

The Living Church.

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

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WHOLE No. 171.

FAITH AND WORKS.

Written for the Living Church.
Two persons met each Sunday morn
To cross the river Tay,
Where each his own opinion taught
In a dogmatic way.
The ferryman, a knowing Scot,
Each Sunday heard them say
No mortal man could e'er be saved
Outside a certain way.
One said 'twas faith, and faith alone,
Could ever save a man,
And every one will be condemned
Who tries another plan.
The other held, it was by works,
That faith alone was dead,
That works would save the righteous man,
Good works will save, he said.
One Sunday morn, when half way o'er,
The ferry-boat went round,
And though it went quite rapidly
It got no nearer ground.
"Put out the other oar," one said;
The boatman did obey,
But still no progress did they make;
They went the other way.
Then the divines were sore annoyed
To see the trick he played.
"Work both together," they command;
The boatman then obeyed.
On went the boat, and quickly too,
As if 'twas in a race,
And safely brought the worthy crew
Unto their landing place.
"Well, gentlemen," the boatman said,
"What have I done this morn?"
"You've wasted time in turning round,"
They answered him, with scorn.
"Just look," the wily Scotchman said,
"The name's upon each oar,
When e'er I pulled with Faith or Works,
We got no nearer shore;
'Twas only when I worked the two
The boat had any go;
And so you'll find that Faith and Works
Together always go."

A Country Parson in New York.

Correspondence of the Living Church.
The time to see New York in its glory is in mid-winter, after a fall of snow. Along the great artery of trade, the struggle of men and horses against the obstruction, is intense. The feathery vapor that fluttered down so daintily all night, in the morning weighs like lead upon the crowded thoroughfare, fettering the feet, and clogging the wheels of the busy life of the metropolis. It is exciting then to witness the reserve power that a great city develops. A thousand teams and a hundred thousand men, strain every nerve to break the blockade; and, before the dawn of another day, nature has yielded to man's industry, and the street is clear.
Only removed by a single square, is an avenue of palatial mansions, where the energies of man and beast are engaged in using for pleasure the very element against which Broadway is battling. From the magnificent turn-out, four-in-hand, to the slender cutter drawn by the aristocratic pony, all decorated with bright robes and elegant furs, bells of every tone mingling in sweet discord, the brilliant cavalcade dashes along; while the gay dresses and gorgeous trappings glitter in the sunlight that is intensified by the reflection of the new-fallen snow.
So it is, that, on parallel lines of life, some are seeking to abolish what others most desire to retain and use. Well would it be in society, and in religion, if all could act on the old proverb that what is one man's meat may be another man's poison. Nothing is more unreasonable than to insist upon treating all minds and temperaments alike. To compel a rigid uniformity of custom in regard to social amusements or ritual observance, for example, would be like requiring the snow to be cleared from Fifth Avenue, to put an end to sleighing, or to leave it in Broadway to put an end to business.

The Country Parson, visiting the metropolis, as a matter of course goes to the book-stores. However limited his purse, he is drawn thither like a moth by the light of a candle. Though the Country Parson may have no city cousins, he feels that he is somehow related to the Church publishers. He has known them and loved them, from a distance. Even if he has not been so fortunate as to afford himself the purchase of many books, he has become familiar with their names and contents, from the reviews that are given in the LIVING CHURCH. He has, perhaps, counted the publishers among his friends, for many years, and, if he makes bold to pay "his respects" in person, he will not find that he has been mistaken.

Mr. Whittaker, at No. 2 Bible House, will seem at first sight, what he is, a personal friend to all who call upon him bearing the name of Country Parson; Messrs. Young, near by, in Cooper Union, will welcome him as heartily as though he had a hundred dollars to spend, though his old hat and coat indicate that he has not a hundred cents; Mr. Pott, of the old firm, who is now publishing the best Church Review in the world, edited by Mr. Baum, will not be outdone by his former associates; and our friend in Broadway, Mr. Dutton, will do his best to make the Country Parson feel at home. If the clerical visitor has no other purpose but to visit the Church-Book Stores, and to "look around," he will find his stay in New York both agreeable and profitable.

One object of interest, at any season, to every visitor who has the good of the Church at heart, must be the General Seminary. The liberal gifts of the Dean's family to the endowment of the Seminary have been announced in your columns. Of the \$250,000 endowment proposed, nearly one-half has been raised. The remainder is patiently waited for, in faith. A visit to the Seminary itself deepens the conviction of the need of the endowment. The buildings are entirely unsuitable to the growing work, and to the

demands of the age for the comfort and health of students. The income of the Seminary is inadequate to provide for their instruction and accommodation. The interests of the General Seminary need not be urged to the exclusion or depreciation of other Institutions; but that the Church should provide so poorly for the care and comfort of a great and growing Institution, is something that a Country Parson cannot understand. The Dean speaks hopefully of the future, and considers the condition and prospects of the Seminary encouraging. But they ought to be made better by large gifts. The Dean has set an example of liberality, and a few have followed it. Let the good work go on till the Church shall have good reason to be proud of her General Seminary.

If one had even but a single day in the metropolis, time should be found for a visit to Old Trinity. I will not describe my feelings on entering the venerable, cathedral-looking church. The wonder of it is that such a Churchly building could have been erected in the days that produced this. I was told that the architect had to resort to stratagem to carry out his plan, and that for years the chancel was walled off from the nave and used as a vestry room. It is now the beautiful centre to which all the lines of the church lead. I had an idea that the Services at Trinity were very ornate, but the one I attended was as plain as could be. A clergyman in long surplice and black stole read Evening Prayer, "Dearly Beloved Brethren" and all; the only peculiarity being a mournful cadence and drawl in the reading of Scripture. It had the sound of pious affectation, but it is doubtless a habit of which the reader was quite unconscious. The Service was on a week day, and but few people turned aside from the thronged streets to offer prayers. But the open church, looking down on Wall street, and planting its venerable tombstones by the margin of the swift torrent of business on Broadway, is a solemn witness to the great issues of life and death, and must have an influence on countless souls.

European Politics.

EXTREMES meet. The Ultramontanes and the advanced Republicans of France are agreed on a new and rather strange scheme. Both dread the formation of a National Church. The former, because such a Church would not be willing to submit to all the pretensions of Rome; the latter, because, in a National clergy would be found their only effective rival in the confidence of the people. Hence, the proposition to close all the Theological Seminaries in France, and to send the students to Rome. Each party hopes for a victory from its course.

THE most repulsive of M. Gambetta's proposals for modifying the Constitution of the French Republic, was the repeal of the clause which enacts that, at the opening of each Parliamentary Session, public prayers shall be offered up in the churches, for the Almighty's blessing upon the labors of the Legislature. The very name of God seems to drive these Reds beside themselves with rage, and men like Gambetta and his colleagues no doubt think that the supplication of the people should be addressed, not to Heaven, but to themselves. But this petty exhibition of impotent spite has done M. Gambetta no good.

THE real secret of the Russian and German antipathy to the Jews is the marvellous success which seems to attend the labors of the latter, in whatever walk of life they may chance to tread. They flourish, whilst the "native" element either plods wearily onward, or starves outright. A Jewish correspondent recently declared, with some show of exultation, that the superior intelligence and education of his countrymen excited the jealous hatred of Russia and Germany. This may be the case, but there is a supplementary phase of the question to be considered, and that is that their traditional capacity for money-making and money-saving (powers which are not necessarily begotten of high intellectual gifts), enter largely into the sentiments of popular animosity which yields such terrible results.

PRINCE BISMARCK'S Bill proposes to do for the Prussian Clergy what the suppression of the Habeas Corpus Act does for disaffected Irishmen. It places them at the mercy of the Government. Not a single provision of the Falk Laws is repealed by the Bill. The only difference is that the Clergy are privately assured that so long as they behave well, they will not be made to do things they greatly dislike; nor be deprived, or imprisoned, or banished, if they refuse to do them. From the Liberal point of view, this kind of compromise savors too much of the spirit which prompted the recent Royal declaration. "You shall have ample liberty,"—this is the burden of Prince Bismarck's address, whether to the Church or to the people, 'provided that you are willing to accept it as a favor, and not as a right, as something that I may give without creating a precedent, and take back again without establishing a grievance.' The time has passed when either Catholics or Liberals will be tempted by this transparent offer.

THE Sultan has had an interview with our Minister of Constantinople, Gen. Lew. Wallace, on the subject of agricultural improvements. One result has been an extensive order to an American firm for the newest implements.

Thomas a Kempis.

1379—1471.

Written for the Living Church.

The little village of Kempen, or Kampen, situated on the beautiful river Yssel, was the birth place of the devout monk, Thomas Hamerken, whose memory the Church has so fondly cherished for more than four hundred years. He was born in 1379, and received his early education in the schools at Deventer, but before the age of twenty entered as a novice in the Convent of Mount St. Agnes, in the Diocese of Utrecht. Here, under the influence of his brother, then Prior, he took the religious vows, and renounced the world, of whose gaieties, trials, and temptations, he had had no experience. His Ordination to the Priesthood and his election to the sub-prioryship followed soon after. His whole life was spent in retirement, and he seems never to have mingled with the outside world, as did many monks. With little to disturb his peace, he passed a long and busy life. He was diligent in studying and writing; and rigidly subjected himself to the Augustinian rule of order and asceticism. His studies were not profound; for he was a mystic not a scholastic, and sought not so much to find logical as experimental reasons for an entire trust in God. He was one of the most noted men of his time for piety; and ranked with the saintly Nicholas de Lyra, the devout Lorenzo Justiniani, and William of Wykeham, Bishop of Winchester—his contemporaries. He wrote ascetical treatises, sermons, hymns, and biographies; and to him is ascribed the authorship of that most wonderful and beautiful book "The Imitation of Christ." There is no work in sacred literature, save the Bible, that has had as many readers; and none which has been as often reprinted, and translated into so many different languages. Five hundred distinct editions have recently been collected at Cologne. The most wonderful one published in this century contains the text of the original; with translations, of different dates, into Italian, Spanish, French, German, Greek, and English. The authorship of the "Imitation" has been a point long contested, but the best authorities agree in giving the credit of it to Thomas a Kempis. As an aid to private devotion and contemplation, it has few equals. It is divided into four books, which teach, throughout, an entire and unconditional surrender of one's will to Christ; an utter destruction of pride and selfishness; and an emphatic teaching of the principle that "Faith without works is dead." The First Book, entitled "Admonitions useful for a Spiritual Life," is full of valuable thoughts, and aims to inculcate a voluntary abstinence from sin, and a firm trust in a higher power. There is great wisdom in this observation on doctrinal controversies: "What will it avail thee to be engaged in profound reasonings concerning the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity. Surely great words do not make a man holy and just, but a virtuous life maketh him dear to God."

In an extract from the seventh chapter, we see the spirit that prompted the actions of this saintly monk: "Glory not in wealth, if thou have it; nor in friends, because they are powerful; but in God Who giveth all things, and Who desireth to give thee Himself above all things. Esteem not thyself for the height of thy stature; nor for the beauty of thy person, which may be disfigured and destroyed by a little sickness." Note the force and truth in the following thought: "We would willingly have others perfect, and yet amend not our own faults." These thoughts upon Cross-bearing are also worthy of comment: "It is good that we have sometimes some troubles and crosses, for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing. It is good that we be sometimes contradicted, and that men think ill or inadequately of us; and this, although we do and intend well. These things help often to the attaining of humility, and defend us from vain glory; for then we are more inclined to seek God for our inward witness, when outwardly we be contemned by men, and when there is no credit given unto us."

In the Second Book—"Admonitions concerning Inward Things"—the seventh and eighth chapters are undoubtedly the best. They are upon the Love and Friendship of Jesus: "The love of things created is deceitful and inconstant; the love of Jesus is faithful and constant;" and again; "Love all for Jesus, but Jesus for Himself."

In the Third Book, the Christian rises higher, into an actual communion with Christ. This is the longest and in many respects the best of the four. No longer is the Christian solitary, for he is strengthened and counselled by a Friend that never leaves him; he has arrived at the point where he has no will of his own; but acquiesces entirely in the Divine Will. There is but one step higher on earth; and this, the last Book (upon the Holy Eucharist) sets forth. It is the union of the soul with Christ. This Fourth Book is one of the most admirable tracts ever written on the subject. It has been condemned by many uninformed persons, and called a "dangerous book" by others; but, to the unprejudi-

ciced and devout, it seems to merit all the praise it has received. The so-called objectionable phrases in it were the current phraseology of the times, and do not in any way detract from the value of the Book as an aid to devotion.

The chapter under this last head, entitled—"With how great reverence Christ ought to be received," in itself expresses much. For the Church has always taught that the Holy Communion should be received with the greatest reverence, and that none should rush into the Divine Presence without preparation; nor thoughtlessly and carelessly unite in the solemn and awful Prayer of Consecration: "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." Thomas a Kempis enjoins a careful preparation before receiving the Blessed Sacrament. Notice these sentences in the eleventh chapter: "He that prepareth not himself except only when a festival draweth near, or when custom compelleth him thereunto, shall too often be unprepared. * * * Blessed is he that offereth up himself as a whole burnt offering to the Lord, as often as he doth administer or receive the Holy Communion."

The Church has always considered the "Imitation" as one of her most valuable devotional books.

As a hymn-writer, Thomas a Kempis has not attained any great celebrity, although he is the author of some that are very beautiful. Two are deserving of especial notice; the "De Patientia" and the "De Gaudis Cælestibus." In the former, it is interesting to trace the effect which cheerful patience has upon the Christian, fitting him for the Celestial Joys described in the second hymn. Most concisely does he sum up man's existence, in these words:

"Labor parvus est,
Et brevis vitæ;
Merces grandis est,
Quies infinita."

The following is an extract from Mrs. Charles' translation of his hymn upon the Joys of Heaven:

Sweetest strains, from soft harps stealing;
Trumpets, notes of triumph pealing;
Radiant wings and white robes gleaming,
Up the steps of glory streaming;
Where the heavenly bells are ringing,
"Holy! holy! holy!" singing
To the Mighty Trinity;
"Holy! holy! holy!" crying,
For all earthly care and sighing
In that city cease to be!
Oh! how beautiful that region,
And how fair that heavenly legion,
Where thus men and angels blend,
Glorious with that city be,
Full of deep tranquillity,
Light and peace from end to end!
All the happy dwellers there
Shine in robes of purity,
Keep the law of charity,
Bound in firmest unity.
Labor finds them not, nor care,
Ignorance can never perplex,
Nothing tempt them, nothing vex;
Joy and health their fadless blessing,
Always all things good possessing."

To such men as Thomas a Kempis, the Church owes much, for it was by their quiet influence that the seeds were sown, which resulted in the great religious awakening of the fifteenth and sixteenth centuries.

CAROLINE F. LITTLE.

Encouraging Prospects in Michigan.

Correspondence of the Living Church.

Churches and chapels are completed and ready for consecration, at Taymouth, Midland, Deckerville, Bridgehampton, and Bay City. A fine church at Caro, costing about \$2,000, waits only for the removal of a debt of \$150, and will probably be consecrated during the current month. Churches at Lapeer, Corunna, and Bad Axe, are approaching completion. The Bishop will be able to report, at next Convention, the erection and consecration in a single year, of a dozen churches.

Some earnest laymen of Detroit are raising for the Bishop the sum of \$1,500, for the completion of churches, chapels, and parsonages (some of them in the burnt district), and to refund to a missionary the sum of \$500, advanced by him towards the Building Fund of his mission. The readiness with which prominent laymen respond to the requests and suggestions of Bishop Harris, is a noteworthy feature of his Episcopal administration.

