

The Living Church.

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

VOL. V. No. 4.

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

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BRIEF MENTION.

The latest description of the United States is by a sensational preacher in New York: "A country bounded on the north by an iceberg and on the south by a banana." Many of our eastern readers will relish Mr. Herbert Spencer's after-dinner remark that "out in the West, men's dealings do not betray any too much of the 'sweetness and light' which we are told distinguish the cultured man from the barbarian." But let it be noted that Mr. S. did not visit the West, and that he added that Americans are not in general "unduly civilized!"—The *London Truth* states that Father Hyacinthe owes three-quarters' rent to the landlord of his church in the Rue d'Arras, and is menaced with ejection.—The Agnostics of Chicago propose to have a series of Sunday lectures. But Mr. Miln is opposed. He says "the Sunday speaker has things too much his own way. The best of men under this system develop an element of fond self-complacency in viewing their own opinion which is a second-cousin to the Roman dogma of papal infallibility. This holds as true of your Agnostic lecturer as of your Calvinistic homilist." Evidently, Mr. Miln thinks all the world ought to go to the theatre on Sunday to witness his marvellous acting.—Diamonds are rarely worn by English ladies except at royal levees and evening parties. In this country they are worn in street cars and churches.—The Roman Catholic Church of St. Theresa, New York, recently consecrated, formerly belonged to the Presbyterians.—There were 376 persons confirmed in the Diocese of Minnesota last year. Whole number of communicants 5,243.—An Indian missionary reports to his Bishop thus: "In quiet the Lord well takes care of his religion where I am. In quiet the Indian tries to be a Christian."—Bishop Whipple says "Minnesota is a field which sorely tries one's faith. The increasing restlessness of our population prevents the formation of lasting ties between pastors and people. Missionary work is like preaching to a procession. The people have no oneness of organized life. The Church's children have come from widely separated folds. Added to these hindrances, there is a widespread unbelief." But this condition cannot be said to characterize Minnesota alone.—The *Church Union* says the English and Scotch preachers who lately visited Chicago had "a novel and brusque way" of putting forth the truth. There are a great many people who think our American preaching decidedly preferable. A brusque pulpit may do for a Sunday but it is not good as a steady diet.—The denominational papers are trying to account for the large increase of the Church in New York, which is over 200 per cent., while the Presbyterians and Methodists have advanced only about 33 per cent. and the Baptists, 35 per cent., but they do not satisfy themselves.—General Booth, of the Salvation Army, is training his son to take his place. It is singular in this democratic age that the latest formed sect of protestantism is an absolute monarchy, and hereditary at that.—The Roman Catholics have in the West two colleges, one in Wisconsin and one in Nebraska, splendidly endowed by two laymen. Where are

our wealthy laymen?—The Rev. George T. Rider, in the November number of the *North American Review*, charges the modern newspapers with insincerity and duplicity in dealing with the affairs of the day; with arrogant dogmatism and imperiousness of utterance, with a degradation of the purity of the English language; with the direct undermining of public morality, by its grossness and sensationalism; with the development of gossip as a national characteristic, by the publication of the details of individual life; and finally with antagonism to the spirit and teachings of Christianity by its grotesque misrepresentations of sermons and church affairs. But it pays.—Geneva, the city of Calvin, is described by a traveller as "full of ungodliness, intoxicated with the pleasures of the world."—A correspondent of the Reformed Episcopal organ says: "We need to do something to strengthen the confidence of the community in the certainty of our continuance as a Church, eye, even to retain the respect and support of some who are still in our own ranks."—The *Journal of the Diocese of Illinois* informs us that that Diocese increased eleven hundred communicants in the year 1881-2.—In speaking lately, at his Diocesan Conference, on the externals of religion, the Lord Bishop of Lincoln, Dr. Wordsworth, said that he felt bound to set an example himself, and had worn a cope for many years, and at his last visitation of the cathedral had pressed the use of the cope on the Dean and Chapter, but they had not yet complied.—A good friend of the LIVING CHURCH is displeased because we have spoken of some clergymen as "Fathers." The term has been used only with reference to members of religious orders, as a title almost universally conceded to them by courtesy. By the same rule, the title of "Reverend" is given to every preacher, "Esquire" to every gentleman, and "Doctor" to every one who practices medicine or extracts truth.—The *Episcopal Register* says: One good brother said to the present writer, "No sir, I am not an extreme Churchman, I am not really what is called 'advanced,' but I do like *Colored Book Marks*," and said it with as much gravity as if he held himself ready to go to the stake for the sake of precious tapes or ribbons.—Bishop Bedell suggests in his Convention Address, with reference to the Church Building Fund, that it must be aided by large gifts from individuals, if it is to reach the intended amount by next year.—The Rev. C. W. Whitmore, states in the *London Christian* that of the twenty infidel lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity, and openly professed their faith in Christ.—The Church Sunday School Lesson Schedule, prepared by the Joint Diocesan Committee, is now issued for the first part of the coming year, beginning with Advent. The Committee will be glad to receive suggestions from clergy and laity. Mr. Spencer D. C. Van Bokkelen, 108 Gates Ave., Brooklyn, is the Secretary. These leaflets are now used by over two hundred thousand children, and in every Diocese.—A correspondent questions our statement that we do not insert anonymous criticisms on an article bearing the author's name. We would explain that this is a rule recently adopted by this journal, and only by oversight will be departed from.—The objection of Friends to a "hiring ministry" has perhaps been met in the best manner by the clergyman who was inquired of by a Quaker as to the salary he received for preaching the gospel. The clergyman promptly replied that he received nothing for preaching, but was paid a certain regular stipend for his daily, unremitting services in the parish, and on Sundays freely gave what he had freely received.—It is reported in England that the Rev. the Earl of Mulgrave, the eldest son of the marquis of Normandy, is about to resign a living which he holds at home in order to devote himself to missionary work in the Diocese of New Westminster, British Columbia. Lord Mulgrave has been a very devoted priest; he is well-known as a mission-preacher.—It is not many years since a belief in the Intermediate State was accounted heresy by our Methodist friends. Probably most well-informed Methodists now accept it. Some, it seems, are very "advanced." A minister in New Brunswick, according to the *St. John daily Telegraph*, October 18, at a funeral service "offered up a fervent prayer for the repose of the soul of the deceased!" And so they go towards Rome!—The *Christian at Work* has these sensible words about the requirements of the pulpit: "No culture is too broad, nor too high; no argumentative power too keen; no imagination too splendid and attractive; no capacity of thought too deep and sharp for the service of truth in the pulpit. As the average man advances in knowledge he will always make higher demands upon the intellectual life and qualifications of the clergyman."—Matthew Arnold complains that the English people are lacking in "lucidity." He exemplifies the national defect in a remarkable degree.—Bishop Talbot's health is still precarious and he cannot endure any work. He has indicated his decision to resign. Many loving friends anxiously await tidings of his condition.—The *Pacific Churchman* says that Bishop Kip was severely

for the restoration of his failing sight. The operation was satisfactory to the surgeons and strong hopes are entertained of the Bishop's complete recovery.—Thirty thousand Living Church Tracts sold! Number one has reached the sixth thousand. Address orders to this office.—The LIVING CHURCH ANNUAL is meeting with a very cordial reception and a large sale. There is a prospect that another edition will be called for. This can be furnished promptly as the plates are all electrotyped. The folded Calendar for the chancel is pronounced "just the thing" by clergy who have seen it. The statement of a critic that the Annual is given away, is erroneous, so far as the publishers are concerned. Every copy that leaves the bindery is paid for. Many persons doubtless purchase copies to present to friends. Every body ought to have one before Advent.—Bishop Robertson, in a late number of his diocesan organ, explains that the Sisterhood of the Good Shepherd under his charge, though the same in name with a Roman Sisterhood in St. Louis, has a right to the name from long usage, and is not working on the same line as that of the Roman Sisterhood. The explanation was given in answer to the statement of a lady in that city that the Sisterhood of the Good Shepherd (the Roman Society) had charge of abandoned persons. Our people cannot be too careful about placing their children in "Reform Schools," even if they are cheap.

During the jubilee services in St. Paul's, on Tuesday, the 31st of October, a little incident occurred which, with a single exception, may have passed unobserved. Bishop Doane in the morning, and Dr. Hopkins in the evening, had each performed the duties respectively assigned to them, and the hymn at the close of the sermon was being sung, in which, with deep feeling the congregation largely joined.

Bishop Doane occupied a seat in front of Dr. Hopkins, and apparently wishing for an opportunity to participate more fully in the singing, stepped back a little and shared Dr. Hopkins' hymnal with him. Side by side, together they stood, quite apart from others in the chancel, two eminent and worthy representatives of two of the four bishops then being commemorated. Nearly equal in stature, and singing from the same book, "For all the saints who from their labors rest," the striking picture they made, recalled the time when their honored fathers were associated together in the same Church, Trinity Church, Boston, whence both were called to the Episcopate: probably a very unusual occurrence.

Another tender memory was in connection with the impressive funeral services of Bishop Doane, which took place in the presence of three thousand persons, including over a hundred clergymen in surplices, who followed in the procession. When they reached the cemetery, Bishop Hopkins took his position on an eminence at the head of the grave, other bishops standing below him, and with a full heart committed to the earth the remains of his dear brother in the Episcopate, his life-long friend.

A thought also occurred during Bishop Doane's address in the morning, when he alluded to what had been accomplished by the zealous clergy of the Church who were here doing her work fifty years ago. He spoke of the time when Robertson was sent on his mission to Greece. He might have added the name of Dr. Hill so lately deceased; for it was fifty-two years ago this same month of October, when they sailed from Boston on that never-to-be-forgotten undertaking; and it was Bishop Doane's father (afterwards Bishop of New Jersey) who, in the cabin of the *Cherub*, while it yet lingered in Boston Harbor, after it had left the land, offered the prayers of the Church for the safety of the little band, and for blessings on their efforts. From the spot where Bishop Doane stood in St. Paul's when recalling that memorable occasion, had he looked through an open window in front of him, his eye could have fallen on the green grass with which the warm October covered the grave of Dr. Hill's father. It seems but yesterday that Dr. Hill's 50th anniversary was honored by the King of Greece. The Doctor's religious life in St. Paul's, and his departure for Athens with the blessings of Bishop Doane shortly before his consecration, is therefore pleasantly associated with this jubilee.

A meeting of the New York City Alumni of Trinity College was held last week for the purpose of organizing a local alumni association. A resolution was adopted, that a committee should be appointed to take measures to raise a fund to endow the Presidency of the college, the income from which should be added to the present salary of the President. A resolution was also adopted, recommending an amendment to the charter of the college, by which the trustees should have power to allow the alumni to elect not more than one-third of their body, the present number being seventy-four. The subject was discussed of establishing scholarships in high schools in different parts of the country to induce bright young men to enter Trinity. Among those present were, of the clergy, the Rev. Drs. Thomas Gallaudet and George S. Mallory, the Rev. Messrs. T. M. Brown, Newton Perkins and Alexander Mackay-Smith, of New York, and the Rev. Professor Johnson of Trinity College.

A Remarkable Meeting.

Correspondence of the Living Church.

During the recent Missionary Conference in Brooklyn, Mr. Herbert Welsh, son of the late United States Minister to England, and a nephew of the Church's distinguished and broad-hearted layman, the late William Welsh, of Philadelphia, made an address upon the subject of the Niobrara Mission which so powerfully moved his audience as to lead to the request that he would repeat it at a special missionary meeting to be held the following Sunday. This meeting was held in St. Ann's on the Heights, Sunday evening, Nov. 12th. The general enthusiasm was manifested in the fact that a considerable number of the city Rectors abandoned their evening services, in order to permit of their own attendance, and that of their parishioners. The church doors of St. Ann's had been opened but a few minutes, when the great edifice was crowded in every part. People became densely packed together in the aisles, and a vast number were turned away unable to gain entrance. The Bishop of Long Island was present, with about thirty of the clergy in surplices. Music was supplied by the united choirs of St. Ann's, and the Church of the Redeemer. The Rev. Joshua Kimber, Foreign Secretary, opened the service, and the Rev. Drs. G. Williamson Smith, and D. V. M. Johnson, and the Rev. Mr. Homer assisted. Prayer was offered for the afflicted family of the late Dr. Twing, whose death had occurred the previous morning. Bishop Littlejohn introduced Mr. Herbert Welsh, who possessed, he said the best of all qualifications to speak upon the subject, "The Indian Problem, and the National Crime," namely the qualification of a personal knowledge of facts. "Unless I am mistaken," said the Bishop, "it will be the effect of his testimony to convince one and all, that by the power of the Son of God, every man, including even the aboriginal red man of this continent, can be presented perfect in Christ Jesus. What will be said is not the result of any theory, hypothesis or inference, but will rest upon what the speaker has seen and believed." The Bishop then alluded warmly to Bishop Hare and his work, saying that some questions had been discussed and others misrepresented. Mr. Welsh was present in order to give the true condition of things from his own experience.

