him bravely, declaring that Mr. Barrett's house must be saved if possible.

Their efforts proved successful, and the lone parsonage is now a centre for the distribution of relief as well as the administration of spiritual comfort. Private letters from laymen tell how the devoted missionary has given away his own clothes, and whatever his house contained, gladly sharing for himself and his family the destitution of his flock. In Huron County the parish of St. Paul, Bad Axe, admitted into union with the diocese at the recent convention, has lost the lumber and other building materials which it has been storing up for the erection of a Church. The Bishop was to lay the corner-stone this very month.

The little but zealous congregation are homeless to a man. Mr. Smythe describes the providential escape at Port Austin by a change of wind, just as the flames seemed about to lick up the village. He is to hold service at Bad Axe on Sunday in the open street, or on the blackened field. His parishioners are about all left homeless and destitute, and the rest are sadly impoverished. Caro is also saved, but our earnest missionary and congregation are overtaken with the cry for relief. The town is crowded with refugees. Some injury by fire is also reported in Lapeer County, but this lesser cry is drowned by the lamentations of the three counties above mentioned. Bishop Harris is to be congratulated on what he has done during the past eighteen months to make this extensive region known to the Church-people of his Diocese in the more favored parts. The knowledge thus obtained adds to their responsibility and opportunity.

Central New York.

Correspondence of the Living Church.

The Journal of the Thirteenth Annual Convention of the Diocese of C. N. Y., has just made its appearance. For a thirteen-year old Diocese, it makes an excellent exhibit of Church work and strength; better indeed, than some dioceses twice as old. It has 95 clergy, 14 candidates, 8 Postulants, 48 licensed Lay Readers, and 9 Deaconesses, 109 parishes, and 26 chapels and missions, 125 churches, and 54 rectories. Aside from Parish schools, its educational institutions are St. Andrew's Divinity School, St. John's Military School, at Manlius, for boys, and Koble School for girls, at Syracuse. The school at Manlius has just begun its fall term under a new master, the Rev. John W. Craig, M. A., with prospects for an unusually prosperous year. Koble School, Syracuse, is, we understand, full all the time, and must be enlarged if it is to do the work that it might. The charitable institutions of the Diocese are St. Luke's Home and Hospital, Utica, the House of the Good Shepherd, Binghamton, the House and Hospital of the Good Shepherd, Syracuse, and the Shelter for Homeless Girls and Women. The object of this latter institution is to provide a temporary shelter for homeless women, offering them work, counsel, and encouragement, also to hold out a helping hand to the young who have been led astray, and to train them in habits of virtue, industry and self-reliance.

In the report of the House of the Good Shepherd, Syracuse, it is said: "The training of Deaconesses for the work of private nursing has been successful, and the call for sisters for this important service is frequent and increasing. A blessed work has already been done through this blessed instrumentality." The hope and purpose of the House Mother is to be able to supply trained nurses as they may be needed for private nursing not only in the city of Syracuse, but elsewhere throughout the Diocese. The Missionary

work has long been carried on with marked vigor and success. Pledges are made for this work, paid monthly, through the offertory in envelopes. In the last conventional year, \$8,317.31 was given for diocesan missions. An experiment is being made in Central New York which will everywhere be watched with great interest by those who have at heart the up-building of God's kingdom. We refer to the revival of the order and work of Deaconesses. Indeed, it is hardly fair to speak of this effort as an experiment, for in this Diocese it has become an assured success. Happy is the Diocese that has in it such workers as Mrs. Mary D. Burnham, of Syracuse, and Mrs. Sterling Clark, of Great Bend. These ladies were, we believe, the first ordained as Deaconesses. Aside from her work as house-mother, at the House of the Good Shepherd, Mrs. Burnham's work as Director of the Woman's Auxiliary has long been greatly blessed, while of Mrs. Clark's work at Great Bend, it is enough simply to say that "she hath done what she could," and wherever any will do that, their work will be their all-sufficient memorial. To Dr. Goodrich, the Secretary of the Convention, much credit is due for such a complete and handsome journal. There is a list of parishes, chapels and missions, by counties, with date of organization. Of 137, only two date back to the last century, namely, St. Luke's, Harpersville, to 1799, and St. Paul's, Paris Hill, to 1797. In the Rectory of this oldest Parish of the Diocese was carried to successful completion the Christian training of four Indian young men, a Comanche, a Kiowa, and two Cheyennes. They were braves captured in war on the plains. From Fort San Marco, Florida, they were brought to Central New York. Says the Bishop: "We took them under our care not three years ago, doubting as to our duty, when they and their fifty companions were about to be set free and sent back into barbarism. We took them that we might show them the face of Jesus Christ in the way of His everlasting life. The hand of violent hostility seized and bound them. The hand of Divine mercy in the Church has led them out of darkness and the prison, and they are men and freemen in the family of the Son of God. All of them I baptized and confirmed not very long after they came to us. All of them readily renounced their pagan superstitions and habits and have lived ever since in a singularly faithful and gentle obedience to the new commandment. One of them, of a frail constitution, failed in health some months ago, and was sent back to his tribe in some hope that his native air might heal him; but he died soon after, bearing the testimony of a Christian to the end. Another has been trained as a mechanic, and promises to be of service as an example of civilized and Christian industry among his people. The other two are now ordained ambassadors of the King of all the earth, rejoicing and grateful that they are accounted worthy to preach the Gospel to their nation sitting in the region of the shadow of death. They are already at the Cheyenne agency, a part of the vast territory of the West where the voice of our Church has not yet been heard. Our self-sacrificing brother, the Rev. John B. Wicks, Rector of St. Paul's, Paris Hill, under whose constant instruction and oversight, and roof, they have been prepared for the sacred office, has gone with them to plant the missions where they are to labor, to do for a year the work of the priesthood with them as his deacons, and, if God will, to lay out plans of evangelization which may shape the whole future of thousands of souls."

