

# The Living Church.

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

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WHOLE No. 205.

## News and Notes.

The report of the settlement of the Turk-Greek frontier question by the surrender to Greece of the whole frontier fixed by the international commission is officially announced.

In Ireland things are settling down. The new prevention of crimes act has had a very salutary effect, and the people are beginning to see that their own interests lie in the preservation of order.

Mr. Gray, the imprisoned Irish editor, has been released. He has, however, been forced to pay a fine of \$2,500, and to enter into heavy bonds for his future good behavior.

The Bishop of Bombay has issued a bold Pastoral on the law of divorce in which he promises his "unflinching support" to all clergy who choose to obey the law of the Church rather than that of the State, and says further that he must withhold licences from those who take the contrary course.

Fatal accidents are becoming alarmingly frequent. The steamer R. E. Lee, which left Vicksburg Friday evening for New Orleans, took fire thirty-five miles below, and was totally consumed. Twenty lives are believed to have been lost. The steamer was valued at \$100,000, and her cargo consisted of 500 bales of cotton and the United States mails.

A story is published to the effect that the Emperor and Empress of Russia were secretly crowned during their recent visit to Moscow. If the Emperor survives till a public coronation, the secret ceremony will be considered void. In the event of his death it will be made public so as to avoid any difficulty in proclaiming the Czarowitz Alexander as the lawful successor of the crowned monarch.

An Egyptian Court-Martial has been convened to try the leaders in the late rebellion. Their fate is probably a foregone conclusion, but no intimation has yet been given to the world as to the intentions of England. Even the London Press is silent on the subject. Mr. Gladstone has been, not inaptly, compared to the Sphinx, although it may reasonably be surmised that he says nothing for the simple reason that his mind is not made up.

The Lord Bishop of Rochester, the Rt. Rev. Dr. Thorold, who is at present travelling in this country, and speaking in the interests of the Church Temperance Society, is one of the most distinguished members of the English Episcopal Bench. He is a Conservative in politics, and was appointed by Lord Beaconsfield in 1877 to succeed Dr. Cloughton, who had been transferred to the new see of St. Albans. One of his works, "The Presence of Christ" has gone through ten editions. His wife is a sister of the celebrated Henry Labouchere, the radical colleague of Bradlaugh in the representation of Northampton.

On the 28th of September, the day following the election of the new Warden at Racine College, a letter was laid before the Faculty from the Rev. John Rowland, of Somerville, N. J., presenting his valuable private library to the College. It will be remembered that the old library of the College was destroyed at the burning of Taylor Hall some years ago, a fact which renders a gift of this nature peculiarly acceptable. The number of books now on the shelves is between six and seven thousand, including the bequest of the late Dr. DeKoven, and it is understood that the gift now made includes nine hundred volumes. A letter of thanks has been addressed to Mr. Rowland in behalf of the College.

According to the latest data, the following are the areas and populations of the various continents, with the number of inhabitants per square kilometre:

	Sq. Kilo.	Population.	No. per sq. Kilo.
Europe.....	9,730,576	327,743,400	34
Asia.....	44,580,870	795,591,000	18
Africa.....	29,823,253	205,823,200	7
America.....	38,473,138	100,415,400	2.6
Australia & Polynesia, 8,922,855		4,232,000	0.5
Polar Regions.....	4,478,200	82,500	
Total.....	136,038,872	1,433,887,500	10.5

As the population given two years ago was 1,455,923,500 it seems at first sight as if during that short time there had been a decrease of upwards of 22 millions. But this is more than explained by a preceding over-estimate of the population of China of 55 millions, so that there is an actual increase of 33 millions. That these figures correspond to an actual addition to the inhabitants of the earth it would, perhaps, be rash to maintain; in America, for example, and the British Colonies, the element of emigration must be taken into account, and in India additions to British territory.

Some thirty years ago there was, probably, not a more unpopular man in England than Dr. Pusey; to day he is universally lamented as one of whom his country is justly proud. Still very little of his personal history is known. His warm admirers, of course, know every detail of the career of his earlier and middle life; but the multi-tudo simply regard him as a very learned scholar, somewhat of a recluse, and the leader of the High Church party. For one who with John Keble was the stay and support of the small band of High Churchmen, almost shattered at

the loss of Newman, Faber, Oakley, and Ward, Dr. Pusey was singularly little before the public. He was essentially a shy and retiring man, loved his study and his ill-arranged treasures even more than his whilom disciple, and in later life trusted brother in the faith, Henry Parry Liddon; and when occasionally, in the early days of All Saints, Margaret-street, he appeared in the temporary chapel in Titchfield-street, or in the out-of-the-way church of his friend and protegee, Mr. Denton (St. Bartholomew's, Moorlane), it was pain and grief to him. He was essentially a university and a cathedral preacher. His influence was that of the closet reacting on the outer world.

But if strange pulpits were uncongenial to the great Hebrew scholar, popular platforms were a still greater trial to him. When his history comes to be written, it will be seen on how many occasions he was urged to champion his party's cause on a platform, and declined; whilst letters to 'my dear Coleridge,' 'my dear Gladstone,' 'my dear Liddon,' 'my dear Charles Wood,' were the means of communicating the great chief's views. In early days he broke many a lance in private more than in public with Bishops Phillips and Wilberforce; while the present Archbishop, whose touching message to the deceased on his death-bed is so characteristic of him, was one of the four tutors through whose influence he was silenced in the University pulpit, to the horror, among many others, of the late Mrs. Tait. Though comparatively few, there have been memorable occasions in the history of the High Church party when Dr. Pusey has stood on the platform—in St. Martin's Hall and St. James's Hall. The wonderful reception, however, which he received at the Bristol Church Congress will never be forgotten by those who witnessed it.

Men who most detested his views—as notably the Earl of Shaftesbury—appreciated his humility, his earnestness, and depth of religious feeling. One of the most interesting meetings ever held, perhaps, was at Lord Shaftesbury's house between himself and the deceased shortly after the delivery of the judgment in the *Essays and Reviews* case, when, speaking of concerted measures of action in defence of the inspiration of Holy Scripture, one said to the other that it was time for them in these dangerous days to "shuffle off this mortal coil."

## Nashotah House.

Correspondence of the Living Church.

The adjourned Annual Meeting of this "school of the prophets" was held in Shelton Hall on the eve of St. Michael's Day. Present, the Bishops of Wisconsin, Fond du Lac, Illinois, Quincy, Springfield, Western Michigan, and Missouri; the Rev. Drs. Adams, Cole, and Lefingwell, and J. B. Doe, Esq. The President, in his report, congratulated the Trustees on the number of Bishops who had manifested their interest by attendance, and upon the representation of the Alumni in the Board. Considering the fact that a large proportion of the Alumni are indebted to Nashotah for their entire theological course, and many for their academic education, it would seem that from them and their influence should come a large amount of assistance. During last year eleven candidates for Holy Orders have pursued their studies at Nashotah. The number now enrolled is fifteen. The daily Services and the Celebration twice each week have borne their legitimate fruit in the earnestness and steady work of the students. Prof. Riley has taken up the department of Ecclesiastical History with great acceptability. With a full faculty and with classes recruited with most promising men, the present year promises to be one of increased efficiency. The financial showing was encouraging. During the year ending June 30th, 1882, the indebtedness decreased from \$42,040, to \$39,029. Towards payment of the debt the daily mail brought \$549. The land and buildings are valued at \$95,000; invested in various funds, \$52,671; total assets, \$147,671. In this showing, the debt is not alarming. The President, referring to the recent depression from which Nashotah is slowly but surely recovering, recommended unwavering adherence to the position of being an institution for the Theological instruction of Candidates for Holy Orders. One cause of the recent ebb was the appearance of being an academy for Postulants. The more completely that repelling feature is effaced the more favorably will Nashotah be regarded by the Bishops and their Candidates.

A resolution of thanks was ordered to be forwarded to the Rev. Dr. Josiah P. Tustin for his valuable donation of over eight hundred volumes to the library. Dr. Tustin will be remembered by many of our readers in connection with his mission to Sweden some years ago, his services being recognized by the General Convention.

Considerable routine business was done at the meeting, not of interest to the public. The Trustees are thoroughly in earnest in their efforts to bring Nashotah to the highest degree of efficiency, by the blessing of God and the co-operation of the faithful. Provision was made for securing St. Peter's Day for the Anniversary of the Alumni, and it is hoped that they will assemble in great numbers for an annual reunion.

## New York Convention.

Correspondence of the Living Church.

The Ninety-ninth Annual Convention of the diocese of New York assembled on Wednesday Sept. 27th, at 10 o'clock A. M., in St. Augustine's Chapel, New York City. Morning Prayer was begun by the Rev. B. F. De Costa, the Lessons being read by the Rev. Dr. Lewis P. Glover, and the Rev. Edmund Guilbert, and the Litany by the Rev. Dr. Henry G. Satterlee. The Bishop began the Communion office, the Epistle being read by the Rev. Dr. Eugene A. Hoffman, and the Gospel by the Rev. Dr. Morgan Dix. The Sermon was preached by the Rev. Dr. Thomas Richey, from Romans viii: 19-21. Taking as his subject "The Redemption of Creation," he spoke of the consequences of the Fall as seen in the sorrow and degradation of women, in the cursing of the earth, involving toil and wretchedness, and in the universal penalty of death and the grave. On the other hand, redemption had been effectual in restoring women to her lost estate as seen in all Christian countries, in ameliorating the conditions of poverty and toil, and in giving us such different conceptions of the grave from those held by Pagan writers. The redemption of the creation so far from being a thing of the future, is seen in all the improved conditions of modern society. At the conclusion of the Sermon, the Holy Communion was proceeded with by the Bishop, assisted by the Rev. Drs. Dix, Peters, Hoffman, and Swope.

A recess followed, after which the Bishop took the chair and the Convention was called to order. Ninety churches were represented by nearly as many clergymen and about fifty laymen. In calling the list of churches, the Secretary stated that a Church had reported under the name of "All Souls' Protestant Episcopal Church." From the names of the delegates he identified it as the Anthon Memorial Church by which name it had been admitted to the Convention. He would suggest that the Committee on the Incorporation and Admission of Churches inquire whether the proper legal steps had been taken in changing the name of the Church; if otherwise, that it be required to abandon the name.

On motion of the Hon. Hamilton Fish, the Rev. Dr. Wm. E. Eigenbrodt was, by acclamation, re-elected Secretary of the Convention. The Rev. Dr. Theodore Eaton and the Rev. Edmund Guilbert were appointed assistant secretaries, and Mr. James Pott was re-elected Treasurer.

The Committee on the Incorporation and Admission of Churches reported as having been organized during the past year, St. Andrew's Church, at Brewster's, Putnam County, and St. Margaret's, at Staatsburg, Dutchess County. Both Churches were admitted at a later stage of the session; the Church of the Holy Faith, 166th St., New York, was also admitted.

According to the report of the Trustees of the estate and property of the diocese, \$10,000 had been secured and invested for Convocation and missionary purposes. They also held property pertaining to the Church of the Beloved Disciple, New York, and the Church and Parish of Divine Love, at Cruger's, Westchester County. The Secretary having announced that the term of office of the Rev. Dr. Morgan Dix and the Rev. Dr. Thomas M. Peters, as Trustees of the property of the diocese, would expire on October 1st, they were re-elected by the Convention for another term of three years.

The Convention reassembled in the same place on Thursday morning, at 10. Morning Prayer was said by the Rev. Dr. John W. Shackelford, assisted by the Rev. S. F. Holmes. The Bishop then took the chair when the Convention proceeded to business.

Reports followed showing the affairs of the diocese to be, for the most part, in a satisfactory condition. The Rev. C. T. Woodruff read the report of the City Mission, showing that while its work had greatly increased, it was free from debt. The receipts of St. Barnabas' House, however, had fallen behind \$2,000 or \$3,000.

The Rev. Dr. Cornelius E. Swope, read the report of the Missionary Committee. A legacy of \$12,500 had been secured for missionary purposes from the late P. C. Von Schaick. The total receipts for the year amounted to \$10,199.17; expenditures, \$9,972.48. Thirty earnest and successful missionaries had labored in connection with as many stations and had promptly received their stipends.

The report of the Society for the Promotion of Religion and Learning being read by the Rev. Dr. Andrew Oliver, showed a somewhat discouraging summary, owing to lack of contributions. The receipts last year amounted to about \$600.

The Secretary read the report of the Trustees of the Fund for Aged and Infirm clergy. The total receipts and expenditures amounted to \$30,471.33. The total sum of investments amounted to a little over \$77,000. Of 195 parishes, only 88 had contributed to the fund. While there had been a gratifying increase of interest-bearing securities, the real estate belonging to the Fund had depreciated nearly \$6,000. By vote of the Convention permission was granted the Trustees, in case of the death

of a beneficiary, to allow his family an amount equal to his quarterly stipend, or funeral expenses, or both.

Mr. S. P. Nash read the report of the Trustees of the Episcopal Fund, showing the amount of its capital to be \$111,732.44, with some additional amounts in hand for running expenses. While there was no need to assess the churches, they were asked to contribute liberally to the Fund that it might not decrease.

The Secretary welcomed the Bishop of Louisiana, who was sitting among the delegates, and by vote of the Convention, was invited to take a seat beside the Bishop presiding. Recess and lunch followed. On reassembling, the Convention enacted that no clergyman should be admitted as a member, unless he had been canonically a resident in the diocese for a period of six months.

The Secretary announced the resignation of Mr. Richard L. Sheppard, as Trustee of the Parochial Fund, and Mr. George R. Sheppard was chosen to take his place. Mr. William K. Vanderbilt was chosen to succeed the late Adam Norrie and Mr. Van Post, whose office would expire in October, was re-elected. The term of office for all these gentlemen is three years.

The proposition to tax each diocese for the expenses of the Bishops and Deputies to the General Convention to be held next year in Philadelphia, was deprecated and the right to do so questioned.

The report of the Special Committee on the proposed amendment to the Ratification of the Book of Common Prayer was averse to any action being taken.

Committees were elected or announced as follows: Deputies to the General Convention—Clergy: The Rev. Morgan Dix, D. D.; the Rev. Alfred B. Beach, D. D.; the Rev. Eugene A. Hoffman, D. D., and the Rev. J. S. Shipman, D. D., D. C. L. Laity—The Hon. Hamilton Fish, Stephen P. Nash, James Emmott, and Chas. Tracy.

Provisional Deputies to the General Convention—Clergy: The Rev. George J. Geer, D. D.; the Rev. Theodore A. Eaton, D. D.; the Rev. Robert S. Howland, D. D.; the Rev. Arthur Brooks. Laity: Henry Drissler, John Jay, Prof. T. Egleston, Francis Stetson.

Standing Committee—Clergy: The Rev. Morgan Dix, D. D.; the Rev. Wm. E. Eigenbrodt, D. D.; the Rev. Wm. F. Morgan, D. D.; the Rev. Isaac H. Tuttle, D. D. Laity: Stephen P. Nash, Henry Drissler, LL. D., George MacCulloch Miller, the Hon. Hamilton Fish.

Missionary Convention—Clergy: The Rev. Alfred B. Beach, D. D.; the Rev. Cornelius E. Swope, D. D.; the Rev. James Starr Clark, D. D.; the Rev. Octavius Applegate; the Rev. Frederick Von Kleck. Laity: Wm. K. Kingsland, James Pott, Elbridge T. Gerry, Francis Scott, Delano C. Calvin.

The Bishop delivered a brief address in which he referred to the century of the Church's organization and work in this country so soon to be completed. He pointed out the vast stewardship which has been committed to our trust. The Church had accomplished much, but had she done what she could? Could we turn away our eyes from the vast possibilities before us? Our especial business concerned the building-up of God's spiritual House in this land, for which we needed to offer up continual prayers for grace and guidance. Speaking of the perplexities of Bishops he thanked the brethren of the Convention for their uniform consideration and kindness.

At the conclusion of the address, the Rev. Dr. Morgan offered a resolution that a Committee of three clergymen and two laymen be appointed to confer with a Committee from the Diocese of Albany, in regard to the claim of the latter touching the Episcopal Fund. Much discussion followed, but the Convention voted that such Committee should be appointed. They were instructed to ascertain what amount would satisfy the Albany diocese, as a final settlement of the whole question. The Treasurer reported that there had been voluntarily secured for the Diocese of Albany a reserve amounting to \$1,923.28.

It had been generally expected that Bishop Potter would ask for an Assistant Bishop, or that the matter would come up in some other form for consideration. The Bishop, however, made no allusion to a subject which is confessedly of interest and even anxiety to many minds.

After prayers by the Rev. Dr. Dix, this last Convention of the first century of the Diocese of New York adjourned.

Seats in churches were unknown in England up to the time of the Norman Conquest, except that in some Saxon churches, there was a ledge or stone bench around the wall that offered sitting for some. The next advance was low three-legged stools, standing promiscuously. Seats came in fashion after the coming of the Normans; but as late as 1387, there was a decree that no one should call any seat his own. It was the Puritans who invented pews, raised and cushioned; and no one will deny that they needed them to sit out their long sermons. It is said that they were purposely made high, so that the beadle could not see and report those who did not bow at the name of Jesus, in the Creed.

## The Bishop of Rochester in St. Louis.

A Remarkable Series of Services.

Meetings in behalf of temperance indirectly of the Church Temperance Society, were held in St. Louis, on Sunday and Monday, Sept. 24th and 25th. The Lord Bishop of Rochester, preached in Christ Church on Sunday morning, the Bishop of the Diocese being also present. The large church was filled. The Bishop's sermon, which was reprinted the next morning, was on the temptations of our Lord, prescribing to us directions as how we should meet and resist temptations.

The Bishop of Rochester is 56 years of age, of slight build, short, and bald. He is a thoughtful preacher, with a voice of large compass; but on account of its habit of dropping at the end of sentences is not heard well at a distance. The difficulty is naturally increased by the intonation peculiar to an Englishman.

In the afternoon the Bishop visited the Sunday School of the Holy Communion, and delivered a very interesting address. At night St. George's was crowded, many stood throughout, and hundreds were compelled to go away.

The Bishop preached without notes, and with power in behalf of the claim of temperance as based on considerations of patriotism, charity, and economy.

Mr. Robert Graham, Secretary of the Church Temperance Society, who accompanied the Bishop, was to have made an address in the morning at St. John's Church, but was prevented by the non-arrival of the train from Indianapolis, where he had been, the night before. In the afternoon he spoke very vigorously at St. Paul's, South St. Louis, and at night at Mount Calvary Church. On Monday, at half-past twelve, Mr. Graham addressed about seven hundred workmen and workwomen at Myer & Liggett's tobacco factory on the economic features of temperance. The great assembly was very orderly and attentive, and relished the homely speech of Mr. Graham.