After some general remarks, Mr. Welsh said, there were two existing notions which were harmful to the cause of Indian Missions. One of these was the belief that the Indian was incapable of civilization, that he was an irreclaimable barbarian with whom degradation was so profound that even the knowledge of Christ Jesus was insufficient to lift him out of the mire into which he had sunk. The other was the idea, that the management of the jurisdiction of Niobrara had not been upon a basis where success could rest. He would try to remove these impressions by a plain, unvarnished statement of the facts. On the 17th of last June, he and his party of friends found themselves on a bright Saturday at Chamberlain, the terminus of the Chicago, Milwaukee & St. Paul Railroad. Before them were the yellow waters of the broad Missouri. On the bank of the stream was the great Sioux Reservation. To the north was the Crow Creek Reservation. The whites desire to break into the Crow Creek Reservation, and to run a railroad through the Sioux Reservation to connect with Deadwood, in the Black Hills. But when the Indian gave up his nomadic habits, scalping knife and bow, this land was set apart for him. It might be a valuable thing for the white man to take it? But what about the poor Indian? He knows that if broken in upon, his claims to the land are gone forever. He knows that he is threatened with vagabondage. He knows that when the Reservation is taken from him, he has no one to plead his cause.

Speaking of the prevalent idea of the necessary shiftlessness and filth of the Indians, Mr. Welsh described his meeting with the Rev. Mr. Walker, our Sioux Indian clergyman. He found a man, he said, who received him as a gentleman, who was dressed in the customary clerical dress, and who showed every evidence of culture. In the evening the party crossed the Missouri, and were soon at the Reservation, where there were 1,500 Indians, and a mission church. At the parsonage he was made welcome, and during the evening one of the principal chiefs called. Looking out over the mission in the morning he saw great fields of corn and oats of Indian cultivation. Mr. Welsh related a story of a heathen Indian named Useful Heart, whose much loved daughter, a Christian, was dying. The father was so desperate that he sat with his revolver in his hand, ready to take his own life as soon as his daughter should die. She said to him, that if he did it, they would never meet again in the other world, and so, influenced by this young girl, he threw away his weapon. Her brother was a warrior and wore a scalp lock. She called him to her death-bed, and implored him, "I want you to follow the new way, so go to Mr. Walker and give up your scalp lock." It was a hard demand to make. But the man's heart was softened. He did it, for her sake. "I now have in my possession," said the speaker, "that little lock of hair, and it shows that there is something in these people on which we can build."

At 10:30 in the morning, there was service in the Mission Church. As the bell rang, the Indians came trooping in; men, women, and children. They wore all sorts of dress, some wearing their wild costumes, and others in the habiliments of civilization. They gathered, manifesting a reverence as devout as any temple of worship in the East, could show. "Here we were," he went on, "in the worship of the same Almighty God, and I felt impressed with the idea that God is above us all, that there is such a thing as a human brotherhood, and that this thing isn't a false or foolish fancy. Here were men turned into God's believing and worshipping children. Around about them was superstition, and yet here in the centre of this darkness and degradation,

there was one bright and beautiful spot where the Church of God sent out its light.

The speaker related other experiences, and described a visit to Springfield, located some one or two hundred miles below the Sioux Reservation, where he found Hope School on the edge of the prairie, and beside the Missouri river. The first thing that attracted his attention as he approached was the sound of Indian girls singing hymns which had been familiar to him since childhood. He described the working of the school, which was found to be all that one could have wished, perfectly satisfactory in every respect. He was convinced that the problem of civilizing the Indian children was perfectly plain and simple. At the Santee Agency he saw the most substantial evidence of faithful Christian work. He spoke in strongest terms of the heroism and self-sacrifice of the missionaries.

The whole work in Niobrara would bear the most rigid examination, and appealed everywhere to the fullest confidence. He could only feel a profound admiration at what his eyes had revealed to him.

The political side of the question was a sad one. We were told that the Indians were barbarians and would not settle down in any place. The Santee Indians fifteen years ago came from Minnesota. For fourteen years they had given up nomadic habits and tilled the ground. The tent had given place to cabins similar to those of white settlers. Their crops would compare with the cultivation in other parts of the country. They live peaceably with their white neighbors. Here, one would say, is an admirable opportunity for the nation to deal quietly, and foster the established state of peace and civilization. In 1868, a treaty was made with the Sioux nation. That treaty provided, that as soon as a man gave up his wild habits, lived on a piece of ground for three years and accumulated property worth \$200, he should have 160 acres of land and become a citizen of the United States. They had cultivated the ground, they had lived on it for three years, they had made improvements, and yet the patents for the land had not come to them. The Indians gathered round and said to one another, "Why does not our great father in Washington give us our land?" The proposition had been made that these Indians be removed. Until we wiped out this stain of injustice, how was it possible to talk of practical Christianity? The savage tribes in the back country said to these peaceable Indians: "Come with us, and we will envelope the land in fire and smoke, and then the Government will pay more attention to you." What was to happen, asked Mr. Welsh, if they were encouraged to labor, and then their land was taken away and given over to speculators? The policy of the treatment of the Indians by the Canadian Government, and that of the United States were contrasted. Canada had not spent a dollar in Indian warfare, whereas the United States had spent over \$5,000,000. The Mission of Niobrara had proved that the civilization of the Indian was possible, even, under proper conditions, probable, and that he can be absorbed in the people. Bishop Hare was giving his life not only to the service of the Church, but to the service of his country.

Mr. Welsh's address made a very evident impression upon the vast audience. At its conclusion an offering was made for Bishop Hare's work. The Rev. Dr. Schenck, Rector of St. Ann's, suggested that a telegram be sent to Bishop Hare containing a description of that great meeting. Bishop Littlejohn said he was sure the suggestion would meet with the approbation of all present, and that the dispatch would be sent. He then dismissed the congregation with his blessing.

The remarkable point about this demonstration, was its popular character. The demand for the special meeting resulted from the enthusiasm at first awakened by Mr. Welsh's words—all who heard them being moved by one common impulse of admiration. So vast an assemblage as that which again listened to the defence of Niobrara on Sunday, has not been seen in Brooklyn for many a year.

Deaf Mutes Anniversary.

Correspondence of the Living Church.

The tenth anniversary of the Church Mission to Deaf-Mutes, was held on the evening of the twenty-third Sunday after Trinity, at Christ Church, Fifth Avenue, New York. Evening Prayer was said by the Rev. J. S. Shipman, D. D., Rector, and the Rev. George A. Keller, Assistant Minister of the parish, and interpreted in sign language by the Rev. Dr. Thomas Gallaudet, Rector of St. Ann's Church for Deaf-Mutes, New York, and General Manager of the Society. The surplised choir rendered the musical portions of the Service. There were sixty or seventy deaf-mutes in attendance seated in the forward pews, and they followed the graceful, and mysterious motions of Dr. Gallaudet's hands with rapt attention. Prayers said, Dr. Gallaudet made an address in sign manual to the deaf-mutes, and verbally to the general congregation, referring to the good work done in reaching this class, and the progress in methods of deaf-mute education. The annual report spoke encouragingly of the mission at its various stations in the Northern, Western and Southern cities. The receipts for the year had been \$7,188, and the expenses, \$7,217. The sum of \$7,000 had accumulated towards a fund for the establishment of a home and industrial institution on a farm outside the city for the benefit of deaf-mutes who on account of their peculiar affection should be—as many were—incapacitated for business and self-support.

The reading of the Report was interpreted to the deaf-mutes by the Rev. J. Chamberlain, Assistant Minister of St. Ann's, and a Missionary of the Society in the eastern states. At its conclusion, the Rev. Dr. Shipman said a few commendatory words, which were received with smiles of appreciation by these unfortunates.

Calendar.

November, 1882

- 1. All Saints. White.
2. 22d Sunday after Trinity. Green.
12. 23d Sunday after Trinity. Green.
19. 24th Sunday after Trinity. Green.
28. Sunday next before Advent. Green.
30. St. Andrew's Day. Red.

"In Quietness and in Confidence."

Written for the Living Church. How slowly fades the rose-light in the west! How gently moves the earth to meet the night, Ent'ring the darkness as a place of rest, And taking quiet leave of day's delight!

Twenty-fifth Sunday after Trinity.

Written for the Living Church. Dominica Proxima Ante Adventum. (Sarum Missal.) Dominica xxiv, et Ultima Post Pentecosten. (Roman Missal.) Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

The Collect, both in its abrupt, energetic, and excited opening, and in the very nature of its first petition, at once anticipates the Advent season as typical of the coming of our Lord, and reveals some of the prime laws of the new life in Christ. It looks upon that coming as an event for which the faithful need to be in some state of holy preparation.

Here, then, is recognized the fact; that the proper state of every true believer; the necessary condition of every one who devoutly looks for his Lord's coming, is one, not of ease or repose, but of action, of holy endeavor, of spiritual progress. It is also shown, that the will as the root of all action and character, is the cause of all our short-comings and misdoings. Again, whether perverted and enslaved as in the case of the sinner; or only enfeebled and half-determined—as may be its condition in the Christian, —the only source of all its spiritual liberty and life, is God. Finally, for these blessings, the believer, must, even out of his apathy and weakness, lift up such prayers as he can.

But how are we to understand this, "The wills of thy faithful people?" Is there no such divine uprising and energizing of the wills of the faithful, possible? Or are the humble prayers of the Church, offered before the altar, not permitted to embrace their need? The thought is a solemn one for all; more than solemn for the slothful and unprofitable servant. Alas, for those, then, who have no anticipation of the second Advent; who by their lives even say; "My Lord delayeth His coming!"

The Collect now passes to what is in fact, the second petition; elsewhere commonly put in that form, but here, under a sense of God's efficiency in quickening grace, presented as a necessary consequence of the answer to the first petition, and as an essential condition to a divine hearing of the last. There is here a truth which goes far to account for the brevity and simplicity of the prayers of the Church; and which shows conclusively the inutility and unreasonableness of the minute and familiar specification of wants, which characterizes extempore prayer. He who devoutly, and in Eucharistic union with the intercession of Christ before the Throne of the Father, prays for root graces, may count on those which are their necessary divine fruit; but he who prays, however passionately, for ultimate gifts and rewards, without regard to antecedent conditions or good works, counts on benefits quite beyond the promises given.

The implied petition in this consequent and conditional clause is deeply suggestive. Not so much good things for our own enjoyment are sought, as good works for the blessing of mankind, and the glorifying of our Father in heaven. And these are not things externally added,—superimposed as it were upon the life,—but rather things inherent in the life, and spontaneously brought forth from the treasures of a good and honest heart. They are, also, as is a common burden of the Collects, not to be brought forth in any scanty measure, some measure narrowed down to what is fancied to be just sufficient to

prevent a forfeiture of final salvation,—they are to be absolutely plenteous,—the abundant harvest of the divine planting of the tree of life in the soul's garden, and on the banks of its river of living water; the type of that tree which is the Paradise of God, which bears twelve manner of fruits, and whose very leaves are for the healing of the nations.

Having thus in our petitions, and purposes, honored the law of divine fruitfulness, we venture as God's faithful people, to look beyond our own obedience to God's beneficence. As He is no hard Master, reaping where He has not sown; so also He is not unrighteous, that He will forget our works, and labor that proceedeth of love. Having promised an hundred-fold in the life that now is, and in the world to come, life everlasting, we may pray to be plenteously rewarded, and may piously count upon abundant answers of blessing, through Jesus Christ our Lord. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him, also, freely give us all things!"

What Do You Believe?—No. IV.

Written for the Living Church. In early life I was familiar with one who rejoiced in her latter days in being a member of the Church, but who had been educated in the "liberty" of the people called Quakers. Liberal in one sense they are, but the most formal of "ritualists" in the little and, to most people, unimportant matters of dress and address.

