

# The Living Church.

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## Stabat Mater Dolorosa.

Written for the Living Church.

Now there stood by the Cross of Jesus, His Mother, St. John XIX., 26th.

"The Stabat Mater," says Dr. Schaff, "is the most pathetic, as the Dies Irae is the most sublime hymn of the Middle Ages." There is an irresistible charm in its soft, sad music, and in the touching simplicity of its plaintive language. It brings us face to face with an intense grief, such as no human being had ever before experienced; it shows us the heart-breaking anguish of the Blessed Virgin, as she stood by the Cross of her Divine Son. Only one who had known great sorrow could write upon this theme with such tenderness and sympathy. The sad life of Jacopone Da Todi, the author, is in harmony with the minor strain which runs through the hymn. He was born in the early part of the thirteenth century, and rose to some distinction in his profession. Wholly overcome with grief at the loss of his beloved wife in 1268, he abandoned the worldly for the religious life, and became a Franciscan. To atone for his sins and for the guilt of others, he imposed the severest penances upon himself, until at length, bowed down with his troubles, with his system shattered by rigorous asceticism, his life went out in the darkness of insanity.

But three of his Latin poems are preserved—the Mater Speciosa, the Stabat Mater, and the Mundi Vanitas. The first two are companion hymns; the same style of thought and expression are found in both. One is a joyful advent hymn, the other a passion hymn.

There have been many translations of the Stabat Mater; Lisso gives over fifty German versions, and there are a number of English arrangements; but none bring out the real pathos of the original; its mysterious fascination cannot be transferred to any other language. The first four stanzas are descriptive, and picture the Mother Mary at the Cross:

I.  
At the Cross her station keeping,  
Stood the mournful mother, weeping,  
Where he hung, the dying Lord;  
For her soul's joy heaved and bowed,  
Bowed with anguish, deeply grieved,  
Felt the sharp and piercing sword.

II.  
For His people's sins chastised,  
She beheld her Son despised,  
Scourged and crowned with thorns entwined;  
Saw Him then from judgment taken,  
And in death by all forsaken,  
Till His Spirit He resigned.

The remaining verses if looked upon not from a doctrinal but an aesthetic standpoint, may be considered more beautiful than the first part of the hymn. In the fifth verse Mary is addressed as the "fons amoris":

Gentle Mother, love's pure fountain,  
Cast, oh! cast on me the mountain  
Of thy grief, that I may weep,  
Let my heart with ardor burn,  
Christ's unbounded love returning,  
His rich favor win and keep.

The sixth verse addresses her as the "Sancta Mater," and the eighth as "Maid of maidens all exolling." The ninth craves her powerful protection in the solemn, dreadful judgment day. The last stanza is too beautiful in the Latin not to be given here:

Fec me cruce custodiri,  
Morte Christi praemuniri,  
Confoveri gratia  
Quando corpus morietur,  
Fac, ut animae donetur  
Paradisus gloria.

Which, translated by Dr. Coles, is.

Let me by Thy Cross be guarded,  
By the death of Christ be guarded,  
Nourished by Divine supplies,  
When the body death hath riven,  
Grant that to the soul be given,  
Glories bright of Paradise.

This hymn and its companion, the Mater Speciosa, are upon the two greatest facts in the world's history, the birth and death of our Lord. The "Stabat Mater" especially has ever been a favorite hymn in the Church, and some of England's greatest poets have devoted themselves to a correct rendering of it in their own language.

C. F. LITTLE.

The funeral of Ebenezer Searles, Esq., of Armonk, took place from the Church where he had been the Senior Warden, for twenty years. The Rev. Mr. Harris, who conducted the services, said that Mr. Searles was one of about ten persons, who, forty years ago were present at the first Church Service held in the old log cabin. He was at that time a Universalist, but soon embraced the faith of the Catholic Church, and took an active part in erecting a suitable place for public worship, and travelled through the country seeking means for this purpose. He was, indeed, the chief instrument in building the church in which the funeral services took place. From the beginning of his Christian life he was a faithful follower of Christ, and the good example he left behind was worthy of imitation.

St. Luke's Church, Southport, Diocese of Pittsburgh, Rev. J. H. McCandless, Rector, was consecrated by Bishop Stevens on Sunday, August 21st. The Instrument of Donation was read by the Senior Warden, Dr. Wm. McCoy.

Bishop Stevens preached from the text, "He brought me to the banqueting-house, and His banner over me was love;" speaking of the banqueting-house, the banquet, the guests, and the banner in such well chosen language as made the whole sermon seem like a sacred poem. The

last part of the sermon was congratulatory to the Rector and the congregation, and ended with a high tribute to the character and devoted work of the late Bishop Kerfoot. The music on this occasion, under the direction of Dr. H. L. McCoy, was without a flaw, and the anthem after the sermon was particularly well rendered.

After the service the Bishop dined with the Rector and Vestry at the Bennett House, where Gen. Hamar had made every preparation within a short time for the entertainment. Bishop Stevens returned to Buttsville with his relatives in the afternoon.

A very handsome present came to the Church on Saturday from Mrs. Johnson, of Larrabee, in the shape of a large floral cross, about two feet in height. Mrs. Johnson's kindness in these ways has become as well known as her great taste in arranging the flowers she loves so well, and which serve to grace many a happy occasion.

## "The Flower of the Holy Spirit."

The Dove Orchid.

Written for the Living Church.

One of the most beautiful gifts of Flora to the Christian Year, is the Flor del Espiritu Santo, which is in blossom at this time. This exquisite floral gem is indigenous to the Isthmus of Panama, and like other species of the orchid family it makes its home in quiet and retired places away from the haunts of men. This one in particular loves to hide amid the shading growth by woodland fountain, or damp morass, or in rocky crevices by placid stream.

It grows to a height of six or seven feet, with jointed stalks which throw out broad, lanceolate leaves in pairs. It is an annual, and the blossom is of alabaster whiteness and delicious fragrance, similar to that of the magnolia. In form, it reminds one partly of the tulip, and partly of the tuberose.

Resting within the centre of the flower is the image of a dove, marvellously life-like, in every point of resemblance. By holding the severed blossom in an upright position, the dove seems to be hovering over a font; its exquisitely moulded wings are slightly folded, its head bent gently forward as if looking into the sacred waters; the tiny bill which is tipped with a delicate carnation, almost touches its breast, while the entire image expresses meekness and innocence, which it requires no stretch of the imagination to observe. Among the early settlers of the country, were Spanish Religious ever watchful for any phenomenon upon which to fasten the idea of a miracle, and when their eyes beheld this matchless flower, they reverently bowed before it and named it Flor del Espiritu Santo, the Flower of the Holy Ghost; and the Christian Indian of other days also gazed upon it with awe and devotional reverence, ascribing a peculiar sanctity not only to the heavenly blossom, but to the very ground upon which it grew, and to the air which was laden with its exquisite perfume.

Some years ago, Dr. Fessenden N. Otis, now of New York City, well known in his profession, and also as an author and artist, brought from Panama, with great care on shipboard, specimens of this plant in early bud, and took them to his home in Catskill, where they were carefully watched and watered with warm water until Christmas time, when the flowers unfolded in all their unrivalled beauty. One of these was packed in a small box of damp cotton, and mailed to a lady in New York. It was received and opened in the family circle where its value was at once appreciated. It was placed in the light of the window, and a little boy, six years of age was called to look at it, but without giving him any intimation of what it was. At the very first glance he exclaimed, "O Ma, Ma! did God put that little bird there?" In even his child eyes, the resemblance was perfect, and he did not know how to account for the position of a seemingly live bird in the centre of a small flower.

It is of a waxy nature and does not easily wither. After being shown and admired in one city, it was re-packed in the damp cotton and mailed to a clergyman a hundred miles away, who wrote that on opening it, it was as fresh in appearance as when cut from the stem nearly a week before. It was again exhibited to a large number of professional gentlemen, including one who had spent extravagant sums of money in vainly trying to bring the plant to flower in his own conservatory, where the buds invariably dropped before coming to maturity. It begins to blossom about Whitsun-tide.

MRS. F. C. HALL.

It is interesting to note that ours is the generation that has completed the Gospel circuit of the globe. Up to this period, the Pacific ocean and the great West lay between the limits of Missionary travel. Radiating from Palestine, the Missionaries of the Cross bore the Gospel westward to the American wilderness, and eastward into China. Now these far limits have joined hands, and modern travel by rail and steam has bridged over the wide gulf. England's missionary Bishop Scott, has recently crossed the American continent, going west to reach the East, and Mr. Battles is now crossing the great plains to carry Christian education to the Celestial Empire.

## Calvary Church, Bastrop, Texas.

Correspondence of the Living Church.

This Parish has recently enjoyed a series of Services such as is rarely the pleasure of small interior towns in Texas, and the laying of the corner stone was the event which caused the gathering of many of the clergy in the Diocese, some of whom travelled over two hundred miles so to be present and encourage the good people in their noble work.

On Sunday, August 1st, the Missionary in charge preached a sermon, "Hitherto hath the Lord helped us," detailing how the Church in all ages had struggled and yet she was wonderfully preserved. On Tuesday, August 9th, the Rev. G. W. Dumbell, Rector of Grace Church, Galveston, preached a most eloquent sermon which made a deep impression on all who heard it. On Wednesday, the Rev. S. M. Bird, Rector of Trinity Church, Galveston, preached, and was most attentively listened to, and all were sorry when he closed. On Thursday, at 7 A. M., the Bishop, assisted by Rev. W. G. W. Smith and E. Wickens, administered the Holy Communion. At 10 A. M., Morning Prayer with sermon by the Rev. T. B. Lee, Rector of St. David's, Austin; at this service, a young lady was baptized. At 5 P. M., the following procession formed under the direction of the Junior Warden, Col. James Nicholson. The workmen, architect and builder; the Sunday School Wardens and Vestrymen; visiting clergy; the Missionary; the Bishop; and proceeded to the site of the new Church. When all were in proper places, the grand old hymn, "With one consent let all the earth," was most heartily rendered by the large congregation assembled. Then the Bishop proceeded with the Service by reciting the 132d Psalm, "Lord remember David." The lesson was read by the Rev. L. P. Rucker, Rector of St. Peter's Church, Brenham, after which the following, written by a lady of the Parish, was read.

HISTORY OF CALVARY CHURCH.

In 1860, twenty-one years ago, Bishop Gregg held the first Church Service in the town of Bastrop, the Methodist building being kindly tendered him for the purpose. He found only one communicant, Mrs. M. A. Crocherson, who is still an active member of the Parish. Ten years afterwards, communicants only numbered four, and at that time, no clergyman having visited the town in the interval, the Bishop made his first regular visitation, having been entreated to do so by a personal friend residing in the town, and organized a Parish, naming it "Calvary." Nothing was done, however, no further Service was held until the spring of 1870, when Services were held monthly for ten successive months.

In 1872, the Rev. J. W. Phillips consented to bestow a monthly Service, and during the four years of his charge, the Parish continued to grow steadily, until the number of communicants were about 40. When Mr. Phillips had been here about three months, the Parish, having no place of worship, enlisted the sympathy of the citizens, one of whom, Col. J. C. Higgins, placed at its free disposal a small Church building belonging to him, which it has continued to hold and to use to this day.

A good Sunday School was organized in Mr. Phillips's time, and placed under the care of Mrs. C. C. Higgins, who held the position until 1878, when the present Superintendent, Mr. C. R. Haynie, took charge.

The Sunday School, though not numerically strong, has proved a potent factor in Church growth, and is still doing a living, noble work. During the incumbency of Mr. Phillips the Parish received the gift of a Communion Service as a thank offering from a noble Christian woman.

Mr. Phillips resigned in the spring of 1876, with great reluctance on his part, and deeply regretted by his people, to whom he was much endeared by his perfect faithfulness to their interests.

No further Services were held until the arrival of the Rev. W. G. W. Smith, in 1877. Mr. Smith remained two years and a half, when he was compelled to resign on account of ill health, having been a most zealous worker, and accomplishing much good. Mr. Smith left regretted by the whole community, having won the esteem of all, by his gentleness and charity.

Again, the Parish was left without a priest, but as before it simply waited until September, that year, when Mr. E. D. Higgins was licensed as lay reader. His services were very acceptable and much appreciated, but alas, for only a few short months did he pursue his labor of love, being on the fourth day of January following called to "go up higher." His death was a sad blow to the Parish, for H. D. Higgins was eminently fitted by nature, education and inclination, to be a bulwark for her, in her struggle during the coming years.

The Rev. E. Wickens, Missionary at large in the Diocese, consented to act as our Missionary Priest in 1880. By his zeal and persistent efforts he has infused much enthusiasm in our work, and has induced us to believe that almost all things are possible to a strong will and united action—even to the erection of a handsome Church—and the result is before us to-day.

A happy and memorable day in the history of

our little Parish, when we are gathered together for the purpose of laying the corner-stone of that same Church building, the beginning of the glorious fulfilment of so much hard work, so much anxious longing!

God speed the day, when the beautiful pile shall stand complete, from corner-stone to spire, a building which being fitly framed together groweth into a holy temple, worthy wherein to offer up sacrifice of prayer and thanksgiving to Almighty God.

The Parish has suffered both by death and removals—several of its earliest and best workers having been transferred from the "Church militant to the Church triumphant."

It is with much and devout joy that we trace the Hand of God through all our history, inasmuch as while our struggle was hardest, and success seemed very far away, He has never suffered us to be without witnesses. May God still guide us, and may he put it into the hearts of all his faithful, and of all the charitable, to continue to aid us in the work of rearing a temple to His Name.

Much remains to be done; further means must be secured to carry out this auspicious beginning. Our zeal must know of no abatement until from the tower of this Church, whose corner-stone we lay to-day, rings forth the welcome peal, "it is finished."

Then the Bishop laid the corner-stone, and addresses were delivered by the Bishop, the Revs. W. G. W. Smith, G. W. Dumbell, and L. P. Rucker, after which "The Church's one foundation" was sung, the final blessing being pronounced, and as a closing hymn, just as the sun was declining from view, "Softly now the light of day" was most heartily rendered.

At night, the Rev. G. W. Dumbell preached, one person was confirmed, and the Bishop made a closing address. At this Service, the little church was so crowded that nearly all the men had to stand, and a large crowd listened most attentively from the outside of the building. In truth, it was a happy and glorious time for our little band, and all retired feeling that it was good to be there.

## A Summer Convocation.

From our Baltimore Correspondent.

During the Summer months the Deans of the four Convocations, into which the Diocese of Maryland is divided, are busily engaged in holding convocation services, principally in the country parishes in their respective deaneries. These gatherings of the clergy and laity are entirely for devotional purposes, and they accomplish good results in promoting sympathy among priests and people, and in creating impressions on the minds of the latter, in connection with practical piety and Church teaching, which are not easily eradicated. On Wednesday last, Convocation Services were held at St. Clement's Church, Philadelphia Road, about three miles from the city limits. This is one of three churches which are under the charge of Rev. D. D. Van Antwerp, D. D., and was built about two years ago. There were present the Rev. Dr. Arthur J. Rich, Dean, the Rector, and the Rev. Messrs. Leakin, Reese, and Crampton. At the morning service, the Rev. Mr. Reese preached a sermon appropriate to the day, on the life and character of St. Bartholomew. The Rev. Mr. Leakin followed in a short address on the same subject after which the Holy Communion was celebrated. At the close of the morning services, the clergy, and others of the congregation, adjourned to the house of Mr. Cheston, near by, where a bountiful lunch was spread, to which all, as is usual on such occasions, did ample justice. Evening services were afterwards held and addresses delivered by several of the clergy.

