

# The Living Church.

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

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## News and Notes.

### Foreign.

A very sad incident shows the state of abject terrorism which prevades the Czar and the Royal Family of Russia. The Emperor was out walking in the Park, and for some reason or other became interested in the operations of several workmen, or gardeners, who were at work at some distance off. His Majesty appears to have beckoned to one of the workmen to come up to him, intending to speak to the man, and perhaps ask some questions. The workman noticed the sign, threw down his tools, and ran towards the Emperor. When only a step or two from His Majesty's person he fell dead at the Czar's feet, shot by a sentinel close at hand who had not seen the Emperor call the man and who had imperative orders to fire on any strangers approaching the Emperor. His Majesty, it is said, helped to lift up the body and showed the bitterest grief. The wife and family of the unfortunate man are to be thoroughly cared for.

The arrangements for the English Church Congress at Derby are in a forward state. The Mayor, who is a Wesleyan, is entering warmly into the object of the gathering, and has consented to act as chairman of the Reception Committee. The church of All Saints, known as the Corporation church, in which the chief opening Service will be held, is closed for the purpose of cleaning. The Rev. R. J. Knight, the vicar, who is one of the honorary secretaries, is an extreme Evangelical, and it is not every preacher to whom he would grant the use of his pulpit. The Bishop of Rochester was asked to preach the opening sermon, but his lordship will be absent on what is almost his annual trip across the Atlantic. The E. C. U. is represented in the person of one of the lay secretaries; but the best known of the executive body are Prebendary Abney, a much respected member of Convocation, and Mr. John Borough, an active layman, who has had experience at these gatherings, and is a member of the Society for the Increase of the Home Episcopate.

The Rev. Forbes E. Winslow, a son of the celebrated "mad doctor," is not in the habit of speaking smooth things to his flock, who constantly get well rated for their churlish and illiberal giving. One of their number has taken the scolding meekly, and placed anonymously \$50,000 at his pastor's disposal for church extension at St. Leonards-on-sea. In the neighboring town of Eastbourne the Bishop of Chichester has just consecrated a church, erected and endowed by Lady Victoria Wellesley, at a cost of \$150,000.

It is astonishing how Father Ignatius gets money for the support of his monastery at Llanthony, in the Black Mountains, Wales. Among several clerical pilgrims to his shrine for the extraordinary functions during Ascensiontide, one benighted individual has remained as a monk; and another, before leaving, left behind some \$10,000 for the completion of the shrine of the Perpetual Adoration and other works.

Mr Gladstone has ever had much Church preference in his hands. Dean Law, of Gloucester is in a condition, which has been pronounced hopeless, and Dean Bramston, of Winchester, has announced his resolve to retire upon the attainment of his eightieth year, an event which will occur next month.

A correspondent sends us an apt quotation from the eleventh book of Chateaubriand's *Martyrs*, written just eighty years ago: "Ah! if man grand as he may be, is so small, what then are his works? That superb Alexandria will perish in its turn like its founder. One day, devoured by the three deserts that press upon it, the sea, the sands, and death will take it again as their own; and the Arab will return to plant his tent over the buried ruins."

The Venerable C. J. Branch, D. D., Archdeacon of Antigua, was consecrated at Lambeth Palace on the 25th ult, Coadjutor-Bishop of that Island. The titular Bishop, Dr. Jackson, has been compelled to retire from the active duties of his office, after a ministry of nearly half a century in the West Indian Church.

There seems an imminent prospect of a deadlock between the Lords and Commons over the Irish Arrears Bill. The Upper House has introduced vital changes into the Bill as passed in the Lower, which it is certain that the latter will reject. In the present humor of the nation, such a crisis might have a very serious constitutional outcome.

London society has a new lion in the person of the sable ex-Monarch Osewayo, whom England deposed some time ago, and has since been keeping in a prison. It is thought that his liberation is only a prelude to his restoration.

The Egyptian difficulty is far from being settled. England has siezed Suez, and now has a large army on the ground. The French Ministry has been reconstituted on the non-intervention principle.

There seems but one thing for England to do, and that is to take possession of Egypt, and treat it as she does her Indian Empire. Either it is, or it is not necessary for England to exercise paramount influence in the land of the Pharaohs. If the former, she can only exercise such influ-

ence by assuming control. If the latter, then all her recent proceedings have been unjustifiable. Half measures have ever been the bane of empires.

