

The Living Church.

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

VOL. V. No. 3.

CHICAGO, SATURDAY, NOVEMBER 18, 1882.

WHOLE No. 211.

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The above is by no means a full list of the contents of the ANNUAL.

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The Missionary Conference.

Correspondence of the Living Church.

The Missionary Conference in Brooklyn, has been one of unusual interest. It began Sunday morning, Nov. 5th, with Service and Holy Communion at St. Barnabas' Church, at which the Bishop of Long Island officiated. That evening a missionary sermon was preached in the Church of the Redeemer, by the Rev. Dr. Cuffie, of St. Luke's, Philadelphia, who took for his subject, "Christ the Desire of all nations," from the text, Haggai, ii:7: "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."

The next day at 11 A. M., the Holy Communion was celebrated at St. Peter's Church. Bishop Littlejohn made an address setting forth the motives and sacrifices underlying the missionary enterprise. The serious illness of the venerated Dr. Twing threw a shadow on all hearts, and special prayer was offered in his behalf. After the Service a social reunion of the clergy was held in the adjoining chapel. Lunch was served by the ladies of the parish. Monday evening a large congregation assembled in St. James' Church. Bishop Paddock, of Washington Territory, whose face is so familiar to Brooklyn Churchmen, was present and presided. Archdeacon Kirkby spoke with his usual geniality and force, of the encouraging progress of missionary effort within the last half century—making some telling points by reference to Church of England work, and expressing the hope that the American Church would soon begin a mission among the Indians and settlers of Alaska. The Rev. William Wilberforce Newton, formerly of Boston, now rector of St. Stephens', Pittsfield, Mass., read a paper on the laws and motives which affect the missionary problem. Though much confined to his manuscript, and using a terminology unfamiliar to many of the laity, he yet by his commanding figure, rich voice, vigor and freshness of thought and scholarly power gained every ear. The last address of the evening was by the Rev. W. S. Langford, of Elizabeth, N. J., who made a practical appeal to the Christian feelings of his audience, to support the work of missions.

Tuesday morning the session was opened in St. Peter's Chapel, with Bishop Littlejohn in the chair. The first paper was read by the Rev. S. Kerr, rector of St. John's Church, Cape Haitien, Hayti, a tall, swarthy man of negro cast, but with intelligent features; a native of Nassau, educated in England. His account of Hayti, past and present, was full of interesting facts and descriptions, and gave many of his hearers a new insight into the needs of that republic of black men, conspicuous historically as the land of the hero Toussaint.

The Rev. Fernando C. Putnam, of Jersey City, followed with a paper on "A new field of domestic work and the methods and men for its prosecution," which described the startling growth of irreligion in our great centres of population, and advocated a new departure in the methods and means of evangelizing the masses in American cities. The paper was followed with close attention by all present, and gave rise to an earnest discussion, which was led off by Bishop Littlejohn, who pointed to the godless lives of the majority of inhabitants in the great cities, and to the increase of this element from external immigration. The Rev. Dr. Schenck of St. Ann's, Brooklyn, spoke of methods by which young men who came into our Churches might be got hold of, and made to feel at home

there. Mr. Herbert Welsh, of Philadelphia, spoke with great fervency of a work which had been going on for twenty years in the Frankfort district of that city, in reclaiming to the Church the operatives in the manufactories.

The Rev. William Allen Fair, of the missionary jurisdiction of Cape Palmas, read a paper on "Polygamy in West Africa and the way to abolish it." It is needless to say, that he condemned polygamy and deprecated its continuance. He, nevertheless, taking a somewhat bold ground, endeavored to show that the position of insisting upon its abandonment in every case as a condition of reception to Baptism, was an insuperable barrier to the advance of the Church. Rather than require families to be broken up, it would be better, he believed, to bear with it, and let the spirit of Christianity and vigorous teaching overcome it. The essay made, apparently a deep impression upon the audience. The Rev. Mr. Moore, a colored clergyman who has labored many years in Africa and in Hayti, pleaded with much earnestness that the Church in Africa might have a bishop of her own race.

The evening of Tuesday found the Conference assembled in the large and stately Church of the Holy Trinity. The first address was by the Rev. J. Lewis Parks, Rector of Christ Church, Schenectady, N. Y., who reviewed the history of the missionary principle in ancient and medieval times, during the Reformation period and since. The Rev. Percy Browne, rector of St. James', Roxbury, Boston, Mass., claimed that there was less interest in missions to heathen, than a generation ago, and professed to explain it by an alleged change in doctrinal views, a growing belief, that the human race formed in all its parts one great family of God. The speaker no longer regarded those who labored for the heathen, as rescuers of the lost, but friends and helpers of the weak, ignorant and undeveloped members of the one brotherhood. The enunciation of such latitudinarian views called out a strong expression of dissent from Bishop Littlejohn, worded, however, with great courtesy. He knew the Apostolic principle of Mission work, and reprehended the so-called teachings of ethical culture which were characteristic, in a measure, of the age, and resulted in the spread of refined Paganism.

The Rev. J. Houston Eccleston, D. D., of Newark, N. J., took the audience away from the philosophical discussion to a spiritual view of the great North-west of our own land, especially of the jurisdiction of Montana. He entered the work there in the mining camps and embryo towns and said he had never realized until the past summer the extent of the Western Bishop's labors. The jurisdiction of one of these Bishops reached in one way in extent from Brooklyn to Cleveland, O. It was impossible for a Western Bishop to explain to an Eastern audience the almost illimitable extent of his diocese. He pictured the isolation of a missionary bishop, and said he knew no better comparison than that suggested by standing on the prairie and watching the coming and going of a railway train. For all practical purposes the spectator was the centre of the universe. The train came apparently from nowhere, flashed upon the scene, and as suddenly disappeared, leaving one isolated and shut out from the rest of the world. The population of parts of this country, were reckless, profane and hard. One chief vice was gambling. He had seen a town (called a city), where out of three shanties and sixteen tents, all the shanties and fourteen of the tents were drinking saloons. In the course of his travels he had once fallen in with a company, who, as soon as they had learned that a clergyman was present, began to use great profanity. Finally an elderly man among them explained, reciting a story of the untrus representatives of the Faith who had visited them. The old man cited the Bishops of Utah, Washington Territory and Nebraska, however, as men worthy of respect, and was informed of the high estimation in which they were held all over the country. And the miner added, that if the Church sent out more such men, they would be welcomed.

St. Peter's Chapel was again the meeting place of the Conference on Wednesday morning. The importance of raising up a native ministry in Japan was forcibly argued by the Rev. W. B. Cooper of the Mission at Yeddo. Out of 4,000 clergy or thereabouts in this country, there were but six obtainable for the Japan mission. Recruits were needed from the native population to swell the missionary ranks. When the fact was considered that the heathen were not only to be converted from idolatry, but instructed also in the principles and truths of Christianity, some idea of the laborious character of the missionary work could be imagined. Only a few of the foreign missionaries could ever speak the language with sufficient clearness to anticipate more than ordinary success. He had never seen a foreign missionary produce much effect on his audience; but the native speakers he had often seen move their listeners to tears. The Japanese mind was capable of the very highest possible training, as the colleges of America and Europe can testify. The means required to support a foreign missionary in the field would be ample for the education and support of six

Japanese. There were a number of congregations in Japan, which had undertaken the entire support of their native ministry. Was it not after all, the object of the Church to withdraw her missions, and her support from her respective mission fields just as soon as a native Church could be safely organized? A college and a theological seminary were needed to receive young men and give them proper training.

The Rev. Dr. Lyle made a few remarks in the same vein, and Bishop Littlejohn said: This Church to-day acquiesces in the conclusions that have been announced by Dr. Lyle and Mr. Cooper, namely, that it is now definitely settled that an indigenous ministry is the one that is to be raised in those foreign fields. Our hope and future success turn upon the resources that are lying in that direction. This being the case, the only thing remaining is how we are to apply the principle to serve the result.

The event of the session was a paper read by Mr. Herbert Welsh, entitled, "Is the Niobrara Mission a failure?" He said an impression seemed to prevail that the management of Missionary affairs in Niobrara was not marked by that wisdom which was most conducive to permanent results, and that the Indian was a barbarian absolutely incapable of being civilized. He proved this to be a false impression, and gave a very interesting and picturesque account of the life among the missionaries of Niobrara, whom he visited during the past summer, and showed what a humanizing effect Christianity has upon the red man. He also pointed to the savage treatment of the Indians by a Government calling itself both civilized and Christian. The story of the Indian problem was told with an earnest and fluent eloquence that elicited rapturous applause and electrified the hearts of all.

Bishop Paddock spoke of some of his experiences among Indians in Washington Territory. Bishop Littlejohn then said, that of all the papers which it had been his privilege to hear, the most telling one was that just read by Mr. Welsh. He would like it if 1,500 people might be able to listen to the statement of the Niobrara mission. The suggestion was sympathetically met by the audience. The Rev. Dr. Schenck offered the use of St. Ann's Church for a special meeting at which Mr. Welsh should deliver an address. Some of the clergy urged that the Academy of Music be procured as of larger seating capacity. A committee was appointed to provide a suitable place, and make preparations for the proposed meeting.

The morning session was closed with papers by the Rev. Elliott H. Thomson, missionary at Shanghai, on "The Extension of Mission Work in China," and the Rev. Dr. M. Van Rensselaer, of Geneva, N. Y., on "Missionary Success the Fruit of Personal Consecration."

In the evening of Wednesday, St. Luke's Church was crowded. Mr. A. A. Hayes, Jr., read a paper entitled "A Layman's Observations of Missionary Fields," detailing some results of personal travel. The Rev. Leighton Parks, rector of Emmanuel Church, Boston, made an address on "Christianity in relation to Oriental Faiths," in which he drew attention to the philanthropic element which believed earnestly in saving the heathen, and the ultra liberal sentiment of men who tell us that Buddhism and Brahminism are as true as Christianity. It seemed to him, that if the latter spirit were entirely cast out the Church would lose as much in the way of knowledge, as it might gain in the way of zeal. He pictured at considerable length many of the beauties of Buddhism and compared them with Christianity, claiming, however, superiority, on the whole, for Christianity.

Bishop Littlejohn said, that the conference was open for free discussion, and he felt compelled to dissent from some of the views of the previous speaker. He delicately but forcibly pointed out the necessity of upholding before the heathen, the one essential of distinct truth. The Rev. Mr. Fair, missionary in Africa, said he had never known, that there was such a close relationship between Buddhism and Christianity, and said he could not believe that Mr. Parks had been himself a missionary, or had a real idea of what actual contact with heathenism revealed. If what he said was true, missionaries were not needed any more, and had much better return to comfortable homes. He himself did not believe in teaching that said to the heathen, "I hope you don't think you are going down to hell?" The Rev. Mr. Cooper of Japan remarked, that his brother Parks must have derived much of his knowledge from books. From his own contact with Buddhism in Japan he had not been so favorably impressed. He had failed to obtain anything definite from the books of the Buddhists themselves, excepting that it was a religion of punishments and rewards. The Rev. Mr. Parks made an explanation, removing some of the impressions his address had created, and the Bishop received the explanation with his characteristic kindly courtesy.

The Rev. Dr. Frederick Courtney, then made an address in his genial and plain spoken manner, saying how much men were needed for the mission fields, even more than money. And not men only, but men of saintly lives, and of intellect too, and physical strength, to cope with the subtlety of the Hindoo, and endure the trials of

climate. Under various heads, the subject was elaborated around the central theme; the essentiality for the spread of the Christian religion, of the magnetism of personal contact, enforced by a strong personal love for souls.

This properly closed the Missionary Conference, but there was a virtual continuance of it in the annual meeting of the Woman's Missionary Association of Long Island, (the eleventh anniversary) which took place Thursday. These services were held at St. Peter's. At 10:30 o'clock Thursday morning a congregation, mostly of ladies, assembled. Reports were read by the Rev. George R. Van De Water, Rector of St. Luke's, Brooklyn, and the Holy Communion was celebrated by Bishop Littlejohn, the address being made by Bishop Paddock, of Washington Territory. The Rev. Giles B. Cook, of Petersburg, Va., was the first speaker at the afternoon session. He gave some details of his parish and missionary work among the colored people. The material to work upon in Virginia, he said, was in a very encouraging condition. The people were becoming thrifty, and with the hearty co-operation of Christian brethren in the North the outlook could not be brighter. The most discouraging feature was, that as soon as persons entered the Church, they to a certain extent, were ostracised. It was difficult for them to obtain work, and it was necessary for the Church to stand by them and sustain them in the position which they had assumed. The Rev. W. E. Webb, of Virginia, followed, speaking of his own experiences. He had never found the colored people especially dishonest as many claimed that they were. He had not a bolt or lock in his house, and during a period of forty years, he had not lost five dollars worth of property, and he was not sure the colored people took that. The negroes were just like white people, and all it was necessary to do was to teach them just the same as poor, unlettered people of the white race would be taught. A colored clergyman then rose to deprecate the continuation of a too keenly defined social distinction between black and white at the South, and asserted that it was a chief barrier to the missionary work.

The Rev. Elliot H. Thomson, of the China Mission, spoke of the relation of women to missionary effort in that country, making some very interesting statements. The condition of women in China, he said was about half way between the condition of women in a Mohammedan and in a Christian country. The highest honor was invariably shown to the mother of a family, and it was no uncommon sight to see the young men carrying their mothers on their backs through the streets. What was needed was to get hold of the mothers in China. When the women could be made to tell of the love of the Saviour, China was saved. What was being done in this direction? There were great obstacles. But now Christian women were laboring among Chinese women, visiting them and talking with them on Christian truths after they had first commended themselves to their regard. The upper classes of the people were never reached by male missionaries, but they could be reached by the missionary women, who were invited to their houses and had boundless opportunity for spreading the seeds of the Gospel. A valuable agency was that of women who possessed some knowledge of medicine. A single missionary woman in China was worth half a dozen men, and the sooner the Church on this side the water realized that fact, the better it would be. The work was progressing well, and native women were beginning to interest themselves in the task of spreading the Gospel. All that was necessary, was to push on. The Rev. Henry Swift, for ten years missionary among the Indians of Dakota, spoke of the growth of civilized habits among Christian Indians, and with this address the afternoon session came to a close.

The final session was held in the evening, Bishop Littlejohn again presiding. After prayers, the Rev. John G. Bacchus, spoke on Diocesan Missions of Long Island, claiming that the duty towards them was one of first importance, and that they were a training school for wider missionary interest. The Rev. Albert C. Bunn, M. D., Rector of the Church of the Atonement, Brooklyn, and formerly a missionary physician in China, next addressed the assemblage, taking a survey of the general field of Foreign Missions and dwelling particularly upon the work in Africa, India, and his own former field of labor, China.

Archdeacon Kirkby wound up this long series of missionary meetings with some most characteristic remarks, running over with combined wit and pathos. He began by saying that he wanted to strike the key-note of the three days of Services, and he thought he did so when he mentioned the word "encouragement." He recurred to his own experiences in the far North, among the Indians. It was an Indian fancy to say, God made a white man and he was too feeble; He then made a black man and he was too dark; He then made a red man, and he was "just right." The Indians had strange superstitions which were difficult to overcome; they were willing but fluctuating, and the missionary must have patience who sought to spread the seeds of the Gospel among them. He narrated a number of interesting stories growing out of

his work. A missionary could do nothing without first obtaining a knowledge of the language, and this was in itself a test of patience. A certain missionary going among the Indians felt his heart swelling and his blood boiling at the atrocities which were practiced; but he bore it all without saying a word for seven months, during which time he was studying the language. When he learned the language he went to work, and as a result there were soon fifty Indians at the station who were firm believers in the Master. The Archdeacon dwelt upon the absolute need of bettering the community, by elevating the mothers intellectually and spiritually; and told of his work of female education. The outlook was very encouraging. He appealed for continued and increased interest in, and support of the whole cause of Missions.

This Conference has afforded a rare treat to all those who have been brought within its benefits. It can not be claimed that there has heretofore been any lack of missionary spirit in Brooklyn, but the Conference has most certainly strengthened its variety, freshness, earnestness, practical aims. A hopeful outlook characterized the whole gathering, and the minds of all seemed awakened to a far larger consciousness of the grandeur of the work which the Church is trying to do, at the command of her Lord.

The Provincial Council.

The fourth meeting of the Provincial Council took place at the Cathedral of St. Peter and Paul, Chicago, on Tuesday last. Besides the three Bishops, full delegations, or nearly so, were present from each of the Dioceses. The best of interest and cordiality prevailed, and some very important action was taken. A code of Statutes and Rules was adopted which we hope to publish next week. Mr. Candee was re-elected Secretary, and Mr. Parker, Treasurer.