The Rector, the Rev. Dr. Van Antwerp, has recently been presented by his parishioners with a handsome new carriage. The Rev. Dr. Nelson, of St. John's College, Annapolis, has been actively engaged during the vacation in furthering the work of the Diocesan Church Temperance Society. He has delivered addresses in a number of parishes in the Southern part of the Diocese, and has recently been carrying on his work in Montgomery County, and in the Parish of the Rev. Dr. Thrall, in Cumberland. In all his labors he has had the hearty co-operation of the rectors of the different parishes which he has visited. He has also, by special invitation, addressed large congregations at camp meetings in this State and in Pennsylvania.

Churchmen of Illinois have heard with sorrow of the death of one long known in social and ecclesiastical circles, George R. Chittenden, for many years a Vestryman of Trinity Parish, Chicago, and a delegate to the Diocesan Convention. His funeral was attended at Trinity Church, on Monday, August 29, the Rev. J. H. Knowles, officiating. The Burial Service was preceded by impressive ceremonies of the Masonic Order of which he was an active member and high official. Mr. Chittenden was not advanced in age beyond vigorous manhood, and his death has taken all by surprise. He will be most kindly remembered as the genial friend and Churchman, whose prosperity was always a proportional gain to the cause that was nearest his heart, and whose reverses were never allowed to embitter life nor to dim the light of his smile.

## The Church Among the Berkshire Hills.

Correspondence of the Living Church.

Great Barrington is one of the pleasantest towns in New England, and a most attractive feature, to the Churchman, at least, in search of a summer resting place, is the beautiful stone Church, a short distance from the Berkshire House, and but a few rods from the structure known as the home of Bryant. The natural scenery and traditions of this region are described in some of his most charming lines.

The Rev. Daniel G. Anderson is the faithful rector of the Church referred to, round which cluster some pleasant associations. The Rev. Dr. Dennison of revered memory, and for many years our Foreign Secretary, at one time lived and labored here. Here, too, we are reminded of S. B. K., a lovely girl in the young ladies' Seminary near the Church, who, fulfilling the prediction of her Bishop and of her cousin, the Rev. H. B., became an earnest Churchwoman. She had, although a child of the Church, yielded to Methodist influence, and at her father's princely mansion, when the Bishop of the Diocese was a guest there on his annual round of visitations, he turned to her during a quiet family conversation and said, "The next time I am here, I expect to confirm this little girl." She jumped from her seat, and clasping her hands together in the intensity of her feelings, she exclaimed, "Never! Bishop, never!" Her reverend kinsman remarked, "Oh, cousin Sarah will be all right, for she wears on her brow the sign of the cross, and it cannot be otherwise." When the Bishop came again, he laid his hands upon her head, and her beautiful life as the wife of a prominent priest was fruitful in good works, and when her younger brother, who made his home with her in his college days, was chosen Bishop by the assembled Church, it was a happy reflection on the good influence of the devoted sister. The very gentlemanly proprietor of the Berkshire House is her kinsman; and host and hostess, and the majority of their guests, especially those who come here year after year, are earnest workers for the Church. This adds greatly to the prosperity of the Parish, and to the merit of this long-established house, where Sunday evenings are passed in the enjoyment of sacred music and familiar hymns which everyone can sing. The early part of the season is spent by the ladies of the Parish, and by the summer guests in preparing for the August sale of useful articles for the benefit of the Church, and to aid in mission work. The earnest Rector has, in addition to his many duties in Barrington, the pastoral care also of the smaller parish at Vap Deusenville, two and a half miles distant.

A wealthy manufacturer in this latter place, has built at his own expense a beautiful Church edifice near his own attractive residence, and the little parish is in a healthy condition. A few miles beyond, after traversing a region made lovely by nature and art, we come to the famous village of Stockbridge, long since counted the most charming among the hills of Berkshire. It was once the mission station of the Muh-he-kaw-new Indians, and its early history is full of interest. After passing the picturesque monument in the old Indian burial ground, and the stately stone tower erected by David Dudley Field on the village green, where a chime of bells was rung at stated periods, until they ceased at the death of his lamented son last summer we come to the vine-clad Church. It is said to be the first rural Church building designed by Upjohn. Fully to carry out the rural idea, it was left unpainted, and it remains thus, but after so many years, the weather is telling severely on the unprotected wooden surface. The charming attractiveness of the exterior is supplemented by a neat and pleasing interior, with appropriate hangings and altar decorations and a handsome font. The Parish is prospering under its able and faithful Pastor.

This, too, is conveniently situated for the boarders at the popular Stockbridge House, just across the shaded street.

In this village, the following anecdotes relating to Dean Stanley is told with considerable interest, as it is associated with one of the most prominent of the Stockbridge celebrities, at whose unrivalled country seat the Dean was an honored guest. The host, wishing to bestow upon his distinguished visitor the attentions due to one of his rank, gave to a servant the most careful instructions as to his special duties, and subjected him to several private rehearsals to insure success, the last one being given at night, after the Dean had retired. The boy was to knock on the door of the Dean's room at a given hour in the morning, and to wait for his reply, which would probably be, "Who's there?" to which, answer must be given, "The boy, my Lord."

After a restless night, the faithful servant at the appointed time knocked at the Dean's room, and the question came as expected, "Who's there?" The anxious boy, who had repeated the important answer over and over again for the nine hundredth and ninety-ninth time, quickly replied, while he trembled from head to foot, "The Lord, my boy!" What followed is left to the imagination.

The Ladies' Fair, in aid of St. Thomas' Church, Rye Neck, N. Y., will continue for ten days and promises to be a great success.

## GENESIS I. AND SCIENCE.

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

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NOTE ON THE FIRMAMENT.—The importance of this subject induces me to place here an article which I prepared for the *Bibliotheca Sacra*, and which was published July, 1879. One of the most curious things here is the fitness of the word *rakia* to describe the noise and uproar attending the deposition of the primeval waters.

## THE FIRMAMENT.

At the present day, when scientific literature is so permeated with the belief that, whatever else may be good and true in our Bible, its account of the creation of the world is of necessity to be rejected, it becomes those who love truth to see whether the apparent difficulties in the Mosaic narrative really belong there, or whether they have been interpolated in the translations by the mistaken zeal of its friends. This duty becomes the more important when we see that the opponents of revelation base their arguments largely upon certain statements in this story which they claim to be errors of fact.

It would be interesting to examine all these "errors;" but I shall for the present confine myself to one which is constantly harped upon by those who reject the Mosaic account, and in reference to which, unfortunately, their assertions are sustained by lexicons and Bible dictionaries, as far as I have examined.

"Whoever," these persons say, "wrote the first chapter of Genesis, left upon record the assertion that 'God made a firmament,' by which was necessarily conveyed to the Hebrews then living, the idea of something solid, a strong crystalline arch, rising as a dome above the earth, and separating the waters in the seas below it from certain other waters above it. As no such arch exists, the writer who said so, could not have written under the guidance of One infinitely wise." The mind refuses to attribute error to God, and hence it is difficult to see how the conclusion is to be avoided if we admit the premises. There is a class of writers who may be justly styled apologists (in the modern sense of that word), and they declare that this story was intended to be "poetic, symbolical, and unchronological." What it retains of the character of a divine revelation, if this be a true description, I am at a loss to see. Religion is safe from all attacks based upon the errors of such a narrative.

By those, however, who, with the present writer, believe this account to be the most intensely real and chronological document ever penned, such an apology can be accepted only when shown to be sustained by a careful and unbiased examination of the words of Moses himself.

It becomes, therefore, important to discover whether *rakia*, rendered firmament in our version, was employed by the early Hebrews to convey the idea of firmness and solidity, or whether it has been improperly translated to accord with the erroneous science of a much later day.

The word occurs nine times in the first chapter of Genesis; but a careful scrutiny fails to reveal to one without a theory to support, any shade of meaning that may not equally well be expressed by *expanse*. The only apparent exception is found in the assertion that the *rakia* divided the waters from the waters. When men began to philosophize, they found, as they thought, a physical absurdity in the idea of a mere *expanse*, sustaining the volume of water which at times descended to deluge the ground. But this, to-day, presents no difficulty, since it is known to every school-boy that no solid arch supports the waters, and that no better word than *expanse* can even now be found in our language to describe that which separates the waters in the sky from those in the sea.

It may however, be said that although *expanse* is in harmony with the actual facts, yet Moses did not know it, and consequently, in accord with the false philosophy of his age, employed *rakia*, because it expressed the solidity and firmness which in his opinion really existed.

Such an assertion should be based upon no doubtful evidence. The idea of solidity and firmness should be clearly found in the radical meaning of the word *rakia*, and in its cognates as employed elsewhere. Should this prove to be the case, then we must admit that Moses committed an error; but if, on the contrary, the idea of solidity and firmness should prove to be wanting, then the charge of error, so far

as it is based upon the use of that word, entirely fails.

*Rakia* occurs outside of this chapter only eight times. I shall examine each instance. In Dan. xii:3 we read: "And they that be wise shall shine as the brightness of the stars in the *rakia*." Here, certainly, is no assertion of solidity, nothing to forbid the use of any expression denoting the sky; as, for example, "heaven." When Ezekiel says: "The likeness of the *rakia* was . . . as the color of the terrible crystal" (Ezek. i:22), he speaks not of solidity, but only of color. Nor is there any such idea in verse 22: "Under the *rakia* their wings were straight." So in verses 25, 26: "There was a voice from the *rakia* that was over their heads, and above the *rakia* was there the likeness of a throne, as the appearance of a sapphire stone." and again, in x.i: "In the *rakia* there appeared over them, as it were a sapphire stone, as the appearance of the likeness of a throne."

In none of these is there any idea of solidity necessarily connected with the *rakia*. On the contrary, throughout this mystical imagery there is a careful guarding against it. The prophet says that the *rakia* was glorious in color and appearance. It was not crystal; it was the color of crystal. It was not a sapphire stone; but over it, or on it, was the appearance of a throne made of sapphire stone. It is probably impossible to reduce this mysterious vision to actual form, harmonizing every detail. Yet in some of its grand outlines we may succeed.

As the prophet stood by the river Chebar, a great cloud arose in the north. Out of its midst seemed to come four living creatures. The part of the cloud over their heads glowed in the light emanating from these beings, "like the terrible crystal." They stood below this canopy, with their wings straight, one towards the other. The prophet heard a voice from above it, and, looking up, saw above all as it were a throne of sapphire stone, and upon it the figure of a man. In short, the appearance over them was as the brilliancy of that eastern sky. It was the glorious *expanse*, and was appropriately described by *rakia*, taken in one of its secondary meanings, which will be hereafter discussed.

The word *rakia* occurs elsewhere only twice, both in the Psalms. Ps. xix:1: "The heavens declare the glory of God, and the *rakia* showeth his handiwork." Here *rakia* is in apposition with heavens, and no more conveys the idea of solidity than would our word "sky." Ps. cl:1: "Praise him in the *rakia* of his power." Here the same idea occurs as in the previous text. It means no more than "in the heaven of his power." And this recalls Gen. i:8, where God calls the *rakia* heaven. (1)

It seems that from these passages alone the idea of a solid support could never have occurred to minds not preoccupied with the science of their own subsequent age, when men had begun in an imperfect and blind way to philosophize on the phenomena of nature.

(1) Read these two texts in the light of the full meaning of *rakia*, as it will be developed farther on. "In the *rakia* of his power" will be found a wealth of meaning hitherto unsuspected.

The case of the Rev. H. L. Phillips, of Delaware, is exciting a good deal of interest and sympathy, and is calling down on the ecclesiastical authorities of the Diocese, a good deal of criticism. The *LIVING CHURCH* has carefully avoided all discussion of the questions involved, giving only the facts as they transpired. The *Literary Churchman* for August, published near the scene of the troubles, has the following:

The General Convention has hesitated so long about Courts of Appeal that the separate Dioceses are becoming Popedom; and persons who think themselves aggrieved are beginning to discover that the Courts of the United States may possibly be able to save the General Convention the trouble either of thinking or hurrying. Even while writing, we receive a copy of the *Evening Star*, a paper published in New Castle, Del., and containing a long statement of his case by the Rev. H. L. Phillips. Also, a printed Protest by his counsel against both the action of the Bishop and the jurisdiction of the Court. These statements are, of course, *ex-parte*, and their accuracy and importance may be much modified by any replies that may be made to them. But if they are at all approximately true, Mr. Phillips's treatment has been as bad as could be. Mr. Phillips's counsel also protests that the first decision of the Court was given against the *Vestry*, that, not acting upon its decision, they were by the Canon excluded from Convention, and had no further rights to make complaint in any Court of the Diocese to which they had ceased to belong, against their Rector. That, nevertheless, they were allowed to renew their complaints with every possible advantage and encouragement. Mr. Phillips says that the Bishop has not even entered Delaware City for fourteen months, and that the average number of males in a Delaware congregation is "not more than twelve." This is a very pretty state of affairs, if, as we said above, the facts are stated with any approach to accuracy. At any rate, the very last Court to which any sane man would go for justice is an ecclesiastical Court.

## EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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## CHAPTER XVIII.

Thus instructed by the body which had designated him for the Episcopate, and having the countenance of several of the dignitaries of the English Church, Seabury travelled toward the North. His simple credentials, penned by men living, as were the Bishops and Clergy of the Church in Scotland, under the apprehension of civil interference, and discountenanced by the great body of their countrymen, opened, at once, the hearts of those to whom they were addressed. The glad consent, which had been earlier promised, was now accorded him without delay; and one dull and damp November day, in the "upper room" of Bishop Skinner's house in Long-Acre, in Aberdeen, used for the services of the Scottish Church, quietly, and in the sight alone of those who were known to be the supporters of this old and persecuted faith, Samuel Seabury was solemnly set apart for the work of a Bishop in the Church of God; Robert Kilgour, Bishop of Aberdeen, and Primus; Arthur Petrie, Bishop of Rose and Moray, and John Skinner, Coadjutor-Bishop of Aberdeen, being the consecrators. Well may we mark that memorable Twenty-second Sunday after Trinity, the 14th day of November, A. D., 1784, in our calendars! It was the natal day of the independent American Church.

This step was approved as soon as known in England, by the truest friends both of the English and the American Church. That this was the light in which it was regarded by the mother Church, is shown by the speedy removal by Parliament of the civil disabilities under which the Scottish Church had labored for nearly a century—a result directly to be attributed to the good office they had rendered to their brethren of a common faith and order in America. In fact, but a single discordant voice was heard among the countless congratulations this auspicious event called forth. Granville Sharpe, descendant of a former Archbishop of York, and inheriting certain family traditional antipathies against the Church in Scotland, had for several years been endeavoring in one way and another to bring about the introduction of the Episcopate into the American States, in the English line. This successful reception of the orders of the Scottish Church seemed likely to disappoint his hopes. Strangely choosing as a fellow-worker in his design, a Baptist minister in Rhode Island, the President of the college of that denomination there, he entered into correspondence with him, and with the Rev. Samuel Provoost, of New York, a violent patriot, and personally inimical to the newly made Bishop, to secure, if possible, a factions opposition to Seabury, by throwing doubts upon the validity of the orders he had obtained, so as to limit his influence in his own Diocese, and prevent his general recognition as a Bishop in the American Church. Sharp's efforts failed of success in New England, the scattered Churchmen there not caring to encourage the officious meddling of a Baptist preacher in the settlement of their own affairs; but in New York his unfriendly offices found able seconding in Provoost, who was spurred on by personal pique; and also by the fact that he had already been designated by the Whig Episcopals of New York, as their first Bishop in the event of securing the succession in the English line. To these efforts on the part of Provoost, which were continued for years, and further allusions to which will come before us more appropriately in connection with the examination of his life, were added the strenuous opposition of the celebrated Dr. Wm. Smith, at that time Bishop-elect of Maryland—who had warned the Scottish Bishops in advance against consecrating Seabury, lest his elevation to the Episcopate might hinder the accomplishment of his own plans—and the dislike, afterwards breaking out into malicious hate, felt by Dr. Henry Purcell, a leading clergyman of Charleston, South Carolina. Thus beset at home and abroad, was the simple-hearted Bishop of Connecticut. Well might he feel that his only hope was in the most High!