Engineer Melville and Seamen Noros and Ninderman, of the Jeannette's crew, have arrived at Tobolsk. They believe that Lieut. Chipp and companion perished in a snow storm.

News from Athens comes slowly. There is an anxious desire to hear how dear, devoted Mrs. Hill bears the shock of parting, "which, however long expected, must have been a severe trial." From private sources, we learn that "a few days before the Doctor's decease, she swooned away and the physician ordered her kept from the sick room as much as possible, but it was not an easy thing to do, when the dying man who suffered a great deal, was incessantly calling for her."

When it was known that the Government were going to give him a National funeral with the honors pertaining to the highest Greek decoration, the remark was made by one who knew, that "Dr. Hill had during his life time, repeatedly refused any decoration whatever."

### Home.

The President last week vetoed the River and Harbor Bill, but both Houses passed it over the veto. This action of Congress has been very severely criticised by the peers of all parties.

The Senate has confirmed the appointments of W. W. Astor, of New York, to be minister to Italy, and of William Hale, of Iowa, to be Governor of Wyoming.

Milwaukee was visited by a terrific storm on Thursday last, nearly two inches of rain falling. Basements were flooded all over the city and numerous washouts occurred, one resulting in the derailment of a passenger train and the injury of several people. The lightning was vivid and continuous, and played havoc both with structures on land and the shipping. The damage sustained will reach far up into the tens of thousands.

For the year ending June 30, 789,003 immigrants reached this country.

Both factions of the Greek Indians have disbanded, and there are no fears of trouble.

### The Education of Women.

From an Address by Bishop Whipple.

It is the glory of our age that it has enfranchised women without robbing her of one of the gentle prerogatives of her sex. The words which Mrs. Willard wrote in 1815 sound very strange in our ears to-day: "Thousands are expended for male youth, but what has been done for females? It is an absurd prejudice that if women's minds are cultivated, they will forget their sphere. They might as well reason that because now and then there has been a brawny woman who could lift a barrel of cider, her whole sex shall not be allowed to exercise, lest if they attain their full bodily strength, they would contest for prizes upon the wrestling ground, or take the scythe and hoe from men, and turn them into the kitchen." We can hardly conceive of the heroic struggles of that noble woman to found the first great American school for the education of women. Since that day, cheered by her example, this blessed work has been crowned with success. Woman has fought her own battle, and won her right to the highest culture. Universities in the old world and the new have thrown open their doors to her, not in pity for her weakness, but as a just reward for her intellectual strength. In modern tongues, and in the ancient classics, she excels in neatness and finish of translation. In mathematics she is exact, in literature an enthusiast, and a careful observer in scientific investigation. If treated as the plaything of an hour, the petted favorite of fashion, it is no marvel if her life is one of idleness and frivolity. But whenever a well trained childhood has had the privilege of higher culture, women has taken her rightful place, in intellect as in heart, as a helpmeet for man. In this training of womanhood, the culture of the heart must go hand in hand with the culture of the mind. He is no true scholar, who, learning nature's laws, does not reverence nature's God. Without religion, man is an Atheist, woman is a monster. As daughter, sister, wife, and mother, she holds in her hands, under God, the destinies of humanity. In the hours of gloom and sorrow we look to her for sympathy and comfort. Where shall she find strength for trial, comfort for sorrow, save in that Gospel which has given a new meaning to the name of "Mother," since it rested on the lips of the Child Jesus.

The London hospitals are nearly all suffering from lack of funds. St. George's, at Hyde Park corner, in the very centre of the wealthiest residential district in the world, has of late years had an annual deficit of over \$30,000 and says that, unless money comes in, it must close many of its wards. Depression of agriculture and trade and the multiplication of calls on the public purse are among the causes assigned. Three of the London hospitals, Guy's, Bartholomew's, and St. Thomas', are magnificently endowed, but the rest depend on casual subscriptions.

## A Summer Cruise.

Editorial Correspondence.