On Monday afternoon, a Missionary Conference was held in the Church of the Holy Communion, and was attended by about two hundred persons, who showed deep interest in the organization of temperance effort. A branch of the Church Temperance Society was not then formed, because the matter was already in the hands of a Committee of the Convention of the Diocese. Addresses were made by the Lord Bishop of Rochester, the Bishop of the Diocese, Mr. Graham, Dr. Fulton, and a number of others. A committee was appointed to gather and disseminate information as to the best mode of working.

At night, a very large public meeting was held in St. George's Church, with Bishop Robertson in the chair, and his brother of Rochester, at his right. On each side on the platform were the Church clergymen and many prominent laymen of the city, and about twenty of the more prominent ministers of all the religious denominations of the city, who had been specially invited. After a hymn and one or two Collects, the Bishop of the Diocese stated the purpose of the meeting, the consideration, making the subject of temperance for Christian persons at all times important, and at this time opportune. He then introduced Mr. Graham, who made one of his characteristic and forcible speeches. After him, ex-Governor Gratz Brown delivered an address in an admirable manner, specially enforcing prohibition. Then the Bishop of Rochester spoke, with entire directness, with an evidently wide knowledge of the subject and a quiet humor which enlivened and illustrated what he said.

Prof. M. S. Snow, of the Washington University, moved a vote of thanks to the Bishop and Mr. Graham, which was responded to by Chancellor Eliot, in an address in which, referring to his forty-eight years in St. Louis, and his experience of war and pestilence, he expressed it as his conviction that the evils of temperance have been greater than all the rest combined.

The ministers after the meeting repaired to Bishop Robertson's residence close by, and were presented to the Lord Bishop. On the next day he started for Kansas City.

How many members are there in your church? "Well," said a warden, "I tell 'em we've got about ten to be depended on to do anything, though we've got more'n a hundred on the books." Is it not too true that a small proportion of the Church largely does the work and pays the bills? If it were possible to begin at the end opposite to the working end of the Church, and inspire it with a true Churchly spirit, it would then be an amazingly effective body in regenerating the world. The task now before the Church is even more difficult than that which she undertook eighteen centuries ago in the conversion of Paganism. It is nothing less than the conversion of Christendom; the elevation of the modern world to the standard of a manly, sober, earnest, and practical religion. She has to enter upon a campaign against society; a campaign in which she can conquer only by purity of practice, soundness of doctrine and faithfulness of teaching.



Calendar.

October, 1882.

- 1. 17th Sunday after Trinity. Green.
8. 18th Sunday after Trinity. Green.
15. 19th Sunday after Trinity. Green.
18. St. Luke, Evangelist. Red.
22. 20th Sunday after Trinity. Green.
28. St. Simon and St. Jude. Red.
29. 21st Sunday after Trinity. Green.

A PROMISE.

BY DR. EGGLESTON BURROWS.
Written for the Living Church.

"Thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying: This is the way, walk ye in it. Is. xxx:20.

Thine eyes shall see thy teachers—
The ones ye loved so well;
Tho' how or when ye'll see them,
But one "small voice" can tell—
The voice that just behind thee
Warns with, "This is the way;"
And, when ye would turn from it,
Prompts thee to watch and pray.

Eighteenth Sunday after Trinity.
Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. Amen.

"Da quesumus Domine, populo tuo diabolica vitare contagia, et te solum Deum pura mente sectare. Per Dominum." (Sarum Use. St. Gregory; Heb. xxi post Pentecosten. Roman Missal; Dominica xvii post Pentecosten. St. Glasius, has "puro corde" for "pura mente.")

A comparison with the Latin, will show the reader that the Collect in the Prayer Book is an expansion of the ancient one. The expression, "Give to thy people," appears as "Grant thy people grace." Taking the word, grace, in its original sense, its insertion here is tautological. Inasmuch, however, as it has, in the change of the language, come to mean, not so much the Divine giving, as the Divine presence, influence, or power, given, there is really an enrichment of the thought. The expression, "devilish contagions," or pollutions, in being changed to "The temptations of the world, the flesh, and the devil," not only is expanded and made more specific, but it is brought into a striking harmony with the office for Holy Baptism, of which it might aptly have been made a part. In the last petition, the Collect has been enriched by combining, though not in the proper order, both the phrases used in the ancient Roman Sacramentaries, "with pure minds," and "with pure hearts," thus making the thought cover more completely both the intellect and the will. As a whole, then, this Collect is an improvement upon the original.

In turning our attention to the inner thought of the Collect, one cannot but be impressed with its exemplification of the variety which marks the presentation of the most common and necessary truths in the Eucharistic portions of the Prayer Book—a peculiarity largely due to their closer adherence to the ancient Latin originals. In them, the soul of prayer in the Catholic Church, seems like a sea, always, both on its surface, and in its hidden depths, substantially the same; and yet, as its substance lies before the eye, under the light of heaven, it is perpetually changing from one hue of mystery and beauty to another.

Opening with one of the more common forms of address and entreaty, "Lord, we beseech Thee," the Collect proceeds at once, without ascribing to the Deity any of His leading attributes, to set before Him, the first petition, that for grace. It is a gift which is sought, a something to be granted out of the plenitude of the Divine goodness; an overflow of God's pity and power. But it is something more; for, as has already been hinted, the word "grace," itself equivalent to "gift," can not be regarded as merely tautological. The grace which is here sought, and which is alone equal to the end proposed, is simply the grace of God in the soul, otherwise, the presence of the very power of Him in the soul, "Who worketh in us, both to will and to do of His good pleasure;" or as it may be summed up in one, the indwelling presence of the Holy Spirit; in the might of Whom alone, we are able both to stand and withstand.

The end for which this grace is sought, is, that we, as God's people, may be able to resist and overcome the triple array of temptations by which we are likely to be waylaid and beset—"the temptations of the world, the flesh, and the devil."

to encounter. We are not confronted by a single foe. Our position is more like that of an army menaced in front and on both flanks, by three allied and almost enclosing lines of battle. What is worse, on the one side, the foe is, as supernatural, mightier than ourselves; and on the other, he has already won a lodgement within our lines. Alas! that so few seem to realize all this; that they connive at the cravings of the flesh, make friends with the world, and if they do not doubt the existence of the devil, discover no clear occasion for standing on guard against his wiles!

The Collect now goes on to recognize the spiritual life to be "Both a battle and a march." We are not merely to stand stationary on the defensive. There, progress to be made. Like an army in the enemy's country, our onward march brings us to new battles to be delivered, and each battle won only opens the way for a further advance. "Speak unto the children of Israel, that they go forward" is still the word of command.

In this advance we are under a Divine leadership; not a leadership of man, or of manifold false gods, but of the one only true God. His will is our law; the doing of His will is our work; the maintaining of His will, is our warfare. And as that will is a holy will, the work and the warfare are only for the holy. The pure mind with its holy thoughts, and the pure heart with its holy desires and purposes, are necessary to a fit doing of His will, to a true and successful following of His holy ways. Alas! for those who fancy that they can follow Him, while they "mind earthly things," while their affections are fixed on "things on the earth!" And alas! for those who fancy that such pure hearts and minds can be obtained, or such a following of the only God can be maintained, or such a withstanding of temptation can be sustained, in their own wisdom and strength! Nothing of this is possible except "Through Jesus Christ our Lord."

What do you Believe?
Written for the Living Church.

"What do you believe Miss?" "What do I believe, Tate?" "Yes, what do you believe?" "I don't know; I can't tell." "You don't know! That's just like all you protestants; you never know what you believe. I believe in God, the Father Almighty, Maker of Heaven and Earth, etc."

The above conversation took place between a little girl, brought up in a Methodist Sunday school, and the gardener's boy, as they met one Summer morning. The child ran to her mother, crying out "What do I believe, mother? Why, can't I tell what I believe?"

This question is beautifully and fully answered in the "Trinity Church Catechism" prepared under the direction of Dr. Dix, of Trinity Church, New York. I had seen extracts from this catechism and criticisms upon it, but until recently, I never saw the book, and was somewhat prejudiced against it. After reading it carefully, I laid it down with the conviction that it is just what the Church has needed for centuries, and is another proof that "Church doctrine is Bible truth."

It seems to be a full and exhaustive exposition and explanation, of the catechism, and one I would gladly see in the hands of every Sunday school scholar and teacher in the land.

As I read it, I felt that while it was "milk for babes," it was also "strong meat" for men, and I long to give it to learned men, who are honest and unwillful, doubters of the faith.

Critics say "it encourages priestly absolutism." I say not in the Romish sense; and if it does send the penitent to the minister, does he not act in compliance with his commission, when declaring "He pardoneth and absolveth, all those who truly repent etc."

Again—some one finds in it prayers for the dead. Does it go beyond the Prayer Book and the Bible? In the Burial Service we pray that "we with them" (and they with us) may have perfect consummation and bliss in the eternal kingdom." For the teaching of the Bible on this point, see 2nd Timothy, 1st chap. and 18th verse. "The Lord grant unto him (Onesiphorus) that he may find mercy of the Lord in that day."

I am thankful to read, that there are four thousand four hundred and fifty-five (4455) children in the Sunday schools of Trinity Church New York, and to know that this explanation of the faith, will be taught there, and that now, and in the future, four thousand four hundred and fifty-five "protesters" will be able to answer Tate, when he asks, "What do you believe?" M. W. R.

The Rev. Theodor L. Cuyler says in the Evangelist: "If kind entreaties will not move a delinquent Church member, then administer righteous rebuke. No matter if it irritates. My experience has been that irritation is often a means of grace. The man gets mad at his minister, and ends by getting more mad at himself. If he has the grace of God in his heart, he cools down and amends; if he has no grace at all, then he has no place in a Church. But fidelity on the part of God's minister is the first step commonly toward bringing back to fidelity a delinquent Church member"

An eccentric man of Columbus, Ohio, visited New York, went to church, and seated himself in the nearest pew. Soon, the owner came in, eyed the stranger critically, and then, writing "My pew" on the fly-leaf of a Prayer Book, handed the book to the intruder. The Ohio man read the message, smiled a beautiful smile, and wrote underneath, "Nice pew; what did you pay for it?" He kept his seat, and after Service dined with the pew-holder.

The Paris Figaro gives the following recipe for making a free tour of the world: Adopt the Jewish religion and go to Russia. Thence you will be ejected and forwarded by way of Lemberg to America by the emigration agent. In America assume the garb and appearance of a Chinaman and you will be dispatched to China. Then give yourself out as a Russian and you will be returned to that country from which you may again be expelled as a Jew and return to Austria.—Q. E. D.

Hildebrand.

A writer in the Contemporary Review, W. S. Lilly, discussing the subject, "The Turning Point of the Middle Ages," pays this tribute to St. Gregory VII.:

It is eight centuries ago that Gregory passed away. But his work has not passed away. No true work ever wholly passes away. The world has been made better by that man's life and doing, better for us in this Nineteenth Century. He labored, and we—the heirs of all the ages—here entered into his labors. Let me, in conclusion, set down what it is that we immediately owe him. The debt of the modern world to Gregory is mainly this: that by his heroic courage and faith unflinching the triumph of monarchical absolutism throughout Europe was retarded for two centuries—centuries during which the new nationalities, rallied closely around the apostolic throne, were informed with the conception of a higher law than any resting merely on material power, of a more sacred fealty than any due to secular rulers. His earliest biographer describes him as wrestling against and overcoming kings, tyrants, dukes, princes and all the jailers of human souls. And this is an exact description of the battle which he fought and won. For the victory was truly his, although it was not until the Pontificate of Callixtus II., fifty years after his death, that the last and greatest of the issues debated by him—the question of the investiture—was settled, substantially in favor of the church. His successors were animated by his spirit; they did not unwaveringly adhere to his principles; in their lofty words we seem to catch the accents of him, though dead, yet speaking. To him it is primarily and especially due that the Institution of Bishops, as the basis of episcopal government, ceased to be confounded with investiture. The collect in his office rightly speaks of him as the defender of ecclesiastical liberty. We owe it to him that the Latin Church did not sink, like the Greek, into the puppet of imperial despotism, and that the human conscience was recognized in the Western world as a domain into which the jurisdiction of temporal princes did not extend. But Gregory was the saviour of political freedom too. He was the founder of communal liberty in Italy; the apostle of Italian independence. The triumph of the spiritual element over brute force involved the triumph of municipal and national freedom over feudal tyranny. The liberty of the church, in every age, is in exact proportion to the general liberty enjoyed. And the distinction between the two powers, spiritual and temporal, the two orders, ecclesiastical and civil, is the very foundation on which individual freedom rests, in this modern world of ours—the supreme gain of modern society over the politics of antiquity. It is a distinction which materialism, the expression of the paganism innate in human nature, manifesting itself in the public order, in the doctrine of the omnipotence of the State, is ever attempting to obliterate. It seemed to have disappeared from the world in what Mr. Mathew Arnold happily calls the "sensuous tumult of the Renaissance," and in the period of absorbing and absolute monarchy which followed. Especially in the Eighteenth Century, the century of the Christian era in which the Catholic Church reached her deepest degradation—and nowhere was she more degraded than in catholic countries—but few traces of it are to be found by the most diligent search in Continental Europe, although in England, thanks to the casting out of the "new monarchy" in 1688, it gradually established itself under the altered form which the dissolution of religious unity had compelled it to assume, of freedom of worship and freedom of the press. Yes, that liberty of conscience before human law, which the English speaking races enjoy in this Nineteenth Century, is but the expression, in the shape required by this changed time, of the great principle for which Gregory fought. There is not a Glasite, a Sandemanian, a Seventh Day Baptist, a Recreative Religionist among us who is not directly indebted to this Catholic saint for his right to the enjoyment of his uncouth shibboleths; not a newspaper exponent of sensualism or secularism, of the dissidence of dissent and the Protestantism of the Protestant religion, who does not owe to this great Pontiff the right to abound in his own sense—or nonsense. And the forces which in Gregory's time fought against this freedom are fighting against it in our own time.

God's Kingdom.

From the Bishop of Montana's Annual Address to the Convocation of the Jurisdiction.

It has been said that the whole meaning of the Lord's Prayer may be summed up in one petition—"Thy kingdom come." Everything that is good and true must be connected with the extension and the up-building of God's kingdom, in the world, because in it is included all that is good and true. Therefore, the hallowing of all that is sacred, the doing of the Divine will in heaven and in earth, the receiving of earthly and heavenly food by which we gain material and spiritual strength, forgiveness obtained and pardon accorded, avoidance of temptation and deliverance from evil, can be accomplished only as the kingdom of God rules in our hearts and in the world. It is the keynote to the whole Gospel. It is a prayer for growth and up-building and progress. The words are very often on our lips, but it may be with narrowed scope and mistaken meaning. Thousands are ready to say it is answered in its fulness by the modern triumphs of inventive skill and scientific discovery. But its highest meaning relates to moral and spiritual things. It includes the material also. For God's kingdom takes in the whole universe. Human pride and modern thought would place the material and intellectual first. But if the spiritual is the highest part of God's creation, it ought to have the first place in our consideration. We know this truth and feel its power. As stewards

of God's mysteries it is our office to enforce it on the attention of the world. But the age in which we live is intensely practical. Men believe in the visible, and put their trust in what they see and feel, taste and hear. The discovery of mines of gold and silver, the opening of vast ranges for stock, the development of agriculture, the growth of towns and cities, the in-courning of railroads and telegraph lines, are to them the best and highest evidences of progress. They seem to feel that advancement in civilization fills up the idea of the coming of God's kingdom. It is an idea that prevails largely in the present century. A great advance has been made in civilization during these later ages. Invention and development and discovery have quickened the intellect and wonderfully added to human knowledge. Art has done much to beautify the world. Science has greatly multiplied the power of mind over matter. It is our part to teach men that there is a higher idea of progress than this. Civilization does not of itself insure man's highest good. It does not make man more healthy, more pure, more honest, more loyal to righteousness and truth. The Greeks reached a high state of civilization, but lost with it the virtues which marked their earlier history. Every reader of the history of the past knows that the civilized Romans were far superior in morals and manhood to the barbarians who subdued them. Civilization only changes the nature of human vices, and often fearfully increases them. There is, to be sure, a difference between the civilization of to-day, and that of the ancient world. But it is not due to the superior knowledge, power, art, or science which men possess. So far as the change is favorable, it is the working of God's ever-lasting truth. So far as the world is better than it was eighteen hundred years ago, it is the silent influence of the Gospel of Jesus Christ which has made it better. God's kingdom has been coming through all these ages. But its true results are to be seen in the higher standard of public morality, in the truer views of public philanthropy, in the diffused spirit of charity, in the life of sacrifice and self-denial, which Christianity has taught to the world.

And then, because men consider that development fills up the whole idea of progress, they have been led to look for it where it was not to be found. It is our duty to correct this mistake. The world may ridicule our position and laugh at our faith, but the end will prove that we are right. Knowledge is a growth. Science is a development. But revelation is given once for all. Men can find out more about nature by study. But God can only be known as He reveals Himself to the children of His love. Revelation once given is complete. Therefore, theology is not a progressive science. The Creed, the Lord's Prayer, and the Ten Commandments, must stand as the foundation of all faith, worship, and practice forever. We can never get beyond these. All true progress must be based on them. All right living must proceed from them. And, therefore, as faithful teachers we must hold firmly to these fundamentals. Any wavering will show a weakness. Any departure will work injury. Modern thought may mark us as far behind the spirit of the age. But we will keep to the old paths and hold the old faith, confident that the end will prove the soundness of our position.

Confirmation.

[The following is a fac-simile of chapter XXXI., page 69, of the earliest known Baptist Confession of Faith, "first put forth about 1643" (See preface p. v.) The testimony of radical dissenters, it is an impartial and conclusive witness both as to Confirmation, and as to the source of much in the early dissenting theology. A reprint of the original is with the writer of this; also another copy in the locked case of the American Baptist Historical Society, at Philadelphia.—Rev. J. H. Appleton.]

OF LAYING ON OF HANDS.—1. We believe that Laying on Hands, with prayer, upon baptized believers, as such, is an Ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this Ordinance is not for the extraordinary gifts of the Spirit, but for a further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in primitive times, to abide in the church, as meeting together on the first day of the week was, Acts, ii:1; that being the day of worship, or Christian Sabbath, under the Gospel; and as preaching the Word was, Acts, x:44; and as Baptism was, Matthew, iii:16; and prayer was, Acts, iv:31; and singing Psalms, &c., was, Acts, xvi:25-6; so this Laying on of Hands was, Acts, viii:19. For as the whole Gospel was confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every Ordinance in like manner confirmed in particular.