Meeting, not only his own clergy, but some from the neighboring States, in Convocation at Middletown, Seabury began his Episcopate by authorizing such changes in the Prayer-book and Offices of the Church as were rendered necessary by the recognition of American Independence. To these alterations, a few others, suggested by a Committee, of whose number were the amiable Parker, of Boston, and the excellent Benjamin Moore, of New York, were added for consideration; and then, cheered by the addition of the newly ordained to their numbers, the Bishop and clergy separated each to their respective work—the one rejoicing in the success of their efforts, and the other gratified and encouraged, as he traversed the country, by the glad reception accorded him, not alone in Connecticut, but throughout New England.

Agreeably to the terms of the "Concordat" between the Episcopal Church in Scotland and that in Connecticut, it was incumbent upon Bishop Seabury to introduce the Scottish Communion Office into use in his American Diocese. At the first Convocation at Middletown, this measure was considered, and postponed, by general consent, till the minds of the people had been gradually prepared for the change. With this view, early the following year, there appeared a thin duodecimo pamphlet of twenty-four pages, containing "The Communion-Office, or Order for Administration of the Holy Eucharist or Supper of the Lord, with Private Devotions, Recommended to the Episcopal Congregation in Connecticut, by the Right Reverend Bishop Seabury." This tract, now one of the rarest of our American ecclesiastical antiquities, failed to receive

general acceptance; but its direct result, a few years later, was the incorporation of a portion of the Scotch Office into our present American Communion Service.

Quietly and unpretendingly did the new Bishop pursue his work. In the mean time, while he was visiting the numerous parishes of Connecticut and the other New-England States, the Convention southward had organized, chosen delegates to more general assemblies, and at length elected three Presbyters, to form, when consecrated, a college of Bishops in the English line. It is not too much to assert, after a painstaking examination of both the published and manuscript authorities of the time, that this step would not have been taken for many years, if at all, had not the success of the good Bishop of Connecticut emboldened the clergy and laity of the other States to make an earnest and united effort for the Episcopate. And we may not doubt that but for the consciousness that an open door to the easier accomplishment of their wishes was to be found at the north; the English Church would not so readily have granted the boon of the succession in the English line. Doubly, then, should we be thankful for the faith and perseverance of Seabury, who not only brought to our shores, first of all, the Apostolical succession, but also indirectly contributed so much to that happy reunion with the mother Church, consummated when, in the little chapel at Lambeth, William White and Samuel Provoost were consecrated Bishops of the American Church.

## Courtesy and Consistency.

To the Editor of the Living Church:

In your issue of the 20th of August, I find the following: "Being, for a while, homeless, until the new church building is finished, the Methodists have, of their own volition, opened their doors for a morning service, giving up their own service and coming in fair numbers to our worship. The minister himself takes his place with the morning congregation. This magnanimous hospitality has provoked us to love and good works."

To read of such an exhibition of courtesy, is, at first sight, very pleasing. I think it is the experience of most of the clergy, that the sectarians are almost always ready to exercise this courtesy. The Church news, gathered from every diocese, tells of hearty services held here and there in sacred edifices loaned for the purpose. It is right to acknowledge the courtesy; but is it right to accept it? Every priest of our Church knows, or ought to know, that he cannot, with due regard to the Church's order, open his church to a sectarian service; that he cannot return the courtesy; that he has no power to do so, and that if he does, he only takes the law into his own hand. This question was lately presented to me in a forcible manner. Scattered through the three hundred and odd miles, which my missionary work covers, are several chapels which are in use only occasionally, and then in week days. One day a Roman Catholic Priest made application to me for the use of one of these chapels, offering to pay, of course, for the privilege, and to acknowledge my right to use it when I wished. I referred the matter to my Diocesan, as in duty bound, and the use was refused, very much to the satisfaction of the Protestant portion of the community. A while after the Methodist building was burned to the ground, and the minister applied to me for the use of the building, or its renting, with the understanding that I was to have the use of it also. I told him that I had no power to grant his request, but would refer it to the Bishop and the Board of Missions. He thanked me and said: "Please tell the Bishop that I know him very well, and have often heard him preach in my church at ——— which I was glad to open to him, or to any of his clergy whenever they came to hold service." I referred the matter to my Diocesan, and very much to the dissatisfaction of the Protestant portion of the community, the use of the building was refused. The Bishop's reply I transcribe, because I think it a very just statement of the reason for our discourtesy:

"If this were a personal question of courtesy, I should be very glad to oblige the minister and members of the Methodist congregation at ———, but I cannot forget that when the Church was consecrated it was put into my trust to be used for the worship of God, according to the Liturgy, Rites and Usages of the Protestant Episcopal Church. I cannot, therefore, feel that I have any choice in the matter without violating a solemn trust. The Board of Missions, as custodians of the material fabric, would, I think, take the same view, as they refused the use of it to the Roman Catholics, as you know. I am very sorry not to see my way clear to granting the request, but principle is even higher in its claim than courtesy."

Now, while it is gratifying to read of such exhibitions of courtesy as the one quoted, it does seem as if we place ourselves and the congregation to whom we minister, in a false position, by accepting the loan of any sectarian building. A Union Church is, perhaps, different; that is intended, theoretically, for everybody's use, and we have used the one here in times past (in fact my people own quite a portion of it to-day), without feeling under any obligations to return the favor. It does seem to be but right, that, when town halls, public buildings, and school-houses can be rented, they should be used and paid for, if necessary, rather than that we should lay ourselves open to the charge of discourtesy, by accepting favors that we have no right and no power to return. Certainly the question is worthy of thoughtful consideration, and I submit to your readers one portion of my own experience as pertinent to the matter. M.

"PROHIBITION" in North Carolina has failed by 40,000 votes. Whiskey is cheap where the revenue laws are easily evaded and its devotees are in the majority.

## MISCELLANEA.

A Roman Bishop of La Crosse was consecrated last week.

The immigrants arriving in the United States for the month of July numbered 56,607.

The Emperor William is prostrated by a cold, and may be prevented from attending the autumn manoeuvres.

The will of Matthew Vassar, of Poughkeepsie, N.Y., bequeathes \$200,000 to various educational and charitable institutions.

Sir George Airey has resigned the office of Astronomer Royal of England, which he has held since 1835.

State militia to the number of 40,000 have already given notice of their intention to participate in the Yorktown centennial.

The waterpout at Canon City, Col., swept away the railway track to Silver City, and stage-coaches have again come into use.

Ex-President Hayes, it is asserted, is to visit England, and while there is to be the guest of a member of Parliament.

It is said that the deanery of Westminster has been accepted by Rev. Geo. G. Bradley, for some time honorary Chaplain to the Queen.

The latest American Consul at Vera Cruz died of yellow fever within one week of his arrival, and there has been no applicant for the vacancy.

Mrs. Maria Huff, of Clinton, Wis., has just celebrated her one hundredth birthday, in which seventy-eight descendants took a lively interest.

The Emperor of Germany has conferred upon Prof. Wm. Dwight Whitney, of Yale College, the Order of Merit, made vacant by the death of Thomas Carlyle.

A gentleman from New York has ordered from a jewelry house a vase costing \$1,000 to be presented to the best-drilled battalion of soldiers at the Yorktown celebration.

Father O'Conner, a priest of the Independent Catholic Church, was prevented from delivering a lecture at Watertown, Ont., by a mob, and had to be escorted to his hotel by constables.

The authorities at Athens have arrested one of the brigands who captured Suter, an English subject in April last, and secured 11,000 francs of the ransom money paid to the abductors.

The proposal to test the nature and efficacy of those ten "infernal machines" sent from Boston to Liverpool by steamer, on the inventor and sender, if found, meets with popular approval.

Signor Raggi is to execute a statue of Lord Beaconsfield. Mr. W. Day Keyworth, who executed the bust of Sir Rowland Hill, in Westminster Abbey, is to model a bust of the late Lord Hatherly.

The most profitless undertaking of the year is the search for Mr. A. T. Stewart's remains, which have been mislaid. The people engaged in the protracted search are always just on the point of not finding the body.

An effort is making in Boston to raise a fund of \$75,000 for the printing of books for the blind. A gentleman of Charlestown has given a thousand dollars toward it, and about one-third of the sum has been secured.

The famous old English Schools, Eton, Harrow, Rugby and Winchester, are constantly full to overflowing, although their cost continually increases. Oxford and Cambridge were never so crowded with students as now.

Judge Tourgee has bought what he calls "Thorheim"—a Fool's Home—at Mayville, N. Y., out of the profits of his "Bricks Without Straw." Judge Tourgee's brick-making has turned out to be very profitable business.

Arrangements are completed for operating a fast Pullman train on the London, Brighton and South Coast railway. One car will have a restaurant and a news agency. The company will experiment with the American system of checking baggage.

The *Southern Workman*, devoted to the interests of Negro and Indian civilization, is edited and managed by the officers of the Hampton Institute, and printed on the school press by colored youth trained in the office. Subscriptions are a help to the school.

The population of Illinois in 1880 was 3,078,606; in 1870, 2,339,891; rate of increase, 21 per cent. Communicants in 1880, 5,667; rate of increase, 62 per cent. That is, during the last ten years, the Church has grown nearly three times as fast as the population.

On the late Dean Stanley, the *London Times* says: "The chief charge brought against the late Dean is that he has sought to ignore the very basis of his own professional position, and to leave it a question, if indeed a question, whether there is such a science as theology."

Asiatic cholera is raging in Bangkok, Siam. It is estimated that from one hundred to three hundred natives are dying daily. Very few foreigners have died, but several have fled to Singapore and Hong Kong. Everyone feels as though he was living in a graveyard.

The Czar has found a letter on his table threatening him with death. The Czar's room is thoroughly guarded, and none but the most trusted officials are permitted to enter. His attendants, the officers who were on guard at the time and four servants, have been arrested. The incident has produced great excitement.

A rich find of silver, about ten miles from Deadwood, was followed in forty-eight hours by the creation of West Virginia City, the election of a recorder, the settlement of 1,000 persons, and the opening of nine saloons and two faro banks. On the fourth day a daily newspaper appeared.

Mr. Vanderbuilt has had laid in front of the house being built for him on the corner of Fifth Avenue and Fifty-first street, a single stone, measuring twenty-five feet by fifteen, and costing between \$5,000 and \$6,000. This enables him to say that the sidewalk of his residence cost more than any other in the city.

The Bank of England has advanced the rate of discount to 4 per cent., and the Bank of France contemplates an advance to check the flow of gold to the United States. The steamer *Allemania* has left Havre with 1,000,000 francs for New York; £152,000 was withdrawn from the Bank of England, one day last week, and £160,000 in imperials will be shipped from the Bank of Holland.

A scene of wild confusion was witnessed among one thousand passengers on the steamer *Plymouth Rock*, which burst a flue when twenty miles from Long Branch. Men jerked life-preservers from the hands of women, and the officers of the steamer broke out windows to release the tramping herd from the cabin. The panic was at last suppressed and the steamer towed into smooth water.

The Bishop of Carlisle says that he once told one of the chief portrait painters of our day, that he had once heard a remark that when the artist's pictures came to be looked at in future centuries, men would say "How handsome our ancestors were!" Then said the painter to the Bishop: "I assure you honestly that I have never yet succeeded in committing to canvass one-half the beauty which I have seen in any face that I have ever painted."

BOOK REVIEWS.

**THE TREASURY OF THE PSALTER.** An aid to the better understanding of the Psalms, etc. Compiled by the Rev. Geo. P. Huntington, and the Rev. Henry A. Metcalf. With a preface by the Bishop of Central New York. Boston: A. Williams & Co.

This is a unique and inexpensive book that should engage the attention of Churchmen everywhere. The daily use of the Psalms in public and private devotion, all over the world, in all ages, by all branches of the Church of Christ, makes them a subject of unusual interest and deserving of especial study, apart from their claim as a portion of the inspired writings. This book will prove a safe and valuable guide to the study of this hymnal of the Catholic Church. The words of the Psalter are given on one page and the commentary on the opposite page. The Commentary is brief, but will be found suggestive, while the marginal references to corresponding passages of the Psalter enhances its value. But, above all, we appreciate the indices, giving Liturgical use of Psalms or parts thereof, for various seasons of the Ecclesiastical year, and, so far as we have tested it, a carefully prepared arrangement for various occasions of pastoral use.

**GOLD DUST.** A collection of Golden Counsels for the Sanctification of Daily Life. Translated and abridged from the French. By E. L. E. B. New York: E. & J. B. Young.

This is a dainty little book, dressed in white and gold, and trimmed with red, and so small as to be carried in the pocket. The meditations and counsels breathe a spirit of most fervent piety, and while truly Catholic in tone, this abridgment is free from exaggerations and religious sentimentality. The Series has long been popular in both French and English.

**LIFE AND SERMONS OF DR. H. W. THOMAS.** By Austin Bierbower, A. M. Smith & Forbes, Chicago. \$1.50.

Dr. Thomas is an eloquent and eccentric Methodist preacher, whose relation to that body is now merely nominal. He preaches for an independent congregation in Hooley's theatre. Dr. Thomas is original and suggestive as a writer. His style is clear and compact. As a speaker he does nothing for show, but speaks right on in earnest.

**PRIVATE DEVOTIONS FOR YOUNG PERSONS.** Compiled by Elizabeth M. Sewell. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price, 60 cents.

This is an admirable compilation and a beautiful book. The Sacramental idea of the Church is fairly recognized, and the tone is Catholic and devout. Bishop Andrews' devotions are largely quoted. Besides daily and special prayers, there is given much good devotional reading, scriptural instructions for prayer, forms for the observance of the Hours, meditations for the seasons, and preparation for the Holy Communion.

**FRANKLIN SQUARE LIBRARY.** The following Standard Books have recently been published in this cheap and attractive style by Harper & Brothers, New York. For sale by Jansen, McClurg & Co., Chicago. **LETTERS OF MADAME DE REMUSAT.** Price, 20 cents. **SIDNEY, A NOVEL.** Price, 15 cents. **THE NEPTUNE VASE, A NOVEL.** Price, 20 cents. **ATLAS ANGEL.** By Anthony Trollope. Price, 20 cents. **TO-DAY IN AMERICA.** By Joseph Halton. Price, 20 cents. **AN OCEAN FREE LANCE.** From a Privateer's Log. By W. Clark Russell. Price, 20 cents.

**FARM FESTIVALS.** By Will Carleton. Illustrated, New York: Harpers & Brothers. Chicago, Jansen McClurg & Co. Price, \$2.00.

Anything of Carleton's is certain to be well received, and this new volume is quite worthy of its predecessors. It is very handsomely bound and contains many anecdotes and reminiscences; some pathetic, some humorous, and all related in agreeable verse.

