

# The Living Church.

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

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WHOLE No. 208.

## Two Consecrations.

Correspondence of the Living Church.  
St. Luke's, Brooklyn.

St. Luke's Church, Brooklyn, N. Y., was consecrated on St. Luke's Day with imposing services. The church was erected by the late Rev. Dr. Diller, in 1842, in what was then the small village of Bedford. During the nearly forty years of his Rectorship, Dr. Diller built up the congregation steadily, witnessing the church of the village grow into the church of a great city. His successor, the Rev. George R. Van De Water, has not been many years out of the General Theological Seminary, but already ranks as one of the most successful among the young clergy of the church. His first parish was at Oyster Bay, L. I., where he built a handsome stone church, and had it free from debt and consecrated promptly upon its completion. After a brief, but eventful Rectorship there, he was elected to the important parish of St. Luke's. His advent in his new field was marked by new projects for the enlargement and improvement of the parish church, and the erection of accessory buildings to accommodate new lines of work. Spiritual and temporal interests have prospered equally. There are more than seven hundred Communicants, and an assistant minister has become a permanent necessity. Of the temporal additions may be named a new Sunday school building, a new Chapel, a new Chancel, stone altar, reredos, new windows, organ chamber and organ in the parish church. All indebtedness has been paid.

Much public interest centered in the consecration on St. Luke's Day, and although the weather was lowering there was a large congregation and a large assemblage of clergy. At 11 o'clock, the Wardens, Messrs. William H. Freeman and John D. Bluxome, and the other members of the Vestry, passed down the central aisle of the church to the west door, followed by the surpliced choir. The Bishop of Long Island, with the Bishop of Washington, the Rector, and the Preacher of the day, with a long procession of clergy entered, and the whole body proceeded up the church to the chancel, chanting the XXIV. Psalm. The Rector was in alb and chasuble, and the clergy in surplices and white stoles.

The instrument of donation was presented by the Wardens, and the sentence of consecration read by the Rev. William A. Snively, D. D., Rector of Grace Church, Brooklyn Heights. The Service was said by the Rev. Dr. Middleton, and the Rev. Messrs. Reynolds, Homer, and Richmond. The Rev. Dr. S. M. Haskins read the Epistle, and the Rev. Dr. D. N. M. Johnson, the Gospel. The music by the surpliced choristers was very impressive.

The sermon was preached by the Rev. E. Stafford Drowne, D. D., of Garden City, Secretary of the Convention of the diocese, from I Chronicles XVI: 29.—"Give unto the Lord the glory due unto His name, bring an offering and come before Him, worship the Lord in the beauty of holiness." In the course of the sermon Dr. Drowne made allusion to the history of the parish, saying there were doubtless some present who could recall the memories of fifty years, associated with this sacred spot. The site of the church had been originally occupied by a congregation known as Trinity Church. The corner-stone of that first edifice was laid in June 1835, and the consecration took place in the month of April of the following year. At one time the Rev. Dr. Thomas W. Coit, now Professor at Middletown, Conn., was Rector. The old church was sold to a new organization, the present St. Luke's, and in June of 1842 the Rev. Dr. Diller began the existing church, or rather a small one which had grown into the ample and handsome church of to-day. Brooklyn then contained about 45,000 inhabitants and had not yet absorbed the little hamlet of Bedford, in which the church was located. The struggle of these early years and the sacrifices and labors of the devoted Rector were familiar to all. In time the Rectory was built, and in 1853 the church was materially enlarged. To Dr. Diller, who had labored for forty years among them, a great deal was due. His laborious life and his recent death were fresh memories.

The present strength of the parish, and the successful energy of the Rector were referred to by the preacher. They should now consecrate themselves anew to God and the good of the souls of their fellow-men. Another page was opened in the annals of their parochial life.

The Services concluded with the celebration of the Holy Communion.

## St. Luke's, Altoona.

The Rector, Vestry and congregation of St. Luke's parish, are a happy set of people to-day, for their beautiful new church was consecrated this morning, on the feast of its name Saint, by the Rt. Rev. Dr. Howe, assisted by twenty of his diocesan clergy. The accustomed order was observed in the ceremonies of the Consecration; and in the Services which followed, the Rev. Mr. Leverett, Rector of Carlisle, said Morning Prayer, the Rev. Canon Morrow reading the lessons, and the Rector, the Rev. Allan Sheldon Woodie, said the Litany.

At Holy Communion the Rector was celebrant, assisted by the Rev. Henry W. Spalding, D. D.,

Rector of Grace Church, Jersey City, and the Rev. T. H. T. Gallaudet, a former rector of St. Luke's; the sermon, from the text, "Whoso defileth the temple of God, him shall God destroy," being delivered by the Rev. Dr. Oliver, Dean of the Divinity School in Nebraska, who was the first rector of St. Luke's.

The new edifice was designed by Mr. F. C. Withers, the New York architect (who also designed and built the famous reredos of Trinity Church in that city), and it is a model of honest, unostentatious construction, with clear, unpretentious beauty, and strict fidelity to its selected order—the early English period of Gothic architecture. The attending clergy were moved to admiration by the solidity, the beautiful lines, and the religious impressiveness of the building. Its general plan consists of a nave 75 ft. by 25, with aisles of nearly the same length and 14 ft. wide, divided from it by an arcade of five arches on either side, with clerestory of stone, and open timber roof. The chancel is of the same width as the nave, having organ-chamber on the south and sacristy on the north. The church has two entrances, situated in the westernmost part of the building. The walls are of Ohio stone, rock-faced and laid in coursed rubble work, the door and window dressings, mullions, buttress weatherings, etc., being of similar stone, but different in tint, and with dressed face. The arcade piers, also of Ohio stone, are circular with moulded capitals, the arches being composed of two orders of moulded brick of a buff tint. All the roofs are of open timber construction in yellow pine, the main trusses resting in moulded stone corbels. The seats are open benches of ash, giving accommodation to 500 worshippers. The font, with conical oak cover, is of Caen stone finely carved, and is situated between the west entrances. The ample pulpit is of oak and the lectern of polished brass. An oak reredos of three panels with a cross set in the construction of the centre one, fills the space behind the altar reaching from the sanctuary floor to the sill of the triplet window above, which is filled with stained glass made by Heaton & Co., of London, as a memorial to the late Mrs. Theo. N. Ely, the subject of the centre light being the Ascension. The windows of the aisles and clerestory are filled with ornamental rolled cathedral glass.

Surmounting the west gable is a modest bell-cot containing a peal of bells, the gift of Wm G. Hamilton, Esq., and family, of New York City. The organ, a well-balanced and richly-toned instrument, very distinctive in the quality of its several registers, was brought here from Christ Church, Danville, and has been re-arranged and fitted by its original builders, Labaugh & Kemp, of New York, at a cost of \$1,800. Altogether the new St. Luke's is a marvel of beauty, massive strength and cheapness, the total cost, inclusive of gifts being only \$35,000. The builder was Mr. Henry Shenk, of Erie; Mr. Withers, the architect, superintending the entire work.

The Rev. Mr. Woodie, rector, receives the hearty congratulations of his brethren on this successful crowning of his devoted earnestness, and persistent determination in the enterprise.

The late Thomas Sooty, President of the Pennsylvania Road, had, shortly before his death, promised to afford Mr. Woodie all needful aid, and his executors graciously recognizing the unwritten obligation set apart \$16,000 from the estate for this work. To Mr. George Whitney, of Philadelphia, the rector and people of St. Luke's parish, Altoona, feel themselves under special bonds of gratitude for the consummation of all their efforts and longings. He it is who has given, from the first time in which the rector broached him on the subject of this good work for the spiritual benefit of working-men and their families, instant encouragement and generous help, placing in the outset \$18,000 at the disposal of the rector for this purpose, only \$10,500 of which was, however, needed and accepted. Mr. Whitney's ready and abundant succor will be long remembered with thankfulness, and with gratitude to God who moved His servant thus willingly to offer for the building of a holy house in which the sons of toil may offer to Him their worship and hear the comfortable words of their Saviour Jesus Christ.

The diocese of Central Pennsylvania is perhaps singular among all the dioceses of the American Church in the possession of a preponderance of handsome stone churches with elaborate and costly furnishings in the proportion of the number of its parishes. This makes the 27th church of great beauty and value that Bishop Howe has consecrated in an episcopate of eleven years. And nearly two-thirds of all the parishes have commodious and well-built parsonages.

In the evening of St. Luke's Day, Bishop Howe confirmed in the parish church twenty-nine persons, the new edifice being tested to its utmost capacity by the attendance. On this occasion Dr. Henry W. Spalding preached a most interesting and forcible sermon from the words, "Ye shall reverence my sanctuary: I am the Lord."

Festival of St. Luke, 1883.

The State of Maine has received from Mr. Samuel Wells, of Boston, the gift of a picture of Samuel Wells, who was its governor in 1856. It will adorn the capitol at Augusta.

## The English Church Congress.

Correspondence of the Living Church.

The great interest felt in this annual re-union of Churchmen of different parties was well manifested by the crowded attendance at both the opening Services at Derby. The preachers were the Archbishop of York, and the Bishop of Truro. The President of the Congress was, according to custom, the Bishop of the Diocese in which it met; in this instance it was, therefore, the Bishop of Lichfield. Before commencing his address, the President referred in touching terms, to the illness of the Primate, for whom he asked the audience to join with him in silent prayer. After making an appeal for the formation of the proposed Bishopric of Southwell, Bishop McLagan, proceeded to discuss the advantages to be gained by such meetings.

Differences must exist, because we are human, but the Truth is one, because it is divine; and one most helpful means to neutralize these divergencies is to bring men together to take counsel concerning them in a spirit of brotherly love, where each may help supply what is lacking in the other, and to receive what is lacking in himself. And so it is in such a gathering as this. We meet face to face as brother men, brother Christians, brother Churchmen; not to oppose each other, but to understand each other; not to confirm our prejudices, but to adjust our differences. Without such intercourse divergencies too easily become dissensions, and deepen into divisions. It is often alleged that, at meetings like these, we are apt to suppress our differences, and to make believe that we are all of one mind. This is, certainly, not my experience of Church Congresses. Again and again I have heard, from both sides, the boldest expressions of opinion upon subjects concerning which men differ most widely; only with this happy change becoming more apparent from year to year, that whereas some ten or fifteen years ago such utterances were not infrequently called forth from the audience expressions of violent disapprobation, we have now learned to listen with patience to much which we may not appreciate or approve. I trust, I do not doubt, that it will be so in this Congress. Let every man say boldly, but kindly, what he believes that God has taught him. Let him speak not in a spirit of defiance, but in a spirit of love; let him eschew all needless expressions which might give offence; let him avoid the temptation to elicit by some party watchword, a ringing cheer; above all, let him remember that the grand object which we have in view is the attainment of truth, the discovery of the wisest methods of work, the strengthening of peace among ourselves, the firmer cohesion of the members of the body. By such a course our very differences may serve only to bring out more clearly the unity of our faith, and of our desire. May I not add, that the very diversities of thought which find expression at meetings like these are at once a safeguard and a protest against any narrowing of the limits which define the membership of our branch of the Catholic Church? I earnestly trust that the day is far distant when by any such narrowness or exclusiveness we should loose from the Church of England the missionary zeal of a Henry Venn, or the self-sacrificing labors of a Charles Lowder; the varied gifts of Arthur Penrhyn Stanley, or the sanctified learning of Edward Bouverie Pusey.

The Bishop next spoke of the necessity of active aggressive work, and then, following the usual practice, ended by calling upon the audience to join with him in the recitation of the Apostle's Creed.

The first subject discussed was "The Unity of Belief in Relation to Diversities of Thought." The tone of all the papers and of the speaking was on the whole favorable to a large toleration on all but fundamental doctrines. The Bishop of Winchester well showed that there could be no unity of action without unity of belief, but he contended for no variety of dogma. The Nicene Creed expressed all that was needed. The only objection he found to any of his friends, whether High Churchmen, Low Churchmen, Nonconformists, or Roman Catholics, was, not that they held opinions with which he could not agree, but that they insisted upon his holding them also.

On the same day, was discussed "Evangelistic Work at Home." The Salvation Army may be said to have been the key-note of the papers and the speaking, the wish being expressed, and heartily responded to, that the Church in some way take up and continue the work of the Army. The proceedings throughout were characterized by great enthusiasm.

Lord Nelson said the Services of the Church were ordered rather for the higher and the middle classes than for the poor. The churches must be free and open and the Services must be shortened and made suitable for the people. He regretted the attitude of the Church in Wesley's time. It would be different now. The Salvation Army proved that there were people who could be won and organized. He hoped the Church would not let this opportunity slip from her. At first the Salvation Army made converts. Was not the Church bound to do something to carrying on this work? It could be done by special Services and by organized lay work to assist the clergy.

The question of Church courts also came up, and both the attitude and the jurisdiction of Lord Penzance seemed to meet with severe condemnation.

The morning meeting of the second day was devoted to a rather dry subject—"The Church and Modern Thought." There was no room for enthusiasm, nor for much expression of opinion, and the appointed writers, Mr. Roberts, Professor Stokes, and the Rev. Stanley Leathes,

decorously addressed themselves to a decorous audience. The latter speaker effectually demonstrated the impossibility of separating morality from religion. The speech of the meeting was that of the Bishop of Bedford, who in a closely reasoned speech maintained the authority of miracles, by the intervention of a higher law than that working by an ordinary operation. The whole series of subjects, says the *English Churchman*, was more fit for the library than for the lecture hall.

In the second Hall, the subject was the "Appointment of Bishops and Clergy." The discussion, to a great extent, turned on the wrongs of the unbenedicted clergy.

Of the third day the great feature was the Bishop of Lincoln's paper on the Controversy with Rome. Dr. Wordsworth mentioned how Milner's "End of Controversy" had for a time unsteered him, but how the Church of England came to his rescue.

She, I found, not only appealed to the Church Universal—that is, to Christ Himself and to the Holy Spirit dwelling in the Church Universal—as the Witness of Holy Scripture; but she appealed to it also as the Keeper and Interpreter of the Bible in all matters of doctrine and discipline. I found in the "Reformatio Legum," drawn up by Archbishop Cranmer, that she received the *three Creeds* (1.3 and 1.6), and ordered her preachers to have those Creeds ever before their eyes in expounding the Bible, and never to teach anything contrary to them; and that in her Ninth Article she affirms that these Creeds are thoroughly to be received and believed; and I found that the Creeds have been received by the consent of the Church of Christ Universal, and therefore may be regarded as avouched by Christ Himself, and by the Holy Spirit dwelling in the Church, and that therefore in expounding the Bible, in matters of faith, I am not left to be swayed by my own caprice, or that of any man, but am guided by Divine authority in the reading and hearing the Holy Scripture. I found also that in her Canons of 1571 the Church of England had solemnly charged her preachers never to teach any doctrine but such as is found in Holy Scripture and such as the "Catholic Fathers and ancient Bishops have gathered from Scripture."

The Church was not, as some, even of her own sons, have been too ready to admit, created at the Reformation.

She traces her Apostolic lineage downwards, by uninterrupted succession, from Christ Himself; and though in its transmission that lineage passed through the Church of Rome, it was not vitiated by that transmission, any more than the Baptism instituted by Christ was vitiated by being administered by the hands of a Judas. And in the seventeenth century the Church of England declared in her 30th Canon that it was not her purpose to "forsake and reject the Churches of Italy, France, and Spain," in any such things as they retained in accordance with Christ's Will and Word; and the Church of England affirms that her separation from Rome was not a voluntary act (she knows well from St. Paul that all wilful schism is carnal [1 Cor. iii. 1-4], and that to be carnally-minded is death [Rom. viii. 6]), but that it was due to Rome herself obtruding and enforcing anti-scriptural and anti-catholic terms of Communion, especially at the Council of Trent; which has been followed up in our own age by the novel and heretical dogmas of the Immaculate Conception and Papal Infallibility; and by making the acceptance of those anti-scriptural, anti-catholic, and heretical dogmas to be essential to communion with herself, she has been, and is, the greatest cause of schism that ever existed in Christendom. If the Church of England—which is the Ancient, Scriptural, Apostolic Church of this country—is chargeable with imposing any such articles upon any one, and with making them to be terms of communion with herself, then separation from her is not only justifiable, but necessary, but not otherwise.

The Bishop thus concluded his paper which was listened to with the most marked attention, and frequently elicited expressions of the warmest approval.