The field of the Rev. Russell Todd, of Caro, covers—in addition to his thriving home parish—the missions at Gageton and Vassar. At the former, is a church nearly finished. At the latter, Services are held in a rented upper room, suitably furnished. The congregation at Caro has built the new church with scarcely a dollar of assistance from without.

The Rev. F. N. Luson, of Lapeer, recently visited Otter Lake, a growing settlement and important railway junction, north of Lapeer. A mission was organized, and a subscription of \$704 was made, for the building of a church. Some aid will be given by friends of the mission living at Flint; and the new house of prayer will without doubt be built in the spring.

The Rev. John W. Clark now confines his ministrations to Lexington; and the parish at Crosswell has been placed in the care of the Rev. Edward Magee of Detroit.

The pledges for the increase of the annual income at St. James's, Detroit, have mounted up to the sum of \$605, and a call has been issued for the first meeting of the parish now to be organized; such meeting to take place on the fifteenth of this month.

Bishop Howe's Jubilee.

Correspondence of the Living Church.

There were circumstances attending the Jubilee of Bishop Howe, which might well give it a national interest in the eyes of the American Church. It so happened, that this fiftieth anniversary of his Ordination was nearly co-terminous with the tenth anniversary of his Consecration to the Episcopate. It was on Holy Innocent's Day, 1871, that Dr. Howe, of Philadelphia, was made Bishop of Central Pennsylvania. Some of us remember what an election that had been; how straightly party lines were drawn; how absolutely the victory—a very narrow one—had been the victory of one faction over another faction. And the Bishop-elect was already an old man. For forty years, he had been identified, and markedly identified, with a very decided School of thought and practice in the American Church. Taking into account, his years, his School, his training, one would tremble to expect, from such a man, that adaptation to new conditions of life—that susceptibility to mental breadth and depth—that profound sympathy with habits of thought and practice, which he had never been used to tolerate; one would tremble to expect any of the essential conditions of success from the man who was set to solve so difficult a problem. For the new Diocese, like all other young and vigorous dioceses, was divided in opinion and formula; its great wealth was still in the bowels of the earth; its clergy were to be taught to co-operate and to fraternize; and its laity were to be taught to bring the fair proportion of their material resources to the cause of Church support and extension.

We submit, then, that the late "Jubilee" at Reading, was a very remarkable event. The Cathedral chancel and choir, crowded with clergy of every ecclesiastical shade; the body of the Cathedral crowded with the enthusiastic and representative laity; and all met in order to do honor to a man, who for ten years, had carried such responsibilities as his; we submit that it was a remarkable event. It proved how nobly the sacred trust had been fulfilled. It proved that the farthest hope had been satisfied, and more than satisfied. It proved that, to the wisdom and judgment of advancing years, a man may add the Christ-like charity and tolerance and sympathy of the freshest youth. It proved that all strong men grow—and are not ashamed to grow—with the growth of light. Had anybody told Dr. Howe, twenty-five years ago, that he would have celebrated the fiftieth anniversary of his Ordination, as he did actually celebrate it, we think he would have smiled in absolute incredulity. He might well have guessed at the Bishopric; but the great Processional—the magnificent music of Mozart and Gounod—the universal turn to the Altar at the Creed—and last and most significant of all, that many-jewelled Pastoral Staff—surely, it could never have entered his brain to conceive it. Here is a portion of the words he used when he received the Staff from Dr. Hopkins's hands. Surely, words more exquisite, more touching, have been rarely uttered or penned:

At the close of fifty years of active service, under the "Gracious Bishop and Shepherd of our Souls," I feel, Beloved, that a staff for support, were not an inappropriate gift. I shall need to lean upon one, ere long, to steady my tottering steps. And, ah, there is a time, which cannot be far distant, when, like Jacob as he passed alone over Jordan, I must cling to a Staff—simpler than his, more costly than this—even His Rod, and His Staff, Who has said, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee."

Whether there be some mystic significance in the character or the number of gems that bedeck this staff, I know not. I wish that they represented them *umber* (as perhaps they do the *gems*) of the clergy—some brilliant, but all solid. I wish they represented the number of the clergy of the diocese. I do not despair of seeing so many ministering in this Jurisdiction before I lay it down.

Whatever else it may signify to me, it conveys assurance of the devotion and loyalty of a staff of clergy, whom I respect and love; and of whom I am proud to say, as Cornelia said of her children, "These are my jewels."

As for the rest, there is only a description; and any description would fall short of the thing itself. The music was rendered by a choir of eighty voices, under the careful and finished training of the Rev. Wm. B. Morrow, Mus. Bac. and Canon of the Cathedral. What Mr. Morrow has done for the music for Christ Cathedral, only those who are conversant with the musical history of Christ Cathedral, are able to comprehend for an instant. The programme embraced the *Credo* and *Ter Sanctus* in Gounod's Mass, *St. Cecilia*; the chorus, "How lovely are the Messengers," from St. Paul; the *Gloria*, in Mozart's Twelfth Mass; and the omnipresent "Hallelujah Chorus" of Handel. There was more of it, but this will do. We wish most heartily that Church choirs would give up trying the "Hallelujah Chorus." We scarcely suppose they ever will, in spite of all good reasons; and it was quite as satisfactory at Reading, as it ever is on similar occasions. But all besides was noble.

There were probably from sixty to seventy of the clergy present, and the Bishop of Rhode Island preached with his usual effectiveness. Bishop Howe was the Celebrant at the Holy Communion; and the Bishop-elect of Pittsburgh, with Messrs. Leaf, Allen, Keeling, Howe, Spalding, and Orrick, were his assistants. It was a long Service, but a most joyous one. I have just tried to tell you why, and hope that I have measurably succeeded.

Work for the Church.

Its Progress and Its Needs as seen by our Correspondents.

California.—On Jan. 17th, the Rev. S. G. Lines, Rector of St. Luke's, San Francisco, gave a reception to the officers of the First Infantry Regiment...

Central New York.—We are sorry to learn that St. John's Church, Syracuse, was destroyed by fire, on Friday evening, January 27th. Rev. Stephen H. Granberry is the Rector. The fire was caused by a defective heater. The building was insured to about one-half its value.

Easton.—The Southern Convocation of this Diocese met in St. Peter's Church, Salisbury, on Tuesday Evening, Jan. 17. The Bishop was present, as was also the Dean (Rev. F. W. Hilliard, of Pocomoke City), with the following clergymen...

Illinois.—We are happy to learn that the Church Grammar School established at Joliet (the Rev. John N. White being the Rector, and the Rev. Thos. D. Philipps, M. A., Principal), is already proving to be a great success. It was opened on the 9th of January with twenty-seven scholars...

Indiana.—The Deacons of Northern Indiana assembled at St. James' Church, Goshen, January 24th, continuing in session for two days. Much important business was transacted...

Missouri.—St. Paul's Church, Palmyra, Missouri, was consecrated on Tuesday, January 17th. There were present of the clergy, Bishops Burgess and Robertson, Revs. Dr. Runcie, J. M. Curtis, Abiel Leonard (Kansas), Ethelbert and Robert Talbot, E. R. Richardson, John M. Elliot, John Evans, and the rector of the parish...

North Carolina.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

Ohio.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

South Carolina.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

Texas.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

Vermont.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

Virginia.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

Washington.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

West Virginia.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

Wisconsin.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

Wyoming.—The Rev. Dr. Wainwright, standing upon the upper step of the altar platform, read the Instrument of Donation. The Rev. Dr. Runcie read the Sentence of Consecration. Bishop Robertson preached the sermon, basing his remarks on the 3d verse of the 8th Psalm...

Westminster is not the whole of the parish, for it embraces the entire county (with the exception of a very small territory), and so calls for great exertion on his part.

For some time past, the Prayer Book, its history and import, and the true meaning of it as a whole, and of each portion and service, rubric and Office, has formed the subject of a series of lectures, or familiar talks, in place of a formal sermon, at the Sunday afternoon Service; and the congregation shows, by its increasing numbers, that it appreciates them.

During the Epiphany season, Rev. Mr. Smith has been preaching upon the subject of the Epiphany, with relation to science and human thought; society and government; and the beautiful in art, music, and poetry.

The Festival of the Guild of St. Paul's Parish, Washington, D. C., was observed, on St. Paul's Day, by a Celebration of the Holy Communion at 7:30 A. M., and by a short, bright Service, at 7:30 in the evening, sung by the full surpliced choir of men and boys, at which Service the Annual Report was read, showing that the Parish is actively engaged in carrying on many branches of Church work.

A stirring address was made by Rev. Mr. Perry, of Baltimore, from the text, "Lord! what wilt Thou have me to do?" These Parish Festivals are one of the best means known of promoting in a Parish that *Esprit de Corps*, which the LIVING CHURCH so warmly commended in a late editorial.

The Northern New England Missions are in a stage of development, parallel with that of a generation ago in such Dioceses as New York or Connecticut. This is not because of a lack of progressive spirit; but on account of progress already made on totally different lines.

The Rev. C. H. Holbrook, Rector of St. John's, Portsmouth, has been very ill. He is improving, but will not be able to resume the duties of his ministry at present. He sailed for Fayal, on Saturday, Jan. 14th, for a three months' rest. The parish will be served by his brethren of the Diocese.

The Church at Wolfboro' Junction, after many reverses, is again beginning to make good headway under the wise ministry of the Rev. Lloyd Himes. Sunday School, Parish Guild, Parish Library, and other special departments, all feel the new impulse, and are increasing in usefulness and power for good.

Two missions have been undertaken in the suburbs of Concord. One, at Fisherville, has weekly Services, and a congregation gratifyingly large and attentive. Rev. Thos. G. Valpey, a minister in St. Paul's School, serves this mission during term time.

The Bishop, much improved in health, is once more at the head of affairs, and is heartily seconded by the clergy and laity of his most loyal Diocese. The Convocation for the South-east New Hampshire met at Tilton, on Jan. 24th and 25th. On Tuesday morning, the following questions were considered: I. The changes that have already been made in the Prayer Book—Rev. J. W. Beard, of Dover; II. Probable or desirable changes in the Morning and Evening Prayer—Rev. W. L. Himes, of Wolfboro' Junction; III. Probable or desirable changes in the Communion Office—Rev. G. B. Morgan, of Exeter.

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The Free Church Association.

To the Editor of the Living Church: An association under the title, "The Free Church Association, Massachusetts Branch," recently incorporated, has elected officers as follows: President, George C. Shattuck, M. D., Boston; Vice President, the Rev. George P. Huntington, Malden; Secretary, the Rev. Wm. C. Winslow, Boston; Treasurer, T. Wells Clarke, Boston; Directors, Joseph Burnett, Southboro; the Rev. Reginald H. Howe, Longwood; J. D. W. French, Boston; A. J. C. Sowdon, Boston; and the Rev. Charles A. Hand, Haverhill.

The words "Massachusetts Branch" are appended because there is a parent association in Philadelphia with which it is connected and in close sympathy; it will plan and execute its diocesan work, however, in a measure, as an independent organization. Its objects and prospective work are found in its constitution, as follows:

- 1. To maintain, as a principle, the freedom of all seats in churches. 2. To promote the abandonment of the sale and rental of pews and sittings, and in place thereof, the adoption of the principles of systematic free-will offerings by all the worshippers in our churches, according to their ability. 3. To promote the recognition of the offertory as an act of Christian worship, and as a Scriptural means of raising money for pious and charitable uses.

The printing and dissemination of tracts and papers; the holding of public meetings; the preaching of sermons; discussions in the press; the promotion of needful legislation; the creation of a fund to assist parish visitation; the adoption of a fund to assist parish visitation to adopt the free-church system.

Fully one-third of the clergy of the Episcopal Church in Massachusetts, and a number of influential laymen, are known to the writer to favor the free-church system; and when the subject shall be fully presented to the notice of the communicants of the Church in the diocese, we may expect to largely increase our membership and receive a large support in carrying out the "means to be employed." With regard to membership, this from the constitution: "Connection with a pewed church, or the fact of deriving income from pew rents, not being necessarily inconsistent with membership."

What supports a Church without pew rents? The offertory, or "collection," subscriptions, and the "envelope system," the last being money in an envelope, pledged, and placed weekly on the plate, so that one or all three methods may be adopted to do away with pew rents or hired sittings.

"What is the difference so long as you get money to support the parish?" If asked, can be answered: First, distinctions in the House of God (see particularly St. James II.) are not Scriptural; pews were unknown in Apostolic times, and were not invented till some three hundred years ago; second, the support of the Services of religion is no longer a legal (as in ancient days), but a moral obligation—thus placing the matter on a higher plane, and appealing to man's conscience and sense of duty; third, offerings, particularly the Sunday offertory, are Scriptural (see Cor. xvii., 1, 2), and practically enable all to give of their ability.

Nearly three years ago, statistics were compiled from thirty-three dioceses (now we have forty-eight in the United States), respecting the number of free and pewed churches, their communicants, offerings, etc. The summing up of the compilers then showed that more than one-third of the communicants belonged to self-sustaining free churches. They conclude as follows: "The total amount of offerings from these 70,000 communicants is \$1,183,616, which is an average of \$17 per annum from each. By the Church Almanac for 1879, p. 89, the total contributions in the United States were \$5,788,266, and of communicants 312,718, an average for each of \$18.50.

It appears that the free churches give nearly as much in proportion to their communicants, as the pewed churches. We might naturally expect a far greater discrepancy, when we reflect that the latter are, upon the average, so much wealthier; for the pew system is not only the older, but is entrenched in the great cities and popular centers of trade, while in the rural districts, and especially in the West, where capital is more widely diffused, the Church develops more fully her missionary character, and therefore the voluntary system prevails."

Within the limits of Boston are 22 Episcopal churches or chapels, of which 12 are free, viz.: Advent (2), All Saints, Evangelists, Good Shepherd, Grace, Messiah, St. Anne's, St. John's (Hibernians), St. Margaret's, St. Mary's (North End), and St. John's (East Boston).

The principles of the Free Church Association are essentially right, its objects truly catholic, and, when fairly tried, the system has been successful. W. C. WINSLOW.

Boston, Jan. 23d, 1882.

To the Editor of the Living Church:

I am gratified that we have, at last, the promise of a Church weekly, which recognizes the position of the Catholic Church in America. A sect instinctively confines itself to sectarian questions, internal or external. The Catholic Church can feel its true relation to Living men in any and all living ages. I sincerely hope that the LIVING CHURCH will fulfill its promise, and follow the Church in its walk, warfare, and love, along the common ways of popular, contemporary thought and action. This age is not all bad; nor are they in the Church, who yield too much to the times, altogether wrong. There is a deeper power of truth under the movement of modern thought; and the Church can only educate the men, who, recognizing this power, will do good work in the way of drawing it towards the sure ground of the Faith.</

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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BISHOP SEABURY TO BISHOP PARKER.

NEW LONDON, Nov. 28th, 1790.

DEAR SIR:—Mr. Warren takes the trouble of conveying this to you. He has been, this day, put into Deacon's Orders, and from his open and docile temper, I please myself with the hope of his making a very worthy and useful clergyman.

I have had some trouble here with Brother Sayre about the Revised Prayer Book, and I believe he will continue to give all the trouble he can. All the other clergy behaved with great prudence and candor. They, however, dislike the attempted alteration of the Apostles' Creed, the omission of the Communion Office, and of the Creed of St. Athanasius, and hope yet for some remedy at a future Convention.

It has been reported here that there is some little trouble with Bishop Provoost about the Prayer Book. What the particulars are I have not heard; and, indeed, the report is so vague that I know not what credit it deserves.

What became of Dr. Bass' Election? I presume his consecration will take place as soon as may be, after Dr. Madison's return.

The delay of the Prayer Book at Philadelphia, is a great mortification to me; and, indeed, a great disadvantage here. What they can have been about I cannot conceive.