Convocation of Newark.

Correspondence of the Living Church.

A meeting of the Convocation of Northern New Jersey was held in Dover, on Sept. 13. Morning Prayer was said by the Rev. Drs. Clover and Crummell, and Rev. W. H. Appleton. The Holy Communion was celebrated by the Rev. D. D. Bishop, Rector, assisted by Rev. Messrs. Christian and Hull. Dean Stansbury preached. After the sermon, the Rector introduced the Rev. Dr. Crummell, who in an able manner set forth the claims of his race. The afternoon was spent in conference upon pastoral work. At night the Service was said by the Rev. Dr. Weston, and the Rev. G. M. Christian preached a very instructive sermon on Church unity. The Dean then called upon two prominent laymen, one of this Diocese, and the other of New Jersey, to speak on Diocesan Mission work, to which Mr. Wm. C. Hicks and Mr. Geo. C. Hance responded, with a will. The Rev. J. F. Butterworth spoke in behalf of Children's Missionary Guilds. After a hymn, offerings, and benediction, the Service ended. The next day, the Convocation held a business meeting, and among other things discussed the plans of the Church Temperance Society.

This was the first meeting of the Convocation ever held in Dover. The size of the congregations and the interest manifested in public services make it one of the most marked sessions we have ever held, and give promise of the earnest cooperation of pastor and people in missionary work. The Convocation meets Oct. 9, in St. John's Church, Boonton. Switzerland is doomed to disasters; first, it is overrun with Nihilists, and now a considerable town, the village of Elm, has been almost entirely destroyed by a land-slide. The enemies of pork-eating must be somewhat consoled by the present price of hogs. Pork is worth nearly eight cents in the hoof. The march of enlightenment goes on in China. A telegraph line has just been completed between Soochon and Shanghai. Canada must be joined to America. While all the mother country was suffering with too much rain, the provinces sympathized with the United States in having a severe drought; as a consequence, the cattle of Canada are dying in great numbers.

Veni Creator Spiritus.

Written for the Living Church.

The Veni Creator Spiritus, so often attributed to the Emperor Charlemagne, is doubtless of much earlier origin, and many of the best authorities ascribe it to Gregory the Great.

This hymn has always been used upon the grandest and most solemn occasions. It has been sung at the coronation of kings and queens; at the creation of popes and the consecration of bishops; and at the ordination of every priest in the Western Church, for centuries. In the Churches of the Roman obedience, before the rite of ordination is administered, the Bishop, removing his mitre, kneels before the altar and recites the Veni Creator.

The use of the Anglican Church is still more impressive. The Bishop stands before the altar, the candidates for Holy Orders kneeling before him; the priests gather around on either side, and the sublime invocation of the Holy Spirit is sung responsively by the Bishop and clergy.

In the Sarum Rite it was commonly used before the celebration of the Holy Communion, and was said by the priest before going up to the altar.

At the time of the French Revolution, hundreds of nuns who were condemned to death, marched to the guillotine singing this renowned and inspiring hymn, which is the only Breviary hymn retained in the Prayer Book. In the Ordinal, besides a beautiful translation, there is also an elaborate paraphrase, which is rarely, if ever, used.

In addition to these versions mentioned, there are in the hymnal two others. One of these, which begins:

Creator Spirit, by whose aid,
The world's foundations first were laid,
Is abridged from Dryden's famous translation. In the Latin, the hymn consists of thirty-two lines. In the second stanza the word "Paracletus" is the same which is translated "Comforter" in St. John's Gospel, and properly means Advocate. The seven-fold gifts referred to in the line "Tu Septiformis Munera," are: Sapientia, intellectus, consilium, fortitudo, scientia, pietas, timor Domini. These are enumerated in the eleventh chapter of Isaiah, second and third verses; and also in the familiar prayer in the Confirmation Office:

"Daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and forever."

The Veni Creator must commend itself to all devout persons, as eminently fitted, not only for use in the Services of the Church, but also in one's private devotions.

This prayer for the Holy Spirit, which is promised to those who ask for it, will bring to all, the gifts of His Divine Presence:

That through the ages all along
This may be our endless song,
Praise to Thy eternal merit,
Father, Son and Holy Spirit.
C. F. LITTLE.

The King of Dahomey has destroyed the towns of Igmano and Okefo, and taken some thousands of captives to his capital for sacrifice.

Michigan has just had its destructive forest fires extinguished by providential rains, and now word comes that the prairies and cedars of southwestern New Jersey are in need of a similar drenching.

The anti-Jewish agitation is still kept up in Germany in spite of all attempts by the Government to stop it. As a consequence, large numbers of Jews have already started for America.

They had a veritable "bull in a china shop" the other day in New York; a wild steer escaped, walked into a store, put his head through a valuable plate-glass front, and stood there till shot by a policeman.

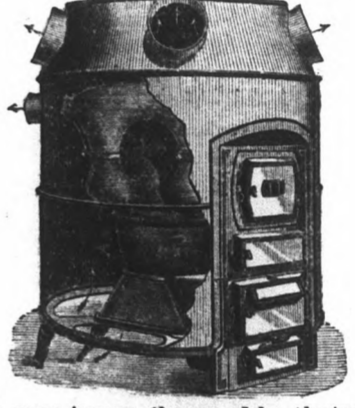
It is a long time since we have heard anything definite about Europe's most remarkable man, Prince Von Bismarck; the latest about him is that he is growing remarkably fat.

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