These are not days for strife among Christians, but for the unity of all in the One True Faith. To our Romanist brethren let me say: "Be Catholics—not in name only, but in deed. Withdraw all unscriptural and anti-catholic terms of communion by which you have separated us from you; be content with the Catholic Faith as it was preached by Christ and His Apostles, and was professed by the ancient Catholic Church. Then the controversy between us and you will be at an end, and we shall be one with you in truth and love." And to our Protestant brethren let me say, in words of heartfelt affection—"You speak lightly of schism, and you speak strongly against Rome; but suffer me to say that the strength of Rome lies in the schisms of Protestants." Reconsider your position. Return to the Unity of the Church of God as founded by Christ and His holy Apostles—the Church of primitive saints and martyrs, and to its doctrine and discipline. Then Rome will be powerless against us; you will be one with us, and we with you; and we shall be able, with God's help, to withstand the assaults of unbelief, which are now threatening to involve us in confusion and ruin. And, lastly, to our brethren of the Church of England let me say, in all brotherly love—"Let us be more thankful to God than some of us are for the inestimable blessings of the Church of England and of her Reformation. Let us try to understand her better, and we shall love her more."

The Rev. Dr. Nevin, Rector of the American Church in Rome, followed. He said that, thanks to the Vatican Council, the controversy between Rome and Protestants had been narrowed to a point. The dogma of Papal Infallibility was now the point round which all turned. It must be admitted that the general supporters of the 16th century Reformation were not animated by a very clear idea of what they were doing. It was a general outbreak against usurpation of authority. The consequence was that the most

trivial points, some really innocent and even beautiful practices, such as using incense and making the sign of the Cross, had been made the great questions of controversy. Now, not only such small matters, but even doctrinal questions, such as the Eucharist, confession, prayers for the dead, had lapsed into comparative insignificance. The great question now was the Papacy itself. The controversy had now become a matter of one or two historical facts as susceptible of proof as the fact of the Crucifixion itself. Was the Pope the guardian and master of the consciences of all Christians? That was the claim made for him, and that claim could, by historical evidence, be wholly disproved. Not only, too, was the controversy thus narrowed, but it had now become a war to the knife, which admitted of no compromise.

On the same day took place some useful discussions on lay and clerical organization within the Church. There seems to have been a general agreement that the numbers of the clergy are not sufficient for the work to be done, and that it is desirable, therefore, to add to them. Several plans were suggested for doing this. One proposal was that deacons should be ordained at 21 years of age, so as to allow men to enter the Church who could not afford to wait a couple of years longer before they began to earn money in their profession. The objection raised to this was that such striplings could hardly be expected to come up to the scriptural standard of requirements. A deacon of one-and-twenty is not likely to be a married man, still less to be ruling his family well. But if these conditions are insisted upon in the present day, we must extend very considerably the period of lay probation. The difficulty was solved by a compromise. The young deacons are to be only a superior sort of lay helpers, and are not to be introduced into the pulpit.

In the ancient Church, as Canon Bright reminded the meeting, there were several gradations of orders which have now practically become extinct. To revive some of these would afford the means of enlisting for the Church's large number of extremely useful persons for whom at present no place can be found. Professional men, or ex-professional men, ex-members of the Civil Service, retired officers, and persons generally with active tastes and habits, but with nothing particular to do, might be very glad to accept the quasi-ordination or appointment which Canon Bright suggested. The scheme is reasonable in every way. The men can be found for it, if the Bishops will do their part and will give a formal sanction to their appointment.

A good deal also was said about Church Synods, and Church Conferences and Church Boards. These differ from one another by the presence or absence of the lay element. In the Synod there are no laymen. Its purpose is to teach true doctrine. But Mr. W. W. English, who opened the discussion, remarked that almost all doctrinal questions of interest in the present day have been left open in the early Catholic creeds. It follows, therefore, that the Synods must take a tolerant course. Mr. English thinks that if they are revived in their primitive form, with full powers of discussing and voting on the resolutions laid before them, they will do much to restore peace to the Church and to extend its usefulness and efficiency. Their sphere of duty, however, is somewhat indistinctly marked, and their power of doing either good or harm somewhat curtailed by the conditions Mr. English imposes on them, and by the tolerance they are exhorted to practise. The Conferences in their diocesan form, with a central council at their head, have a more obvious work to do. They are mixed assemblies of clergy and laity, which may do for the Church what the Chambers of Agriculture and Commerce do for the interests they respectively represent. Their function is to discuss and to arrive at conclusions among themselves, with a view partly of learning their own views and shaping their own policies, partly of guiding Parliament as to the legislation the Church needs. Last come the Church Boards, in which the lay element is supreme. These are parish tribunals erected to control the minister in his conduct of the Church services, and to prevent changes from being made in opposition to the people's wishes. That they are to have legal rights is agreed upon on all hands, but whether they are to have a final voice or whether the Bishop of the diocese is to have a veto on their proceedings, and in what way they are to be chosen and of whom they are to consist, are points on which there was great variety of opinion. The better view seemed to be to broaden them as far as may be, and thus to induce the whole body of the parishioners to interest themselves in Church questions. The chief danger is that they may kill the clergyman's interest in the whole class of matters which they remove from his control and as to which he may not be willing to be made a subordinate to carry out the Board's superior will.

An oak tree at Woodbridge, Connecticut, is believed to be from one thousand to eighteen hundred years old. It is twenty-seven feet in diameter, and, crowning a hill, can be seen for thirty miles. A celebration was held under its branches last week, at which ex-Governor English presided. An association to preserve the tree was formed, and several hundred persons participated in a collation.



Calendar.

October, 1882.

- 1. 17th Sunday after Trinity. Green.
2. 18th Sunday after Trinity. Green.
3. 19th Sunday after Trinity. Green.
4. St. Luke's, Evangelist. Red.
5. 20th Sunday after Trinity. Green.
6. St. Simon and St. Jude. Red.
7. 21st Sunday after Trinity. Green.

Twenty-First Sunday After Trinity.

Written for the Living Church.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

Largire, quæsumus Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mundator offensæ, et securâ tibi mente deserviant. Per Dominum nostrum Jesum Christum. (Scaramentaries of SS. Gregory and Gelasius, and Sarum and Roman Missals.)

Nothing need be said as to the two forms, inasmuch as a simple inspection will show, that aside from the derivation of the former from the latter, it is almost a literal translation of it, differing only in that it inserts the word merciful (misericors); omits placatus and pariter; and that, as is usually the case in rendering the Latin into English, there is a loss of rhythm, terseness, and force. For English rhythm, however, it is, as any one will discover by scanning or intoning it, possessed of special excellence. Indeed, in its general structure and style, it is almost a perfect Collect.

The opening of the Collect is seemingly abrupt. This is, however, due to a fact which should never be forgotten in our study of the Collects, that they are interior parts of an Office, the most prayerful as well as the most worshipful, known to the Church; and that they are, hence, not independent prayers, but special continuations of a prayerfulness which has been steadily maintained from the "Our Father," at the beginning, and will be sustained to the "Blessing" at the end. Indeed, there is this beauty in this supreme Catholic Office; among us so sadly subordinated to the ordinary monastic Services—Matins and Vespers—that its ample stream of worship, flowing on from the beginning to the end, now and then sinks and passes under some body of instruction or exhortation—sometimes by the last, too long interrupted and obscured; here and there again appears as some calm, deep well of holy prayer; and at intervals between both, bursts up like too-long-imprisoned waters, in flashing jets or soaring columns of lofty praise. How long, O Lord, how long, before this sweetest, richest, loftiest Office of our Catholic worship, shall resume its foremost place, and, with all its grand accessories of cultured symbols and inspiring song, make glad and glorious each Holy Place in every temple builded to Thy Name!

The supplicating of the Merciful Lord, for the bounteous bestowment (the Latin, largire, has it thus fully) of what is wholly gift or grace, which marks the opening of the Collect, is, both in form and spirit, what is common to them all. Still, as in those which have gone before, we are reminded of our dependence, our unworthiness, our sore necessity, and of the sovereign and abounding mercy of the Most High, as our only help and hope. Praise be to Thee, O Lord.

The two things first sought are not only pertinent to our need, but they are more than even grammatically and logically coupled. An apt and beautiful alliteration—"to Thy faithful people, pardon and peace," not only suggests a close relation, but adds to it, a poetic force. As, for the sinner there can be no pardon without penitence; so there can be no peace, without pardon.

The next point in the petition is, both in its substance, and in its constituted relation to the preceding one, profoundly suggestive. Sin is not only depressing; it is defiling. Not only does it distress the soul with the consciousness of guilt, as in the sight of God, but also with a sense of vileness, as in the sight of conscience. Hence, the soul must be cleansed from sin, no less than cleared from the condemnation of the divine law. And in that cleansing of sin, to the end of which, the "pardon and peace" are given, there must be alike taken away, its accompanying sense of guilt, of defilement, the apprehension of its further hold upon the soul's account, and of its further recognition by God and His Church.

The object for which the blessings named in the Collect are sought, is not only specified, but is itself sought as a crowning grace. It is not, as will be observed, what so many fancy, and all their lives mistakenly seek, the mere "enjoyment of religion," the spiritual pleasure of the believer. It is, contrariwise, the seeking of God's will and pleasure, serving Him. It is an active, self-sacrificing obedient spirit and life, to which peace and joy in the Holy Ghost are a natural accompaniment, sequel, and crown, but which are not in themselves.

The reference to serving God with an untroubled or quiet mind is also instructive. The troubled or unquiet mind in man, can neither be a mind free from sin, nor free to a thoroughly devoted and holy Service. Paradoxical, as it may seem, while the "Peace of God" is His crowning gift to His "faithful people," somewhat of that peace is necessary to their success in attempted faithfulness. Hence, it is not only for their comfort, that His people are enjoined to cast their burdens upon Him, but it is as much for their wisdom and efficiency in His service.

A last thought is the intercessory character of the Collect. Not for themselves do God's faithful people ask these blessings. They are besought for them, by whoever as the Priest at the Altar, represents, and intercedes for them. Happy he who, by his own close communion

with the Father in the presence of his well-beloved Son, is enabled to make this utterance of this Collect in their behalf, the "effective, fervent prayers of the righteous!" Happy he, who can, as oft as each day dawns in the which they have need of these blessings, plead in their behalf, the Blessed Sacrifice of the Holy Eucharist, to the divine Liturgy of which, the Collect belongs; and in which we have our most abundant promise of blessing, "Through Jesus Christ, our Lord."

In Journeyings Off.

Correspondence of the Living Church.

In our Church papers one reads very often of the trials and hardships of Missionary work; and this is very right, as it may inspire those who are able, to give of their substance, and so, in some manner, help to lessen these difficulties. But the shield has two sides; a bright as well as a dark side; and since many may be unfamiliar with the former let me try to picture it.

A short time ago I was appointed to the charge of a struggling missionary station in the little town of D—, in the Diocese of Iowa. Thither I was to go on Saturday night, and return to my own city on Monday morning. I had no means of learning anything about the state of affairs in D—, nor had I an idea with whom I was to stay beyond his name: I trusted that some one would meet me at the station on the arrival of the train. It was very dark when I reached the town on my first Saturday night, so that I could not tell whether any one was looking for me or not. Finally after many inquiries I happened to see an old man with a lantern, evidently looking for some one. With but a slight stretch of the imagination, one could almost think him Diogenes. As I chanced to be the "honest man" on this occasion, I accosted him with, "Is this Mr. D—?" the person with whom I was to stay. Diogenes suddenly was transformed into Democritus, and his face became radiant with new-found joy. I then understood him to say, "I'm a railroad man all the same!" I simply said "Good evening," and turned around to renew my inquiries. Diogenes followed me, and, as I turned to meet him, said, in most melancholy accents, "Be'n't you the minister as was a-comin' out here to preach to-morrow?" My drooping spirits revived and I said I was, and repeated my former question, "Is this Mr. D—?" "No," he replied, "I'm R—, all the same, and you are to stay with me to-night as Mr. D—'s gon' home." This at once put matters in a new light, and I followed him down the road to his house. This appeared to me, in the darkness, to possess palatial dimensions, and I marvelled at finding such a house far out in the country. He ushered me into his parlor, and introduced me to his wife and daughter. Both lacked education, yet seemed possessed of that shrewd, sound common sense, which often seems compensation for want of culture. To these two people I tried to make myself agreeable for two whole hours in my endeavor to find out in what manner of place I was quartered. But it was all in vain; and I went to bed,—not to sleep however, for the bed was too short—still in ignorance. I solved the problem in the morning as I came down to breakfast,—it was a hotel, and the two people with whom I had spent the evening before, were my landlady, and my landlady's daughter, the cook and waitress of the establishment respectively!

The interval between breakfast and church time wore slowly away, and at length, much to my relief I started for the church, having learned its whereabouts from my landlady's daughter, who, though not an "Episcopopple," as she herself informed me, still knew where "their meetin' house was." Much to my astonishment I found the church fast locked, and although in a somewhat dilapidated condition affording no means of ingress, so I sat down on the steps leading to the porch, and tried to possess myself in patience until some one came. After the lapse of half an hour, some one did come, and he proved to be the long-sought-for Mr. D—. After the Service, which was plain to bareness, I drove out to Mr. D—'s place, about three miles from town. Our progress was slow, as the united age of the two horses which drew us was forty-four, and as there were seven in the two-seated springless wagon. We arrived at last and found dinner waiting for us, which, to me at least, was very welcome. As Mr. D— is quite an extensive dairyman and bee-keeper, his land, literally, may be said to flow with milk and honey all of which I enjoyed to the full.

Of my inspection of his thorough-bred cattle, of which I knew nothing, it is not worth while to speak. That I should miss the train the next morning, which left at half-past six, was quite natural, as I drove in behind the two ancient steeds I mentioned above. I arrived home, consequently, about four hours later than I should have arrived had I met the first train.

Thus ended my first experience in D—. What I have said I think will bear out my statement that the shield has two sides. To those who have a keen sense of the ludicrous, such experiences as these, which are occurring every day, may serve to counter-balance, in a slight degree, some of the small annoyances of the work such as I have.

ALVA.

The grave of Sargent S. Prentiss is among the decaying ruins of an old family burying-ground two miles east of the centre of Natchez. A plain, upright slab bears this simple record: "Sargent S. Prentiss. Born in Portland, Maine, Died in Natchez, Miss." The propriety of erecting a more enduring and imposing memorial has been suggested by some of the admirers of Mr. Prentiss.

Taking the human race as a whole, says an exchange, it is observed that races living almost exclusively on meat have been the most savage. Nothing is so apt to transform a human being into a savage as to pay thirty cents a pound for a roast and then find it almost as tough as leather.

REQUIEM FOR THE SUMMER.

Written for the Living Church.

The oaks of the forest, and maples, And all the great army of trees, Were purpled in garments autumnal, Were bending their heads to the breeze.

These priests of the forest were chanting A solemn requiem lay, As I entered the nave of their minister One lowering autumn day.

All vested in chasubles purple, All bowing and bending low, Intoning their solemn anthem In minor-tones and slow.

And Nature's organ was wailing A dirge most sad to me, While choristers shrill were piping A madrigal sweet and free.

She who was dead was the Summer— No lovelier maid could be— And mournful notes of the chanters That mournfully came to me:

Dead, ah, dead! say the falling leaves, Dead is the Summer-tide; Like tears we fall for one that is gone— 'Tis thus that the seasons glide.

Yesternorn, say the bowing priests, Sang we a nuptial lay, For Summer, a bride, was deck'd in green, Now cloth'd in habiliments gray.

Joyful carols the chirping choir Sang when the bride was young, But now 'tis a requiem sad they chant— Their carols away they have flung.

Soon the priests, their chasubles gray Changing for snowy wet, Will bend 'neath the clouded sky to pray For quietude and rest.

EDWARD HENRY ECKEL. St. Cecilia, 1882.

The Sarum Use of Ecclesiastical Colors.

Written for the Living Church.

BY THE REV. W. C. BISHOP, FELLOW OF EMANUEL COLLEGE, CAMBRIDGE.

The Sarum Use of Ecclesiastical colors represents a much older order of things than the Roman Use. The Liturgy in use in France before the time of Charlemagne was the Gallican; and the Liturgy of the Ancient British Church was of the same stock. Charlemagne forced the Roman Service-books upon the French clergy, and Augustin introduced into England a form of Christianity that looked to Rome as the standard both of doctrine and the Liturgy. Though forced to use the Roman Liturgy, the French clergy clung to their ancient Gallican ceremonial, and adapted it to the new order of Service; and the same adaptation was used in Britain, though it seems uncertain whether the adaptation was made independently, or whether the Gallican ceremonial was re-introduced from France, as one effect of the very close connexion that existed between the English and French Churches before as well as after the conquest. In any case, the Sarum Use of colors has preserved the customs of the Gallican or Ancient British Church (which belong to the same liturgy) with very great accuracy. These customs were not governed by a rigid uniformity (like the modern Roman Use); they were a living growth, and varied in subordinate matters with the varying conditions of place and time. The fundamental idea which underlies the use of colors is seen under the conditions which reduce the use to its greatest possible simplicity; as in a parish which could afford nothing that could be done without. The Constitutions of Westminster, 1229, order that such parishes should have two sets of vestments and two frontals for the altar, one for festal use and one for ferial. This shows that the fundamental idea of the use is the distinction between feast and feria, and not a distinction between certain seasons as in the Roman Use. The two colors would (in the most typical case) be red and blue respectively. Red was anciently the popular Gallican color, used for all Saints' days, and probably even for Easter and Christmas. When Christmas took rank as a great festival, the appropriateness of white must soon have become apparent, and when confessors and virgins were admitted among the martyrs as saints, the use of white was extended to the feasts of Virgins, and afterwards to such feasts as the Conversion of St. Paul and the Nativity of St. John the Baptist.