When first she was instructed in Church doctrine, and made familiar with the wonderful, and, to one not accustomed to it, amazing claim of the Episcopal Church, to have descended in unbroken succession from the Apostles, in her Ministry and in her Sacraments, she was overwhelmed with the importance of the claim. Her instructor was full of zeal and enthusiasm for the Church, with whose Orders he was just invested, and beginning with the foundation of repentance and Baptism, he led her rapidly on to the highest Eucharistic doctrine, placing in her hands "No. 90" of the Oxford Tracts, then just issued. She studied with all the care and understanding of an intelligent and cultivated mind, "Episcopacy tested by Scripture," Kip's Double Witness of the Church, Pearson on the Creed, Chapman's Sermons on the Church, and such instructive and theological works as were then used in planting the Church in new places, and instructing the people as to the claims of the Apostolic Church. After the struggle was over (her clergyman said she contested every point before she received it), she said to a friend who questioned her upon her change of religious connexion: "There is one simple fact that has more influence on my mind, than all I have read, and all I have heard, in making clear and positive the claims of the Church. The Methodists claim Wesley as their founder; the Presbyterians revere the memory of John Calvin, and look upon him as their head; the Quakers tell you of George Fox, his sufferings and his 'Principles' and so, through the long list of sects, each one calls some man its head and founder. The Church, above all, and beyond all, goes back through the ages, to the giving of the great Commission, when our Ascending Lord said to His Apostles, 'All power is given unto Me in heaven and in earth; go ye, therefore, and teach (make disciples of) all nations; baptizing them; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world.' Therefore, I obeyed the command, 'Arise and be baptized;' therefore, I rejoice to say, I believe in the communion of Saints, I believe in the Holy Catholic Church."

A Jubilee Rose.

Written for the Living Church. A little incident illustrating the unusually warm autumn of 1882. A Churchman who was much interested in the anniversary of Oct 31st, was on that day traveling in one of the New England states, and came across a garden in a remarkable state of verdure for the season.

The owner of the grounds said he had lived there for 30 years, and had never seen anything of the kind before. There was a wonderful display of second growth both in flowering plants and fruit trees. He plucked from a rose bush, a large, fine looking bud just ready to open, and gathered some golden-hued blossoms which had come from this season's mustard seed that had sown itself and springing up had come to full maturity. On that very day Bishop Smith received from the Primate of Scotland his congratulatory letter, in which, speaking figuratively, he said, "the grain of mustard seed has in your day, become a great tree." Friends of our Presiding Bishop to whom these flowers were sent, appreciated the coincidence, and the Jubilee Rose as it was called, was presented to him a few days afterward, when it had kindly unfolded its crimson petals, fragrant and beautiful, a rare specimen of an open air November Rose.

The Pall Mall Gazette says: "Among the other grievances of the fair sex, the legal rule that 'man' in Acts of Parliament includes both sexes when it inflicts punishment, but is limited to the male sex when it confers privileges, has long held a prominent place. It would seem, however, that the rule is not invariable, and according to a decision of the Pontefract magistrates it would seem that women can indulge in poaching with impunity. The daughter of a notorious poacher was caught coming from the fields with all the paraphernalia of the craft concealed on her person. Her solicitor secured her release by contending that, as the act referred solely to men, a woman could not be punished under its provisions. This decision opens a new field of profitable industry to women; and if it should be upheld, the male poacher would soon become as extinct as the dodo."

Letters to a Layman. No. III. Differences: Principles Involved.

Written for the Living Church.

In my last letter I spoke of our position as Churchmen with reference to the various bodies of Christians around us. Let us ever bear in mind that we are—at least ought to be—Churchmen not by accident or preference, but on principle, that is, because, from our standpoint, we cannot be anything else. We know very well that there are many most excellent and devout people who are Roman Catholics, Methodists, Baptists, Presbyterians, etc. There is very much, too, which we believe in common with them. There is also much wherein we differ. While we make much of that as to which we are all of one mind, we must also, as intelligent men, have clear and definite knowledge in regard to those matters as to which there are still grave and serious differences. Only when we know just what these differences are, why we differ, and cannot help differing, can we know our own position as Churchmen "and be ready always to give an answer to every man that asketh of the hope that is in us." While we gladly acknowledge and rejoice in the good life and works of all Christian men, whether Romanists, Methodists, or by whatever name they may be called, still we are of none of these, for certain plain, and as it seems to us, very good and sufficient reasons.

The Christendom of our day may be roughly divided into those who hold to a Kingdom set up among men that can never be destroyed, against which, according to the word of Christ's promise, the gates of hell can never prevail—and those who hold that Christ's Church has no particular order, polity, or institutional characteristics, but that any number of men more or less, can associate themselves together, under whatever polity, order, or regulations they like, and ipso facto be a Church. It is the popular notion, the Protestant theory. We deny it altogether. A Churchman holds that the Church is not of men but of God; that it is of Divine institution; that it has historic continuity from the Church of the first day down to this. We hold this in common with the Roman, the Greek, the Russian, and all other churches of Apostolic origin and descent. We do not differ from the Greek or Russo-Greek Churches in anything which is de fide, but only as to matters of opinion and custom. Therefore in all essential matters we are at one with and really in communion with them to-day, as also with the old Catholics of Switzerland and Germany and the national Church of Sweden. But we differ from the Romanists in many particulars both as to Faith and practice. We deny altogether the supremacy of the Bishop of Rome and all that may be deduced therefrom. We reject all those dogmas which the Bishop of Rome and his adherents have endeavored to add to the "Faith once—and once for all—delivered to the saints." We deny that these dogmas are either Scriptural, apostolic, or primitive. Thus, for example, while we revere and honor the ever-blessed Virgin Mary, we reject the so-called dogma of the Immaculate Conception. We deny that it is an Apostolic teaching. We reject also those new doctrines set forth by the Council of Trent in 1564. It is simply a historic fact that the Council of Trent then manufactured a new Creed of twelve articles, namely:

- (1.) The Seven Sacraments; (2.) The Trent doctrine of Justification and Original sin; (3.) The Propitiatory Sacrifice of the Mass; (4.) Transubstantiation; (5.) Communion in one kind; (6.) Purgatory; (7.) Invocation of Saints; (8.) Veneration of Reliques; (9.) Image Worship; (10.) The Roman Church the mother and mistress of all other churches; (11.) Swearing obedience to the Pope; (12.) Receiving the decrees of all synods, and of Trent. This was the new Creed put forth by Trent, under the authority of Pius IV., A. D. 1564.

We have no quarrel with Rome, in so far as she really does hold and teach that which is Catholic. It is only against that which is Roman that we protest. We assert, and that in the plainest way, the Divine origin and the institution of the Church, of the Faith, of the three-fold order of the Ministry, and of the Sacraments ordained by Christ. These all, we hold to be *jure divino*. We deny that men can make a Church. They can make a sect or denomination. It is indeed true that the common "Protestant" notion is, that any good man can make a Church. It is a ruinous principle. It has wrought no end of disorder, of unbelief, and infidelity. The logic result of such a notion, is the disruption and the disintegration of Christianity. It ends for thousands, in mere individualism. Its outcome is that every man's hat covers his Church. He makes his own Church, and his own Faith. Manifestly, if John Wesley or John Calvin could make a Church, any man living could make one.

We assert the Divine origin of the Church, and its historic continuity. We claim, hold, and teach all that is truly Catholic—Which always, everywhere, and by all men was received. Test Romanism by this rule of St. Vincent, and it falls. Test any dogma, doctrine, or practice by it, and one can tell whether it is a Catholic dogma, doctrine, or practice. Is it not time that men distinguish between the Catholic Religion and the vast accumulation of Roman dogma, doctrine and practice with which it has been overlaid?

We have endeavored herein to state, in few words, our attitude as Churchmen, and this, we hope, will help to make plain to any ordinarily intelligent person our relation to the various Christian bodies around us. These matters of difference once clearly understood ought to enable every Churchman to comprehend our own attitude and our relation to the many Christian bodies around us. It is to be hoped that this statement of our position will give Churchmen, some good and valid reasons why they are Churchmen, and, in conscience and on principle, cannot be anything else.

Chapter and Verse.

Written for the Living Church.

It seems safe to assume, that nothing has had a more direct tendency to hide the meaning, and to obscure the context of our Bible, to the general reader, than the comparatively modern divisions of chapter and verse. To the ancients, Jew or Christian, they were unknown. Indeed, their MSS. were not even divided into words; so that the first seven verses of St. John's Gospel, in Uncial (capital) letters, if translated literally from the Codex Alexandrinus would appear something like this:

INTHEBEGINNINGWASTHEWORDANDTHEWORD WAS WITH GOD, AND GOD WASTHEWORD. HE WAS IN THE BEGINNING WITH GOD. ALL WERE MADE BY HIM AND WITH HIM. THAT WAS THE LIFE, WHICH WAS WITH GOD, AND THE LIGHT, WHICH GAVE LIGHT TO ALL MEN. THE LIGHT, WHICH GAVE LIGHT TO ALL MEN, AND THE DARKNESS, WHICH DID NOT COMPREHEND IT. THERE WAS A MAN, WHOSE NAME WAS JOHN, WHO CAME AS A WITNESS, THAT HE MIGHT TESTIFY CONCERNING THE LIGHT, WHICH GAVE LIGHT TO ALL MEN, AND BELIEVE THROUGH HIM.

We had thus oscillated from one extreme to the other until the "Revised Version" reached the "via-media" by relegating chapter and verse to the margin, following to a certain extent the example set by Griesbach, Bloomfield, Wordsworth, and others. Any one who desires to do so may see how much plainer the context is of the Gospels and Epistles, when not broken into verses, by reading the new Version, or the Gospels and Epistles appointed for the various Sundays in the Ecclesiastical Year in the Prayer Book of the American Church. Its progenitor, the first Prayer Book of Edward VI., A. D. 1549, was published before the invention of verses, and the Prayer Book now in use in the Anglican Communion had taken substantially its present form before verses found their way into any authorized English Bible. Since, however, chapter and verse still survive, and have a legitimate and useful sphere, let us try to ascertain how such divisions came into being, by delving into the records of the past.

ORIGIN OF CHAPTERS.

"The most ancient Hebrew MSS. are all written without any division of words," says Horne, and some MSS. written in this way so late as A. D. 1300 are still extant. It is impossible to determine the time when the Hebrews began to divide words in their MSS. Their division was into Books. The five books of Moses, as we term them, having borrowed our division as well as the titles of those books from the Greek Septuagint, formed but one book in the Hebrew MSS.—the Law. "The Law was formerly one verse and one word" is a rabbinical tradition. It was divided by Ezra into fifty-four sections called Parashahs, one of which was read as a Proper Lesson in the Synagogue every Sabbath Day, until forbidden by Antiochus Epiphanes during his persecution of the Jews. They then substituted fifty-four sections (Haphtarahs) out of the Prophets, which became the "second lesson" in the Synagogue Services, after the reading of the Law was restored by the arms of the Maccabees. These Parashahs were quite lengthy, comprising from three to six of our modern chapters, while the Haphtarahs were short, containing but twelve to forty of our modern verses. Their most ancient MSS. were written in long lines, each line forming a Pasuk, or verse, just as "among the ancients of other nations, about the same time, the lines in the writings of prose authors as well as of poets were called verses," says Prideaux, who goes on to quote Pliny as saying that "Zoroaster's works contained two millions of verses," i. e. lines, etc. These Pesukim were quite unlike the verses in modern Hebrew Bibles. The most ancient MSS. of the New Testament had the several books written in one continuous series, without any blank spaces between, like the Codex illustrated above; but the Christians, before the fourth century, borrowed the idea of the Parashah from the Jews and divided the New Testament into Titles and Heads, both to facilitate reference after heresies had arisen, and for Proper Lessons to be read in the Church Service. The Eastern (Greek) Church followed this division until the fall of Constantinople in the fifteenth century, when many of her men of learning fled to the Western (Latin) Church, and soon adopted her division of chapters which had been invented about A. D. 1250 by Cardinal Hugo, a Dominican Monk, and the first of that order advanced to the dignity of a Cardinal. He had studied the Holy Scriptures closely, and had written a commentary on the whole of them. This work suggested to him the idea of inventing a Concordance for the Vulgate Bible, as he thought that an index of all the leading words and phrases of Holy Scripture would be of great use in leading to a better understanding of them. To this end, he set a number of the monks of his order at work, collecting the words, arranging them alphabetically, and classifying them. With so many helpers, he soon finished the first Concordance of the Scriptures, the parent of Cruden's, and of that marvel of patient work, "Young's Analytical Concordance," issued in 1879. In order to facilitate reference, Cardinal Hugo divided the Vulgate into sections, and these into smaller divisions, that by these he might point out in the Concordance where every word or passage might be found in the text. For, till then, every book in the Vulgate was without any division at all. These sections are the chapters which the Bible has ever since been divided into, and are the ones we use to-day. But the subdivisions of the chapters were unlike our modern verses.