**TWO ADDRESSES TO COMMUNICANTS.** By the Rev. Geo. H. Wilkinson, M. A. E. & J. B. Young & Co., Cooper Union, New York. Price, 15 cents.

These are plain, earnest, practical counsels to communicants, upon the great principles and duties involved, as set forth in the Church catechism. They would be found useful to any pastor in preparing similar instructions.

**A POCKET MANUAL OF PRAYER.** New edition. London: Masters & Co., 78 New Bond St., 1879. For sale by James Pott, New York. Price, 50 cents.

This handy little manual for private use contains the Offices for the different Hours of the day, the Penitential Psalms, Memorials—in a word, everything that could be desired for private devotion.

*Harper's Magazine* for September is an unusually attractive and entertaining number—an argosy richly laden with the treasures of Summerland. The number opens with two exquisite engravings; the frontispiece—a full-page illustration of one of Herrick's poems; an interesting, breezy article, by W. H. Bideing, entitled "The English at the Sea-side," describing several famous watering-places, with twelve illustrations. Another summer-article of remarkable interest is Mr. E. H. Ropes's on The Thousand Islands. The subject has the enchantments of Lotus Land; and among the illustrations is an excellent portrait of Dr. J. G. Holland. The association of President Garfield with Williams College adds a timely interest to Mr. N. H. Eggleston's article, "An Old Fort and What Came of It." Among the illustrations is a remarkably fine portrait of Dr. Mark Hopkins. "The Girls' Sketching Camp," by Olive Thorne Miller, is an amusing record of a vacation spent by some young lady artists of New York in Maine during the last season. It is characteristically illustrated. Three illustrated poems in this number—"To-morrow at Ten, A Newport Idyl," "The Widow Lee's Son Will," and "On Star Island," are also happily suited to the midsummer season; so, too, one of the short stories, "At Deacon's Twombly's." W. H. Beard contributes another of his "Artist's Reminiscences," entitled "Adon-

iram Alegory," a humorous sketch, illustrated by his own drawing. Prof. Herbert Tuttle, in his "German Empire," makes clear and interesting a subject upon which the thoughts of the majority of American readers are confused, if not altogether vague. It is an admirable paper. Most readers will be surprised by the startling revelations made in a paper by B. S. Atwater, entitled "The Wheat Fields of the Northwest." According to this writer's estimate, Lord Beaconsfield was not an untrustworthy prophet when, in 1879, he predicted that supremacy as a grain-growing country would soon be attained by Canada. The statements made in Mr. Atwater's article will command universal attention, from the importance of the subject. Besides brilliant serial novels there is a brief story entitled "The Chances of War, and How One of them was Missed." The Editor's Easy Chair and other departments are fully supplied with interesting and timely matter.

"High Churchmen."—They are found in Colorado.

To the Editor of the Living Church:

While you poor Eastern people are sweltering with the mercury "in the heights," it may have a cooling effect to let you know how the mountaineers of Colorado are enjoying their cool, bracing climate. We have had a very wet season, unequalled in the memory of the "oldest inhabitant." Usually our summers are dry, with perpetual sunshine, thermometer rarely going as high as 80, but we are now being treated to a succession of rainy days, making fires and overcoats not only acceptable, but necessary. It is a constant wonder why Eastern people do not avail themselves of the clear mountain air of Colorado more than they do, and flee from the heat, discomfort and mosquitoes which are unknown here. Perhaps the expense of the trip may account for it, but could they once make the experiment of a few months' stay in the Rockies, they would feel well repaid for the expense and long journey.

Very occasionally a stray clergyman finds his way to our lofty elevation, but no entreaties are sufficient to induce him to remain long enough to preach or officiate. We have had here the Rev. Mr. Johnson, of Philadelphia, and the Rev. Mr. Russell, of Cincinnati, this summer, and an English clergyman on his way home from South America.

The work of the Church goes steadily on. We sadly miss the large congregations wont to assemble in the Opera House, but the Church is always well filled at both services on Sunday, especially at evening service. The Bishop of the Jurisdiction has returned to Denver, and starts on a tour of visitation to the Southern part of the State at once, returning to make us a visit on September 11th. He is too much alone in this kind of work, and while doing his utmost, is unable to accomplish permanent results by such brief visitations. Towns spring up with such rapidity in this new country, that it is impossible for one man to keep his eye upon them all, even were it possible to get men to occupy them. Much judgement is required as to the permanency of these new mining camps, and while we are waiting for men and means, and deliberating as to the advisability of occupying the ground, our more active brethren of the other persuasions have secured the first claim, laid down their stakes, and then no room is left for others. I am convinced that it is folly to attempt to plant the Church in a small town, already well supplied with "Gospel ministrations." The effect is, in many cases, to bring the Church into contempt, by having churches closed from year to year, because of the inability of the few people who would sustain it to pay for the services of a rector. There is a great competition and rivalry at present between the Methodists and Congregationalists in this State; the former have the zeal and devotion, but the latter have the money, and spend it lavishly in paying all the expenses of their missionaries, and building the churches with but little aid from the residents of the various towns. The first minister on the ground has a great advantage, and if an active man, canal ways carry the day against new comers, unless the town becomes large enough to demand other church accommodations. The people admire, above all things, pluck and courage, and will stand by a man who possesses these traits to the very last.

I made a flying visit to Robinson this week, where the famous "Robinson Consolidated Mine" is situated. Here the Romanists are already well established; have a pretty frame church. The Congregationalists have a missionary on the ground, and the lots for a church secured (a gift of the mine owners), but have not yet begun to build. It is a beautifully located town, only twelve miles from Leadville, but on the Pacific slope of the Rocky Mountains. The train passes over the Rib of the Continent at an elevation of 11,800 feet, the highest elevation reached by a railroad in the world. Though only a few miles distant, the waters on which Leadville is situated (the Arkansas) flow to the Gulf of Mexico, while the stream on which Robinson is built finds its way to the Gulf of California.

But to return to the subject of missions. I am persuaded that the true way by which to bring the Gospel to these numerous mining camps in their infancy, is the association of two devoted men, adapted to missionary work of this kind, who, making up their minds to endure hardships, will travel about from town to town as the occasion demands, having for an "outfit" two tents, one for sleeping and eating purposes, the other large enough for a congregation of two or three hundred people. Or one tent with a division might answer the same purpose. But little expense would be thus incurred, and when a congregation was once gathered and cemented, a church building (if necessary) could easily be built and the evangelists move their headquarters to another locality. With six or eight such men, travelling in this way, the amount of good to be accomplished would be incalculable. What a load would be lifted from our good Bishop's heart, were the Church to find and equip a few earnest evangelists to work in this way. The scheme is perfectly feasible, and the men could be had, if, as other Christian bodies do, the Church Missionary Society would ensure their support. Until some such plan is adopted, we must be content to allow others to occupy promising fields, and let our Bishop try to reap where the Church has not sown, and attempt to gather where the Church has not sown.

L. P. MACKAY.  
Leadville, Col., Aug. 18th, 1881.

News from the Churches.

Correspondence of the Living Church.

**Michigan.**—St. Paul's Church, Jackson, Mich., of which the Rev. M. A. Johnson, D. D., is Rector, gave a full choral service at Evensong, the 21st inst., with a surplised choir of 24 men and boys. The local papers say of it: "One of the largest congregations St. Paul's Church has ever held for a regular service, assembled there Sunday evening, on the occasion of the first full choral service ever held in this city. The impressive ceremonies opened with a processional, the organ pealing forth the impressive strains of the hymn, 'Nearer my God to Thee,' which was taken up by the choristers in the vestry, the effect being that of an approaching procession. With the close of the first stanza, the choristers filed in, arrayed in cassocks and cottas, preceded by a cross-bearer, the smallest of their number, and followed by the Rector. These were provided with seats on either side of the chancel. The chants and responses, glorias, amens and hymns of Evening Prayer were impressively rendered by the choristers. The music of the organ, at which Mrs. Johnson presided, was supplemented by an excellent orchestra. In his discourse, the Rector took the single word 'Worship' as his text, dwelling at some length on man's proneness to worship, provided he finds something better, nobler, purer than himself to make the object of his adoration. It was an attribute of mankind to recognize some unseen power in the direction of the affairs of the universe; thus Paul found at Athens, in addition to the shrines and temples of local and mythological deities, one dedicated to the unknown God. The forms and methods of worship differed in accordance with the ideas of the different sects or creeds. Some were predisposed to rigid simplicity and extemporaneous worship, while others saw in outward and set forms and ceremonials proper and efficient aids to devotion and giving praise. In the matter of methods, the reverend gentleman said, the Protestant Episcopal Church was perhaps the most liberal of the Christian bodies; not that it had no foundation, but that its foundation, based upon the fundamental and unchangeable principles of Christian belief was broad enough for all to stand upon. In fact, the very opening words of the book of Common Prayer say: 'It is a most valuable part of that blessed liberty wherewith Christ hath made us free, that in his worship different forms and usages may without offence be allowed, provided the substance of the faith be kept entire.' The discourse, delivered from the chancel steps, was in the main a defence of what might by some be deemed an innovation on the usages of the Church, and was listened to with marked attention by the congregation." The inspiring service, concluded with a recessional, "Sun of my Soul." The grand old hymns were well sung, the male voices blending excellently, and the instrumental part was well rendered.

**Albany.**—The new organ of St. John's, Cohoes, was used on the 9th Sunday after Trinity, and gave great satisfaction. It has been rebuilt by Stewart Bros., of Albany, and the instrument is now valued at \$6,000, though it has cost the Parish less than one-third of that sum, and the amount is almost raised. The Rector, Rev. Walker Gwynne, and the congregation, are to be congratulated on their singular good fortune in procuring such a magnificent instrument. It has three manuals or banks of keys. The depth is 14 feet from the front of keys to back of pedal chest, with a width of 16 feet, and height of 22 feet. Although the organ seems crowded behind the large pier north of the chancel, this will be no hindrance to the full effect of the instrument in any part of the church. The general idea that the sound proceeds up and through the pipes of an organ is erroneous; it proceeds entirely from the mouth of the pipe. Many of the pipes of an organ have their ends closed entirely.

**Iowa.**—On the Festival of St. Bartholomew, Grace Church, Cedar Rapids, was the scene of a very interesting ceremony. At the early celebration of the Holy Communion, after the Nicene Creed, the Senior Warden, Mr. S. C. Bever, advanced to the chancel and presented, in the names of Mrs. S. A. Belt, and Mrs. James L. Bever, a beautiful altar rest of polished brass, bearing the inscription, "In memoriam, Libbie B. Ives." The memorial was received by the Rector, Rev. Samuel Ringgold, who, after a few appropriate remarks, placed it upon the altar, in the name of the Father, Son, and Holy Ghost. A prayer for the consecration office was then said, and the Communion Service continued. This loved one was taken from us in the bloom of youth, at the beginning of a life of promised usefulness. No time more fitting could have been chosen for this memorial than the Festival of the Blessed Apostle whose character was reproduced in her own. Trained up under the vine and fig tree of the Church, she drank early of her holy influences, and our memory of her enables us to say, "Behold an Israelite indeed, in whom is no guile."

**Vermont.**—Calvary Church in Underhill Village, town of Jericho, is but a short walk from the hotel now an important summer resort. The number of Communicants is very small, and their resources very limited. Much interest is felt in the recent increase of attendance upon the Services and in the great influence they can have upon the summer-guests who are not Church people. The Rev. George H. Walsh, D. D., of Bergen Point, and the Rev. William C. Winslow, of Boston, officiated on the tenth Sunday after Trinity, and the offerings amounted to \$86.77, nearly all the gift of the guests of the Dixon House. The Rev. Gemont Graves officiates on alternate Sundays, and his address is Burlington, Vt. Outside help is absolutely necessary to make the interior of the little church edifice decent

and habitable, for the number of Communicants is but sixteen and they not well off in this world's goods. Dr. Walsh and Mr. Winslow strongly commend this appeal to Churchmen, and Bishop Bisel may be addressed for further endorsement. Underhill is quite an important point for Church aid and influence.

An Old Question in a New Shape.

To the Editor of the Living Church:

The communication of "G. C. H.," (under which initials and other tokens of identity the writer hereof recognizes the person of a valued and respected friend,) in the LIVING CHURCH of August 13th, is certainly suggestive, and perhaps startling, in its tacit assumption that baptism by a layman—even by a sectarian—is recognized by the Church. Still more extraordinary and more startling is the following passage, which I clipped, not long ago, from one of a series of articles on "The Holy Catholic Church," by a correspondent of a Church paper. The italicizing is my own: "This authority [to baptize] is conferred upon all laymen in an emergency: that is, when no authorized minister can be obtained. And the Church, acting under its power to bind and loose, doth hold all baptism, rightly administered, to be valid, whether administered by a layman of the Church or of a sect. And she doth therefore claim, as a member of the Catholic Church, all persons who have been baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, no matter by whom the ceremony has been performed."

Now, I am well aware that this view of the matter is held and acted upon by many individuals—perhaps by many of all orders and degrees, clergy and laity, in the Church, but have yet to learn when, where, or how, the American Church has so expressed her mind, or conferred any such authority upon laymen, "in an emergency," or otherwise. On the contrary, I find much that seems directly contrary to the statements above quoted. Thus, in the rubric prefixed to the Office for the Public Baptism of Infants, parents or sponsors are directed to notify "the minister" before the beginning of Morning Prayer, when children are to be baptized, and throughout the office "the minister" is assumed to be officiating in it. In the Office for Private Baptism—in which, if anywhere, provision may be supposed to be made for emergencies—the rubric, after stating when and under what circumstances baptism may be administered in private, proceeds as follows:

"First, let the Minister of the Parish (or, in his absence, any other lawful minister that can be procured), with those who are present," etc., etc. "And then, the child being named by some one who is present, the minister shall pour water upon it," etc.

There is not a word about baptism by a layman—still less by a sectarian—under any circumstances whatever. In certifying to the validity of a private baptism and receiving the child "into the congregation of Christ's flock," the Minister is instructed what course to pursue, in case "the child were baptized by any other lawful minister," but in no other case. The "lawful minister" is evidently an elementary and indispensable factor in the transaction.

The Office of the English Church is still more explicit, not only requiring the action of the "lawful minister," as ours does, but prescribing the precise questions to be asked by the Minister of the Parish to determine the validity of the baptism. The first of these questions is: "By whom was this child baptized?" The significance of which is not apparent if it is immaterial by whom the Sacrament was administered, provided the other requisites were observed. It may be freely admitted that this negative evidence of the English and American Prayer Books, although constituting a very strong presumption, is not absolutely conclusive against the possible validity of lay baptism—especially if sustained by the authority of other branches of the Catholic Church; not that of any sect, which is of no value whatever. I am well aware, also, that many distinguished and learned men among our Bishops and other clergy hold views similar to those above quoted as to what ought to be. But what ought to be, is one question. What the American Church really does authorize, prescribe, or permit, is quite another. The former is eminently proper for the consideration of those who govern and legislate for the Church: the latter is of practical concern to every individual member—clergyman or layman, man or woman.

I am aware of the common, but very unsatisfactory answers, that the Church leaves it an "open question," to be determined by every individual for himself; that lay baptism is "valid, but irregular," and that the Church tolerates, though she does not encourage or directly authorize it.