Report from the Rector of St. Mary's School, Knoxville, was made, and, on motion of the Bishop of Springfield, it was resolved: That, whereas the Federate Council has learned from the report of the Rector of St. Mary's School, Knoxville, Ill., that the building of the Chapel must be stopped, unless funds are speedily contributed for its completion. Therefore, resolved: That the Council reiterates its resolution unanimously passed, at its last annual session, to the effect that the efforts now being made for building a Chapel for this School are heartily endorsed, and this object is earnestly commended to the brethren of the several Dioceses for their contributions. And further Resolved, That the Secretary be instructed to send a copy of the above resolution to every Rector and Missionary within the limits of the Province of Illinois, with the request that he read the same, at an early day, to his congregation, and make an offering for the Chapel fund of St. Mary's School, Knoxville, Ill., as soon as practicable thereafter.

The Council also appointed a Committee to take steps toward holding a Church Congress during the next year, within the bounds of the Province and under its auspices. At the afternoon session, an amendment to the Constitution, looking toward providing a possible appeal from the decisions of Standing Committees was presented and discussed.

In the evening a general Service was held, at which a good congregation increased the interest by its presence, and addresses were made by the delegates.

In view of the possibility of a Church Congress being held in connection with the next Annual Council, it was resolved to hold said Council at Chicago, on the 2d Tuesday in November, 1883.

Thus the Province, which long since became an assured fact, goes on in its appointed work for the discussions and advancement of the best interest of the Church in the great State of Illinois.

The Advent, Boston.

To the Editor of the Living Church:

A statement as to the action of the Corporation of the Church of the Advent, written by some one who must have had an imperfect knowledge of the matter, appeared in your paper of Nov. 11.

It gives a wrong impression in some respects and should be corrected at the earliest moment, and the correction will perhaps carry more weight if made by one of the friends and supporters of Father Grafton.

The writer is able to speak from his own knowledge, as he was one of the Committee of two to whom the matter was referred. The Committee "investigated" nothing, but only recommended a plan which it was hoped would lead to peace. There was no vote of confidence in the Rector, express or implied. The members of the Committee had expressed their individual confidence in him, but no vote was taken on that part of the report, indeed it was purposely omitted. In the present state of feeling it is doubtful if such a vote could be passed by a considerable majority.

Again, the statement of a "two-thirds vote," may convey a wrong impression. The vote in favor of the plan of the Committee was so large only because several members, who cannot be reckoned as supporters of the Rector, were willing to give it their aid in the interests of harmony. Boston, Nov. 11, 1882.



The Philadelphia Divinity School.

Correspondence of the Living Church.

The new building of this institution was formally opened on the 30th of October. There were present the Bishops of Delaware, Pennsylvania, Iowa, with the Faculty, and about 70 city and visiting clergy. Prior to the ceremonies of dedication, an inspection of the building was made, under the conduct of Mr. Benjamin G. Godfrey, Treasurer of the school and of the Diocese of Pennsylvania, who has devoted a great deal of time and interest to the new enterprise. The sale of the former establishment with its ground will not only pay for the more extensive property and its new building, but also leave, it is hoped, about \$20,000 to be added to the endowment of the school.

The institution is now located on Woodland Ave. at 50th St., on a fine piece of land well up above the street grade and backed by a noble grove of trees in its own property. The style of architecture may be termed a modified, domestic gothic; and it is excellently accommodated to the purposes of the school; giving a pleasing variety in outline and appearance without great expense of construction. The general plan comprises a central portion, facing north, with tower, and flanked by wings running east and west which are terminated by cross wings.

The exterior is of Lieperville grey stone, dressed with Carversville brown up to the level of the third or attic floor, above which the walls on both sides are covered with red tile. The roofs are of slate finished with red tile ridges, and the chimneys are of red brick and terracotta. These combinations of color against the broken sky-line, with the gabled windows of the attic, produce a fine effect.

In the interior we notice that both the main hall ways and the two wings terminate in ample stairways—three sets, in event of fire. Under the roof is a large water tank, with fire-pipe and hose, ready for use, at both ends of the building. In the west wing are the library and the dining-room, the laundry and kitchen being placed (modern club-house fashion) in the top story; thus, while avoiding all odors, preserving also the whole lower part of the house for more valuable purposes. There are fifty students' bed-chambers and thirty-five study-rooms; twelve bath-rooms, and lavatories with other sanitary arrangements on every floor, while two large chimney-stacks give perfect ventilation to these departments. The means of heating is by steam—indirect radiation. The architects are Messrs. Wilson Bros. & Co., of Philadelphia.

After the dedicatory Service Bishop Lee made a brief opening speech, and was followed by the Bishops of Pennsylvania and Iowa in a few appropriate remarks, the main address being delivered by the Rev. C. George Currie, D. D., Rector of St. Luke's Church, Philadelphia. Dr. Currie's words were given with much animation, brightened by occasional humor; the address, of which we furnish our readers with a brief report, being felt by those present to be rather "breazy." It was received with lively satisfaction, and has created no little comment.

The speaker first drew from the name of the Institution—The Divinity School—the fact that its aim is to instruct mankind, through those who are to be commissioned teachers, as to the nature of the relation of God to man. The deepest cry of humanity is with regard to that relation, and the concern of the race with it becomes continually more intense as the vision of human sorrow blackens and broadens, and in proportion as the different parts of the world know each other better. There are earnest souls who desire to help their brethren. These have had visions of God; and they come to the school of the prophets asking to be told distinctly the revealed message, in order that they may distinctly rehearse it to mankind. What is the reply? It may be put historically; or it may be put in the terms of the eternal fact without regard to time; or it may be put in the terms of reason and of natural analogies, as the Master himself taught of whom it is said that without a parable spake he not unto them. In any of these may be put, in all of them should be put, the Truth—which the Church witnesses, the Bible reveals, and Nature justifies; namely, that God sent forth His Son, and that of Him is wisdom and righteousness and sanctification and redemption.

Now the question arises, how shall this school best discharge the function? It must demand as high a degree of scholarship as the character of the material that comes to it renders possible. Of course we are aware that the wisdom of the whole Church is chiefly stored, is concentrated in fact, in that singularly ignored body of persons— theological students. We know this to be so because many of ourselves have been theological students and are well aware how far we have declined in wisdom, and how much less of it we have now under our grey hairs than we had at that time. But, then, for the most part, there is a wisdom which disperses considerably, as we remember, with knowledge, and has very little ability or accuracy in the way of reasoning; and that average state of things has to be borne in

mind in setting up a standard of scholarship, so that nearly all that can be done in the premises is to lay down a map or chart, as it were, on the lines of which the future studies are to be conducted. There is one point, however, even here, that is not always sufficiently attended to, namely, the advantages to the student of original sources of knowledge, over all epitomes and compendiums and re-statements that are made by subsequent hands.

The Bible itself, we are in the habit of saying, is better than books upon it; the original Greek and the original Hebrew could not be dispensed with, in the instruction of our young men. And there seems to be every reason for believing that a similar advantage would follow in Philosophy and History, if the like course were adopted in those studies. Let there be nothing but the professor's representation of Cyprian or Augustine, Hooker or Calvin, and it is inevitable that the theological views founded in this manner will be without stability; liable to be made over again every time that the student encounters a stronger mind than his own. If it be said that there is no time in the common course of theological study for original investigation of every mooted point, or for the examination of the original authorities in theological truth—the ground to be gone over is too large—this is true; yet there is time for teaching the habit of consulting the original books. Let the students occasionally see an Augustine or a Cyprian speaking in his own words, and let them see this not in the form of quotations, but on the pages of the authority—first hand. The statement of them and argument for them will then have soil and fibre, and, what is far more, there will be acquired the habit through a continued studious life of seeking for knowledge candidly and at first hand.

Still more important for this Institution will be a high religious tone—a spirit of heroism in the work of the Church of Christ. It is not an unnatural temptation to young men to look forward to the little earthly prizes of a successful ministry—the competent livelihood, popular favor, influence in a diocese, and so forth. Perhaps nothing short of actual sin could be worse than this,—I mean could be more injurious to the spirit in which alone the work of the ministry can be heartily and singly done.

And again, may this school be at all times delivered from the affection of seriousness! When a young fellow of two-and-twenty takes the mental and religious attitude of a Mother in Israel—what can be worse? There is an affection in it, and, of course, in that proportion no piety at all.

But, if, to-day, in the opening of these buildings there be any prayer that more than another should rise heartily to our lips, it is that this place be permanently blessed with the spirit of Christian heroism. Think of Archdeacon Kirkby—twenty years' labor in the wilds, and ten thousand savages made followers of the Lord Jesus Christ. O what a reward this to live with! what a record this to die with! And, if instead of a pitiful craving for personal comforts and for those petty earthly honors which no man that has fairly won them, regards as of a moment's comparison with the work and its results; if, instead of a tone of this sort, the spirit here were one of honest, single-hearted endeavors to serve the Lord Jesus Christ and the interests of His Church, at any personal cost and suffering whatsoever,—then this Institution would be blessed indeed, and its worth ensured to the end of time.

I take it that this School will be successful, and will obtain the Church's favor, just in proportion as it adapts itself to the needs of its constituency, which will be young men from all parts and schools of the Church. Its spirit must be that of youth as well as, nay, more than that of age; a spirit of open-eyed candor which will find the best and do the best for the interests of the general Church, no matter who may gain say or resist. A spirit of mere conservatism, narrow and exclusive; a reputation for partisanship and for the selfish narrowness of party spirit, would be absolutely and utterly fatal to this seat of holy learning; no buildings, no endowments could possibly save it.

There are now to be found among us three schools of theological thought: that which takes authority from the Bible; that which takes the Bible from the hands of the testifying authority; and that which supplements each by the arguments to be drawn from reason and natural analogies. It is inevitable that as individual thinking men we shall prefer one to another; but let us subordinate these personal affiances to the interests of the great Church itself. The Church, before everything, but Christ! Christ and the Church! We will bind our loyal conscience to the particular aims of no school or party. We will resolve supremely to consecrate our fullest strength to the Mother of us all, and to stand together to the end, under the comprehensive banner of the general Church whose folds of love embrace her faithful sons every one.

Calendar.

November, 1882

1. All Saints.	White.
5. 23d Sunday after Trinity.	Green.
12. 30d Sunday after Trinity.	Green.
19. 21st Sunday after Trinity.	Green.
26. Sunday next before Advent.	Green.
30. St. Andrew's Day.	Red.

BE NOT DISCOURAGED.

Written for the Living Church.

Art thou weary, child of sorrow,
Bowed beneath a load of care?
Cast thy burden on thy Saviour,
He will bear and answer prayer.

Does the way seem long and dreary?
Art thou faint from lack of rest?
Lo! a loving Father watcheth,
To relieve thee when 'tis best.

Art thou weak and heavy-laden?
Does the road seem rough and steep?
Look above! Thy God is near thee,
He will guide and guard His sheep.

Dost thou meet with pain and trial
Coming with a sudden shock?
Do not faint! The loving Shepherd
Safe from ill will keep His flock.

Hast thou seen thy plans all shattered,
All thy fairest hopes laid low?
Still be patient, in good season
Thou shalt all the reasons know.

Does the path that thou art treading
Suddenly with barriers fill?
Pause! and should the task prove hopeless,
Bow in meekness, 'tis God's will.

Does thy life seem dull and useless?
Is all active work denied?
Do not weep, there's something for thee,
Something none can do beside.

Is a bed of pain thy portion?
Does health fail and strength depart?
Thou canst still with Christian meekness
Prove faith's power to cheer the heart.

Do not then sink down discouraged,
Though thy hands their work must cease;
Some sad heart thou mayst yet comfort,
Words of cheer may bring thee peace.

Then take courage, do not falter,
Hope and trust white'er befall.
God is good, He watches o'er thee,
He is near to hear thy call.

MARKA.

Twenty-fourth Sunday after Trinity.

Written for the Living Church.

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Oratio. Absolve, quaesumus, Domine, tuorum delicta populorum, ut a peccatorum nexibus, quae pro nostra fragilitate contraximus, tua benignitate, liberemur Per Dominum.—(NOTE: Blunt has *et a*, clearly a misprint) *Anglice.* Absolve, we beseech Thee, O Lord, the offences of Thy people, that from the bonds of the sins, which through our frailty we have contracted, by Thy goodness, we may be liberated, through our Lord Jesus Christ.

There are, as will be seen, several marked variations in the Prayer Book version, from the original, as drawn from the ancient sources to which frequent reference has been made. Thus it has, *absolve Thy people*, instead of *absolve the offences*. In saying, *those sins which we have committed*, it appears both to fall into a repetition of the acknowledgement of our sinfulness, and to lose sight of the other thought, that by our frailty in committing sin, we have brought ourselves into a bondage, from which we can only be liberated by Divine grace. The whole of the last supplicatory period is, also, so broad an expansion of the original, that it might not improperly be called an addition. As such, however, it has this excellence, that it adds variety, dignity, and intensity to the close of the Collect. Take it as a whole, it is one of the best in the Liturgy.

The Collect opens with one of the simplest forms of reverent address and humble petition. The Divine Name is not qualified by a mention of any of the Divine attributes. Several are implied in the body of the Collect, as is always the case when blessings are sought from God. Every petition presented at the Throne of Grace, presupposes a corresponding prerogative, and power in Him, and a specific promise from Him. In this way, all true prayer is both a recognition of Him, and a profession of faith in Him. Prayer is, therefore, worship, and has a proper religious value, apart from its favorable answer.

The first petition in the Collect, involves three things—a confession of sin, a profession of penitence, and concession of absolving grace. This three-fold fullness is suggestive of another ternary in the penitential office. There is recognized, the penitent's secret confession of sin before God, and his faith in the uncommunicated absolution of his offenses. Further on in the Liturgy, he engages with the Faithful in a solemn act of public general confession, and from before the Altar, receives a corresponding open and authoritative general absolution. Between the two, the Church contemplates another specific confession before God, and to His appointed authority in the Church, and the receiving to the soul's positive clearance and comfort, the corresponding authoritative and definite absolution. That the penitent who would faithfully avail himself of all three, would have a most comfortable assurance of release from the combined censure of God, the Church, and his own conscience, cannot be doubted. Alas! when pardon and peace are made thus trebly certain, so few make full trial of all three. The only explanation is to be found in the fact, that, either prejudice clouds the soul's apprehension of its duty and privilege in the Holy Catholic Church, or that in the case of many, the remembrance of sin is not grievous, their burden is not intolerable.

The second clause in the Collect, while presenting a benefit sought as consequent on the one just implored, looks deeper into sin's workings, and the soul's necessities. It is not enough

for us to be simply forgiven. Sin works worse evils than even that of personal guilt and condemnation. It enslaves the nature, binding it in complicated, rigorous, relentless bonds. The hold of sin, through the habit of sin, is so strong, that it is enough of itself to neutralize forgiveness. Of what avail is that which relieves us from the condemnation of past sin, but does not preserve us from a new sin to beget another condemnation? What is, then, needed and implored, is such an absolving from sin, as shall dissolve the bonds of sin.

The Collect now charitably suggests an alleviating fact in the case. Ours is not a condition to be recognized only by Divine justice. There is a special call also for infinite commiseration. Our sins are a just cause of guiltiness; but the enthralling subjection of our natures to sinfulness, is as just an occasion for Divine leniency. Even our ruinous complicity in the sad work of involving ourselves in the toils of life, of rivetting its chains upon ourselves, is not so much rational perversity, as constitutional frailty. In our blinded reason, we do not foresee the hopeless bondage we are entangling on ourselves. Through our infirmity of purpose, as caused by the spiritual paralysis of the will, which we have inherited from the Fall, even our efforts to escape from the bondage, when our eyes are opened to its bitterness, are turned into defeats. What is worse, each succeeding instance of frailty only increases the infirmity, just as each new but unavailing struggle of the captive to break his chains, only subtracts just so much the more from his strength to struggle.

But here is a door open for the bountiful goodness of God; not the merely merciful goodness of the Judge Who forgives the sin; but the larger goodness of the Sovereign Benefactor Who delivers the sinner. This is indeed the highest "grace of Highest God, Who loves His creatures so," that He not only forgives the sin, but repairs the mischief caused by it. The ruin of God's temple in man, is forgiven, and He Himself helps the guilty destroyer to rebuild it; the beating down of God's life in the soul, and bringing it to the brink of death, is not only pardoned, but God Himself, through the Holy Spirit, joins helpful hands with the cruel murderer, and patiently watches and toils with him, to bring back the victim to resuscitated life and re-established strength. Herein is love; not that he loves us as to forgive, but to *absolve*; not simply to release us from the sentence of the law, but to *deliver us from bondage to sin*.