The Cardinal's way of dividing them was by letters, A, B, C, D, E, F, G, placed at an equal distance from each other in the margin. If the chapter was long all seven letters were used, if short, fewer. This Concordance was so valued that all through the Western World, where the Vulgate was used, people divided their Bibles in the same way that Cardinal Hugo had done, in order to get the benefit of this Concordance.

WM. O. McCracken. (To be continued.)

The Household.

It is said the smoke from burning sugar inhaled through the nose will cure cold in the head.

The more a man bundles up to keep from cold the more he may. Some people do nothing but watch against exposure, and keep themselves very busy. The best safeguards are daily exercise in the open air, and free use of cold water, taking care not to begin the use of mufflers.

COLOR ARRANGEMENT.—A few simple rules in the arrangement of flower beds will materially enhance the effect produced. Among these are: 1. Avoid placing rose-colored next to scarlet, orange, or violet. 2. Do not place orange next to yellow, or blue next to violet. 3. White relieves any color, but do not place it next to yellow. 4. Orange goes well with blue, and yellow with violet. 5. Rose color and purple always go well together.

Some one asks for ideas for a pretty and durable toilet covers. Crash or moccie cloth is very pretty. Have a design stamped on it; the Kate Greenway figures are very pretty, also, fans, vases, etc. Work the outlines in stem stitch with red embroidery cotton, put a row of button hole stitch one and one-half inches from the sides, and ravel for a fringe. These do not soil easily and wash well.

SKELETON LEAVES.—Take three ounces of carbonate of soda, one and a half of quinine previously slacked, and one quart of water. Boil ten minutes, and draw off the clear solution. Return this to the fire, with the leaves, and boil briskly one hour, or till the epidermis and parenchyma separate easily. This can be done by rubbing between the fingers, in clear water. A slower process is to keep the leaves in water until all the fibre decays. To bleach the leaves, mix a drachm of chlorate of lime with a pint of water and a little acetic acid. Steep the leaves in this about ten minutes, simmer, and place in books to press. Leaves with strong fibre, as the pear and ivy, are best. Ferns, striped grasses, and some rose leaves do nicely.—Floral Cabinet.

ANOTHER WAY TO KEEP EGGS FOR WINTER.—The eggs must be perfectly fresh. Wrap each egg in newspaper, or any other soft paper, twisting each end of the paper so that it cannot loosen from the egg; take a bag of coarse muslin, made in the shape of a pillow-slip, pucker up one end in your hand and tie a strong string around it tightly, leaving the ends long enough to tie a loop; place your eggs in this bag, putting the ends all downward. It does not matter which end, but you must be sure not to have them on the side. About fifty is a good number to put in one bag. Then pucker up the open end of the bag firmly against the eggs, and tie it up like the other end. Be very sure to use twine. Hang them up in a cool place, and turn them upside down every day, hanging first from one loop then from the other. I have eaten eggs kept five months in this way, and they were not in the least musty, and could not be told from new-laid ones. The meat of the egg was full to the shell.—Aunt Addie in New York Times.

Be polite. Politeness is the poetry of conduct, and like poetry, it has many qualities. Let not your politeness be too florid, but of that gentle kind which indicates a refined nature.

If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor; and these attributes include all that is of much value in this life.

We never regret the kind words we have spoken or the retort we have left unsaid, but bitterly we recall sharp words spoken angrily, and unkind actions that may have caused tears to come to eyes that will never shed them any more.

Everybody can do great things in this world—but everybody can make some one's burden lighter, everybody can sometimes help another, and in so doing, we shall find our own troubles disappearing; in blessing others we ourselves shall be blessed.

A HAPPY HOME.—"Six things," says Hamilton, "are requisite to create a home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection and lighted with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day, while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God.

No young woman can afford to grow up in ignorance of household management. The comfort of some home in the future is endangered whenever instruction is withheld which would enable a woman to plan wisely all arrangements necessary for the well ordering of the spot which is to be her home, whether that home be one of wealth or the reverse—and the reverse may come even after prospective wealth makes such knowledge seem unnecessary.

There are times in one's life when all the world seems to turn against us. Our motives are misunderstood, our words misconstrued, a malicious smile reveals to us the unfriendly feelings of others. Oh! how hard it seems, and the more so that we cannot divine the cause. Courage, patience, disconsolate one! God is making a furrow in your heart, where He will surely sow His grace. It is rare when injustice, or slights patiently borne, do not leave the heart at the close filled with marvelous joy and peace.

HELP YOURSELF.—Learn to help yourself, and you will enjoy perfect independence. Men who can defy adverse circumstances, and can earn a living in any quarter of the world in which they are dropped down; who can roll up their sleeves, and set to work at almost anything that offers; and who can even sew on their own buttons, and make themselves a cup of tea when deprived of the help of womankind, are the ones who are really independent. The most helpful women are kindest and truest; and as for a man, never trust him in any capacity if he has not within him the true spirit of independence, without which neither strength nor sweetness may be hoped for. In the battle of life there is but one way to succeed—fight it out yourself.

I think one mistake into which women fall, perhaps more frequently than men, is that of expecting too much by way of what for want of a better word I will call love-making. Too much love, truth, tenderness, devotion, we cannot expect. Those qualities are what a noble love means—its spirit and its essence—but the continued lover-like expression of love, belongs to the unrefined days of wooing or the half-acquaintance of early marriage. There comes a time to men when the dearest and holiest things are rather loved than spoken, and the woman makes a mistake who feels herself unloved because the fervors of early utterance are absent from the speech of her husband. Men should remember that women hunger for words, and not wait, as Carlyle did, and breathe their vain remorse and despair beside a grave; and women should understand that a man's truth is not to be measured by his professions, and that the deepest emotion is perhaps too often silent.—Louise Chandler Moulton.

VIVANT!

No need, I hope to doubt my loyalty, From childhood I was fond of royalty; To kings extravagantly dutiful; To queens yet more, if young and beautiful.

The Horse and Mule.

A horse owned by a peasant one day refused to draw his load, having become tired of the tyranny of man. "Perhaps I have been too hard with him," soliloquized the peasant, "and I will now make his burdens easier for a time."

Hedgehogs in Confinement.

Now and again for a series of years we have had captured hedgehogs kept in the house for the purpose of keeping down beetles. For some time past we have been very unfortunate with our hedgehogs, as, whether from being captured in traps or from injuries otherwise received, their existence has been of very short duration.

Spiders in many respects are just like other animals, and can be tamed and petted and taught a great many lessons which they will learn as readily as a dog or cat. But you must take the trouble to study their ways and get on the good side of them.

top of one tall tree to another. I went out and caught a large garden spider, one of those blue-gray sprawling fellows, and fixed him up for my experiment. I took a stick about eighteen inches in length and fastened a piece of iron to one end of it so that the stick would stand up on that end of itself. Then I put this stick in the centre of a large tub of water, and placed the spider on top of the stick. I wanted to see if he could get to the "land," which was the edge of the tub, without any help.

Burdette's Solomonisms.

My son when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll get \$200 a night for preaching atheism. You will observe that the man who is unutterably shocked because Francis Murphy gets \$120 a week for temperance work seems to think it is all right when the barkeeper takes in twice as much money in a single day.

SUN-VS. BRAINS.—When Bishop Whitaker was in Candefaria, Nev., recently, he took a stroll in the outskirts of the camp with a party of ladies and godly gentlemen. A man was seen laboriously turning a windlass which hoisted from a shaft a bucket filled with rock.

"My friend, why don't you cover up your head? This hot sun will affect your brain." "Brain, is it?" cried the man, as he gave the windlass another heavily creaking revolution. "Begob, an' if I had any brains d'ye think I'd be here pullin' up this bucket?"

Jim's Education.

Old Ned's son returned from college the other day. The old man had looked forward to the event, and had arranged a dinner, to which he invited a large number of acquaintances. The young man was modest, and, to the great humiliation of his father, made no attempt to display his learning.

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

When an old backwoodsman was about to take his first ride on a Mississippi steamer he was asked whether he would take a deck or cabin passage. "Well," he said, in a resigned sort of way, "I've lived all my life in a cabin, and I guess cabin passage will be good enough for a rough chap like me."

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction.

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

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thos. A. Tidball, D.D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners.

ST. MARY'S HALL. Faribault, Minn. Rt. Rev. H. B. Whipple, D. D., Rector. Miss E. A. Rice, Principal. A boarding and day school for girls.

THE HANNAH MORE ACADEMY, Reisterstown, Md. The Diocesan School for Girls, 15 miles N. W. from Baltimore. Noted for healthfulness, careful training, thorough instructions and the influence of a Christian Home.

ST. AGNES SCHOOL, 717 W. Monroe St., Chicago. Will commence its seventh year, Wednesday, Sept. 13th, 1882.

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

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St. New York City.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 13, 1882.

Rev. Father Wilds' EXPERIENCE. The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows: "28 E. 64th St., New York, May 16, 1882."

AYER'S SARSAPARILLA Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the most serious diseases.

ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882.

CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue.

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

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

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

EPISCOPAL ACADEMY OF CONN. The Rev. S. J. HORTON, D. D., Principal. Assisted by five resident teachers. Boarding School for Boys with Military Drill.

SEASIDE HOME AND SCHOOL For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881.

KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms &c., address THE SISTER IN CHARGE.

St. John Baptist School, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above.

Nashotah House. Candidates for Priest's Orders prepared for ordination. Annual term opens Feast of St. Michael and All Angels, Sept. 29th, 1882.

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

A thoroughly French and English Home School for 15 Girls, under the charge of Mme. Henriette Clero, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes' School.

YOUNG MEN Will not only save money, but valuable time in the future by attending the Grand (Michigan) BUSINESS COLLEGE, where they will receive a thorough, quickening, PRACTICAL education.

THE GREAT BURLINGTON ROUTE. CHICAGO BURLINGTON & QUINCY R.R. PRINCIPAL LINE. THE SHORTEST, QUICKEST and BEST line to St. Joseph, points in Iowa, Atchison, Topeka, Denver, Nebraska, Missouri, Kansas, Dallas, Galveston, New Mexico, Arizona, Montana, Nevada, and Texas.

The Living Church.

Chicago, Nov. 25, 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.

Pastors desiring to introduce the LIVING CHURCH to their people, are requested to order specimen copies, in packages or addressed to individuals whom they may name. Special terms will be made for introduction, when desired.

Bearing One Another's Burdens.

The Gospel is founded on Sacrifice. So is the Christian's life in this world and the Christian's hope of life in the world to come. There is no need to enter into any argument to prove this. The thing that is needed is a deeper sense of this in those who are signed with the sign of the cross, and a fuller illustration of it in their lives. This phase of the truth is often and amply enforced by the clergy in their sermons. It is set forth in every season and every Service of the Church. Baptism doth represent it unto us, and the Holy Communion showeth it forth. The man who accepts Christ, accepts Sacrifice as the law of his life.

But this is not a new law that has come into the world with the Gospel. Christ did not make the law. He lifted it out of obscurity, witnessed to it on Calvary, and sealed it with His blood. It is the law of moral being, as ancient as the universe. It is and always has been the law of living souls.

To the Christian, indeed, the sufficient reason and motive of sacrifice is that the Gospel enjoins it. It is a following of the example of the Master. "Bear ye one another's burdens and so fulfill the law of Christ," is the inspired canon of Christian conduct. It is also the conclusion of the highest philosophy of human life. The principle of refined selfishness has been advocated by some of the ablest minds of ancient and modern times, but men have impatiently rejected it as unworthy of great souls and subversive of the great end it professes to assure. Happiness comes not in self seeking, however refined and prudential may be its methods.

It is a good thing even for a Christian to comprehend the fact that service and sacrifice are the law under which he is made as well as redeemed. He must bear the burdens of others not only as a Christian but as a man. He cannot be a man, much less a Christian, if he disregards this law. In fulfilling this law of Christ, let him not think that he is going beyond his natural obligations and doing so much more than should be required from him as a man. He is only rising up to the dignity of his manhood and paying what he owes.