Boldly to rebuke vice is one of the hardest of Christian duties, and especially when the vicious man happens to be among the noble or the rich. All honor, therefore, to Bishop MacLagan for the courageous stand which he has made on behalf of morality and decency in his Diocese. He has, we learn from a local paper, addressed a note to all his clergy in the neighborhood of Alton Towers, begging them to accept no hospitalities in that mansion. An Earl boycotted by a Bishop is something novel, and we trust the episcopal example will be followed by the rich and influential Christian laymen of Staffordshire and Derbyshire.—Exchange.

A dispute is in progress between Portsmouth and Newcastle, N. H., concerning the ownership of Pest Island, situated in the harbor. Portsmouth is in possession and has occupied the island for a small-pox hospital many years. Newcastle threatens to sell the property for back taxes and prosecute the city for maintaining a nuisance.

The Household.

We understand that pillow shams are becoming a thing of the past; and that the old time fashion of covering bolster and pillows with the counterpane is coming into vogue. Comfortable corner seats may be made from small boxes, the frame work of the simplest, and two boards fitted together at an angle, and supplied with a seat, from which the covering hangs in pleats to conceal deficiencies, while sides and seats are comfortably stuffed.

A sure cure for chapped hands is something greatly to be desired. Try this: Wet your hands in warm water, then rub them all over with Indian meal; do this twice, then in the water used to wash off the meal put a teaspoonful of pure glycerine. If it is not pure it will irritate the skin.

Curtain rings are much more convenient to hang a dress up by than loops of braid or cloth, put one at each side of the waistband on the skirt. If loops of any kind are used to hang the waist itself by, sew them on at the under side of the armhole. The waist can then be folded in the same way as when it is laid in the trunk or drawer.

To wash colored tablecloths; soak in clear water for half an hour, wring out and put in clear warm suds; wash quickly and wring as dry as possible. Put in clean cold water, adding a handful of salt; let them soak in this for fifteen minutes, wring and starch with very thin starch, hang up and soon as done, and when dry, roll in a damp cloth and then iron.

A pretty way to cover a chair cushion is to knit stripes of zephyr worsted or of yarn in different colors. Suppose you have three stripes, one of red, one of blue, and the third of black, knit them together, put them over the cushion, and at each corner fasten a scarlet bow, or, instead of bows at the four corners, a cord and ball made of worsted looks very pretty at the two front corners. This cushion has a soft, warm look which is appreciated in winter.

Lovely little wraps for cool days for use in the baby carriage are made of single zephyr crocheted in two colors in stripes. Crochet each stripe with four rows of loose shell stitch, and then with a row of squares where the next stripe joins, so that narrow ribbons may be run through them. Four stripes make the wrap the right width. This is very handsome made of cardinal and white worsted, with cardinal ribbons run in. Finish the bottom with fringe or with tassels.

A VALUABLE SECRET.—Rhubarb takes all flavors but gives none, and therefore helps to make up a deficiency of most costly material. For instance, if you desire to make a large pie of raspberries, and have only half a pint of the berries, take rhubarb, and after carefully mincing the rhubarb, which should be washed before and after mincing; add sugar and bake until soft; then when it is cold, add the berries make and bake your pie. Rhubarb is easily canned, and can be used to good advantage in the winter.

It is sometimes hard to know just what to put at the windows in a basement dining-room; shades make the room too dark, and much drapery has the same bad effect. For this purpose one satisfactory way is to get two breadths of dotted white muslin for each window, make box pleats at the top, have the muslin about three-quarters of a yard deep, and let it hang loosely at the bottom. They look very pretty from the street, and there is no objection to them in the house.

A false habit is that of changing the shoes of children to make them wear evenly; or prevent their treading over to one side at the heel. It is a practise of far more harm than good, a saving of shoe leather at the foot's expense. After one foot has shaped a shoe to itself, to put the other into it, forcing the great toe into the curve made by the little toe and outside of the foot, must do much towards bending the toe permanently out of place. It should never be allowed or proposed. Give children right and left shoes, and guard against their wearing on one side by good, firm counters. It is their right when obtainable and anything else is injustice.

Of overwork among women the American Agriculturist says: "One way in which women are overworked by their own fault—a use of ignorance frequently—is in the of foolish clothing. We are all more or less in bondage here, for women's dress is radically wrong. It is a weight and a hindrance everywhere. Clothing devised to suit the needs of the human body would be much more easily made and taken care of, and it would give a woman free movement, greater ease and comfort about her work and play, and would be an aid to good health, rather than, as now, a drain upon her strength. Corsets and heavy skirts are the real offenders."

Sophy Winthrop says, in the Christian Union: "It is a mistake to waste time and money in searching for the ideal servant girl. The servants trained in other countries are often trained to go in one rut, and do not fit easily to our machinery. Success is more likely, I believe, if we take the best material at hand and mould that to suit our case. In general, our own training, beyond first principles, will be more satisfactory to us than another's. But how are we to train them? First, by example. Second, by example. Third, by example. It would be vastly comfortable if the servants would complement the mistresses, supplying those qualities which we lack. But they never will. The only way to train servants, as the only way to train children, is to be what we wish them to be. An industrious, careful, good-tempered mistress does not always secure an industrious, careful, and good-tempered servant, but it is safe to say that a mistress lacking in industry, carefulness, and good temper will not long command these qualities in a servant. The beginning and the end of good housekeeping is a good mistress."

One should arrive punctually at a dinner. A quarter, or at most, half an hour's grace is the utmost any hostess can possibly allow, and it is the best to arrive as nearly as may be to the time specified on the card; not too early lest the lady be scarcely ready to receive you, and not late enough to give her a bad quarter of an hour lest there should be a vacant seat at her table. \* \* \* To keep a hostess anxious, and let a dinner get over-done, has actually a quality of immorality in it; for it shows an innate disregard for the rights and pleasures and conveniences of others, of which no lady should be guilty. Should some late-coming guest disturb the tranquility of the dinner, the hostess should remember that if his seat has been kept vacant for him, his arrival in the midst of dinner is not half so grievous as if the company had waited in the drawing-room, till the dinner was spoiled. There may be some excuse. \* \* \* The well-bred hostess will be thoroughly at her ease, whatever happens. Once seated at her table, she should be as free from care and as ready to be entertained as any of her guests. She will know, if alas! the little lady at the farthest corner of the table is not enjoying herself; she will suffer secretly if she sees that she has seated two people together who have nothing to say to each other. But she will seem to see nothing of the kind. Above all, whatever chances, she will not reprove her servants before her guests, or appear disturbed by any of the short-comings of her own dinner.



Waifs and Strays.

BY N. D'ANVERS.

Author of Vegetable Life, Lowest Forms of Water Animals, Forms of Land and Water, etc.

'Do go and see the Home for Waifs and Strays here,' said a friend of mine on whom I was calling at Dulwich, 'it is so interesting. I have been asked to collect for it; if you could take a card, how nice it would be! I remember how you made everybody give to your "Orphans."

I laughed and said, 'Well, I was greatly interested in my orphans, as you call them; and I know nothing of your waifs and strays. Who and what are they?'

'They are just waifs and strays,' replied my friend. 'But I'll get you a printed paper about them and send it to you; and here is the address of the Home—here, it's in one of the new roads off Court Lane.'

I promised to go and see the Home as soon as I could get time; and meanwhile the printed paper was duly sent to me. From it I learnt that the Waifs and Strays Scheme is one for the receiving temporarily, and finding permanent homes for, all children who are destitute, or likely to become so. The full title of the scheme is 'Church of England Central Home for Waifs and Strays; and, as I ascertained later, it originated, at the end of last year, in the mind of the present honorary secretary, Mr. E. de M. Rudolf, who, as superintendent of a Sunday-school, was brought into contact with four little boys whose father had died suddenly, leaving them absolutely penniless. Mr. de Rudolf endeavored to get them into a Church Home without payment; but being unable to do so, he applied to Dr. Barnardo, who at once received two of them. The difficulty of finding shelter in the bosom of the Church for the little ones who should be her peculiar care, led to the organization of the scheme which already, though only set on foot in January of this year, spreads like a network of nerves throughout the parishes of England, the clergy being the connecting links. The Archbishop of Canterbury consented to be President; and the Bishops of Durham, Carlisle, Ripon, Truro, and Bedford, with Bishop P. C. Claughton and the Deans of York and Carlisle, accepted the responsibilities of Vice-Presidents; whilst some three hundred clergy allowed their names to be put on the Committee, and have been active in searching the streets and lanes of England for homeless little ones.

The first steps taken for the reception of the many sad cases thus brought to light was the establishment of two small receiving houses, one at No. 1 Frederick Terrace, Aveley Road, Upper Clapton, for boys; the other at No. 8 Sharnford Villas, Friern Road, East Dulwich, for girls; and it is hoped that, as funds increase, similar houses may be hired in all the great centres of population. From these receiving-houses the children—waifs and strays no longer—are to be drafted to permanent homes, either in England or the Colonies; it being stipulated that all little ones so placed out be brought up in the principles of the Church of England.

The reading of these details interested me so much that I determined to make time to go and see the girls' receiving-home at Friern Road, Dulwich; and one sunny afternoon I started in quest of it, expecting to have little difficulty in finding it. In this, however, I was disappointed; and it was not until I had tried several doors in Friern Road that I lit upon the right one, a small semi-detached villa, with a tiny scrap of ground called, by courtesy, a garden, but not yet productive of anything but a rank growth of weeds.

A small girl opened the door, and after looking at me with earnest inquiry for a full minute she ran away, leaving me standing in the hall. She quickly returned, however, with the matron, a kindly-faced young woman, who was only too glad to show me everything she could and tell me all she knew. Both, however, amounted to very little; 'for you see, mum, we're only beginning, and this house is 'nt the sort of thing children want, though it's better than any of them have been used to.'

'How many children have you here now?' 'Only seven, mum. They don't stay long, only just till a place is found for them. Would you like to see them?' 'Oh, certainly, if I may.'

With this the matron opened the folding-doors dividing the one living-room of the house in half, and five girls of ages varying from six to ten, who were playing together with a large doll, started to their feet and courted vigorously.

I asked first one and then another where she came from; and except in one case, when the answer was 'London Road,' not one could tell me. The matron was equally ignorant, explaining that she just obeyed her orders and asked no questions. 'They are all so young, you see, mum, and they easily forget the past when they're happy. Would you like to see the kitchen?' she went on; 'our eldest is learning to be a good cook there.'

I followed my guide into the kitchen, where an old woman, aided by the future first-rate cook, was engaged in the prosaic operation of washing up; and from the kitchen—a terribly small one—I passed into the slip of 'garden.'

'It's all so very small,' I couldn't help saying. 'I expected a much larger place.'

'We're only beginning, you see,' was the renewed explanation; 'and they that put me here want money to get larger houses. But I hear that fifty children have been taken from the streets already, so that's not so bad for a beginning.'

'No, indeed,' I said, as I followed this simple-hearted, obedient matron up-stairs to the small rooms crowded with small beds, over each of which hung some text about God's love for the little ones.

'The children make their own beds and do a deal to help, but its more room we want.'

'Is there any chance of more room?' I inquired.

'Well, I don't know, mum,' was the answer. 'I'm only just put in here; I've four children of my own; likely I shan't stay long.'

Back again in the living room for receiving visitors, I looked carefully about me in the hopes of gleaning some further information, but in vain. A printed form, similar to the one my friend had already given me, was all the matron had 'by her; and I left with a feeling somewhat akin to disappointment. The sentence at the end of the printed paper—'Those who have been engaged for some years in the rescue of Waifs and Strays state that there are 20,000 homeless children in London alone' recurred to my mind; and the seven little girls in the tiny house in Friern Road seemed such a very poor representation of the 20,000! Then I remembered that these seven and fifty others had been rescued since January; and I began to calculate how long it would take to rescue 20,000 at the rate of fifty a month. 'A terribly long time!' was the conclusion at which I arrived, so I took out my printed paper to read it again. 'The work is needed' said the concise summary of the scheme. . . . To supply the needs are asked: 'Your prayers, annual subscriptions, and donations. . . . Gifts of furniture and clothing; gifts of food and fuel; gifts of children's books and toys; gifts of flowers; and so on and so on.

Then, as I glanced at the end of the paper, I caught a sentence which seemed to appeal specially to me: 'Plead for the work in the press.' Yes, I, a scrub of the pen for so many years, could plead in the press; and I resolved, if my editor did not say 'no,' to tell the readers of Church Bells what I had learnt.

The fact of my having paid a visit to Friern Road having been made known to the Honorary Secretary, I shortly afterwards received from him a polite note of thanks, enclosing the printed Form for Admission for Girls, which appears to me to anticipate all possible objections to the scheme on the ground of pauperisation of those relieved, etc., and to prove how urgent indeed must be the need of girl or boy who succeeds in gaining admission to either of the receiving-houses, after passing so searching an examination into his or her means of support as that presented by this string of questions.

In the rare case of witnessing an individual whose clothing is on fire, it is well to know just how to act, that by promptitude and presence of mind the sufferer may be saved from a terrible death. Make no outcry, if you can avoid it, but seize a blanket or any woolen fabric—if none is at hand take any woolen material—hold the corners as far apart as you can, stretch them out higher than your head, and running boldly to the person, make a motion of clasping in the arms, mostly about the shoulders. This instantly smothers the fire and saves the face. The next instant throw the person on the floor. This is an additional safety to the face and breath, and any remnant of flame can be put out more leisurely. The next instant immerse the burnt part in cold water, and all pain will cease at once with the rapidity of lightning. Next get some flour, remove from the water, and cover the burnt parts with an inch in thickness of flour, if possible, put the patient in bed, and do all that is possible to soothe until the physician arrives. Let the flour remain until it falls off itself, when a beautiful new skin can be found. Unless the burns are deep, no other applications are needed. The dry flour for burns is the most reliable remedy ever proposed, and the information ought to be imparted to all.

A little boy had his long curls cut off the other day, and was annoyingly reminded of the fact by the remarks of all his friends, going with his family into the country, soon after his arrival, he came running into the house in great sorrow, crying, 'Mamma, mamma, even the hens laugh at me; they all say, 'cut-cut-cut-got-your-hair-cut!''

'Any letters for Mike Howe?' asked an individual of a clerk at a post-office window. 'No letters for anybody's cow,' replied the clerk.

'A reputashun,' says Josh Billings, 'once broken may possibly be repaired, but the world will always keep its eyes on the spot where the crack was.'

A wooden doll which William Penn brought over from England as a present to one of his daughters, is still cherished by a Washington family.

Railroad Fare to the Stars.

The idea of distance is often best conveyed by some every-day illustration. When Horace wrote "Sic itur ad astra"—Thus it is travelled to the stars—he was not thinking of railroads. But they are familiar enough to us. In a lecture by Dr. William Huggins, the eminent English Astronomer, as to the results of spectrum analysis as applied to the heavenly bodies, this striking statement was used to give some faint notion of the enormous distance of the stars:

"The earth's orbit," said the lecturer, "which is more than one hundred and ninety million miles in diameter, at most of the stars dwindles to a mere point, and has no sensible size whatever. If you suppose a railroad from the earth to the nearest fixed star, which is supposed to be twenty billions of miles from us, and if you suppose the price of the fare to be one penny for every hundred miles—not, mind, a penny per mile—then, if you take a mass of gold to the ticket office equal to the national debt (three billion eight hundred million dollars), it would not be sufficient to pay for a ticket to the nearest fixed star. And I think I should not be wrong in saying there are stars so far off that, at the price of one penny for every hundred miles, the whole treasure of the earth would not be sufficient to pay for a ticket."

Precautions Against Fire.

If kerosene just purchased can be made to burn in a saucer by igniting with a match, throw it away. Put wire-work over gaslights in show-windows; sprinkle sand instead of sawdust on floors of oil stores; keep shavings and kindling wood away from steam boilers, and greasy rags from lofts, cupboards, boxes, etc.; see that all stove-pipes enter well in the chimney, and that all lights and fires are out before retiring or leaving places of business; keep matches in metal or earthen vessels, and out of the reach of children; and provide a piece of stout rope, long enough to reach the ground, in every chamber. Neither admit any one if the house be on fire, except police, firemen, or known neighbors; nor swing lighted gas brackets against the wall; nor leave small children in a room where there are matches or an open fire; nor deposit ashes in a wooden box or on the floor; nor use a light in examining the gas meter. Never leave clothes near the fireplace to dry; nor smoke or read in bed by candle or lamp light; nor put kindling wood to dry on top of the stove; nor take a light into a closet; nor keep burning or other inflammable fluids in rooms where there is a fire; nor pour out liquor near an open light; nor allow smoking about barns or warehouses.—Scientific American.

A little girl asked her mother, "What kind of a bear is a consecrated cross-eyed bear?" The mother replied that she had never heard of such an animal. The child insisted that they sang about it at the Sunday-school. "No," said the mother; "it is, 'A consecrated cross I bear.'"

"HOW WELL YOU ARE LOOKING!" "Every one I meet says, 'How well you are looking.' I tell them it is the Compound Oxygen re-builder. . . . I can scarcely believe myself to be the same miserable little woman I once was." Treatise on "Comp and Oxygen" sent free. Drs. Starkey & Palm, Philadelphia, Pa.

The tailor knows how to get around a customer. Diseased 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 permanent cure, cannot be found. Physicians are recommending it. The pensive mule is not usually regarded as susceptible to pathetic emotions. And yet he occasionally drops a mule-tear. Dr. Pierce's "Golden Medical Discovery" has become so thoroughly established in public favor that were it not for the forgetfulness of people it would not be necessary to call attention to its power to cure consumption, which is scrofula of the lungs, and other blood diseases, as eruptions, blotches, pimples, ulcers, and "liver complaint."

An old miser, who was notorious for self-denial, was one day asked why he was so thin. "I do not know," said the miser, "I have tried various means for getting fatter, but without success. "Have you tried vituals?" inquired a friend.

The unpleasant appearance of even the most amiable and intelligent face, when covered with surface irritations as from tetter, pimples, or eczema, can be dissolved naturally by Dr. Benson's Skin Cure, an excellent toilet dressing. It cures dandruff of the scalp.

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## The Living Church.

October 7, A. D. 1882.

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162 Washington Street, Chicago.

Ready, Nov. 15th.