If the American Church has really left it an "open question," to be determined by each individual for himself, she has strangely failed in her duty to her children by leaving them without authoritative guidance or instruction as to their duty in a matter of such momentous importance. It is distressing, discouraging, and perplexing, to a person coming into the Church from one of the sects, to be told in one diocese or parish that he has been duly baptized, and if he removes to another to be informed that he is unbaptized. Still worse is it to be told that the question is one which he must determine for himself; that, if he, in his ignorance, is satisfied, it is all right; but if not, all that he has to do, is to "go and get baptized"—or, "re-baptized"—as the adviser may prefer to put it. It is a responsibility that should not be put upon him, that of taking the risk, on the one hand, of living and dying without baptism; or, on the other, of slighting, perhaps profaning, the Sacrament by a needless repetition.

Either baptism by an unordained member of the Church, or by a sectarian, is valid, or it is not. If valid, it is certainly an anomaly—not to

say a scandal—that so many of our clergy and laity should have been re-baptized—some of them after having been communicants for years; some after long officiating in orders, and after having themselves repeatedly administered the Sacraments; and one at least, an eminent clergyman of a former generation, when on his deathbed. On the other hand, if such baptism is invalid and null, it is no less an anomaly and a scandal that these same individuals should so long have been communicants, and even ministers of the sanctuary, while unbaptized. In either case, there was, and is, a wrong somewhere.

But there is another view of the question, which, as has already been intimated, concerns every member of the Church, and becomes, under some circumstances, intensely practical. If a layman is really authorized to administer baptism "in an emergency," it is his duty to do so. It would be a sinful shrinking from duty, and a cruel wrong to a human soul, to refuse. If he has no such authority, it would be a sacrilege, similar perhaps to that of Korah, to presume to do so under any circumstances. The responsibility is tremendous, and the case of its occurrence is not an imaginary one. It has actually occurred to the writer of this article. Acting in accordance with his conscience and his convictions, he took one course. Other laymen, no doubt equally conscientious in the matter, have in similar circumstances taken the other. There is wrong, on one side or the other, but who is responsible for it—the individual, or the Church which fails to speak in clear and unmistakable terms, and leaves him to his own weak and perhaps unenlightened judgment?

I have expressed no opinion on the abstract question, and do not mean to express any. I only claim that it ought not to be left to the determination of private judgment. I have a right to ask for the authoritative judgment and direction of the Church. The Church of Rome, whether right or wrong, is at least consistent in this matter, and does not shirk the question. Why should we?

In the Diocese in which this is written, the Bishop—the highest authority to the writer in the absence of any positive expression of the corporate Church—is known to hold decided and uncompromising views, diametrically opposite to those of "G. H. C.," and the other writer quoted in the beginning of this article. There need, therefore, be no doubt nor hesitation here on the subject. But it is not so in all our Dioceses—perhaps not in most of them. It is discreditable to us that there should be either doubt or diversity in a matter so vital and momentous. The Church corporate ought to speak her mind on the subject, and with no uncertain voice.

W. T. W.  
Belozzi, Miss., August, 1881.

To the Editor of the Living Church:

I think your correspondent "Aspirate" is correct when he says that "there are a number of Parishes where the Vestry have the power to dissolve the pastoral relationship," or, at least, if they have not the power, they claim it. I will refer you to two cases. (I could give you another, but as the Parish is dead, I do not care to name it.) S. John's Church, Fort Smith, Ark., and Trinity Church, Delaware City. In the former, the Vestry recently dissolved the pastoral connection on the ground that the clergyman's year was up, that he preached extempore, and lived in a room (selected by two of their own number) over a store! And in that of Christ Church, Delaware City, the Vestry claim the right to dismiss the Rector at three months' notice, and I am very sorry to say that the Bishop of Delaware upholds the Vestry in its proceedings, notwithstanding that in that Vestry (vide Mr. Phillips's letter), "there is one who publicly endorses Ingersoll, another who says he does not care for the Church, and others who left their denominations because they got into trouble, and came to the Church to get white-washed!" To make matters still worse, the very moderate stipend which that poor blind priest, Rev. J. R. Stewart, D. D., received from the Diocesan Fund for disabled clergy is withdrawn, because he became the counsel for the Rector of Trinity Church. Can we wonder that Ingersollism is on the increase?

A PARISH PRIEST.

To the Editor of the Living Church:

Without presuming to dictate to the Eminent Committee on "Liturgical Enrichment," might I follow the example of a correspondent in your last issue, and plead for a restoration? It is: 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: in fact that the people may know for whom any of the special Prayer and Thanksgivings are used from Service to Service. By this means a Pastor is enabled to acquaint his flock of the members who need their sympathetic temporal aid, from time to time, as well as their prayers, but of whom they are often totally ignorant under the present system, unless some one may be sufficiently interested to ask for whom the prayers have been used. It seems to me some such course is necessary to obedience to the Apostolic injunction to pray with the understanding as well as with the spirit, while it would also quicken the spirit of Christian fellowship and brotherhood.

I see I have asked for a "restoration." I am aware that only in fact is it so; for our Prayer Book is fuller than that in use beyond the water. Yet in England, as far as the Special Prayers and Thanksgivings extend, I believe the custom of naming to be used. SUBSCRIBER.

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## Pax Vobiscum.

Under the impulse of feelings which every right-minded Christian must appreciate, the Rt. Hon. Earl Nelson, in the *Nineteenth Century* magazine, discusses, with kindly spirit, the problem of unity in the Church of Christ. It is always pleasant to trace the workings of any mind which perceives how truly our agreements are greater than our differences. It is a diviner task, more human as well, to dwell upon the former than to emphasize the latter, and when the observer realizes how pleasant a thing it is to say a furthering word for unity, he is disposed to exclaim with the lamented Dr. Taylor Lewis, "cursed be he who starts the next sect!" an imprecation, by the way, which unconsciously designated poor infatuated Bishop Cummins, who, at that very "Alliance" where Dr. Lewis spoke, was meditating the causeless and wicked schism which followed.

Earl Nelson says some things which have a real irenic ring, and the LIVING CHURCH, which has always preached peace among contending parties, takes pleasure in directing attention to them.

In reference to those great Sacramental truths, the natural outcome of the doctrine of the Incarnation, which have given rise to different schools of thought within the Church, he thinks there are considerations which should tend to remove some of that bitterness which need not of necessity form a part of controversies on matters of religion. He specifies the relation of faith to the sacraments, as showing what mistakes are often made as to the possession of this grace:

"It is believed by many that the Catholic, from his apparent trust in outward forms, must miss this grace altogether, and that the Protestant, because he has realized certain feelings in his own heart, is the sole possessor of it. But, just as a trust in forms would naturally quench all true faith, so also may a trust in religious feelings—which are for the time as apparent as any forms can be—damp a true faith, according to St. Paul's definition of it, and end in a belief in nothing that is only hoped for and therefore not tangible, and in the rejection of everything which is unseen and unfelt, and therefore hard to realize.

"We are in danger of too much individualism in our religion. Of course it is necessary that each stone of the spiritual building should be dressed and tried; that every wandering sheep should be gathered into the fold; that each member should be fashioned one by one for its appointed work; but when each soul has been built up into the spiritual temple, or has been received into the fold, or has been made a member of the body of which Christ is the head, the individualism ceases; the personal pronoun I loses its place in the Christian vocabulary, and we realize not only that we are bought with a price and are therefore not our own, but that we form one essential part of that great company which is described in Scripture as the one bride of Christ."

The right honorable writer thinks there is little reason for difference about Holy Baptism. It must be accepted as a divine institution, notwithstanding the Quakers and Dean Stanley. But on the other hand who is there that would regard it as a "charm," and where are the Churchmen who would hold that infant baptism should be treated as complete until the child, being carefully instructed, has been brought to Confirmation?

He also touches pleasingly on "the other great sacrament." He thinks there would be no one to contend that there was any other sacrifice necessary than the one great Sacrifice upon the cross once offered for the sins of the whole world. In the whole range of theological literature it would be impossible to find one voice uttering such an absurdity.

"And as regards the memorial sacrifice, the Catholic would only assert that as our Lord in Heaven is daily pleading the one great Sacrifice before the Throne of God, so we on earth—the priesthood for all the faithful—do offer up a memorial of that Sacrifice, uniting us with that service in Heaven, where our great Intercessor ever pleads and receives gifts for men.

How different appears the statement of a belief when made by a fair mind, in the

interests of peace, and when made by a polemic, whose delight is

"To prove his doctrine orthodox  
By apostolic blows and knocks."

Then the noble Earl goes on to speak of the mooted questions of confession and absolution; and launches out on the subject in this wise: "No priest would ever claim to pronounce God's pardon as of his own power, or to take effect upon any but the truly penitent. They have been entrusted with the message of pardon to the truly penitent; only God and the penitent know how far the repentance is true and the pardon real." All this is true, and yet what gallons of useless ink have been spent in controversy about absolution! There was a popular poem, much quoted a few years since, called "Betsey and I are out." An old farmer and his venerable wife quarrelled and separated. The case was "something about Heaven." The contention was not over what they knew about heaven, but what they didn't know about it. This illustrates our theological warfare. We are all agreed in so far as we know. We fight only when we get beyond our depth. Absolution, as stated by Earl Nelson, is all we know. Why not be satisfied with that?

"So as to confession, all of every school know well that to win a soul to Christ personal intercourse is of the greatest assistance. It was well put at the Leicester Church Congress, that—if we wanted to fill a lot of narrow-necked bottles with water, you would take them up one by one, and not pour the water from a height indiscriminately over all. Why then quarrel over terms? Personal intercourse of soul with soul is a natural function of the members of the body of Christ by whatever name it may be called. And the authoritative assurance of forgiveness of sins which the priest is empowered to offer to all true penitents often becomes a blessed means of saving a soul overwhelmed by the burden of its past sins from one of Satan's dead-end snares—the temptation to despair of forgiveness."

Earl Nelson puts the matter most happily when he says of apostolic succession, that no one who advocates it would for a moment thereby seek to limit the free operations of God the holy Ghost. "Scripture is full of the free manifestations of the Spirit, but these are not permitted to interfere with the duly appointed methods, and a fuller appreciation of Bible-teaching might exhibit to the world again, as in apostolic times, the full working of a duly organized ministry, side by side, with the fullest manifestations of the Spirit among the individual members of Christ's body."

It must be allowed that a burning desire for unity naturally tends to minimize differences, but the noble writer certainly has stated the truth in such a way as to show how easy it would be for all to agree who wish to agree. God grant that the number of those who wish to may increase to an overwhelming multitude in these days when infidelity is becoming rampant about in proportion as we are quarreling over questions that can never be settled.

## "On Examination."

This is the term by which our Presbyterian brethren designate the manner in which converts are received. A person who "has met with a change of heart," appears before the board of deacons, sitting apart from the congregation and in private, where he is examined as to his feelings and his views, and, if he furnishes satisfactory evidence to the deacons that he has indeed experienced a change, he is voted into the church; and on some "Sabbath," shortly after, he stands up before the pulpit and "makes a public profession." This ceremony is generally known as "joining church." The statistics of the Presbyterian body, recently published, indicated a serious falling off in the number of those who have been received "on examination." In 1874-5 the number received was 32,059; in 1875-6, 48,240; in 1876-7, 43,068; in 1877-8, 32,277; in 1878-9, 29,196; in 1879-80, 26,838; and in 1880-81, 25,344. The Presbyterian papers recognize the disheartening decadence, but make no effort to account for it, except by reference to the absence of "powerful influence of the 'Holy Spirit.'" This does not satisfy the mind, however. The question recurs, why is the influence of the Holy Spirit, through a series of seven years, in the history of a great Christian body like this, a constantly diminishing influence?

To our mind still another question suggests itself. Is it true that this remarkable

decrease, year after year, is due to the lessening power of the Holy Spirit? May not other causes produce the effect? Are conversions a matter of sovereignty? Does not the human will act as an essential factor in the matter? And may not earthly and human influences, and tendencies in systems, often illustrate themselves in statistical tables?

We deplore the fact. We do not begrudge our Presbyterian friends their usefulness. In these days when evil is so active, and the forces of unbelief so multi-form, we wish God-speed to all who love the Gospels, even under a partial presentation of it. But we would be glad to have a better explanation of these sad figures than any which have yet been offered.

## In Church.

"The Lord is in His holy temple," thus the priest in cassock, surplice, and stole, as he begins morning prayer. The congregation rises and stands, giving reverent audience to the solemn and searching exhortation.

But there are exceptions to the rule of devout attention to the awful announcement of God's presence and the call to confess with an humble, lowly, penitent, and obedient heart.

Miss Flora McFlimsey rises to scrutinize that love of a dress (unmistakably one of Worth's) which the lady just before her wears. Could anything be more perfectly beautiful? It's quite too exquisitely exquisite. Miss Flora finds but one fault with it, and that is that it is not upon her own fair shoulders and delicate form.

Judge Marmaduke rises to fix his severely judicial eye upon the chancel. It is his providential mission to watch the clergyman. Clergymen need watching now-a-days, and always did, at least since the Reformation. Chancels are such capital helps, too, for they box the priest in and lift him up into view, so that it becomes easy for the severely judicial eye to scrutinize his every movement. Judge Marmaduke, some twenty-six or seven years ago, caught a poor rector bowing in the Creed, and there was a vacancy in that parish. It was not a place in the vestry that was vacant. Everybody now bows in the Creed, even the Judge himself, but he is still watching. He spent two to three years protesting against rising at the offertory, and finally surrendered, but he is still watching. Other poor sinners try to obey the scriptural injunction to "watch and pray," but the Judge devotes himself exclusively to the first part of the commandment. There is a necessity for it, you see. For what would become of us if the clergyman were not watched? If Judge Marmaduke should stop watching and take to praying, don't you see that Romanism would overwhelm us in a very short time? The Pope would have our children perhaps, certainly our grandchildren, all in the Inquisition, and there would be a pyx or something in every pew, and a thurifer, or at least a cope, in every steeple! Where would our Protestant liberties be, then? So the Judge keeps on watching.

'Squire Shrimp rises, and with inaudible soliloquies of malice, vows he will never enter church again if that competitor of his in the grocery line is put into such a prominent pew. Then he falls off into a retrospect of the trades and dickers of the week, and, *apropos* to the subject, feels in his pocket for a dime to put in the offertory. It is only a cent. The 'Squire adds nine cents to his week's profits.

Viola Harlinsworth, the superb, rises with conscious power to bewitch the impressive lads who sit behind her, and wonders how many of them are doting on her matchless shape. But soon she and the lads that dote must kneel—provoking interruption!

Deacon Doble does not rise at all. He is a Presbyterian, and will not take any part in these numerics that are almost as foolish as the Catholics. It isn't the Lord's temple; 'tis no more than the meetin' house of the Episcopal denomination, (ha! ha! thinks the Deacon, that's pretty good on "the Church!") and he isn't going to get up. If he does take any part, he will get up when they sit down, and sit down when they get up, just to show that he's a Protestant and a Presbyterian.

The service passes on. The white-robed Minister of Reconciliation, bearing in his hand the awful Power of the Keys, pronounces Absolution, and its peace-giving, soul-purifying Grace falls gently upon the souls of—?

## Home Again.

Some from a foreign shore. Others from the ruffled edge of the great ocean. Still others from breezy nooks in mountains far away, or quiet shades of nearer forests. Home again! And the LIVING CHURCH, which has staid at home to work on, sends out its cheeriest greetings to the returning host.

It was a happy thought to go and get rested. There is a world of morals and religion in a timely vacation. The LIVING CHURCH would have indulged, if it had been the fashion with newspapers, but it isn't yet; although the *Standard of the Cross* has done its best to make it fashionable.