It may be that in the thought of this delivering goodness, lies the secret of the renewed and expanded supplicatory clause, which, except that it appears in a less marked form in the Collects for Quinquagesima and the Fourth Trinity, is peculiar to this one. Be that as it may, no true soul, that like "The captive exile, hasteth to be loosed from his chains," can dwell on the thought, and be satisfied with any ordinary supplicatory form. It will rather summon up its whole strength and passion, and feeding them upon the utterance of an immediate, distinct, and decisive appeal, the one precise outcry of this Collect, "Grant this, O Heavenly Father, for Jesus Christ's sake, our Blessed Lord and Saviour." Amen.

The District Visitor.

(From the District Visitor's Companion.)

The work is good, but the visitor may make the work a power of good or a cause of reproach. The truth is there are visitors and visitors. There is the meek, inoffensive visitor with a quiet spirit and mildly affectionate heart, who is easily crushed, who would fain win her way to the confidence of those in her district, but who finds that she makes no way. The cause is not far to seek. She is good, she is kind, she is never impatient; but she lacks intellectual stamina; she is deficient in the robust good sense which brings with it promptitude, courage, presence of mind. She is good, very good; but flabby, very flabby. She fails because she forgets that the district visitor must be alive to the hard realities of struggling existence around her, and be possessed of sufficient nerve of lovingness not to be too easily daunted or shocked.

Or, there is the dutiful district visitor who carries on her work with frigid and punctilious regularity; who never misses her rounds, who never gets beyond the exchange of the few needful words of greeting and enquiry, who will never be trusted with a confidence which she has never thought of seeking. She is called the "track" lady, and it exactly describes her. She is a mechanical distributor of tracts.

Or there is the theological lady, who has formed her opinions and understands that her work is to "improve the occasion;" who bewilders the poor wife with good but scarcely suitable phraseology, and who angers the husband, if he happens to be in, by assuming his ungodliness, and inflicting upon him a lengthy homily to which he sullenly submits; she little knows how he breaks out when she has gone; she moves away in happy ignorance of the trouble she has caused; she goes from house to house, prim, tart, self-complacent; she has done her duty and delivered her testimony.

Or, there is the visitor who is full of talk. She takes a garrulous interest in her people. The woman of the house is at work, and still the tongue of the visitor moves, and the stream of pathetically irrelevant words flows on. She wears the people with her unwearied tongue. Or, there is the visitor of good sound sense; the treasure in the parish, who is always spoken of as a woman of good judgment; she knows the people right well; she has investigated their homes to good purpose; she can tell the clergyman exactly the financial condition of the family; she knows the number of pinafores each child has, and whether the shirts of the husband are buttonless or not, and how much of his wages goes to the household, and how much to the public-house; she has mind and ability, but they are over-powering. All the heart she has—and she really has one—is swallowed up and drowned in the great deep of her strong good sense.

It seems so sad that good powers should be spoiled from want of a little thought, tact, or natural affectionateness.

The Household.

WORMS IN POTS.—The French Journal of Agriculture Practique states that worms can always be got rid of by using for the plants water, to which a tenth part of grated horse chestnut has been added. Under this treatment, it is said, the worms must either fly or die.

Nothing so helps digestion (suitable food of course being provided) as cheerful conversation at table, and it should be encouraged, even if one is in haste. The time spent in comfortably and properly partaking of one's food is well spent, and should not be encroached upon.

COOKING EGGS.—Eggs which are to be broken into water should not be broken into boiling water as the motion destroys their shape, but let the water be hot as possible without boiling, and let them stand several minutes on the back of the stove. They will then be soft, but firm all through.

BREAKFAST PUFFS.—On baking day, take up a little of the dough of your bread, pulling it out to the thickness of doughnuts, cut two and a half inches in length and drop into boiling lard. Some cooks work into the dough a little butter and let rise again. They are delicious with coffee for breakfast.

A GOOD ADDITION TO SOUP is made by cutting bread into little squares and frying them in butter till they are browned on every side. About three minutes before the soup is taken from the fire add the bread, so that it will be flavored with the soup, but will not be soaked so it will crumble.

To renew tissue is the necessity of health, and exercise active enough to insure perspiration accomplishes this end more quickly than any other means. If the skin acts freely in this way, digestion is improved, headache vanishes, the complexion clears and the whole man and woman is renewed, outwardly and inwardly.

One of the best ways for cleaning black silk is, first to brush or rub the silk well, to get it entirely free from dust then sponge it carefully with equal parts of alcohol and water, or vinegar and water. The water may be either cold or warm. Then press with an iron on the wrong side, placing a piece of thin muslin or thin paper between the silk and the iron.

BREAD CRUMBS FOR PASTRY.—Many puddings that are commonly baked in a crust, such as cocoonut, apple, lemon, etc., are equally good and more wholesome, made by strewn grated bread crumbs over a buttered dish to the usual depth of the crust; pour in the pudding, strew another layer of bread crumbs over the top and bake. Or, if preferred, the top can be covered with a meringue.

Those who have no place in their greenhouses for geraniums, etc., will do well to put them in a window with a south aspect, carefully covering the pots with a little straw or moss, in order to prevent the frost from hurting the roots. Or, take them from the pots, and hang them up by the roots in a dark place where the frost cannot touch them; if planted again in the spring they will shoot and flourish remarkably well.

The great secret of happiness in married life is to be found in myriad little acts and complications, and surrenders upon both sides. Perfect courtesy, and an incessant guard upon the temper—these are the little amulets that will banish the evil spirit, and keep the home serene; and the touch-stone to enable people to live thus, is a sincere, deep, and fond love for each other.

HOW TO VENTILATE ROOMS.—An excellent way to ventilate the room when the draught from an open window would be too much, is to have a carpenter fit carefully a board three or four inches wide into the window frame and shut the lower sash down upon it. The air then will enter between the sashes at the middle of the window, and will flow naturally upward, and will not blow directly upon one sitting near.

A PRETTY CHAIR BACK is made of an antique lace stripe put over silk. Have the lace in the centre, and on the silk stripes of the same width at each side embroider a pretty vine. This is lovely made of the lace and blue silk, with sprays of small pink buds, or of cardinal satin with daisies and buttercups embroidered on it. The top is turned down and hemmed, and the bottom may be finished with lace, or be made in points with a tassel on each point.

To put into cold sheets that should be warm and rosy, but that are numb and blue, is enough to make all the little toes of this side of the tropics curl. If bedrooms are warmed, there will be no chill in the mattresses and blankets, but if they are cold, we should like to urge all mothers, older sisters, aunts and nurses to use either a soapstone, which is easiest, or a warmed crib blanket, for the feet of their little charges. There will be fewer coughs, and catarrhal colds, digestion will improve, and "awful dreams" become less frequent, and there will be no tedious hours of chilly wakefulness.

KEEPING APPLES IN WINTER.—They are found to keep better in a moist air than otherwise. This was proved lately by Soraner, in Germany, by the following experiment. He took three separate lots of apples and spread one of these on shelves in an ordinary fruit cellar; another lot was kept where the air was rather dry, while the third lot was stored in air well saturated with moisture. Weighing the apples when he did this, and again after having them stored some time, he found that those kept in the dry air had lost about eight per cent.; those in the cellar about three and a half per cent.; while those in the moist air had lost but a trifle over one half per cent. The latter retained their flavor much better than the others, were not shrivelled at all, and very few decayed.

To keep house plants successfully through the winter, they must be kept clean. If there are plant shelves at the windows, or the pots are placed upon a table or stand, contrive some cover for them at sweeping time. There may be for plants on shelves a curtain of some light material, the lighter the better, to be suspended in such a manner as to cover them. If the plants are on a table, contrive some upright post or stick to be set in a hole in the middle of the table to hold up the centre of a spread of some kind that will cover the plants. In the absence of such protection, contrive some method of using old newspapers. Before sweeping, protect the plants by the use of a covering, and let this remain on them until the dust is completely settled. All smoothed leaved plants, especially ivies, camellias, cape Jessamine, and the like, should have their leaves washed with a soft sponge, a rag will answer, on both sides with tepid water, at least once a week. If this is once tried, it will be found much less trouble than one would suppose, and the increased beauty of the foliage will lead to its repetition. It is a good plan, now and then, to polish the leaves with a slightly oiled piece of flannel. A piece used to clean a sewing machine will answer. Rough leaved plants such as Geraniums, and many others, cannot be washed to advantage. Let these stand in a bath tub, or in a sink, and give their leaves a good drenching by using a garden syringe if one is at hand, or else a watering pot, holding it up high, so that the water will fall with force upon the leaves.

Friends in Need.

This is another "once upon a time" story, only that it was not such a very long time ago that old Grandma Sparrow, Mr. and Mrs. Sparrow, and three little Sparrow children lived on Bird Alley, only three doors away from Mr. Jack Rabbit's house.

When the Sparrow family first moved into Bird Alley, the weather was warm, and Mr. Sparrow had not the slightest difficulty in doing his marketing, for food was plenty in the streets, and as he knew of as many as a hundred cozy places where water could be found.

So all the summer long this family had three good meals each day simply by going a short distance for them, and when it was very stormy some of the children brought grandma's dinner to her, which showed that they loved the old lady very dearly.

They were as industrious a family as ever lived in that alley, the children doing exactly what their parents desired without ever once crying to go out and play marbles, or to have a new doll, and they always minded their own business, instead of idling around to see what the neighbors were doing.

They knew that just around the corner the Rabbits lived, for several times, when they had been out for food, the Sparrows had seen them at the window, but the two families had never visited each other. Perhaps they were not acquainted, because Mr. Rabbit and Mr. Sparrow had never been introduced, or perhaps politics had something to do with it; at all events they were not acquaintances, and paid very little attention to each other during the entire summer.

But one morning they awakened very early shivering with the cold, grandmother shaking worse than all. The children were very much surprised, for they had never had any experience with cold weather; but the old folks looked worried, and Mr. Sparrow, without even stopping to read the morning paper, said to his wife:

"I shall have to go out and see if any crumbs have been left for us. You take care of grandmother, and keep the children in the house until I come back."

The baby—for one of the children was so much smaller than the others that they always called her the baby, even though she was only two days younger than the oldest—cried to go out, and was so naughty that grandma had to explain to her what winter was.

She told her that Mr. Frost came each year on a visit, and locked everything up in ice and snow that he could get hold of, which made it very bad for Sparrows, unless some kind people left bread crumbs where hungry birds could get them.

The baby was not exactly satisfied with the explanation because she could not understand how it was that food should be so scarce then, when it had been so plenty the day before, but she was naturally a good little sparrow, and therefore did not grumble at being obliged to remain in the house, even if she could not understand what her grandmother told her.

It was late and every one was very hungry, when Mr. Sparrow came back. From the look on his face it was easy to see he had not been successful; and after he had warmed his nose and his toes, he told them of the long journey he had taken without finding a single chance for them to get breakfast. Everything out-doors was frozen solid, and it seemed as if the frost had found its way into the hearts of some of the people at the same time, for not a crumb was to be seen anywhere.

Of course he knew that they must have something to eat, and he said to his wife, much as if he was sorry at being obliged to come to such a decision:

"Every bird in the alley is in the same plight we are, and I don't believe any one of them has food enough in the house for a decent-sized lunch. If it wasn't for grandmother and the children we would go hungry for one day; but they must have something, and I have decided that I will go over to Mr. Jack Rabbit's, and tell him just how we are situated. He always has plenty of oats and barley in the house, and never would miss the little we would eat."

Mrs. Sparrow did not like the idea of begging for a breakfast, and she proposed that they should offer to pay for it by giving the Rabbit family a concert—a plan of which Mr. Sparrow thought very highly.

It did not take them long to dress, for each one had his winter coat on, and in a few moments they were all sitting on a trough in front of Mr. Rabbit's house.

Grandmother was still so lame that she could hardly sit up straight, and the two older children felt so bashful at having all the young Rabbits looking them straight in the face, that they got over at one end of the trough where they could not be seen so plainly. But the baby sat up between her mother and father as pert as possible, all ready to join in the chorus as soon as the concert should begin.

Old Mrs. Rabbit was so surprised at the sudden appearance of visitors when her house was not fully in order, that she stuck her head out between the bars as if she wanted to smell of them to make sure they were alive, and the children crowded so rudely that Mr. Rabbit was obliged to look over his wife's head in order to see his guests.

Mr. Sparrow began the conversation by saying that he was sorry at thus intruding on strangers, and then told of the condition of affairs in his household, concluding his story by saying that nothing save absolute hunger would have induced him to ask such a favor as that of something to eat.

Then the baby spoke up, and would have told just how hungry she was, but that her mother stepped on her toes to remind her that it was much better for little folks to be seen and not heard.

Mr. Rabbit stroked his whiskers sagely, while Mr. Sparrow was speaking, and after the baby was hushed, he said kindly:

"I'm very sorry for you, neighbor, very sorry, and I will take especial pains to have grain enough for your wants pushed out through the cracks of our dining-room when we have our meals. I have always thought that you Sparrows were not treated exactly as you deserved. In the summer the children watch your funny ways, and think you're very nice, while some, I am sorry to say, even steal the eggs from your nest. But when winter comes, they seem to think it too much trouble even to throw out a piece of bread where you can get it when the ground is covered with snow. I shall speak about that same thing to certain parties I know, and next winter I hope it will not happen."

Then Mrs. Rabbit apologized because she had no napkins to give her guests, but Mrs. Sparrow begged of her not to feel badly about that, since they were all so hungry that they would not even stop for plates or forks, and in a few moments the Sparrow family had eaten all they needed.

Mr. Sparrow, anxious to repay his neighbors for their kindness, started a song, and all joined in the chorus, while the Rabbit family clapped their paws until it was repeated over and over again.

These two families became firm friends after that first call, and during all of last winter the Sparrows ate at the Rabbits' table; but Mr. Rabbit says that when the cold weather comes this year he firmly believes his friend, the Editor of Young People, will do all in his power to induce his young acquaintances to see that their bird friends, who have done so much for their amusement during the summer, are provided with a liberal supply of crumbs during the cold winter months.—Harper's Young People.

The Apostle Anskar.

In the first year of the ninth century—that is, in 801—there was born in the neighborhood of Corbin, in Germany, a man by the name of Anskar or Ansgar, who became a wonderful missionary and accomplished a vast amount of good. He received his first religious impression, while very young, from a most devout and pious mother. At the early age of five years he had the great misfortune to lose his mother by death. But the good seed had already been sown, and in due time it sprang up and brought forth abundant fruit.

While a school boy he forgot for a time his good resolutions, but one night he had a dream in which he saw his mother again. She was surrounded by bright and happy spirits, and approaching him she said, if he wished to join her in heaven, he must forsake sin and devote himself to Christ. This made a deep impression upon his young mind, and he resolved to devote himself to a religious life. At the age of thirteen he commenced the preparation for his great work. About this time the great king Charlemagne died, and Anskar witnessed the wonderful pomp and display of his funeral. This led him to think how small was all human greatness compared with the majesty and glory of God. Not long after he had another dream, in which he seemed to see and converse with the Saviour Himself. When about twenty-five years old he commenced preaching and God gave him a wonderful success. Not long after, he resolved to go as a missionary to Denmark. At first his friends tried to dissuade him from such an undertaking. He had everything to expect at home, and why should he go among the barbarous people of Denmark? But nothing could shake his determination. He was willing to give up everything for Christ. A young nobleman, witnessing his heroic conduct, resolved to go with him, and soon others were ready to join him. After a year or two he left Denmark and went to Sweden. In both of these countries he established true religion, though for a time he was bitterly opposed by the heathen king and his heathen people. For thirty-four years he labored among these fierce Norsemen, and by his patience and love he won their hearts, and in the end they came to regard him as almost divine. He was likened to St. John. At the age of sixty-four he was taken to his heavenly home, and many were the tears which were shed by all classes at his death.—Parish Visitor.

Henry was a good boy, but, unfortunately, was not possessed of tact. I do not know that you understand precisely what tact means, therefore I will illustrate. One day, a gentleman was walking along the street, when, all of a sudden, an avalanche of dust descended upon him from a second story window. Henry, who was standing near, saw the accident; but he did not

have tact. It seemed so funny to see a strange gentleman suddenly subjected to a dust-shower that he laughed aloud. But John was entirely unlike Henry. Notwithstanding it was he who had precipitated the dust upon the strange gentleman, he was in the street and addressing the strange gentleman in a moment. He said he was exceedingly sorry that such an unfortunate accident had befallen the gentleman, and volunteered to brush the dust from the latter's clothing; but, while pretending to do this, he rubbed chalk all over the gentleman's back. The gentleman thanked John for his kindness and said he should be only too glad to do him a favor. John, you see, had tact; but Henry, who saw the whole transaction, did not offer to assist the gentleman. He simply laughed. This angered the gentleman, and by his efforts Henry was discharged from employment, while John secured a remunerative situation. There is nothing like tact.—Boston Transcript.