The Sarum Use of Colors (for all days provided for in the Prayer Book) was as follows: WHITE.—Christmas Day to Purification (except Holy Innocents and St. Stephen's Days); Easter Day to Whitsun-Eve, and all Holy Days included in these periods; Annunciation; St. Michael; Dedication of the Church.

RED.—All Sundays and Saints' Days not included in the above; Ash Wednesday, and the last three days of Holy Week.

BLUE.—All other ferias.

We have assigned red to St. John Baptist, including him among "all Apostles, Evangelists, and Martyrs," as we have but one festival to celebrate both his nativity and martyrdom; but white would also be defensible. The Sarum colors for Sunday and Holy Days are fixed by a Rubric of the Missal, but there is no rubric about ferial colors; probably because originally colors were assigned duly to those days for which a Eucharistic Service was appointed, and in mediæval times almost all week-days were saints' days, and if not, a votive Office would be said instead of that for the feria.

There is no authority for using green and violet as ferial colors as in the Roman use; on the contrary, the fundamental distinction of the Sarum Use is now clearly brought out by having only one ferial color—the ancient one was probably blue.

There is no authority for supposing a darker shade of red for Ash Wednesday, etc.; there is authority for using dark chancel-hangings of brown or grey during Lent, and there would be no impropriety in covering the arches on vestments or frontals with crasp or dark cloth at such times.

The only other color recognized by the Sarum rubric is yellow for Confessors out of Easter-tide; though in other dioceses green was used for Doctors, violet for Saints of the old covenant, and Penitents, etc. These were later develop-

ments and not recognized by the Sarum rubric.

It has been stated that the Sarum ceremonial is connected with the ancient British Church, having been a survival of the Liturgy which was that of all Europe, with the exception of a part of Italy before the era of Roman Liturgical Usurpation; hence its suitability to a Church whose very existence is based upon a resistance to such usurpation in other matters is eminently appropriate. Further, it may be stated as an incontrovertible principle, that the Liturgy must determine the ceremonial, and not the ceremonial the Liturgy. Now the framers of the English Prayer Book executed a reform of the Office-book that was not merely a simplification of Services but which was a distinct Liturgical reform in the direction of the Gallican Liturgy; and the Revisers of the American Prayer Book went still further in the same direction. So markedly is this the case that if we were to classify the English and American Liturgy as if it were an ancient Liturgy, assigning it to its proper liturgical family, it would fall under the Gallican and not under the Roman family of Liturgies. A Gallican Liturgy demands a Gallican ceremonial.

The English "Ornaments Rubric" makes the ceremonial of the 2d year of Edward VI. the only legal standard of ceremonial for the English Church; the Use of Sarum having been a short time previously made compulsory—at least over the whole province of Canterbury. The omission of this rubric from the American Prayer Book does not establish a different standard of ceremonial for the American Church. Every legal argument that justifies the use of vestments in the American Church as a right inherited from the English Church, necessitates an adherence to English Uses and forbids the importation of a foreign Use.

Barclay's Apology.

To the Editor of the Living Church:

In reply to the perplexities of a "Faithful Reader," I offer a few notes on Robert Barclay and his apology. He was undoubtedly a man of genius and also a man of piety and learning. If his book has never been answered it must be because it is unanswerable. I should like to see the proof that it can fairly be regarded as an attack on the faith and doctrine of the Church. In Barclay's day, there were many doctors of a sick divinity in the Church itself, as could be abundantly demonstrated. It does not follow that because a man is an Oxonian or a Cantabrigian, or an English Establishmentarian, that he is therefore a sound Churchman. And this is a good apology for Barclay and his sect. Barclay attacked, and demolished too, the whole scheme of Calvinistic divinity. He razed the foundation, and left not one stone upon another of the ugly superstructure. He did not attack the Catholic faith, nor even meditate such a thing. He was even a sound sacramentalist: than are those Churchmen who regard the Sacraments as "mere forms." He believed as all orthodox Quakers do believe, in the baptism of the Spirit. And this can be shown from the Bible, from the Prayer Book, and from the dictates of religious common sense, to be the true Christian baptism, of which what is done by the minister and recipient of baptism is the mere human part. This part, most surely, is not to be neglected; and the neglect of it, as also of the human part in the other Sacrament, is one of the defects (serious; if you please) of Quakerism. But the defect which ignores the "thing signified," the soul and substance of the Sacrament, is still more serious. Barclay also believed, as all orthodox Quakers do believe, in the participation of the Body and Blood of Christ; and their view is certainly sounder than that of those who see in the Sacrament nothing but a partaking of bread and wine. And the Quaker objection to a hiring ministry is in beautiful accord with the Church's doctrine of Apostolic Succession. We are ambassadors for Christ, not sectarian hirelings, as many Anglicans even have supposed we were. Let the defects of the times be Barclay's Apology; and let us remember, in the beautiful words of Faber, that, "Love can baptize without water, confirm without chrism, and almost (the Prayer Book says, quite) communicate without a host."

X.

Two farmers, while riding along together, encountered a large number of clergymen, and one of them said to the other, "Where be all these persons coming from?" To this his friend replied, "They've been at a visitation." The other, no wiser than before said, "What's a visitation?" And the answer he received was, "Why, it's where all the parsons go once a year and swop their sermons!" His friend on being thus enlightened, quietly remarked, "Dang it, but our chap mun got the worst on it every time!"

The gentleman stepped on the coal dealer's platform scales and asked to be weighed. The dealer said: "Why, certainly!" and called to the man inside to take the weight. And the man thought it was coal he was weighing, and shouted back the weight six hundred pounds.—Boston Post.

At Rotherham station recently a porter promptly offered the Bishop of Sodor and Man all possible assistance with his luggage. "How many articles, your lordship?" "Thirty-nine," said the Bishop, with a sly twinkle in his eye. "That's too many, I'm afraid," replied the man, in good faith. "Ah!" said the Bishop, "I perceive you are a Dissenter."

The Independent says: "While the Adventists believe the war in Egypt to be the result of the failure of the angel of the Revelation to hold the four winds, the Christian Instructor professes to see in it an indication that God is grieved at the action of the United Presbyterian Assembly in favor of instrumental music in public worship."

The Household.

Speak kindly in the morning; it lightens the cares of the day, and makes the household and its affairs move along more smoothly. Speak kindly at night for it may be that before the dawn, some loved one may finish his or her space of life for this world, and it will be too late to ask for forgiveness.

A batter pudding to be used with any fruit—apples, peaches, or canned berries—is made of one pint of sweet milk, four eggs beaten very light, two teaspoons of flour, one teaspoonful of salt, and one-fourth of a teaspoonful of soda. Place the fruit in the bottom of an earthen pudding dish; then pour the batter over it. Bake for three-quarters of an hour, and serve hot, with rich pudding sauce, or with cream and sugar.

It is an undisputed fact that if powdered borax is scattered freely where the cockroach has found a hiding-place, it will not only prevent its remaining but will destroy it. In the dark and sometimes damp closets, under sinks and wash-basins, they sometimes make their appearance, and it is a good practice to once or twice a year scatter a little of this powder in such places. Nothing but persistent care, and absolute and unvarying neatness about closets, cupboards, and cellar stairs will prevent insects of various kinds from finding agreeable homes.

Indian meal gruel can be made so that it will be appetizing as well as nourishing. Take one tablespoonful of sifted meal, and rub it smooth in a little cold water; a third of a teaspoonful of salt should be added. Pour slowly over this a pint of boiling water; stir the meal while adding the hot water, so that no lumps will form; then put it in a saucepan, and let it boil slowly for half an hour. Then, if the patient's stomach will bear it, when you put it in the bowl from which it is to be eaten add a tablespoonful or more of sweet cream.

A convenience for almost every woman, but particularly for the one who has her washing done by the dozen, is the movable skirt bottom. How many times it happens that the upper part is not soiled at all when the ruffle or hem is too dusty to be worn, and this, perhaps, after once wearing. The movable part is to be buttoned to the upper at the knee, or a trifle below, and it is allowable to have three of these to one upper. Use small buttons, and as close together as is necessary to keep the skirt in place. Always take the precaution to examine each button before putting the garment on.

TO GET UP A SOUP IN HASTE.—Chop some cold, cooked meat fine, and put a pint into a stew pan with some gravy, season with pepper and salt, and a little butter, if the gravy is not rich; add a little flour moistened with cold water, and three pints of boiling water, boil moderately for half an hour. Strain over some rice or nicely toasted bread, and serve. Uncooked meat may be substituted, by using one quart of cold water to a pound of chopped meat and letting it stand half an hour before boiling. Celery root may be grated in as seasoning or a bunch of parsley thrown in.

TEA.—Persons who are not aware that the first of cup tea poured out is the weakest and that the tea grows stronger as you proceed, often bestow the poorest cup upon the greatest stranger and give the strongest to the very youngest member of the family, who would have been better without any. Where several cups of equal strength are wanted, you should pour a little into each, and then go back, inverting the order as you fill them up, and the strength will be apportioned properly. This is so well understood in England, that an experienced pourer of tea waits till all the cups of the company are returned to her before she fills any a second time, that all may share alike.

The high-heeled shoe worn by women is objectionable, the London Standard says, because its effect is "to render the natural condition a deformity, and, by throwing the weight of the body on the inner ankle, to break down the arch of the foot, and produce flat-foot, or complete evenness of one or both feet. Ninety per cent. of the cases of lateral curvature of the spine in girls are associated with this unsightly malformation. Flat-foot is the result of civilization. Savages who go about barefoot turn in their toes, and look with astonishment on the high-arched instep and everted foot of the whites, both of which conditions owe their existence to the working of the muscles which bind the toes and foot by the constant use of tight-fitting shoes."

TO MAKE STOCK FOR SOUP.—Take 25 pounds or so, of leg of beef and remove as much fat as possible; cut it into pieces and boil in a large pot in some four or five gallons of water. Add half a pound of salt and a couple of ounces of pepper. A small bunch of seasoning herbs may be thrown in. Boil gently and skim, continuing for some hours. When the soup of the consistency of rich, strong jelly, take from the fire and strain through a coarse sieve. When quite cold, skim off the fat, and remove the settlings. The jelly can be put into a stew pan, or boiled down, stirring it often. It can, when very thick be put into mould, and then set in a pot of boiling water, or cooked until stiff as glue, when it may be packed away for use. Stock made from scraps of meat is nearly as good.

WATCH THE LITTLE FEET.—Too much attention cannot be paid to the feet. Every child should be provided with rubber overshoes, and wear them whenever the pavements are damp, taking care that they are instantly removed on coming in-doors. High rubber boots, lined like the well-known Arctic overshoes, are a comfort and a very great convenience to boys and girls in snowy weather. The boy who can resist the temptation to plunge into a snowdrift, and who can walk quietly through a clear path, with a wall of snow on either side, is an anomaly in boydom. These boots enable him to dare the deepest drifts with comparative impunity. Every child should have at least two pairs of shoes and stockings, and shoes should be changed and the feet rubbed dry whenever there is the least suspicion of dampness. Nothing lays the foundation of so many colds as damp feet; while a wetting is rarely injurious if the clothes are at once changed. It is not the getting wet but the remaining so which does all the mischief.

With forthright and some money one can make a beautiful lace bed-spread without great expense. Buy when you see those which please you, and are cheap, the squares of antique lace which come in all kinds of pretty designs. Choose those of uniform size and of the same quality. When you have enough, set them together with strips of satin. Remnants of satin can be purchased sometimes at very low figures. For a border catch the squares together diagonally and fit in half squares of the satin. Put the edge of the lace squares over the satin, having first taken the precaution to overcast very delicately the edges of the satin. This spread may be lined or not, as you please. The pillow covers should match. With proper care this spread and the pillow covers will last a lifetime, and when one considers the comfort of always having a handsome covering for the bed at hand, to dress it up for great occasions, the outlay of time and money does not appear to have been wasted.



"How Jacob's Silver Turned into Gold."

A True Story.

BY ESME STUART.

Do you really know, young folks, what being hungry means? I don't think many of you do, or perhaps your idea is similar to that of the unfortunate Marie Antoinette, Queen of France, who, when they told her the people were starving, said, "Then why don't they eat bread?" Well, if ever any of you come to find out by personal experience what hunger means, remember that if you trust in God He will and can give you daily bread; but listen to my story and you will see what I mean.

Jacob Jones was a very honest man; he went to Church and never spent his time in the public house. He always brought home his money to his wife on Saturday night, and she, good soul, made Jacob's cottage comfortable, and saw that the children were well clothed and fed.

But there came a day when every thing went badly with Jacob Jones; "times" were shocking, work was scarce; several of the children fell ill of low fever and the doctor's bill had to be paid. Jacob was turned off by his master, not from any fault of his own, but because there were too many "hands" on the farm for winter work, so that the poor fellow found himself without a penny to buy food, and for the first time in her life, his wife had to go and pawn some of the furniture.

"I don't see what good it is a' keeping straight and being a good Christian, Jacob," said his wife one day, "when the Almighty lets us come into such a fix. I call it unfair."

"Nay, nay, Susan, 'tain't that, sure; maybe it comes of our being short-sighted like, and not seeing all round the Almighty's ways; maybe the gentlefolks as 'ave got more book learning know better than we."

And as if in answer to Jacob's faith, that very day a neighboring farmer sent word that Jacob might have a week's work and good pay, and perhaps more after that if he proved able. I need hardly say that Jacob trudged off much delighted, but between Monday and Saturday—pay-day—there was a great deal to go through, for Jacob never would beg of anyone.

At last Saturday evening came, and Jacob received his fourteen shillings with a radiant face.

It was a very dark night in November, and Jacob had three miles to walk before he reached home; but what was that to him, so that the shillings rattled in his pocket? Off he trudged thinking to himself how pleased Susan would be, and that she would now see there was no unfairness in the Almighty's dealing.

He had gone about a mile when he heard voices behind him. Jacob didn't think much of that, but presently they came nearer, and before he was aware of anything, Jacob found himself seized by the collar, and several pairs of hands were laid about him. It was too dark to distinguish faces, but the burly forms of three men were visible.

"Now look here, old chap," said one voice, "you've got tin in your pockets, and we'll just trouble you to ease yourself of that burden."

"There's no use in kicking up a row," said another; "three on us can pin down a chap like you, never mind how he struggles."

"Best give us out the coin quietly," said a third, "or maybe thy old coat will suffer."

"It's a shame to set on a man like this," cried Jacob, when he found breath enough to speak, "it's cowardly and mean; besides, I must 'ave my money; I'm a poor man, and my wage is every penny I've got."

One of the men laughed, whilst the others removed poor Jacob's hard-earned and much-needed money from his pocket. He heard the shillings rattle as one thief handed them to his companions, but Jacob determined to make one more appeal.

"I've a wife and children at 'ome, and none on us will taste a mouthful to-night if I don't bring in summut. If you have any feeling at all!"

"Come, come, don't talk of feelings, we've all feelings, only some on us finds that charity begins at home."

"Look here, my chap," said another, "we don't want to be too hard on ye. What do you say, mates, to giving him back two shillings?"

"No, no," said one. "Well, two shillings ain't much; give it to him, Bill." And Bill, who had a wife, somewhere, thrust two shillings into Jacob's hands, saying—

"Now get along with you, and be thankful for this much, but remember, no blagging of this affair about the village to-morrow."

They loosed Jacob, and he was only too glad to hurry on, leaving the ruffians standing still and concerting some other robbery among themselves.

Poor Jacob's thoughts were not to be envied as he walked on. What would Susan say? what would the children do for food? It seemed as if the Almighty had really forsaken him.

He had not gone very far when, oh horror! he heard some one running after

him. Was it one of the thieves again! perhaps the one who had refused Bill's request.

Quick as lightning Jacob sprang over a low hedge that bordered the road, and flung himself into a deep ditch on the other side, just before the footsteps passed the spot.

Whoever it was, he was running on very quickly, and soon after two other persons followed, also running.

Jacob lay in the ditch a long time, and when he got out he would not again venture into the road, but took a long round home, across some fields.

It was therefore very late when he reached his cottage, and Susan, who opened the door to him, exclaimed in surprise—

"What 'ave you been doing, Jacob; here an age I've been expecting of you. No victuals, nor nothing in the house; and whatever 'ave you been doing to your coat?"

Jacob thought it best to tell her the whole story at once, which set Susan off sobbing and lamenting.