Our fifty thousand readers would have missed a great deal, but we should have had a chance to draw a long breath and get well strengthened for a brilliant year. What a pity some other papers also could not have had a vacation! There's the *Guardian*, now, which is so nervous and fidgety, and constantly worrying its dear old soul about ghosts! What sweet juices of humanity would have started up in its veins! How that mummied cheek would have become roseate with youthful joy! Perhaps 'tis just as well, however, for people would have said of it, "Gone to meet the Protestant Episcopal Church *News* of Baltimore!"

To all the rested clergy and laity who have got back, the LIVING CHURCH not only sends welcome home, but the loving message that they shall now do their noblest to make this the best year of Church work they have ever spent. All things are ready. The Church is at peace. Instrumentalities abound. All that is needed on the side of human efficiency is force, energy, devotion. The army of workers can capture the land if they will only have confidence in God and themselves. Let the croakers and the impracticables follow their own devices, and let the rested folk, who are many and mighty, give the Church the benefit of their recreation.

## New York City Mission.

The City Mission Society of the Church in the Metropolis, is steadily and vigorously at work in the summer months, as well as in winter. No rest or cessation comes the year around. The latest report of the work of a single summer month, gives a record of 117 public and 25 private Services held, with an aggregate attendance of 6,745 persons. Twenty-eight persons have received the holy rite of confirmation during the month. The Holy Communion has been received by 271 individuals; one adult and nine children have been baptized. There have been nine burials. The average attendance at St. Barnabas' Sunday School was six teachers and 63 scholars. Forty children have attended daily at the Day Nursery, and about 30 at the day schools of St. Barnabas' House. The Missionaries of the Society, and the Sisters of the Good Shepherd, have visited 110 families, and 2,440 persons in institutions and tenement houses; and temporal relief and spiritual comfort have been administered. Books have been drawn from the free libraries at Blackwell's Island, 3,264 times, and 3,503 magazines and papers distributed. One hundred and fifty volumes were drawn by the Society's Missionary from the Gilbert Library, in the Tombs prison, for the use of the prisoners, and 275 magazines and papers distributed there. The offerings in St. Barnabas Chapel have amounted to \$13.01, contributed by poor worshippers.

At St. Barnabas' House, 152 inmates have been admitted, of whom 59 were Americans and the remainder foreigners. The whole number in the House during the month was 198. Of this number, 67 were sent to situations, where they could support themselves, 54 to public institutions and hospitals; thirty-nine to friends; two left of their own accord; one was dismissed, and 35 remained at the close of the month.

Free lodgings were given to 1,807 persons—women and children suffering from extreme poverty, and in consequence quite homeless. To these and others 9,286 free meals were served. This is a noble showing for hot weather.

At the House of Rest for Consumptives, at Mount Hope, within the city limits of New York, the delicate inmates have suffered from the dampness of a portion of the summer. A few changes in the household have taken place, which have added largely to the general comfort. The general order of the institution is satisfactory in all respects. Donations for current expenses have, as usual, ceased to flow into the treasury, and the list of unpaid bills on hand is gradually attaining an imposing appearance. The generous gifts of the public have been so numerous, that with the return of old-time friends from their summer wanderings, it is hoped this deficit may be removed. A recent gift of covered piazzas is greatly appreciated by such of the invalids as are sufficiently convalescent to use them. Many an hour of peace and rest has thus been passed during the mild weather.

The children at the Sheltering Arms Nursery, New York, study during the summer, and what is stranger still, like it. We venture to say (and some of the young readers of the LIVING CHURCH will no doubt agree with us), that not many children would take so kindly to books and slates in the warm weather. School began the third week in July, after a fortnight of vacation, quite long enough (so, at least, the not unkind or unloved ladies of the Sheltering Arms thought) for little folks to devote themselves exclusively to mischief, and the doing of nothing. With so many children in a single household, the giving of something to do, is found to be the best arrangement all around.

Nevertheless, occasional holidays are given all summer. Not long ago, the managers of the Manhattan Beach Railroad made the Sheltering Arms a present of a free pass over the road, go-

ing and returning, for one hundred and twenty children. There was a very happy time for the little folks in consequence. Mr. Sherwood, the kind manager at the beach, provided bathing facilities without charge, as he has done on several previous occasions. Mr. Thomas, at Brighton Beach, added much to the pleasure of the excursion by inviting the children to visit his "Midget Palace," where the midgets and the giant, as real as ever any in fairy tale, created much wonderment in little minds.

The great delight of the boys in their summer school, are the swimming lessons, given three times a week. They would rather loose any excursion than "going to the river." A few of the older boys, who have been in the institution two or three years, are very fair swimmers, and render much assistance in the teaching of the younger ones. This month of summer work and play is pronounced the pleasantest of the year. The Christmas season is its only serious rival.

Since the last issue of the LIVING CHURCH the President has lain between life and death, and a cloud of dread has hung over the country as dark as that which settled on the gloomy day of the assassination. The anxiety has been intense all over the world. Even the physicians and surgeons had lost all hope of the President's recovery. But "the unexpected" is always happening to him, as he has remarked. He has rallied and the tide of vital force seems to be rising. It is now believed, with great confidence, that he will recover. *Laus Deo!*

## Seventh Church Congress, 1881.

The Seventh Church Congress in the Protestant Episcopal Church in the United States, will be held in the City of Providence, Rhode Island, commencing on Tuesday, October 25th, 1881. The Rt. Rev. Thomas M. Clark, D. D., LL. D., Bishop of the Diocese, presiding.

ORDER OF SERVICES AND SESSIONS.  
October 25th, Tuesday, 10½ o'clock, A. M.  
Holy Communion, with Address by the Rt. Rev. Henry A. Neely, Bishop of Maine, Grace Church, Westminster Street.

October 25th, Tuesday, A. M.  
Inaugural Address by the Rt. Rev. T. M. Clark, D. D., LL. D., President; and Memorial Address by the Rev. Geo. D. Wildes, D. D., Secretary. Providence Opera House, Dorrance Street, immediately after the service at Grace Church.

October 25th, Tuesday, 7½ o'clock P. M.  
PROVIDENCE OPERA HOUSE.

1st Topic: "Civil Service Reform."  
Writers—Charles Gibbons, Esq., Philadelphia, Pa.; Seth Low, Esq., Brooklyn, New York; Joseph Packard, Jr., Esq., Baltimore, Md.  
Speakers—Ex-Gov. A. H. Bullock, LL. D., Worcester, Mass.; Eberett P. Wheeler, Esq., New York; Francis Lynde Stetson, Esq., New York.

October 26th, Wednesday, 10½ o'clock A. M.  
PROVIDENCE OPERA HOUSE.

2d Topic: "Methods of Charity Organization."  
Writers—The Rev. S. Humphreys Gurteen, Buffalo, N. Y.; the Rev. S. Giesy, D. D., Norwich, Ct.; Robert Treat Faine, Esq., Boston, Mass.  
Speakers—The Rev. Henry Mottet, New York, and others.

October 26th, Wednesday, 7½ o'clock P. M.  
PROVIDENCE OPERA HOUSE.

3d Topic: "Revision of King James' Version of the New Testament."  
Writers—Rev. John Cotton Smith, D. D., New York; Rev. Walter Mitchell, Rutland, Vt.; Prof. Theodore L. Price, University of Virginia.  
Speakers—The Rev. D. R. Goodwin, D. D., LL. D., Philadelphia, Pa.; Prof. E. A. Johnson, Trinity College, Hartford, Ct.; the Rev. Francis A. Henry, Ridgefield, Ct.

October 27th, Thursday, 10½ o'clock, A. M.  
PROVIDENCE OPERA HOUSE.

4th Topic: "The Relation of Parishes to the Diocese, and of Dioceses to the General Convention, in the Matter of Jurisdiction and Representation."  
Writers—The Rev. John H. Hopkins, D. D., Williamsport, Pa.; the Rev. G. W. Riddle, Chester, Pa.

Speakers—The Rev. John H. Elliott, D. D., Washington, D. C.; the Hon. H. W. Sheffey, Staunton, Va. (probably), and others.

October 27th, Thursday Evening, 7½ o'clock.  
PROVIDENCE OPERA HOUSE.

5th Topic: "Liturgical Growth."  
Writers—The Rev. Joseph F. Garrison, D. D., Camden, N. J.; the Rev. J. J. McCook, Hartford, Conn.; the Rev. E. E. Beardsley, D. D., LL. D., New Haven, Conn.

Speakers—The Rev. Phillips Brooks, D. D., Boston, Mass.; the Rt. Rev. M. A. D. W. Howe, D. D., LL. D. (probably); the Rev. J. W. Shackelford, D. D., New York; the Hon. Edward McCrady, Charleston, S. C.

October 28th, Friday, 10 o'clock, A. M.  
PROVIDENCE OPERA HOUSE.

6th Topic: "Education of Divinity Students."  
Writers—The Rev. Thomas Richey, D. D., New York; the Rev. F. O. Ewer, D. D., New York; Samuel Elliot, LL. D., Boston, Mass.  
Speakers—The Rev. Leighton Parks, Boston, Mass.; the Rev. E. W. Donald, New York; the Hon. H. R. Pierson, LL. D., Albany (possibly); F. M. Roser, Esq., New York.

October 28th, Friday, 2½ o'clock, P. M.  
PROVIDENCE OPERA HOUSE.

7th Topic: "Spiritual Culture, its Aims and Methods."  
Writers—The Rev. E. L. Stoddard, Jersey City, N. J., and others.

Speakers—The Rev. Randolph H. McKim, D. D., New York; the Rev. President Bodine, Kenyon College, Ohio; the Rev. Henry F. Allen, Boston, Mass.

Closing address by the President of the Congress.

Replies not having reached the Secretary from some appointees, the places assigned to such have not been noted in the programme. On acceptance of their several appointments, the names will appear on the fuller Order of Sessions and Topics to be used at the Congress.

All communications in reference to topics and appointments, may be addressed to the General Secretary. Further information in reference to hospitality, travelling facilities, etc., will be given through the Church papers, by the Secretary of the Local Committee, the Rev. J. W. Colwell, Providence, R. I.

GEORGE D. WILDES,  
General Secretary.  
RIVERSDALE-ON-HUDSON,  
New York City, August 22d, 1881.

## 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.

Ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. 2 CORINTHIANS iii., 6.

There are degrees of faith and love; yet they may be real faith and love, even when the power of both is lessened, because the soul does not keep itself, or live in the full presence of God. Or as through a closed window more light comes than heat, so in some hearts there may be more of knowledge than of love. DR. PUSEY.

Holy Spirit, gently come,  
Raise us from our fallen state,  
Fix Thy everlasting home  
In the hearts Thou didst create!  
Gift of God Most High!  
Visit every troubled breast,  
Light and life and love supply;  
Give our spirits perfect rest.  
Heavenly Unction from above,  
Comforter of weary saints,  
Fountain, Life and Fire of Love,  
Hear and answer our complaints;  
Thee, we humbly pray,  
Finger of the living God,  
Now Thy sevenfold grace display,  
Shed our Saviour's love abroad.  
W. HAMMOND.

## Sacramental Grace.

Written for the Living Church.

For the ordinary Protestant, the Scripture teaching as to the Sacraments passeth understanding. Nor is it strange that it should be so, where the Faith, as such, is unknown, and there is none of the teaching power of a liturgical service or annual round of systematic Scripture teaching. If a great gulf separate the individual from the historic Church and the consensus of Catholic thought, it is no wonder that he should interpret Scripture according to his preconceived notions as to what it ought to teach. In such case, no great difficulty will be found should it seem to teach otherwise. On the score of metaphor or figure, any verse, or chapter, or book of the Bible, can be made to accommodate itself to any system which the man wants to justify to himself or others. So it is that for thousands the plain teaching of Christ and his Apostles as to the Sacraments goes for nothing. Nor is it anything unusual for our Clergy to find even among our own people those who repudiate doctrines which they have heard from their youth up. The Catechism says that in Holy Baptism the child is made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Yet we hear it said, "Impossible! What an unreasonable thing it is to think that a little water poured upon an infant by a clergyman who uses certain words, can effect any such spiritual change!" But it is an assumption, altogether. The Church teaches nothing of the sort. No well-instructed Churchman ever supposed so for one moment. "A little water" cannot effect any such result. In the water itself there is no healing power or grace. It is the eternal God in whom we believe, Who is the real Baptizer. The seen instruments are but the outward and visible signs of an inward and spiritual grace "given and received thereby." The water of itself is as powerless to give grace as is the officiating clergyman. But what these cannot convey, God can and does. It is the work of the spirit of God Who moves upon the element ordained of Christ as aforetime "upon the face of the waters" in the creating work of the eternal Word. The cavils of men as to the Sacraments come of their unbelief. Like Nicodemus of old the natural man is ever ready to say, "How can these things be?" But the intelligent and devout Churchman believes in a divinely instituted Kingdom of God on earth which is the especial dwelling-place of the Holy Ghost, according to the promise of the Lord that He should abide with us forever. And He is with us still, enlivening, purifying, enlightening, healing, strengthening, comforting, convicting of sin, taking of the things of Christ and showing them to the contrite heart, converting the soul, moving on the face of the waters of Baptism and making them to be waters of regeneration, causing the duly consecrated bread and wine of the Holy Eucharist to be the Body and Blood of Christ, and from the rich treasure-house of His manifold gifts dividing to every man severally as He will.

AN EFFECTIVE SENTENCE.—A soldier was to be brought before his commanding officer for some offence. He was an old offender, and had been often punished. "Here he is again," said the officer, on his name being mentioned; "dogging, disgrace, solitary confinement, everything has been tried with him." Whereupon the sergeant stepped forward, and, apologizing for the liberty he took, said, "There is one thing which has never been done with him yet, sir." "What is that?" said the officer. "Well, sir," said the sergeant, he has never been forgiven." "Forgiveness!" exclaimed the colonel, surprised at the suggestion. He reflected for a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge. "Nothing, sir," was the reply; "only I'm sorry for what I have done." Turning a kind and pitiful look on the man who expected nothing else than that his punishment would be increased with the repetition of his offence, the colonel addressed him, saying, "We have tried everything with you, and now we are resolved to—forgive you." The soldier was struck dumb with amazement! The tears started to his eyes, and he wept like a child. He was humbled to the dust, and, thanking his officer, he retired. To be the old refractory,

incurable man? No! From that day forward he was a new man. It was said of him that a better-conducted man never wore the Queen's uniform. Kindness bent him whom harshness could not break. The man was conquered by mercy and melted by love.

The version of Abraham Lincoln's famous Gettysburg speech, printed in St. Nicholas for last June, raised a newspaper discussion of the correctness of its wording. It has since been shown that several forms of the speech exist. First comes the draft written beforehand by Mr. Lincoln; in the delivery of the speech, however, he made a few slight variations from the draft, and thus gave rise to the stenographically reported versions published soon afterward in the newspapers; the other and last form is that which he himself perfected, and copied in his own handwriting for the Soldiers' and Sailors' Fair at Baltimore, in 1864. This last version—undoubtedly the one he would wish posterity to consider authentic—is given, in fac-simile, in the September number of *St. Nicholas*.