A Horse in Spectacles.

In a paper on nearsightedness lately read before the New York County Medical Society, Dr. W. F. Mittendorf told of a fine horse in Berlin that became intractable, and on examination proved to be suffering from myopia (near-sightedness). The owner had a pair of glasses made for it, and it became as tractable as ever. American students, Dr. Mittendorf said, are not so subject to near-sightedness as German students. Sedentary occupations and want of exercise develop myopia, and women, therefore, are likelier than men to contract it. It generally sets in in childhood; rarely appears after 21 years of age. Blindness often follows neglect of it. Glasses should be worn early in life to prevent its progress. They should be rather weak than strong, and a slight blue tint is desirable.—Scientific American.

In a letter from Hon. Mrs. Pery, Castle Grey, Limerick, Ireland, Brown's Bronchial Troches are thus referred to: "Having brought your 'Bronchial Troches' with me when I came to reside here, I found that after I had given them away to those I considered required them, the poor people will walk for miles to get a few." For Coughs, Colds, and Throat Diseases they have no equal. Sold only in boxes. Price, 25 cents.

AYER'S Cherry Pectoral.

No other complaints are so insidious in their attack as those affecting the throat and lungs; none so trifling with the majority of sufferers. The ordinary cough or cold, resulting, perhaps, from a trifling and unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proved its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

A Terrible Cough Cured. "In 1857 I took a severe cold, which affected my lungs, and I had a terrible cough, and passed nights after night without sleep. The doctors gave me up. I tried AYER'S CHERRY PECTORAL, which relieved my lungs, induced sleep, and afforded me the most necessary relief for the recovery of my system. By the continued use of the PECTORAL, a permanent cure was effected. I am now 62 years old, hale and hearty, and am indebted to your CHERRY PECTORAL for my recovery. HORACE FAIRBROTHER, Rockingham, N. H., July 16, 1882.

"I have used AYER'S CHERRY PECTORAL in my family for several years, and do not hesitate to pronounce it the most effective remedy for coughs and colds we have ever tried. J. CRANE, Lake Forest, Ill., April 13, 1882.

"I suffered for eight years from Bronchitis, and after trying many remedies with no success, I was cured by the use of AYER'S CHERRY PECTORAL. JOSEPH WALLEN, Byhalia, Miss., April 5, 1882.

No case of an affection of the throat or lungs cured without the use of AYER'S CHERRY PECTORAL, and it will always cure when the disease is not already beyond the control of medicine. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

AYER'S Sarsaparilla

Cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished or corrupted condition of the blood; expelling the blood-poisons from the system, enriching and renewing the blood, and restoring its vitalizing power. During a long period of unparalleled usefulness, AYER'S Sarsaparilla has proved its perfect adaptation to the cure of all diseases originating in poor blood and weakened vitality. It is a highly concentrated, non-toxic, and perfectly safe blood-purifying tonic, combining with Iodide of Potassium and Iron, and is the safest, most reliable and most economical blood purifier and blood-builder known.

Inflammatory Rheumatism Cured. "AYER'S Sarsaparilla has cured me of Inflammatory Rheumatism, with which I had suffered many years. W. M. MOORE, Durham, N. C., March 2, 1882.

"Last March I was so weak from general debility that I could not walk without help. Following the advice of a friend, I commenced taking AYER'S Sarsaparilla, and before I had used three bottles I felt as well as I ever did in my life. I have been at work now for two months, and think your Sarsaparilla the greatest blood-purifier in the world. JAMES MAYNARD, 580 W. 4th St., New York, July 10, 1882.

AYER'S Sarsaparilla cures Scrofula and all skin diseases, including Eczema, Ringworm, Itch, Sores, Boils, Tumors, and Eruptions of the Skin. It clears the blood of all impurities, aids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price, \$1, six bottles for \$5.

AYER'S AGUE CURE

Contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor detri-terious substance, whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized by our circular, dated July 1, 1882, to refund the money. Dr. J. C. AYER & Co., Lowell, Mass. Sold by all Druggists.

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The Living Church.

Chicago, November 18, A. D. 1882.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

Mr. Arthur P. Seymour having become a part owner of the LIVING CHURCH, the business will hereafter be conducted under the name of the Living Church Co. Post Office Orders and Drafts should be made payable to the firm, and not to me personally.

C. W. LEFFINGWELL.

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Is It True?

We hear it frequently and confidently asserted, that Christianity has lost its hold on men; that the old Faith is no longer believed, and that our hope for the future must be in some system or teaching more in keeping with what is called "the advanced thought of our day." It is in view of this supposed condition of things that, on the right hand and on the left, men are coming forward with their "views," stating their opinions of what the times demand, and advocating one ethical system or another which they deem the best substitute for the old religion. Those who have made shipwreck of faith join with those who never were Christians, in affirming that Christianity has lost its hold on men; while even among Christians no small number seem quite panic-stricken at the assaults of unbelief, and, under the cover of a liberality falsely so-called, are ready to yield almost anything in order to retain what they call "the substance of Christianity." And so we hear it frequently and confidently affirmed that the old Faith has lost, or is fast losing its hold on men. It may be worth our while to consider what grounds there may be, if any, for this assertion.

First of all, we are to remember that this claim is not a new one. In fact it is as old as Christianity. There has never been a time for the last thousand years and more when it has not been made and made just as confidently as it is to-day. It was the claim of Julian the apostate in the 4th century, of Voltaire, Diderot and the French Encyclopædists, of Lord Herbert of Cherbury and that able school of English Deists of the 18th century. It was the plea of Robespierre and Danton in inaugurating the Reign of Terror, as it was that of the Commune in the murder of Archbishop Darboy only eleven years ago. There is nothing new therefore in the assertion that Christianity has lost its hold on men. And those who think it has, will find little to encourage them in their supposition if they judge of what will be by what has been. Julian, apostate and emperor, used all the vast power and influence of his high position to withstand Christianity and revive a dying polytheism, but he fought against God and all his efforts were unavailing. Voltaire supposed that he could drive Christianity out of the world with jeers, but he is chiefly remembered now as a blasphemous infidel. Hume and Gibbon had little of the genius of Voltaire, but their assaults being less coarse and vindictive were far more formidable; yet their arguments have long since been abandoned, and the verdict of mankind is that they were altogether mistaken in thinking that Christianity had lost, or was losing its hold on men. If, then, these

able opponents of Christianity were quite wide of the mark in reading the signs of the times in their day, and all their assaults on Christianity came to nothing, is it not reasonable to suppose, in the light of history, that as it has been so it will be?

But aside from this, are there reasons for thinking that Christianity has lost or is losing its hold on men? In truth, we think there are none at all. As regards individuals it is indeed true that it has often lost its hold on men. It lost its hold on Judas Iscariot even before the day of Pentecost. It lost its hold on Simon Magus and Ananias and Sapphira, and we read in the New Testament of many like instances. In writing to Timothy St. Paul said, sadly, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." As applied to individuals it is true enough that Christianity has lost, and does still often lose, its hold on men. We all know instances of it, and there is nothing sadder to contemplate than the case of a Christian gradually but steadily falling from grace. There is hardly a Christian pastor but mourns over the case of some such. But when it is affirmed that Christianity has lost its hold on men it is not meant that it has lost its hold on individual backsliders and apostates, but that the grounds for believing it are no longer tenable; that the great mass of men know it; in short, that the Church is in a state of decadence.

Now is there anything to justify such supposition? No? nothing: with those who make the claim the wish is father to the thought. They simply believe what they want to believe. They would like to think that Christianity is being rejected of men, and so they try to persuade men that it is fast coming to be disbelieved. If however we candidly consider whether it be so we shall find reason for thinking only to the contrary. It is certain that the great works of the defenders of the Faith—such as Leslie on Deism, the celebrated analogy of Bishop Butler and the *Defensio Fidei Nicenae* of Bishop Bull—have never been answered, and their profound arguments are as strong to-day as when they were first made. Nor do the facts, patent to us all, give the slightest warrant for these allegations of unbelievers. Is it not alike an insult to learning and common sense, to be told that Christianity has lost its hold on men? Go abroad through the world, and do we not see everywhere proof to the contrary? Do we not see everywhere the cross-crowned spire pointing heavenward? Or, do we find the million churches of Christendom falling into ruin and decay? Nay, are they not every Lord's Day thronged with willing feet and filled with voices that delight in singing the praises of their Redeemer the Christ?

But, we hear it said that "the old Faith is no longer believed in this enlightened age." Now if men mean by this that comparatively modern systems such as Calvinism and the like, are being rejected, it is true enough and Churchmen have no tears to shed. But if by the old Faith they mean the universal Creed of Christendom, the assertion is utterly false. It is the very Faith held, proclaimed, gladly confessed to-day by an overwhelming majority of all who call themselves by the name of Christ. There is not one article of it, not one word of it that has fallen from its place or is not proclaimed to-day in every branch of the historic Church. Or, do we find that those minor sects that have rejected that old Faith are growing strong or powerful? On the contrary it is notoriously the case that they are not; that they are comparatively weak and unimportant or fast falling into decay, and that so it has been through all the past history of Christ's Church.

It is certainly safe to say that in view of the present facts of our modern life no statement is, or can be, more manifestly wide of the truth than this commonly heard assertion that the old Faith has lost or is losing its hold on men. In fact, it is simply identical with Christianity. Where it is held Christianity is accepted and where it is rejected Christianity is rejected. Furthermore it is simply a fact within the knowledge of every intelligent person that Christianity is to-day, the world over, associated with an advancing civilization and the very best type of human progress. The Christian nations are the only strong, dominant nations, and it would seem that every wise man must admit that they are such because they are Christian nations.

This fact alone is a sufficient answer to the charge that Christianity is losing its hold on men. The family life, the social life, the political life of the world to-day, are all based on Christian principles. Take away those principles and the entire fabric of family, society and government would be dissolved. Confusion, communism, and chaos would take the place of domestic peace and civil order. Antichrist in the nineteenth century would be the same in its results as it was in the first century. Debauchery and cruelty would return, and Nero would fiddle amid the ruins of the world.

No sect in the land is so generous in the distribution of its literature as the Swedenborgians. Their Tract and Publication Society have just sent our clergy generally a book on "Skepticism and Divine Revelation," calling "attention to the fact that three of Emanuel Swedenborg's most important works are offered free of cost, except for postage, to the Protestant clergy of America and theological students who are studying for the ministry." We cannot but admire their zeal but we doubt very much the wisdom of their course, simply because not one man in a thousand can possibly be made a Swedenborgian. They reach only a "peculiar people." In the case of nine hundred and ninety-nine out of a thousand it is simply money wasted in supplying them with the writings of Swedenborg. Still, we cannot but admire the faith and zeal of Swedenborgians in scattering broadcast their publications. In this they put us to shame. There is no Christian body in all the land that could do as much as we could in a wise and generous distribution of Church papers, tracts, etc. But how few of our wealthy people make any contributions for this purpose. How few of our bishops and clergy have any funds to use in this way. How much good, well-to-do Churchmen might accomplish by subscribing to a Church paper to be sent to some acquaintance or fellow-parishioner who cannot afford it for themselves.

There is not anywhere a parish priest who would not gratefully receive and gladly distribute any number of Church tracts that might be supplied him. To many of our missionaries such assistance in their work would be a great aid and comfort. Our richer Churchmen might do a great deal of good in making contributions to be thus expended. Our series of Church Tracts have been published with a view of supplying a felt want of good Church tracts at a very low rate. Many of our people might help forward our missionary work by sending to our missionaries a good supply of these tracts for parochial and missionary use. We will gladly fill any such order that may be received.

The death of the venerated Dr. Pusey has brought to light a wonderful change in the world's estimate of a great man and a great movement. Within the memory of most of us Dr. Pusey's name was a synonym for dangerous doctrine and disloyalty to the Church. It was used as a term of reproach to designate his few followers, and the devout and quiet teacher was regarded with almost universal distrust and dislike. With what sublime patience he bore all this and kept on his course without complaining or wavering! There is a grandeur in such a life more conspicuous, in some respects, than the death of martyrdom. And there is a victory in it, also, with almost the radiance of a martyr's crown. Few Churchmen would now speak of Dr. Pusey in other terms than those of profound respect, and a large proportion of his brethren in the Faith hold substantially the views and principles by which he was guided.

The Missionary Conference held last week in Brooklyn developed some noteworthy features. A gloom was cast over the Services by the knowledge that Dr. Twing, the veteran of Missions, was lying dangerously ill; and earnest prayers went up from loving and sorrowful hearts in his behalf. The fact may possibly have intensified the missionary ardor of the Conference. Certain it is, that the addresses were marked by definite and practical suggestiveness to an unusual degree. Somewhat of a ripple was created by the latitudinarian views of two clergymen from a New England city, which drew forth the adverse criticism of the Bishop of Long Island, and aroused considerable

discussion. Mr. Herbert Welsh, nephew of the late William Welsh, of Philadelphia, succeeded, by the eloquence of his defense of the Niobrara Mission, in awakening an enthusiasm which took shape in a monster special meeting on the following Sunday, when by general request he repeated his story of experiences gathered in a recent personal visit to the front.

By the death of the Rev. A. T. Twing, D. D., Secretary of the Domestic and Foreign Missionary Society, the Church in this country has lost one of her most zealous and devoted sons. Active, courageous, prudent and far-seeing, Dr. Twing was eminently fitted for the high and important position which he held, and to the society his loss must seem almost irreparable. He was born in 1811, and graduated from the University of Vermont. He was rector first of Vergennes, Vt., then of West Troy, N. Y., and, for twenty years, of Lansingburgh, N. Y., during which time he received the Doctorate from Hobart College. In 1864 he became Associate Secretary of the Missionary Society of the Church, and two years later Secretary. His life since then may be found in the annals of the Society, which, mainly through his exertions, has been brought to a wonderful degree of efficiency. When he became Secretary, the Domestic receipts were only \$72,514; last year this was \$228,375. May he rest in peace!

One of our contributors whose sketches are highly valued, by an oversight which the editor ought to have seen and corrected, last week spoke of Nestorius as condemned for asserting that there were two natures in Christ. It should have read "persons" instead of natures. The same writer spoke of the Monophysites as holding the "Orthodox Faith." This mistake came about in the same way as the former, from taking "nature" for "person." The Monophysites were heretics who held that there was but one nature in Christ. The orthodox Faith teaches that there is in Christ the Divine nature and the human nature in one Person.

The most recent intelligence from the turbulent city of Lyons is that the socialists held a meeting over which presided a woman. Reporters were expelled from the hall, and the police were pelted with mud and jostled about amid cries of "Long live social revolution!" The nihilistic spirit evidently grows in France, and even republicans indulge in dolorous anguries as to the future peace of the country. The three parties are fighting bitterly for the spoils. A correspondent writes as follows:

Paris itself has degenerated under the republic; it is no longer the clean, gay, bright city it was. The working man has neither improved in position nor manners with his new rights and privileges; and it is gradually being forced upon the most thoughtful Frenchmen that after all a limited monarchy is the best form of government for France. Those who know Gambetta intimately say that this is his opinion also, a most unfortunate sequel to all the grand things that have been said and done in support of the republic. It seems as if the French in their new era of liberty have not been able to annex the good that belongs to republican governments, while they have exaggerated its personal liberty into mere individual self-assertiveness. Republicanism requires a certain amount of popular self-sacrifice and breadth of views which it is to be feared, does not belong to the French character. It would not be surprising any day to those who are intimately acquainted with Paris if Europe should be once more shocked with the sanguinary incidents of a new revolution. The sarcastic saying that "France does not know what she wants, and will never rest till she gets it," is just as applicable to-day as it has been for more than a century.

The annual meeting of the Niobrara League was held in the Sunday-school room of the Transfiguration on Thursday, Nov. 2nd at 11 A. M., with a very good attendance. Officers for the ensuing year were elected, and reports and letters read. With the exception of the Secretary who will necessarily be absent from the city during the winter, the officers were all re-elected. The absence of the Treasurer was accounted for by the reading and prayers for her sick husband, the Rev. Dr. A. T. Twing.