My best regards attend on Mrs. Parker. Accept, Dear Sir, the best wishes of your affectionate, humble servant,

S., Bishop of Connecticut.*

*From the Bishop Parker Correspondence.

BISHOP SEABURY TO REV. DR. PARKER.

NEW LONDON, Dec. 29th, 1790.

DEAR SIR:—I am much obliged to you for the information contained in your letter of the 13th. Of Mr. Sayre I have lately heard nothing, though I doubt not his disposition continues, to give trouble if he can. You are not singular in the idea you have formed of partial Insanity. I only mentioned the dislike of the clergy of this State to the manner of the attempt to alter the Apostles' Creed, without saying it was right or wrong. One apprehension they have is, that it will on some occasion endanger confusion in the Church—some people will repeat it one way and some another—that this will be the case with the Clergy also. So that the Creed will (in that article) cease to be the test or even the security of uniformity of faith in the Church, which, I suppose, was the design of repeating Creeds in public worship.

I am sorry that Bishop Provoost and his clergy do not read prayers uniformly; and imagine that as little variation from the old book as the new one will permit, is best at present; were it only because it will not put the people under the necessity of buying new ones, which, considering their enormous price is a matter of consequence in this State. Their being so high is, I suppose, owing to the Printer's having a patent—and how that came about, I know not. According to my recollection, the Committee were empowered to agree for one edition, and do not imagine they had any right to go further; and I heartily wish, and shall be ready to join my efforts, that their patent may be set aside, as it will forever keep Prayer Books at an enormous price. I fear that the Committee have exceeded their powers even in printing the Apostles' Creed as it now stands, which was not agreed to by the House of Bishops; and was printed in its present form against the opinion of Bishop White, as he will inform you if you apply to him.

With regard to the propriety of reading the Athanasian Creed in Church, I never was fully convinced. With regard to the impropriety of banishing it out of the Prayer Book, I am clear; and look upon it, that those gentlemen who rigidly insisted upon its being read as usual, and those who insisted on its being thrown out, both acted from the same uncautious, uncomplimentary temper. They seem to me to have aimed at forcing their own opinion on their brethren. And I do hope, though possibly I hope in vain, that Christian charity and love of union will some time bring that Creed into the book; and to show that we do not renounce the Catholic doctrine of the Trinity as held by the Western Church.

I am sorry the idea of Dr. Bass' consecration is given up, as I fear it puts the period of your having a bishop in Massachusetts, at a distance. I did not understand that Bishop Provoost ever said he was under obligations not to join with me in consecrating another bishop; or that the obligations that another should go to England for consecration were more than implied ones, yet I have thought he made more of that matter than he ought to have done.

My regards attend Mrs. Parker. Wishing you both many happy returns of this season, I remain your affectionate, humble servant,

S., Bishop of Connecticut.

January 5th, 1791. This letter was intended for last week, an accident prevented its going. I believe my son sent you proposals for sermon printing. If there are any subscribers, I should be glad to know how many.*

*From the Bishop Parker Correspondence.

At the Convention of 1792, Bishop Seabury preached the opening sermon which was published, and in its present rarity is one of the most difficult of all the long list of Convention sermons to obtain.

It was at this Convention that in connection with Bishops White, Provoost, and Madison, the latter consecrated at Lambeth two years before, and thus completing the College of Bishops in the Anglican line, the Bishop of Connecticut for the first and only time participated in the act

of consecrating a Bishop of the American Church, the first consecrated on American soil, the Rev. Thomas J. Claggett, D. D., of Maryland being the recipient of the laying on of hands. Through this consecration, the Scotch succession has been communicated to every Bishop of American Orders. It is only fitting that the preliminary steps to this act should be told by the excellent White, who was fitted from his calm impartiality and keen sense of justice, to be the chronicler of these important times.

"An unpropitious circumstance attended the opening of this Convention, but was happily removed before proceeding to business. Bishop Seabury and Bishop Provoost had never, when the former had been in New York at different times since his consecration, exchanged visits. Although the author knows of no personal offence, that had ever passed from either of them to the other, and, indeed, was assured of the contrary by them both; yet the notoriety that, Bishop Provoost had denied the validity of Bishop Seabury's consecration, accounted, at least, for the omission of a visit on either side. This very thing had not been without its consequences, on the proceedings of the Conventions; which is here stated, as a caution against such partial considerations, acted on without due deliberation, and producing inconsistencies of conduct. For in the Convention of June, 1786, on the question of denying the validity of Bishop Seabury's ordination, the vote of New York is 'Aye,' although it was well known that two of the three clergymen from that State had paid attention to Dr. Seabury as a Bishop; and that he stood high in their esteem. But they acted under instructions from the Church in their State, when the Convention of it was of a complexion, corresponding with that vote. Afterwards, in the General Convention of 1789, the Convention of New York having been, at its preceding meeting, composed principally of gentlemen of an opposite sentiment on this subject, the deputies from that State were among the foremost in producing the resolution then come to, of recognizing Bishop Seabury's Episcopal character.

But to return to the narrative. The prejudices in the minds of the two Bishops were such as threatened a distance between them; which would give an unfavorable appearance to themselves, and to the whole body, and might, perhaps, have an evil influence on their deliberations. But it happened otherwise. On a proposal being made to them by common friends, and through the medium of the present author, on the suggestion of Dr. Smith, they consented without the least hesitation, Bishop Seabury to pay and Bishop Provoost to receive the visit, which etiquette enjoined on the former to the latter, and was as readily accepted by the one as it had been proffered by the other. The author was present when it took place. Bishop Provoost asked his visitant to dine with him on the same day, in company of the author and others. The invitation was accepted, and from that time, nothing was perceived in either of them, that served to show, that the former distance was the result of anything else, but difference of opinion."

*Memoirs of the Church, 2nd Ed., pp. 161, 162.

The Case of Mr. H. C. Bishop.

From our Baltimore Correspondent.

The action of the Standing Committee, in withholding their recommendation for Deacon's Orders from Mr. H. C. Bishop, a colored candidate, is still exciting much interest both within and without the Church. Last week, nearly every issue of the American, the largest of our daily papers, contained a communication on the subject; and laymen as well as clergymen have freely expressed their views in regard to a course of conduct, which, for the present at least, has raised a barrier to the entrance of an earnest, intelligent, well-educated, and pious young colored man to the Ministry of the Church. Mr. Bishop is a member of the Church of St. Mary the Virgin, a Chapel of Mount Calvary Church, and it was his earnest desire to labor as a Deacon among his own people, who compose the congregation of this large and flourishing Chapel. At a meeting of the congregation of the above mentioned Chapel, a preamble and resolutions were unanimously adopted, and signed by one hundred and ninety-six persons, as expressive of the sense of the congregation, in regard to what they deem an act of injustice to one of their race. As they will doubtless interest many of your readers, I send them to you in full.

WHEREAS, There was lately sent out from the Chapel of St. Mary the Virgin, to one of the finest and best known Theological Seminaries in the United States, a young man, Mr. H. C. Bishop, who was highly recommended to said institution by the clergy of Mt. Calvary P. E. Church, and did there, after routine studies, creditably graduate and return to this diocese, from whence he went; and whereas, after having fulfilled all the requisites incumbent upon him in said institution, and still being imbued with and holding fast to the doctrine, tenets and dogmas of the P. E. Church, did apply without hesitation to the Standing Committee of this diocese for Deacon's Orders; and whereas, although a young man of high character, intelligence, and worth in the community; he was, by said Standing Committee, refused recommendation for Orders, with no explanation or reasons from the Committee for having done so; therefore

Resolved, We, the congregation of St. Mary the Virgin, and fellow workers in the cause of Christ, feel it incumbent upon us to espouse the cause of Mr. Bishop, and know the reasons, if any, of his non-acceptance.

Resolved, That the noble and self-sacrificing work, begun in this diocese among the colored people, engineered and set in motion so conspicuously by noble and God-fearing men, will, by said decision, receive a fearful shock, and will be interpreted as meaning, to the colored youth of this progressive age—We asked bread, you gave us a stone; for meat, and you gave us a serpent; no progression and charity in the Church, where we first looked for it, but in the State, where we least expected it.

Resolved, That the incalculable injury done to the Church work and the colored youth generally will be irreparable, unless the Standing Committee reverse their verdict, and accord to the colored youth the same just and equitable standing in the race of the religious life, that they accord others.

Resolved, That we urge upon the Standing Committee, as an act of justice, that they state their reasons for not granting to the young man his desired wish, that he and we may not be forced to lay a wrong construction upon their silence, and look upon them as obstructionists, instead of progressionists, in the cause of Christ.

Resolved, That copies of these resolutions be sent to the Holy Bishop, to the Standing Committee of the P. E. Church, and to each of the newspapers.

Respectfully, the Committee.

ALFRED C. PRICE, C. R. P. MASON, W. H. CLEARANCE.

Baltimore, Md., Jan. 26, 1882.

St. Paul's Day in St. Paul's Church, Baltimore.

The grand old church looked beautiful in its Christmas decorations. The altar, covered with its exquisitely beautiful hangings, was brilliant with a hundred lights. The Rev. Mr. Shackelford, in his address, referred to the crude ideas of the average Protestant worshipper, as to what Sacred Music is, and to the wretched stuff which is poured out, usque ad nauseam, in the various "Zion's Harps," "Songs of Zion," "Jubals' Lyre," &c., &c., in a perennial stream. He spoke, also, of the false ideas of music in worship, among the Romanists, the result of the exclusive use of florid Mass-music, so that the Roman Church is, practically, without congregational music. The reverend speaker went on to show the demoralizing effect of a Service, in which a quartet of voices does all the singing. So long, however, he said, as churches are "run on purely business principles," so long as people have such low ideas of worship, and insist on a reproduction, on Sunday, of the florid secular music with which they are entertained through the week—so long will our fashionable, or would-be-fashionable churches depend upon the quartet choir as an attraction." Reference was then made to the relation of Art to the Worship of Almighty God; he showed that the Church had been the nursing-mother of Art; that her fostering care has produced a School of Music quite distinct from all other; and that, while the people have a right to join in the musical parts of the Service, we must also recognize the principle that we are bound to honor God, by offering to Him our very best, in Music, as in all other arts. In conclusion, he rejoiced in the increasing number of choruses, which can really lead the devotions of the people, and enable us to fulfil the Psalmist's injunction—"Let all the people praise Thee, O, God!" At the same time recognizing the propriety of performing the great works of the Church's composers, as an offering to God of our best—of that which "costs us something," and for the edification of the congregation. The Address was followed by a selection from the Oratorio of St. Paul, excellently rendered; notably "The Lord is mindful of His own," sung by Master Geo. Hodges, with great feeling and expression; and "Now we are ambassadors," admirably sung by Mr. Chase, the tenor of the choir, and the Rector (the Rev. Dr. Hodges), whose beautiful gifts are so well known to the Church. The Altar was decorated with a super-frontal, presented by a devout lady of the congregation, at Christmas; which, for beauty of design and execution, probably exceeds any ecclesiastical embroidery in this country. The material is very rich, old-gold colored silk; the design represents, by figures, in panels, the Nine Orders of Angels; St. Michael in the centre, and cherub and seraph on either side. Then in order, Powers, Thrones, Principalities; and on the right, Virtues, Ordinary Angels, and Dominions; while the ground is covered with a very rich vine, the leaves and grapes done in outline. The work is so fine, that the faces of the angels are almost like miniature painting, and will bear the closest examination. It was designed by Mr. Sedden, and the work executed by his sister, of the East Grinstead Sisterhood.

The congregation was very good for such a night, the weather being unusually inclement, the streets almost impassable. Under ordinary circumstances, so attractive a Service would have crowded the church.

Professor Hirschfelder, of Toronto, Canada, who has been well and favorably known for the last forty years throughout the Dominion in connection with Sacred Hebrew Literature, proposes to publish by subscription a "People's Commentary," in which he will address himself to the refutation of certain popular cavils with regard to particular passages of Holy Writ. The work will be preceded by a complete history of the literature of the Jews from the beginning.

In illustration of the fact that the ancient Hebrews, from the earliest times, were not entirely ignorant of the sciences, the author remarks, in his Prospectus, that "few are aware that hot mineral baths were employed in the healing of diseases as early as the time of Moses; and yet, their importance is clearly indicated by the sacred writer deeming it worth while to mention the discoverer of the first hot mineral springs. 'This was that Anah who found the hot springs in the wilderness; and not, as it is erroneously rendered in the English version: 'That found the mules in the wilderness' (Gen. xxxvi: 24)." These springs, as the Commentary will show, were afterward resorted to by the Hebrews, Greeks and Romans.

This Commentary, which will give a full history of the origin of the Talmud, will be entirely explanatory, not controversial. It will be published in monthly numbers, at the low rate of 10 cents a number, including postage. Names and addresses of intending subscribers (but no subscription money) may be sent either to the office of the LIVING CHURCH, or to Mr. Hirschfelder, 565 Sherborne St., Toronto, Canada. The publication will not be proceeded with, unless a sufficient number of subscribers be obtained; and no copies will be sold to non-subscribers.

To the Editor of the Living Church:

The "Ornaments Rubric" has more than once perplexed my brain. The manifold discussions of the matter have made me entertain serious doubts relative to the legality of many things that I do, and vestments that I wear.

There is a Cross on my Altar. The rubrics do not authorize such a thing. I don't wish to take it away, but ought I not to do so? The ladies are in the habit of putting flowers on the Altar. This is an ornament altogether unauthorized by the laws of the Church.

At Morning and Evening Prayer I wear surplice and stole. But, in this, I am doing what this Church has never authorized. Will you please give me your advice (and send copy of same to the Guardian) in these matters, and answer the great question: "Shall Clergymen do nothing save what they are authorized to do by the legislation of the Church?" So far as I am personally concerned, there is no difficulty at all. In all matters I consult my Ordinary, where the law is not plain, and am always glad to accept his interpretation of the law, and to act upon his godly admonition.

What perplexes me is, that where the Church has made no law, certain papers usurp the Church's prerogative, and lay the Bishop "on the shelf." It is a most momentous question in my mind, whether we shall hide our Apostolical Bishops under a "Press"—bushel, or hide the "press" under the bushel of Episcopal authority, and allow our Bishops to sit down upon it. I submit the above to your consideration, and request a reply.

COUNTRY PARSON.

"So Weak I could scarcely Stand."

A very decided gain is shown in the following case of a patient residing in Carthage, Miss.: "I have been taking your Compound Oxygen six weeks, and am glad to say that I am improving. When I began the treatment my limbs were so weak that I could scarcely stand on them, and they pained me a great deal. My cough was bad, and at times I could hardly breathe, and I suffered a great deal with pain in my stomach and lungs. I have now gained some five or six pounds in weight, and can walk two miles easily; the pain in limbs is entirely gone; my cough is much better. It does not tear me to pieces to cough now, as it did six weeks ago." Treatise on "Compound Oxygen," sent free by Dr. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

An eccentric minister was called upon to marry three couples at once. The parties were standing around promiscuously, waiting for the arrival of the minister, and when he came in he marched up to them, exclaiming, "Bert, yourself!"

SUBLINEY STRAIN.—A pair of beautiful Sun-flowers on Easels will be mailed free to any lady who will send a three-cent postage stamp to Dr. C. W. Benson, 106 N. Eutaw St., Baltimore, Md.

"Ike has an irritating skin disease," Mrs. Partington says: "Charlotte russe broke out all over him, and if he hadn't wore the Injun beaus as an amulet, 'doubtless would have culminated fatally."

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Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

In another column will be found the advertisement of Allen's Lung Balsam. We do not often speak of any proprietary medicine, but from what we have seen and heard of this great family medicine, we would say to those suffering with any throat or lung disease, take it and be cured.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 263 Sanson St., Philadelphia, Pa.