The September *Scribner* has a wide range of subjects, embracing war reminiscences, natural history, winter sport, pictorial and decorative art, housekeeping, politics, oriental travel, biographical history, the drama, fiction, fun, poetry, current literature, and progress in practical invention. The first feature to strike the eye of the ladies is a handsomely illustrated paper on The Society of Decorative Art (New York), an institution which has already established its claim to public interest and sympathy. Among the work done or exhibited at the Society's rooms, which is to be illustrated, are five of the celebrated embroidery pictures by Mrs. Oliver Wendell Holmes, Jr., and the top and end pieces of a box carved by two daughters of Edward Eggleston, with designs on the theme of "The Jackdaw of Rheims;" there are also buffet covers, crocheted lace, owl mounted as screen, etc., etc.

The Century Company—formerly Scribner & Co.—will vacate its old quarters in Broadway, over Charles Scribner's Sons, early in September. It has taken a ten years' lease of the fifth floor of the handsome new building on the north side of Union Square. The space at its command is in the form of an L, with the base on Eighteenth street, and is equal, altogether, to a space nearly one hundred feet wide by two hundred feet long. Three steam elevators, front and rear, bring these high quarters in easy communication with the pavement. The publication offices will overlook Union Square. Adjoining them will be the reception rooms. The editorial rooms of *Scribner's Monthly* and *St. Nicholas* will be in the angle of the L. The art rooms will overlook Eighteenth street, and a long, wide corridor running the entire length of the floor will give wall-space on which can be shown the pick of the company's accumulating art treasures. Mr. John La Farge and his corps of artists and assistants in his new business of colored glass decorations, occupy the top floor of the building.—*New York Tribune*.

## Advice to one Confirmed.

1. Never neglect your prayers, morning or evening.
2. Examine yourself carefully as to thoughts and manner of life, at least once in the week.
3. Read every day, and think over, at least a few verses of the Bible; before you begin, ask God to bless what you are going to read.
4. Come to church every Sunday, and at other times as you have opportunity. Take care not to be late; kneel when you ought, and join heartily in the Service.
5. Come often to Holy Communion (never without earnest prayer and careful self-examination), bearing in mind your Lord's command, "Do this in remembrance of me." To neglect it is disobedience and ingratitude to Him, and loss and danger to your own soul.
6. Let no one persuade you to neglect the services of the Church in which you have been confirmed.
7. Avoid religious disputes and idle gossip; try to think and speak well of every one.
8. Watch and pray against all impurity in thought, and word, and deed. Keep from all places and company in which you are likely to be tempted.
9. Always be strictly honest and truthful, and do your duty wherever you are, as "a Servant of Christ."
10. Do your best to help others by your example, your influence, your prayers.
11. Try to do some special work for God in His Church.
12. Read these rules at least once in the week; see where you fail, and ask God to help you to keep them for Jesus Christ's sake.

If you have any difficulty about these rules, go at once to your clergyman for advice.

Tewfik Effendi, a Turkish gentleman of great learning, has had a narrow escape from death on a charge of being a convert from the Turkish faith. He was by no means a convert, but he had offended against the creed of Islam by revising the sheets of the English Prayer Book, which the missionary at Constantinople was passing through the press. He was cast into a dungeon, and expected every day to be led out to execution. English influence secured his release and banishment to the Island of Chio, from which he managed to escape. He is now in England.

"What do you think," asked a clergyman of Brooklyn, "of Church-members, who say they were led away into intertemperance by the Communion-Cup?" "They lied!" was the sententious reply.

A flash of lightning has been distinctly photographed in Liverpool, England, by a Mr. Crowe. The flash photographed itself by its own light just at the instant a bell-tower was shattered to pieces by it. It was about fifty-one inches broad, and resembled the zig-zag spark of an induction coil.

The real wealth of a man is the number of things which he loves and blesses, and by which he is loved and blessed.—*Carlyle*.

He that cannot forgive, breaks the bridge over which he must pass himself.—*George Herbert*.

Trouble's easy borne, when everybody gives it a lift for you.—*Felix Holt*.

When a man is wrong, and won't admit it, he always gets angry.

The Bishop of Central New York is staying at Newport.

## TO MY SOUL.

Written for the Living Church.

Aspiring soul! you hope to stand  
Amid the white-robed choir on high,  
With glory crowned, and palm in hand,  
Chanting God's praise incessantly.  
Those saintly choirs, with harps of gold,  
The song of Moses and the Lamb  
Sing forth so clear, that angels hold  
Their breath, nor know to join the psalm.  
The perfect holiness of God;  
His love, that dying souls to gain,  
All sinless felt the avenging rod  
For sinners, fills the glorious strain.  
Never, in earth or heaven, was heard  
A song so sweet as that they sing:  
Never, before, such Grace conferred,  
As now makes heaven's high arches ring.  
More than angelic, is the skill  
That humblest creatures here display,  
The eternal courts of God to fill  
With music of an earth-taught lay.  
You hope, O soul! to sing that song.  
Have you yet learned one simple chord  
Of purity, or justice strong,  
Of truth, or mercy from your Lord?  
Know you what means Redeeming Love—  
Self-sacrifice for others weal—  
That brought a Saviour from above?  
Do you its sweet constraining feel?  
You hope with golden harp to swell  
That music. Are your hands so true  
And strong of touch, so practised well,  
That no harsh discord you shall rue?  
O, now while time is, train your will  
To truth and right; instruct your heart  
In suffering love; and let a skill  
Stern duty to your hands impart!  
So, every day, shall fit you more  
To stand with that bright throng above,  
Forever on the eternal shore  
To sing the Lamb's Redeeming Love!  
NELSON AYRES.

## The Church that is not a Sect.

A Series for the Living Church.

BY REV. W. T. WHITMARSH, MUSKOGON, MICH. NO. VII.

The Church, the Donor and the Guardian of Sacred Writ.

To the student of human inconsistencies and unfounded pretensions there are few instances more amusing and saddening than the zeal and fervour with which certain bodies of sectaries trumpet forth their superior attachment to God's word, and their unequalled obedience to its teachings. "The Bible, and the Bible only, is the religion of Protestants." They cry with a triumphant air, that not only assumes that the whole world will recognize the superiority of that position, but also proves their firm conviction that their claim, that THEY occupy that position, is equally unquestioned and capable of the clearest proof; and especially do these bodies with Pharisaic self-complacency regard themselves as occupying a higher plane than the Church can occupy in their close attachment and obedience to the Sacred Scriptures. Not only do some of them designate themselves by names which seem to claim this proud distinction, such as the "Bible Christian" church, and the "Evangelical Church," of various stripes, but while they are all ready to fellowship each other and dissenting bodies generally as belonging to the great group of "Evangelical Churches," the poor Apostolic Church of Christ is by common consent shut out in the cold as adding to God's word, and so having no part or lot in the matter.

And is it so? Is Sectarianism characterized by greater fidelity to God's word than is the historic Church of Christ? Are the Baptist, Congregational, Methodist, Presbyterian, and the unnumbered other bodies of Protestant Dissenters more Evangelical than is She?

Let us look at facts! Where is the body that seriously and practically can claim that the "Bible, and the Bible only," is its "religion"?

Can the Presbyterian? Where is "chapter and verse" for ruling lay elders, the board of session, the presbytery, the synod? Where in the Bible do we read of the early Church "fencing the table," or licensing professional preachers?

Can the Methodists? Where is "chapter and verse" for "class meetings," or for the "six months' probationship" of those "seeking to flee from the wrath to come"? In what city do we find the Apostles appointing Class Leaders, Local Preachers, or Presiding Elders?

Can the Congregational? Where is "chapter and verse" for the baptism of infants, or for church meetings to hear the experience of baptised candidates and to vote them in or out of membership? Which of the Apostles, or which of the New Testament Churches, established or practiced the ceremony of admitting to the Church by giving "the right hand of fellowship"?

Can the Baptist? Where is "chapter and verse" for laboring on the seventh day of the week, and calling the first the "Sabbath." To what authority do they appeal to justify the change of day, and the Christian observance of the "Lord's day" as the day of the Saviour's resurrection.

"The Bible, and the Bible only," is no man's religion, and the claim so loudly made, and so triumphantly proclaimed, is either the voice of gross ignorance, or the veriest cant!

Pray how came these by the Bible? Where did the Bible come from? Where was man first blessed with it? Who was God's instrument in giving it, with all its innumerable blessings, to the world?

Our Bible-loving friends forget that, humanly speaking, they are indebted to the Church for the Bible. They strangely overlook the fact that the Church existed before the Bible did; that they who wrote it were already members of the Church, the organized Church, of Christ; they, strange to say, seem utterly oblivious to the fact that a large portion of the New Testament consists of letters written by the chief pastors of the Church to local congregations, and to individual members of the Church, on Church matters as well as on more spiritual topics; they

shut their eyes to the fact, recorded indelibly on the page of history, that the various books composing the New Testament were regarded as possessing Divine Authority because the Church, after lengthened examination, investigation, discussion, and prayer, decided that they were the genuine writings of the Apostles, while She rejected others claiming equal authority.

The Bible, as we have it, stands on the authority of the Church, not the Church on the Bible, except as by recognizing its Divine character. She confesses her obligation to walk according to its precepts. Historically the Church is the Parent, not the child, of the Bible. She has, therefore, independent, though not conflicting, authority. Not "the Bible only," is God's messenger to men, but the Bible and the Church; and even sectarian bodies which clamorously claim to follow "the Bible, and the Bible only," do really listen to God speaking through both. They all accept the Bible from the hands of the Church; they all observe the Lord's day and not the Jewish Sabbath, at the command of the Church; and the great majority of them bring their babes to Christian baptism, not because they find "chapter and verse" for it, but because the Church has always done so, and thus has from the beginning been the exponent and record of our Saviour's will.

Nor is the claim of these "Evangelical" and "Bible Christian" churches better founded when we turn to observe the treatment the Word of God receives at their hands, and at the hands of the Church of Christ. Go into their respective religious meetings, and what do we see? In those of Sectarian bodies, professing "the Bible, and the Bible only," to be "their religion," we find, perhaps, one chapter read, sometimes only part of one, very seldom more, and this often interspersed with comments and explanations, as though they were afraid to let God speak unaided to the people, or to let the sunshine of Heaven's truth fall upon them without its first passing through the tinted glass of human interpretation; while in the services of the Church it will be seldom found that no less than six or seven chapters (or psalms), and often more, are incorporated in the service, and these given pure and simple as found in the Word of God, unmixed with human comments; God is allowed to speak, and the people to hear Him.

Again, we find that the brief portion of Scripture that is read in sectarian gatherings is chosen, not with reference to any plan of bringing all God's Word in turn under the attention of the people, but rather as suits the preacher's convenience or fancy, the result being that favorite chapters become very familiar, and a large portion of the Word of God is passed by altogether; while in the Church we find provision is made by which, where her services are duly observed, the whole Bible is read in the hearing of the people once, and the New Testament twice, every year.

The Church is the true "Evangelical," "Bible Christian" Church, for She not only gave the world the Bible, but to-day She proves herself its true guardian, holding it as a faithful steward, put in trust, and commissioned to guard it, to preserve it undefiled, and to cast the radiance of its light upon a world perishing in darkness and in sin.

## A Professor for our College in China.

Correspondence of the Living Church.

A very interesting service was held at the Chapel of Trinity Church, Cleveland, Ohio, on Monday, August 22. It was the day of the departure of Mr. E. F. Buttles for his field of labor in China, and a number of his friends and fellow Churchmen in the city, met at the Altar of God to commend him, personally, and the work of the China Mission, to the Divine love and benediction. Mr. Buttles is a son of the Diocesan Treasurer, Levi Buttles, Esq., a recent graduate of Hobart College; of fine scholarly attainments, and possessed of great enthusiasm for the work to which he has devoted himself. His position in the Chinese field is that of Professor of Natural Sciences in St. John's College, Shanghai, a post for which he is believed to be admirably qualified. He takes with him about \$2,000 in scientific outfit, in large part supplied by the Board of Missions. At the Service, the Rev. Dr. Bolles officiated, assisted by Rev. Dr. Rulison, of St. Paul's. Other of the clergy were in the body of the chapel. Dr. Bolles, in his remarks, made most interesting allusion to the inception of the China Mission by a letter of Lyde, a youth in years, who died in the Deacon's order in 1854. The letter was addressed to Rev. Dr. Montgomery, of Philadelphia, and evoked general interest at the time, and subsequent action. Lyde was a classmate in college with Dr. Bolles, and it, therefore, afforded the good Doctor peculiar pleasure to bid God-speed to the young missionary before him. The Rev. Dr. Rulison followed with the forcible illustration of the contradiction which the present Service gave to the world's sneer that science and religion were antagonistic. Here was a Service of Benediction by the Church, upon one, appointed by herself, and fitted out with instruments at her expense, to be a Professor of Science in a heathen land. That showed that the Church was not only not afraid of science, but was anxious to avail herself of it as a true handmaid of religion—and as the Church had before this coupled the Missionary and the Physician together, so would she now couple the Missionary and the true Scientist in one. In this way, by bringing all human learning to the work of the Missionary field would the religion of Jesus Christ, who said "I am the Truth," be brought home to the bodies and minds, as well as the souls, of those now living in heathen darkness.

About fifty received the Holy Eucharist, and the offering was devoted to the young Professor's outfit.

J. S. K.

If we are God's children, we need not fear the developments of His providence.—*R. Newton*.

## The Church at the Seaside.

A perfect August Sunday among the Thimble Islands.

Correspondence of the Living Church.

This Lord's Day in a summer isle, with all the privileges afforded by our city churches, can scarcely be surpassed. What could be more beautiful or more profitable? The eye, refreshed by slumber, looked out upon the early dawn, to witness a gorgeousness and a variety of tint in the sky above and on the waters beneath, which must have equalled in intensity and brilliancy even the famed magnificence of Polynesia. On the distant horizon a long low line of olive green, revealed the site of the celebrated Falkland lights. On its irregular surface, rested a broad band of violet, deepening into a shade of royal purple, seldom witnessed in this latitude. The purple softened into gold with a crimson tint, and these different and well-defined bands formed the border of a canopy of amber glowing in the still distant rays of the rising sun. Such a blending of glory and calm! The waters of the sound, which, a few hours before, stirred by a strong breeze, were foaming and dashing among the boulders and jagged table rocks of these wild shores, now lay so peacefully, just at the point between the going and returning tide, that the mirror-like reflection of the brilliant sky, was simply broken into gleaming lines of varied hues, studded with sparkling gems.

Before the fast was broken, there arose from our pleasant cottage in its linden bower, the sounds of Prayer and Praise; and then the simple food recalled the Sea of Galilee and the favored fishermen who wandered on its shores with Him whose Resurrection we this day commemorate. The same divine who broke for us the bread in consecrated and luxurious temple of the crowded town, spread here the feast and read the prayers; forgetting not the Church's supplication for our stricken ruler. The sermon was one which left with us new thoughts, holy desires, and a calm determination to let our lives henceforth, with the blessed Spirit's help, be given more wholly to the Lord, to do His will, and only His; not ours. Then, later in the day, came the delightful employment of searching in the Psalms, and other portions of the book of books, for the sublime imagery, drawn from scenes in nature like those spread out before us, as the troubled waters—the ever-changing tide—the crested billows—dangers seen and unseen—the anchor and the rock.

Then followed the reading of Keble's matchless songs of the Christian Year, and at vespers and at compline, the hymns of the ages sounded out over the responsive waters, and ascended upwards towards the quiet sky with its glittering constellations so beautifully familiar to Job and to the Psalmist.

To those who, in their summer vacations, are careful to select a retreat where the Church is already established, or else to take her worship with them, there is in their duty a comfort and satisfaction which can hardly be over-estimated.