"You must cheer up, Susan," said Jacob, at last; "look here, my gal, I've got the two shillings, so let's be thankful for them; it might 'a been that we had not a penny."

"Give 'em to me, Jacob, and I'll go out and get some bread at the shop; there's the childer 'ave been crying for food this last hour."

Jacob put his hand into his pocket and slowly drew out the money, then started back as if he had been shot!

"Why, Susan, these be two golden sovereigns, as sure as my name's Jacob Jones. Now I understand why they ran after me again. 'Tis the Lord's doings, Susan, and He has punished the wicked."

And true enough it was, for the thieves were never heard of again, so Jacob kept the money. The farmer finding him a good, honest man, promised him regular employment, so that from that day things mended; and Jacob, in telling the story of the two gold sovereigns, always added—

"The Almighty's ways are wonderful, so it's no good thinking we folks can see all round 'em; but we can just keep on believing, and that always brings a blessing."—My Sunday Friend.

Birds Riding on Cranes.

Speaking of the great numbers of small birds which inhabit Western Asia, as compared with Europe and North America, Dr. Wan Lennep explains the circumstance by the fact that "Even those of feeblest wing have an easy road from Palestine, Syria and Mesopotamia, by the Isthmus of Suez, and over the narrow Red Sea, to their winter quarters in tropical Africa, while nature has provided them with extraordinary means of conveyance from Asia Minor southward across the Mediterranean. The swallow, and many other birds of similar powers of flight, are able to cross over the entire breadth of the Mediterranean, especially taking advantage of a favorable wind. But many birds are quite incapable of flying over a surface of 850 miles from headland to headland across the Mediterranean without alighting, and would require many days, and even weeks, to perform the trip through Syria and Palestine. Such are the ortolans, darnags, bec-figs, wren, titmouse, smaller thrushes and finches, with a hundred other diminutive specimens of the feathered tribes \* \* \* and as the severity of the winter would be fatal to them, not only in Asia Minor, but even in Syria and Palestine, He who is ever mindful of the smallest of His creatures has provided them with means of transportation to a more genial clime. Many of them, indeed, find their way downward from Palestine into Arabia and Egypt, but this would be difficult, if not impossible, where lofty mountains and broad seas intervene, and to meet such cases the crane has been provided. Most of these birds are migratory. In the autumn numerous flocks may be seen coming from the north with the first cold blast from that quarter, flying low, and uttering a peculiar cry, as if of alarm, as they circle over the cultivated plains. Little birds of every species may then be seen flying up to them, while the twittering songs of those already comfortably settled upon their backs may be distinctly heard. On their return in the spring they fly high, apparently considering that their little passengers can easily find their way down to the earth. As Dr. Van Lennep has "spent almost a life-time in the East," I conclude he has been an eye-witness of the above facts, and, therefore, his testimony is conclusive.—Nature.

FITS, FITS, FITS. successfully treated by World's Dispensary Medical Association. Address with stamp for pamphlet, Buffalo, N. Y.

fore he had reached the old dame's cottage. Little Red Riding-hood obtained a new tippet and muff from his skin, and was enabled to soothe her grandmother's declining years with comforts purchased with the bounty paid for his scalp.

MORAL.—This fable shows that cunning vice should never attempt to take the cake from confiding innocence.—Harper's Magazine for August.

Jumbo's Introduction.

Elephants of various sizes were led into the south ring, and ranged in a line on the south side. Queen was not there, as she had already received the honor of an introduction to the distinguished foreigner, and Pilate was absent, his ugly disposition and unruly temper unfitting him for good society.

The elephants being all arranged according to their rank, Jumbo came slowly into the ring accompanied by his keeper. When the elephants saw the huge mountain of flesh, swaying from side to side, coming down the track, there was a momentary thrill of surprise along the line. One or two of the youngest elephants gave audible evidence of their agitation. They were quickly frowned down by the older ones, and the whole party put on a most dignified and serene appearance. As Jumbo passed along he was greeted with uplifted trunks. He returned the salute, and shook trunks with the party in a friendly, but rather bored manner. After exchanging civilities with Jumbo, an elephant would run his trunk along the monster's back. One ill-bred little elephant, not used to good society, gave his tail a pull just as he got past, and then looked innocent and appeared to be searching for peanuts in the sawdust.

There was no sign of fear among the elephants, and Jumbo seemed to consider the whole thing a bore, until he came to the elephantine damsel, Baby. When he saw her, he stopped, and holding out his trunk just touched her and drew it back again, all the time looking at her in a most interesting and loving manner. It was evidently a case of love at first sight. Baby was naturally thrown into a flutter of excitement. She finally consented, however, to shake trunks with her admirer, and after a while allowed herself to be caressed.

Jumbo was walked up and down the line several times, the elephants doing their best to attract his attention as he passed. But he had eyes only for Baby, and when at length they all were started round the track that giddy damsel ran on ahead, disdainfully to walk with the others, so proud was she, apparently, of her gigantic lover.—N. Y. Tribune.

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October 28, A. D. 1882.

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### Divorce and its Remedy.

The increase of divorce, especially in New England, is one of the alarming signs of the times, and many theories are propounded to account for it. Perhaps no one theory covers the whole ground. One cause of this state of society is, without doubt, the prevalence of the civil contract theory of marriage, and the lack of discipline and influence in the various denominations. Individualism in religion tends to individualism in morals. The effect of this is first felt in the family, and from that Divine Institution it extends to the State. Contempt of authority will be felt, sooner or later, by the powers that are ordained of God in the commonwealth. Where every man is a law to himself in religion, where dogma and spiritual authority are despised, we cannot wonder that the institution of marriage, which rests upon dogma and spiritual authority, should also be despised; and we need not be surprised if the end is contempt for the civil law with which rampant individualism is in conflict.

While the absence of religious sanction to marriage may account in a measure for the increase of divorce, it does not to so great an extent account for the appalling state of marital infelicity from which escape is sought by divorce. A great proportion of divorces are obtained by persons that are not influenced one way or another by any religious principle. If the greater number of divorces were between persons who profess and call themselves Christians, we might reasonably account for the laxity by arguing that it all arises from individualism in religion. But divorced persons are not generally Christians, in any sense of the word. Making all allowance for the indirect influence of individualism upon the irreligious, we have still a large percentage of divorce that is simply an attempt to escape from an unhappy marriage relation. To find a remedy for divorce we must find the remedy for marital infelicity. Even if the Church and the State should combine to make divorce impossible, there would still be this evil at the root to be eradicated. We must seek not only to prevent those whom God hath joined together from being put asunder, but also to insure as far as possible that they shall live together happily.

There can be no doubt that the cause for the separation of many is their disinclination to incur the burden of children. Women are reluctant to accept the perils and responsibilities of maternity, and men are too much devoted to worldly gain to desire the heritage which cometh of the Lord. It is a notable fact that where divorce is most prevalent the families of the community have the smallest average of children. Many New England families are dying out, and the Puritan stock is fast disappearing from the face of the earth. The result of this selfish policy to avoid the bearing and rearing of children is not only a large increase of divorce arising from mutual aversion, but also the prevalence of unhappiness where pride or some other motive prevents the separation of husband and wife. The divinely appointed link is wanting, and the chain parts or is held together as by a rope of sand. "Write you this man childless," saith the prophet, "a man that shall not prosper in his days."

Why is this condition of things more prevalent in New England than in any other section of our country? Something must be allowed, again, for the spirit of individualism in religion which has leavened the whole community. If religion is what every man may make for himself, so is morality, so is law. But this, after all, does not explain the proportion of childless families in New England. "Modern culture" explains it, in a large measure. The sentimentalism of romantic literature, the "free thought" tradition, with its doctrines of "affinity" and "woman's rights" and "progress," explains it. Women are not contented in the station of life to which it has pleased God to call them. They are not willing to be mothers, to be "keepers at home." They are anxious and ambitious for a "sphere," and despise the calling of maternity. Men encourage them in it, marry them in haste and hate them at leisure. There is too much "culture" and too little common sense, on both sides; too much transcendentalism and too little domesticity.

Divorce never enters to curse happy homes. Let the husband find his happiness in home, and give a fair proportion of his time and presence to make it a real home and not a mere boarding house; let the wife recognize that her highest privilege is to be the joyful mother of children and the angel of the home, guarding every interest of her husband and her children, troubling herself no more about "woman's sphere," "affinities," and such like nonsense, and we shall hear no more about the "evils of divorce."

In a communication in the *N. Y. Times* a Romanist says: "When the world knows that Catholic priests fulfil their arduous duties at the rate of \$1,000 per annum for pastors and \$500 for assistants, we understand that a living faith in God and deep love for sinful men is the motive that brings men to the Catholic priesthood. There is no more money-making life than that of the popular Protestant minister."

It may be true, for all we know, that the ordinary salary of a Roman priest is \$1,000. The question is not as to salary, but income. Everyone knows that Roman priests have fees for nearly every function, and that these in the aggregate give them a handsome support. The implication that the average Roman priest lives on \$1,000 per annum is not true. That they have plenty of money is evident enough. We venture to say that the average Roman priest spends twice as much money per annum, for his living, as does the average Church clergyman or ordinary "Protestant minister."

The Roman priest at — may be taken as an example. He lives in one of the best houses in the place, and says that his household and personal expenses are little less than \$4,000 per annum. In that place the Church clergyman has a salary of only \$1,200 a year, and out of it he pays over \$200 a year for house rent. And yet a silly Romanist implies that their priests live on \$1,000 per annum, and says that "there is no more money-making life than that of the popular Protestant minister."

A simple syllogism for the *Interior* which congratulates itself that the Presbyterians are "exceedingly simple" and are "strongly opposed to mystical demonstrations of all sorts":

I. The only Religion immediately or-

daind by God, one governed by His own rules, was a religion of the extremest ritual, in which "smoking censers" and "priestly draperies" were prominent features. That religion was of course pleasing to Him Who ordained it.

II. But God is unchangeable.

THEREFORE; Such a religion cannot but be pleasing to Him now.

### Wise Words.

Churchmen are not surprised at the present break up of various sect systems. Those who have knowledge of the Church's past know, very well, that as it has been so it will be. A thousand different influences have, in our day, been contributing to the present collapse of systems that have played no small part in the modern history of Christendom. "The stars in their courses fought against Sisera." It need surprise no one that a transitional time, like this, in which our lot is cast, should abound in all sorts of wild notions and absurd prophecies. Well nigh every town has now its local seer, who, once a week, takes up his parable and tells his little flock of credulous sheep, about "advanced thought," "a religion for this age," "the Church of the future," and all that sort of magnificent nonsense. If the false prophets of our day should be "thrust through with a dart" there would be a funeral in almost every village. Amid these voices of the "wise women" it is a refreshing thing to hear betimes, the calm voice of a man competent to speak and deserving to be heard. The Rev. Dr. F. H. Hedge, is such a man. The Unitarians have few like him. They used to have more such men before the Methodist denomination became so much their "Society for the Increase of the Ministry."

In the September number of the *Unitarian Review*, Dr. Hedge says:

"That the spirit of God may and does sometimes act directly on the soul, without intervention of Church or any secondary agent, is a fundamental principle of Christian doctrine, never to be surrendered. Every fresh dispensation of religion has originated in that way. But practically, for the mass of mankind, the spirit acts through the Church; and every sect that has grounded itself on the principle of private inspiration, from Montanism to Quakerism, has perished utterly, or drags a decadent, dying life. Protestantism did not at the start assume that ground. It was not a protest against the Church as such, but only against certain abuses and corruptions. And Protestantism itself, unless it can recall its separations and atone its schisms, and, renouncing dogmatic wilfulness, round itself into one, is doomed to pass away, and be reabsorbed in the larger fold of an ecumenical Church."

Regarding Bishop Berkeley's famous lines, the question is often asked—which words did he use, *course* of empire, or *star* of empire?

The question appeared to have been settled some time ago, when a correspondent of the *LIVING CHURCH* applied for an answer to Dr. Beardsley, the Church Historian, who turned at once to a copy of the original sent him from abroad by some distinguished scholar, and read as it was there written—"course of empire." But "star of empire" continues repeatedly to be used, orally and in print. It is now shown in a long article by a correspondent of the *Boston Traveller* that the language used by Berkeley is found in a biographical sketch by Prof. Romeo Elton, of Brown University, which may be found in Vol. IV. of the Rhode Island Historical Society's publications of 1838.

The words were written during Berkeley's residence in Newport, and are in the first line of the sixth and last verse of the poem "On the Prospect of Planting Arts and Learning in America."

Westward the course of empire takes its way;  
The first four acts already past;  
A fifth shall close the drama of the day;  
Time's noblest offering is the last.

These words may have been written at his favorite retreat about half a mile south from Whitehall, where he penned his "Alciphron, or Minute Philosopher," in the most elevated part of the Hanging Rocks, where a natural alcove is roofed and open to the south, commanding a beautiful view of the ocean and the circumjacent island.

It is sad to recall the failure of his darling project, and the sacrifice of an income worth £11,000. The noble organ which he sent to Trinity Church at Newport is said to be the same one now in use there.

### The Mexican Muddle.

The *LIVING CHURCH* for a long time has refrained from comment upon the "Mexican Movement," out of respect to the members of the commission. From satisfactory evidence we were assured that some of the Bishops of this Commission were fully alive to the importance of guarding the Church, so far as possible, against the evil consequences of the mistakes which we pointed out so some years ago. We are glad to have proof that our expectations were well founded, and that this Commission is in down-right earnest to save the Church from further disgrace. At a recent meeting in New York, decided action was taken which must result in reforming the "reformed" Church in Mexico, to which we have given the Episcopate, or in freeing the American Church from responsibility for the unchurchly character of the movement.

As the *LIVING CHURCH* has been accused of taking a partisan view of the situation (a slander from first to last), we refrain from quoting from our own correspondent an account of the recent meeting of the commission, and give it in the words of a cautious and conservative contemporary. It will be seen that the position of the *LIVING CHURCH* for the last three years is fully sustained. Everything that we have maintained is admitted by the commission, and the action that we urged, years ago, is now forced upon them. We have been denounced for telling the truth. We have waited the vindication of time and events, and it has come. The *Churchman* of last week gives an account of the meeting of the Commission, in which it says:

The Mexican Commission has just held a long and interesting session, covering parts of three days, in this city. The Bishops were all present. The Bishop of Albany was elected Secretary in the stead of the Bishop of Western New York, who asked to be relieved, and whose resignation was accepted with a cordial expression of the appreciation by his brethren of his faithful and arduous service. Matters of great interest and importance were discussed at length and with much anxiety, and every result was reached without a dissenting vote. The Bishops felt the serious danger to the success of the work in Mexico, growing out of the long delay in the preparation of the Liturgy, which is a disappointment to them. They have again pressed home upon the authorities in Mexico their strong and unanimous feeling upon the subject. Other matters, too, growing out of a bitter controversy between the Mexican branch of the Catholic Church and certain American missionaries in Mexico, and connected with the recent alleged election of two Bishops in Mexico, seemed to demand imperatively the presence of Bishop Riley and Bishop-elect Hernandez, with the commission for consultation, and accordingly the commission have insisted in the very strongest language that the Bishop and the Bishop-elect should come without delay to New York. If such conference is secured, the commission hope to be able to assure the Church in America of growth and progress in the right direction of this important work. But it cannot be concealed that grave anxiety is felt, and chiefly by those who know most of the state of affairs in Mexico, lest the work should be hindered and hurt, by divisions and contentions, by lack of definiteness and distinctiveness of teaching, and by the unaccountable dilatoriness in fixing the standard of worship, without which the pure and true faith cannot be taught or held.

"It cannot be concealed that grave anxiety is felt." The *LIVING CHURCH* has not endeavored to conceal it. Grave anxiety has been felt from the first by many, bishops, clergy, and laity, and most emphatic warnings have been given. With what result? Public denunciation by certain members of the Commission, and a general dislike and distrust on the part of those who were infatuated by this "movement," towards brethren who doubted its principles and methods. There is and always has been cause for "grave anxiety," and we are devoutly thankful that the Mexican Commission have at last awakened to the gravity of the issue, and have begun to realize the responsibility of the trust committed to them.

The Federate Council of the Province of Illinois will meet in the Cathedral, Chicago, on Tuesday, November 14th, and not on Wednesday, the 15th, as previously announced.

The success of the *LIVING CHURCH* Tracts has been beyond our expectation. Sixteen thousand have been already sold, and orders are still pouring in. A fourth edition is now in press.

### News and Notes.

Arabi Pasha is to be defended by British lawyers. It is not now at all likely that he will suffer in anything but his purse.

President Arthur was at Princeton College last week, and addressed the students from the steps of Dr. McCosh's residence. His son has entered the class of 1885.

A bill has been introduced in the legislature of Vermont to provide that persons condemned to the gallows shall be rendered insensible before execution.

The first election under the new universal suffrage law will take place next week in Italy. The result is watched with great anxiety by all the enemies of socialism and communism.