Bishop Smith bore the fatigue of his anniversary surprisingly well. He received his friends according to announcement, at his own residence on the days following, and conversed with animation. Among the floral gifts, one of great beauty was sent by a distinguished Church woman of New York City. It was an exquisitely arranged collection of fifty roses in two shades, alternating in clusters of tens, grouped around a basket of autumn leaves, the whole surmounted and overshadowed by the most delicate ferns.

Bishop McLaren will hold a special Confirmation Service in the Cathedral, Chicago, on Wednesday evening, Nov. 22nd, at 8 o'clock. This opportunity may be of interest to those who wish at this time to avail themselves of the privilege, those who desire to do so, may present their names, before the above date, to the Rev. J. H. Knowles.

News and Notes.

The Vatican is going to canonize Sir Thomas Moore and Cardinal Fisher.

Lord Alwyne Compton, Dean of Worcester, and Prolocutor or President of the Lower House of Convocation, has been appointed Lord High Almoner to the Queen in succession to the late Dean of Windsor. Lord Alwyne is a moderate High Churchman.

The Bishop of Peterborough is bold in his utterances on other matters than the temperance question. He declared last week at one of his visitation centres that he was in favor of opening reading-rooms for the working classes on Sundays. For this he will draw down on himself the vengeance of the sabbatarians as well as the teetotalers; but he will earn the respect of the mass of his countrymen for sound common sense, and for not being bound in conventional trammels.

The significance of the Bishop of Exeter's declaration on the subject of marriage with a deceased wife's sister, made at his Diocesan Conference lately, cannot be exaggerated. He is probably the most Liberal of the English Bench of Bishops, and had never spoken upon the subject. Yet he declared against any change in the marriage law in what a Liberal paper calls "one of the most forcible speeches ever delivered against allowing marriage with a Deceased Wife's Sister."

The many and warm friends of Mrs. Burnham, who has been so long and favorably known in connection with woman's work, first in the Diocese of Massachusetts, and later in Central New York, will be gratified to learn that her health has improved, somewhat, during her quiet visits, leisurely made to the Hebrides, and the hills of Scotland and lakes of England, and that she is at present the guest of the Bishop of Lichfield. She expects to spend the winter on the continent, mostly in Italy, but her visit to the Holy Land, so long and pleasantly anticipated, is uncertain.

In France the Legitimists have been exerting themselves manfully, but with little effect. Even the scare caused by the late communistic plots has not helped them. Their journals think they deal a rude blow at Republican institutions by sneering at the Republic for being governed by Grévy, Gambetta, Cazots, Ferry, Paul Bert, and Constans. The effect they really produce is just the reverse. The peasant, artisan, shopkeeper, and the man with a small competency reflect that all these people emerged from a field, workshop or shop, and enamored of a system with such results, they eagerly go and vote for it. As, moreover, they are ten to one, we may be certain that despite objurgations and raileries, despite even blunders, the Republic will not for a long time be jeopardized.

A somewhat remarkable event occurred last Sunday night in Brooklyn, L. I. A large missionary meeting was held in St. Ann's Church, called as a result of the extraordinary interest which had been awakened at the previous Missionary Conference, by Mr. Herbert Welsh's eloquent defense of the Niobrara mission. Mr. Welsh has just returned from a visit of several weeks to save some of the Sioux tribes of Dakota and Nebraska. In view of certain disparaging remarks touching the Church's work among those people, special significance and importance was felt to attach itself to what was said. The enthusiasm awakened by his telling message, and the desire to give it increased publicity, demonstrated itself in the voluntary action of the Rectors of fourteen of the city churches in closing their own church doors that their parishioners might attend the great meeting at St. Ann's. A large number of the clergy were present in their surplices, and the Bishop of the Diocese presided. A report of the address is necessarily deferred till our next issue.

The chalice and paten presented to the Presiding Bishop at the recent semi-centennial anniversary of his Consecration, are not of gold as has been stated, but of silver heavily plated with gold. The base of the chalice has four raised medallions, with the cross, pastoral staff and mitre, the *Agnus Dei*, and sacred monogram. Between these medallions are chasing representing wheat and the grape. The stem has a grape vine partly chased and partly in high relief. The same design runs over the lower part of the bowl of the cup. The paten has two shields bearing episcopal emblems, and the following inscription: "Right Rev. Benjamin Bosworth Smith, D. D. LL. D., Presiding Bishop, on the Fiftieth Anniversary of his Consecration to the Episcopate. From Churchmen of New York." The case to hold these memorial gifts is of oak, with brass mountings and lined with red velvet.

The Low-Church party in England, have sustained a great loss in the death of the venerable Edward Prest, Archdeacon of Durham, one of the ablest of their numbers. Mr. Prest was a scholar of St. John's College, Cambridge, and took a second class in the Classical Tripos in 1847, and spent all his ministerial career in the Diocese of Durham. He was appointed in 1863 to the Archdeaconry and Canonry of Durham, and was for twenty years Rector of Gateshead, which he only resigned last year, when he was appointed by Bishop Lightfoot to the much-coveted rectory of Byton, which, being in Northumberland, now falls to the gift of the Bishop of Newcastle, and is the best living in his gift. Archdeacon Prest was one of the ablest controversialists of the day with those who held sceptical opinions. He was thoroughly familiar with the writings which he criticised, which is more than can be said of some of his brethren; and he dealt with them exhaustively on several charges. His greatest successes, however, were obtained in the courts and alleys of Gateshead, where his mingled humility and learning, his readiness to

see an opponent's standpoint, and his quick power of exposing a fallacy, won over many a grimy laborer and mechanic from indifference, if not infidelity, to belief and religion.

A new altar cloth of green for Trinity-tide has been presented to St. Peter's Church, Brooklyn, N. Y., as a memorial of Mrs. Ann Burrows. A parishioner has also put in the hands of the Rector, the Rev. Charles A. Tibbals, \$300 for the support of a bed in the new St. John's Hospital, of the Church Charity Foundation, Brooklyn, as a memorial to Mrs. Mary Nicholas Hogan.

To Correspondents.

By a mistake at the Paper Warehouse our edition of last week was fifty short. The loss falls chiefly on new subscribers, whose subscription have all been carried forward one week.

T. T.—We cannot, as a rule, publish scientific articles. A weekly paper would soon be swamped if it tried to carry much reading. People prefer to go to book- for such reading.

FATHFUL READERS only prolongs a fruitless discussion by her reply to H.

H. E. D.—The tree is big. The paragraph was taken from a secular paper. We cannot vouch for it, but have read of there being even bigger trees in California.

J.—The Young Churchman, published at Milwaukee, Wis., would suit you. It is a most admirable Sunday-school paper, with Church-y teaching.

LAICUS.—We do not insert anonymous criticisms on an article bearing the author's name.

G. L.—Fond du Lac. Thanks for your letter.

SACRED.—To publish your letter would only be to call forth numberless rejoinders. Can there be a true Church without Episcopacy?

O. W. R.—It is a tender point with so many readers, that we prefer not to admit any more "protests," at present.

Personal Mention.

The Bishop of Saskatchewan sailed from New York for England, in the Cunard steamer "Gallia," Nov. 1st.

The Bishop of Maine is to deliver the annual address this year in behalf of the Church Society for Promoting Christianity amongst the Jews. The Bishop of Long Island is expected to preside on the occasion.

The Lord Bishop of Algoma, Dr. Sullivan, preached in St. James, Chicago, of which church he was formerly rector, last Sunday.

It gives us the greatest pleasure to announce that the Bishop of California has now almost entirely recovered his sight. The devout prayers of his faithful people have been answered.

A portrait of the late Bishop Whittingham, of Maryland, has been painted by Huntington, for the General Theological Seminary, where he was at one time a professor.

The Lord Bishop of Huron sailed from New York for England in the steamship "Servia," of the Cunard line, Wednesday, Nov. 8th.

The Rev. C. H. Hubbard has accepted the rectorship of the Church of St. John the Baptist, Germantown, Philadelphia, Pa.

The Rev. A. M. Whitten has accepted the rectorship of Calvary Church, Columbia, Mo.

The Rev. Wm. Tatlock, D. D., has become Assistant Minister of the Church of the Holy Communion, Charleston, S. C.

The Rev. John Dows Hils has accepted the rectorship of St. Andrew's Church, Mount Holly, N. J.

The Rev. P. P. Harrower has entered on his duties as Rector of Grace Church, South Middletown, N. Y.

The Rev. Robert Landsberger, late of Savannah, Ga., has accepted the rectorship of Trinity Church, Antim, Pa.

The Rev. Treadwell Walden's address is 141 West 130th St., New York.

The Rev. W. P. Brush's address is changed from Church Charity Foundation, Herkimer St., Cor. Albany Ave., to 57 Madison St., Brooklyn, N. Y.

The Rev. John B. Richmond having removed his residence from Dover, N. H., to Medford, Mass., desires that all letters and papers be forwarded accordingly.

The Rev. C. O. Tillotson, of Butte City, Montana, has accepted an election to the rectorship of Calvary Church, Santa Cruz, Cal.

The Rev. Kinck Nelson was instituted into the rectorship of the Church of the Nativity, South Bethlehem, diocese of Central Pennsylvania (Bishop Whitehead's late parish), on Oct. 8th.

The Rev. E. N. Potter, D. D., LL. D., President of Union College, Schenectady, N. Y., who was recently attacked by some members of the college faculty, has received a strongly worded letter of confidence and a regard from the Board of Trustees, from the senior professor, and from other members connected with the faculty during the past ten years.

The friends of the Rev. J. Davidson Cowan, A. B., formerly Incumbent of St. Stephen's Church, Chicago, but who returned to Ireland two or three years ago, will be pleased to learn that he has recently been made the recipient of a well-earned promotion to one of the best Curacies in the Diocese to which he is attached, Whitehouse, Belfast.

The Rev. Harrison Cruikshank, M. D., has resigned the rectorship of Rehoboth's Church, Rehoboth, St. Paul's, Annamessex, St. Mark's, Kingston, and St. Stephen's, Farmington, Diocese of Easton, and accepted an election to the rectorship of St. Matthew's, Jamestown, N. I.

The Rev. W. Cardam has resigned St. Paul's parish, Plymouth, Wis., and accepted the Parish of St. Mary's, Basswood Grove, with Mission at Point Douglas, Minn. Post Office address, Hastings, Minn.

Married.

SEYMOUR—HOGE.—On the 9th Inst., at the Church of St. Ignatius, New York, by the Rev. F. C. Ewer, S. T. D., rector, assisted by the Rev. C. Ellis Stevens and the Rev. James Fenlon, Arthur P. Seymour to Rose L. Hoge, both of Chicago. No cards.

Obituary.

TWING.—Entered into rest, Saturday, Nov. 11th, 1882, at No. 7 Gramercy Park, New York City, in the 72d year of his age, the Rev. A. T. Twing, D. D., Secretary of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

WALKER.—At Burlington, N. J., October 28th, the Rev. William Sydney Walker, D. D., Priest, 86 years. Requiescat in pace.

Official.

INDIANA.

VISITATIONS BY BISHOP BURGESS.—1882-83. Dec. 5, Tuesday, Lagrange; 6, Wednesday, Lima; 7, Thursday, Gosport; 8, Friday, Bristol; 9, Saturday, Mishawaka; 10, Sunday, South Bend; 11, Monday, Elkhart; 12, Tuesday, La Porte; 13, Wednesday, Michigan City.

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Miscellaneous.

An uneducated and unskilled Physician can command but a small practice. As in the Medical Profession, so in Business Circles. The young man who seeks a lucrative position must have the best possible Business Education. Where can this be obtained. This question is easily answered. At Grand Rapids, Mich.—one of the finest cities in the West—is located a Business College of which it can be truly said "There is no better." It is under the direct management of Prof. C. G. Swensberg, its proprietor, who is a thorough Educator, its graduates can be found filling the best positions in nearly every city in the land. Young men who read the LIVING CHURCH and desire a Business Education should send for the College Journal.

The Green Bay Evergreen Co. are ready to furnish supplies of evergreens for Holiday Decorations. See Advt.

Every young man should have the discipline to be obtained at H. B. Bryant's Chicago Business College. The Business Exchange Room is a great success.

The Clergy are warned against an Englishman claiming to be agent for a house in Leeds (Hudson & Briggs), exporters of cloth for clerical wear. His goods are not worth half what he represents, and the story he tells in order to secure custom is a tissue of fabrications.

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

"L'Avantur," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The Third began Oct. 15th, 1882. Editor: Th. Rev. C. Miel, Rector of St. Sauveur; address 2639 Sanson St., Philadelphia, Penn.

The Rock Point Girls' Missionary Society offer 50 autumn leaves and 25 forms for 60 cents, including postage. Also Cornucopias for Christmas trees, \$4 per hundred. Orders solicited. Address Miss C., Burlington, Vt.

A GOOD OFFER. The Chicago, Burlington and Quincy Railroad Company has just issued an illustrated treatise, "The Heart of the Continent," describing the wonderful growth of the Six Great States. The book is beautifully printed, and numerous engravings of high merit adorn its pages. Any one sending his name and address with two three-cent postage stamps will receive a copy by return mail, by applying to Percival Lowell, General Passenger Agent, Chicago, Illinois. 5c-w

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American Church Review.

Contents for October.

304 PAGES.

OCTOBER.

I. Liturgical Enrichment. By the Rt. Rev. John Freeman Young, S. T. D. II. The Oriental Church. By the Princess Dora d'Isiria, Italy. III. Sources and Sanctions of American Church Law. By Hill Burgwin, Esq. IV. The Christian Revelation, Christian Theology, and Philosophy: their Mutual connections and their relative authority. By the Rev. Prof. Samuel Huel, D. D. V. Modern Casualty. By the Rev. Wm. Witherforce Newton, M. A. VI. The Episcopate of Horace. By the Rev. Philo W. Sprague, M. A. VII. The Pseudo-Isidorian Decretals. By the Rev. A. Benton, M. A. VIII. The Reformation from the Death of King Gustavus to the Accession of John III. By the Rev. C. M. Butler, D. D. IX. William Lloyd Garrison and Emancipation. By the Rev. Ben. B. Babbitt, X. Literary Notices.

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BOOK REVIEWS.

THE IRISH QUESTION. By David Bennett King, Professor in Lafayette College. New York: Charles Scribner's Sons. 1882. cloth, pp. xv., 471. Price, \$1.50.

Mr. King made a visit to Ireland in the summer of 1881, for the purpose of studying into the causes of agitation there. In 1882, he again visited a number of important places. During the two visits, the districts most greatly disturbed were traveled over, and both in them, and in the chief centres of population opportunity was sought for direct contact and conversation with all classes of the Irish. The debates on Irish affairs in the House of Commons he regularly heard, through the kindness of Dr. Lyon Playfair, and communication was freely had with representatives of the Government on one hand, and Messrs. Parnell, Sullivan, Justin McCarthy, and various Irish leaders, on the other.

The Irish Question is an old question, and although recent agitation is lessening, likely to remain an unsettled question for some time to come. It is confessedly a most difficult question to understand. Mr. King's chief effort has been to impart information, and in this he has succeeded admirably. His book will be variously received, according as the reader favors one side or another. It is too burning a question for any one to write about with hope of escaping criticism. Nevertheless, we believe, the great body of thinking people in this country will agree with him when he says: "The reforms that the English Liberal party have already brought about, revolutionizing in many respects the old order of things, the promises of further changes in the direction of giving the people larger rights and liberties, the extension of the right to vote, the reform in the grand jury system and in county government, the changes that will break up the great feudal estates and abolish the laws that have kept the land in the hands of a small class, the well-known design of Mr. Gladstone to extend and enlarge the powers of local governments, and the general tendency among the Liberals to favor reform and progress in every direction, will suggest, I think, to most Americans the conclusion that the English Liberals are after all the true friends of Ireland, and much more likely to promote the objects that the masses of the people desire and that are needed for the peace and prosperity of Ireland, than the Conservatives. Would it not be far wiser for the Irish party in Parliament to support the Liberal party earnestly and fairly in its efforts to promote these reforms, than to hinder and embarrass it, and so delay business as to excite the indignation of the English people, hinder conciliatory measures and create a demand for such rules of procedure in the House of Commons as seriously endanger the rights of free discussion and the privileges of minorities in representative legislatures."

At the end of the volume are valuable appendices, giving the official charter of the Land League, Irish manifestos and other similar documents, together with abstracts of recent Parliamentary acts relative to Ireland.

THE BOOK OF FORTY PUDDINGS. By Susan Anna Brown. New York: Charles Scribner's Sons. Price, 50 cents.

Here we have one of the daintiest of dainty little books, ornamental, practical and useful. The book is most tastefully gotten up, and contains just what its title indicates—recipes for forty puddings and ten sauces. "Just one cent per pudding and ten cents for the sauce." Housekeepers need no longer wonder and puzzle their brains how they can vary their puddings from day to day. Here is the book they need, where the difficult problem is plainly solved.