Recently, a dying man, but just returned from a region of surpassing loneliness, but where the Church was almost wholly unknown, called for the singing of hymns familiar to him from earliest childhood. When the voices ceased, he exclaimed in saddest tones, "O can it be! can it be that I have all this time been depriving myself of these blessings? You who have the Church always with you, cannot understand my painful and unavailing regrets. Never again would I place myself where I could not have the daily privileges of my dear, dear Church!"

During the passing summer, a business gentleman found himself, on a Sunday morning, at one of the noted watering places on Long Island, and started from the hotel at an early hour to find the church. He followed such directions as were given him, first by one and then by another, all of them being vague and unsatisfactory, till at last, after stopping at various places of worship on the main thoroughfare, he finally succeeded in reaching the church, in a far away and obscure locality. The services of the morning over, he retraced his steps, but soon remembered that the hour for Evening Prayer had not been mentioned, and he enquired of a passing stranger, who replied that the hour was three o'clock. Not feeling quite satisfied, he enquired of a second individual, and was told that the hour was four o'clock. A third person said it was half-past two. He then went to the rectory, and was told by an inmate that the time for Evening Service was half-past seven. When he finally entered the church, at the last named hour, he learned that the Service did not begin until eight o'clock. Is not this state of things suggestive? "A word to the wise," etc.

"When a good thought comes to us in the house of prayer or elsewhere, let us act upon it. When an opportunity presents itself for doing good, let us seize upon it at once. Be active, practical, working Christians. Ask, and get an answer to the question, 'Lord, what wilt thou have me to do?' If a plan suggests itself by which we may show some kindness, or in any way promote the temporal or spiritual welfare of those around us or at a distance from us, let us bring it to some practical result. So also let us nourish every impulse to prayer and to praise. Let us be sure these holy desires and feelings and self-denying resolves spring from the Spirit of God. Human instrumentality may be employed, but human instrumentality in itself is powerless."—*Rev. C. Bullock*.

That man is a bad preacher in the pulpit who is not a good preacher out of it; and no man in the world has a right to stand up for God if God has not adorned him with personal holiness. We should preach by what we are as well as by what we say.—*Rowland Hill*.

Self-discipline becomes a source of almost boundless strength in carrying resolutely to completion the difficult undertakings upon which we see fit to enter.

A Christian must be a man of faith every step of the way; one whom the world knows not, though he well knows the world.—*Cecil*.

The Household.

It is not enough that bad books are withheld from the young; good ones must be given.

Lemon Butter is excellent for tarts. It is made as follows: One pound pulverized white sugar, whites of six eggs and yolks of two, three lemons, including grated rind and juice.

Housewives who entertain a great deal, or those who have much unexpected company, will find relief from much worry, if they write out regularly each night or morning, a bill of fare for the day's dinner.

A common slate, such as school children use, makes a good background to paint upon.

A valuable discovery has just been made in the new article called Alabastine, which, it is said, is destined to do away with painting walls and ceilings.

To drive away flies. Buy an ounce of oil of lavender and pour half of it in a pint bottle of cold water, and shake it up; the mixture is a mechanical one only; if dissolved in alcohol it is a perfect solution; but this becomes more expensive; scatter your water and oil of lavender on the table-cloth and the flies will go away.

Tomato soup, if well seasoned is relished by almost everybody. To one quart of water add eight large tomatoes, cut them in small pieces, boil for twenty minutes, then put in half a teaspoonful of soda, let it boil a few minutes more, then add about a pint of sweet milk; season as you would oysters; bread crumbs, sage, barley or rice may be added.

Sponge gingerbread, the excellence of which a neighbor vouches, is made thus: Take one cup of sugar, one cup of sour milk, one small teaspoonful of soda, one cup of molasses, four eggs, the whites and yolks beaten separately, one cup of butter, one tablespoonful of ginger, one cup of raisins, four cups of flour.

My solution then, of the domestic problem, may be formulated as follows: 1st, that women make self helpfulness, and family helpfulness fashionable, and every woman use her muscles daily in enough household work to give her a good digestion.

A great deal of money may be saved in a year by taking care of things; by not letting the teakettle boil dry, and by taking thought about all things. For instance, when you buy a broom, instead of leaving it standing in a corner of the kitchen, and so making it one-sided, bore a hole in the handle, tie a stout cord in it, and hang it up when you are through using it, or screw a staple in the top of the handle to hang it up by; the broom will last twice as long.

Miss Corson recommends puddings as being good substitutes for pies, and believes them to be as a rule more easily digested. A chocolate pudding is very easily made. Proceed as if you were to make a common custard pudding, and just before taking it from the fire add enough grated chocolate to color and flavor it; pour it into cups to cool; first wet the cups in cold water. When dinner is ready turn from the cups or saucers and serve with cream; the cream may be sweetened and flavored with vanilla.

Never iron a calico dress on the right side; if ironed smoothly on the wrong side, there will be no danger of white spots and gloss, which give a new dress "done up" for the first time the appearance of a time-worn garment. An excellent housekeeper, and one who is careful about things, says, "Do not iron a red tablecloth at all; wash it carefully in warm suds (not hot), rinse well, and when ready to hang on the line take great pains to pull it so that it will keep the proper shape. It will retain its color much longer than if ironed.

Some one may wish to know how to wash a linen duster in such a way that it will not look faded. An old colored linen should always be washed in lukewarm water. If there are any grease spots use a little hard soap, or better still remove them with benzine. Rinse thoroughly in water in which a third of a cup of salt has been dissolved, the last water must be blue and a small handful of starch put in. As soon as the duster is dry take it down, so that the wind will not blow the starch out. If dampened with warm water it will soon be ready to iron.

It requires far more system, thought, tact, and knowledge of the value of time, to manage a house where servants are kept than where the manager does the work; and the more systematic, and business like the direction of the house work, the more comfort there is for the inmates generally, and the more time and ease for the mistress. The advantage of keeping servants cannot be overestimated, and to keep house, without knowing the expense, is like keeping store without a book-keeper, and the amount of time required in the work is more than compensated by the security gained.

Prepared in the following way most people can eat onions freely and without fear of indigestion. Pare and quarter the onions, put them into a vessel and pour two or three quarts of water over them. Do this two or three hours before time to cook them. When the time for cooking them arrives take them from the water in which they have been soaking and put them in a kettle in which you have already put two or three quarts more of water than is necessary to boil them. When done pour off the water and return the kettle to its place over the fire. Now pour over them a cupful of thick, sweet cream into which you have stirred a teaspoonful of flour. Stir them up well, seasoning with salt only, and as soon as it boils, serve.

Delicious Cucumber Preserves. Gather young cucumbers, about the length of your middle finger, and lay in strong brine one week; wash and soak them a day and night in clear water, changing this four times. Wipe, and with a small knife slit them down one side; dig out the seeds, stuff with a mixture of chopped raisins and citron, sew up the slit with a fine thread; weigh them and make a syrup, allowing a pound of sugar to a pound of cucumber, and one pint of water. Heat to a boil, skim, and drop in the fruit; simmer half an hour; take out and spread upon a dish in the sun, while you boil down the syrup with a few slices of ginger root added. When thick put in the cucumbers again, simmer five minutes, and put up in glass jars, tying them up when cold.

DISCONTENT.

Down in a field one day in June, The flowers all bloomed together Save one, who tried to hide herself, And drooped that pleasant weather.

A robin who had flown too high, And felt a little lazy, Was resting near this buttercup Who wished she were a daisy.

For daisies grow so trig and tall; She always had a passion For wearing frills around her neck In just the daisies' fashion.

And buttercups must always be The same old tiresome color, While daisies dress in gold and white, Although their gold is duller.

"Dear Robin," said this sad young flower, "Perhaps you'd not mind trying To find a nice white frill for me Some day when you are flying."

"You silly thing!" the robin said, "I think you must be crazy; I'd rather be my honest self Than any made-up daisy."

"You're nicer in your own white gown; The little children love you; Be the best buttercup you can, And think no flower above you."

"Though swallows leave me out of sight, We'd better keep our places. Perhaps the world would all go wrong With one too many daisies."

"Look bravely up into the sky, And be content with knowing That God wished for a buttercup Just here, where you are growing."

-Sarah O. Jewett, in Play Days.

Bible Studies.—XXXI.

Written for the Living Church.

A word that had a much broader meaning among the Hebrews than it had with us, and was also used in the limited sense in which we employ it. It brings to my mind many visions: First, God's work that cost Him but a nod, and is so very beautiful, green and graceful, rich and golden. Then much labor, and preparation, and varied operations and usages; women with busy, tired hands; men toiling and weary; vessels of stone, earthen and copper; pits in the middle of the floor; shallow holes in the ground; cavities in the hearth; smooth, clear spots in the sandy soil. I see also angel visitants sharing the hospitality of the faithful; and a royal Priest refreshing fatigued warriors; and a Greater than priest or angels dispensing and partaking, while a loving group is gathered about him, and the whole world looks to Him for life and blessing. What is the word? To what do my visions refer? F. B. S.

ANSWERS TO BIBLE STUDIES.

No. 29.—The creature is a flea. The great man was David. The occasion was when Saul pursued David. 1st Samuel, 24:14. The analogy lay in David's fleeing before Saul. 1st Samuel, 26:20. —MAGGIE S. HOUSTON, Rochester, N. Y.

No. 29.—The animal was a flea. 1st Samuel, 24:14. David likened himself to one when Saul pursued him with an army. The analogy was, he was to Saul, as a flea is to a man. —WALTER B. SMITH, Hinsdale, Ill.

No. 29.—The little creature was a flea. David compares himself to a flea when Saul goes out against him. 1st Samuel, 24:14; 26, 20. David likens himself to the insect, inferring that while it would cost Saul much pains to catch him, he would obtain very little benefit from it.

No. 28.—It seems to me Mary and Martha were the women. Luke 10:39, 42. Bethany was where they lived, and it answers the question so far as fountain, oratory, and many streams, but it does not mean "fountains" (Ain and Enon). Bethany—"House of dates." It was at Bethany that the Jews took up stones to cast at Jesus after his teaching. Many believed. —ANNIE M. MORROW, Peoria, Ill.

No. 28.—The two women were Euodias and Syntyche. Phil. 4:2. They lived in Philippi. St. Paul and Silas visited it. Acts 16th. They offended the rulers. The blessed results were the baptisms of the jailer and Lydia, and their household. The account of it can be found in Acts, 16th chapter. —S. J. S., Manchester, N. H.

To the Students of Bible Studies.

No. 27 was in the main correctly answered, but there are points which perhaps it may be well for me to explain. Esau was so called partly on account of the red hair which covered his body, and partly, it is said, because of the red lentils for which he sold his birthright. Edom and Esau are the same. Idumea was previously called Mount Seir. Seir signifies hairy. As applied to a country it designates its roughness, or ruggedness. The chief city of Idumea was called "Petra," which means "Rock." Petra, the town, was also called Selah, which is Hebrew for Rock, Petra being the Greek. Travellers say that the ruins of that region exhibit various colors, "red, purple, yellow, azure, or sky-blue, black and white, in the same mass distinctly in successive layers, or blended so as to form every shade and hue of which they are capable; as brilliant and soft as they ever appear in flowers, or in the plumage of birds, or in the sky when illuminated by the most glorious sunset." It is worth while to read about this ancient capital of the Edomites. F. B. S.

The Spider as an Aeronaut.

Mr. Seth Green recently narrated from his own observation how a spider constructs a balloon. If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit marvellous intelligence by his plans to escape. At first he will spin a web several inches long and hang to one end while he allows the other to float off in the wind, in the hope that it will strike some object. Of course, this plan proves a failure, but the spider is not discouraged. He waits until the wind changes, and then sends another silken bridge floating off in another direction. Another failure is followed by several other, similar attempts, until all the points of the compass have been tried. But neither the resources nor the powers of the spider are exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his

balloon finished, he does not go off on the mere supposition that it will carry him, as men often do, but he fastens to it a guy-rope, the other end of which he attaches to the island pole upon which he is a prisoner. He then gets into his aerial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of the work of bearing him away. He often finds that he has made it too small, in which case he hauls it down, takes it all apart and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap the guy-rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined. Mr. Green stated that he had repeatedly witnessed such actions by spiders, and that he feels convinced that it is reason with which the Creator of all things endowed the animals, that enabled them to free themselves from their prison. —Rochester Democrat.

The Children at Bed-time.

Every parent who has been in the habit of reading or talking to the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With laying off the clothes, the angers, worries and discontents of the day subside. With the brief season of prayer, they fly still further into the background. And when the little form rests in its bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of a loving father or mother.

Now is the time to exert a moulding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled or the hearers sink into gentle sleep; or conversation may take the place of reading. The will that was in a state of resistance an hour ago, is now relaxed. The anger that blinded moral discernment has passed away. With open heart the child utters its confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then, how delightful the embrace with which the young arms clasp your neck, the intense "dear mother" with which the "good night" is said. Parents, if you have not thus parted from your birdings at the evening hour, you have something yet to learn of hopeful instruction, to experience of love's delights. —Anon.

The Name of Jesus.

Church people generally bow their heads when the Name of Jesus is mentioned in the Creed: "And [I believe] in Jesus Christ His only Son, our Lord." Some bow whenever the "Holy Name" occurs in any part of the Service; this is done in obedience to one of the Canons of the Church of England. The Canon is founded on the words of St. Paul—"That at the Name of Jesus every knee should bow." Phil. ii:10. No matter whether the text is "at" or "in" the Name; the Apostle speaks of an act of reverence done in connection with the Name. Some go further than this. They think that it is well to do honor to the Holy Name whenever it is said by themselves or others, in conversation even, or at meetings not held in church, or for Divine Service. This practice is a strict carrying out of the spirit of the third commandment. We are unwilling to take in vain any Name of God. But as St. Paul speaks specially of the Name which betokens our Saviour's humiliation, we "exalt the Sacred Name," and feel that a peculiar reverence is required when we venture to speak that name.

But, whatever we do as to such things, let the heart at least be bowed in adoration of the mystery of our Lord's Incarnation. Outward signs are worse than useless, when the heart is far from God. At the same time it must be confessed that such things as bowing and kneeling are good tests of the state of the soul. If the heart feels God's near presence, "out of the abundance of the heart" the mouth will speak; and then, in the next place, the worship of the body will show that we worship not in word or tongue only, but in deed and in truth.

The Contented Boy.

In a flowery dell a herd boy keeps his sheep, and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out on a hunting expedition, spoke to him and said: "Why are you so happy, dear little one?" "Why should I not be?" he answered; "our king is no richer than I."

"Indeed!" said the king; "tell me your great possessions." The lad answered: "The sun in the bright blue sky shines as brightly upon me as the king. The flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a laugh, "but your greatest treasure is a contented heart; keep it so, and you will always be happy." —The Guardian.

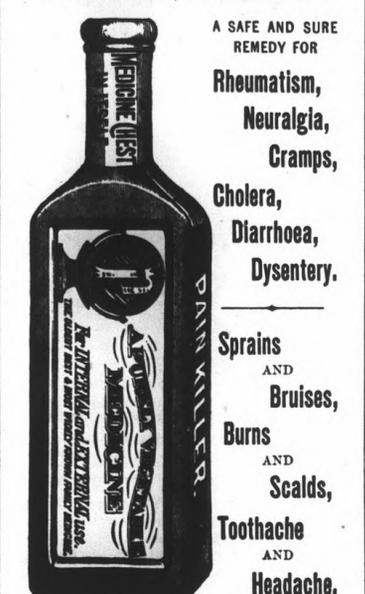
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