A terrible accident occurred near the depot of North Adams, Mass., on Saturday. By a collision between a caboose full of workmen and a freight train, thirty-three persons were crushed and scalded, at least eight of them fatally.

Canon Liddon has resigned his Oxford Professorship. It has, for some time, been generally understood that it was his intention to maintain his connection with the University only during Dr. Pusey's lifetime. The Canon intends at once commencing the biography of his illustrious master, and requests that all material of interest be forwarded to him as soon as possible.

It should seem that Mr. Green could no longer be kept in prison. The Bishop of Manchester has pronounced his benefice vacant, and has requested the patron to nominate an incumbent. The Bishop has taken this step with the avowed object of obtaining Mr. Green's release, and the announcement of the fact at the Church Congress elicited round after round of hearty applause.

Mr. Trevelyan, Chief Secretary for Ireland, in a speech at Selkirk, Scotland, last week, said the resident magistrates in Ireland in their last reports were singularly unanimous in stating that the relations between landlord and tenant were improving; that rents were being fairly paid and intimidation decreasing. "Another subject for thankfulness," said Trevelyan, "is the fact that it is now nearly six months since there has been a collision between the constabulary and people in the Irish provinces."

A Gallo-Roman town, described by an archaeologist as quite a small Pompeii, has been discovered near Poitiers. It comprises a temple 114 metres long by 70 broad, baths covering four acres (piscine, hypocausts, conduits, flooring, etc., complete), a theatre with a stage 90 metres in width, and entire houses and streets, altogether covering 14 acres. Sculptures, apparently of the second century, and a host of iron and bronze articles and pottery have already been unearthed, and the excavations are still going on.

The Presiding Bishop is well and bright. He is industriously at work on his reply to the address to be delivered to him on his *golden anniversary*, which will be to a certain extent a historical review of interesting events in the Church which have passed under his own observation during the last half century. If he should not be strong enough to read so lengthy a document, it will probably be read for him by his nephew, the Bishop of Central Pennsylvania. Bishop Smith has just received from Athens a very pleasing and life-like photograph of our dear Dr. Hill, whose friends consider it the best one ever taken of him.

The National Irish Conference which organized in Dublin last week has established the ascendancy of Mr. Parnell. The new League is a Tenant-Farmers' League. Mr. Davitt wanted it really national and communistic. The only point where Messrs. Davitt and Parnell agreed is in the home rule, but this, though the first plank in the platform, Mr. Parnell means to postpone till the land question is settled in his own way. Mr. Parnell's friends say that he intends to devote himself in the next session to amending the Land act as indicated by the resolutions. Mr. Davitt will betake himself to the secret propaganda, caring nothing for Mr. Parnell's Parliamentary programme. Mr. Dillon's retirement is only a question of time. The league is not regarded as formidable for purposes of agitation. Mr. Parnell having completely beaten the American party in organizing the new league, it is supposed that he has made up his mind to forego future supplies of American money.

Canon Connor, vicar of St. Thomas', Newport, Isle of Wight, has accepted the Deanery of Windsor. The Queen has also appointed him her domestic chaplain. The Rev. George Henry Connor was born about the year 1823, and was educated at Trinity College, Dublin, where he took his bachelor's degree in honors in 1845, and proceeded M. A. in 1851. He was admitted *ad eundem* at Oxford in 1853. He was ordained deacon in 1846 by the Bishop of Down and Connor, and was admitted into priest's orders by the Bishop of Lincoln in the following year. He has been successively minister of St. Thomas' Chapel, Newport; curate of St. Jude's, Southsea; curate of Wareham, Dorsetshire; and has held the vicarage of Newport since 1852. He was honorary chaplain in ordinary to the Queen from 1872 to 1874, when he was appointed chaplain in ordinary to Her Majesty. In the same year he was appointed rural Dean of Medina, chaplain to the Governor of the Isle of Wight in 1875, and honorary Canon of Winchester Cathedral in 1877. He has also held since 1879 the office of Official and Commissary of the Archdeaconry of the Isle of Wight. The new Dean is the author of "Ordination, Hospital, and other Sermons," and of a volume of "Sermons published by command of the Queen." There is no foundation for the statement that the Deanery of Windsor was ever offered to the Dean of Christ Church.



Answers to Correspondents.

M.—An extract from Bishop McLaren's Convention address of this year will be the best answer to your question as to "why the Church took no part in the recent Christian Conference?"

"Work should be distinctly within the lines of our own order. The 'anti' Peter effect has not justified itself in any brilliant degree, and for the reason that it was perhaps less a principle than an expedient. There is Christian work enough for all, and for each, along the lines of their own preference. The Churchman who goes out to join certain general efforts can do so only by giving up what he ought to regard as too sacred to be surrendered. Unity of aim and compactness of action are impracticable when there is a diversity of feeling and, and experience sooner or later leads to the delusion of those who are beguiled by the false plea of breadth and charity."

L. C. A.—In the English Marriage Service, only the Christian names are used.

In reply to many demands, we regret to say that our issue of 14th is quite exhausted.

Oz.—Your letter is under consideration. ARKANSAS asks:—Will you or any of your learned readers be so kind as to inform me whom the late Dr. Pusey referred to in his "Eirenonia" when he said: "There are indications of clouds lowering on the horizon of the Roman Church, in regard to Holy Scripture, which have discharged their first burst upon ourselves?"

A. J. T.—Your lines are accepted. Received.—R. Q., Ottawa, Can.

Personal Mention.

The Bishop of Maine preached in the Chicago cathedral on Sunday last.

The Rev. F. P. Winne has accepted an election to the rectorship of Grace Church, Carthage, N. Y.

The Rev. R. B. Snowden has become Rector of Trinity, Oxford, Philadelphia, Pa.

The Rev. W. H. Williams' address is 3 Greenwood Ave., Rochester, N. Y.

The Rev. A. Zabriskie Gray has accepted the Wardenship of Racine College, and will enter upon his duties very soon.

The Rev. D. Griffin Gunn's address has been changed from Winton to Worthington, Minn.

The Rev. S. G. Lines, late of San Francisco, has left for his new and interesting missionary field in San Bernardino, Cal. He hopes to begin his work there on Nov. 1st, having the Rev. F. W. Reed as his Associate in Colton, Riverside, and San Bernardino.

The Rev. L. D. Mansfield, of St. Mary's Hall, Benicela, Cal., had very interesting and instructive papers on Comets, in a late number of the San Francisco Post.

The Rev. Theodore B. Frster has become Assistant Minister of St. James' Church, New York City.

The Rev. C. W. Worthington has resigned the rectorship of Christ Church, West Haven, Conn., and accepted that of St. John's, Mount Morris, diocese of Western New York. Address accordingly, after November 1st.

The Rev. Richard Newton, D. D., has resigned the position of Rector Emeritus of the Church of the Epiphany, to which he was some time since elected, in order to accept the rectorship of the Church of the Covenant, Philadelphia, Pa.

Owing to ill-health the Rev. P. Wager has been compelled to resign the rectorship of St. Paul's, Mexico, Mo. He has accepted the charge of St. Mary's, Galena, and St. Mark's, Baxter Springs, Kansas. Address, Galena.

The Rev. Campbell Fair, D. D., Rector of the Church of the Ascension, Baltimore, Md., has got back from his annual visit to relatives in Ireland.

The Rev. Dudley W. Rhodes, Rector of the Church of Our Saviour, Cincinnati, sailed, on his return home from Europe, Sept. 15th.

The Rev. J. Macbride Sterrett has accepted the election to the Chair of Ethics and Apologetics in Seabury Divinity School, Fairbairn, Minn.

The Rev. George Worthington, D. D., of St. John's Church, Detroit, preached in St. George's, New York City, last Sunday.

The Rev. R. W. Anderson has taken charge of Lynnhaven parish, Diocese of Virginia.

Married.

CUMMINGS—EVERHART.—At the residence of the bride's parents, in Worthington, Pa., by the Rt. Rev. Bishop Whipple, D. D., Rev. Charles A. Cummings, of Duluth, Minn., and Miss Ada L. Everhart. No. cards.

Obituary.

LONG.—In Oneida, Oct. 3d, the Rev. Wm. Long Rector of St. James' Church, Cleveland, N. Y.

A graduate of Trinity College, an alumnus of the G. T. S., our dear brother has filled no very important rectorships; but he has well filled and faithfully discharged the rural pastor's duties. And long will be held in grateful remembrance. In New Canaan, Ct., Flatbush, L. I., Malone, N. Y., and as one of the first rectors, if not the founder of Trinity Church, Syracuse, he has friends who will sorrow that the Church below has lost so faithful a son, and rejoice that Paradise has another worthy, for his Master's sake, of happy rest, after faithful toil. One who has known him, and known him well for over thirty years, can testify to his warm friendship, his rare conscientiousness, his sprightly temperament, and his earnest devotion to his Master's cause.

GOODALE.—Entered into rest, in the 21st year of his age, at Port Wayne, Ind., on Saturday, Sept. 30, Frederick Willet, son of the late Geo. S. and Elvira S. Goodale.

Thus briefly and sorrowfully is recorded the death of one whose loss to those who knew him seems simply irreparable. Placing before himself in early youth an ideal from which he never swerved, he had developed thus early in life all the graces which mark the manners and character of a Christian gentleman. A regular communicant of the Church which he loved, a noble, steadfast, gentle nature, surely God chose "a shining mark." But, thanks to God, "Death is swallowed up in victory," and to the relatives and friends who so bitterly deplore his loss, and to the widowed mother thus doubly bereaved, there is but one consolation—where he is, is no more death. As we humbly but surely believe his eyes "see the King in his beauty, in the land that is very far off."

CLARK.—On the morning of Oct. 14th, 1882, at the residence of her father, J. B. Abbott, in Binghamton, N. Y., Charlotte A. Clark, wife of Wm. H. Clark, of Watertown, Wis.

PROSSER.—Fell asleep on the morning of Oct. 19th, near Alexandria, La., Lucy Bolling, daughter of the late Judge D. H. Prosser, and sister of the Rev. R. H. Prosser, of Monroe, La., aged 49 years and 2 days.

PRATT.—At Hastings, Minnesota, on St. Luke's Day, Oct. 18, 1882, aged 14 months and 2 days, George Thornton, only son of Rev. Geo. B. and Mary T. Pratt.

Official.

BISHOP McLAREN'S APPOINTMENTS. Oct. 28.—St. Andrew's, Farm Ridge.

27.—Christ, Streator.

29.—Christ, Ottawa.

30.—Grace, Sterling.

31.—St. Ann's, Morrison.

Nov. 1.—St. Luke's Hospital, Chicago; Corner Stone Laying.

2.—St. Paul's, Savanna.

3.—Mt. Carroll.

5.—St. Peter's, Sycamore.

6.—North-Eastern Deacons.

8.—St. Paul's, Austin.

9.—St. Thomas', Chicago; consecration of the new church.

12.—Calvary, Elgin.

12.—St. Mary's, Geneva.

14.—Cathedral, Meeting of the Federate Council.

19.—St. Paul's, De Kalb.

19.—St. Stephen's, Rochelle.

20.—St. Thomas', Amboy.

—Cathedral.

24.—St. Paul's, Manhattan.

26.—South Evanston.

The next regular meeting of the Federate Council of the Province of Illinois, will (D. V.) be held in the Cathedral of St. Paul, in the city of Chicago, on Tuesday, Nov. 14, 1882.

H. H. CANDEE, Sec.

Miscellaneous.

[Preliminary Programme.] THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.—MISSIONARY CONFERENCE.

The Standing Committee of the Board of Managers make the following announcement with respect to the Missionary Conference to be held in the city of Brooklyn, on Sunday, Monday, Tuesday, Wednesday and Thursday, Nov. 5th, 6th, 7th, 8th and 9th.

Places of Meeting: Church of the Redeemer, Fourth Ave. and Pacific St.; St. Peter's Church and Chapel State St., near Bond; St. James' Church St. James' Place, near Lafayette Ave.; Church of the Holy Trinity, Montague St., corner Coyle Clinton; St. Luke's Church, Clinton Ave., near Atlantic.

Sunday, Nov. 5th, 7:30 P. M., Church of the Redeemer. Evening Prayer, with Sermon by the Rev. C. George Currie, D. D., Rector of St. Luke's Church, Philadelphia, Pa. Monday, Nov. 6th, 11 A. M., St. Peter's Church. The Holy Communion, with an address by the Rt. Rev. Dr. Littlejohn, Bishop of the Diocese. During the afternoon there will be, in the chapel adjoining, an informal gathering of the clergy for social intercourse. 8th, 11 A. M., St. Peter's Church. The Holy Communion, with an address by the Rev. W. K. Kirby, D. D., representing the Board of Managers, Garden City, L. I.; the Rev. W. Newton, Rector of St. Stephen's Church, Pittsburg, Mass.; and Mr. A. J. Langford, Rector of New York City. Tuesday, Nov. 7th, 10 A. M., to 1 P. M., St. Peter's Chapel. The following papers will be read, after each of which time will be afforded for the informal discussion of the topic named: By the Rev. Wm. B. Cooper, of the Missionary Jurisdiction of Yeddo—"The Importance of a Native Missionary in Japan." By Mr. Herbert Welsh, of Philadelphia—"Is the Nubra Mission a Failure?" By the Rev. Elliot H. Thomson, of the Missionary Jurisdiction of Shanghai—"The Extension of Missionary Work in China." By the Rev. M. Van Rensselaer, D. D., LL. D., Geneva, N. Y.—"Missionary Success the Fruit of Personal Consecration." Wednesday, Nov. 8th, 7:30 P. M., St. Luke's Church. General Missionary Meeting. Speakers: The Rev. Wm. Langford, Rector of St. John's Church, Elizabeth, N. J.; the Rev. Leighton Parks, Rector of Emmanuel Church, Boston, Mass.; the Rev. Frederick Courtney, D. D., Rector of St. Paul's Church, Boston, Mass. Thursday, Nov. 9th, St. Peter's Church and Chapel. Anniversary Exercises of the Woman's Missionary Association of the Diocese of Long Island. The Holy Communion will be celebrated in the morning, the Annual Report will be read, and an Address will be made by the Rev. John Adams Packard, D. D., Missionary Bishop of Washington Territory. Other Addresses, particulars of which will be given hereafter, will be made during the afternoon and evening. The Bishop of the Diocese will preside.

\*. At the morning meetings, those present in the congregation, clergymen and laymen, who may be so disposed, are cordially invited to take part in the discussion.

Noah Hunt Schenck, Chairman; George Leeds, J. Livingston Reese, Henry P. Baldwin, Lemuel Coffin, A. T. Twing, Joshua Kimber, Sec.—Committee.

Committee on Hospitality.—The Woman's Missionary Association of the Diocese.

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UNIVERSITY OF THE SOUTH SEAWARD, TENN. The undersigned, having been appointed Commissary of the Theological School of the University, would respectfully solicit subscriptions for the yearly support of the School, as well as for its permanent endowment. It needs funds now, and I would be glad to communicate with any who are interested in the extension of the Church in the South, to explain the nature of the work accomplished by this Theological School, and the necessity for its existence and active support of such an institution. Address, Richard P. Williams, Commissary, 27 East 72d St., or 1 William St., New York.

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Bells Across the Snow

by FRANCES RIDLEY HAVERGAL.

1 Vol., Elegant 4to.....1.50

This exquisite poem of Miss Havergal's must find a welcome and an echo in every heart; for to whom but the children does Christmas ever come without some tinge or flavor of regret, or sadness? In its present form, "Bells Across the Snow" is one of the most beautiful holiday gift books ever presented to the public. Its particularly graceful and appropriate illustrations were designed by such well-known artists as Jessie McDermitt, Alfred Fredericks, Taylor, Snyder, Merrill, Sandham, and Garrett, and were drawn and engraved under the supervision of George T. Andrews, of Boston.



BOOK REVIEWS.

A DOMESTIC HEROINE. A story for girls. By Mrs. W. J. Hayes, Author of "The Princess Ideways," "Phil's Fairies," etc. New York: Thomas Whitaker, 2 & 3 Bible House. Hand-colored and figured cloth, pp. 189. Price \$1.00.

A bright and entertaining story, with well-arranged incidents, lively and natural chat and correspondence between the persons of the narrative. Elizabeth and Euphemia Langdon—or Lil and Nixie as they call each other—are the half orphan daughters of Nicholas Langdon, a man of business, and they are the elder children; Nick, named after his father, is at boarding school; little Dody, Dolly, or Dora is a four-year-old pet, for whose behoof the old nurse Susan—a dear old creature—is retained. Then there are two aunts; Aunt Ellen—not altogether lovely—and Aunt Effie, who is "too lovely for anything." Sister Lil is the domestic heroine; and a healthy-minded, earnest, good girl she is, with plenty of fun in her composition. It would do all our own girls good to read about her; and the religious tone of the book is sound and strong, without ever a touch of namby-pambyism.