Education, power, and wealth come to a man through his relations to others. Apart from society no man can secure them. Isolated, he is comparatively helpless. It is only by using forces and materials accumulated by others that he gains all these, and only by association with others is he able to use and enjoy them. What would Vanderbilt have been, alone on a desolate island from infancy? If by the nursing of some wild beast he had survived his helpless babyhood, what would be his state at three-score? Or suppose that now, with all his wealth and business capacity, he were to be cut off from all communication with his kind, what could he do with all his accumulated property and experience? He would be no better off than the man who builds his fires, and not so comfortable as the groom in his stables. Does such a man owe nothing to his social, civil, and religious order un-

der which he has been trained to his marvellous efficiency, and by means of which he is able to use and enjoy it?

The argument is of universal application. Wherever there is wealth, wherever there is talent, there is in the same degree obligation to others. This is not communism, but it is the principle against the violation of which, all communism is a protest. It is a principle as universal as a human instinct, and the disregard of it is the cause of the rebellion and hate that are finding expression among the masses all over the world. The selfish use of wealth and power is felt, by the "working men" through whom this wealth and power are gained and enjoyed, as an outrage upon humanity; and the laws of religion and society by which men are rightfully protected in the use of that which they have gained, are execrated. The law of sacrifice is a "higher law," not on the statute-books, but the persistent disregard of it threatens the stability of all law.

Riches and power must take note of this, or they will find that the conditions of their existence and enjoyment will be withdrawn. Wealth must lend itself to bearing the burdens of those who have not the talent or favoring conditions to command it. Men must learn that they are stewards and not owners of the acres and railroads that engage the industry of the millions.

This is not saying that wealth must be recklessly thrown away and power be heedlessly relinquished by those who hold these treasures. They must be administered, not hoarded or used for selfish purposes. Let the rich provide for the education of the poor, let them alleviate the miseries of the unfortunate, let them care for those who are disabled in their service, let them sustain the charities and schools and churches which are the boon and blessing of the poor man's family, and they will have the prayers instead of the curses of those who are the means and instrument for the exercise of their talents.

In this country, especially, do we need to heed this principle. There is here no titled class that has grown up under the tradition of feudal responsibility for the life and comfort of those who are less fortunate by birth. Here, every man is the architect of his own fortune, and having made it, as he thinks by his own exertions, he is likely to think that it is absolutely his own, and that he owes no man anything. He has succeeded in the battle of life, and everybody has the same chance. But he is, after all, his brother's keeper, and without his brother he could do nothing. How closely might this great American brotherhood be drawn together if all the rich and strong would try to bear the burdens of the poor and weak!

One generous man cannot do this for a whole community. All must act and act together, liberally, intelligently, and unselfishly. Let us see more of the devotion of wealth, in this country, to the public good, and less to the gratification of personal vanity. Let us see greater gifts to schools, and churches, and libraries, and hospitals, and missions. Let us bear one another's burdens and so fulfill the laws of Christ and of humanity.

It has been remarked, and with reason, that the disestablishment of the Irish Church was a blessing in disguise. Not only has that event liberated the Church from the control of the State, and incited it to greater activity, but it has also saved it from complication with political affairs and avoided the antagonisms that have been so violent of late. Had the former status been maintained, we can hardly estimate the hatred and hostility which would have been excited against Churches during the late troubles. There is not the slightest doubt that the Irish Church is now in a far more favorable condition for winning the confidence and respect of the Irish people than it was when established by English law.

Mr. Herbert Spencer, the celebrated if somewhat erratic philosopher, made a good point the other day in New York when he said that it was now time to preach the "gospel of relaxation." Mr. Spencer is himself a melancholy example of the effects of a too rigid following of the "gospel of work." Broken down prematurely, he has learned that all work and no play makes even a philosopher dull, and he is now forced to sigh over the future opportunities which are lost to him. We are a busy people, hard-working to excess. Let us not forget that there is a time to play.

The Outlook in Mexico.

An account of the election of Jose Maria Gonzales by a diocesan Synod of disputed legality has already been given in the LIVING CHURCH. On the announcement of this election, a protest was issued, signed by Joaquin Hernandez, Pastor, Louis Canal, Jose Maria Linares, Jacinto Hernandez, Pioquinto Orihuela, and Jesus Medina, Presbyters. To this protest Senor Gonzales made a response, and two days after an address was issued from which we quote some of the more important passages:

To all the members of the Mexican Branch of the Catholic Church of our Lord Jesus Christ;

Considering, that the Supreme Laws of the Mexican Branch of the Catholic Church of our Lord Jesus Christ are the Concordat which was signed, in triplicate, January 7th, 1876, and the Reglamento General, published July 1, 1878.*

Considering, that, for the election of a Bishop in our Church it is necessary that it should be made in a Diocesan Synod, by an absolute majority of the clergy and of the laity, these two orders voting separately (Art. XXII of the Reg. Gen.), and that the Diocesan Synod may be competent for the election of a Bishop, it is necessary that this be composed of two representatives of each congregation, elected by their respective Parochial Boards, one being a Minister, or a Minister-Elect, and the other a layman;

Considering, that on the 28th of August last, Bishop Riley presented himself before the President of the Permanent Commission of the General Synod, and before the Pro-Secretary of that Commission, to communicate verbally that Senor Jose Maria Gonzales had been elected Bishop of the Diocese of Mexico, by a pretended Diocesan Synod, composed of the Presbyter Ignacio Maruri and a layman, Mr. Albert E. Mackintosh, as representatives of the congregation of San Francisco (which persons had not been elected by its Parochial Board legally organized, but in virtue of a supposititious Canon, which had not been approved by the Council of Bishops in order that it should have the force of law), nor had ever been published (see Art. XIX, Reg. Gen.), and that the same was the case with the so-called representatives of the congregation of San Jose de Gracia;

Considering, that in our Church the point of departure for the election of a Bishop is in the Parochial Boards, which cannot exist without the knowledge of the congregations, so that it is impossible that the election of a Bishop should not be known of, which would be equivalent to saying that it was not known what the Parochial Boards did, or that no such Boards existed in the Congregations; that the election of a Bishop ought to spring from the vote of the Christian people, according to the ancient practice of the Primitive Church, and the evangelical spirit of our Reglamento; that it is as absurd that nothing should be known of the election of a Bishop, as it would be in the case of the choice of a President of the Republic;

Considering, that Bishop Riley has taken care that his favorites should be chosen, that Mr. Mackintosh is an English subject, and a faithful member of the Anglican Church, thus infringing upon Art. III of the Reglamento, that the minister of the Congregation of San Jose de Gracia is the Presbyter Joaquin Hernandez, named in the place of the Presbyter Luis Canal, April 13th of this year, and who, moreover, is Pro-Secretary of the Permanent Commission of the General Synod; that being the Minister of the Congregation of San Jose de Gracia, he has presided over no session of a Parochial Board in which were elected as representatives of the Diocesan Synod, the Presbyter Juan Ramirez Arellano, and Senor Florentino Alcantara, who is not a member of this Congregation of San Jose de Gracia;

Considering, that the principal person abetting in this unlawful act which is the cause of our protest, namely, Bishop Riley, has insulted the President of the Permanent Commission [Bishop-Elect Hernandez] because he refused to recognize the election in question, and that he has also insulted divers of those who form the Ministry of the Church, among whom are numbered old servants of Christ, who have risked their lives for the cause of the Gospel; that Bishop Riley has descended to the depth of calumny and of defamation, attacking the private life of such as do not go with him in his arbitrary acts;

Considering, that Bishop Riley has operated in this manner, in order to avoid fulfilling Art. VI of the Concordat,* and the promise which he made to the Mexican Commission of the House of Bishops of the Protestant Episcopal Church in the United States, a promise which he confirmed in an official document dated May 25th of the current year, to which document are also found appended the signa-

*Our readers can find the English text of this Concordat in our General Convention Journal for 1880, pp. 305-307, and an English translation of the Reglamento in the Spirit of Missions for April, 1879, pp. 165-167.

†In which the preparation of a satisfactory Prayer Book is pledged, more especially as regards the sacramental offices. See Journal of Gen. Convention, 1880, p. 307.

tures of the Presbyter Maruri, and of Mr. Albert E. Mackintosh, abettors in the same unlawful act;

Considering, that Bishop Riley seeks to impose, by means of artifices, the Libro de Oracion which is now in use, and which yet has never been approved by any Council of Bishops, and that he has shown that he does not seek to comply with the provisions of Art. VI of the Concordat already referred to;

Considering, that Bishop Riley and his accomplices have boldly violated the Reglamento General, and that, in so doing, they have made themselves unworthy of the confidence of the Church, meriting to be brought to trial and condemnation;

Considering, that by such intrigues are met the noble exertions made in Mexico and the United States to save the Church from grave dangers;

With the quiet conscience of those who rest upon the immovable rock of Justice, and the firm resolution of those who fear no tyrants, in the name of the outraged rights of the Church, we protest formally against the pretended election which has fallen upon Senor Jose Maria Gonzales, and we beg the authorities of the Church that immediately (and in order to serve as a warning for the future) those who are accused of the acts which have led to this protest may be brought to trial according to the Reglamento General.

[Signed] The Presbyters Luis Canal, Jose Maria Linares, Joaquin Hernandez, Hernandez, Pioquinto Orihuela, Eligio Jacinto Lopez, and Jesus Medina. Mexico, Sept. 4, 1882.

This paper, signed by seven of the clergy brought out a manifesto, signed by six clergymen, and a number of laymen and women [of which a copy lately appeared in the LIVING CHURCH and also a broadside of "Commentaries" on the paper of the seven, by Jose M. Gonzales, who claims to be Bishop-elect of the City of Mexico.]

Senor Gonzales asks the question, "Have the ministers of our Church, as such, the right to interfere with the acts of the Diocesan Synod?" The seven clergymen deny that the so-called Synod was a legally constituted body. And, as it would appear that at least half of the clergy of the City of Mexico, and of the entire Mexican Church believe that this Synod and its acts are alike illegal, it can hardly be wondered at, if they protest and protest earnestly against the recognition of its acts.

And even if it were a legal, it could hardly be considered, in face of such a protest, to have been a fairly representative body.

Senor Gonzales thinks that even if the signers had the right to object, they should not have come out so publicly with their objections. Furthermore, he says: "It would be well for them not to turn their eyes any more towards the House of Bishops of the Episcopal Church of the United States."

But the endorsement of Bishops of the American Church having given Bishop Riley and his associates such standing as they have had in the eyes of the world, it certainly is not unnatural if Bishop-elect Hernandez and the seven clergymen sympathizing with him, constituting one half of the Mexican Clergy, should believe that if these principal protectors knew the real facts of the case, they would be sustained and their opponents condemned.

The sympathy and support of the American Church being of so vital importance, it would seem that those who were most ready to bring the facts fairly and fully, without any equivocation, before that Church, were the ones most confident in the justice of their cause.

As we have seen Bishop Riley, who had charge of the Diocese of the City of Mexico, with its two churches, as well as of the Diocese of the Valley of Mexico, resigned the care of the former, and Jose M. Gonzales was chosen Bishop of the city of Mexico by a Synod strangely, and, it is charged, illegally constituted. Then the new Diocese of Hidalgo was formed, and Antonio Carrion chosen Bishop of the same. So that now the clerical force of the Mexican Branch of the Catholic Church of our Lord Jesus Christ, so far as Bishop Riley and his adherents are concerned, consists of one Bishop, two Bishops-elect, and, at the most, five other clergy. Should now, one of the latter be chosen to replace Bishop-elect Hernandez, in his diocese of Cuernavaca, the Bishops and Bishops-elect would be equal in number to the clergy subject to them!

The great event of the week in England has been the grand review by the Queen of the troops returned from Egypt. The enthusiasm of the assembled crowd, which was estimated at a million, has never been paralleled. The Queen, the Prince of Wales and the Duke of Connaught received extraordinary ovations.

News and Notes.

The Archbishop of Canterbury has suffered a relapse, and now lies in a very critical condition.

The results of the recent Prussian elections have been such as to place the balance of power with the Catholic party, who will probably not be slow to obtain some greater measure of liberty for the Church than she at present enjoys.

In Parliament, Mr. Gladstone is having things pretty much his own way. The Tories confess that the Ministers have reason for something more than satisfaction, but predict coming concessions to the Irish in exchange for the suspended hostility.

General Grant has contributed to the North American Review a lengthy article on the case of General Fitz-John Porter, recommending that he should be declared by Congress to have been convicted on mistaken testimony, which would reinstate him as a major general of volunteers.