The LIVING CHURCH ANNUAL for 1883. In addition to the many striking features which on its first appearance last year gained the Annual such wide and favorable notice, this second issue will contain, (1) a list of all the Bishops and Episcopal Sees throughout the world, prepared for the Annual by the Rev. Chas. R. Hale, S.T.D. (2) A Chart, on a new plan, of the American Succession, showing at a glance all the consecrators and the line of every Bishop; (3) the Calendar and Hagiology, printed in red and black. The whole work has been revised and reset. No expense has been spared to secure accuracy and good workmanship throughout. For sale by all booksellers. Price 25 cents. Address all orders to the Publishers, Messrs. E. & J. B. Young & Co., New York.

### Unauthorized Services.

The Corner-stone of the new church of the Ascension, Chicago, which is to be a handsome gothic structure, was laid on Friday last, by the Rev. Charles P. Dorset, a former Rector of the parish. The Bishop of the Diocese was to have officiated, but, on the day before the ceremony, it was announced in the public press, that owing to the persistent use by the Rev. Arthur Ritchie, of an unauthorized Service unknown to the Prayer Book, Bishop McLaren had declined to attend. The city clergy, with but two exceptions, were also absent.

The secular press of the city has published a great deal about this difficulty between Mr. Ritchie and his bishop, most of which is incorrect. We are able to state on what we regard as reliable though not official authority, that the Bishop, in consenting to lay the corner-stone, on St. Michael's Day, as long ago as July expressed his desire not to have any Service in the church just before the laying of the corner-stone, and that Mr. Ritchie voluntarily proposed to be governed by the Bishop's wishes; notwithstanding which he went on and announced four "Masses for communicants," in the early morning, and "Solemn High Mass," without Commission of the people, at 11 A. M. The Bishop declined to lay the corner-stone, preceded by such a Service as the above, and admonished Mr. Ritchie that the Service was unlawful. In the face of this, the entire programme was carried out, and the corner-stone was laid by a priest not of the diocese, with a Service other than that set forth by the Bishop, and the stone was said to be laid "under the invocation of St. Michael." To cap the climax of contempt for Church law and the Episcopal Office, Mr. Ritchie offered a public and personal insult to his Bishop, by alluding to his having been a Presbyterian, "wandering in the darkness of Calvinism," at a time when some present were working to build up the parish of the Ascension; a remark which has aroused no little indignation on all sides. It is difficult to find terms in which to characterize this insult from a young priest to a wise, fair-minded, and tolerant Bishop.

On the Sunday following, the Rector of the Ascension delivered a sermon to his people, purporting to state and argue the issue between himself and his Bishop, but which was only an evading of the issue. It is not an issue about the word "mass," or lights, or incense, or "ornaments." It is about the Prayer Book, about the Office for the administration of the Lord's Supper as set forth in the Prayer Book. By his Ordination vow Mr. Ritchie is bound

to minister the Sacraments as this Church has received the same. From public report and from a printed Service issued by the Rector of the Ascension, entitled "An Order for Solemn High Mass," it is evident that he does not so minister the Holy Communion. The Prayer Book has been superseded at the Church of the Ascension, by a Service of the Rector's compilation, in which it is not too much to say that the Sacrament as this Church has received the same has been mutilated. So far as regards the "Order for Administration" it has been destroyed.

For a number of years the Rector of the Ascension has been disregarding law and authority in the Church, but his personal popularity has blinded many people to the gravity of his offences. It is understood, however, that the Bishop of the Diocese has several times dealt with him privately in regard to his unlawful practices. Mr. Ritchie has all the elements of a successful parish priest, and has built up the parish of the Ascension, Chicago, to a rank second only to St. James, Grace, and Trinity.

We trust that Mr. Ritchie and his people will see the difference between liberty of ritual not prescribed by law, and the use of the Prayer Book which is prescribed by law; and that they will not allow their good work to be compromised by any appearance of disloyalty to the standards of the Church.

It seems that Brother Barnes, the Mountain Evangelist, "succeeded in stirring up a small tempest in the tea-pot of Indianapolis." A Mr. Reed preached two sermons against him and his methods. Then Mr. Barnes began his public reply by saying:

I have read both of Mr. Reed's sermons, and they are the poorest sermons I ever read. God help the poor sheep, when the shepherds feed them with such stuff as that! I speak these words for the sake of the sheep, without a particle of malice or bitterness.

Possibly Mr. Reed will not mind much Bro. Barnes' poor opinion of him. He thinks poorly of so many. In a sermon on Jacob and Esau, the Mountain Evangelist said that "Jacob was the dirtiest dog that ever owned the name of saint." But Bro. Barnes' poor opinion of Mr. Reed is offset by Mr. Reed's poor opinion of Bro. Barnes, for he expresses his mind freely, among other things saying:

It must also be considered how much harm he has done in bringing the most serious things of the human soul and character and destiny into ridicule. I would like to know how people—members of the church—justify themselves in indorsing a man whose avowed purpose is to destroy the church, and whose history is that he has destroyed churches, and who is now outside the Presbyterian Church because he was not permitted to live in it. If I was not here to welcome his coming, I now speed the parting guest.

Mr. Barnes says that if he was not an Evangelist he would connect himself with some church. He seems to think that being an Evangelist is incompatible with being a member of any church. Still what he does not commend by example he does by precept. In his farewell address he was kind enough to say, I advise all who have confessed to unite with the church of their choice at once. If I was not an evangelist I would connect myself with some church, because I think it is right. We can't prevent the ruin which is creeping into them, but we can enjoy our salvation in the midst of all these associations."

Behold, how good and joyful a thing it is, brethren, to dwell together in unity!

A correspondent urges that a petition drawn up and signed by all orders and classes, praying the General Convention to consider the advisableness of getting rid of the "Protestant Episcopal" in our name. He thinks that if the proper persons would move in the matter they would find that a large majority of our clergy and laity would be ready to sign such a petition. We pity the unfortunate man who has to present the petition to General Convention. He might as well shake a red rag in the face of an infuriated bull as to agitate this question in that body.

The Lord Bishop of Rochester and Mr. Graham will be in Chicago, on Sunday and Monday next. The large Hall in Methodist Church Block has been secured for the Temperance Meeting on Monday, when an influential audience will greet the distinguished Prelate and the indefatigable Secretary of the Church Temperance Society.

### Our Church Tracts.

The tracts of the series, for sometime announced, are now ready, and we are prepared to fill orders for few or many as may be desired.

The LIVING CHURCH has published this series not to meet a supposed but a *known* need; not in expectation of supplying a possible but a present demand. Many of these tracts first appeared in our editorial columns. At different times rectors of parishes sent large orders for extra copies of the LIVING CHURCH for the purpose of bringing these articles before their people. More than a year since a parish priest of Illinois ordered a large re-print of one of these editorials in tract form. Only a few days ago, the rector of an important parish in the south wrote, saying: "I consider your editorial, on 'Adult Baptism,' the clearest and most powerful statement of the question—made in few words—I remember to have seen;" ordering a large number of the issue containing it, and in case of our not being able to fill his order, asking permission to re-print the editorial as a tract for parochial use. It is, then, to supply a present demand that we have re-printed the entire series. Several of them were printed for their author, some months since, at the request of various bishops and clergy, and numerous unsolicited commendations of them were received, from such men as Bishops McLaren, Huntington and Tuttle, and many others.

The edition was exhausted almost as soon as printed, but the demand still continued. We now offer the entire series revised, corrected, and, it is hoped, made more useful. The first, "A Lost Art," aims at helping people to a better appreciation of the place and privilege of worship. The title of the second, "What You Ought to Believe," tells its own story. The third, "What You Ought to Know," is a brief statement of the continuity of the Church, with a synopsis of its doctrines and directions. The fourth, "How It Happened," aims at showing laymen and especially vestrymen, how much they might do towards making the public worship of the Lord's house more what it ought to be. The fifth, "Prayers Out of a Book," teaches the use and necessity of a liturgical worship. The sixth, "Does God Care?" meets the popular fallacy that it does not matter what people believe or what Church they belong to. The seventh and eighth are entitled, "What Good Will it do the Child?" and "Let Him Grow up and Choose for Himself." The ninth is a short statement of the one chief reason "Why I am a Churchman." The rector of a parish in Illinois requested its re-print as a tract immediately after it appeared in the LIVING CHURCH, pronouncing it the very best brief statement of the question that he had even seen. The tenth and last of the series, "Adult Baptism," is reprinted at the urgent request of a prominent parish priest. These tracts are offered at a very low rate. If the demand be anything like what it bids fair to be several new tracts may be added. Letters have been already received suggesting subjects and earnestly asking that they may be written upon and added to the series. They may be, should our present venture justify it. That the cause of Christ and His Church can be advanced in this way we have many assurances. No other Christian body in the world can give such good reasons for its existence and mission, its doctrines and observances. Every earnest Churchman knows what good cause we have to lament the prevalent ignorance as to all these things. It prevails, too, in the Church as well as out of it. Our grand Catholic heritage is ably treated in a rich and unrivalled literature. But it is for the most part in ponderous volumes practically beyond the knowledge and reach of the great mass of men. Besides, they are written for the learned and generally in a style not easily "understood of the people."

The great majority of our people know nothing of these scholarly works. More than that, they will never read them. Our busy and hard-working people read little save the newspapers and popular periodicals. But they will read, and gladly, brief and pointed tracts. It is certain that if we are ever to reach them with Church ideas it must be largely in this way. Of course much can be done in sermons, but a tract can treat of matters hardly suitable for a sermon. And then people forget sermons but a tract can be read quietly at home and pondered at one's leisure. Hundreds who do not attend church at all will read the tract that is put within their reach, and often can be reached in no other way. No time is better than this transitional one in which our lot is cast, for the distribution of good Church tracts. In the general unsettlement and unrest that characterizes the various bodies around us, thousands turn toward the Church with at least desire to know something of the secret of its growing power. If not ready to come to it they are at least ready to be informed as to its attitude and teaching. In no way can they be so effectually reached as by a generous distribution of suitable tracts. Every parish priest knows how much can be done by having constantly with him such papers to give to those with whom he has conversed on some question as to the Faith and teaching of the Church. It often enforces and clinches what he has said as nothing else will. Our missionary bishops and clergy, especially, have constant need of cheap tracts which they can leave with or send to their people scattered abroad as sheep without a shepherd. In few ways could our earnest laity do more good than in sending to our missionaries a good supply of church tracts. We will gladly fill any such orders. Possibly some may ask how they can best get tracts into the hands of the people? One clergyman tells us that he carries with him a good assortment in his pocket, and leaves them as he goes in and out among the people. Another puts one of each in an envelope, addressed to a certain person, and has them distributed by the boys of his Sunday-school class. An earnest layman of Indianapolis who has ordered tracts of us repeatedly, says:

In our parish we have used a great many of them and expect to use many more. Our way of using them is to fold them neatly, and to station at least two gentlemen distributors at the doors and give one to each person passing out. The Rector occasionally notices this distribution from the chancel, asking those members who do not need the tracts for themselves to give them to others where they may be of use. Especially on Easter and other high festivals when the churches are crowded with persons strange to our worship, is it most desirable to have such tracts liberally used. Rectors of churches should be well supplied with these little weapons of war, by the liberality and forethought of their congregation.

### The Church Drag.

Teamsters have a way of locking the wheels of their wagons in going down hill: they use what is called a "drag." There are some things besides wagons that require a "drag," or something similar, to hold them back. Some newspaper correspondents, and perhaps some editors, need a "drag" more than anything else. Nothing short of a patent "air-brake" would do for some speakers in Convention.

When things are going too fast, or going wrong, or going down hill, the "drag" is a very useful appliance, but we never supposed that it would be considered helpful in going up hill. There are some people, however, who use it everywhere and upon all occasions. In fact, they become drags, themselves, and are never so happy as when they are blocking the wheels of progress on the up-grade.

There are some in the Church. They are of different patterns, and their capacities for friction vary inversely as the squares of their importance in other respects. Indeed, they are, as a class, quite helpless for any real work. It requires nothing but inertia to be a "drag." A very little, in that capacity, goes a long way. The smaller the nature, the more it enjoys the appearance of power in putting on the brakes. One small man can stop a train, while it would take a hundred-horse-power engine to start it.

The Church drag is to be found in nearly every congregation. He sits when the congregation stand, and he sits when the congregation kneel. If he responds in the service, he is always one sentence behind; if he sings, he ignores the choir and the time, if not the tune. When the text is announced, he assumes a look of superior intelligence, which as the sermon goes on, subsides into an expression of blank indifference. He carefully avoids every indication of interest or attention. He is too intent on managing the brakes, to go to sleep!

The Church drag likes to be on the vestry; probably because in that position he can get a better hold of the handle that controls the machine. In the vestry he

never votes for anything that he approves, so that he may be able to say, if it fails, that he never voted for it; that puts the responsibility on those who did. He never fails to oppose, what he disapproves, and that is nearly everything. He is especially hostile to measures that originate with the rector. He seems to consider himself commissioned as a censor of that dangerous member,—a kind of Tribune of the people, to shield them from the oppression of pastoral despotism.

When the Church drag gets into a Convention (and he is generally there) he has a fine field for the display of his little powers. The up-grade is steep, at the best; the wheels need a good deal of lubricating and the steam power is none too great. The Church drag is applied, and the wheels are locked. He is serenely satisfied when everything comes to a stand-still. He talks bravely about this "glorious Church," and the rights of the laity who "hold the purse." He prides himself on saving it from the iconoclastic clergy.

We have spoken of the Church drag in the masculine gender. If report is to be trusted, there are several of the feminine sort, that are not to be despised. It is said that a child, by touching the key that connected the electric wires, blew up Hell-gate with nitro-glycerine. We have seen some parishes go to pieces about as suddenly; and it was a woman that touched the key!

We leave the subject here, however, without pretending to exhaust it. It is a serious subject, and hardly admits of playful handling. The Church is rousing herself to go forward, and is shaking the dust from her chariot wheels. The way is steep and rugged; the pass is thronged with enemies, and every soldier should put his shoulder to the wheel instead of locking fast with the iron chains of prejudice and suspicion. Spite of all hindrance of friends and opposition of enemies, she moves, and the line of battle is extending along the mountain side.

### The Aged Clergy.

Human life has its morning and evening sides, and no man can expect that his morning will last for the whole day. If he expects it, he will be disappointed as the afternoon passes and the evening shades creep apace. One generation cometh and another goeth, and the coming one must count upon being the going one in due process of inexorable time.

This is one of the hardest lessons we all have to learn, but whether we learn it or not, it is universally and irrevocably true that, as life ends in death, to this complexion must we all come at last. Cicero, in his beautiful treatise *De Senectute*, applauds the heroism of the man who grows old gracefully; and our observation confirms our impression that if rarity is the test of heroism, then, indeed, they who give up youth and maturity and all the pomp and circumstance of life with a good grace, are heroes worthy of the name.

An old presbyter once said of a bench full of candidates, waiting for examination, and said it with a certain scornful tone, "See the sprigs of divinity!" But the good man forgot that the sapling, verdant as it may be, is the forerunner of the tree. In his early day he was the sprig; now he decreases while they increase. These young fellows, with good claim to tarry at Jericho for lack of hirsute development, will be in demand among the parishes while his gray hairs, covering wisdom, experience and knowledge, will discount his value as a candidate for pastoral position.

It is easy to fall back upon the pillow of philosophy when the blood runs quick in the veins and all goes well with us; but it is no doubt one of the severer tasks of life for the old clergyman to try and get comfort out of philosophy. But why should he not? He has had his morning and noon and afternoon, and now he must accept his evening. He was sent forth by the Master into the battle, and now the trumpet bids him return and rest. He has fought his fight, he has finished his course; henceforth there is laid up for him a crown which the Lord, the righteous Judge, will not take away. Even now he has his reward in the gratitude of many whom he has served in Christ Jesus. They rise up and call him blessed.

But there is a practical view of the case which philosophy is not competent to meet. The evening of life has its physical wants, for which, in the long course of la-



bor poorly required, no provision could be made, and they must now be met. It is hard that the old servant should have to suffer. It is sad indeed that clouds and darkness should gather around the setting sun.

Moreover, it is the shame of the Church that no adequate provision is made for her aged and infirm clergy. The sick and the orphaned, the homeless and the widow, the very mendicant at the door, find a place in the charities of the good-hearted; but there is no place of rest, no sweet home, no haven of refuge, for the broken-down priest. If he has friends who are able and willing to care for him, the remark does not apply; but many a one of our old clergy is left alone in the world, with only that faithful one who has shared his joys and sorrows through the long years, and now needs tender love and care as much as he.

The LIVING CHURCH sees many things among us that make the heart sad, but nothing is more pitiful than the hard fate to which we consign our old clergy; and if, sometimes, they lose their faith and charity, are they only to be blamed?

The Warden of Racine College.

The Trustees of Racine College met on the evening of the 27th Sept. in the College Library, in accordance with adjournment, to choose a Warden in succession to the Rev. Dr. Parker, who resigned last June but kindly consented to remain in charge until a successor could be elected, and enter upon his duties. The statutes provide that the Bishops, who are Trustees, shall nominate to the Board of Trustees a suitable Presbyterian for the office, which nomination shall then be acted upon by the Board. The Bishops with singular unanimity presented the name of the Rev. Albert Zabriske Gray, M. A. (Harvard), Rector of St. Philips Church in the Highlands (Garrison's on the Hudson) New York. This nomination was unanimously confirmed by the Trustees. The college is to be congratulated upon this admirable choice. The Rev. Mr. Gray is a Christian gentleman of devout and holy life. His culture and scholarship entitle him to rank among the first class of our educated men, and yet his native modesty and retiring disposition have withheld him from being known thus far to his brethren and the public to the extent his merits deserve.

He is the author of several works, and among his productions are fugitive poems of real worth and beauty. He will bring to the office of Warden precisely the combination of qualities required for the successful administration of the delicate and responsible office to which he has been so enthusiastically called. With great sweetness and gentleness of manner he will be found firm and resolute in maintaining discipline. In many respects he reproduces the qualities which gave the lamented De-Koven so marvellous an influence over boys and young men.

We feel that God's hand has guided the Trustees to the selection of the Rev. Mr. Gray to fill the vacant Wardenship of Racine College.

Personal Mention.

The Bishop of Iowa paid a visit to Newport, R. I. last month. The Bishop of Louisiana is staying temporarily in New York city. The Bishop of Central New York has returned to Syracuse, N. Y., from his summer home at Hadley, Mass. The Rev. J. Milton Peck has resigned the rectorship of Christ Church, Danville, Central Pa., and accepted that of Trinity Church, Bridgewater, Mass. The Rev. W. C. Mills has been elected to the rectorship of St. Mark's, Waterloo, Iowa.

Obituary.

WHEELER.—Entered into Paradise, on the 23d of Sept., 1882, at Plainfield, Ill., Baby Guy, aged nearly 18 months, youngest child of George Burnett and Hattie R. Wheeler. "And He shall carry the lambs in His bosom."