Though fortune frown and skies are drear, And friends are changing year by year, One thing is always sure to please, Just give him puddings such as these.

THE GREAT EPICS OF MEDIEVAL GERMAN. By George Theodore Dippold, Professor in Boston University and Wellesley College. Boston: Roberts Brothers, 1882. Cloth, 16 mo. pp. 323. Price \$1.50.

Professor Dippold has written a very serviceable book, and one that should have wide reading. Wagner's music has awakened so general an interest in the old German epics, that a certain degree of modern popularity has come to belong to them. Not students of belles lettres merely, but a considerable proportion of the reading public, are ready, we think, to welcome any book which, as this, furnishes a history, outline and partial translation of the Niebelungen Lied, the Lay of Siegfried, Gudrun, Parzival and other of these ancient poems. We could wish Professor Dippold's English verse had a little more salt in it, but for the purposes of giving an idea of the original, it does fairly well. The volume is in popular style, and (a point of decided merit) of popular brevity.

SOCRATES. The Apology and Crito of Plato. SOCRATES. The Phaedo of Plato. Boston: Roberts Brothers, 1882. 2 vols. 18 mo. cloth, red edges. pp. 98, 141. Price 50 cents.

Messrs. Roberts Brothers have issued in very dainty form and in size convenient for the pocket, Professor Jewett's translation of Plato's Apology Crito and Phaedo. The little volumes which form part of their "Wisdom Series" can hardly fail of appreciation, we should think, among lovers of the classics.

THE GOSPEL ACCORDING TO ST. LUKE. Explained by Matthew B. Riddle, D. D., Professor of N. T. Exegesis in the Theological Seminary at Hartford, Conn. New York: Charles Scribner's Sons. 1882. Cloth, red edges, pp. 369. Price \$1.25.

This is the third in the series of the International Revision Commentary on the New Testament, which is being prepared by English and American scholars and members of the Biblical Revision Committee, under the general editorship of Dr. Philip Schaff, and is based upon the text of the New Version of 1881. A portion of

the book follows the larger, "Illustrated Popular Commentary," also being edited by Dr. Schaff, but nearly one-half of the material has been especially prepared, independently of that work. For convenience of arrangement these International Commentaries are worthy of very hearty commendation. The matter also, is for the most part, good.

OUR LIBERAL MOVEMENT in Theology, chiefly as shown in Recollections of the History of Unitarianism in New England. By Joseph Henry Allen, Lecturer on Ecclesiastical History in Harvard University. Boston: Roberts Brothers, 1882. Cloth, 16 mo. pp. 220. Price \$1.25.

This book by Professor Allen is the publication of a course of lectures delivered before the students of the Divinity School of Harvard University. The author should not, by the bye, be confounded with Professor A. V. G. Allen, who occupies the chair of Ecclesiastical History, in our own Theological School at Cambridge. We must take exception to much which appears in the opening lecture. The succeeding lectures give an interesting, and to any one who would understand his time, a most valuable history of New England Unitarianism. An Appendix contains the memorial address delivered last May by Dr. F. H. Hedge, before the American Unitarian Association, on the late Dr. Bellows, and Ralph Waldo Emerson.

LOVE FOR SOULS. By Rev. William Scribner, author of "Prayer for the Holy Spirit," "The Saviour's Converts," etc. New York: Charles Scribner's Sons. 1882. Cloth, 16 mo. pp. 103. Price \$1.

No one, we think, can read this book without having his sense of obligation toward the souls of his fellow men greatly enlarged and strengthened. Mr. Scribner treats the theme—than which none could be more practical in these days of philanthropy in temporal matters—in a many-sided and very thorough manner. His standpoint is that of the commonly accepted Protestant doctrine of conversion, but a reader would be somewhat puzzled to decide with what particular Protestant sect he claimed for himself membership; theological controversy is kept in the background. The style is clear, forcible and yet peculiarly winning. A clergyman could hardly do better than read the book himself, and then lend it to some of his parishioners who have in them the making of good Church workers, but require stirring up.

THE JEAN INGELWOLD BIRTHDAY BOOK. Boston: Roberts Brothers, 1882. Cloth, red edges, pp. 281.

The fashion of "birthday books" made up of quotations from a favorite author, arranged according to the calendar, and with blank pages for written notes and memoranda, would seem to be gaining popularity. We have here a tastefully bound volume, with Jean Ingelwold's graceful verse and prose scattered through it. There are some tiny and very pretty illustrations.

EVANGEL. Sermons for Parochial Missions. By the Rev. Joseph Cross, D. D., LL. D. Publisher, Thomas Whitaker, Bible House, New York. Price, \$1.50.

These sermons, twenty-two in number, formed part of the Author's work a few years ago (he informs us) as preached in eleven "missions." They are well adapted to such work, have considerable power, and as delivered by Dr. Cross ought to have awakened many of them who listened to the new life. There is in them just what is indispensable to success on such occasions, the flowing earnestness of a spirit that burns with the love and glory of the message it has to deliver.

In the main, these sermons afford evidence of a well trained pen. Any congregation would be aroused to attention by some of them. There is energy, and tolerable clearness of style; there is an oddly preserved rhythmic turn to the sentences—hexameter fashion—which, however, if long sustained is likely to become wearisome, and to sound a "trifle sing-song." "A vast with all such vagaries!" sounds a little nautical, and would be apt to provoke a quiet smile from the hearers. We are not consciously hypercritical. Barring a few blemishes like these, Dr. Cross's sermons are as good in a literary point of view, as they are hearty and stirring as an evangel with the single, forthright aim—"to save them that believe." Mr. Whitaker gives us the volume well printed, strongly and handsomely bound.

THE DISTRICT VISITOR'S COMPANION. By the Rev. W. Boyd Carpenter, M. A., Vicar of Christ Church, Paddington. London: Elliot Stock, Paternoster Row. For sale by Thomas Whitaker, Bible House, New York. Price, 40 cents.

Any rector who has regular people appointed in his parish to do district visiting among the poor and the sick will be wise to have on hand a full supply of copies of this book for the instruction, help and encouragement of all such people. We shall give some extracts from this sensible book, as space permits.

N. W. Ayer & Son's American Newspaper Annual, 1882, contains a carefully prepared list of all newspapers and periodicals in the United States and Canada, arranged by States in geographical sections, and by towns in alphabetical order. In this list is also given the name of the paper, the issue, general characteristics, year of establishment, size, circulation, and advertising rates for ten lines one month. There is no other single publication, within our knowledge, which contains information of such varied use and value for general business purposes. Complete in all its departments, thorough in its details, giving just the information needed and only that—simply arranged, easily referred to, carefully compiled—it is, in fact, a model work of its kind. Price \$3.00, carriage paid.

There are few sweeter writers of devotional poetry, in our confirmed estimation, than Harriet MoEwen Kimball. Her verse is adorned with the rare ornament of a meek and quiet spirit. We shall do many readers a favor by calling attention to two little volumes by this author: Swallow Flights, published by E. P. Dutton & Co., and The Blessed Company of all Faithful People, issued by A. D. F. Randolph & Co., New York.

The Convention of Central Pennsylvania. To the Editor of the Living Church:

If your account of the adjourned Convention of Central Pennsylvania had entirely omitted all mention of my name, in connection with the defeat of an Assistant Bishop and the success of the movement for a new Diocese, as was ingeniously done by the correspondent of the Churchman and of the Register also, I should have been quite content. But to represent my movement for a new See as having been "crushed," is just a little too amusing.

It is true that the Convocation of Williamsport has twice sent in a Memorial to the Bishop and Convention, asking their consent to the erection of that Convocation (10 counties) into a new Diocese. It is also true, that this Convocation alone provided an Episcopal Fund of over \$30,000 for the said new Diocese, of which fact neither the Bishop nor the committee of sixteen took any notice, though it was brought before them in the most positive way. But, on two different occasions before last June, the Convocation of Williamsport, on my motion, resolved, that if they could not get the line they asked for, they would gladly accept a new Diocese consisting of the two Convocations of Williamsport and Harrisburg (23 counties); and a copy of this resolution was sent to the Committee of Sixteen (who totally ignored it in their report), and was also made known to the Bishop. These two Convocations would make about half the present Diocese.

It is true that I was the only one in June to vote no to the proposed election of an Assistant Bishop. But as a majority of both orders voted the same way in October, I am satisfied. In the interim I had expressed to the Bishop—in reply to a suggestion from him—my unconquerable opposition to the election of an Assistant, and the reasons why; but reminded him of the vote of the Convocation of Williamsport in favor of a new Diocese with two Convocations—a division to which he had promised to consent, even when strongly expressing his preference for an Assistant. Moreover, I persuaded nearly all the subscribers to the Episcopal Fund of the proposed new Diocese, to change their subscriptions to a similar fund for a new Diocese containing the two Convocations of Williamsport and Harrisburg. I brought those subscriptions with me to the Convention, and held them up in the presence of all, showing that (with the portions of the present Episcopal Fund contributed from those two Convocations) we already had over \$30,000 secured, for precisely the sort of Division which is now contemplated.

Now all allusion to the securing of this endowment has been carefully, completely, and magnanimously excluded from every account of the Reading Convention which I have yet seen in any papers, secular or ecclesiastical, and I have no objection to being thus ignored. When it is represented, however, that I have been "crushed," the joke is just a little too droll. I am perfectly willing to be "crushed" in the same way at every Convention; and I shall be likely to enjoy the remembrance of it every day during the rest of the year. J. H. HOPKINS. Williamsport, Pa., Oct. 21, 1882.

Preservation of Sunday.

A vigorous international effort is being made for this end by an association of well-known gentlemen, with headquarters at 1512 Chestnut street, Philadelphia. Last February a call for a Conference was issued, to be held at Pittsburgh, to unite and quicken the interest in the defence of Sunday. The increasing desecration of the Lord's Day, and resulting evils, have led to this effort. A strict observance of Sunday is felt to be a necessity for the business, the civil, the social, the moral, and the religious interests of the nation. The Conference was held, and the subject was fully discussed in practical papers and speeches, by leaders of thought from all parts of the United States and Canada. The topics especially discussed were: The limits to Sunday Rail Roading and the carriage of mails on the Lord's Day; The attitude of our Foreign Population towards Sunday; Municipal, State, and National legislation for the right observance of the day; Co-operation between the United States and Canada, Character and influence of Sunday Newspapers; Iron, Glass, and Gas Works and Sunday; The Army and Navy and Sunday; The Position and Duty of the Church and her responsibility; and the best possible method to aid the cause. One result of the Conference was the appointment of a large Committee to secure united action among all Christian organizations looking to legislation which might control corporations, firms, and our foreign population. This committee seeks to unite the entire press and pulpit of the land, that public sentiment may be awakened and informed. This work needs the combined wisdom and energy of all men of the Church, of society, and of business who can be enlisted in it, and there are many indications to encourage the hope of large success in recovering and preserving the Christian day of rest. As the member of the Committee representing our Church, I make an appeal to the Church for co-operation. The time has come for all friends of the Lord's Day to stand together for its rescue from impending dangers. Special effort must be made for restraining the encroachments upon the day of rest and worship. Our Conventions should take action against the evils that threaten the day. We must turn the people from its desecration, or its desecration will plunge the nation into ruin. The Committee suggests that the following petition to Congress be signed by our representative men: We, the undersigned respectfully petition your

bodies to pass a law instructing the Pay Master General to make no further contracts which shall include the carriage of the mail on Sunday and to provide that hereafter no mail matter shall be collected or delivered on that day.

I shall be glad to furnish copies of this petition to Secretaries of Convention or representative men in the Church who will interest themselves in obtaining signatures. The Association has organized many State Associations and is pressing forward the whole work in all its details, with unwonted vigor and large promise of success.

For documents and information, application may be made to the undersigned or to Mr. Yates Hickey, 1512 Chestnut street, Philadelphia.

E. A. BRADLEY, Rector, Christ Church, Indianapolis, Indiana.

Poor Parishes: How to Minister to them. To the Editor of the Living Church:

In your issue of Oct. 21st., you say the question as to how poor parishes can be ministered unto "is one that Churchmen should consider." It is one that I have very long considered; and it is now a long time since I have come, very decidedly, to the opinion that they never will and never can be properly ministered unto until the Church herself becomes what she professes to be, Primitive and Catholic. But the moment one suggests the abandonment of present novelties and a return to primitive usages, as a way out of such difficulties, he is liable to incur ridicule as a mere visionary; and that too, as might be expected, from persons who so far as their own experience goes are practically strangers to missionary work.

The evils of schism as it abounds in this country, are such that they prevent the non-Episcopal bodies, as a general rule, from holding their own on their borders; which are usually to be found in the rural districts; and the schisms in our own church, in its divided, fragmentary treasury, disintegrated ministry, etc., prevent us from doing much more than to hold our own on our borders, which are usually to be found in villages; not, to our shame I say it, in the rural districts. But on the supposition that we are to go on, blindly clinging to our schisms and carnality, as though they were the choicest of heaven's blessings, I wish to add a single thought to your suggestion, "that aid to candidates might be conditional upon their giving several years at least, the period of their diaconate to the ministry before taking a wife." It is this: Inasmuch as candidates devote their life-long services to the Church, if for a while they should render them at "half pay," it is certainly no more than just that the Church should guarantee them a comfortable support afterwards, in the way of salary or otherwise. This, I think, is so obvious that no one will dissent from it. Now how is this to be done? We hope that someone who is partial to the present order of things, as wonderfully well adapted to the times and circumstances will inform us.

Bishop and Clergy.

To the Editor of the Living Church:

I know a Bishop who is warm-hearted and full of sympathy towards his clergy. He is their friend and brother. He waits not coldly for them to come to him with any life-touching trouble, but when visiting their parishes or missionary stations affectionately and confidentially asks them (sometimes the wife) how they are getting along; if they manage to make both ends meet; how much more income they need to keep clear from harassing debt; who the John Jones is, in the vestry or parish, who is dissatisfied and weakening his hands. I have known of this Bishop speaking cheering words to a hard-working, discouraged brother, whom others accused of want of success. Nay, I have known him to lay down to a vestry, in plain English, their bounden duty to their pastor, and even to preach squarely to a congregation of their duties toward their minister, and especially (as to his entire support. The laity of the diocese understood and respected this position, that the Bishop was his clergy's friend.

Bishop Green, of Mississippi, who has been presiding over a Council of the Episcopal Church at Vicksburg, is eighty-four years old and has been a preacher for sixty-two years. He is now, and has been for thirteen years past, the Chancellor of the University of the South, and is the sole survivor of the ten Southern Bishops who founded that Institution in 1860. His mental faculties are still remarkably vigorous for one of his age.—The Kalender.

Are you aware that a simple Cough often terminates in Consumption? Why not be wise in time and use Allen's Lung Balsam, which will stop the disease and prevent the fatal consequences. For sale by all Medicine Dealers.

Teacher.—"John, what are your boots made of?" Boy.—"Of leather, sir." Teacher.—"Where does the leather come from?" Boy.—"From the hide of the ox." Teacher.—"What animal, therefore, supplies you with boots and shoes, and gives you meat to eat?" Boy.—"My father."

Ayer's Sarsaparilla works directly and promptly, to purify and enrich the blood, improve the appetite, strengthen the nerves, and brace up the system. It is in the truest sense an alterative medicine. Every invalid should give it a trial.

A short time ago, at a school in the north of England, during a lesson on the animal kingdom, the teacher put the following question: "Can any boy name to me an animal of the order edentata; that is, a front-tooth toothless animal?" A boy, whose face beamed with pleasure at the prospect of a good mark, replied, "I can."

"Well, what is the animal?" "My grandmother!" replied the boy, in great glee. THE AGE OF MIRACLES is past, and Dr. Pierce's "Golden Medical Discovery" will not raise the dead, will not cure you if your lungs are almost wasted by consumption. It is, however, unsurpassed both as a pectoral and alterative, and will cure obstinate and severe diseases of the throat and lungs, coughs, and bronchial affections. By virtue of its wonderful alterative properties it cleanses and enriches the blood, cures pimples, blotches, and eruptions, and causes every great eating ulcers to heal.

An Iowa Judge refused a woman's divorce which she wanted because her husband kissed her pretty servant. He said she ought to be thankful that her husband had found a way to keep a servant girl.

Have you taken a cold? You can cure it promptly by using Ayer's Cherry Pectoral.

"How's Shuttle? What's his reputation on the street?" inquired an anxious broker. "Shuttle? Why, his worth is as good as his bond!" "And what is his bond worth?" "About three cents on a dollar."