The Marquis of Salisbury presided at the Pusey memorial meeting. In the course of an eloquent and effective speech he said that the passions which the very name of the illustrious leader had once been sufficient to provoke were now dying out, and that Christians were turning from narrow disputes to unite in a common struggle against unbelief.

It has been decided that the contemplated memorial shall take the form of the purchase of Dr. Pusey's library and the provision of suitable buildings to contain it, with an endowment for two or more clergymen to act as librarians and promote the interest of theological study. The sum which it is determined to raise is \$250,000, which it is expected will be contributed by Churchmen in Great Britain, the Colonies, and the United States.

The papers announce the arrival in this country of the Duke of Newcastle, and his entertainment by the Mayor of Boston. There must be some mistake. The present Duke, who is a ward of Mr. Gladstone, is but eighteen years of age, and is a pupil at Eton. His father accompanied the Prince of Wales to this country in 1860.

Mr. Grey, the President of the French Republic, was seized with an apoplectic fit last week, brought about by excess of work. While not possessing any brilliant abilities, he is pre-eminently a safe man, and all moderate men in France would regret his death or resignation. The election to the Presidency is vested in the Senate and House of Deputies, who for that purpose form a Congress.

From Egypt there is little or nothing new to report, but there is the same steady drift toward annexation. Every day new guarantees are entered into, new responsibilities undertaken, and new relations established on behalf of the local government. The latest movement is in the direction of abolishing the slave trade in the Sudan, and once this obligation is imposed upon Egypt, it becomes a duty which England binds herself to carry out.

A very curious electrical storm prevailed generally throughout the country on Friday last. Telegraphic communication was almost entirely out of. In the Chicago office of the Western Union line the switch-board was set on fire a dozen times. The atmospheric electricity coming into the Milwaukee office was sufficient to keep a lamp burning. Wires running from Cincinnati to St. Louis were worked without a battery. The storm seemed to travel in successive negative and positive waves. A similar condition of the atmosphere existed simultaneously in Europe, and the marine cables were very seriously affected.

The Rev. S. B. Driver, M. A., has been appointed to the Professorship of Hebrew and the Canonry of Christ Church, vacant by the death of Dr. Pusey. Mr. Driver is a Fellow of New College, an old Wykehamist, who has devoted many years to Hebrew, and is probably one of the most learned Hebrew scholars in the country; but he is not, and never will be, a force in the University, as he is devoid of all personal initiative and vigor. The Prime Minister's advisers in Oxford are the Dean of Christ Church and the Warden of Keble; and they probably felt that, under the circumstances, the best successor to Dr. Pusey would be a quiet, studious, and modest bookworm, who would not be likely to set the Isis on fire, or interfere largely with the governing body of Christ Church. Mr. Driver is not yet in priests' orders, so that his canonry will probably have to wait till a more convenient period.

It seems clear that there is in France a sect holding a creed of pure destruction, and resembling, as far as can be judged, the Russian Nihilists rather than any set of revolutionaries with which we are acquainted. It is doing them too much honor to place them, as does a contemporary, in the same category as the Fenians. The Fenians, wicked and wanton as were their acts of violence, had a distinct political end in view; the French nihilists, to judge from their own utterances, have none. We have read the reports of a meeting they have held lately to protest against the trial of the five ring-leaders at Montceau-les-Mines. The scene appears to have been one of wild disorder and confusion, anarchists being quite ready to abolish one another in their frenzied love of destruction. It was informally agreed, however, that government, of no matter what kind, and society, upon no matter what basis, is beyond reformation and must simply be suppressed. Men of this stamp are dangerous, as a maniac brandishing a dagger is dangerous, but by the nature of the case they are too few in number to imperil the existence of society, or even of the institutions in force for the time being. Nothing is required for their suppression except an energetic use of the powers of the police.

To Correspondents.

R. P. R.—Another correspondent has made the necessary correction. F. E.—Another account was already in type when yours reached us.

RECEIVED.—A. Z.—Rev. J. H. Appleton. X.—There are still five priests living ordained by Bishop White. The Rev. Drs. Morton, Hare, Richardson, and Ridgeley, mentioned by Bishop Stevens, and also the Rev. L. N. Freeman, of Chicago, whom the Bishop forgot, and who was ordained at the same time as Dr. Morton.

JUSTITIA.—C's letter ought to be enough. The correspondent from whom came the first communication acted in good faith, but on incorrect information. He telegraphed not to insert his letter, but unfortunately did so.

"MAGDALEN" discusses a question which we cannot admit to our columns. It is for the pastor to decide.

"A SURVIVOR."—"The cogitation" is too "dreary." There is much truth in it which we hope to "work up" in an editorial.

F. J. T.—The essay is "worthy" of insertion, but not what we want. A weekly newspaper cannot discuss abstract theological questions.

M.—Your question is highly pertinent, as there is room for more than one occurrence of this clash between the civil Thanksgiving and the Church Feasts. For example, if Thanksgiving Day should be appointed for the last Thursday in November, as has been inaptly done this year, it would fall upon St. Andrew's Day, in the years 1883, 1893, and 1899. It is to be regretted that the civil authorities should, by departing from the traditional day, have created this difficulty. On the other hand, the Church authorities have not shown a greater forethought. In designating—as they have done in the Prayer Book—the first Thursday of November, they evidently overlooked the fact that, on that day, Thanksgiving would, in the years 1883, 1894, and 1900—taking only those in prospect—clash with the Feast of All Saints. It will be seen from this, how difficult it is to find an authoritative rule for the case.

We suggest, however, these considerations as affording a presumptive rule. Thanksgiving is the more recent feast; it is not native to the Church; it is observed—in place of the English Harvest Home—largely out of respect to the civil authorities; its appointment on a Church Feast, or Holy Day, is not only an innovation, but is also a trespass on a better practice; and its time has come to be much a matter of executive caprice. The opposite of all this is certainly the better; and as the opposite is true in every particular, of the Feasts of All Saints and St. Andrew's it would seem reasonable for them to take precedence.

A compromise, however, which some may prefer, is possible. Let Morning Prayer be said *extra*, with the Collect appointed, according to the "Form"—which serves it is not an "Order"—for Thanksgiving. Following this—either with or without the interval necessary for preparing for the celebration—let the whole Order for the Holy Communion on the Feast of St. Andrew be said just as if Morning Prayer had been said at an earlier hour, using the Collect for Thanksgiving Day, after the Collect for the Feast, as a memorial. In this Order, Thanksgiving Day loses nothing in the Service, pertinent to its object; and nothing essential is subtracted from the observance of the Feast of St. Andrew.

Miscellaneous.

UNIVERSITY OF THE SOUTH, SEVANE, TENN. The undersigned having been appointed Commissary of the Theological School of the University, would respectfully solicit subscriptions for the yearly support of the School, as well as for its permanent endowment. It needs funds now, and I would be glad to communicate with any who are interested in the extension of the Church in the South, to explain the nature of the work accomplished by this Theological School, and the necessity for 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'AVENIR," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2039 Sanson St., Philadelphia, Penn.

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The Church and the Sects in New York.

Correspondence of the Living Church.

Some interesting figures have recently come to light concerning the Services of the Church and of other religious bodies in New York, together with the amount contributed for external objects. By these figures it appears that our parishes in New York contribute for benevolent objects \$550,407, the number of communicants being 25,526. To arrive at the total amount contributed annually in the parishes in New York, we must add to the above the amount paid in salaries to the clergy, and for their parish purposes. This can only be obtained by the unsatisfactory process of estimate. Yet it may be estimated with a considerable degree of probability. Of course, Trinity Church leads all the others, its running expenses being possibly understated at about \$50,000 a year. Next come Grace Church and St. Thomas', the maintenance of each of which is about \$40,000. There are about six others at \$20,000, as many more at \$15,000, perhaps an equal number at \$10,000, while the expenses of the rest of our 79 churches vary from \$3,000 to \$8,000—making a total of not far from \$600,000. To this must be added about \$300,000 as the average amount expended in church building and improvements—probably too small an estimate. The aggregate for the Church would be as follows:

Table with 2 columns: Category, Amount. Rows include Current expenses, External and benevolent objects, Building and improvements, Total.

There is still an unknown amount. Trinity corporation is credited with doing a considerable work, which is not adequately represented by the above figures.

Estimating from parochial reports the sums expended for other objects we have the following summary:

Table with 2 columns: Category, Amount. Rows include Expenses of Trinity Church and Chapels, Aid to other churches, External and benevolent objects, Total.

Regarding the Roman Church in New York, there are absolutely no data to go upon. A writer in the New York Times, from whom many of these figures have been obtained, makes a somewhat wild statement on the subject. He estimates an average of \$15,000 running expenses for each of the 75 Roman parishes, and an equal amount contributed for external objects; making \$30,000 for each parish. It is a little curious, that, as the LIVING CHURCH has already noted, a Roman priest in writing lately to the same journal took occasion to boast that the Roman clergy were paid, \$1,000 to pastors and \$500 to assistants, per annum—and made a point of claiming that "Protestant Ministers" were paid at a much higher rate. This would give us a figure to go by in calculating the running expenses of Roman parishes, and would not seem to indicate that they could average \$15,000. However, we do not insist upon this, because, as was pointed in the recent comment on that letter, the clergy receive fees for the administration of the Sacraments, and for other acts, over and above what is paid as salary. It is also to be borne in mind, that while on the one hand, the adherents of the Roman Church in the city are the very poorest of the population, on the other hand, their spiritual mother has been very successful in raising money among them. While the cry of extortion has been occasionally raised, we must cordially acknowledge, and admire the spirit and the practice of self-sacrifice which we know largely to exist. Yet, if the Roman parishes average for running expenses and benevolent contributions together \$15,000 annually, they average vastly more than the congregations of any other religious body, all circumstances included. Taking this for the average, which we believe greatly favors them, the total will be \$1,125,000.

The financial details of other religious bodies are easily obtainable from published figures. Comparing them all together, we have the following interesting results:

Table with 4 columns: NAME, Number of Churches, Communicants or Members, Church Purposes. Rows include The Church, Romanists, Methodists, Presbyterians, Baptists, Dutch Reformed, Lutherans, Jews, Congregationalists, Miscellaneous, Total.

In the above figures we have added \$300,000 for church building and improvements, in the total of offerings of the Church. The total, less this amount, would be \$1,150,407; still leading all the other totals. The amount spent for church building by all other religious bodies together has been estimated at \$475,000; manifestly too small an estimate. Still, with all allowances, it must be acknowledged the Church

stands at the head of all Christian bodies in the metropolis, in the amount annually contributed, and what is even more gratifying, in the proportion given by ratio of individual communicants. The ratio per capita for the Jews, is, we ought to say, misleading. The figures in their column of membership bear a much smaller proportion to the size of the congregations than is the case with Christian bodies, there being, in consequence, a smaller number of "members" to divide the total of contributions by. For purposes of comparison the result thus obtained is fictitious. It may be also worth while to state, that the source from which the foregoing figures have been derived is independent of, and certainly not partial to the Church.

It may therefore be safely affirmed that the only communion in New York seriously disputing supremacy with the Church is the Roman body. That body wields much political power as representative of the masses which foreign immigration has brought to the city. But, that the Church goes beyond even Rome in all substantial points, and that she is the great leading force among the best elements of the community, the elements that really make New York what it is, cannot be seriously doubted for a moment. A just pride will be felt at this, but a better feeling is one of thankfulness. The Church has rapidly grown into her present position, and is growing at the present time more rapidly than ever. We believe she is fully awake to the responsibilities resting upon her. Those responsibilities are great. Perhaps, after all, a safer topic of contemplation is not her strength so much as her weakness in comparison with what she ought to be, and might be.

Foreign Missions.

Correspondence of the Living Church.

The annual meeting of the Committee on Work for Foreign Missions, was held on Thursday the 9th inst at 8 o'clock P. M., in the Church of the Heavenly Rest, 5th Ave. and 45th St.

The surprised choir of many fine voices furnished excellent music, and the presence of several clergymen in the chancel, and a large number of interested persons nearly filling the church, made the occasion a pleasant one. After a brief Service, the Rev. G. F. Flichtner of St. Barnabas, Newark, New Jersey, lately acting as Secretary in the absence of Mr. Kimber, appeared on behalf of the Foreign Committee, and after giving a brief summary of the last report, spoke with warm commendation of the work which has been accomplished by this valuable aid to the Board of Missions. The entire amount contributed in money and boxes since this Woman's Auxiliary was organized, eight years ago, is \$54,565.97.