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Jeremiah Wright, of Marion County, W. Va., writes that his wife had Pulmonary Consumption, and was pronounced incurable by their physician, when the use of Allen's Lung Balsam entirely cured her. He writes that he and his neighbors think it the best medicine in the world.

Wm. C. Digges, Merchant of Bowling Green, Va., writes, April 4th, 1881, that he wants us to know that the Lung Balsam cured his mother of consumption, after the physician had given her up as incurable. He says, others knowing her case have taken the Balsam and been cured; he thinks all so afflicted should give it a trial.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balsam after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume his practice.

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The Living Church.

Feb. 11, A. D. 1882.

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CHICAGO, New York,
162 Washington Street. No. 49 Bible House.

Fighting with Gongs.

The Chinese soldier of the old *regime* was a man of gongs, who expected to frighten his enemy by the sheer force of diabolical sounds. Yankee cannon at Peiho opened the eyes of China to another kind of warfare. We have in the Church some people of the Chinese persuasion (also of the *ancien regime*) who think they are going to be permitted to have their own way because they have the capacity to keep up a continual clatter. What the gong was to the Chinese soldier in former days, garrulity sometimes is to old age, as it takes its lean and slippish way out of dotage or crabbed groutiness, into, let us hope, a better condition. But garrulity, amiable or cross-grained, does not govern the Church or the world. In fact, it commands very little attention anywhere. It is a very disagreeable endowment, whether it snarls in the editorial column, or scolds in the pulpit, or fulminates in a loftier position; but it is not dangerous. The only effect that it has upon the mass of sensible people is to prepare them for a deep sense of relief when its croaking voice dies into silence. No one has ever been hurt or frightened by the tintinnabulations of the gong, gong, gong; but it would be an inexpressible privilege not to hear it any more.

Garrulity is poor capital on which to start a paper. An organ for almost anything else under the sun might be made to pay; but a brazen, clattering gong, that can do nothing but make itself hideous—who can be induced to pay such a piper? The only possibility in the way of compensation is that of the tattered old hand-organ man, who, being invited to move on to another quarter, with the proffer of a sixpence, said to the butler, "Tell your master I never moves on under a shillin'."

If it is dotage that gives rise to developments of ecclesiastical crankiness, it is a pitiful sight to see; but if it arises from the malice of a nature that has so long surrendered to its own bitterness that it cannot now be anything but bitter, it makes the heart sad to contemplate the backbiting senility, nearing his earthly destination in such a state of mind.

In our judgment of human character, we should endeavor to strike an average. No one is wholly good, nor is any one wholly bad. Charity loves to come in and set the good over against the bad; and we are especially disposed to favorable judgment in the case of aged persons. Observation assures us that years may bring melowness of character, and that faults of middle age are often modified by experience, or neutralized by grace. But charity finds little scope, when in old age nothing seems to survive but the capacity to retail gossip and to exhibit malice, and to bring railing accusations against those whose only fault is that they will not think as senility dictates.

It is good and decorous to honor old age, but there is a condition, that old age must make itself honorable. Years, of themselves, entitle no one to a place of commanding influence; and when senility organizes itself into a party to revive dead issues, to turn back the tide of history, to convert 1882 into 1842, to de-Catholicize a Church which has ceased to be an eminently respectable little Episcopal sect, then senility provokes a sense of justifiable irreverence which would become indignant antagonism if garrulity were as dangerous as it is disagreeable.

We have supposed it to be a pretty well understood fact that the Church in America has grown and is growing, in numbers, in breadth, and in devotion to her own distinctive principles. We have supposed that there has been a Catholic Revival, *i. e.*, the revival in the Church, not of extravagances, but of those recognized features of polity, that doctrinal purity, and that subjective life of holiness, which to any intelligent person suggest the word "Catholic," and which lead the mind beyond the temporary characteristics of a modern epoch to the *universals* of antiquity. We have supposed, too, that this development is one of the most marvellous illustrations of the presence of the Holy Spirit in the Church, and of the headship of the Son of God over it, and that the transcendent blessings of it are recognized by Churchmen of all Schools who are not in their dotage. We think we are not far from the truth in these suppositions, and we therefore say to our friends who are beating gongs—You cannot frighten the Church into a retrograde movement. You may scold, sneer, snarl, snap, and waste your money on an organ for your imbecile garrulity; but you cannot substitute canals for rail roads, or stage coaches for palace-cars. You may say a great many bitter things, and with owlish gravity warn the world against the dreadful evils connected with the later methods, but people will not see that a man's life is any safer in a Tally Ho than in a Pullman. It is a settled fact that one Tally Ho coach exists in New York, but it has not yet made much havoc with the railroad system of the country. It never will.

It would be a profitable diversion if some of our venerable gong-beaters would consult the maxims of Cicero in his *De Senectute*. Much wisdom would they find there. Among other things they would learn that one of the temptations of old age is to grumble because the former times were better than these. This is the weak-

ness of overweening conceit. The generation that shows the snows of age in its topmost branches is not the lord of the present. It has had its opportunity. If it has done its duty wisely, it will have wisdom enough left to perceive that others just as wise, just as true, just as good, with a great many more years before them, are bearing the heat and burden of the day, and that they must have room to do their work without being annoyed by organized senility.

This may be regarded as plain talk. That is as we wish it to be regarded. A pitiful display of chronic ill-temper by those who have grown sour because they cannot have things as they want them, and whose only weapon is the worn out battle-cries of "Romanism," needs to be characterized in terms not capable of being misunderstood.

Again we must put in the caveat that we find no fault with men because they are grey and their natural strength is abated. There are hundreds of our venerable clergy of all orders, whose hearts are young, and whose steps keep up with the development of the Church. These remarks are intended for garrulous senility, wherever found, which anatomizes that development, and wreaks its malice on the younger men who are serving their Mother, the Church, with devout affection and self-denying energy. These frantic gong-beaters must be given to understand that they cannot scare such men from their posts or their principles.

Ingersollism as a Nervous Disease.

An ex-Methodist preacher by the name of Miln became the successor of an ex-Methodist who took to talking amiable platitudes to a Unitarian congregation in Chicago. Mr. Miln went on talking for a while, when suddenly his resignation was announced. To an inquisitive reporter he said that his nervous system was quite shattered and he must get away for rest. He did not get away, however; for in a few days the announcement came that Mr. M. had graciously consented to stay, upon the expressed condition that he should have all the freedom he desired as a talker in that pulpit.

The inference, quite natural under the circumstances, was that Mr. M.'s distressing nervous condition was due to the size or shape of the pulpit, as being either too cramped or too roomy for him, with the strong presumption in favor of the latter, inasmuch as Mr. Robert Collyer was physically a corpulent talker. It now appears, however, that Mr. Miln's difficulty did not arise from any architectural defect of the pulpit but from the unwillingness of the pews to have their talker talk so much Ingersollism. Thus for the first time we have a glimpse of the real nature of this form of atheism—it is a nervous disease, and that of a very remarkable character. It has assumed an epidemic form, the Ingersollism of the pulpit having so far infected the pews, that, now, the latter are willing their talker should talk as much atheism as he chooses.

This opens up the question of treatment. Judge Black should turn over his patient to Dr. Bliss, who should at once administer unlimited bromide of potassium and other nervines. It would be well on Sundays to see that Mr. Miln's handkerchief is well saturated with the tincture of valerian, while by some simple process a spray of the same liquid might be showered upon the congregation. If the country is not now speedily relieved of this aggravated form of nervous exhaustion, there will be another *opprobrium medicorum*.

If there is anything which "the children of this world" especially delight in, it is a controversy in the Church. Clerical scandal is, indeed, a choice morsel, but the daintiest, sweetest thing, is a good, square fight among Christians. How do the ungodly delight to chronicle the progress of the strife, and to magnify conflicts in the Church! With what glaring capitals do they head the reports of the controversy, and garnish them with notes and comments on the situation! With what satisfaction do they hail every indication of discord, and ply the whip and spur of public opinion to intensify the party spirit! It makes no difference to them, of course, which side may win, if only the agitation be long and loud. Let us fight, dear brethren, let us fight! and we shall have, not at some judgment day in the dim future, but even now while we read the Church, the blessed approval of all who do not love the Lord Jesus Christ in sincerity.

The editors of the LIVING CHURCH ANNUAL appreciate the compliment that has been paid them by one reviewer, who asks if the work has not had the oversight of a Bishop. But they must not be robbed of their dues in that way. Not a single page or paragraph of the ANNUAL, except the diocesan lists, was seen by any Bishop till the book was on sale. No Bishop in the Church was consulted about the general plan or about any detail of the work. Neither the LIVING CHURCH nor its ANNUAL enjoys the favor of Episcopal patronage and oversight, nor is the one or the other so infirm, if not moribund, as to need episcopal manifestoes to keep it from the tomb of the Capulets.

As we mentioned in our last issue, Mrs. Fairbank, of Chicago, threw open her elegant mansion on Michigan Avenue, last Tuesday week, for a reception, in honor of Bishop Alfred Willis, which was largely attended by the clergy and representative laymen with their wives, from each quarter of the city. Both on this occasion, and on the following evening, at the Cathedral, his Lordship gave a very interesting account of the Sandwich Islands; where he has resided, as chief representative of the Anglican Communion, for about two years. The Bishop is on his way to England, with a view of raising funds for the completion of his Cathedral in Honolulu.

A Duty Which Can Be Better Done.

Our Church people do not always act in public in such manner as might reasonably be expected. They are not ready at all times and places to take their part as members of a royal priesthood. The laity frequently ignores both their duty and their privilege, when present at the most familiar Offices of our holy Faith. Every clergyman has at some time or other had reason to feel disappointed, when, at a Baptismal Service, not in the parish church, a wedding in a private house, the Visitation of the Sick, the private Administration of the Holy Communion, even at so frequent an Office as the Burial of the Dead, his own parishioners have seemed to forget—not only to bring their Prayer Books, but—how to behave themselves as those who have been trained in Common Prayer and Praise. These Churchmen and Churchwomen who on Sunday respond fervently and heartily, and observe the proper postures of common worship, have been strangely silent and have become *spectators*. If, at a funeral for instance, there be many present of those who—not accustomed to the proper postures of worship, *sit* during the prayers and hymns—they will sit, too.

At times, the Committal in the Burial Office is said in the church or at the house; and we have seen a whole congregation, among whom were many Church people, communicants, wardens and vestrymen, calmly sitting until the priest has said: "Forasmuch as it hath pleased Almighty God—the congregation will please rise)—in His wise Providence," etc. These things ought not so to be.

Further: It often happens that a Churchman is called upon to be present, or to assist at the burial of a friend or neighbor who worships not with us. He should not forget that his reverence must go with him. If prayer be offered, and he take any part in the prayer, he ought to kneel.

A Churchman in a most Churchly parish said to the writer, a few days ago: "I was at a funeral of a Christian neighbor the other day. Many of our Church people were there. When the minister prayed, I knelt. The rest of the Church people sat; why should they forget to kneel? Why should they not at least have stood?"

We Churchmen lose many opportunities of teaching, by example, reverence, and order, in Divine Worship. At funerals, there are always present, persons of the religious denominations whose ways are not as our ways. Clergymen are often called to use the Burial Office, where, out of a large company, there may be from five to a dozen Church people. But, however small the number, the responses can be rendered audibly, and nothing need be wanting to the complete order of the Service. The last thing on earth we can do for a member of the Body, no matter how poor or humble, should be done with becoming earnestness and reverence. It can be so done, that it shall be worthy of our mother, the Church, who

"hath never a child
To honor above the rest,"

worthy of the great facts of Immortality and Eternity and a Resurrection thereto, through Him Who "liveth and was dead."

The Order for the Burial of the Dead, in the Prayer Book, is more and more admired. It is often asked for by those who have not been brought up in the Church. It is often used by ministers of other religious bodies.

There are many communities of Church-people, where it can be better rendered by those who are familiar with it, to the instruction and edification of those who will welcome the Church and her Services, as the members of the Church make them better known.

On Sunday night, Jan. 29th, a Memorial Service, for the late Rev. John Cotton Smith, D. D., was held in the Chapel of the Comforter, New York. The sermon was preached by the Rev. Mr. Kidner, in the presence of a large congregation. The Chapel of the Comforter is one of the missions in which Dr. Smith was deeply interested; and it consequently feels his loss most keenly. It may be called one of the most healthy and vigorous missions in the city, and has, connected with it one of the best disciplined Sunday-schools in the Diocese. It has a very practical and successful Superintendent, in the person of Mr. W. C. Kimball, who requires of every teacher a thorough preparation of the lesson, by attending a teacher's meeting held on Wednesday evenings. A very beautiful practice has originated in this school; each of its members giving a yearly Birthday Thank-offering to God, of one cent for every year of his or her age; and, at the end of the year, devoting the gross sum to some special object. Last year, some \$25.00 was sent to Rev. Mr. Gunn in Minnesota, collected in this way. The year before, too, a like sum was given to the Flower Mission in New York.

An English paper states that Mormon missionaries have gained nearly fifteen hundred converts in that country during the last few months, and that many of them are to be sent forward to Salt Lake City early in this year. Counting the recruits from the lower classes on the Continent, it is safe to say that several thousands of these fanatics are to be added to the criminal classes that now control several of our growing territories. The times have gone by when this Nation could excuse itself, in the toleration of this outrage upon humanity, religion, and law. The Salt Lake Valley is no longer an isolated oasis in an inaccessible wilderness. It is linked to the Capitol by lines of steel rails and telegraph wires. Along these the life of the Nation pulsates, and by means of these the arm of the law may reach forth. Mormonism is a cancer on the breast of the Republic that must be cut out. In its incipency it did not affect the health of the body politic. It fled from civilization, over-

trackless deserts, and buried itself out of sight by the shore of the dead sea that fully symbolizes the desolation which attends it, wherever on the face of the earth it finds a home. But it is no longer a colony of law-breakers in the desert. It is a factor in the civilization, or rather in the barbarism of this age and country. It has its printing presses, books, newspapers, schools, railroads, telegraphs, corporations, courts, judges, juries, lobbyists, politicians, bankers, financiers, advocates, by which and through whom it has organized for a desperate struggle for the supremacy and control of the magnificent domain of the Rocky Mountain plateau. Driven out like a beast of prey from the older States, it has sneaked to its lair in the mountains, and there stands at bay. But it has been overtaken by steam and electricity; and it now needs only the thunderbolt of the law, and the iron manacles of justice to put it down, and keep it down. Let the thunderbolt fall, not on the ignorant, innocent dupes of deceit; but on the scheming hypocrites who are robbing the poor of their money, and preaching adultery in the Name of God!

Bishop Clark on Sunday School Work.

Bishop Clark, of Rhode Island, preached on the subject of Sunday School work, in Calvary Church, New York, on the fourth Sunday after Epiphany. The theme, though a very hackneyed one, was treated with his usual force and freshness of thought. After consideration of many points practically involved, he said: "A little more than a century ago, there was no public religious worship for children, except the regular Morning and Evening Services of the Church. As a general rule, they were then in their places on Sunday as regularly as their parents. Comparatively few are to be found there now, and in fact, some of our churches are not capacious enough to hold all their Sunday School scholars, even if no other persons were present. And so the Sunday School has become the Children's Church, and they know no other place of worship or teaching but that found there. It may be said in favor of this change, that the Sunday School exercises are shorter, and better adapted to children, and that when they are too old to attend there any longer, the habits of worship formed will lead them into the Church Service.