THE EVANGELICAL HYMNAL AND TUNES. Compiled by the Rev. Charles Cuthbert Hall and Sigismund Lasar. New York: A. S. Barnes & Co.

In looking over this collection of 610 hymns, we are filled, first with amazement that such a collection should emanate from a Congregational source and be intended for use in Congregational and Presbyterian churches; and secondly with admiration at the Catholic character of the words and the beauty of the music. It is indeed a bold venture, and one that we fear will not receive its reward in a pecuniary sense.

Mr. Hall is a Congregational minister of Brooklyn, and Mr. Lasar a well-known organist who in spite of his association with Congregational and Baptist Services only, is thoroughly imbued with the spirit of the English School, and sets his face like a flint against everything of the namby pamby, "Sweet by and by" style. The hymns are selected from the best sources; the best of Dr. Neales' translations—the German chorals, lieder, etc., and they are arranged according to the Church's year, for the Sacraments, special occasions, etc. Among the hymns for Holy Communion we find "Bread of Heaven," "Lo, the Angels' food is given," "O Food that weary pilgrims love," and the beautiful German hymn, "Deck thyself, my soul, with gladness."

The tunes are almost entirely of the very highest character, there being no less than 88 from Barnby's Hymnary, 60 by Dr. Dykes, while E. J. Hopkins, Smart, Wesley, Elvey, Hodge, and the German writers are largely drawn up.

We have nothing but admiration to express for this most excellent book, and only wish that it could be used in all our churches; but alas! we are tied to our own Hymnal, in which there is so much rubbish, and must be, we suppose, until our General Convention either sweeps away all barriers, and allows us to use what we please, or gives us a Hymnal fitted for all occasions, and worthy of the solemn worship of the Church.

LIFE OF HAYDN. By Louis Nohl. Translated from the German by George P. Upton. Chicago: Jansen, McClurg & Co. Price \$1.25.

This volume of the excellent series, Biographies of Musicians, which Messrs. Jansen, McClurg & Co., of Chicago, are bringing out, will be read with especial interest by a class of readers much larger than the musical circle by whom the works of the master are studied. There are few biographies so delightfully illustrated by anecdote, and there are few characters so lovable as that of Joseph Haydn. He is known even yet, among his own people, says the preface, by the endearing appellation of "Papa." A criticism of his works cannot, of course, be attempted here.

SHAKESPEARE'S HISTORY OF TROILUS AND CRESSIDA. Edited with Notes by William J. Rolfe, A. M. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price 50 cents.

Thirty-two volumes of this attractive series have now been published. The present play, while it has beauties of the highest order and presents life-like characters and worthy motives of life, is marred by many blemishes, and lacks in dramatic effect. It looks like an unfinished work, a made-to-order play, into which the author threw something of his genius, but which for the most part he patched up of old materials and odd pieces from his dramatic lumber-room.

WEEK DAY LIVING. A Book for Young Men and Women. By Samuel Pearson, M. A. New York: E. P. Dutton & Co.

The author's design, as he expresses it has been to provide a *vade mecum* for common life. These papers treat of the secular side of life, not indeed apart from religion, but in a comprehensive way which is better for such a purpose than sermonizing. An idea may be had of the scope of the book from a few titles of chapters: Friends, Marriage, Ways of Using Money, Gadding About, Manners, Habit, etc. It is written in vigorous simple style and abounds in practical wisdom. Young men and young women ought to read such books.

RUSSIA, PAST AND PRESENT. Adapted from the German of Lunkenau and Oelnitz. By Henrietta M. Chester. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. Price \$1.50.

For a very moderate price the reader has here a handsome volume of 434 pages, with map and illustrations. The book is nearly all descriptive of the various divisions of this enormous empire and of the social, military, political, and religious customs of this strange people. It is, in fact, a series of well-drawn pen pictures from which may be gained clear ideas of Russia and the Russians. Chapter V. on the Russian Church will be found interesting to Churchmen, though not as complete as could be desired.

SERMONS: 1873-4. Preached in Plymouth Church by Henry Ward Beecher. From photographic reports by T. J. Ellinwood. 8vo. 606 pp. Vellum Cloth, \$1.50. New York: Fords, Howard & Hulbert.

A volume of sermons from Mr. Beecher will not be welcomed with the same interest now as that which greeted his publications some years ago. Mr. Beecher has had his "say" before the country for a good many years, and he has always said it eloquently if not wisely. His brilliant sayings cannot conceal his lack of judgment and stability, and as a leader of men his influence is no longer great. It is sad to see a great mind drifting all the way through life with no anchorage among the eternal and unchanging verities of the Kingdom of God, and relying upon his own fancies to guide him amid the conflicting claims of systems and the speculations of philosophy, so-called. If such a man could start with a firm grasp of the Nicene Faith and the idea of the Church as the Body of Christ, interpreter and administrator of His Gospel in the world, how great and lasting might be the result of his labors! Mr. Beecher will pass away and leave no sign. Instead of strengthening foundations he undermined them, while he was building upon them goodly houses fair to see. It must be granted that the influence of his sermons as to morality and the practical affairs of life is good, and that no finer specimens of argument and illustration can be found in current literature. There is something suggestive and quickening to thought in nearly every paragraph.

ADDRESSES TO CANDIDATES FOR CONFIRMATION. By the Rev. Edward L. Cutts, B. A. London: Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co. Price 45 cents, net.

This is a convenient summary of the teachings of the Catechism and on the subject of Confirmation, which a pastor might use for a guide in preparing lectures. Such a book would save a good deal of time simply in placing at hand an outline of the course and reminding one of the subjects that ought to be treated. It will do also to put into the hands of candidates who have not the advantage of pastoral instruction.

OLD TESTAMENT STORIES: About the Men and Women of the Bible. By Mrs. D. C. Weston. New York: E. P. Dutton and Company. Chicago: Jansen, McClurg & Co. Price \$2.00.

This is a very handsome book for children by one who has done so much to interest and instruct the little ones. The publishers have been liberal on their part and have lavished illustrations upon it. They are mostly from the works of masters and are in the best style of wood engraving. It is dedicated to Mrs. Weston's lovely grandson William Morris Austin, and facing the inscription page, is his sweet and thoughtful face in artotype by Bierstadt. The stories, equal in number to the illustrations, begin with the garden of Eden, and continue down to the vision of Isaiah.

A Williams & Co., announce that they have now in press Hon. Wm. T. Davis' important original contribution to the history of the early settlements of the Plymouth Colonists, to be entitled "Ancient Landmarks of Plymouth." It will be an octavo volume of six hundred pages, bound in cloth, and will be issued to subscribers at a cost of \$3.50.

It will be divided into two parts. The first part will treat of the methods by which the Pilgrims obtained possession of their lands, including their various patents, and their negotiations with the merchant adventurers of London, and will trace the titles of estates along the streets of Plymouth from the first grantees to their present owners. It will give also a history of the houses at various times built on them, with the dates of their erection and the names of their owners. It will also include a history of schools, churches, manufactures and government of the town, and sketches of different places of interest, with the derivation and meaning of their names. In the preparation of this part of the work the author has examined not only the Old Colony and Town records, but more than twelve thousands deeds in the Plymouth Registry.

The second part will be devoted to genealogical records of Plymouth families, of which more than seven hundred are treated with more or less fullness. The marriages and births in the Old Colony and Town records have been fully classified up to the present generation and been made the nucleus of the work. To these has been added a large amount of material obtained from the records of other towns, from family records, wills and divisions of estates, and also from the Registry of Deeds, which has been found a prolific source of genealogical information never heretofore thoroughly explored.

OUR MARRIAGE VOW. Mr. Thomas Whitaker, the Church publisher, of New York, has put out a good thing with this title that will be very useful to the clergy. It is a little book—beautifully printed and bound in either white morocco, plain calf, colored and gilded calf, russia, white cloth with gilt edge, and all styles, some lined with watered silk—containing the Marriage Service with a hymn, a page for the clergyman's certificate, and in some cases a place for the photos of the newly-wedded pair. The design is to use this little book in the ceremony and then make a gift of it. The various specimens range in price from 75 cts. to \$5.

Harper's Magazine for November, concluding the sixty-fifth volume of that periodical, is a brilliant number. The most prominent feature of the number is the commencement of a new novel by Miss Constance Fenimore Woolson, entitled "For the Major." All the other articles are fully up to the very high standard which the Messrs. Harper seem to have set themselves.

We have received the address of the Chaplain, Rev. Dr. Bolles, and the report of the Warden of the Guild of the Holy Cross, of Grace Church, Cleveland, O., which evidently does an excellent work.

Michigan Church News.

From our Detroit Correspondent.

At a recent visitation along the shore of Lake Huron Bishop Harris confirmed at Au Sable six persons presented by the missionary, the Rev. Wm. O. Pearson. Au Sable is substantially one with Oscoda, the two places being separated only by a narrow stream. Together they form a flourishing and active lumbering town. St. John's Mission is only two years old, but the congregation numbers about a hundred souls, and the walls of a substantial frame church are up to bear witness to the zeal of the little flock which seems determined to finish the building without aid from outside their own community. Proceeding to Alpena, which has become an important centre of missionary work, the Bishop drove out to Long Rapids, twenty-two miles distant, where a mission has recently been founded at the earnest desire of a flourishing agricultural community warmly attached to the Church, but for many years neglected by their brethren and isolated from Church privileges. The Bishop was accompanied by the missionary in charge, the Rev. John Evans, who lives at Alpena, by the Rev. J. A. Nook, the rector of Trinity Church in that city, and by Mr. A. W. Comstock, one of the vestrymen of that parish. The Bishop confirmed at Long Rapids nine persons, of whom seven were men. A lot has been purchased, and a church will soon be built.

Returning to Alpena, at the Sunday morning Service the Bishop addressed the congregation of Trinity Church briefly in reference to building a new church, more in harmony with their present condition and needs than the frame building which they now occupy. Plans for an elegant stone church are immediately to be secured. In the afternoon the Bishop addressed the flourishing Sunday School, and in the evening he confirmed eleven persons.

Detroit is soon to lose one of her most active and popular clergymen, the Rev. Wm. J. Roberts, who has resigned his position as assistant minister of St. John's Church, in charge of St. Mary's Chapel, and accepts a call to St. Paul's Church, Newark, N. J. Mr. Roberts is a Detroit boy, in whose future Detroit people have a warm interest. He is a stirring preacher, a successful organizer, an energetic laborer. He is one of the assistant secretaries of the diocesan convention, Secretary of the Detroit clergy, and has been a member of the Missionary Committee of the diocese.

The Rev. R. W. Clark of St. Paul's, Detroit, has done a good thing in preparing, with Judge Jennison, of the Circuit Court, a legal blank for the oath which the officiating clergymen is required to take of candidates for matrimony. The form includes everything that it is necessary for a conscientious clergyman to require, and which he is authorized by law to require under oath. The blanks will be kept on sale by stationers, and may be used by Christian ministers of all denominations.

The Executive Committee of the Church Sunday School Institute, of Detroit, has made arrangements for two Sunday School Teachers Institutes to be held this fall. The first will be held at Christ Church, on Friday, Nov. 10th, the other soon after in another part of the city. The rectory of Christ Church, Detroit, is getting a coat of paint and other needed improvements.

The new St. John's Church, Saginaw City, is to cost \$15,000.

AROUND THE WORLD.

It is denied that any changes are contemplated in the Spanish cabinet.

It is reported that Queen Victoria will shortly visit the South of France.

A decree has been issued in Chili increasing the import and export duties.

Asiatic cholera is said to have made its appearance at Modane, France.

President Soto, of Honduras, is advocating a Central American Confederacy.

Turkey is about to evacuate all the disputed territory on the Greek frontier.

The French Cabinet are discussing the treaty with the Congo River chiefs in Africa.

A man and wife suspected of complicity in the murder of Lord Mountmorres have been arrested in Ireland.

General Aldama, president of the State of Cundinamarca, United States of Columbia, has been assassinated.

The American expedition to observe the transit of Venus has sailed from Southampton to the Cape of Good Hope.

An unfounded report prevailed in Paris last week that an attempt had been made to assassinate the Pope.

A number of non-commissioned Indian officers of the British army in Egypt, are to be brought to London, to receive medals from the Queen.

Signor Piasco, Italian Consul at Lima, has been captured by the Montoneros, who demand \$100,000 for his release.

A number of English noblemen are expected to visit America this fall.

Archibald Forbes, the British war correspondent, will shortly revise "America."

Count Napoleon Ney, a son of the famous marshal, is dead at the age of 70.

It is said that Herbert Spencer has not been benefited, physically, by his visit to America.

Sojourner Truth is now 108 years old, yet she recently lectured in Michigan, in aid of the Woman's Suffrage movement in Nebraska.

Sergeant Mason, who tried to shoot Guiteau, is still confined in the Albany Penitentiary. He is looking thin and haggard and is evidently very much depressed in spirit.

The proposition has been made in Rhode Island to honor the memory of Roger Williams by naming after him the principal streets in several towns and cities.

Hod Bey, a Turk of former official prominence, is greatly venerated in Constantinople, because he is believed to be 120 years old.

It is a somewhat remarkable fact that the new Duchess of Westminster, the wife of the richest man in Great Britain, was married in a dress of white foulard, costing three shillings per yard.

It is stated that Swinburne has decided to give readings in the principal cities of this country, probably in the latter part of next winter; and that Prof. Huxley is considering an offer of \$500 apiece for lectures here during 1883 and 1884.

The Hungarian budget shows a deficit of 21,681,000 florins.

In South Carolina there are now 3,057 free schools, which give instruction to 61,399 white and 72,110 colored children.

Great preparations are being made in Germany for celebrating the silver wedding of the crown prince and princess, on Jan. 25th, next.

The Secretary of the Navy has appointed a commission to consider the advisability of selling any of the navy yards.

The Imperial Prince of Japan, who is still a youth, having taken several courses in the army college at Tokio, will proceed to France to complete his military studies.

It is not thought by naval officers that the "Jeannette" investigation, which is now being held in Washington, will result in anything further than is already known.

Captain Mayne Reid, the novelist, is poor and lives on a small farm in England. He has lately been awarded a pension by the British Government, in recognition of his services during the Mexican War.

Bjornstjerne Bjornson will soon celebrate his twenty-fifth jubilee as poet. He has not produced any new poetic work for many years, having been completely absorbed in political agitations resulting from a conflict between his views and those of King Oscar of Sweden.

The King of Greece is a linguist and speaks fluently English, French, German, Greek and Danish. He and the Queen converse together in German, while English is employed in conversation with their children, and Greek to members of the household.

Each child in the public schools of Atlanta, Ga., is instructed at an annual cost of \$9. The white teachers receive from \$500 to \$1,200 a year and the colored teachers from \$450 to \$750. The colored schools have been placed under the exclusive charge of the sixteen colored teachers and the plan works admirably.

The passenger duty in England amounts to some £200,000 a year. As it presses very heavily on certain lines—though, of course, the travelling public really pays the tax—an ingenious mind has suggested for relief the remission of some of the tax to whatever company shows a perfectly clean record in the matter of accidents.

Victor Hugo's latest predictions are that France, Italy, and Spain are destined to be the foremost representatives of civilization; that the Turks will be driven out of Europe, and that the twentieth century will see all Africa civilized by means of the Mediterranean powers, including England, owing to her possessions at Gibraltar.

The attempt of Texas stock-raisers to introduce shorthorn cattle in that State has been attended with great loss. Of imported cattle three years old and upwards from 50 to 75 per cent die before they become acclimated. Younger cattle do better, and of the young calves the loss, with proper care, is not greater than 15 to 20 per cent.

The first likeness ever successfully obtained in this country by the Daguerre process was taken by the late J. W. Draper, 43 years ago. His camera was a sear box, in which was placed a spectacle lens. During the next winter a small gallery was opened and some notable pictures were taken. Prof. Morse, who invented the telegraph, succeeded Prof. Draper the next winter, and from this small beginning the art of photography grew.

IT HAS WORKED WONDERS.

A lady writing from Racine, Wis., makes this gratifying report: "We finished taking our second supply of Compound Oxygen last month; it has worked wonders before me of the wonderful power of Compound Oxygen." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Address Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

There are fifty race courses in Kentucky, and quite a number of small colleges.

An elastic step, buoyant spirits, and clear complexions, are among the many desirable results of pure blood. The possessor of healthy blood has his faculties at command, and enjoys a clear and quick perception, which is impossible when the blood is heavy and sluggish with impurities. Ayer's Sarsaparilla is the best blood purifier and vit-lizer known.

"I was not bred to work," said a foppish tramp to a farmer.

"Very well, then," replied the farmer, "let us see if you can't work for bread."

SNAKES AS LIFE DESTROYERS.