HUBBS.—Entered into the joy of Paradise, Sept. 14th, at Albany, N. Y., Lillie Augusta, the beloved wife of the Rev. John Brewster Hubbs, and only daughter of Alfred and Augusta Collins.

Official.

DIocese of Vermont. Bishop Bissell's Autumnal Visitation. The Bishop proposes, God willing, to visit a portion of the Parishes and Missions in the following order: October 15, 19th Sunday after Trinity, the Mission, Richmond. 16, Calvary Church, Berkshire. 17, Union Church, Montgomery. 18, St. Luke, Grace Church (Consecration), Sheldon. 19, St. John's Church, Highgate. 20, Mission, Swanton. 21, 20th Sunday after Trinity, Christ Church, Enosburgh. P. M., Mission, Enosburgh Falls. 22, Trinity Church, Fairfield. 23, Christ Church, Fairfax. 24, 21st Sunday after Trinity, Trinity Church, Poulton. P. M., St. Paul's Church, Wells. 25, St. Paul's Church, Burlington. The Commemoration of the First Half Century of the Diocese, and the Fiftieth Anniversary of the consecration of the Bishop of Vermont. November 5, 22d Sunday after Trinity, Mission, Newport. 7, Christ Church, Island Pond. 8, St. Andrew's Church, St. Johnsbury. 12, 23d Sunday after Trinity, Mission, Cambridge. 19, 24th Sunday after Trinity, Calvary Church, Jericho. The Bishop wishes to have the Celebration of the Holy Communion when the Visitation occurs on Sundays or Holy Days. He wishes also to meet the children of each Parish and Mission for catechizing.

DIocese of Texas. Bishop Gregg's Fall and Winter Visitation. October 5, Round Rock; 6, Georgetown; 12, Caldwell; 15, Hearne; 22, Palestine; 25, Crockett; 28-29, St. Simon and St. Jude Day, Tyler; 31, Overton. November 1, All Saints' Day, Jefferson; 5, Marshall; 19, LaGrange; 26, Belton; 28, Temple; 30, St. Andrew's Day, Waco. December 3, Advent Sunday, Waco; 5, Marlin; 6, Reagan; 7, Groesbeck; 10, Calvert; 15, Mexia; 18, Bryan; 19, Anderson; 21, St. Thomas' Day, Navasota; 24, Hempstead; 31, Burnet. The offertories will be applied to the Diocesan Missionary Fund and Theological department of the University of the South.

The Southern Deanery of the Diocese of Illinois will hold its Fall Chapter meeting at the Church of the Good Shepherd, Mokenca, Ill. (C. & R. I. R. R.), on the 17th and 18th of October. The Services will be preceded by the Consecration of the new church, on the morning of the 17th. Clergy of this and adjoining Dioceses are invited to attend. Visiting clergymen will please bring surplices.

THE APPROACHING CHURCH CONGRESS. Office Local Committee, Church Congress 1882, Richmond.—The eighth Church Congress of the Protestant Episcopal Church will assemble in Richmond, Va., Oct. 24, 1882. As is usual, hospitality has been provided for all officers, speakers and essayists belonging to the Congress.

I am authorized to say further, that hospitality will be gladly furnished all clergymen who will send their names to the Secretary by the 17th day of Oct. A. D. BLAIR, Secretary.

All Diocesan, Convention and Council reports should be sent to the undersigned as Secretary of the Convocation of Niobrara. Address, Rev. E. Ashley, B. D., Sisseton Agency, Dakota, via St. Paul.

Miscellaneous.

MORGAN CITY, LA. To Our Brethren of the Clergy and Laity of the Protestant Episcopal Church: Owing to the loss by death of several of our most prominent and active members; to the overflow from which Morgan City suffered more than any other town in Louisiana, being almost entirely submerged for nearly two months; from consequent removals, and a general depression of business interests, we find ourselves unable to raise sufficient funds to sustain our usual (bi-monthly) services, and to make some greatly needed repairs on our mission chapel, without outside assistance. We therefore appeal to all who may be disposed to aid us in our efforts to continue the Service of the Church in this struggling mission, to give us as generous contributions as they can. The object is a worthy one and the need is pressing.

This mission receives no money and never has received anything from either the Diocesan or General Missionary Society of the Church; and this is the first appeal it has ever made to the Church for public assistance. Contributions may be sent to Hon. C. St. Clair Morgan City, La., or to Rev. L. Y. Jessup, Franklin, La. New Orleans, La.—I cordially endorse this appeal and hope that it will be successful.

J. N. GALLHER, Bishop of La. Morgan City, La., June, 1882.

The following Convention Journals for 1882 are available for the Registrar of Quincy to make up a complete file for the Diocese: Alabama, California, Delaware, Kansas, Maine, Minnesota, Nebraska, New Hampshire, New York, Pennsylvania, Tennessee, Texas, Virginia, West N. Y., West Virginia, Wisconsin.

Address Rev. C. W. LEFFINGWELL, Knoxville, Ill.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

The Society needs \$2,000 before September 1st, to complete its payments for the current year and prepare for those of 1882-83. Many scholars are looking to us for aid who must be refused unless something like the above sum shall be realized. The requisite papers in application for scholarships should be forwarded at once. Any received later than August 1st cannot be sure of a favorable consideration. No grants will be voted earlier than August 8th.

The By-Laws of the Society, containing all necessary directions to applicants will be sent, on request to the Corresponding Secretary, Rev. Elisha Whitteley, Spring Street, Hartford.

"The Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The Third began Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sanson St., Philadelphia, Penn.

Board and Tuition for two boys in the family of the Rector of St. Luke's Church, Noroton, Ct. Terms \$350 per annum.

WHITTAKER'S CHURCHMAN'S ALMANAC. The clergy are requested to notify the editor of any changes of address, etc., occurring since the publication of the various diocesan convention journals for the year. T. WHITTAKER, Publisher, and 3 Bible House, New York.

COLGATE & CO'S CASHMERE BOUQUET TOILET SOAP.

The novelty and exceptional strength of its perfume are the peculiar fascinations of this luxurious article, which has acquired popularity unequalled by any Toilet Soap of home or foreign manufacture.

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D. S. B. JOHNSON & SON. Negotiators of Mortgage Loans, ST. PAUL, MINN. 196-52. Mention this paper.

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Revised New Testaments, Authorized by the American Committee of Revision. In various Sizes and Styles of Binding.

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Psalms and Litanies, COUNSELS AND COLLECTS FOR DEVOUT PERSONS. By the REV. ROWLAND WILLIAMS, D. D. 16mo, 234 pages. \$1.25. "The prayers breathe the purest and most chastened piety and it is a merit of the highest order that they are couched in the brief language. It is impossible in a brief notice to give an adequate idea of the solemn beauty of the Litanies. They are in complete sympathy with the difficulties of our own day. No circumstance of peril or temptation is overlooked in this collection. It is a complete manual for all who need help in putting their thoughts into words."—The Inquirer (London).

SUNDAY FOR 1882. This beautiful volume should be in every household, for the amusement and instruction of the Little Ones. The new volume is fully equal to its predecessors. Octavo, \$1.25.

A New Musical Psalter, THE PSALTER. Adapted for chanting, with music by W. B. Gilbert. 8vo, cloth, red edges. \$1.25. An entirely new book with the best approved pointing and chants from the latest sources. The attention of the clergy and choir-masters is called to the book. Sample copies for examination will be sent by mail, post-paid, for \$1.00.

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SCHOOLS AND COLLEGES. New York City, 6 and 8 E. Fifty-third Street.

MRS. SYLVANUS REED'S Boarding and Day School for Young Ladies reopens Oct. 1. French and German languages practically taught. Thorough training in Primary and Secondary Departments. The course of study in the Collegiate Department requires four years, and meets all demands for the higher education of women.

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St. New York City, between Broadway and Fifth Avenue. Boarding and Day School for Young Ladies and Children. Address Mrs. THEODORE IRVING.

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. Rev. J. Broekneridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

EPISCOPAL ACADEMY OF CONN. The Rev. S. J. HORTON, D. D., Principal. Assisted by five resident teachers. Boarding School for Boys with Military Drill. Terms \$400 per annum. Special terms to sons of the clergy. Three sessions in the year. Next term will begin Sept. 11th, 1882. For circulars address the Principal, Cheshire, Connecticut.

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ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above. ECCLIASTICAL EMBROIDERY Address: Church Workroom, 303 East 17th street.

ST. HILDA'S SCHOOL, Morristown, N. J. For Young Ladies under fifteen. Address the Sister in Charge.

MADemoiselle DE JANON'S, (Successor and former partner of the late Miss Haines), French and English Boarding and Day School for Young Ladies and children. 10 Gramary Park, New York. Will re-open Sept. 25th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymer. Boys class Oct. 2.

AT MISSES PERRINS' SCHOOL, 2021 Fifth Avenue, N. Y. Terms per year, \$400; with musical course, \$500.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st.

THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

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

WILFRED H. MURDO, A. M., President. New York City.

CHARLIER INSTITUTE, On Central Park. BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20. The Prospectus contains full details. Twenty-eighth year will begin September 19, 1882. 93 13 Prof. ELIE CHARLIER, Director.

CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue. 191-11 The Rev. GEO. W. WEST, M. A., Rector.

MARY WASHINGTON SCHOOL, Mayville, Chautauque Co. N. Y. (On Chautauque Lake). A Church School for Girls. The second year will begin on Thursday, September 28th, 1882, and close on Tuesday, July 3d, 1883. The finest and most healthful situation in the United States. Full corps of accomplished teachers. All branches taught. The Rt. Rev. A. Cleveland Coxe, D. D., President of Board of Trustees, and Visitor. Terms, \$350 a year. For full particulars address the Rev. F. MACFARLANE, Rector, Mayville, N. Y.

American Church Review.

1200 PAGES FOR ONLY \$1.00. October number will be ready the 10th. 600 subscriptions to the cheap edition for 1882 will be received. Those who wish to secure this edition should send on their subscriptions at once, as the back numbers will not be re-printed.

JANUARY. I. Christian Dogma Essential. 1.—To Christian Teaching. 2.—To Christian Life. 3.—To the Being and Work of the Christian Church... 1. By the Rt. Rev. A. N. Littlejohn, D.D., LL.D. II. Revision of the Common Prayer... 41 By the Rev. Morgan Dix, S. T. D. III. The Law of Progress in History... 73 By Prof. Henry Coppee, LL.D. IV. The Rise, Crisis, and Triumph of the Reformation in Sweden... 99 By the Rev. Prof. C. M. Butler, D. D. V. The Law of Progress in History... 135 By Everett P. Wheeler, Esq. VI. Religious Education in England and its Bearing Upon America... 145 By the Rev. Leighton Coleman, S. T. D. VII. By What Laws the American Church is Governed, and herein chiefly, how far, if at all English Ecclesiastical Law is of force as such in this Church... 173 By S. Corning Judd, LL.D. VIII. The Law of Progress in History... 217 By the Rev. John T. Huntington. IX. The Revision of the New Testament—Again... 233 By the Rev. Prof. Frederic Gardner, D. D. X. Literary Notices... 245

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SCHOOLS AND COLLEGES.

ST. MARY'S SCHOOL, Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868.

This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

Nashotah Mission, Waukesha county, Wis. Nashotah House. Candidate for Priest's Orders prepared for ordination. Annual term opens Feast of St. Michael and All Angels, Sept. 29th, 1882. Rev. A. D. COLLE, D. D., President.

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BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday Sept. 18th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

ST. AGNES' SCHOOL, 717 W. Monroe St., Chicago. Will commence its seventh year, Wednesday, Sept. 13th, 1882. St. Agnes School has been so fortunate as to secure as assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this City. Arrangements will also be made to accommodate many more pupils than formerly. The Primary department will still be under the care of Miss Shipman. 189-52.

Miss Rice's School, 481 La Salle St. Chicago. For Young Ladies and Children. Re-opens Sept. 18th. A few boarding pupils received. Resident French Teacher.

SCHOOLS AND COLLEGES.



MAPLE GROVE SEMINARY, for girls, Tonawanda, Niagara Co., N. Y. Rt. Rev. A. C. Coxe, D. D., Visitor. Full academic course, Special attention to Modern Languages. Healthful situation, half way between Buffalo and Niagara Falls. Accommodations comfortable and homelike. Board and tuition \$216 a year. No extras. The Seventh year will be held Sept. 18th, 1882. For circulars address, Rev. H. A. DUBOCC, Rector, Tonawanda, N. Y.

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YOUNG MEN Will not only save valuable time in the future by attending the Grand Rapids (Michigan) BUSINESS COLLEGE, where they will receive a thorough, quickening, PRACTICAL education. Send for College Journal. We recommend Western education to Eastern and Southern Young Men.

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Lasell Seminary, Auburndale, Mass. Boston advantages with delightful suburban home. Special care of health, manners and morals of growing girls. Good board. Teaches cooking and household arts. To secure place apply early. Address C. C. BRAGDON, Principal.

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MISS J. F. WHEARSE, 52 E. 77th St., N. Y., French and English Boarding and Day School for Young Ladies and Children, will commence Sept. 27. Careful training and thorough instruction in every department. Kindergarten Class commences Oct. 10. [208-12]

A thoroughly French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$300 a year. Address Mme. H. CLERC, 4114 Spruce Street, Philadelphia, Pa.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 13, 1882. Instrumental music under charge of J. Baker, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, Rector.

Miss Mary E. Stevens' Boarding and Day School for Young Ladies. W. Chelton Ave., below Wayne, Germantown, Pa. Autumn session will begin Sept. 14th, 1882.

ST. MARY'S HALL, Burlington, N. J. The Rev. J. LEIGHTON McKIM, M. A., Rector. The forty-sixth year begins Wednesday, Sept. 13th, 1882. Charges, \$350 per annum. Music and painting the only extras. For other information address the Rector.

MISS MONTFORT'S SCHOOL FOR YOUNG LADIES, Grove Hall, New Haven, Conn. Highly endorsed by the late Dr. Leonard Bacon, by Prof. Dana and others. Eighth year begins Sept. 30. For Circulars address MISS MONTFORT.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, L. M. BLACKFORD, M. A., Principal. The 44th year of this, the Diocesan School for Boys, three miles from town, opens September 27th, 1882. For Catalogues address the Principal, Alexandria, Va.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bissell, Rector-in-chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Twenty-third school year opens August 31, 1882. For catalogue, address H. H. BOSS, A. M., Principal. 191-17.

MISS ISABELLA WHITE'S School for Young Ladies, will open (D. V.) Sept. 20, until Sept. 1. Address MISS WHITE, at Butler, Pa. Connecticut, Stamford.

MRS. RICHARDSON'S English, French, and German Boarding and Day School for Young Ladies re-opens September 23.

Golden Hill Seminary for Young Ladies, Bridgeport, Conn. For Circular, address Miss EMILY NELSON, Prin

SEASIDE HOME AND SCHOOL For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881. Boarding and tuition \$300 per year. Address Miss JULIA BOSS, Principal.

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Pa. Faulkland, New Castle Co., Delaware. Rev. Fredrick Thompson, M. A., Rector, assisted by three resident masters. School re-opens Sept. 13. Boys prepared for college or business. Climate mild. On an elevation of 400 feet above the sea. The magnificent view of the country, location away from vicious influences. House large, grounds fifteen acres. Climate mild. No malaria. Elevation 400 feet above the sea. School opens Sept. 13th. Terms \$300. Address Rector, Office Living Church.

A CHURCH CLERGYMAN An A. M., fourteen years a teacher, will receive into his family a limited number of boys to be educated. The advantages of a private tutor with school discipline, country location away from vicious influences. House large, grounds fifteen acres. Climate mild. No malaria. Elevation 400 feet above the sea. School opens Sept. 13th. Terms \$300. Address Rector, Office Living Church.



LETTERS TO THE EDITOR.

"Fact, Master, Fact."

To the Editor of the Living Church: An old and honored negro slave of anti-bellum days, when forcibly struck by any sententious, curt, strong statement of truth, would always answer, "fact, Master, fact." There is a short editorial in this week's number of the LIVING CHURCH, about the complaint of a Virginia correspondent upon the use of the word "Episcopal" as part of the name of the Church in this country. After reading it, we thought of good, old black Lomax, and exclaimed, "fact, Master, fact!" Because in a strong, terse, sententious way, it states what column after column has tried to explain—tried to deny and subvert—"Protestant Episcopal." "We have nothing to answer." It is "our legal title, and we have to use it." The fact remains, whether we like it or not, "we are Protestant Episcopal." Good for you, Mr. Editor; score one, yes, score one hundred good marks for you, for this is striking but few blows, yet, each time striking the nail right square on the head and driving it home and clinching it. O! all ye objectors come and see "Our legal title"—a fact, whether we like it or not—we are Protestant Episcopal."

And, then, we also thank you for the sentence which we heartily endorse. A sentence, into which hundreds of columns on this subject might have been boiled down: "But it is not a good name, as many admit, and when we can be understood by leaving it out we are inclined to do so." Yes, we agree with you; just so soon as competent authority says "call the part of the Holy Catholic Church which is in these United States, "The American Catholic Church," we will do it and be thankful; but until that competent authority does so speak, we follow our "legal title," follow the fact and say and write "Protestant Episcopal." And under all names "we are Protestant Episcopal"—"Episcopal," because "nulla ecclesia sine episcopo;" and "Protestant," not only against Roman, but against all error and false doctrine every where, so long as error and false doctrine are found in any part of Christ's Church upon earth. A. Z.

The English Wesleyans Wheeling into Line.

To the Editor of the Living Church: The annual meeting of the English Wesleyan Conference (the ruling body of the parent association of the great Methodist family) has recently been held in Leeds. Part of its work was to revise its Office for the administration of Baptism. In a religious journal edited by a Congregational minister, which seems to rejoice over the result, I read:

While differing as to methods, all were agreed as to the desirability of eliminating from the Baptismal Service everything fairly susceptible of a sense contrary to the principles of Evangelical Protestantism, while surrendering nothing in harmony with those principles. They all rejected that interpretation of certain words in the old Office [taken from the Prayer Book of the Church of England], which teach the regeneration of an infant by ministerial officiation, in the absence of repentance, faith, and confession of Christ. And they all agreed, further, that when parents thoughtfully enter into the plan of Christ, and bring their children to be baptized, they should be encouraged to expect a special communication of grace there and then in connection with Christ's ordinance.

(Italics and the parenthesis are my own). In other words, they retain the modern and unscriptural definition of regeneration, and so deny that baptism regenerates, in harmony with our House of Bishops' decision that the word "regeneration" in the Baptismal office does not necessarily convey the idea of a moral change; but at the same time are very particular to affirm the reality of the communication of Divine Grace in the very act of the administration of Baptism.