GET THE ORIGINAL. Dr. Pierce's "Pellets"—the original "Little Liver Pills" (sugar-coated)—cure sick and bilious headache, sour stomach, and bilious attacks. By druggists.

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

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

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

WORLD RENOWNED ALLEN'S LUNG BALSAM. Remedy for Curing Consumption, Coughs, Colds. ASTHMA, CROUP. All diseases of the Throat, Lungs and Pulmonary Organs.

It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle. J. N. HARRIS & CO., Cincinnati, Ohio, PROPRIETORS. Sold by all Medicine Dealers.

WARNER BROTHERS CORALINE CORSETS. The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets.

WARNE. \$10 REWARD will be paid for any corset in which the Coraline breaks with six months ordinary wear. Price by mail, W. B. (cutting), \$2.50; Abdominal, \$1.50; Health or nursing, \$1.50; Coraline or Flexible Hip, \$1.25; Misses', \$1.00. For sale by leading merchants. Beware of worthless imitations bonded with gold.

CANCER INSTITUTE. Established in 1873 for the cure of Cancer, Tumors, Ulcers, Scrofula, and Skin Diseases, without the use of knives or loss of blood and little pain. For information, circulars and references, address Dr. F. L. FORD, Aurora, Kane Co., Ill.

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Mack's Oat Meal and Cracked Wheat. CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.

THE WAIF.

REV. HENRY G. PERRY, M.

A little bird flew to my window,
One summer-like morn, soft and clear
And warbled his notes sweet and tuneful
As he sat on the sill, without fear.
I had not the heart to disturb him,
But turned from the volume I read,
And sought to interpret his visit,
When, voiceless, the songster fell dead.
I took up his poor little body
Whose lit had gone out with his life,
And smoothed down his wee wings now drooping,
So lately with energy rife;
All limp, and so frail, and so small,
So pitiful tool I don't know,
I thought to myself, why withal
This little thing's death pains me so.
Unlooked for, he came like a blessing,
He strove but to greet me with song,
In the mute solitude grieving
That for years had been mine sad and long.
God knows I've but little to cheer me,
That any should grudge the scant boon
My impoverished heart might be able
To gleam from this strange songster's tune.
But so it seems ever! And, ever
Our joys by misfortune are shaken;
While to him having much may be given,
From him who hath not off is taken
What morsel of sunlight or song
Some sad soul might share without cost;
As a birdling's note, 'en, from tiny throat
Of the lifeless now and lost.
Thus I mused—as I stood in the sunlight
By my lattice, that summer-like morn,
The hushed feathered wanderer in hand—
With the feelings of one forlorn
For a friend that was gone, while the song
That in death to me had been the balm
Was echoing yet. So I made him
A grave 'neath an evergreen night,
And confess with a sigh,
And a sob, and a tear,
In secret, I buried him there.

The Church and the Children.

Written for the Living Church.

Probably few of us who have had the advantages of the developed Sunday-school of to-day have given any thought to the early Church, as to her mode of reaching the children. The sources from which we can learn of the origin and early history of our modern organization are few; but scanty and scattered as the notices are, they give ample proof that the Church has ever endeavored to gather the children into her bosom and nurture them for immortality.

Catechising, the great foundation of religious instruction, is of divine constitution, and has been made use of in all ages of the Church. In the Old Testament, God commands the Jews, by the mouth of Moses, to teach His laws diligently to their children, (Deut vi:7); and by Solomon, he enjoins parents to "train up (or as the margin reads, catechize, teach) a child in the way he should go" (Prov. xxii:6). In the New Testament, Christian parents are charged, time and time again, to bring up their children "in the fear and admonition of the Lord" (Eph vi:4). God-fearing parents have from the beginning confirmed these precepts by their observance of them. "Thus did Abraham instruct his children before the law (Gen. xviii:19), David his, under the law (I Chron. xxviii:9);" and to the praise of Timothy as well as of his parents, it is said "that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation through faith which is in Christ Jesus." (2 Tim. iii:12.)

But going back to the Jewish Church before Christ's coming we find that besides the household instruction given by the patriarch of the family, there was another form of teaching. This was the exposition or catechising which followed the Sabbath reading of the law in the synagogue. For this especial purpose every synagogue had attached to it a hall, where such instruction was given; and what is very interesting to us, there is good reason to believe that in one of these Jewish Sabbath schools, the holy child Jesus received instruction, which was consistent with the natural progress of human development. Josephus, moreover, tells us, that there was in every village a person technically called the "instructor of babes," to whom St. Paul evidently alludes in the second chapter of his Epistle to the Romans (verse 20).

That the primitive Jewish Sabbath school was thorough, we may gather from the fact that it was a graded school. The Jewish boy on attaining the age of five, was admitted and instructed in the Scriptures (Mikra). At the age of ten, he was usually proficient enough to take up the study of the Mishna. This he continued till his twelfth year—the great transition point in the life of every Hebrew. Previous to that time he went by the name of *Katon* or "little," henceforth, he was *gadol*, or "grown up," and was treated more as a man; henceforth, too, he began to wear the *tiphillin*, or "phylacteries." But the most important ceremony of all was his presentation in the temple. Here he was publicly examined and being approved was then declared before all people to be *ben hattorah*, "or a son of the law;" signifying that he was now in every respect subject to, and under the law. St. Luke (xiv:46) gives us an account of how the twelve year old Jesus, obedient in all things to the law, sat in the midst of those who were fitly called "Masters of Israel," and was catechised by them. As a Jewish child among Jews and under their laws, he submitted to the order and usage of the Jewish Church and became a catechumen under the authorized teachers of God's word in God's House. Is it not remarkable that of all the life of our Saviour from His infancy to the beginning of His ministry, the Holy Spirit records only this one incident? By the selection for perpetual commemoration in the Gospel, of this beautiful bit from the history of the youth Jesus, how forcibly does God impress upon us the great importance of children coming to His House, "that their eyes may be opened and that they may see the wondrous things of His Law."

Such was the fostering care of the early Jewish Church for her children; but it was not till Christ, the great Teacher, came, and taught men

that "of such is the Kingdom of Heaven," that the important relation the children bear to the Church was realized. Not till then did they understand the strange doctrine that a man must return to the innocence of his childhood if he would enter that holy place. At that glorious hour, the Jewish Sabbath school fades from sight like a star on the horizon at sunrise, under the brightness and wonder of the new dispensation. Like the foundations of an edifice, at the commencement of extensive repairs, it was temporarily concealed by the falling debris of that which must be removed to make place for the new. But the firm foundation, catechising, remained untouched. Faithfully and wisely, the Christian Church built a new system upon this fundamental principle of religious instruction, and as the need became apparent, appointed catechists to train her people in the principles of the Christian faith. The person set apart for this office of catechist seems not infrequently to have been a layman. St. Cyprian speaks of his making a catechist of one who was a reader in his church. At Carthage we are told that a deacon exercised the office, for it began to be regarded as an office in very early days, and that an office of great importance, as we may see from the fact that at Alexandria there was a continuous succession of catechists, commencing with St. Mark, and including Clement, Origen and others.

Thus did the Sabbath school of the Jewish Church develop into the Sunday-school of the Christian Church. And so thoroughly did the Church work through her Sunday-school, that it soon became the most important factor in her growth. Before the close of the fifth century the School is almost as universal as the Church itself. At this date, we read of school-houses alongside the richer churches built for the use of the children and older learners. We also read of a special service of prayer and praise, prepared and used for them in the Church on the Lord's Day—besides the general service for the whole congregation.

The management of their schools was very systematic, and the instruction very thorough and successful. The basis of classification differed very much in different parts of the Christian world. The most prevalent method of grading the catechumens was into a three-fold division called, 1st, "*audientes*," hearers merely, who might or might not continue in their studies,—2nd, "*competentes*," well instructed ones, who nevertheless were not awakened to feel and obey the truth,—3rd, "*panitentes*," the professedly penitent, who were actually seeking the way to holiness and heaven.

One universal and striking feature of the early Sunday-school was the importance and solemnity given to the first entrance of a pupil into the school. These could not come and stay away at pleasure, in the free and easy way common to-day. Each applicant must give promise of leading a consistent life, and the integrity of his character must be endorsed by some one known to his bishop. If approved he would be formally admitted. The name was solemnly written in a large catalogue volume—the bishop, or rector, meanwhile saying: "As this name is inscribed in ink in the earthly roll, so may the finger of God, write it down in His imperishable book." Then, placing his hands on the head of the new comer, the minister prayed for the enlightenment of his soul. The ceremony was usually concluded by his touching the ear of the pupil and saying, "*Ephphatha*," be opened and may God send thee an open understanding, that thou mayst be apt to learn and ready to answer."

Such in the early centuries of the Christian Church were the Catechetical Schools as they were called, which, according to the manners and wants of those times, corresponded precisely in spirit and scope with the Sunday-school of to-day.

M. L. KELLNER.

What Do You Believe? No III.

Written for the Living Church.

An Irishwoman joined the Methodist Society, after having been taught in a Church Sunday School, yet always going, as she expressed it, to "the Church for the Sacraments."

Coming to America, she soon found the Wesleyans here had ceased to follow the advice of their leader, and proclaimed themselves "a Church" with Sacraments and all complete. She, with her family, was adopted into their Society. Her children received the instruction usual in their Sunday Schools, and it is to the mother's confession I would call your attention: "My children don't know anything about what they ought to believe. They can't tell me anything about what they ought to believe. They can't tell me anything about the Christian religion. It was not so with me. I learned the Creed, the Lord's Prayer, the Commandments, and everything a Christian ought to know and believe, when I was a child, for I went to a Church Sunday School, where I was taught the Catechism. Now, Mr. Editor, I would not criticize unkindly our brethren, the *professed* followers of Wesley, but is not their system wanting in the elements of Christian training best suited to the needs of our children; and best fitted to make them intelligent Christians, who shall be able to obey the Apostolic injunction (I. Peter iii. xv.) to give an answer to every man that asketh a reason of the Hope that is in you?"

M. W. R.

Apropos of Church work generally, we tell an anecdote which we heard last summer: A minister illustrating the plan by which he thought the burden of work would be made easier, said, "We have a loaded wagon to draw up the hill, now while I go in front and pull, you all come behind and push hard, and we shall reach the top." A few Sundays after, as matters grew no better, he recurred to his illustration and said, "Brethren, I did what I promised and pulled the wagon with all my might, but it wouldn't stir, so I looked back to see who was pushing, and, behold, you had all climbed into the wagon to get a ride."—*The Voice*.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Nebraska.—On Sunday, Oct. 29th, Bishop Clarkson visited Blair, and officiated in Liberty Hall, morning and evening. The new church at Blair is nearly completed, and will probably be consecrated about Thanksgiving Day. This will make the third new church built and opened for Divine Service in the jurisdiction of Bishop Clarkson, during 1882.

On Sunday, Nov. 5th, the Bishop of Nebraska officiated at Friendville, preaching in a large room over a saloon. Lots have been given for a church-building in this town, and a subscription partly raised. The Rev. George Thorpe, who has had charge of this mission, with others, has resigned, to undertake other duty, leaving a good opening at Friendville and Crete for an active and earnest young man, with a moderate support.

The Rev. L. H. Schwab, of the Diocese of New York, has accepted a call to St. Stephen's Church, Grand Island, Neb. The Rev. C. L. Fulforth has undertaken the missions at Central City and Silver Creek. The Rev. Alexander Allen has taken charge of the Church of Our Saviour, North Platte. The Republican Valley Mission is still without a clergyman, and the Bishop is anxious to find a suitable man for this important work. The Rev. Arthur Wrixon, lately of Oregon, has taken charge of Brownville and Nemaha City, and Father Henry has been removed to his former parish at Decatur, Neb.

The Cathedral at Omaha is now ready for the windows, most of which are to be supplied by Messrs. Cully & Miles, of Chicago. The exterior of the edifice up through the second story of the tower is entirely complete. An additional subscription of \$15,000 is now being raised in Omaha for the work of the Cathedral. The *Guardian* says that there is good prospect of the completion of the Cathedral, without debt, before the meeting of the Diocesan Council, in May next. The new church at Yankton, Dakota, is to be opened for Service on Sunday, Nov. 12th.

Georgia.—The 21st Sunday after Trinity was a memorable day in St. Peter's Parish, Rome, being the occasion of a visitation of Bishop Beckwith, accompanied by Bishop Quintard. The music was furnished by a choir of twenty men and boys. The processional was an interesting feature. Bishop Quintard delivered the Sermon on the three divinely constituted ordinances, Baptism, Confirmation, and the Holy Eucharist. Fourteen persons were presented for confirmation by the Rector, the Rev. G. W. Wilson. Bishop Beckwith preached in the evening one of his eloquent sermons. The congregations of the day were all deeply impressed by the sermons and Services.

Albany.—The 21st Sunday after Trinity was, at Malone, devoted to Deaf Mutes, by Rev. J. B. Pitman, Rector, assisted by Rev. T. B. Berry, of Manlius, who interpreted the Services, Sermon, and Sacrament of Holy Communion, in the sign language. Eighteen of this afflicted and deeply interesting class were present, some of them walking long distances (one man seventeen miles), to enjoy the opportunity of hearing the Services of the Church, and the Gospel, in their own language. A large congregation was present morning and evening, and witnessed the devotion and eagerness with which the mutes followed the Service and sermons, all but one being educated in the sign language. The Rev. Mr. Berry's manner of interpretation was so graceful, significant, and impressive, that many in the congregation, not mutes, listened not only with their ears, but with their eyes. During the delivery of the sermon many were in tears. It is seldom that a congregation has been assembled in St. Mark's so greatly moved by their feelings and sympathies. The Rector himself could scarcely control his emotions as he looked into the eager eyes and speaking faces of the mutes, with the knowledge that every word he uttered was received and understood by this afflicted class of the congregation.

We have between 30,000 and 35,000 deprived of two of the most important of the five senses given to man. Nearly or quite forty of these are living in Franklin Co. They can have no communication with the outside world only as they are educated in the sign language. If deprived of this, their moral and spiritual nature must remain unwashed and uneducated and they are left to follow the propensities of their lower and animal nature to be a curse to their families, to society, and themselves, and often a life-long burden to the tax-payers. We willingly give our money to send missionaries to the heathen, many of whom have to spend years in learning their language before they can speak to them of the Gospel of Christ. Do we not owe it to ourselves to see that the deaf and dumb in our midst are taught by those qualified, and thus be enabled to receive as great a benefit and blessing as we are so ready to confer on the heathen on foreign shores?

Massachusetts.—The annual Service of the Free Church Association was held at the Church of the Messiah, in Boston, on Sunday evening, Nov. 6th, a very large congregation being in attendance, and the Revs. Henry F. Allen, Wm. C. Winslow, Reginald H. Howe, and Wm. E. Jacob conducting the Service. Rt. Rev. W. W. Niles, D. D., of New Hampshire, delivered a most stirring, outspoken, and practical sermon from the words, "My house" (St. Matt. xxi:13), and "The rich and the poor meet together," etc. Among many points and a comprehensive statement of the case, the Bishop kept in view both principle and true expediency as demanding that churches be made free. The annual meeting of the Association was held in the church room on Nov. 7th, when the entire board of officers was re-elected. The reports of the Secretary and Treasurer showed a most successful exhibit of work and a hopeful future for the Association, which stands endorsed by a large body of influential clergy and laity of the diocese. A Free Church Conference followed the annual meeting, George C. Shattuck, M. D., in the chair, who made an opening address. The Secretary of the Association, the Rev. Mr. Winslow, read letters from J. Vaughan Merrick, President of the Free Church Association, Philadelphia, and from distinguished clergymen of the Church, and a congratulatory telegram from Mr. Samuel Wagner, of Philadelphia. He also discussed some of the financial questions having reference to free churches. Stirring addresses followed from the Rev. E. L. Drown, D. D., the Rev. Edward Abbott, Hon. Erastus Browne, the Rev. Andrew Gray, the Rev. Alfred E. Johnson, the Rev. E. H. Howe, Hon. Russel Sturgis, Jr., the Rev. George S. Bennett, Henry Hyde Smith, Bishop Niles, and the Rev. James F. Spalding. The church-rooms were crowded with a deeply interested audience, and the Association was warmly congratulated upon its past and prospective labors. The meeting was closed with prayer and benediction by Bishop Paddock.