The loss of life in India due to the ravages of venomous snakes is almost incredible. Yet Consumption, which is as wily and fatal as the deadliest Indian reptile, is winding its coils around thousands of people while the victims are unconscious of its presence. Dr. R. V. Pierce's "Golden Medical Discovery" must be used to cleanse the blood of the scrofulous impurities, for tubercular consumption is only a form of scrofulous disease. "Golden Medical Discovery" is a sovereign remedy for all forms of scrofulous disease, or King's evil, such as tumors, white swellings, feverish sores, scrofulous sore eyes, as well as for other blood and skin diseases. By druggists.

Fashion at a picnic demands that a girl should get wet sooner than hoist an umbrella that does not match her suit.

Disordered lungs are greatly on the increase in this country. It is estimated that 1,000 die yearly with consumption. Many fall victims through their own imprudence. A better remedy than Allen's Lung-Balm for effecting a perfect cure, cannot be found. Physicians are recommending it.

What is the difference between a falling star and a fog? One is missed from the sky, and the other is mist on earth.

TAKEN OUT OF BED.

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I have to thank you for the great relief received from your "Favorite Prescription." My sickness had lasted seven years, one of which was in bed. After taking one bottle I was able to be about the house.

Respectfully, AMANDA K. ENNIS, Fulton, Mich.

"Didn't you tell me, sir, you could hold the plow?" said a farmer to an Irishman whom he had taken on trial.

"Arrah, be aisy now," said Pat; "how the deuce can I hold it and two horses drawing it away from me? But give it to me into the barn, and be jabers I'll hold it with anybody."

Renew and retain your youthful appearance by using Hall's Vegetable Sialian Hair Renewer, the best article of its kind.

What relation is a loaf of bread to a steam-engine? Bread is a necessity; a steam-engine is an invention; necessity is the mother of invention; therefore, a loaf of bread is mother to a steam-engine.

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

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

MENEELY BELL FOUNDRY.

Favorably known to the public since 1826, Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals. MENEELY & CO., WEST TROY, N. Y.

PERRY DAVIS' PAIN KILLER. Every Merchant, Farmer, Miner, Mechanic, and Housekeeper should keep a bottle always near at hand, for internal and external uses. For Bowel Complaints, It is a remedy unsurpassed for efficacy and rapidity of action. For Bruises, Cuts, and Burns, It is unequalled as a liniment. For Rheumatism & Neuralgia, It has been proved by the most abundant and convincing testimony to be an invaluable medicine. Ask your Druggist or Grocer for it. Directions on each bottle.

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HARVEST HYMN, 1882.

Bring flowers and fruit to-day,
And wave the corn-sheaf high,
Let all the Church look gay,
With gifts from God's supply.

-Church Times.

An Open Letter.

To the Rt. Rev. Samuel S. Harris, D. D., LL. D.:
MY DEAR BISHOP:—Your very brief letter of
June last is now before me. It recalls to my
mind your kind and encouraging words in refer-
ence to "Theological Education," and also my
promise to give you in an open letter my views
of the contemplated Divinity Professorship un-
der the shade of the Michigan University.

The model which I hold before my mind is
the system of instruction adopted and pursued
by the United Presbyterian Church of Scotland
(in A. D. 1736). The system required a Univer-
sity Education or an equivalent, as an indispen-
sable qualification for admission to the study of
Theology. But it proceeded on the common-
sense principle that by far the most important
and largest part of theological training and teach-
ing must always be performed by each individ-
ual student, the pupil doing everything except the
smallest possible fraction.

Entertaining these views they adopted one
Professor for all the departments instead of a
whole faculty. The session in the Theological
department commenced 1st Nov. in each year and
ended last of April. This left the student six
months in which he could do something to pre-
pare for the next winter's session. The weekly
exercises were as follows, viz:

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defect and the increasing necessity for "laborers
in the Lord's harvest" gave rise to the present
beneficiary systems of education in the Church.
In the opinion of some very intelligent people
this system is pushed to such an extreme, as
makes beneficiary education the rule when it
ought to be the exception, and on this account,
instead of elevating, it lowers and weakens the
standard of the Christian Priesthood and fre-
quently lowers the standard of education as well
as "makes priests of the lowest of the people."
(1 Kings XII:31.)

Without presuming to sanction this allegation
to its fullest extent it is so entitled to considera-
tion as to suggest the inquiry: Can it be avoided
and the exigency met? The system already re-
ferred to again comes to our relief. It provided
a student's aid fund, the accrued interest of
which could be used on loan to the students.
Those who would avail themselves of the advan-
tages of this fund should have it without interest
but bound themselves at the earliest time possi-
ble after their ordination and settlement to re-
fund it by annual offertories or any other lawful
and honorable means. This should go to in-
crease the principal. A fund of \$5,000 or more
to begin with would probably increase with the
growing necessity. But with what might be the
outcome of the six month's vacation, not much
would be required.

Finally, all that would be necessary to put the
whole into operation would be the hall, a stu-
dent's fund and the support of one chair (say in
all \$25,000). The hall could answer the double
purpose of a boarding place for such members
of the Church attending the University, as wished
to avail themselves of it, as well the accommo-
dations of candidates for orders, and would bring
a rental into the funds.

I have thus laid before you the result of my
thoughts for many years and the facts in the case,
and I remain, Dear Bishop,
Faithfully yours in Christ,
R. W. OLIVER.
Nebraska City, Neb., Oct. 13th, 1882.

The Colored Clergy.

By the aid of the LIVING CHURCH ANNUAL,
and the Almanacs, through the kindness of the
Rev. Dr. Twing, and by considerable private
correspondence, I have collected the following
statistics of the colored congregations. The list
is no doubt far from complete, but I think fairly
accurate as far as it goes. I trust your many
readers will aid in its completion. Many of my
letters remain unanswered. I will forward any
results to you, and may ask at a later date to di-
rect attention to some conclusions to be drawn
from the figures.

It will be seen that in 10 Dioceses there are
forty-eight Congregations, employing fifty-two
clergy (though not all exclusively devoted to work
among the colored people), of which fifty-two
clergy, twenty-six are colored. Adding the name
of Rev. Paulus Moore, residing in New York,
besides the Rev. Messrs. Harris and Henderson
appearing in the accompanying table, there are
31 colored clergy, so far as known, leaving five
unemployed. These forty-five congregations
(exclusive of eight whose Communicants are not
ascertained) embrace 3227 Communicants. Nine
only of the Dioceses here contained are South-
ern Dioceses, but they contain 2,052 Communi-
cants. These are very unevenly distributed; e.
g.: Maryland reports 776, or one colored to about
every 26 Communicants; North Carolina, 431, or
1 to about 13; South Carolina, 554, 1 to every
8. But as their proportions must change with a
more accurate report, I merely suggest them as
valuable and interesting deductions, hoping your
readers will aid in the work.

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baugh, D. D., and in later years one at Alexan-
dria in Egypt. These were established from
time to time as necessity demanded. It was my
happy privilege to have passed through my own
theological curriculum in the Seminary at Al-
legheny, Pa. This much for the model. But
as it regards our church work, I presume that
any person who has given his serious thoughts to
it will arrive at the irrevocable conviction that
the Church in the West must gather her minis-
try from the soil of the West, and that young
men educated in the East are, as a rule, unfit for
the missionary work of the far West. It must
also be admitted that the Church in the West
does not possess the means which would enable
her to educate her candidates for the Christian
Priesthood. If any person presumes to doubt
this, he has only to push his inquiries West and
very little research will be necessary to bring
him to the settled conviction, that if the design
of the Church be to maintain a thoroughly edu-
cated Priesthood, she has got to change her
"modus operandi." What then can she do better,
since she cannot maintain her own literary in-
stitutions, than to utilize the State Universities
by such an appointment as that contemplated at
Ann Arbor and I know of no State University
that would not look with favor on such an ar-
rangement. But supposing we had the means in
the West to educate our own candidates for
the Priesthood, would not the moral influence of
such a Professorship upon the University itself
justify the enterprise. Surely I need say no
more on this head, indeed to do so might only
awaken sad reminiscences of the past, and effect
but a doubtful good.

Monday, Hebrew Grammar; Tuesday, Greek
Exegesis; Wednesday, Hebrew Literature;
Thursday, Historical Theology, and Ecclesiasti-
cal History; Friday, Systematic Theology; Sat-
urday, Lectures and Sermons.

This Seminary was established at Perth in
1736, and was removed to Edinburgh in 1876.
Its history of 140 years is lying on my table
while I write, that is up till 1876, when for the
first time it enlarged its faculty. During this
time (1736 to 1876), it sent its missionaries over
the whole English speaking portions of the world
and proceeding on the correct principle that
every country must draw her ministry for the
most part from her own soil, it established co-
ordinate institutions in every land where it
sent its missionaries, viz: One in New York
under the Tutorship of Rev. John M. Mason,
D. D., one in Allegheny, under the Tutorship
of Rev. John T. Pressly, D. D., one farther
West under the Tutorship of Rev. Joseph Clay-
baugh, D. D., and in later years one at Alexan-
dria in Egypt. These were established from
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NORTHERN NEW JERSEY.
Newark, St. Philip's, 63.
PENNSYLVANIA.
Philadelphia, St. Thomas, 133.
Church of the Crucifixion, 184, Rev. H. L.
Philips.

PITTSBURG.
Pittsburg, St. Cyprian's, 5, Rev. W. H. Wil-
son.
SOUTH CAROLINA.
Charleston, St. Mark's, 250, Rev. A. T. Por-
ter, D. D., Rev. T. Sallus.
Calvary, 91, Rev. J. V. Welch.
St. Andrew's Chapel 156, Rev. J.
C. Drayton.

Columbia, St. Luke's, 55, Rev. B. B. Babbitt.
Edgefield, Rev. E. T. Walker.
Plantersville, Rev. B. Allston.
Wateree, St. Stephen's Chapel, 6, Rev. T. B.
Clarkson.

TENNESSEE.
Memphis, Immanuel, 36, Rev. J. B. McCon-
nell.
Bolivar, St. Philip's, 17, Rev. W. W. Cheshire.
Mason, Rev. I. E. Black.

VIRGINIA.
Petersburg, St. Stephen's, 100, Rev. G. B.
Cook, Rev. J. H. M. Pollard.
Richmond, St. Philip's, 34, Rev. T. W. Cain.
Halifax, Court House, Rev. W. E. Webb.
Lawrenceville, Rev. J. S. Russell.

WESTERN NEW YORK.
Buffalo, St. Philip's, 63, Rev. P. Moir.
The above does not include an important work
started by Bishop Whitehead in South Bethlehem
Division of Central Pennsylvania, nor Mrs. Buf-
ford's important work in Virginia (of neither
have we statistics). The clergy whose names
are in italics are colored clergy.

"Fact, Master, Fact."

To the Editor of the Living Church:
My poor little squib seems to have excited
more attention than, perhaps, it deserved. Par-
don me, then, for a few comments. I forbore to
make any on your leader in No. 203, out of cour-
tesy. If I now make them, it is because "A. Z."
in his communication, in No. 205, incorporates
your words in his letter and makes them his own.
"Protestant Episcopal," he says, "is our legal
title, and we have to use it." Not fact, Master,
not fact. Our legal title (if we have any) is
"The Protestant Episcopal Church in the United
States of America"—we use that when we have
to use it—i. e. in legal documents. "The fact re-
mains, whether we like it or not, we are 'Protes-
tant Episcopal.'" No: fact, Master, not fact;
and our legal title does not make us so. The legal
title of the Mormons, I think, is "The Latter
Day Saints of the Church of Christ." Saints
they are—Church of Christ they are, because of
their legal title, forsooth! "O! All ye objectors,
come and see!" "Episcopal," because "Nulla
ecclesia sine Episcopo": therefore we must call
ourselves "Episcopal"? Hear, ye women! No
woman, unless female—therefore ye must call
yourselves "Female women"! "It is not a good
name": exactly—more, it is an absurd name.
But men will not realize that it is not a good
name, and that it is an absurd name, unless at-
tention be called to these facts. Hinc illic
lacrymæ! When they do realize these two facts,
Master, facts, we shall get rid of our absurdity.
Till then, we must use our legal title—the whole
of it, "sometimes" as you say, Mr. Editor,—i. e.
in legal documents: elsewhere we may safely use
a title given in a BOOK that has a certain legal
authority in things ecclesiastical—and that title
is, simply, "The Church."

Your Virginia correspondent asks "How are we
to distinguish ourselves from the Roman, Greek,
and other Christian bodies, except by the use of
the terms 'Protestant Episcopal'?" Since you,
Mr. Editor, reply "We have nothing to answer,"
it may not be discourtesy for me to step in where
Editors fear to tread, and help you out. The
answer seems to be, by calling ourselves what
we are—The Church in America and by calling
them what they are. The Roman Church, the
Greek Church, the English Church, the French
Church, the American Church or the Church in
America—is there any difficulty about the dis-
tinction? If speaking of other religious bodies
in this country particularly, calling them what
they are will distinguish clearly—the American
Church, the Romish sect, (there is not a Roman
Church here) the Methodist sect, the Baptist
sect, the Greek Mission (it is a mission here al-
lowed by ecclesiastical authority of the American
Church, which puts it on a different footing from
the Romish sect)—is there any difficulty about
the distinction? If we hesitate to call a spade a
spade we cannot substitute "Communion" for
"Sect."

Much teaching may be done by the proper use
of names—much false teaching may be done by
the improper use. And the use of "Protestant"
("Episcopal" before "Church" is a kind of ab-
surd tautology) has falsely taught many of us to
suppose that the American Church is Protestant.
"Protestant," boiled down, really means "reject-
ing the authority of the Catholic Church in mat-
ters of doctrine, discipline, and worship"; and
"Protestant" we are not—fact, Master, fact!

Who are the Fathers?

To the Editor of the Living Church:
In a communication on "Reverence" in your
issue of Oct. 15th occurs the following passage.
"The Fathers were accustomed to compare the
union of the Divine and human natures of our
Lord, to the union of the whole Christ and the
elements in the Holy Communion."

The term "The Fathers" is so indefinite that it
is very easy to prove the above statement. Our
branch of the Catholic Church, however, does not
accept the authority of all ancient authors, but
limits their weight, and the deference paid to
them according to their primitive position. If
the term "fathers" in the above quotation was
used in the sense of our branch of the Church,
it may be well to call attention to the fact that
no anti-Nicene father can be quoted as using the
above language concerning a "whole Christ,"
and "the elements in the Holy Communion."

"Fathers" beyond the fourth century, may not
be made authority with either Eastern or Angli-
can Churches, or any branches denying the spur-
ious claims and doctrines of Rome. R. W.

Wilmington, Delaware.
Correspondence of the Living Church.
It becomes our pleasure to chronicle the sol-
emnities of another gala-day in Trinity Parish,
the opening of the new Sunday-school building
of Trinity Chapel on last Sunday, the 18th after
Trinity. Among the marked improvements in
the interior appearance of Holy Trinity, most of
which have been mentioned in the LIVING
CHURCH, was the handsome polished marble
table and re-table which had been placed upon
the stone altar originally built by the Swedes.
This, we believe, is the only marble or stone al-
tar in the Diocese.

The Sunday-school building, is to be used for
purposes of worship, as a chapel, at present.
The interior of the building presents a very
churchly appearance. As soon as sufficient funds
are secured to warrant the erection of the costly
church on the adjoining lot, which is proposed
by the Rector and Vestry, the present building
will be given up exclusively to Sunday-school
and Guild meetings, lectures and church enter-
tainments. It fronts on Adams street 40 feet,
extending back 82 feet, and offers seats for 400
persons, and by the introduction of chairs 70
more may be accommodated. The structure is
built of blue Brandywine stone, quarry dressed,
set in dark mortar, and is roofed with slate.

The exterior of the building presents a sub-
stantial and attractive appearance, while the in-
terior is every way in keeping with the purpose
to which it will be devoted.

At 10:30 A. M., on the 18th Sunday after Trin-
ity, the following clergy passed through the
 nave from the vestry-room, in procession: The
Revs. Louis K. Lewis, Assistant Priest of the
Parish, in charge of Holy Trinity Church; Dan-
iel M. Bates, late Professor in St. John's College,
Shanghai; Henry B. Martin, M. D., Rector of
the Parish, and John Martin, Assistant Priest of
the Parish, followed by the Rt. Rev., the Bishop
of the Diocese. The chapel was crowded, many
persons being seated on chairs in the aisles. The
Bishop preached an able sermon from the text:
"Worship God." Rev. 19:10. A large number of
communicants received the Blessed Sacrament.

The musical programme embraced among
others the following classical numbers: Hay-
dn's Te Deum and Jubilate, Liszt's "Holy Lord
Almighty" (sung before the Litany), Schu-
mann's "O Saviour of the World" (Antiphon
from Visitation Office), and Mozart's "Lord Jesus
Christ, Our Saviour." But we regret to say that
the music of the morning Service, as a whole,
was unsatisfying. Imagine for a moment, six
voices of moderate power attempting to interpret
Haydn's Te Deum and Jubilate!