"But, on the other hand, it may be urged, that it is a manifest evil for children to grow up without any of those peculiar associations which pertain to the Church itself, and its stated public worship; and that the Sunday School was not intended to supersede the parish-church. We should look to this matter, because in this age the element of devotion needs to be especially cultivated. It is an inquiring age, a speculative age, an age of wonderful activities; but it is not a praying age. The forms of worship are preserved, and, in some quarters, these are made more elaborate than ever before. A certain proportion of our people is regular in attendance at Church, but not the majority. I would not be understood to favor the cultivation of that unnatural and one-sided pietism in the child, which we sometimes read about in good books, but which we very rarely see exemplified in actual life. The religion of a child, if it be genuine and true, will partake of the child's nature, and gush forth like a fountain in sunshine, rather than creep along in the turbid waters of self-reproach and fear.

"The doctrines and forms of religion are intended to make symmetrical men and women, pure, holy, unselfish, and useful. If this result is not, in a measure attained, all labor in the Sunday School and in the Church is lost. The young need to be enlightened in the details of morality—a matter, which I fear, is less attended to in our Sunday Schools than some others of less importance. A healthy moral organization, a sound, well-balanced, incorruptible character, are what the world needs most to-day, and the Church too. The devout Church-goer, who cannot be trusted on a week day, is the present scandal of Christendom."

Obedience to parents is one of the first principles of the Chinese religion. To dishonor even remote ancestors is considered impious. It is said that Chinese visiting this country have been greatly shocked at the behavior of children towards their parents. In their view, we are a race of very degraded and benighted heathen. There is a possibility that they will send missionaries to convert us. Filial reverence, we may say, is inversely as the square of the distance from the Celestial Empire.

There are several people who do not appreciate the LIVING CHURCH; and occasionally some one orders the paper discontinued. No one, perhaps, but an editor, could conceive the pang that such a letter as the following awakens—we give it *literatim*:

Dear sir we Dow not want the living Church paper any more send me your name and address to us. They come to high and there is not now knuse in them. Next year there will be lots of hens and some eggs and we will say if we can take it next yr 1883.

On the Eve of the Feast of St. Paul, a supper was tendered to the Vestry of St. Paul's Parish, Watertown, Wis., at the residence of the Rector. On Wednesday morning, it being "Parish Day" and the Feast of St. Paul, Holy Communion was celebrated, with an address by the Rector; there being a large attendance. In the evening, a reception was given to the Parish at the residence of the Senior Warden—Col. David Jones—where a most enjoyable time was had by Pastor and people.

"Will parishioners please be careful not to give mutilated coins in the offerings," says a rector in his little paper. If, under the Old Dispensation, the offering was required to be without blemish, shall it be less worthy in the New? Shall a Christian offer to the Lord what was not allowed from the Jew? Nay! Let us have good coin and good measure.

Parish Affairs.

These are sometimes troublesome things. The best people, associated together for the best purposes, not unfrequently fall into disagreements, because they do not quite understand their mutual relations and duties.

Some of the affairs of the parish are fittingly entrusted to officers and committees, others are of a nature so personal that each parishioner must perform his part. It is hard to make all understand this; and one reason is, that they forget they are *parish affairs*, and treat them as though they were the vestry's affairs or the minister's. The fact is, that vestrymen are only the elected representatives of the parish. So far as the church-building can be counted human property, it belongs not to them but to the whole congregation. The debts of the parish are owed not by the vestry, but by the congregation; and every man, woman, and child has some share in the obligation. The contracts and the agreements made by the vestry, bind not only themselves, but also the entire congregation, whose vote appointed them.

But it is too often the case, that, having elected a vestry, the people throw off all special interest in parish affairs and all feeling of personal responsibility, and say to themselves: "that is the vestry's affair." In one sense it is. It is the vestry's affair to see that each parishioner does his share and bears his part.

Dr. Richey, in his "Parish Hand Book," thus enumerates the duties of vestrymen. "A vestry is a body corporate, legally intrusted with the property of the parish and the management of its temporal affairs." "It is the special duty of vestrymen to see that the financial affairs of the church and congregation of which they are trustees, be faithfully administered; to see that the salary of the rector be regularly paid; to make provision for the current expenses of the church."

If it is their duty to see that this is done, it is equally the duty of every parishioner to enable them to do it. In addition to their duties as vestrymen, it is the duty of the church wardens "to see that the church is kept in good repairs, and fit for use." It is also their duty to provide vestments for the chancel, and material for the decent administration of the Holy Sacraments.

There are some parishes in which the rector is anxious to manage the temporalities as well as the spiritualities. But it is objectionable and irregular, and usually ends in the neglect, on the part of the vestry, of their appropriate work. Not less objectionable and irregular is the interference of the vestry in the spiritual affairs of the parish. These are entrusted solely to the rector. The whole business of instruction, the management of the Sunday School, and the conducting of all the religious Services, is entrusted to him; and he is under orders from the Church and subject to the direction of his bishop, in the performance of this trust. If he is wise he will consult his laymen and endeavor to adapt his administrations, becoming, in a good sense of the term, "all things to all men." But the moment he subjects these solemn duties to the dictation or control of his vestry, or any member of it, he betrays his trust.

There are parishes which work in admirable harmony, because all their officers and members have regard to the mutual duties and obligations, that are laid upon them. While each one performs with fidelity that which belongs to him, he does not interfere or obstruct in that which belongs to another. There are parishes whose rector uses such fidelity of instruction and such loving away, that the whole order of the Church is maintained with dignity, and the whole body imbued with a spirit of kindly co-operation. There are parishes which have working vestries. They are model parishes. Deficiencies are never allowed to accumulate. There are no debts. No salary is ever in arrears. It is never necessary to resort to fairs and festivals. If anything gets out of order about the church building, it is at once put in order. Things move on with the ease and certainty of clock work. There are parishes where the members lighten the work both of the rector and the vestry, by promptly responding to the duties that are laid on them. They do not need a second call to perform any work or to meet any obligation, and their cheerful alacrity in these things infuses into the whole parish-life a spirit of vigor and delightful harmony.

As witnessing to the mind of the Church in a former age, on the State of the departed, the following, from Article 40 (there were 42 Articles in 1552), will be of interest to many:

"The souls of them that depart this life do neither die with the bodies, nor sleep idly. They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving, until the Day of Judgment, or affirm that the souls die with the bodies, and at the Last Day shall be raised up with the same, do utterly dissent from the right belief declared to us in Holy Scripture."

A scolding hebdomadal, of which a few specimen copies are printed in New York, insinuates that the LIVING CHURCH is publishing testimonials that were given before its "present position" was understood. In other words, it says that the LIVING CHURCH is practising fraud. There is not a particle of truth in the insinuation, as the senile insinuator might have found out at an expense of one cent for a postal card. The LIVING CHURCH gets its testimonials without begging, and its creditors are not compelled to resort to legal measures to obtain their dues.

On Wednesday evening, January 16th, the Epiphany Sunday School Convocation of the Diocese of Long Island, was held in St. Ann's Chapel, Brooklyn. The attendance was somewhat affected by the severe cold. Bishop Littlejohn presided. The essayist of the occasion was the Rev. G. Williamson Smith, D. D., Rector of the Church of the Redeemer, Brooklyn, who took for his topic "The Special Duty and Work of the Sunday School of the Church in view of the Increasing Secularism of Popular Education."

Calendar.

FEBRUARY, A. D. 1882.

2. Purification B. V. M. White.
5. Septuagesima. Violet.
12. Sexagesima. Violet.
19. Quinquagesima. Violet.
22. Ash Wednesday. Violet.
24. St. Matthias, Apostle. Red.
28. First Sunday in Lent. Violet.

THE HOLY DEAD.

Written for the Living Church.

"Blessed are the dead who die in the Lord."—Rev. xiv:13.

Resting in triumphant joy,
No more conflicts now to dread,
Victors, by Jehovah crowned,
Are our loved, our holy dead.

Dwelling in the perfect day,
Sorrow's twilight hours have fled,
There shall never more be light
For our happy, holy dead.

Hymning the Redeemer's praise,
Courts of Paradise they tread,
Ceaseless anthems there are raised
By our blessed, holy dead.

Worshipping before the throne
Of the Church's mighty Head,
Mingled with the angel throng
Are our sainted, holy dead.

Jesus! by Thy promised grace,
By Thy Blood on Calvary shed;
Bring us to that home at last,
With our loved and holy dead!

M. E. B.

Brief Chapters on the Church Catechism.

By MARION COUTHOUX.

Written for the Living Church.

CHAPTER VII.—THE CREED, CONTINUED.

Before touching upon the final phrases of the Creed, from "the Holy Catholic Church" inclusive, the answer to the question, "What dost thou chiefly learn by these Articles of thy Belief?" will be briefly considered, as it continues the main subject of the Creed—the Doctrine of the Trinity.

I remember that, in childhood, I received, without knowing why, a certain degree of intellectual pleasure from the orderly arrangement of terms in this answer, and its concise definition of the Office of each Divine Person. The line of thought was something on this wise: "All the world—that means everybody and everything; 'all mankind'—that means only every body, not things; 'all the people of God'—that means people in the Church, who love God. How nicely it is all narrowed down!" Having thought thus, of course the idea never dawned upon me that God the Son had redeemed only "the Elect." The truth that all who believe can be saved, seemed perfectly natural and clear. Neither did it appear strange that no one can be sanctified by the Holy Ghost, save those who seek God "where He is to be found,"—who believe, love, and obey Him.

With regard to our Redemption by God the Son, we have to use such pregnant phrases as "He came on earth to save us;" "He died for us;" and so on. Here, we should not convey the idea of an angry God, actually delighting (as some would seem to represent) in the Blood of His Only Son, which satisfies His Vengeance. The Father is revealed in the Old Testament as marvellously loving and merciful; no other thought of Him should ever be entertained. This is the impression given by the Old Testament as a whole, however mysterious isolated parts of it may appear; and this is the account given of the Father by the Son. "God so loved the world, that He gave His Only-begotten Son." He loved us, having "made us and all the world." Even we, if we could create a living creature, would love it; how much more the God whose life is Love! But man would not love and obey God; he obeyed the devil, and became the slave of sin (explain slavery); then it was the Will of God the Son to redeem, i. e., to buy back, all mankind, by becoming one of us, and taking upon Himself the punishment that we deserved. So we are made "at one" with God, and that is the At-one-ment, or Atonement. This beautiful word, when explained, will surely be comprehensible and interesting to children,—its meaning and structure are so simple. Then comes God the Holy Ghost, to sanctify all the people of God,—to teach and help us, to make us good—after we have, by Baptism, become God's people—so that we can enter Heaven and live with God forever. But He cannot make us good unless we are willing and obedient.

One word now as to reverence. The children should bow the head and bend the knee (not ostentatiously, but slightly) at the Holy Name of Jesus. They must not be allowed to use that Name lightly, to speak it rapidly or carelessly. They should be taught to designate Holy Persons and Holy things by titles expressive of reverence,—to speak of Christ as "Our Saviour" or "Our Blessed Lord," of His Mother as "The Blessed Virgin," of the Eucharist as the "Blessed," or "Holy," Sacrament. The use of the Sign of the Cross, a lovely custom now being revived among us, is left to the teacher's discretion, as non-essential. With regard to the Blessed Virgin, we know that we have to steer between two errors, but surely there is space enough! While sternly repudiating idolatry, while asserting most emphatically that from God alone can we obtain salvation, and that He alone is to be worshipped and adored, we need not fall into the opposite error, and deny to the Mother of God, the love and honor due to her as the greatest of all Saints, "blessed among women." In her meekness, she is by turns adored and scorned! Surely it is acceptable to her Son that we should meditate upon His love for her, that we should imitate the holy Elizabeth in paying her reverence, and that we should teach our children to love her! They will never dream of addressing prayers to her unless they are taught to do so. Finally, reverence for holy places should be enjoined, and "no talking in church!" should be the rule. Poor little restless children! it is almost a physical impossibility

for them to keep still. We must be lenient, or they will learn to dread going into God's House. But, one thing is certain; our teaching on this point will be of little avail if they see their elders chattering in the aisles after Service! Would that this were an unusual sight!

The above digression leads us naturally to the subject of the Holy Catholic Church. The mystical relations of Christ Our Lord with His Church belong to a region of deeper Theology than we can go over at this stage of our teaching. Perhaps the saying that the Church is "the blessed company of all faithful people" is the utmost that can be taken in now. But here we are met by the sad problem of modern times—dis-union in Unity. The true conception of the Holy Catholic Church is now an ideal, not an outward reality; yet it is not less a truth. The body of the Church is racked and broken as was the sacred Body of her Master. But under all lies the essential Unity—the entire substance of the Faith. In all the confusion, we rest upon the sure foundations, and await the hour when we can sing without sadness:

"We are not divided,
All one body we—
One in Faith and Doctrine,
One in charity!"

And that hour will come, for has He not promised?

Difficult as it must be, in this age, for children to receive any idea of the One, Holy, Catholic, and Apostolic Church, we must not, for that reason, neglect to lay in their minds the foundations of good Churchmanship. This is best done by letting them breathe an atmosphere of Churchly thought and feeling,—by the careful keeping of holy seasons, frequent Services, and thorough instructions in the Church's Sacramental doctrines. In time, the young people will be subjected to a thousand influences, each tending to draw them away from the Church, on one side or another; and if they cannot give a reason for the faith that is in them, if they have not been taught to dread that sin of schism which lies at the root of all our present troubles, they will be bewildered and led astray.

The Church consists of those who are united to Our Lord by means of the Sacraments which He has ordained, and to it He has promised His Presence to the end of the world. He has taught us what we must do in order to enter the Church and to be faithful members of the same. He has appointed His Priesthood in three Orders; if we hear any one talking of a Church in which there is no Bishop, we may know that it is not a real Church. Having promised to be with His Church, He has chosen His own ways of coming to us,—by means of certain outward acts called Sacraments. If we have not these Sacraments, we have not a real Church. Baptism is the first Sacrament, and we cannot enter Christ's Church without it; but, having entered thus, we can never leave it. We are then bound to do all the other things that God desires, or else we must be punished for our disobedience.

After the Catechism has been studied, a course of instruction upon important points in the history of the Church will be found desirable. There are certain main facts which are generally misrepresented, a knowledge of which is a guard against error. The first of these is the fact that the Church was founded by the Apostles, and built up by their successors, before the Bible, as we know it now, was in existence. The Holy Ghost, Who had guided certain men in writing these sacred Books, afterwards guided others in searching for them, collecting them, and making choice between the false and true. The Church gave us the Bible; therefore we must believe, not only in the Bible, but in the decisions of the Church, and the traditions preserved by her before the Bible was universally known. Children will be interested in hearing of the manners and customs of the Early Church; and such knowledge will afterwards keep them from the rash adoption or ignorant condemnation of various points of outward observance. Tales of the holy Martyrs and early Confessors of the Faith should not, of all things, be omitted. There is no greater stimulus to faith and zeal, in this lukewarm age, than the contemplation of the heroes of the Cross. One of the Saints of our own day—Dr. Neale—whose erudition and research were something marvellous, has collected from the annals of the Church in all ages, and related in his own inimitable way, innumerable stories of the triumphs of God's people. His delightful little books,—*Christian Heroism*, *Christian Endurance*, *Lent Legends*, *Evenings at Sackville College*, and others, are perfect treasure-troves to the children of the Church. He relates no story in which there is not truth, even when he cannot vouch for fact.