The Rev. Dr. Courtney, of Boston, who had been advertised to preach the sermon, was then introduced with words of affectionate regard by the Rector, the Rev. Dr. Howland. He took for his text 2nd Corinthians viii. 7. "Therefore, as ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

Without going into details of the work done in foreign lands, Dr. Courtney gave to his audience general principles, showing that the grace of almsgiving, with all that the word as here used implies, and notably to the heathen who have no knowledge of God, is very helpful toward the attainment of that perfection which we are commanded to seek after.

We are manifestly put into this world that we may attain perfection. Be ye perfect, even as your Father which is in Heaven is perfect. And to this end there are two agencies—God's government and grace, and our co-operation. Neither is sufficient without the other. "Apart from Me ye can do nothing." There are three ways in which God works through us. 1st, our personal endowments, 2nd, what we have inherited from our parents and other ancestors, 3rd, God's providences, as the family into which we are born, the circumstances that surround us, as having brothers and sisters, or being an only child. God sees what is best for the development of our character—then sickness or health, wealth or poverty with all the varied associations. He gives us the means for perfection, and almsgiving is one. It makes us like unto Him in sympathy. It was because He sympathized with our necessities that He gave us His only son. It was because our Saviour sympathized with our suffering, that He gave us Himself. Almsgiving makes us unselfish and generous. Our Saviour emptied Himself of all His glory and became incarnate, and His unselfishness and generosity culminated when on the Cross He cried, "My God! My God! why hast Thou forsaken Me?"

Our sympathies are to be exercised in ministering to the wants of others in four ways—bodily needs—intellectual—moral—and spiritual. In our Saviour's estimate, bodily wants come first, "I was sick and in prison etc." Then we must relieve the ignorance of others and provide for their education. In every town and village and hamlet in this land we provide schools where the ignorant may be enlightened, but how much the morality of life needs to be taught, especially in this case in those we are considering tonight. In those heathen lands they know nothing of morality, least of all of our domestic morality. Above all, should we minister to the spiritual needs of others.

Almsgiving enables us to estimate properly, the true riches. We see all around us, men and women governed by an inordinate estimate of the value of money. A great deal of extravagance prevails—each is trying to out-do the other. Instead of that, after we have given to God through His poor, what it is our duty to give, then we can best think how to use that which remains for ourselves. Knowledge and faith and joy and hope and love and patient continuance in well doing, are the true riches. The sermon abounded in beautiful thoughts and happy suggestions.

Another "Legal Opinion."

To the Editor of the Living Church:

Since by request you have published Mr. Judd's letter to a gentleman in this Diocese, which letter gives an opinion of an opinion submitted to Mr. Judd by myself, I am constrained to request you to publish the opinion from which the letter in question dissents, in order that both views may be put before the readers of the LIVING CHURCH.

I am in a position to know that there is a wide divergence of views concerning the status of a resigned Missionary Bishop, and without saying which way the majority tends, I submit the following argument, which has been strongly endorsed.

Permit me to add that the question of the loss of a seat (is it not a privilege instead of a right? See Journal 1865, p. 195) seems to have been settled by the action of the House of Bishops in establishing a precedent in the case of the resignation of Bishop Payne. See Journal 1871, p. 331.

MELVILLE M. MOORE.

Oxford, Miss., Nov. 10, 1882.

An examination of Canon 15, Section xvi., Subsection [4], of Title I., and other parts of the same Canon in its bearing upon a resigned Domestic Missionary Bishop:

It is held that the words, "Jurisdiction of a Diocese," in subsection [4] relieve a resigned Domestic Missionary Bishop of the ineligibility which the same section imposes upon a resigned Diocesan Bishop.

I hold that subsection [4] applies to all resigned Bishops.

Let us examine the Canon under which resignations are effected. All Episcopal resignations, whether of Diocesan or Missionary Jurisdictions, must be made under one and the same law. Subsection [1], of section xvi. of Canon 15, Title I., says, "If a Bishop desires to resign his Jurisdiction." Note that neither the class of Bishops, nor the class of Jurisdictions is here specified. There is not one law under which a Diocesan, and another under which a Missionary Bishop may resign. There is but one law for both. Hence, this subsection applies to any Bishop desiring to resign any Jurisdiction.

Now if it be affirmed that the word "Diocese" in subsection [4] prevents the application of this subsection to a resigned Domestic Missionary Bishop; or if it be affirmed that because of the use of this word in this particular place it leaves a resigned Domestic Missionary Bishop eligible to re-election, then, by parity of reasoning, it must be granted that he shall have a seat in the House of Bishops (for the restriction in the word "Diocese"—the loss of a seat—must then apply to a resigned Diocesan Bishop only), and also, by parity of reasoning, the following subsection [5] does not apply to a resigned Domestic Missionary Bishop.

I think this is clearly shown by reference to the law under which a Domestic Missionary Bishop acquires the right to a seat in the House of Bishops, and of election to a Diocese. That law is Sec. vii. subsection [5], of Canon 15, which says: "Any Bishop or Bishops elected under this section [the section providing for the election of a Domestic Missionary Bishop] shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of a Diocesan Bishop in any organized Diocese in the United States." This is the only law that gives a Domestic Missionary Bishop a seat in the House of Bishops and a right of election to a Diocese. Now if it be admitted that subsection [4] (in which occur the words, "no Bishop whose resignation of the Episcopal Jurisdiction of a Diocese") applies to a resigned Domestic Missionary Bishop to deprive him of a seat in the House of Bishops (and this subsection does that, else why does he not sit there? and under what law is he deprived of his seat?), then, by parity of reasoning, and in strict analogy, it deprives him of the right of re-election. Both qualifications are bestowed by one and the same law and if this subsection [4] withdraws one, it withdraws the other. If it withdraws one without expressly specifying it in the case of a Missionary Bishop, it certainly withdraws the other without the need of specifying it. If it deprives him of the right to a seat in the House of Bishops, it deprives him of the right to re-election.

I conclude that subsection [4] of section xvi. of Canon 15, Title I., applies to all Bishops, without regard to Jurisdiction, who may have resigned.

There is one other point to be made, I think, in this connection. Under what law can a Domestic Missionary Bishop be elected to a Diocese? We find none but that expressed in Canon 15, section ix [1]. But that distinctly uses the term "Missionary Bishop." Can a resigned Missionary Bishop be called a "Missionary Bishop"? He is a resigned Bishop, a Bishop without Jurisdiction. If he can be called a "Missionary Bishop," then we can call a resigned Diocesan Bishop a "Diocesan Bishop." The words carry contradiction on their face. But if a resigned Missionary Bishop can properly be considered a "Missionary Bishop," although without Jurisdiction, then, under Canon 15, section xv., subsections [1] and [2], the Standing Committee, or the Council, of any Diocese, may, under certain circumstances, place the Diocese under the charge of such "Missionary Bishop" for an indefinite time. Therefore, I think there is no law that gives a Diocese the right to elect a resigned Domestic Missionary Bishop as its Diocesan.

MELVILLE M. MOORE.

St. Peter's Parish, Oxford, Miss., May 26, '82

Another Survivor of the Election of Bishop Hopkins.

Correspondence of the Living Church.

Four names have been published as those of the sole survivors of the Vermont Diocesan Convention which, on May 31, 1832, elected the Rev. John Henry Hopkins to be the first Bishop of the Diocese. There is, however, a fifth. Simeon Ide, Esq., was one of the delegates from St. Paul's Church, Windsor, and sat in that Convention and signed with the rest the canonical testimonial of the election. He also represented the Diocese in the General Convention, that same year. Two or three years later he removed to Claremont, N. H., and represented that Diocese several times in General Conventions. He still remains at Claremont, feeling indeed the infirmities of age, but still able to stand at his case and work at the "art preservative" which he learned long enough ago to claim the distinction of printing the first edition of the New Testament ever published in New Hampshire.

[Mr. Ide frequently contributes interesting reminiscences to our columns.—Ed. L. C.]

Opinion is the main thing that does harm or good in the world. It is our false opinions of things which ruin us.—Marcus Aurelius.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

New Mexico.—The Twenty-second Sunday after Trinity, Nov. 5th, was a happy day for the people of St. John's Church, Albuquerque. For three years past they had worshipped in such rooms as could be rented from time to time, but on the day mentioned they assembled in their own new building, and were able to feel, for the first time, that they really had a settled place of worship.

Bishop Dunlop kindly came down to officiate at the opening service, and was welcomed by the largest congregation he had ever addressed in New Mexico. The Service was the usual Morning Service, with the Holy Communion and some suitable collects. The Bishop's sermon was on the necessity of liturgical worship, and was very strong and conclusive. It was listened to with marked attention by nearly 200 persons, a very large number of whom were not of the Church. Forty-four persons received the Holy Communion, the largest number that has ever received in our household of faith, in this Jurisdiction.

The new building is very handsome, certainly the best and neatest in all this region. The open ceiling is finished in three different shades of blue. The windows are, with the exception of one memorial, of Cathedral glass, made by McCully & Miles, of Chicago, and are very satisfactory. The furniture is all new, and was made here. The seats are of pine and red wood; the seditilla and the reading desk are of the same, while the chancel rail is of native cedar. The wall, over the Dosel, bears this text: "Where two or three are gathered together in my Name there am I in the midst of them." The west end is lighted by a double window. On the whole the inside is very neat and nice, and its acoustic properties are excellent. The present seating capacity is from 150 to 200. The money expended is about \$7,000. The Bishop expressed himself as greatly pleased, and complimented the Church people of Albuquerque on the zeal, energy and liberality that had brought the work to such a conclusion.

The only drawbacks to the happiness of the occasion were the incomplete state of the tower and consequent lack of a bell, and the want of some further furnishing in the chancel end of the Church. It is hoped to remedy these in the near future, but the people here must have a little rest first, as they have had their hands full.

The moving into the new church has been signalled by an extension of Church work. A guild has been organized some time ago, and it now takes up new work in two or three directions. The material temple will thus be a means to the building up of the spiritual temple that is the true end of all work.

The Bishop is now on a visit to Prescott, A. T. Two or three weeks ago he ordained Mr. Gamble, a student of Fairbault, to the Diaconate, and has placed him at Silver City. Two men have lately gone to Arizona—Mr. Baynall to Tombstone, and Mr. Hendley to Tucson. Mr. Teany is expected to take Santa Fe, shortly. The Bishop is now living at Las Vegas. So the force is increasing, and the prospects are brightening. If the Church can keep pace with the marvellous growth of the population she will do well. Albuquerque has just polled nearly 3,000 votes.

Connecticut.—On Tuesday the 7th inst., the New Haven Branch of the Woman's Auxiliary held their monthly meeting in Trinity Chapel Rooms. There was a large attendance, and an unusual degree of interest shown. Letters from various parts of the mission field were read, and responses to appeals were decided upon as far as they were able to meet them. It was resolved to raise money for the purchase of material for less favored parishes, who are not in a condition to make the necessary outlay for the manufacture of articles which can be sold or donated, but who would like by their own industry to contribute to the good cause which they have at heart.

Thursday, Nov. 9th, is called in New Haven, "Donation Day" at the beautiful Trinity Home for old ladies, provided by the munificent liberality of the late Mr. Sheffield. This day is observed yearly by friends of the Home, who with their presence and kind words, supplement by generous gifts of money or clothing, or pictures to adorn their rooms, or by various little mementoes, cheer the inmates and thus make in their somewhat monotonous life, a bright day to be talked about and remembered for months to come. The building is in every part a model of neatness and order, and has throughout an atmosphere of sunshine and comfort. The beneficiaries are themselves industrious, and many a nice bed-spread or other useful article, the product of their own ingenuity and diligence, is frequently offered to the willing purchaser. One aged woman, who with her pleasant face and air of happy content gives us a striking example of the practical life of a true Christian, manages, though badly paralyzed, and with the use of only her left hand, to cut and sew bits of calico into pretty designs, and to make of them a quilt as neatly finished as any one in the full possession of all their faculties. It does one good to visit this matchless home, and they who go there to impart a blessing, receive for themselves in lessons of patience and submission, of thankfulness and a contented mind, more than they bestow.

In Grace Church, Long Hill, (Trumbull) on the 23rd Sunday after Trinity, the Bishop preached, confirmed ten persons, and celebrated the Holy Communion. The parishioners have shown good zeal in paying for their new church, which was consecrated last July, and now in subscribing for a rectory; this has long been desired. It is expected that the Rectory will be completed without debt. The ceremony of breaking ground was observed on Nov. 8th, with religious Services, conducted by the Rector, the Rev. Samuel Hall, the wardens and congregation assisting.