The evening programme included the follow-
ing: Andre's Bonum Est, the Deus Misereatur
arranged to the first movement of Rossini's Sta-
bato Mater—a magnificent arrangement and very
well sung; "O that my Load of Sin were gone,"
Beethoven, and Gounod's "I will extol Thee,"
arranged from Bach.

In the afternoon at 3 o'clock, a Children's
Service was held, the three clergy of the Parish
in the chancel. Holy Trinity School were brought
out in street cars specially chartered, and entered
the chapel in procession, singing—"Forward go
in glad accord, Ye who know your risen Lord."
Banners were borne in the procession. After a
short Service of a special character, the Rector
delivered a forcible and interesting address to
the schools.

In the evening, the chapel was again crowded,
and Evensong was said by the clergy. The Rector
preached a strong sermon on the prospects of
the parish. He held the rapt attention of over
400 auditors.

On the following evening, the pews were
rented, over \$400 being realized by premiums
alone. May God bless the great and good work
of Trinity Parish, Wilmington, and let its influ-
ence for good extend throughout the whole
Diocese.

The Church German Society.
Correspondence of the Living Church.
A meeting of this Society was held at the
cloister of St. Thomas's Church, the Vice Pres-
ident, the Rev. Dr. Morgan, in the chair. The
meeting was an interesting and important one, in
view of the critical condition of the health of Dr.
Seigmund, the practical working head of the
Society, and the solicitude felt by many, lest his
removal should seriously retard its work. All
anxiety on this head was removed at this meeting
by the report of the efficient Treasurer, Mr. Za-
briskie, and the encouraging accounts of their
work given by the Society's various missionaries.
The Rev. Mr. Woolsey, though an American
by birth, is such an admirable German scholar,
and so fluent a speaker, that he has been able to
take all the Services heretofore carried on by
Dr. Seigmund in connection with, and supported
by Grace Church. He stated that while deep
sympathy was felt by the people for Dr. Seig-
mund, the congregation had not fallen off in
numbers or interest.

A letter was read from Dr. Peters, stating the
readiness of St. Michael's Church to assume the
expense of the Bethlehem mission, and Mr.
Grueber reported a successful work going on
there, and also in connection with St. Thomas'
Chapel.

Mr. Albert made a good report of the work
done in Trinity parish, near the Battery. Dr.
Potter read an interesting but sad letter from
Dr. McDonald, in charge of the Bloomingdale
Asylum, stating that Dr. Seigmund was growing
worse, his disease being paresis. The Society
placed on record a minute expressive of its high
appreciation of Dr. Seigmund's character and at-
tainments, and of his inestimable value to the
Church and among the Germans in this country.

The Society adjourned, with the feeling
strong in the mind of every one, that in spite of
the difficulties which at one time seemed so
threatening, God is wonderfully blessing its la-
bors, and that it needs only faith and earnest
effort to place the Society on a firmer basis in
the future than it has ever occupied in the past.

Church Work.

Its Progress and Its Needs—as Seen by
our Correspondents.



The Rev. Joseph Brewster, the bride being his youngest daughter, who has so sweetly and ably presided over his home since the death of his excellent wife. To a father prostrated from nervous exhaustion, and to a family of many brothers, fitting themselves for the responsibilities of mature life, she has shown a love and devotion as rare as it was beautiful. Sadly will she be missed by them, but she goes to brighten another home, near appreciative friends in the metropolis. The ceremony was performed by the father, assisted by the brother of the bride, the Rev. Chauncey B. Brewster, of Detroit, Michigan. The presence of many distinguished relatives and friends, gathered from distant cities, added to the charm of the occasion.

The Rev. Joseph Brewster has much improved in health since he resigned his parish of Christ Church, New Haven, for the rest and medical care so long needed. The youngest of this interesting and gifted family, a late graduate of Yale College, received the highest honor bestowed by that celebrated institution.

Wisconsin.—On the first Sunday in October, the Rev. H. Langlois held three Harvest Home Services. In the morning at New Richmond—being the first Sunday Service held in the Chapel which was dedicated by the Bishop of the Diocese, on the 20th of September. The Chapel was trimmed very tastefully and a good congregation was present to give thanks for the bountiful Harvest.

In the afternoon, in the Rural Chapel of St. Joseph, ten miles from New Richmond, the same Service was held, of which the *St. Croix Republican* says: "The Harvest Home Service at the Episcopal Church in St. Joseph, was celebrated on Sunday afternoon. The church was beautifully trimmed, and around the Chancel an abundance of the products of the soil was presented as a Thank-offering for the Harvest, which at the close of the Service, were presented to the Missionary by Mr. Stanley Bowman, in a few appropriate remarks. In accepting the offering a beautiful response was made by the Missionary, Rev. Henry Langlois. The offering with a collection amounting to \$10.00, proves the interest manifested, and the appreciation of the Services of the Church among the good people of that neighborhood."

In the evening, at River Falls, fifteen miles from St. Joseph, a very large congregation assembled in Trinity Church to take part in the same Service.

New York.—The Rev. Dr. Thomas Gallaudet of St. Ann's Church, New York City, came to Mount Vernon on the invitation of the Rector of Trinity Church in that place, (the Rev. S. F. Holms) on the 11th of October last, and gave a special Service in signs to the deaf-mutes connected with that parish. This Service took place in the evening. During the afternoon a child of deaf mutes was baptized by Dr. Gallaudet. An arrangement has just been effected whereby a deaf-mute lady, whose husband is also a deaf-mute, who had taught a Bible class at St. Ann's Church, New York, some years ago, is to teach on Sunday afternoon, a Bible class of Mutes. There are at present seven deaf-mutes, counting this lady, all Communicants, and residing in Mount Vernon and neighborhood, and the formation of this Bible class will, no doubt, give a great impetus to the spiritual development of the characters of those who will be able to attend.

This parish, we learn, is approaching an interesting point in its history—viz: the 25th anniversary of the laying of the corner-stone of its Church edifice, Nov. 24th, 1857.

The regular monthly meetings of the Guild of St. Elizabeth, began on the second Wednesday of the month, not at the Home in Hudson street, as usual, but at No. 52 West 25th street, the residence of Miss Ellen Kemble, one of the officers of the Guild, and a lady long and deeply interested in the various charitable organizations of the Church in New York City.

There was a very pleasant service at St. James' Church, in East 72d street, on Sunday, the 15th inst., one of October's loveliest days, when Bishop Potter laid Episcopal hands on a late graduate of the General Theological Seminary, in the presence of a large congregation and many personal friends. The candidate, Mr. Theodore Bogert Foster, B. A., was an alumnus of Columbia College, and the day in his ordination was probably owing to his tour abroad soon after the Seminary Commencement.

The sermon which was listened to with deep interest, was preached by the Rector, the Rev. Cornelius B. Smith. The music was excellent and during the offertory a very fine solo was sung, "How beautiful upon the mountains," A number of clergymen were present, and the Rev. Mr. Gay, of Tompkin's Cove, presented the candidate. The Rev. Mr. Foster will for the present serve as assistant to the Rector of St. James.

Illinois.—The Vestry of Emmanuel Church, Rockford, have ordered an entire re-arrangement and placing of the pews, allowing for a large middle aisle, and the ladies are re-carpeting the Church throughout. The parish is in a more prosperous condition than ever heretofore.

The Church of the Good Shepherd, Mokena, was consecrated by the Bishop of Illinois, on Tuesday morning, October 17th, assisted in the Services by the Revs. John H. White, of Joliet, Frederick S. Jewell, Ph. D., of Evanston, Henry G. Perry, of Chicago, Wm. H. Knowlton, of Galena, and John E. Holst, of Streator. The Instrument of Donation was read by the Rev. Charles R. Hodge, Priest-in-charge of the Parish, and the Episcopal letter of consecration by the Rev. Duane S. Phillips, of Kankakee, Dean of the Southern Deanery. The sermon, an able and timely one, was by the Dean, from II. Chron., vii. 16. The Holy Communion was celebrated by the Bishop.

The Church is a modified Gothic, trussed-roof structure, with a seating capacity of five hundred. The cost will be between four and five thousand dollars. The large west window was donated by Jonathan Bigg, Esq., of Kent, England, and the altar by an English lady. A fine bell has also been provided. The chancel windows are colored, with various emblems and ecclesiastical devices. The beautiful illuminated lights, came from Wells & Co., of Chicago. A handsome Litany desk, also, is the present of Denise Ellis. To Dean Phillips, Messrs. Wm. Astle, and E. A. Wickstraw, Wardens; H. Worcester, Esq., and Mr. Thomas Keyes, of Mokena, among many friends, the Parish is indebted for untiring effort and aid toward the successful completion of this good work.

The Quarterly Convocation of the Southern Deanery met in the Church of the Good Shepherd, Mokena, at 7:30 P. M., on the 17th inst. After Evening Service, by Rev. Messrs. Knowlton, Holst, and Perry, short addresses were made on "Penitence," by the Rev. Mr. White, the "Simile of the Mustard Seed's Growth," by Dr. Jewell, and on the "Duty of Accomplishing Good," by the Bishop. On Wednesday morning—St. Luke's Day—there was an early celebration of the Holy Communion, by the Dean; and after Litany, at ten o'clock, by Rev. Mr. Hodge, a sermon by the Rev. Dr. Jewell. In the afternoon was held the regular Chapter Meeting for business, followed by a paper from the Rev. F. M. Gregg, of Ottawa. At night, after devotional exercises, and several addresses

from the clergy, with "Closing words" and Benediction by the Bishop, the Convocation adjourned to meet on call of the Dean, in January next.

Nebraska.—A new and interesting Missionary field has just been opened in the valley of the Republican river in Nebraska. The Chicago, Burlington and Denver Railroad runs through it, and all the towns where Services are to be held are along the line of this Rail Road.

The Bishop of Nebraska is looking for an earnest and hard working young man (unmarried preferred) to place in this field. There are six towns with population varying from 500 to 1000, in which the Missionary may officiate. In each of these towns there are a few church people, and occasional Services have been held in them all. The length of the field is about 100 miles, stretching from Wymore to Arrapahoe. A comfortable and sufficient salary will be secured to an unmarried man. The opportunity is a rare one for the planting of the Church on a rapidly growing section of the State.

Maine.—From the Journal of the Sixty-third Annual Convention, we gather the following statistics: Clergy, 27; Communicants, 2,170; Baptisms, 172; Marriages, 54; Burials, 178; Sunday School Scholars, 1,640.

Minnesota.—Rev. James McBride Sterrett, recently of Bedford, Pa., Professor elect to the chair of Ethics and Apologetics in "Seabury Hall," is now in Faribault with his family, and will commence his duties November 1st.

Mr. H. L. Gamble a student at "Seabury Hall," finding it necessary to change climates on account of his health, has gone to New Mexico. He will be ordained to the diaconate at Las Vegas next Sunday by Bishop Dunlop, and thence he goes to Silver City where he takes permanent work.

Rev. W. E. Powell of Waseca, Minn., is temporarily filling the chair of history at "Seabury Hall."

Rev. James F. Hamilton of Dallas, Texas, has been called to the rectorship of the Church at Sauk Centre, Minn., and is on his way north to take charge of the work.

Long Island.—The Church of the Redeemer, Brooklyn, has been reducing its debt, and has placed the remaining portion at a lower rate of interest. The parish is in a prosperous condition under the energetic Rectorship of the Rev. G. Williamson Smith, D. D.

Georgia.—The new St. Philip's Church, Atlanta, was solemnly opened for Divine Service, on Sunday, the 15th inst. The church was crowded. Two eloquent sermons were preached, one by the Rector, the Rev. R. C. Foute, and the other by the Rev. Chauncey Williams, of Augusta. The church is a very beautiful structure.

Michigan.—The Rev. Wyllys Hall, D. D., Rector of Trinity Church, Ann Arbor, is about to introduce the Choral Service.

New Jersey.—A life of unwonted usefulness and purity was closed on Thursday evening, Oct. 12, by the death of Stephen Germain Hewitt, in the 27th year of his age. After his graduation from Trinity College, Hartford, Conn., in 1877, Mr. Hewitt spent two years at the Berkeley Divinity School, Middletown, Conn. Obligated through broken health to discontinue his studies, he has, since that time, lived at home, in Burlington, devoting himself exclusively to Church work. He was the originator, and for many months choir-master, of the surpliced choir of St. Mary's Church in that city. The Choir Guild of the Diocese of New Jersey owed its foundation to his suggestions and work, and Burlington enjoyed the fruit of his labors in a free reading-room. His constant care of the sick and poor was widely known.

He was buried in St. Mary's churchyard at 11 A. M., on Monday, Oct. 16. The church—decked in white, and the white frontal on the altar bearing the words "Christ is Risen"—was thronged. Eight clergymen, and the surpliced choir of twenty-five men and boys, met the body at the church-yard gate. The Order for the Burial of the Dead was said by the Rev. George Morgan Hills, D. D., rector of the parish, and the Rev. John Dows Hills. The other clergy in the chancel were the Revs. N. Pettit, J. L. McKim, and E. M. Reilly, of New Jersey; Field, of Pennsylvania; Charles A. Hayden, of Southern Ohio; and E. W. Weil, of New York. The choir sang the anthem and hymn 464, "The King of Love my Shepherd is," in the church. Hymn 187, "For all Thy saints who from their labor rest," was sung as a Processional, from the church to the grave. The sentence, "I heard a voice from heaven," was also sung. At the conclusion of the appointed collects, St. Mary's chimed played "Lead, kindly Light." The grave was filled in by the choristers, who gathered round it, when the work was done, and sang the Doxology.

Southern Ohio.—St. James' Church, Zanesville, was re-opened on Sunday, the 8th inst., after having undergone extensive repairs in the interior. Since Mr. Pittinger has been rector of the parish, he has, with unfailing energy, devoted himself to raising funds for the complete renovation of the church, which now has been quite transformed. A large window has been placed in the west wall, and a very spacious and churchly chancel added; the vestibule has been enlarged, the walls and ceiling decorated, the entire floor re-carpeted, and the organ placed in the chancel. A handsome oak altar has been erected, and also a beautiful credence-bracket.

The whole effect of the alterations and improvements, as now completed, is pleasing to the eye, and the increased adaptability of the building to the Service of the Church renders it satisfactory in every respect. It was a happy day for both pastor and people, when they occupied their new and beautiful place of worship, which they can now enjoy together as the result of their generous gifts and faithful, persevering toil.

Louisiana.—We gather the following statistics from the Journal of the Diocese: Number of Clergy, 34; Parishes and Missions, 73; Baptisms, 597; Confirmations, 393; Communicants, 3,782; Marriages, 157; Burials, 331; Sunday School Pupils, 2,939.

Mississippi.—A special Council of the Diocese will be held on Tuesday, the 28th day of November, in St. Andrew's Church, Jackson, commencing at 10 A. M., for the purpose of electing an Assistant Bishop, and for the performance of any other business necessarily connected therewith.

The British Parliament re-assembled on Tuesday. The intentions of the Government in reference to Egypt will probably be disclosed to it. The troops which have returned from the East, met a very warm reception in London, proving that the war was really popular.

The Foreign Mission Board of Managers at their stated meeting on the 10th inst., took order for a memorial day of the Rev. John Henry Hill, D. D., LL. D., for more than half a century the Church's missionary in Athens, Greece. The time fixed upon is December 14th, and the place Calvary Church, New York. There will be a celebration of the Holy Communion in the morning with a sermon by the Rt. Rev. Dr.

Stevens, Bishop of Pennsylvania, and in the evening a public meeting with addresses by several of the clergy who have been intimate friends of Dr. Hill. Full particulars will be made known in due time.

The students of Racine College, last week, presented to the Rev. Dr. Parker an elegant Oxford Bible. The book is a royal quarto, bound in purple morocco, round corners, and handsomely illustrated with steel engravings. It is the most elegant family Bible published, and shows that the kind regards of the students for their retiring warden is real and lasting. On a front page these words are tastefully inscribed: "To the Rev. Stevens Parker, S. T. D., from the Students of Racine College, as a testimonial of their affectionate regard. Nineteenth Sunday after Trinity, 1882."

Those seeking Bulbs and Plants for fall planting should send at once to Hiram Sibley & Co., 200 to 206 Randolph St., Chicago, for Catalogue, free. Their stock of Holland Bulbs is very large and choice. Their offers, on page 49 of Catalogue, cannot be surpassed.

A GOOD OFFER. The Chicago, Burlington & Quincy Railroad Company has just issued an illustrated treatise, "The Heart of the Continent," describing the wonderful growth of the Six Great States. The book is beautifully printed, and numerous engravings of high merit adorn its pages. Any one sending his name and address with two three-cent postage stamps will receive a copy by return mail, by applying to Percival Lowell, General Passenger Agent, Chicago, Illinois.

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