A correct outline should be given of English Church History, lest the children (being wrongly taught at school) should learn to regard Henry VIII. as the Apostle of Anglicanism! That unscrupulous monarch was merely the instrument of God's Providence, to free the English Church from a foreign yoke. Tell the children about the primitive British Church, founded, we know not by which of the Apostles, but Apostolic in its character. Tell them how, later, the heathen Saxons over-ran the land, and the Church was weak; then St. Augustine and other missionaries came from Rome, and joined themselves to such as were already Christians in the country, and so gradually all were converted; but at last the Bishop of Rome set himself to be the Head of the Church all over the world, which Christ alone can be, and taught some things that were wrong to believe, so that union in the Church was lost. Tell them the history of the gradual loss of union (for it was gradual); how it began with the separation of the Greek and Latin Churches, and ended with the mistaken zeal of reformers who broke from the Church altogether, and founded the sects we have around us. But the Church in England only freed herself from subjection to a foreign Bishop, kept her Priesthood and Sacraments, and turned to the

Primitive Church as her model in doctrine and discipline. (We know, alas! that she has not been uniformly faithful to this ideal, but that many of her sons are now passionately striving to mould her life once more upon that beautiful model. Are we praying daily that this work of reform may prosper?) Finally, the Church today consists of three main branches, Roman, Anglican, and Eastern, and the chief obstacle to union between these branches is the pride of the Church of Rome, who acknowledges no Orders save her own. Such an outline of Church history, filled in according to discretion, will be found necessary to a proper understanding of our present situation.

With regard to the sects, there is often, among Churchmen, an attitude of supercilious arrogance that is most offensive, and should be particularly discouraged in young people. There is a great difference between repudiating a system of error, and treating an individual victim of that system with an air that seems to say "I am higher than thou!" With the responsibility of our superior privileges, we may not, in truth, be half so holy! God alone can judge to what extent error, in particular persons, is the result of carelessness or of sin. Many sectarians are endeared to the systems they profess, by early and sacred associations; and, at any rate, we cannot now lay upon the shoulders of an individual the evil brought about by the founders of a schism. If God grants to many of them a measure of His grace, we cannot dare to judge one whom He has favored; for "he therefore that despiseth, despiseth not man, but God." For ourselves, however, who are better taught, it is wrong to join in their worship, for "whatsoever is not of faith is sin." But remember that it is difficult for them, as well as for us, to steer through the troubled waters of these days of division; leave God to judge them. He will lead His own through the Red Sea; but "as for Pharaoh and his host"—the haughty unbelievers, who set their faces against Him—they shall be overthrown. O be careful then, to search out and know His truths! and remember His command, "Ye shall teach them diligently unto your children."

A few words, now, as to the remaining phrases of the Creed. The doctrine of the forgiveness of sins, by God's Sacramental agencies, belongs to a domain of teaching into which I do not propose to enter. The main truth is, that He always forgives us, if we truly repent, for He has promised, and His promises stand.

Dwell upon the Communion of Saints. Do not let God's children forget the mystic union that binds them altogether, living and dead, as members of One Body, of one loving family; so that all must, without ceasing, work and pray for one another. For the Church on earth is not all; far greater are the hosts of the Church in Paradise.

Dwell not less upon the Resurrection of the body. Do not let the children think that they will be angels when they die! Do your best to correct that foolish notion, wide-spread as it is. Teach them what the angels are, and what we are to be, so far as it is revealed to us. Tell them that our souls, if we are faithful to our life's end, will dwell in a Paradise of rest until the Judgement Day; when, at God's awful summons, our bodies will rise, renewed and glorious, to live everlastingly in Heaven. And the joy of the Life Everlasting is the Presence of God; let this be the key-note of all our teaching—we are going where He is!

Not all Thy treasures stored
Can fill my heart's deep space;
Only I long, my Lord,
To see Thy Face!

The old "Constitution" is to be dismembered. The history of this old frigate is full of interest. Her keel was laid in 1794, during the second term of President Washington. She was launched in 1797. Her services in the war of 1812 made her the most famous ship in our navy. She was the flag-ship of Commodore Preble in the war with the Barbary States. Under Captain Hull she destroyed the British ship, the Guerriere. Bainbridge was her next commander, under whom she captured the Java, one of the finest vessels in the British navy. Under Captain Stewart she won several great victories. She has been apostrophized by poets and writers; but as a matter of fact there is scarcely anything left of the old Constitution but her name. A new keel was placed in her years ago, and she is now in the condition of a boy's jack-knife: he broke his blades and then put in new ones. Then he broke the handle and had a new one put in. But he called it the old knife still.—*Exchange.*

A subscriber asks the question that has been so often answered, why we cannot afford a religious paper at the subscription price of the secular weeklies. For the same reason that it costs our great Chicago hotels and restaurateurs nothing to feed their hired help. The food, if not eaten by the servants, would be thrown away. The readers of the cheap secular weeklies sit at a table the contents of which have been paid for once, and left on the dishes. The secular weekly is run when the press and hands would otherwise be idle, so it costs next to nothing. The religious weekly must be made new, made for a specific purpose, and made to fit its place. It cannot, therefore, be sold for the price of "Rags, old iron and old clo's." These are the reasons why a new and original paper cannot be sold at second-hand prices.—*Interior.*

One day Thaddeus Stevens was practicing in the Carlisle court, and he didn't like the ruling of the presiding judge. A second time the judge ruled against him, when he got up with scarlet face and quivering lips, and commenced typing up his papers as if to quit the court-room. "Do I understand, Mr. Stevens," asked the judge, "that you wish to show your contempt of court?" "No, sir! no sir!" replied Mr. Stevens; "I don't want to show my contempt, sir, I'm trying to conceal it!"

Nashotah.

Correspondence of the Living Church.

Lent will soon be upon us; and already the question arises, of the proper disposal of our Lenten charities. Let us earnestly implore the readers of the LIVING CHURCH not to forget Nashotah at such a time. Perhaps it will not be amiss to state, in order, the reasons for such remembrance, and first: Because a moral obligation rests upon East and West to see Nashotah placed upon sure foundations. We know that it will be urged, that "One cannot give to everything;" that "The field is opening on every side;" that "There are so many new claims," &c. In reply to the latter, we would insist that a new obligation does not excuse us from the fulfillment of the old, at least, not in the secular world; there, a contract is binding between two parties, until it shall have been dissolved by mutual consent. It is high time that the attention of the Church should be turned in this direction; and here it becomes necessary to go back a little.

Looking at Wisconsin to-day, it seems almost incredible that only fifty years since it was a wooded waste, with only a trader's settlement here and there. Now, the Church has literally settled the land. For once in her history, she has been in time. In growth and general standard, she puts to shame many of our older Dioceses of the East. And in our retrospect, we must not neglect to glance at the state of the Church at the time of the foundation of Nashotah. It was a little after the beginning of the great Catholic Movement in England. The Holy Spirit that was animating and arousing the Mother Church, was doing a like work in this country; and it was in the General Seminary in New York City—in the General Seminary itself (that grand source of good to the whole American Church, fountain of wholesome and sound doctrine), that the plan was conceived of going forth and planting a Seminary in the far West. The Pioneers were all graduates of the General Seminary; the plan originated in one of the old buildings, so that, in the fullest sense of the word, is Nashotah the legal offspring of the Elder Seminary and of New York City.

Three things seem to have been resolved upon at the beginning; first, that the Pioneers should go forth without scrip or purse, in Apostolic fashion, looking to the Church at large for maintenance; secondly, that Nashotah should be a Mission, and her work of a Missionary character; and, lastly, that there should be a return to Primitive Faith and Practice, and that the Doctrine taught should be that of the General Seminary. There was a yearning, a longing desire, in the hearts of many of the students connected with this General Seminary, for what the cast-iron customs and prejudices of their elders regarded as "Germs of Romanism," "Puseyism," and the like. Nashotah was as it were a carrying out of their new-born desires. In planting it, they gave a living form and expression to their faith; so that, while Arthur Cary, and others of like mind, were signing petitions requesting the privilege of Weekly Communion, there was, at Nashotah, Daily Service, a Weekly Celebration of the Holy Communion, and a due and decent observance of Fast and Festival. A most singular state of things forty years ago, these things, now, are no longer singular; but great was the obloquy and reproach endured in their first maintenance. The wildest stories were afloat; and it was generally agreed upon, that there could be but one final result—the departure to Rome, of each and all concerned. To-day, thank God, the whole Church is in peaceable possession of what was then denied. In the Elder Seminary was the plan conceived; but it was at Nashotah that the battle was begun, the fight fought, and now, what has been her reward? Oh, shame upon all concerned! To-day, crippled in resources; new Societies crowding out her first claims; burdened with debt, but patiently plodding on; she stands forth a living memento of man's ingratitude and forgetfulness. No matter what folly may have been wrought, in individual cases, inside and out, the whole question resolves itself into small compass: Has Nashotah forfeited the conditions of her being? These conditions were, that she should plant the Church in the far West, and that the Doctrine taught should be that of the Mother Seminary. In reply to the first, we would point to Wisconsin, herself; to Fond du Lac, with its compact and well-organized Missionary system. Fond du Lac is indebted to Nashotah for about two-thirds of her Missionary staff; and, as to the question of Doctrine, we would answer, that, amid all the storms that have broken upon her, amid all the arrows that have been hurled against her (save from one fruitful source), there has been always wanting the accusation that she teaches false doctrine; so that the Church at large is without excuse in its neglect. That trouble should arise, has been in the very necessity of things. Offences must always arise. The life of an Institution is not unlike that of an individual; a certain amount of storms and trouble seems necessary for proper development. Ah, well! those whose hearts have been wrung with grief over the sorrows and losses that have come upon Nashotah, may comfort themselves with the thought, that, after all, this is the Master's way of strengthening His own. Dr. Neale, in one of his beautiful sermons, calls attention to this very point. He bids us beware, in any undertaking, of an uninterrupted prosperity; and adds, that, "where it has pleased God that the immediate results of His work should be seen, there it has generally pleased Him that it should be the least lasting." He calls attention to the thousands of baptisms by St. Francis Xavier, in Farther India, and the isles of the Indian Ocean; and asks "where is that Church now?" He speaks of the marvellous influx of Japanese converts to the Early Jesuits; and reminds us that immediate and palpable success is generally balanced by a less prosperous conclusion; that "an inheritance

may be gotten hastily in the beginning, but the end thereof shall not be blessed;" so that the poverty and suffering endured at Nashotah need not make us ashamed, or lose courage. We must remember that the General Seminary has had her days of darkness and forgetfulness. That God at last, has come to her, is a source of thankfulness to all; but she has had her years of waiting.

Nashotah needs endowments. It is the business of the Church at large to secure these; but, in the meantime, let us do our best—give systematically and conscientiously each year. Within the past few years, the Church has become wonderfully alive to the importance of securing systematic collections of small sums. These little sums, faithfully collected, work wonders. The authoress of "Sister Dora" is about to ask 25 cents from each one of her American readers. No doubt she will get it; with the money she will complete her hospital. See how the work is mapped out by the Woman's Auxiliary, in Connecticut. Only 7 cents from each communicant. The 7 cents are collected; and lo! some \$1,400 goes to some needed work. Now, just this is what we ask of the readers of the LIVING CHURCH. We ask Rectors, earnest men and earnest women, to take this matter in hand; we ask them to make this one of the duties of the coming Lent; to secure fifteen, twenty, or twenty-five cents from each communicant of their individual Churches. Let us all set to work in this way; and, in five years, Nashotah can stand free from debt, and her usefulness be increased ten-fold.

We know how hard it is to interest people in work of this kind; for Foundation-work takes time and patience. It is so much more agreeable to do what can be done quickly. It is much pleasanter to fit out a box of clothing for some Missionary, or build a School-house for some Bishop; or something of that sort. But not so did our fathers work. College upon college, endowment upon endowment, in Oxford; little noise, little bustle; and, behold! The whole earth is covered with the living streams that have had their rise in that Oxford home. Stirring Missionary appeals, enthusiastic lunch parties, platform speeches; all these are no doubt very stimulating and delightful; characteristic, at least, of our day and generation. But the Holy Season draws near, and at such a time it will be well to retire even from these. Retirement from the world, Prayers and Alms, are what should mark our growth. Can we not secure for Nashotah systematic collections from all parts of the land? Ask for those little sums, and secure for her a joyful Easter. And let us not only give our Alms; but let us give our prayers, also. Apart from the busy world, we shall have more time to pray; and we need ever to remember, that spiritual forces, though they work slowly and silently, work surely. Alms and prayers are what Nashotah needs.

"POMFRET."

The Bronze Doors of the Capitol at Washington.

The bronze doors of the National Capitol at Washington were designed and modeled at Rome, by the American Sculptor, Randolph Rogers, and were cast at Munich, Bavaria. Each door—the whole forms a folding-door—is divided into four compartments or panels. Thus, with a semi-circular space above, which has the breadth of both the doors together, there are nine divisions, in each of which an important moment of Columbus' life is represented.

The figures stand out in bold relief, and some of the groups are eminently successful. The crowning event of the discoverer's career occupies the commanding spot over the top of the doors. Here Columbus, standing on a mound, forms the central figure. He has just landed from a boat, and with the standard of Arragon and Castile planted upon the new soil, and with sword upraised in his right hand, he takes possession of the land in the name of his sovereigns. Some boatmen are still in the skiff, others are kneeling on the shore, while a group of Indians, peeping from a tree on the opposite side, look on in wondering astonishment. In one compartment is represented the triumphant entry of Columbus into Madrid on his first return from America, amid crowds of gazers at him, the hero of the triumph, and at the Indians who precede the procession, with parquets on their upraised arms.

The next panel is occupied with a sadder story. Here Columbus, in chains, surrounded by a sorrowing population, is about to embark for Europe. Then the "last scene of all," accomplishing his "strange, eventful history," we see him on his deathbed, attended only by a nun and some priests, who administer to him the consolations of religion. His son stands beside him. In the thickness of the door itself, niches are formed at certain intervals, and in these are small whole-length figures of the great contemporaries of Columbus—kings, statesmen, ecclesiastics and warriors. In the centre, close to each other, are two such lines of niches, while on both sides a single row of figures, one above the other, fills up the intermediate space between the outer edge of the panels and the door-post. The large bosses, so often seen on door-posts, are here the heads of those historians who have written on the discovery of America.

The ornaments below each niche are heads of animals indigenous to the country, with fruits and flowers entwined, also characteristic of the New World. Every ornament is appropriate, and though they are manifold there is no confusion.

An eight-hour man, on going home the other evening, found his wife sitting in her best clothes, on the front stoop, reading a volume of travels. "How's this?" he exclaimed. "Where's my supper?" "I don't know," replied his wife, "I began to get your breakfast at 6 o'clock this morning, and my eight hours ran out at 2 p. m."

The Household.

SICK HEADACHE.—This complaint is, not infrequently, the result of eating too much and exercising too little. Often, the cause is that the stomach is not able to digest the food last introduced into it, either from its having been unwholesome or excessive in quantity. It is said that a diet of bread and butter, with ripe fruits or berries, with moderate, continuous exercise in the open air, sufficient to keep up a gentle perspiration, would cure almost every case in a short time. To drink two teaspoonfuls of powdered charcoal in half a glass of water generally gives instant relief. The above sovereign remedies may do in some, but not in all cases. A sovereign remedy for this ailment is not easily found. Sick headache is periodical, and is the signal of distress which the stomach raises, to inform us that there is an over-alkaline condition of its fluids; that it needs a natural acid to restore the battery to its normal working condition. When the first symptoms of a headache appear, take a teaspoonful of clear lemon juice fifteen minutes before each meal, and the same dose at bed-time; follow this up until all symptoms are passed, taking no other remedies, and you will soon be able to go free from your unwelcome nuisance. Many will object to this, because the remedy is too simple, but many cures have been effected in this way.—Boston Transcript.

A very pretty trimming for flannel skirts, to be knit of Saxony fluted trimming. Cast on 26 stitches and knit across plain once for a foundation. First row, plain; second row, seam; third row, plain, leaving the last three stitches on the needle; fourth row, seam; fifth row, plain, knitting all the stitches; sixth row, plain; seventh row, seam, leaving last three stitches on the needle; eighth row, knit one, put the thread over and knit two together, and so on, putting thread over and knitting two together all the way across; ninth row, seam, leaving last three stitches on the needle; tenth row, plain; eleventh row, plain, knitting all the stitches. Repeat from second row.