Vermont.—All Saint's Day was beautifully signalled at St. Paul's Church, Windsor, by the appearance on the re-table of a brass altar cross of excellent workmanship and suitable design. It was offered as a very fit memorial of a lovely and faithful member of the parish who entered into her rest a few months since, having been purchased with money which had been reserved by an intimate friend for a gift to grace her expected marriage. It bears the following inscription on the base: "St. Paul's, Windsor, Vt., M. C. D., in memory of Stella Fanny Hale, ob. Aug. 9, 1882."

Such memorials beautify the altar of the Lord, and bear effective testimony to the precious faith which we hold and teach "in the communion of saints."

Ohio.—We are glad to hear from Canton that St. Paul's Parish is now in a very prosperous condition. When the present Rector, the Rev. F. B. Avery, took charge two years ago, the church had been for some time without a pastor, and was heavily in debt; since, the parish has paid off the whole debt, more than \$2,000, and has nearly doubled its number of communicants. It is hoped that all the members will henceforward bear their share of the burdens. The par-

ish owns a fine lot adjoining the church, and by the exertions of the Rector, enough money has been raised to build a rectory.

Central Pennsylvania.—The Rev. A. E. Tortat, Rector of the little Church of the Prince of Peace, at Gettysburg, is planning for a new and larger structure to be called the "Soldiers' Memorial Church of the Prince of Peace." The present building is small and the accommodations, especially for the clergy, quite inferior, and in erecting the new and much needed edifice, which will be in close proximity to the great "National Cemetery," Mr. Tortat's wish is to give the church, as far as practicable, a national character. The design is by Uppjohn, of New York, and the tower, which is intended to be very conspicuous, is to be composed of stones which shall be contributed by individuals, or Societies of various kinds, as memorials of friends who perished in that terrible conflict, or to perpetuate in this "historic mosaic," the names of great and good men of the State or of the army, "without regard to party or section." In addition to this, stones are to be received as thank-offerings for life providentially saved in a mysterious manner, numerous striking instances of which have already come to light.

Quincy.—St. Matthew's Guild, Cambridge, has lately placed an elegant reflecting chandelier in the church. From the first, the arrangements for lighting have been unsatisfactory, and this donation from the Guild is appreciated all the more in consequence. With the new chandelier in the body of the church, and four lights above the altar, both chancel and nave are as light as one would desire; and the effect is quite pleasing. This first result of Guild work is a good one, and by it the Rector is assured of hearty co-operation for more extended labors.

The Rector of Grace Church, Oso, was surprised last week with a beautiful Pocket Communion Set, a gift of a few friends in that parish. Thus another Parochial need has been met and the sick can now be blessed through Eucharistic Celebration.

Miss Maggie Welton has, by solicitation of funds from those interested, procured a solid silver Communion Set, which has been presented for use in St. Matthew's, Cambridge. A few such workers as Miss Welton would assure the success of any parish. Her efforts have been nobly seconded, and the result is a very beautiful and churchly set of Holy Vessels. St. Matthew's will long be indebted to Miss Welton for this further manifestation of her love for the Church.

Southern Ohio.—St. John's Parish, Cincinnati, has disbanded its organization, and handed over its property to St. Paul's, the latter assuming the debt thereon, which amounts to about \$12,000. The old St. Paul's Church is to be sold, and the proceeds applied to the extinction of the debt, and to the endowment of St. John's, which will henceforward be known as St. Paul's Parish. This will leave only two strong parishes in the lower part of the see-city, Christ Church and St. Paul's.

The old St. Paul's property, in Columbus, has also been sold, and with the proceeds a new church has been erected in one of the finest and most growing portions of the city, on East Broad street. The new church will be opened in Advent.

California.—During the last two years, the Parish of our Saviour, at San Gabriel, has been advancing steadily. A debt of about \$700 has been removed, salary has been promptly paid, rectory in great part furnished, and quite recently, about \$300 has been raised to repair and improve the church. A vestry-room will be built, the walls colored, and the church painted, etc. Most of the money has been raised by the Ladies' Aid Society.

The church was built about twelve years ago, at a cost of \$3,500, by Mrs. Frances Jones Vinton, of Providence, R. I., as a memorial to two deceased children. Through Mrs. Vinton had not decided it to the Church, it has been in use ever since. Two months ago she executed a deed vesting it in the parish vestry. Her interest in the extension of the Church would be repaid if she could visit San Gabriel Valley and see the progress which the Church is making. The Rev. A. G. L. Trew, the Rector, is organizing a mission station at Pasadena, one of the most beautiful and thriving settlements in California, distant about five miles from San Gabriel.

Central New York.—A meeting of the Convocation of the Fourth Missionary District of the Diocese was held in Trinity Church, Syracuse, on Wednesday, the 8th inst. The Bishop was present, and the attendance of the clergy very large. The sermon was preached by the Rev. J. Hazard Hartzell, D. D., who a year or two ago entered the Church, giving up at the time, the charge of a flourishing Universalist congregation in Buffalo. In the course of the afternoon session the Bishop made some remarks on the subject of "The best methods of promoting Church Unity," after which the Rev. Theo. Babcock, D. D., the appointed Essayist, read a paper upon the same subject. An interesting discussion followed, and the conclusion reached that if the Church is only true to herself and her Master, she need not trouble herself with devising schemes for promoting the Unity of Christendom, but rest in the belief that all obstacles to it will gradually disappear, until there shall be again as at the first, but "one flock and one Shepherd."

The last session of the Convocation, following Evening Prayer was conducted by the President, the Rev. H. R. Lockwood, who made a forcible appeal in behalf of Missions and in a very happy manner introduced the several speakers of the evening.

Western New York.—Bishop Neeley, of Maine, has been spending a week with his old parishioners of Christ Church, Rochester, whose first Rector he was. He closed his sermon Sunday morning (Nov. 12) with a touching tribute to the memory of Dr. Twing. The prayers of the congregation were asked for the family of the deceased, and for the whole Church.

Illinois.—The Bishop visited St. Peter's Parish, Sycamore, on the Twenty-Second Sunday after Trinity. Large congregations listened to his eloquent and instructive sermons. He also confirmed a class of thirteen, all but two being adults, presented by the Rector, the Rev. Wm. Elmer.

On November 13th, Bishop McLaren and several clergymen visited the new Church of St. Mark's parish, Chicago, which is under the care of the Rev. B. F. Fleetwood. The pastor and congregation were congratulated in short addresses made by the Rev. Messrs. W. J. Petrie, T. N. Morrison, Jr., and others. The Bishop said that the rapid growth of St. Mark's parish was a fair illustration of the growth of the Church in the Diocese. After religious Services, the Rev. Mr. and Mrs. Fleetwood entertained the visitors at the rectory.

The new St. Thomas' Church, (colored) Chicago, was consecrated on Thursday last, the 16th inst. In spite of the heavy rain there was a very large attendance of both clergy and laity.

The instrument of donation was read by Mr. Henry Kepp, and the sentence of consecration by the Rev. James S. Thompson, the priest in charge of St. Thomas' Mission. The sermon, a

very interesting and scholarly one, was preached by the Rev. Dr. Alexander Crummell, of St. Luke's Church (colored), Washington, D. C., the preacher taking as his text Psalm, xxv, 7, 8, his subject being: "The duty of worship and the manner of it."

The church is a neat and tasteful edifice in the gothic style, is constructed of brick, and has a seating capacity of about 1,300. It has a well arranged and handsomely furnished chancel, with a pretty, retired choir gallery. A prominent feature is a fine memorial window, illuminated. The interior is both well lighted and well ventilated. A handsome new organ is also a noticeable feature of the interior. The entire cost of the building was \$10,000, one-half of which was generously donated by Dr. Colman Wheeler, who was present during the Services of Consecration, Messrs. W. C. D. Grannis, Henry Keep, and J. W. Doane being the equally generous donors of the ground on which the edifice stands. At the close of the Services the clergy present sat down to an excellent banquet, furnished by the ladies of the parish and spread in a neighboring building.

The work of rebuilding St. Paul's Church, Austin, having so far progressed, the Bishop visited the mission on Wednesday evening, Nov. 8th, and formally opened the Sunday-school room for divine Service. The Rev. H. C. Kinney, missionary in charge, read evening prayer. The Bishop preached, and confirmed one adult. It will be remembered that on June 29th, 1881, while in course of erection, St. Paul's Church was demolished by a tornado; the work of rebuilding was commenced immediately and when the second time nearly completed, it was, Nov. 27th 1881, entirely destroyed by an incendiary fire. Notwithstanding these calamities and discouragements the faithful little band of Churchmen—sustained by the cordial sympathy of their Bishop and encouraged by help of the brethren in Chicago—have the third time undertaken to build a house for the Lord. The Sunday-school room is finished and will be used for divine worship till the church is completed, for which about \$1,000 will be required. It is earnestly hoped that the mission may receive sufficient aid to be enabled to finish the church by Easter.

Springfield.—The New York Bible and Common Prayer Book Society has very kindly given to the Champaign Mission, through Rev. Mr. Davis, a fine quarto Bible, including the Apocrypha, with large clear text and without pictures or references. It is the edition "authorized to be read in churches," printed in Oxford, has gilt edges, burnished, and is beautifully bound in dark purple morocco. It will be used in the new Emmanuel Church, Champaign.

The Chapter of the Deanery of Cairo met in the Church of the Redeemer, at Cairo on Wednesday and Thursday, Nov. 8th and 9th. The former Deanery of Cairo was made an Archdeaconry, as provided by the new Canons of this Diocese, and two Deaneries were created. Of these the new Deans as elected and confirmed are the Rev. S. B. Hoyt, Dean of McLeansboro, and the Rev. J. B. Harrison, S. T. B. late Secretary of the Diocese of Tennessee, and now of Carbondale in this Diocese, Dean of Chester. The former Dean of Cairo was made Archdeacon of the new Archdeaconry.

The full quota of clergy were present at the Chapter meeting and the reports of the work being done showed quiet, steady growth. On Wednesday morning there was a celebration of the Holy Eucharist, with the Dean as Celebrant and the Rev. H. H. Humphries, B. A. late of the University of Durham, assisting. Thursday the Divine Office was said by the Rev. T. H. Gordon of Chester with the Rev. J. B. Harrison, and Rev. H. H. Humphries, assisting. On Thursday night there was a full Service and sermon by the Bishop. The Rev. J. B. Massiah, colored, has begun a mission here for the colored people and has already done good work. A church is very much needed and for that \$195 was subscribed on Thursday night in response to one of Bishop Seymour's magnetic appeals. A church may be had for eight hundred dollars and any who are interested in this first work for the colored race in Southern Illinois can send their offerings to the Rector of the Church of the Redeemer, the Rev. F. P. Davenport, under whose care the work is. Are there not some earnest laymen who will help this work as God has prospered them. The Bishop made one visitation in the Deanery of Cairo last June holding services and confirming at Carbondale nine, and at Cairo three—part of the class here being away and others ill, hence the small number—and also made the first visit of a Bishop to the city of Metropolis. He also confirmed twenty-one at Mound City. After the adjournment of the Chapter, the Bishop accompanied by the Rector of the church of the Redeemer, and Mr. H. H. Candee and other prominent members of this parish, went to Metropolis. On Saturday night, the Bishop held an informal reception at the residence of Hon. J. C. Willis where many of the citizens met him and gave him a cordial reception. On Sunday, the Bishop preached twice and confirmed eight ladies at the evening Service. This is the first time that Confirmation has been conferred in this place. A lot has just been given for a church and in the meantime a beautifully fitted room is used for worship. Work was begun in June and now the hall is furnished nearly, only needing the altar to complete its appointments. The Bishop made one of his most graceful and touching addresses to the class, with that elegant English of which he is a master, referring to the fact of the hall being furnished in great part by the class just confirmed and to other gifts for the Mission, one a very handsome prayer desk the gift and work of a layman, Mr. R. B. Hungerford. This Mission begun by the Rector of Cairo, is now on a firm basis and last Sunday was a red letter day for the faithful few who have so long waited for the Church in Metropolis. Under the new Deans with less territory we hope for still better results. For a time the work at Mound City and Metropolis will remain under the care of the former Dean, the Rev. F. P. Davenport, until a good priest is received for these places.

The following very interesting communications have been received by the Electro-Magnetic Co., 203 Clark St., Chicago:

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