New Jersey.—On Saturday, Nov. 4th, Trinity Church, Hoboken, a gothic structure was re-opened by the Bishop of the Diocese assisted by a large number of the clergy. The Service began with a solemn procession from the sacristy and school-house adjoining. The Bishop with the Rector of the parish, the Rev. George C. Hough-

ton, was met at the closed church door, by the vestry of the church, and the key was presented to the Bishop, who commissioned the Rector to open the door, and then the processional (24th Psalm) "The earth is the Lord's" was sung until the choir was reached, when the Bishop pronounced a solemn benediction, and then advanced to the sanctuary, and when seated was requested, in the name of the Rector, Wardens, and Vestry to set apart, dedicated, consecrate the old and new edifice, and the altar, after which solemn ceremony the *Te Deum* was sung by the choir, and the Eucharistic Office was said. The sermon which was a deeply spiritual instruction, was preached by the Rev. Dr. Houghton, of the Church of the Transfiguration, of New York. The clergy present and assisting at the offering of praise and thanksgiving, were Bishop Paddock of Washington Territory, Rev. Drs. Shackelford, Batterson, Eiby, Spalding, Abercrombie, Lobdell, Holly, Haskins, Farrington, Geer, and Buel, and Rev. Messrs. Boardman, C. W. Morrill, Oberbry, Beers, Darlington, Post, Flichtner, Horace Bishop, F. W. Brathwait, C. T. Olmsted, Sword, Albert, Burnett, Stansbury, Moffett, Johnston, F. E. Mortimer, T. McBrown, Wetherill, Sterling, Spong, McDowell, G. G. Carter, F. H. Sill, Wood, Skinner, Conger, Wm. Richmond, Battin, Canedy, Denniston, Reynolds, Danner, Van De Water, Russell, Keller, Christian, Cooper, Tibbals, Nisbett, and about thirty others. After the Service by invitation of Mr. John Stevens (a vestryman of Trinity Church) the visitors were entertained at luncheon at Castle Point.

The old church had been partly torn down (only a portion of the side walls and west end remaining) and two transepts 18 feet long and a choir and chancel 27 feet, built of blue stone added; the ceiling raised from six to ten feet and the clerestory opened with twenty-six windows. The chancel floor has been beautifully tiled by T. Aspinwall & Son (minton tiles) of New York. The gas fixtures and altar rail and credence of solid cast brass were made by Joseph Donaldson, of New York, the stained glass windows were made by E. Colgate, of 8 Ganssvoort St., N. Y., and the handsome ash altar (8 feet long) was made by Geisler. The whole church has been beautifully decorated, and is now one of the handsomest churches in the state. The artist employed to superintend the work of decoration is Mr. E. J. N. Stent, of New York City, who has been engaged in similar work on the chancels of many of the prominent churches throughout the country. The style of decoration is medieval (13th century), but with none of that conventional stiffness which is so prevalent in examples of that period. Then too as regards the coloring, the tones are a departure from the primary tints which formerly were the foundation of all decorative work, both ecclesiastical and domestic, and no Lady Jane would find her fastidious taste offended in the smallest degree. The scheme of coloring is of Mr. Stent's own arrangement and harmonizing, and is very effective. The tones are tertiary, comprising various shades of peacock blue and green, olives and russets of various hues and the dull reds and pinks now known technically as "art colors."

These colors are delightfully rich and pleasing when harmoniously contrasted, and when they are combined with graceful decorative form the eye is refreshed by gazing upon them. The ornamentation, strictly so-called is an adaptation of certain Scriptural flowers and plants. In one section of the chancel there is the vine, signifying Christ the True Vine, bearing both fruit and flowers representing the fruitfulness of the word and the spreading of the Gospel. The red and green tints of the chancel wall are significant, the former of sacrifice, the latter of eternity, that is everlasting life through Christ's sacrifice, the *flour-de-lis* representing Christ as also the rose of Sharon in the chancel arch. The side walls have also been done in harmony with the chancel symbolism, and present an effect in perspective tending towards the eastern end of the church. Every detail has been done with the good taste and judgment of one who is master in his profession.

Easton.—The 41st regular session of the Middle Convocation, met in Christ Church, St. Michaels, on the evening of the 31st of October, the Bishop and fourteen of the clergy being in attendance. The topic for discussion was "Public Worship in God's House," and the speakers were the Revs. Messrs. Greene, Hall, Beaven and Mitchell. The next evening a session Service was held, the Revs. Messrs. Ware, Greene, Lar-mour, Barber and Hilliard, being the speakers. And on the last evening, "The Eternal Manifestation of Christianity," was the topic, and the speakers were the Bishop, and the Revs. Messrs. Crozier, Beaven and Mitchell. The most notable event of this meeting was the consecration of the beautiful parish church on All Saints' Day. The church is a massive stone structure, and it is built in the very best manner. The style is the early English Gothic of the transition period, after plans furnished by Mr. Henry M. Congdon, of New York. The building was erected in 1878, but owing to unforeseen circumstances, it was not ready for consecration until now. The day chosen for the consecration was most favorable. The weather was all that could have been desired, while the attendance of persons from a distance, and the number of clergy present, manifested their desire to join with the rector and his people, in thanksgiving for the completion of their work. A sermon suitable to the occasion was preached by the Bishop, who also celebrated the Holy Communion. After the Services were concluded the congregation, and the visiting clergy, sat down to a bountiful dinner prepared by the "earnest workers" of St. Michael's parish.

On Thursday, Nov. 2nd., the Bishop of the Diocese held an ordination in Christ Church, Easton, when he admitted the Rev. Franklin Bache Adkins to the priesthood. The Bishop preached the sermon and the candidate was presented by the Rector of the parish the Rev. Dr. Wilson.

Illinois.—The Northeastern Deanery held its annual meeting in Grace Church Chapel, Chicago, on last Monday, the Rev. Dr. Locke, Dean of Convocation, presiding. Holy Communion was celebrated at 10 o'clock A. M., the Dean being celebrant, and the Rev. S. F. Greene, of Elgin, acting as Deacon. During the morning, there were present besides the Bishop, 28 of the clergy of the Diocese. Various matters came before the meeting, among which was the subject of Services at public institutions, such as the County Jail, the County Hospital, and the Erving Woman's Refuge, for which object arrangements were made.

Appropriations to certain missionary interests were made for the coming year by parishes and by individual clergymen, and reports were received from various missionary stations. The Rev. Henderson Judd read a paper on "Co-operation of Clergy and Laity in Church-work." The Bishop, in conclusion, addressed a few earnest words to the assembled clergy, upon the missionary work in the Diocese. The next Deanery meeting is to be held at Batavia, on the 2nd Monday in January; the Rev. T. N. Morrison, Jr., being the appointed preacher.

At the close of the meeting, the Bishop and Clergy adjourned to the rectory, where the Dean and Mrs. Locke dispensed their wonted well-known hospitality. The entire party, supplemented by the wives of some of the clergy, sat down to one of those excellent lunches, for

which the rectory of Grace Church is so famous. This social banquet brought to a very pleasant close the annual re-union of the members of the Northeastern Deanery.

St. Mark's Church, Chicago, Rev. B. F. Fleetwood, Rector, was opened for Service on Sunday, the 5th of November. Having become too small for the steadily increasing congregation, the church was enlarged by cutting it at the chancel and moving the nave forward and the chancel back, thus giving a space fifty-four feet long by thirty-four feet wide, which has been filled in with transepts of brick, the entire church placed upon a solid stone foundation and handsomely decorated, at a cost of \$8,000. The chancel is finished in Pompeian red and terra-cotta in different shades, the body of the church in Pompeian red and various shades of olive, while the ceiling is finished in squares of delicate blue. New and beautiful chandeliers and gas-fixtures have been added. The organ has been altered and improved, and the church is handsomely carpeted throughout. A new north entrance has been made, new side windows put in, and the edifice painted red and gold olive. The chancel furniture, excepting a few pieces which are memorials, was presented by the Sunday-school, the infant class alone furnishing the credence table. Another class presented a beautiful font, and a solid silver Communion Service has been contributed in quite a novel way, members of the congregation giving old coin and broken silver from which the service, excepting the paten, which is a memorial, has been made.

Quincy.—On the grounds of the Church of the Good Shepherd, Quincy, has been erected a very tasteful school building. It is to be used for choir and reading rooms, society and social meetings. Already a successful day school has been opened, and the sewing school for girls has been re-opened with a large attendance. The work of the Church has always been somewhat crippled for the want of such facilities, and is now to be congratulated upon having them.

On Sunday, Oct. 29, Bishop Burgess visited Trinity Parish, Rock Island, and preached morning and evening. The Rite of Confirmation was administered at the evening Service to a class of fifteen. The sermons preached by the Bishop at both of these Services were models of beauty and power, and made a profound impression on the large congregations which greeted him at both Services. It is not the least among the benefits of the Episcopate, that at least once a year, each parish, as a rule, is permitted to sit at the feet of one ripe in years, in Christian experience and exalted by wisdom and learning, and to hear from his lips the message of God to men. The influence thus exerted is always great, and the good accomplished far-reaching. But we feel that it is only a just discrimination to say that among these visitations, this last one was the best. Its whole character and influence were heavenly. It will long be remembered as a day of special favor and blessing. Our prayers attend and follow the good Bishop, that he may find, wherever he goes, a faith and surroundings which will enable him to do his mighty works.

On Sunday, Nov. 5, at St. John's Cathedral, the Revs. Chas. C. Hahn and Wm. Bardens were ordained to the priesthood. The Revs. J. W. Elliott and Dempster Davidson presented the candidates. The Rev. Dr. Leffingwell, examining Chaplain, was present and assisted in the Service. The congregation was large and the music was excellent. The boy choir is making steady progress and will soon be able to render the entire Choral Service most appropriately. The Bishop's sermon on the angelic character of the priestly office, enchanted all listeners. The charm of appropriateness always characterizes Bishop Burgess' utterances. The ordination adds two most promising clergymen to the pastoral work of the Diocese.

The annual celebration of a Harvest Home Festival was held in St. Paul's Peoria, October 29th. The day was all we could desire—a rich-ripe autumnal day. The chancel was a picture of beauty, the altar decorated with delicate fern leaves, relieved here and there by tiny flowers, and the cross entwined with dainty ivy to which clung small clusters of grapes and heads of wheat, so highly symbolical. Above the credence table rose a single sheaf of Hungarian rice, and about the altar rail along the many tinted autumn colors resplendent in red and golden hue. The prayer desk, lectern, and font rested with their decorations amidst the "kindly fruits of the earth" in the centre piece being a pyramid of the greater fruits and vegetables arranged with artistic discernment. In a niche at left of pulpit stood an immense shock of corn. Upon the choir floor rested a sheaf of wheat and miniature load of hay with rack and pole complete, a field of autumn leaves as background. The Service was followed by a sermon, rich in gospel truths and strikingly appropriate. The goodly congregation present will not soon forget this most delightful Service of thanksgiving and praise.

Long Island.—Interesting Services were held in St. Paul's Church, Glen Cove, on the Feast of All Saints'. The principal Service was a memorial to the faithful departed of the parish, whose names were printed in the programme. A churchyard Service was held, at which a meditation from the Burial Office was given. Flowers were distributed from the chancel, to be laid on the graves.

Colorado and Wyoming.—The semi-annual meeting of the Denver Deanery, including Northern Colorado, began its session in Trinity Church, Denver, on October 31st. Nearly all the clergy of the Deanery, with several visitors, were present, and the Services and discussions throughout the meeting were interesting and profitable. On the following day (All Saints), after Morning Prayer and sermon, the Rev. F. W. Dennis was ordained Priest, and the Rev. Dr. T. J. Knapp (formerly a Baptist minister) was ordained Deacon. After the Ordination, the Holy Communion was administered. At the afternoon meeting the question: "How to meet the infidel tendencies of the age?" was the subject of discussion; and the Rev. W. B. Bolmar read an exegesis of 1st Peter, iii:18,19, and 20. A missionary meeting with addresses was held in the evening. On the next day the Rev. C. A. Hall, of Boston, read a paper on liturgical enrichment, which was followed by an interesting discussion. The meeting closed in the afternoon with Evening Prayer and an address to the clergy by the Rev. C. A. Hall, on the life and ministry of St. John the Baptist. The Dean and Secretary were appointed a committee to select and assign the subjects for essays and discussion for the next meeting to be held at Fort Collins, in April.

Tennessee.—The St. Luke's Young Ladies' Working Club, Jackson, will hold a Bazaar, in December, for the purpose of raising funds to beautify the inside of their church, which is now being enlarged and remodelled. They are soliciting contributions of money or articles for the different departments of the Bazaar. Mrs. John T. Stark, President; Miss Fannie Caruthers, Secretary.

Pennsylvania.—On All Saints' night, the Brotherhood of St. John, a guild of young men connected with St. Peter's Church, Germantown, held their festival in the parish church. By invitation, there were present the Band of St

Michael, from St. Michael's Church, Germantown; the Guild of St. Nicholas, from the Church of St. John Baptist, Germantown; and St. Ambrose Guild, of St. Timothy's Church, Roxborough. The parish church was beautifully decorated with white flowers, and the altar was fested in glowing festival colors. The choir, preceded by the banner bearer, carrying the banner of the Brotherhood, a lovely *Agnus Dei*, worked on white satin, moved in procession down the centre aisle to the church porch, where the visiting Guilds were met, the representatives of which fell into line, and followed the choir on their way back to the chancel. Each Guild had its banner-bearer, and the effect of the vari-colored devices, when placed in their rests in the chancel, was very striking. After the musical service, the Rev. Dr. Nicholson, of St. Mark's Church, Philadelphia, addressed the Guilds. He congratulated the Guilds upon the privileges which they enjoyed; and drew a contrast between the Services of to-day, and those which he, much against his will, had been obliged to attend, while a boy. His place in church was in a far-off corner, screened by a curtain, where nothing was seen or heard. He remembered it chiefly because he generally took a good, long nap there during the Service. No such privileges as are now the portion of every young Churchman, were enjoyed in those dull days. He drew an almost comical picture of the curious fashions of those days. He once asked his father, who was a stout old English Churchman, why the people in their church always prayed to the back door; and his father told him, in reply, that that was a custom they had in this country! After speaking of the benefits of Guilds and choirs, he closed with a few remarks upon the Catholic Doctrine of All Saints' Day. The Festival *Te Deum* was then sung; and, after the collection, the *Magnificat*, with its antiphon for All Saints, Hymn 189, was sung, as the final Processional. A collation was afterwards served in the Sunday School building, to which all the visiting Guilds were invited, together with their friends. These Choir Festivals and Guild Reunions are becoming more frequent in this Diocese. They serve to knit together, in loving intercourse, the various bands which are engaged in a common work; and the Rectors of the churches to which these Guilds belong feel that such an intercourse is not only beneficial to the members themselves, but is also a great help to them in their arduous labors.

The Church of the Incarnation, Philadelphia, was re-opened, after extensive improvements, on Sunday, Nov. 5th, when a vested choir of thirty-five, under the leadership of Mr. Edward Giles, rendered the music for the first time. There are now eleven parishes in this city that have adopted this form of worship.

A Restoration Service was held at Christ Church, Philadelphia, on Wednesday, Nov. 8th, all the work which has been going on during the past few months having been completed. It was the design of the authorities to restore the edifice as much as possible to its appearance in pre-Revolutionary times; and this plan has been pursued, certain modern conveniences having been, at the same time, added. The wooden floor has been removed, and paving tiles substituted in imitation of the old brick pavement. The pulpit has been moved into its ancient position, standing in the midst of a large box pew on the Gospel side of the altar. The Lectern is on the Epistle side, directly over the front pew, on which it rests. The present Rector of Christ Church has placed a slab over the spot where the remains of the first Rector, Bishop White, lie buried at the foot of the altar. This slab is simple in design; the crossier and the staff cross one another, and are surmounted by the mitre.

This being a Feast of Restoration, as well as the Octave of all Saints, the altar was vested in white, with the word "Alleluia" running across the superfrontal. A large white floral cross stood in the centre of a bed of vines, extending along the length of the ratabe. A large number of visiting and diocesan clergy preceded the Bishop on his way to the chancel. Matins was said by the Rev. Dr. Morton, of St. James' Church, a former assistant of Bishop White, in Christ Church. The Litany was recited by the Rev. Dr. Davies of St. Peter's Church. The Bishop celebrated the Holy Eucharist, and administered the Sacrament to many of the clergy and laity. He spoke a few words of congratulation to the Rector and vestry, upon the successful culmination of their labors. Only four priests who had been ordained by Bishop White are now living, the Bishop said, three of whom are in this diocese, Dr. Hare, Dr. Buchanan, and Dr. Ridgely. There are many things of historical interest connected with this parish, which the curious visitor may see, if the sexton is properly approached. For instance, in the tower room, the hatchment which hung over the pew where sat the representatives of the Crown until the Revolution.

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FOR 1893.

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