Those sensible people who know that the plebeian onion (notwithstanding the bad odor it is in) is a most wholesome vegetable (good to be eaten when one has a cold, and especially beneficial for the stomach-troubles of children) are here given an excellent and novel way to cook them. Wash, but do not peel them; boil medium-sized ones an hour, changing the water twice and adding a little salt each time. When they begin to be tender, drain the water off, put the onions into a pudding dish, cover the dish, and let them bake for half an hour; if you choose, you can take the cover off, and brown them. When done, pour melted butter over them, or make a gravy of cream, butter, pepper, and salt.

There are a few simple rules to be observed in cooking vegetables. The first is for all fresh vegetables, not to soak them in water, but merely wash them clean; and to put them on the fire with boiling water, which will preserve their flavor, succulence and whatever nourishment they contain (which, with the exception of pulses and potatoes, is not much); while all dry vegetables have to be treated in the opposite way. Secondly, do not cover up the fresh vegetable, while boiling, but do cover up the dry ones. Thirdly, always salt the water in which you scald or boil your vegetables, in the proportion of one tablespoonful of salt to four quarts of water.

It often happens that one has, left over, slices of cold boiled ham, which are nice in every way, but still are not presentable on the platter. There are two ways in which they may be used to advantage. The first is, to chop the ham fine, and mix it with bread crumbs which have been moistened with well-beaten eggs. Make in the shape of balls, and fry in a little hot lard. The other way is, after chopping the ham, to mix egg with it, and beat it in a saucepan in which you have first put a lump of butter. When the eggs are cooked, serve with dry toast. This may be spread on the toast, if you choose.

Handsome pillow-covers, or "shams," as they are sometimes called, are made by taking, for the pair, eight hemstitched pocket-handkerchiefs. Put them together with bands of insertion of tuchen, Hamburg, or rick-rack, and trim the edge to match. These covers will wash and iron easily, which is a great point gained, unless one has an accomplished laundress. Choose handkerchiefs of fine and yet of sufficiently heavy linen, to make sure that they will starch well.

CAUTION.—As a gargle for dry cough and sore throat, one teaspoonful of salt to a tumbler full of water, is considered by some physicians injurious to the living membrane of the throat and nasal passages. Some physicians advise this: Put a teaspoonful of salt into a jar; pour upon it a quart of boiling water. Inhale the vapor through a funnel of paper (the small end in the mouth) for fifteen minutes. Do it at night, or at other times if confined to the house.

The New York Tribune gives us the following directions for making beef-steak, tender: Put three tablespoonfuls of salad oil and one tablespoonful of vinegar, well mixed together, on a large flat dish; and on this lay the steak. Salt must never be put on steak before it is cooked. The steak must lie on this tender-making mixture for at least half an hour to a side; the toughest steak will succumb to this, and be perfectly tender when cooked.

To cleanse the skin and hair of a dog, take a sponge saturated with kerosene oil, and sponge the animal thoroughly in every part, soaking the hair and skin. Then wash it well all over with warm soap and water. This treatment will be thoroughly effectual, as kerosene oil is destructive of all insect life; neither can it possibly harm even the most delicate dog.

A good way to use slices of stale bread is to dip them in well-beaten eggs; then, after frying ham, fry the bread in the ham gravy, adding a lump of butter if necessary; fry the bread until it is a light brown, and send to the table; but it is good also, if fried in the fat out from the slices of steak, or from roasts.

Any one who is tired of having buckwheat cakes for breakfast can vary the bill of fare by making cakes of wheat flour. Make them with yeast just as the buckwheat cakes are made. Add a little sugar if you wish them to brown nicely. Graham cakes may be made in the same way.

An effective disposition to make of the pretty painted tiles, of which we have so many now-a-days, is, to place them on little easels or rests. They may be mounted, at a very trifling expense, and serve as rests at the table for coffee and tea pots.

Make your house as beautiful as you can; keep it as neat and orderly as you can; but never allow either external beauty or neatness to interfere with its being the cheeriest, happiest spot on earth, to those who live there.

To cure cold and heart-burn. Do all the good you can; live near to God; love your neighbor as yourself.

Warm soap-suds from the wash-tubs are good for house plants.

The Park Stream.

BY REV. J. M. NEALE, D. D.

The story I am about to tell you is quite true; there are those now living who could speak to its truth. And yet, perhaps, you will think it more wonderful than any that have gone before it, only because it happened in our time, and not in past ages. For it seems more natural to our unbelief, that God's arm should be miraculously stretched out in the first centuries of Christianity than now; just as the Jews believed in the miracles wrought by Moses and Elisha, but would not believe those which they saw performed by our Saviour. This ought not so to be. The more we can bring ourselves to realize this truth, that at the present time God can, and, if it be necessary for our good, will, help us by a miracle, rather than that our trust in Him should be confounded, the happier we shall be, for we shall cast all our care upon Him; and the better, because we shall live as ever in His sight.

There is not a more beautiful park in England than that I will call Weatherfield. There were sunny lawns for the fallow-deer; there were long, dark avenues of oaks and limes; here and there a sturdy elm stood forth in its glory, making a pleasant shade for the cattle in the summer's noon. It was lovely to wander through that park in the autumn afternoon, when everything was intensely still, and the yellow leaves whirled round and round, like butterflies, before they fell on the ground; and the trees were clothed in their magnificent vestment of scarlet, and crimson, and gold; and the hawberries hung like jewels on the solitary bush; and the smoke of the village cottages was blue in the distance, and the spire of the village church caught the last ray of the sun, and, like a priest of God, returned the light that it received from heaven, by pointing to that heaven whence its brightness came.

Through this park ran a deep, swift stream. There is a proverb in Devonshire which says:

"The river Dart Claims a heart!"

That is, that one person, at least, if not more, will be lost every year in that dangerous river. And the stream of which I write had as bad a character in the county through which it flowed; many had perished in its beautiful but deceitful waters. Rapid, glassy, and black from its depth, sometimes it ran along between banks overhung with pollard willows; sometimes it wound between two cornfields and was crossed by a country bridge. The great dragon-fly sported over it in the summer evening; the kingfisher like a mass of jewelry, was on the wing there all day. But this river was nowhere noisy, nowhere shallow; it nowhere spread itself out as it ran by the lane, making a pleasant pool for the thirsty beast; wherever the road crossed it, there was need of a stone bridge, with buttressed pier, and strong parapet. And thus at length it entered Weatherfield park.

In the old Manor House, of which the latest part was as old as the time of Queen Mary, lived Sir John and Lady Seymour. They had, at the time of which I am telling you, but one child, whose name was Mary; and she was about four years old. They had great wealth; both that which the world called wealth, and, far better, that which the Church calls so. Sir John Seymour owned thousands of acres in the neighboring county; his ground brought forth plentifully; he had to pull down his barns and build greater; the sun always seemed to shine, and the rain to fall, as his cornfields or meadows needed them. And if this had been all, it had been but a poor thing after all. But he had treasure in heaven; and every day he was adding to it. Many poor widows and orphans prayed for him daily; and who knows what is the strength of such prayers? Who is there that would not gladly give up to his power, yea, and beyond his power, to have such intercessors? For when we are in any danger, ghostly or bodily, in temptation, in sickness, in peril from fire, evil men, sudden accident, the prayers of the fatherless and the widows will fight, as an exceeding great army, on our side; "for alms," as our Church teaches, "doth deliver from death, and shall purge away all sin."

Such intercessors Sir John Seymour had; well for him that he had them, for he needed them, as you shall hear.

It was a bright blue spring morning; bees were at work after their long rest; swallows were beginning to wheel round the church tower; the note of the cuckoo was here and there heard, according to the old proverb,

In April He opens his bill,

when Lady Seymour, who had been teaching and talking to her little Mary, told her to go and get ready for a walk in the park. Mary went, and was ready, before her mamma, who had in the meantime been engaged, could go up stairs.

"Play about on the lawn, Mary," she said, "till I come down; I shall not keep you long waiting."

And so, in about ten minutes, Lady Seymour opened the hall door, expecting to see her child; but no Mary was there. Calling to the gardener, who was at work near, she inquired if he knew where she was.

"Yes, my Lady," replied the man; "I saw Miss Seymour running down toward the river about five minutes ago."

"To the river!" said Lady Seymour; "I will walk that way then." And so she walked on, feeling no kind of fear, because a wire fence ran all along the side of the stream, and no child could possibly fall through it. Slowly she went, sometimes stopping to look at the green buds that were even now beginning to burst forth into tiny leaves; sometimes watching the gambols of the young lambs, full of joy at finding themselves in so strange and so happy a world; and sometimes listening to the cooing of the wild dove in the distant trees. At length she reached a place where the river ran under some thick

elms; and wondering much that she had not as yet seen little Mary, still kept on by the fence. Just under these trees, to her unspeakable horror, she found that a piece of the fence had been removed, probably for the purpose of being mended; and close by it she saw a withered daffodil, which she remembered to have noticed in her child's hand while speaking to her in the hall. She looked at the grass which grew down to the water's edge, and she thought that she perceived traces, as if some one, in falling, had caught hold of it to save himself. Full of terror, she called, as loudly as she could, for her child; but there was no further answer than the fitting of a frightened blackbird from a bush at her side. She ran, rather than walked, toward the house; and on the lawn she met Sir John Seymour. He learned rather from her signs than from her words (for she was hardly able to speak from agitation) the sad truth; but accustomed to always feel that all things came from the hand of God, he had presence of mind to give the proper orders.

"Thomas," said he to the gardener, "go to the tool house, and bring ropes and the net; then call William and the butler, and follow me as fast as you can."

In a few moments the whole party had met at the place where the accident was supposed to have happened; and all were fully persuaded, from the appearance of the ground, that the child had indeed fallen in here.

"Along the river," cried Sir John, "at once! If she has fallen in, she must have been carried down it."

They hurried through the clump of trees, which I mentioned, on that sad errand, when, lo! as they came out on the clear turf beyond, little Mary was running toward them. She was dripping from head to foot; her clothes hung heavily around her; her bonnet was gone, and her long, fair hair was streaming with water; but there she was, alive and safe, and to all appearances not terrified.

"Oh, mamma!" she exclaimed, running into her mother's arms, "that beautiful, beautiful lady!"

"Thank God, thank God!" cried Lady Seymour. "Who saved you, Mary? or how did you get out?"

"That beautiful lady, mamma," answered the child. "It was she who saved me."

"What beautiful lady, dearest one? There is no one here."

"What lady, Mary?" inquired Sir John Seymour, not knowing whether the terror had not affected the child's mind.

"How did you fall in?" asked her mother.

"I was playing on the lawn, mamma," answered Mary, "and there came a beautiful bright butterfly, as if it wanted to play with me. And the faster I ran after it, the faster it flew; and it went along the river, till it came to a place where the fence was broken down, and then, just as I thought that I had caught it, I fell into the water. But then there came a lady—oh, so beautiful!—all dressed in white; and she took me up out of the water, and smiled so sweetly on me, more sweetly than I ever saw even you smile, mamma, and told me I needn't be afraid, and set me down on dry ground; and then, all on a sudden, she was gone. Oh, how beautiful she was, and how white!"

"This is strange," said her father. "Mary, love, go in with your mamma. I will go on and see if I can find this lady. Thomas, do you go to the gate towards the village, and you, William, go to the other gate, and see if you can find any one."

But no lady could be found; and none—so said every one about—had gone that way on that morning, or been seen in the village. And the family believed then, and do believe to this day, that their child was saved by the visible ministry of an angel.

Answer to Bible Studies.

No. 11.—The article is a pavilion. Travellers used it in ancient times, and camped by the side of wells and streams of water, under shady trees. It was made of various articles; skins, goats hair, wool, linen, silk, &c. The word "Pavilion" is derived from the Latin papilio, which means either butterfly or tent. The pavilion proper was a small, moveable tent used for kings and princes. The promise referred to may be found in Psalm, 27: verse 5. Tents are used in war—a most tragic association. Arabs and wanderers over deserts still use it. Civilized men have substituted houses for it.—Alice Carney.

No. 12.—The city was Ephesus, called by Pliny "The light of Asia." Scenes are recorded in Acts, 18th chapter. The temple was dedicated to Diana, and was one of the Seven Wonders of the world. Ephesus claimed the honor of being the birth place of Homer, and was the birth place of Parrhasius, the "famous painter." Hippocrates, "the inventor of parody," Heraclitus, "the weeping philosopher." The Church at Ephesus severely reproveth.—Rev. II:1-4. It is now a Turkish village, called Aya Soolooh.—S. H., Louisville, Ky.

The breathing of fishes takes place by means of their gills. The water, which is impregnated with atmospheric air, is taken in at the mouth, and forced out again by the apparatus on each side of the neck. It is thus made to pass between the gills, which form a comb-like set of vascular fringes, supported by a system of bones termed bronchial arches, and during this passage the oxygen of the air is absorbed by the blood of the fish. Fish have little blood, and, therefore, require little oxygen. For this reason the flesh of most fish is white and apparently bloodless.

When you pound your thumb-nail with a mis-aimed hammer, don't say hard things, but calmly read this anecdote of Hannibal, a circus elephant, who was well known in this country fifty years ago. His keeper had trained him to drive

the stake to which it was customary to chain him. One day the keeper started the stake and handed the sledge to Hannibal to complete the job. Hannibal made a ponderous blow at the stake-head, but struck his own foot instead. He threw the sledge-hammer so far that it required an hour's search to find it; and he never would touch one again.

Excitement in Rochester.

The Commotion Caused by the Statement of a Physician.

An unusual article from the Rochester, N. Y., Democrat and Chronicle, was re-published in this paper, and was the subject of much conversation, both in professional circles and on the street. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well known, not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days since, which was duly published, detailing his remarkable experience and what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view, a representative of this paper called on Dr. Henion, at his residence on St. Paul street, when the following interview occurred:

"The article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them, and many additional ones. Few people ever get so near the grave as I did and then return; and I am not surprised that the public think it marvelous. It was marvelous."

"How in the world did you, a physician, come to be brought so low?"

"I do not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull and indefinite pains, and my stomach would not order, but I did not think it meant anything serious."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what ails them, and I am sorry to say that too few physicians do either."

"The same, Doctor, Doctor?"

"But it is a true one. The medical profession have been treating symptoms instead of diseases, for years, and it is high time it ceased. We doctors have been slipping off the wings when we should strike at the root. The same just mentioned, or any unusual act on or irritation of the water channels, indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body, or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one death which occur arise from Bright's disease, is it, Doctor?"

"Precisely. Thousands of so-called diseases are torturing people to-day, when in reality it is Bright's disease in some one of its many forms. It is a hydrating monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, malaria, neural fever, and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy—Warner's Safe Liver and Kidney Cure. I am getting my eyes thoroughly opened in this matter, and think I am helping others. At first, Mr. Warner was inclined to be reticent, but learning that the information desired was about the alarming increase of Bright's disease, his manner changed instantly, and he spoke very earnestly."

"Is it true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Sumner, Chase, Wells, Carpenter, Bishop Haven, and others. This is terrible, and shows a growth greater than any other known complaint. It must be plain to every one that something must be done to check this increase or there is no knowing where it may end."

"You believe then that it has no symptoms of its own, and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own, and very often none at all. It is not until a person has the same symptoms, and frequently death is the first symptom. The slightest indications of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about, for I have been through all the stages of the disease."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"A very peculiar case, but no more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?"

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die both by their physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfitted for business for years, but I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street, one day saying: 'There goes a man who will be dead within a year.' I believe his words would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Liver and Kidney Cure."

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

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected, if allowed to continue, very serious results may follow. "Dr. Swayne's All-Healing Ointment is a pleasant cure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch Blotches, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 380 N. Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists.