They simply deny the name, while they affirm the reality of all the Church teaches and claims with respect to Holy Baptism. Well are dispendants advised to "define" before commencing a discussion.

Strangely, too, the journal from which I quote, adds:

The revised Office is to be immediately published, and it will be diligently pondered by thinkers in all churches. It is claimed that it will be found to be improved, not merely by the elimination of certain passages that have admitted of erroneous interpretations, but also by the greater prominence which is given to truths about which good men are agreed.

If Methodist and Congregationalists prove indeed to hold these views, they certainly prove themselves among the strongest believers in the doctrine of Baptismal Regeneration, which they denounce the Churches Un-Evangelical for proclaiming. W. T. WHITMARSH. St. Paul's Rectory, Muskegon, Sept. 22, 1882.

The Advent Controversy.

To the Editor of the Living Church: May I add a few words on this subject, which does not seem to be one of "undue importance," as your correspondent "G." says. But it is of "Veritas" I would ask some questions regarding the private information he seems to possess on many obtuse points. First, however, could anybody for a moment doubt the fact of a misprint in the calling Fr. Hall Rector, instead of Assistant Rector? It was so obvious as hardly to need the correction somewhat tardily given in the foot-note. And how did Veritas become so thoroughly acquainted with the agreement and disagreement of the Superior of the Cowley Fathers with the Rector of the Advent, as to quote his decision that Episcopal authority is "worldly"? And has Father Benson personally informed him that he considers himself inspired? If without such authority, it strikes me that Veritas takes a great responsibility in representing a strong and powerful man as a maniac. And again, who tells him, or what authority has he for stating, that the Society of St. John "looks to America for growth, extension, and power," with the Jesuitical object of "reducing

American parishes" to the condition of "mere missions of England?" This is a free country, and there is no censorship of the press; but should a man, speaking in the interests of religion, utter such uncharitable, audacious, unsupported statements without rebuke? Again, Veritas informs us that the English priests at the Advent "have been recalled to England or sent elsewhere" at Father Benson's "option, regardless of the rector's desire or the parish requirements." This is a definite charge, and one that might, if sifted, evolve some very important facts on the other side; at any rate we cannot but hope that the people possessing these facts will take the trouble to make them public, although with rare dignity they have not as yet uttered a single word of explanation or defence, albeit some extraordinary statements before these of Veritas must have tempted them to put out a finger and overthrow the card house of their opponents. The absence of the Assistant Rector at this time would come under this head; if, indeed, he is meant by the extraordinarily constructed sentences beginning "Their English Assistants," and ending, very appropriately, "in definitely." Another most remarkable assumption for a person claiming so well-informed and loyal a position with regard to the Church and rector is, that "workers in Unitarian parishes have been equally productive of valuable services to the poor and sick" as Father Osborne. Does Veritas consider the ministrations of a Unitarian, however benevolent, as valuable to the sick and dying Churchman as those of a priest of the Church? If so, we hope he may in good time enjoy them. But in this basis of religious teaching the American Order offers to the people of the Advent and elsewhere? The next sentence about the "personal following" of women who like your correspondent raise a cry of rebellion, is simply spiteful, and, as applied to J. G. A.'s letter, untrue. That is written in a large and impersonal spirit of anxiety for the conversion of unbelievers, and the perfecting of learners in that "Biblical instruction in the New Testament," by which phrase Veritas minimizes the work of the Assistant Rector of the Advent; and as no personal spirit is in any way shown in that letter, it strikes me at least as unfair and unmanly to impute it. As to the "mysterious foreknowledge" at which Veritas sneers, we note, in glancing back at J. G. A.'s letter, that the suggestion of the flock remaining virtually "unshepherded" is in the form of a question; and, if suggested possibilities rank as phobopy, the "mysterious foreknowledge" evinced by Veritas in his illuminated view of the parish of the Advent under the new order of things, entitles him to the rank of the Cassandra of the nineteenth century. JUSTITIA.

The Importance of Catechizing.

To the Editor of Living Church. I was pleased to see in your last issue, the article on this subject. It is time that it was written and spoken upon in earnest. Let parents take the pains to have their children instructed as thoroughly in their faith and their church's teachings, as they do in secular knowledge, and let them call on their Rector to teach them in public, in accordance with the Rubric at the end of the "Church Catechism" and the result would be in the coming generation that a body of thorough churchmen and churchwomen would be found, who could stand boldly to the front and contend for the "Faith once delivered to the saints." I mention the parents first—because they first control the child and because, no minister, however anxious he may be for a catechetical class, can without the parents' cooperation bring his parish children all before him at Public Service. Besides, this necessitates children's attendance at church, which owing to the modern Sunday School system is being sadly neglected. The children it is thought get too tired or are too young to attend both, so they only attend the Sunday School, and the beautiful Church Service, with its varied lessons of the different seasons, are lost to the child, at the time of life when of all times they make the most lasting impressions. And what is more according to our Saviour's command than to bring the little children at all times to His church and while young to teach them to gather around His altar for spiritual instruction, that as they grow older they may be told to come to that same altar and publicly acknowledge their faith in what has been taught them. This course taken by christian parents would secure also the church's growth and keep from straying off to some other many and many a baptised child.

From my limited knowledge of the clergy I feel certain that they would gladly do their part in this matter. Let me therefore urge church parents to consider, and begin action, keeping in mind that as we pray in the collect for the 16th Sunday after Trinity, "Let thy continual pity cleanse and defend thy church," so must we work to cleanse from errors and defend from impiety the minds and hearts of those who are growing up to be under God's Providence, the workers in His church here on earth. R. J. W.

"Kneeling in Church."

To the Editor of the Living Church: Thanks are due to your correspondent who in a late number of your valuable paper has called attention to this subject. When one stops to reflect upon it, and to recall the various dodges which have been resorted to in order to evade the plain commands of the rubrics, one cannot fail to be surprised that some sturdy Churchman, like your correspondent, did not long ago attempt to arouse worshippers to a sense of duty. In some churches we see two or three hassocks in the pews of the most devout, in others a small part of the pews are furnished with long and inconvenient benches the use of which requires much cautious interchange of suggestion, lest some one be incommoded; but the

larger part have a sort of shelf against which the worshippers may lean, but on which he cannot kneel. About twenty years ago the writer assisted in building a church, holding on the ground floor, six hundred sittings. A practical member of the vestry called up this matter of kneeling and proposed to the building Committee to leave their pews open underneath, for the purpose of cleanliness and ventilation, and that every sitting should have a convenient kneeling stool to itself, of proper height, so that there could be no excuse for not kneeling, but, on the contrary, the duty should be suggested by the evident preparation for it. Very soon after this church was completed, it was noticed that many of those who had, perforce, been leaneers, now assumed the proper posture of humble supplicants, and the aspect of that congregation when engaged in public worship is admonitory to careless participants.

How easy would it be for all of our delinquent churches to reform their worship in this respect and to bring their people into subjection to the rubrics.

"Non-Communicating Attendance."

To the Editor of the Living Church: It is well known that two opposite opinions are held in the American Church respecting the attendance of persons at a Eucharistic Celebration who do not theret receive the Sacrament. Some clergy favor the practice; a few even urge it. Others take the view of one of your recent correspondents, and think it objectionable. In opposition to the practice, it is urged: (1.) That such attendance is out of accord with the object and nature of the Sacrament as established and required by Christ. (2.) That it is uncatholic, as shown, in antiquity by the customary dismissal of non-communicants mentioned in Bingham's Antiquities. (3.) That it is not sustained by any rubrical authority in the American Common Prayer.

It seems to me those who do advocate non-communicating attendance should be able to meet these objections. Without attempting any such answers myself, I desire merely to state what appears to be the strongest argument on the other side.

Probably all our clergy, High and Low, have felt at times keenly, the gross impropriety, not to say indecency and irreverence of a custom very general all over the Church, but which has not the slightest warrant from the Eucharistic liturgy itself; to-wit: the custom of the large majority of our Sunday morning congregations turning their backs in the midst of the Service on both altar and celebrant, with the precise purpose of absenting themselves from the only part of the whole Service which Christ is in the New Testament reported to have expressly commanded. The only parish in which I have seen this custom apparently abolished at the late Celebration, is one in which non-communicating attendance is encouraged and largely practised; and I think this is the chief means whereby it has been overcome. HILLS.

Cleveland Ohio.

The Montreal Cathedral.

To the Editor of the Living Church: In looking over your issue of the 23d, I turned with interest to the letter headed "The Montreal Cathedral," as I had the pleasure of attending Divine Service there on last Sunday. Your correspondent's experience differed from mine, for I not only admired the grand and beautiful cathedral, but enjoyed the Service. And so far from never wishing to go again, after attending morning Service, though thoroughly wearied by a long railway journey and constant sight-seeing, I went again in the evening, and felt repaid for the exertion. As to difficulty in learning the hours of Service, the first Montreal paper I consulted gave me full information in regard to the Cathedral Services, as well as those of a number of other Episcopal churches in the city. Whatever the disappointment of C. in regard to Christ Church may have been, I can truly say that the impressions of the church, the Service, and the courtesy shown to strangers, were pleasant to one at least who was there last Sunday. E. A. C.

Liturgical Statistics.

To the Editor of the Living Church. I take this method of thanking my brethren of the clergy who have kindly replied to my request, by sending information with regard to the frequency of Celebrations of the Holy Communion in their respective parishes, and will also state in reply to numerous inquiries as to the result, that the list of parishes with weekly, semi-monthly and holy day Celebrations will be published in the LIVING CHURCH ANNUAL. Of course, we cannot expect to have a complete catalogue this year, but from what has been obtained already, the increase in the number of parishes, that are observing the custom of the earlier Christian, in meeting together on the first day of the week to "break bread," is very great. J. PHILIP B. PENDLETON. Scranton, Pa.

Mr. Mullhall, the English statistician, places the value of property in the United States at a round \$50,000,000,000, which is considerably in excess of the two next richest countries in the world—England and France. The wealth of England is placed at \$44,000,000,000, and that of France at \$37,000,000,000, so that the United States are almost \$6,000,000,000 worth richer than the former and nearly \$13,000,000,000 worth than the latter. In proportion to population, England is the wealthiest country of the three, however, the average for every inhabitant there being about \$1,300, whereas in the United States it is but \$1,000.

ALL AROUND THE WORLD.

The marquis de Lorne opened the Victoria fair last Wednesday.

The London Times proposes to treat the canal as an arm of the sea.

The Australian exposition building at Sidney has been destroyed by fire.

Frost has touched the corn in Central Illinois. In Minnesota little damage is reported.

An English real-estate company are negotiating for forty thousand acres of land in Arkansas.

They have found human footprints nineteen inches long in a Nevada rock. The aboriginal American had a spacious understanding.

The British Army medical department reports that black troops suffer much more than white men from the evil influences of tropical climates.

Stone Pasha is the only one now remaining in Egypt of the dozen or more prominent American officers who, fifteen years ago, entered the military service of the Khedive.

Woman's Dress, it is expected, soon will be arrested. He's an Indian chief, and at the Pine Tree Agency they suspect him of being a chief conspirator.

The Government of Nicaragua is endeavoring to generalize the growth of cinchona trees, for which some of the mountain regions of the republic are eminently adapted.

The honey crop of 1882 is not expected to greatly exceed that of 1881, which was an indifferent one. California's crop in 1878 was 720,000 pounds. This year it is calculated at 180,000 pounds.

It is estimated that the South has this season paid to the North \$55,000,000 for wheat, \$50,000,000 for corn, \$72,000,000 for meats, and about \$25,000,000 for hay, butter, cheese, oats, apples, potatoes, etc.

A school of domestic economy is to be opened in the autumn at Clark University, Atlanta, Ga. A "model home" is to be established in a convenient cottage, and all the domestic processes conducted therein in the best manner.

The figs produced on trees the first few years after they commence to bear are of inferior quality and said to create the impression that the varieties are poor. After the tree becomes older, however, the quality improves.

Experiments in planting pine seeds have resulted in securing good groves of trees in places where transplanted trees failed to grow. Pines are being introduced on many worn-out farms in the Eastern States in this manner.

More attention is now given to draining swamp land in the Southern States than at any time in their history. The expense is, of course, considerable, but the outlay is compensated for in the large crops produced, and the great saving in the matter of fertilizers.

The sheep-raisers in Los Angeles county, California, are sustaining great losses, one man near San Fernando having lost five hundred head of sheep. The cause is said to be a poisonous weed on which sheep feed when pasturage is scarce, in the autumn.

There was completed, July 22, at Marine City, Mich., a well which passed through 115 feet of solid crystalline salt. Salt was encountered first at a depth of 1,638 feet, and from that point of the depth of 1,948 feet the material removed was pure salt.

The oxeye daisy is becoming very popular as a flower and is now extensively raised in village and city gardens. It will doubtless spread into the country and take possession of fields and pastures. It will then be known as the "Dutch pest," and regarded as a vegetable nuisance.

The largest chestnut tree in Lancaster county, Pennsylvania, stands within a few hundred yards of the Manheim borough line, on the public road leading to Sporting Hill. Its circumference is twenty-three feet six inches, one foot above the ground. The tree was measured forty-five years ago, when its circumference was twenty-one feet four inches.

Until very recently, Mexico has not raised coffee enough for the supply of the people. About fifteen years ago more attention began to be paid to coffee culture, and trees to the number of a million have been planted every year. It is believed that in a near future Mexico will not only export coffee, but sugar and tea.

The Texas rangers are Lome guards peculiar to themselves. There are two hundred of them in all employed by the State Government to ride roughshod over lawlessness. They enlist for a year, and are required to furnish their own horses, saddles, bridles, rifles, and pistols, and clothing, not uniform. The dress is go-as-you-please. They get \$80 a month and rations and do good service.

By careful pruning and protecting his vines, and allowing but one or two melons to ripen on each vine, a Georgia farmer succeeds in getting watermelons weighing sixty pounds and more. One growing melon weighed sixty-five pounds August 23d, and was expected to reach seventy or seventy-five pounds by the time it was fully ripe. These melons bring from 50 cents to one dollar each at the nearest town. The secret of his success, he claims, is in judicious pruning, an art to be learned only by experience.

The Government has fitted out eight expeditions to observe the transit of Venus, an appropriation of \$75,000 having been made by Congress for this purpose. The scientists who form these parties of observation have made extensive preparations, and expect to acquire much valuable astronomical knowledge. It will be some time before they will be able to witness a similar occurrence again, as the next transit of Venus does not take place until June 7, 2004. However, it is not improbable that Congress will be asked to make annual appropriations for the transit of Venus expeditions.

In The British Medical Journal, Dr. William Gavton, medical superintendent of the smallpox hospital at Homerton, says: "Apropos of smallpox in birds, I may, perhaps, mention that some years ago a former steward of this hospital was in the habit of breeding a large number of canaries. As these arrived at maturity it was a common occurrence to find many of them dead, and presenting evidence of having suffered from some eruptive disease. It was further observed that when the hospital contained a somewhat larger number of patients the mortality among the birds increased, and vice versa.

The enormous power of cell growth was strikingly illustrated a short time since in a grain elevator at Buffalo, N. Y. The asphalt flooring was over a foot thick, in two layers. The upper layer was seven inches thick, laid hot, rolled down, and thoroughly cooled four years ago. Below was an old floor of tar and gravel, six inches thick. A curious bulge in the floor was first noticed, covering about a square foot. In six hours the floor was burst open, and a perfectly-formed mushroom with a stem two inches through and a very wide cap, made its appearance. Elsewhere, the floor is smooth and unbroken.

They are blasting for silver at Mineral Wells, Jack county, Tex., and coal is said to be abundant near by.

Wormwood, caraway, and verbenas all grow wild in the southwestern states and do considerable damage to cultivated crops.

Mrs. Tansy has a two hundred acre ranch near Compton, Cal., which is under her own management. It is supplied with several flowing artesian wells.

A veterinary department is to be opened at Harvard this fall. The course is arranged to cover three years of theoretical and practical instruction.

A recently superseded foreign minister, while passing through London on his return to this country, registered himself as Bowles' American agency as "Col. American Minister," in rought for home."

Admiral Foedor Lutke, the celebrated Russian navigator, is dead, at the age of eighty-five. He accompanied Captain Golovnin in his voyage round the world in 1817-19. He was the founder of the Russian Geographical Society.

Farmer Watson, of Marcy, Oneida county, N. Y., will exhibit at the state and county fairs specimens of German carp that he has cultivated in his ponds in Marcy. The original carp were sent from Washington two years ago. Of Mr. Watson's share only eight, about one inch in length, survived. Now he has four ponds with six hundred or eight hundred fish of various sizes. Some of them weigh between five and six pounds.

The place lately left vacant in the Zoological Garden and the British heart, by Jumbo, has been partly filled by an African elephant, young in years and small in stature, but believed to possess much growing capacity. His name is Jingo, and his person and character are unblemished. He was captured by Arabs, in Upper Nubia, about eighteen months ago, and is thought to be between three and four years old.

Dyspepsia, liver complaint, and kindred affections. For treatise giving successful self-treatment address World's Dispensary Medical Association, Buffalo, N. Y.

[From Frank Leslie's Illustrated Newspaper.]

A LADY SAID.

"Those Horrid Pimples! No, I Cannot Go, Please Present My Excuses."

Probably two-thirds of the ladies in society and homes of our land are afflicted with skin diseases of various kinds, to do away with which, if it could be done without injury, would be the happiest event of their lives. Then she would have instead of a disfigured and marred countenance, one that would be handsome, or at least good-looking, for any one with a clear, pure skin, no matter what the cut of her features are, has a certain amount of good looks which attracts everybody. As it is now, she imagines every one sees and talks about "those freckles," "those horrid pimples," and other blemishes with which she is afflicted, and this is true of either sex.

To improve this appearance great risks are taken; arsenic, mercury, or high-sound titled named articles containing these death-dealing drugs, are taken in hopes of getting rid of all these troubles. In many cases, death is the result. No alleviation of the burning, heating, itching and inflammation is given. All troubled with Eczema (salt rheum), Tetter, Humors, Inflammation, Rough Scaly Eruptions of all kinds, Diseases of the Hair and Scalp, Scrofula, Ulcers, Pimples or Tender Itchings on any part of the body, should know there is hope for them in a sure, perfect and elegant remedy, known as "Dr. C. W. Benson's Skin Cure." It makes the skin white, soft and smooth, removes tan and freckles, and is the best toilet dressing in the world. It is elegantly put up, two bottles in one package, consisting of both internal and external treatment. Our readers should be sure to get this and not some old remedy resuscitated on the success of Dr. Benson's and now advertised as "The Great Skin Cure." There is only one—it bears the Doctor's picture and is for sale by all druggists. \$1 per package.