WEATHER BAROMETERS.

ARE AS OLD AS MANKIND.

Living Breathing, Suffering Barometers in the Knees Feet and Shoulders, all Speaking with Tongues of Steel, Say:

"There is Coming a Change in the Weather. I Feel it in My Bones, and Barometers Should Hang on Walls and not in My Nerves and Bones," said a gentleman the other day.

A physician answered him, "I will tell you what will remove every Nerve and Bone Barometer, and take out the Limp and Stiffness. It is a simple thing, but no less efficacious than simple. It is Dr. Benson's Celery and Chamomile Pills.

They have been tested time and time again, and always with satisfactory results. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable. This preparation just meets the necessities of your case as your disease is a nervous disease."

These Pills are all they are represented to be, and are guaranteed to give satisfaction when used as directed. Remember they are prepared expressly to cure Sick Headache, Nervous Headache, Dyspeptic Headache, Neuralgia, Nervousness, Paralysis, Sleeplessness and Dyspepsia, and will cure any case. Sold by all druggists. Price 50 cents a box. Depot, 106 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1, or six boxes for \$2.50, to any address.

DR. C. W. BENSON'S SKIN CURE. Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. per package.

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GENESIS I. AND SCIENCE.

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

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Thus much for the use of the phrase in the 11th verse. It occurs again in the 24th verse, where it marks the completion of the brute creation, for nothing more recent has been produced than "the beasts of the earth, and cattle, and every thing that moveth upon the earth" of Moses' day. In the next verse we find, we find not a statement, as in reference to plants, that the earth continued to bring forth such animals; but only an assertion that God made the "cattle, beasts, and every moving thing," a claim which you will notice is broader than the fiat in the preceding verse. It includes not only the kinds then first called into being, but, also, any that might have come down from an earlier epoch.

In the 30th verse, this phrase occurs for the last time. I see nothing here calling for special remark. God had just said that seed and fruit were given to man for food, and the green herb to the animals, and then the writer adds: And it was so. The thing was done.

It may be, however, that these words mark the conclusion of the whole creative work thus far, for the verdict which follows covers all.

Turning back now to the fourth period, we find this phrase employed just as in all the other periods everywhere denoting completed obedience to the fiat. What the "lights" were to do was an act unique and complete in itself. There was not a continuation of the process and further development. They were to be for signs and for seasons, and for days and years, and as we now know, to do this there was needed an axis inclined as at present. This once accomplished, the thing was done for all time.

It seems to me, that to one without any previous theory as to what Moses meant, the proof that the "lights" were pre-existing bodies amounts to a demonstration. Professor.—I do not know that I can justly object to this; nor am I prepared fully to accept it. It is so contrary to all my notions of this account, so different from all the explanations of commentators and others, that it needs most careful study before accepting it, and I fear, even if you are right, that it will be long before the world accepts it.

But however that may be, you have not replied to my question which I will repeat. If it can be made out that verses 16, 17, and 18, have referred to an earlier period than, say for example, that in which fruit trees appeared, does it not destroy that chronological order to which you attach so much importance?

Myself.—I think not. The account says: Let the lights in the firmament of heaven divide, etc.; and the fulfillment of the command is clearly set forth in the assertion that "it was so." Then comes an explanatory—or, perhaps it would be better to say, a parenthetical remark of great importance, not in chronological order, but so guarded that error was unnecessary. The writer says, after recording their obedience, "And God made the two great lights, * * * he made the stars also, and placed them in the firmament" for certain purposes; and then the story, momentarily interrupted, moves on to the creation of certain animals—the creative act next in order—not to the creation of the lights, but to their appointment to divide between the day and the night and to be for signs and for seasons.

To make the matter clearer, if that be possible, let me illustrate. In some brief history of the United States, I find what purports to be a list of Presidents. I read something like this:

- George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe, John Quincy Adams, Andrew Jackson,

son of a poor Irishman who died before the birth of his illustrious son; Martin Van Buren, etc., etc.

Now what would be thought of a critic who should seriously propose to reject this list as chronologically false, because after Jackson's name as President, a circumstance is mentioned which occurred long before the election of all his predecessors to that high office? And if he should

insist that the writer has violated the order of the facts, we should justly laugh at him, and, if we deemed it worth while to waste any words on him, would reply that the writer of the list had seen fit to put into it an interesting fact about whose chronological position there could, in the nature of the case, be no mistake.

So in regard to these verses; the author, after speaking of day and night, and of the repeated occurrence of evenings and mornings, and of the obedience of the lights to the divine fiat, put into his narrative a statement equally out of the order, but one about which there ought to have been no mistake. But readers and expounders were not content with the story as written. They tried to force out of it corroboration of their so-called science. Such efforts, based upon no knowledge of the actual history of our globe, resulted in a muddle from which the Christian world is yet far from having escaped.

Archdeaconry of Litchfield Co., Albany.

Correspondence of the Living Church.

This body held its quarterly meeting at Thomaston and Plymouth, on Tuesday and Wednesday, Jan. 10th and 11th. Twelve clergymen were present. A business meeting was held at the Rectory, Thomaston, on Tuesday afternoon, at which the Report of the Treasurer was given, which showed that the parishes generally had paid the first half of their apportionment for Diocesan missions for the present conventional year. Encouraging reports were made of missionary work by several clergymen. An able exegesis was given by the Rev. Hiram Stone, of Bantam, on Revelation xiii: 8, which was discussed by the brethren. In the evening, a public Missionary Service was held in Trinity Church, Thomaston. The shortened form of Evening Prayer was said by the Rev. Messrs. Walker and Peck, after which several missionary addresses were made. The Arch-deacon (Rev. S. O. Seymour), Rector of St. Michael's, Litchfield, dwelt upon the fact that the results of Church work cannot be determined by statistics; but we have God's promise that His Word, faithfully preached, shall not return to Him void. The Rev. James Stoddard, Rector of Christ Church, Watertown, referred to the Church's responsibility in view of the large increase of our population by emigration, and the important work of country parishes in educating the young men; so that, when they go to the cities and manufacturing centres, they may carry the influence of early training. The Rev. J. F. George, Rector of St. Paul's, Woodbury, dwelt upon the Mission of the Episcopal Church, as the Teacher of Positive Definite Truth, the upholder of Gospel Truth and Apostolic order, as the only basis of Christian Unity. The Rev. W. C. Cooley, Rector of Christ Church, Roxbury, insisted upon the duty of each one to labor not only for the saving of souls, but for the building up in its integrity the Kingdom of God upon earth. An offertory was received for the work of the Arch-deaconry, and the Service was closed with Prayers and Benediction by the Arch-deacon.

On Wednesday morning the Holy Communion was celebrated in St. Peter's Church, Plymouth, by the Arch-deacon. The sermon was preached by the Rev. C. W. Colton, Rector of St. John's, Pine Meadow, from St. Luke 17: 20. He showed, from history, the great influence of Christianity in the world; how it has revolutionized and changed the world; but how gradually and quietly its influence has been felt. The results which have been accomplished are our encouragement in the present, but teach us also the necessity of Faith and Patience in doing that work which God has given to His Church; remembering that "the Kingdom cometh not with observation," and bearing in mind the Promise given to His Church by the Great Healer—"the Gates of Hell shall not prevail against it."

The Rev. Joseph Brewster.

Correspondence of the Living Church.

Christ Church, New Haven, Conn., is now without any permanent rector, as the Rev. Joseph Brewster has been obliged, owing to ill health, to press his resignation, which has heretofore been rejected by the Warden and Vestry of the parish, but which they have at last consented, though reluctantly, to accept.

Mr. Brewster is a native of New Haven, and a graduate of Yale College. His family connections are among the most honorable in this country and in England. His father was at one time Mayor of the city; and, in addition to other benevolent deeds, he founded, or was one of the founders of, the New Haven Orphan Asylum.

The Rev. Mr. Brewster's first parish was in Wallingford, Conn., where his son, the Rev. Chauncey Brewster, of Rye, was born. About thirty years ago, Mr. Brewster and his family removed to New Haven, where he took charge of the mission which developed into Christ Church, of which he has been the only pastor. The church edifice was erected at a cost of about thirty thousand dollars; and the funds were contributed by the Misses Edwards, from whose excellent school Mrs. Brewster was an honored and much-loved graduate. Mr. Brewster is a gentleman of rare culture and refinement, and ably has he filled the pastoral office, endearing himself not only to his parishioners, and the neighboring parishes, but to the community at large. He was ever welcome among the poor and the afflicted, as well as in the highest social circles, by statesmen and philanthropists, and by men of science and letters. He is now at Saratoga, under medical treatment for the nervous prostra-

tion from which he is suffering; and many prayers are offered for his restoration to health and usefulness.

During the last six months, the Services of the Church have been conducted by the Rev. O. S. Prescott and others. Mr. Brewster will probably be chosen Rector Emeritus.

TROY BELLS IN MEXICO.—The Clinton H. Meneely Bell Company shipped six large bells to churches in Mexico. Churches and schools move hand in hand with civilization, and Mexico is fast opening up to the influences of religion and education.

GOOD WORDS For the Living Church.

From the Bishop of Mississippi: "Although I may appear to be somewhat tardy in expressing my opinion of the Living Church, I will not take the place behind any one in acknowledging the ability and right spirit with which it is conducted, and the consequent pleasure which I take in reading it. Its weekly visit is a weekly enjoyment to me. As such, I shall feel no hesitation in making known its merits to my people, as opportunity may offer."

From the Rector of Trinity Church, Chicago: "The Living Church is the equal of any paper published in our land. I feel deeply interested in its circulation in my Parish. It will be the best assistant I can obtain. It gives some of the best thoughts of the best minds on the ecclesiastical issues of the day and the themes of the liturgical year."

From the Rector of St. James' Church, Chicago: "It is an increasingly valuable paper, and one which strives to be fair to all Church opinions; and will therefore, help to deliver us from the narrowness and tyranny of party."

From the Rev. Morgan Dix, S. T. D.: "Your paper is admirably conducted, and is read by me with great pleasure and profit."

From the Rector of Christ Church, Chicago: "I wish to commend very respectfully to the attention of my parishioners the Living Church. It is a live Church paper, full of Church news, not afraid to discuss the issues of the day, and cannot fail to be a help in imparting knowledge of the doings of the Church, and awakening greater interest in her several missions. I hope it may find many subscribers among my people."

From Geneseo, N. Y.: "In my judgment, the Living Church is by far the best paper that ever represented the Church and its principles in this country."

From Western N. Y.: "The Living Church is doing a great work, and in my opinion, is the leading Church paper to-day in this country. If you continue, as you have begun, a fearless exponent of the Catholic Church, you cannot but obtain an enormous subscription list, and it will be in the hands of every Church family in the land."

From the West: "I should like to get one hundred new subscribers for your good paper. My brother, Bishop —, desires to have it circulated in his Jurisdiction."

From Brooklyn, N. Y.: "I regard the Living Church as the best religious paper published, and take occasion to say so at every opportunity."

From New York: "The Living Church is doing a great work. In my opinion it is the leading Church paper in this country. It cannot but secure an enormous subscription list."

From Alabama: "The Living Church is a welcome work to our parish, and I am glad to see it read by all the members of my family with deep interest."

From Brooklyn, N. Y.: "Without disparagement to other excellent Church papers, I think that the Living Church fills a place occupied by no other. It is distinguished by its strictly religious and permanent value, that its editorials are fresh and pungent, and its variety of news all that can be desired, that we value it; but that it so thoroughly represents the Church of which it is an organ, in sentiment, that motto, in essentially, in non-essentials, liberty, in all things, charily."

From Texas: "I will do what I can; I myself fields to procure new subscribers to the Living Church. It is decidedly the best Church paper I know of, and is a welcome visitor in my family. I could not do without it, and wish it were in the hands of every member of my several parishes."

From Illinois: "I consider everything that has been said in favor of it as being amply deserved, and the very fact that often its sentiments do not jibe in with my particular phase of Churchmanship, is but another proof to me of its comprehensiveness, character, and that it is (thank God) no organ. I shall endeavor to increase your circulation."

From Tennessee: "I know of no more encouraging sign of the times than the vigor with which the Living Church continues to be conducted, and the success which it is so deservedly and so universally earning."

From New Jersey: "I am more gratified with certain points in it which confirm my hope that we have at last the promise of a Church weekly which recognizes the position of the Catholic Church in America. I sincerely hope that it will fulfill its promise, and follow the Church in her walk, warfare, and love, along the common ways of popular, contemporaneous thought and action."

From New York: "I believe the Living Church to be the best of all orders. There is a liveliness, energy, and Churchiness that I much like. You seem just in admitting differing views, and tolerant of both conservative and radical. This is as it should be. Let all sides be heard. Give extremes fair play."

From Long Island: "I approve your discriminating course. I have put your paper in the hands of an agent who will find some new subscribers."

From Indiana: "I wish I could induce all our Church people here to subscribe for the Living Church. It is a great help to me, and I am sure that so many should read no Church literature, not even an Almanac."

From Ontario, Canada: "If you will allow an obscure Canadian priest to congratulate you on your paper, please accept mine with regard to the Living Church."

From Kansas: "The bold and fearless manner in which the Living Church discusses principles which underlie our Catholic Faith, challenges my admiration. I wish its teachings might be disseminated in every family in the land."

From Dakota: "I cannot express to you how much I appreciate the Living Church. Situated as I am away from all the privileges of our much-loved Church, it is a great source of comfort and help to me."

From Kansas: "The Living Church is a splendid paper. The editorial department is conducted with great ability, and with great breadth. It must win its way to general acceptance."

From Central New York: "I wish I could send you a hundred subscribers. Your admirable paper is doing much to extend and strengthen the Church."

From Rochester, N. Y.: "I never have seen a Church paper that I was so perfectly satisfied with as yours."

From Boston: "Your paper has become a prominent feature of my household. I like its tone, its standard, and its manliness. It has won me entirely to its confidence, and I shall do what I can to encourage and support the Coming Paper of the American Church."

From Charlestown, N. H.: "I heartily congratulate you in the establishing a Church paper that is not afraid to call a spade a spade. A happy New Year to the Living Church and its editor!"

From Illinois: "The Living Church is more and more excellent. I hope it may be generally sustained. I should like to see it our foremost Church-paper. It will be."

From Galena, Ill.: "I am glad to renew. Could not do without the paper. As soon as I am settled I hope to find some subscribers for the Living Church, as I consider it my best assistant."

From Maine: "May the Living Church continue to grow, as it must; for growth is the outward expression of life, and the paper is full of life. It is appropriately named."

From Centra N. Y.: "I wish I might have your paper to read in every family in my parish. I consider it, all in all, the best paper for Church-people in this country."

From North Carolina: "I read the Living Church with ever-increasing pleasure and satisfaction."

To the Editor of the Living Church:

Will you allow the following card, personal to myself, to appear in your widely circulated paper? There was published in the Rochester Democrat and Chronicle, on the 31st of December last, a statement made by J. B. Henion, M. D., narrating how he had been cured of Bright's Disease of the Kidney, almost in its last stages, by the use of a Kidney and Liver Cure.

Now the republishing of his statement in many of the leading journals of the day, has been the cause of an incessant flow of letters to me, making many inquiries, but chiefly whether the statement is true, or a mere advertising dodge, etc.

I beg therefore to anticipate any future inquiries, and save time and labor, and some postage, by saying that the statement of Dr. Henion is true, in far as it concerns myself, and I believe it to be true in all other respects. He is a parishioner of mine and I visited him in his sickness. I urged him to take the medicine, and would do the same again to any one who was troubled with a disease of the kidneys and liver.

IRAZEL FOOTER, Rector St. Paul's Church, Rochester, N. Y. Jan., 20, 1882.



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