A Sensation.

HAS OFTEN BEEN MADE

By the discovery of some new thing, but nothing has ever stood the test like Dr. C. W. Benson's Celery and Chamomile Pills.

They really do cure sick headache, nervous headache, neuralgia, nervousness, sleeplessness, indigestion, paralysis, and melancholy.

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**From Japan.**

The following letter which we take from the *Palladium*, the journal of St. Mary's Provincial School, Knoxville, will be found interesting to many of our readers:

OSAKA, Japan, April 4th, '82.

Having read numerous paragraphs in relation to the new chapel at St. Mary's, it has occurred to me that you who are so much interested in that enterprise may be glad to hear of a similar one—though on a smaller scale—in this far country. This "Girls' School," in which I reside at present, has, as yet, no Christian name. It is known by a Japanese name here, which means "Light in darkness." Until this year, it has had no place set apart for its daily services, which were held sometimes in the School Room, sometimes in the parlor; but this summer, it was found possible to give up one room for this special purpose. It has already become a source of comfort to those connected with the school. The Chaplain of the school reads Morning and Evening Prayers therein, daily; and on Holy Days and Sundays when there is no Celebration at the General Mission Chapel, he celebrates the Holy Communion. In Advent he began holding Sunday evening Services with Sermon—throwing the doors open to attract the passers-by. We all hope that in this way a congregation may be gathered. The girls sing very nicely and they form the choir. They and all the congregation sit on the floor on soft Japanese matting. The chancel furniture is made of camphor wood—made by a Japanese cabinet-maker from designs illustrated in "Cox and Sons'" Catalogues, and is very pretty. The Bishop's chair, one Clergyman's Stall, and Prayer-desk, a Lectern and chancel-rail—are all very prettily carved. The Altar is of the same wood but quite plain. On the Altar are two bronze vases, which the children keep filled with flowers—and a cross of Nashotah cedar. On the wall above the Altar are the Creed, the Lord's Prayer, and the Ten Commandments in Japanese characters mounted on Japanese scrolls; and around the sides and end of the room are pictures illustrating the various scenes of our Lord's life and death. The organ is small but quite a good one.

The "children" as we call them, are not very many; there are eleven boarders, and I think, the same number of day scholars. Their ages are from six years to nineteen. The oldest girl is nineteen, and she is a teacher as well as a pupil. She speaks English very well—with only a slight accent—is a communicant of the Church, is learning to play the organ, and can play a few chants and hymns very nicely. We hope she will always be a useful woman in the Mission. One danger, however, hangs over her, as well as others, which we foreigners are powerless to avert. She is in danger of being married! Not that any young man has met her and won her regards, but her parents think she is getting very old and that they must find a husband for her somewhere and get her settled. They say they will not press the matter, but I fear that is only because they have not found a desirable part.

This danger, as I said, threatens her and others, and it is, in fact, a very discouraging thing to those who are interested in the Christian education of girls in Japan. It seems impossible to control the future of these poor children in any way. From the time that they are sixteen, seventeen or eighteen years old they are liable to be taken away, and not only from school, but from all Christian influence. They are almost certain to be married to heathen men, and they may not even be allowed to attend Services. It depends very much on the disposition of the mothers-in-law whether they will be allowed to associate with us again, or not, as they have to obey them. We cannot expect anything from the influence the girls may meet in their own homes. They are *only* women, and therefore very inferior to men, and are not considered capable of forming or holding opinions on any matters of importance. For the most part they do not expect anything more of themselves than to be either playthings or beasts of burden; and this makes it very hard to make any permanent impression either on them or through them on others. Yet they are the *brightest, quickest* children I ever saw. It seems to me that they can learn anything.

Last year some very kind ladies in New York sent a box of worsteds and canvas for the school and that has given more pleasure than they can imagine. The Japanese take naturally to embroidery, and they do embroidery, crocheting, etc., beautifully, and are very fond of it. They made a number of pretty things for their Christmas tree, of these materials. These articles were shown at the Osaka Exposition and attracted considerable attention. Some missions here have had fancy articles sent out from home which they sell for the benefit of their work; but I think the materials are more useful, as it gives the Japanese an opportunity of working, in a very agreeable way, and so creates an interest among them.

The foregoing will show what can be done in a small way to give help and pleasure—but I want to ask the readers of the *Palladium*, and others through them, for two things much more important. The first is a scholarship, forty dollars a year. This supports a child in the school. To show the importance of having as many scholarships as possible and the good that every one may do, I will just state the facts with regard to a scholarship given about two years ago. Almost as soon as it was given one of the Japanese Christians brought a little girl about twelve years old to Miss Eddy and begged her to take her into the school. Her mother was unable to support her, her father was dead, and her near relatives had decided to sell her. She looked very forlorn and unattractive then; but she is now one of the prettiest girls in the school; and—better than that—she is a baptized Christian and a very good child.

As every body is saying, "Japan is making wonderful progress." Even among the women some progress has been made intellectually as the Empress has established schools for them, where they are trained to be teachers. We must be ready to seize the opportunity when they shall be more open to our influence than they are now. The Japanese Government has established excellent schools for intellectual training, but only the missionaries are working for their spiritual welfare. Our means are limited and our numbers small.

This brings me to the other request I have to make—and that is for missionaries. Why cannot some of you devote your lives to this work, and begin now to prepare for it even though it may be very long before you are sent out. There are very few women here, I imagine, who do not wish that they had given more time and thought to preparation for the work before entering upon active duty in the field. Should you make preparation and not be sent, your time will not be lost; for everything that tends to make a missionary useful here will have the same tendency at home. It is a mistake to suppose that anyone who is unsuccessful at home will be less so here. NELLIE COLE MCKIM.

**Ess and Esses.**

"So you have finished your studies at the Seminary? I was much pleased with the close of the exercises. The author of that poem—Miss White, I think you called her—bids fair to become known as a poet."

"We think the authoress will become celebrated as a poetess," remarked the young lady pertly, with a marked emphasis on two words of the sentence.

"Oh! ah," replied the old gentleman, looking thoughtfully over his spectacles at the young lady. "I hear her sister was quite an actress, and under Miss Hosmer's instruction will undoubtedly become quite a sculptoress."

The young lady appeared irritated.

"The Seminary," continued the old gentleman, with imperturbable gravity, "is fortunate in having an efficient Board of Managersess. From the Presidentess down to the humblest teacheress, unusual talent is shown. There is Miss Harper who, as a chemistress, is unequalled, and Mrs. Knowles has already a reputation as an astronomoress. And in the department of music few can equal Miss Kellogg as a singeress."

The young lady did not appear to like the chair she was sitting on. She took the sofa at the other end of the room.

"Yes," continued the old gentleman, as if talking to himself, "those White sisters are very talented. Mary, I understand, has turned her attention to painting and the drama, and will surely become famous as an actress and painteress, and even as a lectureress—"

A loud slamming of the door caused the old gentleman to look up, and the criticess and granmarianess was gone!

**How Singers Should Live.**

Women singers, especially in the country, are addicted to three habits which are about equally prejudicial to them as singers. These three habits may be described as the habit of taking irregular and insufficient food, the habit of tight lacing, and the habit of eating candy. I know half a dozen bright American girls, who have really excellent prospects as singers, whose voices are already beginning to betray the fact that their owners live on "lunches" and "candy" rather than three square meals a day. It is very certain that there never will be any tone to a voice that comes from an insufficiently and irregularly nourished body. On the subject of tight lacing a book might be written with ease. Many a girl who now finds great difficulty in taking a high note might do so with comfort if she would only give herself room to breathe. In brief, it may be truly said that no teaching however able, no industry or talent however great, in the pupil can amount to anything unless the would-be singer is content to live a good, clean, honest, healthful life, trusting to good common-sense rules of living, and plenty of fresh air rather than to quacks and nostrums. If vocal teachers, before commencing their lessons, would take the trouble to find out how the pupil lives, and would refuse to give any instruction until the pupil was ready and willing to conform to the simplest rules of hygiene, a great many troubles, especially throat troubles, would be avoided, and the act of singing, instead of being a painful, miserable, ear torturing effort, would be easy and as pleasurable to the singer as to the listener. The rules of life, which the student should observe, are just as important for the singer, private or public; if anything they are more so, for the strain is greater. One thing is certain the reliability of a singer depends absolutely on the method and manner of life.—*Music.*

No sense is more closely connected with the sphere of soul than the sense of smell. It reaches more directly and excites more powerfully the emotional nature than either sight or hearing. It is an unexplored avenue, leading at once, and by a process too enchanting to examine, into the ideal world. Its very vagueness and indefiniteness make it more suggestive, and quicken the mind's consciousness. Its agency is most subtle and extensive—going down to the very depths of our nature, and back to the earliest dawn of life. Memory especially is keenly susceptible to its influence. Every one known how instantaneously a particular odour will recall the past circumstances associated with it. Trains of association long forgotten—glimpses of old familiar things—mystic visions and memories of youth, beyond the reach even of the subtle power of music—are brought back by the perfume of some little flower notesless to all others. Lime blossoms, murmurous with bees in the shady avenue—hyacinth-bells, standing silent beside some

sapphire spring—violets, like children's eyes heavy with sleep, on some greenwood bank—each exhales a fragrance into which all the heart of nature seems to melt, and touches the soul with the memories of years. It is on account of this far-reaching power of fragrance, its association with the deep and hidden things of the heart, that so many of the Bible images appeal to our sense of smell. The Psalms and prophetic writings are full of the most beautiful and expressive metaphors, applied to the most solemn persons and things, borrowed from perfumes; while the Song of Solomon is like an oriental garden stocked with delicious flowers, as grateful to the sense of smell as to the sense of sight.—*Hugh Macmillan.*

**The Celestial Situation.**

We notice in one of our scientific exchanges the statement that by the aid of the spectroscope it has been discovered that "Arcturus is approaching us with a speed of fifty-four miles a second; and the one of the two 'Pointers' in the Great-Bear which is nearer the pole is travelling towards us at forty-six miles a second." And further, "the dog-star (Sirius) is describing a stupendous orbit round some invisible centre."

No intelligent man can listen to these facts without a feeling of lively interest in the situation, and curiosity, not to say anxiety, as to the result. The veil of mystery and apparent complexity which overhangs the *dramatis personæ* of the observation only adds to the fascination of the theme. As we ponder, imagination conjures up Arcturus, gay old sport, hurling his mighty spear against the Bear, who has been brought to bay by the two noble Pointers. The well-aimed shaft is turned aside by a sweep of the Bear's paw, and with a roar that shakes the firmament and causes Orion's belt to slip way down over his hips, the beast rushes upon Arcturus. The latter, though undaunted, realizes that his only safety now is in flight. Being a celestial, he feels an overwhelming conviction that he "must go," and with a confidence we shall never forget, he turns to us in this, his hour of extremity. The time he is now making fairly justifies the wisdom of this decision, and we may consider Arcturus well out of danger.

The interest then centres upon the Bear and the Pointer, who seem to be coming along neck and neck; the latter having the pole, is of course at an advantage and ought to come in a good second; but all depends upon the relative staying powers of the contestants. About the other dog-star, Sirius, we do not exactly understand; he is a "pointer," we presume, although the strain is not definitely mentioned; but whether he was originally not taken on the expedition, or being taken, was alarmed at the Bear's first onslaught, is not stated; he seems however, for some reason, to have failed to start with the others, and at present appears to be conducting a hippodrome match against time on his own account. We await with interest the further development of our scientific exchanges.—*Martha's Vineyard Herald.*

A correspondent of the *English Church Review* furnishes the following:

"It is refreshing to a born Liverpoolian, to hear of the 'strange scene' in St. Jude's Church, Hardwicke street, Liverpool. I remember this edifice being built. I recollect its first incumbent, Mr. Dalton, who made a fool of himself, in argument with a Roman Catholic priest of St. Anthony's Chapel, in Scotland-Road, by calling Saint Denis a 'Popish' saint. I recollect the 'great and good' doctor and Canon who succeeded Mr. Dalton, and who, upon an occasion when I was present, publicly baptised a young woman in a washing tub. I have a clear recollection of the sacred edifice, with its intricate passages and wire guarded glass doors (like those of a hotel), its galleries, morden lined and coffin-nailed pews, organ gallery over the pulpit; with gas lights shaded like those in front of a theatrical stage; the prompter's bell, which used to tinkle just before the Service began; the green-cushioned pulpit and double reading desk, in which the 'great and good' man and his curate used to sit, cheek by jowl, Irish organ fashion and from which rostrum the 'great and good' man had, upon one occasion, to deliver a public apology. The green-covered kitchen table which was placed in front of their *rostra* and behind a mean 'Communion rail,' and the whole a mean English, un-Church like set-out. And now because the present incumbent appears to have made this mean and dirty conventicle an English Church, the Liverpoolian Orange rowdy objects, and mobs the choir! 'Strange scenes in a Liverpool Church' forsooth! Not at all strange, considering the situation of St. Jude's church, Hardwicke-street, Liverpool."

CHICAGO DRAMATIC CRITICISM.—The following gem is from the *Inter Ocean*:

She is principally deficient in art and in that certain knowledge of the motives in nature, however brilliant, can have, and which can only be made to appear from the methodical course of studious experience. She now acts with that impulsive surrender to the current of feeling which will ever be most effective with that great public which determines no condition by the precise formula of mental unities, and which is the strong indication of a talent able to sweep away as impeding the cold tenets of critical form. There is room for regret in the reflection that this natural fire and moving intensity of an unfettered nature will lose something of its impassioned, picturesque beauty when it becomes more subservient to the restrictions of that art which too often softens into finesse.

The pay of school teachers in France is not high. It is estimated that there are at the present time about 32,000 women and 50,000 men employed there in this way, and their salary averages little more than \$250 per annum each. Only one man to seventy receives a stipend equal to \$500 a year, while the number of women enjoying that handsome salary falls short of two hundred, or about one in every one hundred and sixty. But wages of all kind are lower in France than here, and one dollar there will buy quite as much as one dollar and fifty cents in this country.

Said one of the "old school" to a disciple of Hanemann:

"Why, sir, I wouldn't call a Jew a pathist to attend a sick cat."  
"Nor would I," was the answer, "I'd call an allopah; I hate cats!"

**Church Work.**

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

Albany.—At Saratoga Springs during the summer, Bethesda Church, Rev. Joseph Carey, D. D., Rector, is open every Sunday morning at half past 7 o'clock for the early Celebration, followed by the regular Services of the day, well conducted, with good music and a crowded congregation. Also a daily Morning Service is held with a good attendance of joyful worshippers; and beyond this, there is a Service at the Church Home on Wednesday evenings, and on Thursday evenings a Service in the school house at Fairview, where there is a mission in a very prosperous condition.

Central Pennsylvania.—Grace Church, Honesdale, is in a very prosperous condition. The present Rector, the Rev. H. C. Swentzell, formerly of Chambersburg, Pa., entered on his new duties the 1st of January last, and is laboring most earnestly to strengthen the parish, and extend its usefulness. He found a large indebtedness hanging over it, which has already been entirely wiped out, and an increase of zeal and devotion has been infused into its members who were always commendably active in their Christian duties.

A very important step has been taken in establishing Mission Services at Hawley, ten miles distant, which promises to be the means of accomplishing much good. Various religious bodies are there represented, but hitherto the Church had no place among them. Although the number of Church people in Hawley is very small, so great an interest has already been awakened in the community, that organizations of young men and young women have been formed for prosecuting the work, and a hall has been rented where the Services are largely attended.

There is encouragement to hope for the happiest results if Mr. Swentzell's strength enables him to continue these unusual efforts. To hold, unassisted, three full Services in one day, besides travelling in a tedious private conveyance twenty miles between the church and the mission (going and returning) added to pastoral interviews and Sunday-school duties, is more than ordinary men can go through with. May the Lord of the vineyard, sustain and prosper him in his holy self-denying work.

Illinois.—The regular quarterly meeting of the North Eastern Deanery, was held on Monday and Tuesday, Sept. 25th and 26th, at Hyde Park, one of Chicago's most beautiful suburbs. At 7.45 on the evening of the former day, twelve of the clergy (including the Rev. Duane S. Phillips, Dean of the Southern Deanery) were present at Evensong, in St. Paul's church, when the Revs. W. W. Steel and H. G. Perry officiated. The Service was followed by three stirring addresses. The first was by the Rev. W. F. Lewis, Rector of Emmanuel Church, La Grange; his subject being "The Relations of the Laity to their Parishes." The second was by the Rev. R. A. Holland, Rector of Trinity Church, Chicago, who denounced with characteristic force and clearness the principle of Prohibitory Legislation, the effort to make men moral by legal enactment. The third by the Rev. B. F. Fleetwood, was an elegant panegyric of the great Catholic Revival, which was inaugurated, about half a century ago, by the teachings of Newman, Keble, and Pusey.

On the following morning, three more of the clergy were in attendance, and there was a Celebration of the Holy Eucharist at 7 o'clock, at which the Rev. George C. Street was Celebrant; the Rev. W. F. Lewis acting as Deacon. At 10 A. M., there was a second Celebration, the Rev. the Dean, (Dr. Clinton Locke) being Celebrant, assisted by the Rev. C. H. Bixby, Rector of the parish. Following this a very able and thoughtful paper upon the Mission and preaching of John the Baptist, was read by the Rev. F. S. Jewell, Ph. D., Rector of St. Marks, Evanston, which subsequently elicited from the rest of the brethren many a warm and hearty eulogy.

At the business meeting which ensued (the Dean in the chair), various matters of interest came before the meeting. The annual gathering of the Deanery was appointed to be held in Grace Chapel, Chicago, on Monday, Nov. 6th; and it was arranged, that on the second Monday in January, another meeting of the Deanery should be held at Batavia.

At 1 P. M. the clerical guests partook of an elegant and substantial luncheon, hospitably provided for them at the Rectory, which formed a fitting and agreeable close to a most harmonious gathering. The brethren took away with them to their homes, delightful impressions both of their own fraternal intercourse, and of the kindness and hospitality of the laity of Hyde Park.

The Sixteenth Convocation of the Northern Deanery of the Diocese of Illinois was held in Grace Church, Galena, on Tuesday and Wednesday, September 19th and 20th 1882, the Rev. Dean Sweet presiding. Among those attending the Chapter were the Rt. Rev. Bishop McLaren S. T. D., the Revs. Dean Phillips of Kankakee, Dean Sweet of Freeport, Mr. Ramsey of Dubuque, Mr. Green of Darlington, and Messrs. Knowlton, Rector of the Parish, Elmer of Sycamore, Snyder of Rockford, and Heermans of Amboy.

The Services of Tuesday forenoon included the ceremony of the institution of the Rector of the parish, the Rev. W. H. Knowlton, which was followed by an able sermon by the Rev. Dean Phillips of Kankakee.

A Clerical Conference was held in the afternoon, followed by a Children's Service with an address from the Bishop. The Service in the evening consisted of prayers and confirmation and a sermon by the Bishop, the number of candidates being six.

On Wednesday morning there was a celebration of the Holy Communion at 7.30. At 10 A. M. the litany was said and discussion of various missionary interests was made. The concluding Service of the Convocation was held in the evening; it consisted of a shortened form of evening prayer and addresses on Christian Education.

Long Island.—A Missionary Conference in the interest of the General Missions of the Church, under the Presidency of the Bishop of Long Island, will be held in several churches in the city of Brooklyn, beginning with Divine Service and Sermon on Sunday evening, Nov. 5th next, and closing with the usual Anniversary Exercises of the Woman's Missionary Association of the Diocese, on Thursday, the 9th. Further particulars of these Services and meeting will be given.

Sunday, Sept. 17th, was the eighth anniversary of Rev. Dr. J. C. Middleton's assumption of the rectorate of St. Paul's Church, Glen Cove, and at the morning Service he was able to make the following gratifying statement of the work accomplished—at least so far as can be shown by figures. During the eight years there have been 298 baptized, 155 confirmed, 54 couples married, and 134 burials. Up to Easter last there have been contributed in the parish for all purposes, \$62,374 88, of which to same date, \$1,934.67 have been given by the Sunday-school pupils.

Montana.—The Bishop in his Annual Address gave the following summary of his work during the year:

Since the date of our last meeting I have been

almost constantly engaged in Missionary work. The season of Lent I spent with my family and in assisting the rector of St. Peter's Church, Helena. The rest of the time I have been travelling about this Territory. In the winter I held two missions—one at Benton and one at Butte. The services were not attended as well as I hoped they would be. But I think good was done by them. And I hope to renew the same work at other places in the future. I have visited 45 places and have preached 130 sermons. I have solemnized one marriage, and baptized 4 adults and 13 children. I have confirmed 53 persons and administered the Holy Communion 25 times. I have received notice of the deposition of six clergymen from the ministry of the Church, and the removal of three persons from the list of Candidates for Holy Orders. I have received and accepted Letter Dimissory for the Rev. Wm. Horsfall from the Diocese of Kansas, and have given Letter Dimissory for the Rev. Robert Murray Duff to the diocese of Central New York. On the first day of July the cornerstone of St. James' Church, Dillon, was laid by the Rev. E. G. Prout, the Rev. C. O. Tillotson making an address.

Nebraska.—The Annual Harvest Home Festival, ordered by Bishop Clarkson, was observed with due solemnity at the Church of the Holy Trinity, Lincoln, on Sunday morning and evening, Sept. 24th; the Rev. C. C. Harris, Rector, and the Rev. W. G. Hawkins, officiating. The interior of the church presented a most picturesque scene. The chancel was decorated with arches of grain, grasses, fruit and flowers, the steps leading to the same being guarded by a pyramid of "the kindly fruits of the earth," exquisitely arranged with a view of displaying their coloring and tempting lusciousness. A wreath of grain and flowers also found place on the baptismal font, organ, and windows of the sacred edifice, the artistic arrangement of which made a glad scene of abundance, while the sacred music and solemn Service impressed the hearts of the worshippers present with a deep sense of thankfulness to the "Giver of all Good" for the blessed prosperity of our fertile country. Both Morning and Evening Services were largely attended, and the Festival excelled all former ones.

New Jersey.—Bishop Scarborough laid the cornerstone of a new church in Toms River, on Monday, the 18th inst. Dean Rodman, of Plainfield, the Rev. Mr. Peace, of Keyport, and the Rev. Mr. Baum editor of the *American Church Review*, were present and assisted in the Services. Mr. Baum has been spending the summer there, and at the request of the Bishop, has been in charge of the mission. The lot upon which the church is being erected, is the gift of Mr. John P. Haines, of New York, who has his summer residence in Toms River. In addition to the lot he has given liberally towards the erection of the church. Thomas Gifford, Esq., of New York (who also has his summer residence near Toms River), is also a large contributor. A chancel window to cost several hundred dollars is to be presented as a memorial to the late Mr. Gifford. The site of the new church affords a beautiful and extended view of the River, Barnegat Bay, and the surrounding country. The church is to be built of wood, modern Gothic, with a seating capacity of about two hundred and fifty.

On the preceding day, the Bishop consecrated St. Luke's Church, Metuchen. The Services were admirably conducted by the Bishop, and the Rev. George H. Edwards, the Rector. The Bishop preached both morning and evening. In the morning he dwelt particularly upon the condition of St. Luke's, and expressed his gratification at the progress of the Church and spoke in a pleasing manner of the appearance of the interior. The church was filled with members and friends of the congregation, a number coming from adjoining towns.

The Services in the evening were also well attended. In the Bishop's address he spoke of the financial condition of the church, and urged upon the congregation the necessity of working harmoniously together. He also spoke in the most flattering terms of the worthy and respected Rector, the Rev. George H. Edwards, and heartily congratulated St. Luke's Church at having so worthy a man for their Rector, and expressed the wish that the congregation would show their appreciation of his services by assisting him in every way possible to push forward the work he had undertaken.

Oregon.—The Rev. M. D. Wilson, and his bride, left New Haven immediately after their marriage for their far off home in Astoria, where they arrived the 2nd of September, having made pleasant stops at the principal cities on the route from Philadelphia to San Francisco. The Bishop of Oregon had planned for them a kind reception at his own Episcopal residence, but the journey was unexpectedly prolonged, and when at last they did arrive, Bishop Morris had been called away to Portland. Consequently their reception by the parishioners took place at the residence of Capt. M. M. Gilman, where the cordial greeting extended to them on every hand must have been exceedingly gratifying and encouraging. Mr. Wilson entered at once on his duties and held his first Service in his new parish on Sunday Sept. 3rd. The future for them looks bright and promising, and one cannot help recalling Archbishop Kirkby's wedding trip when he went to his distant mission though of a far different kind, where his efforts were so signally blessed.

South Carolina.—The following circular has been issued by the Secretary of the Diocese:

The Trustees of the Diocesan Theological Seminary, having charge of a valuable property which they do not wish to sell, would lease for a number of years on favorable conditions.

The property consists of about fifteen acres of land in the town of Spartanburg, on the C. & A. Air-Line Railway, upon which is a brick building two hundred and ten feet long.

The site is exceptionally fine, commanding a view of the Blue Ridge Mountains, and is eminently suited for a school, or a place of resort for those seeking a fine climate. Correspondence is invited. Address, Rev. J. D. McCOLLUGH, Spartanburg, S. C.

Utah.—The Church schools have opened with uncommon vigor and tokens of prosperity. St. Mark's has already 320 pupils, and Rowland Hall 90, including the Preparatory department, and the school of the Good Shepherd, Ogden, 120. An unexpected number of boarding pupils for Rowland Hall, has compelled the improvisation of rooms in the attic for six pupils, and a large kitchen is now going up in the rear of the main building. Three new teachers have been added to Rowland Hall, and three to St. Mark's. The whole number of teachers in the Salt Lake Church schools is twenty-one. All the workers, clerical and lay, are overwhelmed with their pressing duties.

Vermont.—The Journal of the Ninety-second Convention gives the following summary of statistics: Clergy, including the bishop, 36; parishes, 43; candidates for Orders, 3; baptisms, 296; confirmations, 156; communicants, 3,488; Sunday-school scholars, 1,762; marriages, 59; burials, 151; scholars in parish schools, 72; contributions, \$27,357.32; value of Church edifices, \$327,200; value of rectories, \$49,100.

Trinity Church, Rutland, has recently pur-



chased a handsome house and lot, adjoining the church, for a rectory, giving therefor \$8,000, and making this property one of the most valuable, complete and Churchly of any in the diocese. An addition is also being made to the stone chapel here, for the purposes of an infant class room in connection with the Sunday School. The school has just purchased and given to the Church a pentagonal black-walnut pulpit.

The Missionary Committee have made an appropriation for the work now successfully begun at Richford, in Franklin county, and have placed the station in charge of Mr. George H. Bailey, a candidate for Holy Orders.

The Permanent Endowment Fund now invested for the support of the Episcopate amounts to \$30,000 as shown by the report of the Trustees.

The Rev. A. B. Flanders was called to St. Luke's Parish, Chester, in March, 1868. It had previously been in charge of the Rev. C. S. Hale, then rector of Immanuel Church, Bellow's Falls, and the present rector of Trinity Church, Claremont, N. H. It was organized under the old Canon, the Easter next following. Under Mr. Flanders' administration a beautiful church was erected at a cost of \$15,000; and in 1871 (through the munificent contributions of a worthy lady of the parish and others) was consecrated, free of debt. The same year a rectory was purchased at a cost of \$4,000. During the past fourteen years it has grown from said mission of nine communicants to ninety-eight, the present number. There have been 118 baptisms and nearly 100 confirmations; and 120 communicants added.

Mr. Flanders has recently tendered his resignation of the rectorship of St. Luke's, to take effect about the 15th of October next; and has accepted a call to St. Paul's Mission, at White River Junction, Hartford, Vt., where he expects soon to take up his residence. This mission like that of St. Luke's when Mr. F. first took charge of it, is in its infancy—having 36 communicants, 18 of whom reside in Lebanon, N. H., on the east bank of the river. They have a small church to hold Services in, and their rector hopes to do here, what, under God's blessing, he has been able to accomplish in the parish he is about to take his leave of. White River Junction is a thriving village, situated on the west border of the Connecticut River, about four miles below Hanover, N. H.

Eastern Oregon.—The work of the Church in Umatilla county, so successfully begun at various points and carried on for several years by the Rev. L. M. Wells, has, after long delay, been again taken up and with renewed hopes of continuance and permanence. For nearly two years the work had been dependent upon the occasional services rendered by the neighboring clergy, the nearest of whom was forty miles distant. And yet, notwithstanding the long intermissions that of necessity elapsed between the visitations of the Bishop, or the services of other clergymen, so well had the foundations been laid, the missions had held together, Sunday Schools had been maintained by earnest, persevering laymen and laywomen, and a considerable degree of Church-life been kept up.

On Sunday, September 10th, Bishop Morris, in making his semi-annual visitation of Eastern Oregon, held Services in the Church of the Redeemer, Pendleton, at which time the Rev. W. E. Potwine was formally instituted and placed in charge of the work in this county. The sermon, an appropriate and able discourse, was preached by the Bishop from the text, "Are your minds set upon righteousness, O ye congregation?" The words of kindly welcome, were mingled with those of wise counsel, based upon a long experience in the missionary field.

Services are being maintained at Pendleton and Weston, on every alternate Sunday for the present. The great need of more laborers in this important and growing field is readily demonstrated by the simple statement of the fact, that the work in this county includes Services to be held in no less than six different places, at distances of, from ten to sixty miles apart. For the lack of this additional assistance, grand opportunities of doing a noble work for the Master are lost every month. Will not some one come and help possess these golden fields?

Pennsylvania.—On the Feast of St. Michael and All Angels, the Dedication Festival was held at St. Michael's Church, Germantown. The church was vested in festival colors, and beautifully decorated with flowers; and the services were well attended. At the mid-day Service, the Rector was Celebrant, and the Rev. C. H. Hibbard, second assistant, at St. Mark's Church, Philadelphia, the preacher. At Evensong a large number of visiting clergy were present. The choir sang "Angels of Jesus," as the clergy proceeded up the aisle to the chancel, and after the sermon, sang the festival *Te Deum*. The Rev. G. H. Kinsolving, of the Church of the Epiphany, Philadelphia, was the preacher. The collections were devoted towards the extinguishment of the debt still remaining on the new Rectory of the parish.

West Virginia.—The committee on the State of the Church reports that after a careful examination of the data laid before them, they find abundant evidence for the conclusion that the Diocese was never more prosperous. The outlook is certainly encouraging and full of promise. An evidence of this appears in the substantial growth of the young Diocese. There are reported at this Council 1,951 communicants, as against 1,112 reported at the first annual Council in 1878, a gain of nearly 100 per cent.; the clergy have grown from 14 to 20; the contributions have increased over \$25,000; 736 have been confirmed; 9 churches built and a number in process of building; 3 parsonages erected and a number under way; the number of places where confirmations were held have grown in the present year alone from 29 to 37, and the number of organized and unorganized missions is continually growing.

Texas.—In St. Augustine's Chapel, Sewanee, Tennessee, Sunday Aug. 13th, the 10th after Trinity, the Rev. Davis Sessums, Deacon, was admitted to Priest's orders. Rev. W. P. Du Bose, S. T. D., acted as Presenter. The Bishop of Texas preached and administered the Communion, assisted in the services by the Bishop of Florida. Mr. Sessums has returned to Galveston and will continue there as Rector of Grace Church.

**Convocation of Nashville.**

Correspondence of the Living Church.

By appointment of the Bishop of Tennessee, the Convocation of Nashville met at St. Barnabas' Church, Tullahoma, on September 19th, 1882. A goodly number of clerical members were present, including the Rev. H. R. Howard, S. T. D., priest-in-charge, the Rev. Wm. C. Gray, D. D., of the Church of the Advent, Nashville, the Rev. George Beckett, S. T. D., of Columbia, the Rev. Thos. F. Gailor, S. T. B., of the University of the South, the Rev. Joseph R. Gray, S. T. B., of Trinity Church, Nashville, the Rev. W. G. G. Thompson, of Columbia, and the Rev. F. A. Fitts, of Clarksville, Dean of the Convocation. The Bishop assisted by the Rev. Dr. Howard, administered the Holy Eucharist at 11 A. M., and confirmed five candidates presented by the priest-in-charge. The Bishop earnestly addressed them and delivered an eloquent and admirable discourse.

At 8 P. M., Evening Prayer was said, and was followed by a sermon by Dean Fitts on Acts 10, 20. Subject "the Holy Ghost, the life of the Church," the special point of the sermon being to show that as this truth underlies all her teachings so it must be the foundation and support of all her work, especially the work of missions. An early Celebration of the Blessed Sacrament was held at 7 A. M., on Wednesday and Thursday. The hearts of the faithful were cheered by the sensible increase of communicants at these early celebrations.

The Rev. Mr. Fitts, Dean of the Convocation, tendered his resignation which was accepted at his urgent request. He nominated the Rev. Wm. C. Gray, D. D., as his successor, who was elected by the Convocation and confirmed by the Bishop. The evening session was remarkably well attended. Dean Gray delivered a manly and energetic sermon on "Repentance," which was followed by earnest addresses by the Rev. Messrs. J. R. Gray and W. G. G. Thompson and the Rev. H. R. Howard, priest-in-charge. On Thursday morning after Morning Prayer, the Rev. George Beckett, S. T. D., of Columbia, delivered an able and scholarly sermon on "Faith." After Evening Prayer, the Rev. Thos. F. Gailor, S. T. B., Professor of Ecclesiastical History in the University of the South, preached a masterly sermon on the "Means of Grace." At Trinity Church, Winchester, on the same evening, the Rev. Dr. Howard, priest-in-charge of St. Barnabas' Associate Mission, preached, and on Friday morning, Dean Gray preached on the Christian's love for the Church.

At Tullahoma, on Friday at 7 A. M., the Rt. Rev. Chas. T. Quintard, S. T. D., LL. D., assisted by the Rev. Thos. F. Gailor, S. T. B., celebrated the Holy Communion. At 9 A. M., the Rev. Joseph R. Gray, S. T. B., sang the Litany, and the Rev. W. G. G. Thompson, of Columbia, preached an admirable sermon, full of Catholic teaching, on the Blessed Sacrament of the Altar.

The members of the Convocation were most hospitably entertained by the Churchmen of Tullahoma, and enjoyed a delightful drive to a beautiful waterfall in the vicinity.

The Convocation then adjourned to Fayetteville, where the Bishop of the Diocese laid the corner stone of the Church of St. Mary Magdalene, in the presence of a very large attendance of the town people. The Dean of Convocation made a stirring address on "The Chief Corner Stone." The nearest Church is more than thirty miles distant, and for the first time in the history of Fayetteville, the full Services of the Church were rendered. The Church is poor; its membership small; help is greatly needed. Who will help the faithful body of earnest Churchmen in Fayetteville.

Evening Prayer was said in the Court House and a powerful sermon was preached by the Bishop of the Diocese on "The Church Catholic." There was an Early Celebration on Sunday morning, the Rev. Thos. F. Gailor, S. T. B., being the celebrant. The same gentleman preached twice on the same day to large and cultivated audiences who listened with profound attention to his admirable defence of the Catholic faith. Bishop Quintard read the Litany in the morning and took the Service in the afternoon.

The Convocation then adjourned to meet again on the 16th of January, 1883, at Franklin, Tenn.

**THE REPRESENTATIVE PIANO MANUFACTURERS.**

[From N. Y. Observer.]  
Wm. Knabe & Co.—This firm is one of the oldest in the country. Their growth has been solid and steady, not an ephemeral upspringing, and their position, therefore, is unsurpassable and unassailable. They have relied upon the real merits of their instruments, and avoided all clap-trap and trickery. The outcome is a business whose firm and steady prosperity is unequalled. The relative value of Pianos is pretty well known, but a few brief words about the "Knabe" will be of interest. The Tone combines volume and richness, with sweetness and purity, and evenness through the entire scale, with so elastic a Touch that the player can bring out the subtlest expressions without the pedals. In another quality yet this Piano is especially supreme—tenacity of holding tone. Evidence of this is found in their extensive use in conservatories, where the severest of all tests is applied.

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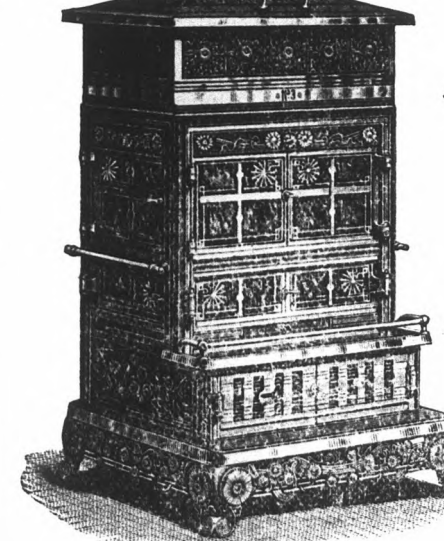
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