DEAR LIVING CHURCH:—Would you like a little sketch of our cruise on the Lakes, from which you announced our safe return last week? It would make a long story if I should tell it all, and it is certainly too hot for that. For a month we have been cooling off, sailing, bathing, fishing, sleeping under blankets, facing winds and waves, plunging, rolling, and doing a variety of exhilarating and refreshing things, which even to remember stirs the blood and braces the nerves. Now we are sweltering, panting, grinding, and doing all sorts of things that are not exhilarating and refreshing. But we owe you a letter and much more, for our long leave of absence.

It was a pleasant party that gathered in the cabin of our little yacht Douglas to bid us *bon voyage*. There was a mother there to say goodbye to her little boy, and I trust her heart was comforted by the assurance of every man of us that he should not come to harm. The other little boy sailed with his father, with a brave heart, little dreaming of the sea-sick hours that awaited him! The cordial farewells were said, the carriages rolled away over the viaduct, and I—and myself, with the lads and two seamen, were left in the silence and darkness of the Chicago river. I have several times embarked for a voyage across the Atlantic, amid scenes of bustle and excitement, without being conscious of separation from home and the world, as the great ship like a floating city moved on her way. Not such was the scene, that murky midnight in June, as we felt our way among the gloomy piers, and crept out into the lake. All was inexpressibly dark and solemn. We left the city groaning in its sleep, and committed ourselves in the darkness to the wilderness of waters. The boys betook themselves to peaceful slumbers; the sailors "turned in," and the LIVING CHURCH representatives watched the glimmer of the light on the pier till it sank below the horizon.

The next morning we were becalmed, and for twenty-four hours made little progress. The situation was still novel and the new trip was full of interest. We had left the old world behind us, and our new world, even in a calm, was not monotonous. Our larder was well stocked and our appetites were good; we were tired of work and enjoyed the lazy swell of the lake.

Leaving Milwaukee by rail, we spent a pleasant day (St. Peter's) at Nashotah. We were delighted to see good Bishop Talbot, with even a show of returning health, though he was not his old self by several inches; and Dr. Cole looked hearty again, whereas his old boys rejoiced. We held the fort as in the olden time, in a manful "tea-fight," and enjoyed the charming hospitality of Dr. and Mrs. Adams. Dr. Kemper still keeps alive the name and example of his Apostolic father of blessed memory. We were pleasantly entertained in the beautiful refectory, and enjoyed every hour of day and night. Mine has been the experience of many who have studied there, I think. The full beauty and blessedness of that consecrated spot are felt more and more hedged about by hard realities. And places and hours of meditation are seldom found.

It was a weary watch that we kept in Milwaukee, waiting for a wind. It came at two o'clock in the morning and we set sail. We were hardly out of the harbor when the clouds began to gather; the sea heaved and moaned; rumbling thunder and blinding lightning made the fitful wind more frightful, and it seemed as though the storm-fiend was about to visit us in fury. Two reefs quieted my landsman's fears, and we dashed bravely into the gale—or rather, the gale dashed bravely at us. It soon passed over, and we anchored in Sheboygan harbor about noon. A visit to Brother Blow made our afternoon memorable. We found the dear old (?) hermit engaged in instructing some choir boys, to whom he immediately gave a holiday and made us at home. We took a look at his comfortable church, finished and ceiled with native wood, the altar honored as it should be, by position and adornment. He showed us altar cloths and vestments embroidered beautifully by his own hand, and told us of the organ ready to be set up, which had come in answer to prayer. Seclusion more complete and priestly work more single-hearted and self-sacrificing I have not seen.

The remaining daylight was employed in getting our "pictures" taken in sailor costume; and we got a fine photograph of the yacht with all on board. If you published an illustrated paper I should like to send you this. But I can give you a pen-picture. The Douglas is 42 feet in length, 12 ft. beam, and draws five feet of water. She is sloop-rigged, newly fitted and furnished for our cruise, and though not a fast yacht is one of the best "sea-boats" on the lake. The skipper's motto is, "Better to be sure than sorry." Our cabin is 20 ft. long, giving us four berths, state-room, and pantry. Counting the lockers in cabin and pantry, and the fore-castle, thirteen can sleep comfortably sheltered in our little craft. As we are only four in the cabin we have "plenty of room," and have been able to add to our party several guests, from time to time. The cooking is done "forward" in the fore-castle, on a

charcoal stove with two covers and a small oven. Marvellous are the meals that are produced from that little machine, by our good man Harry. The ceiling of the kitchen is about five feet high, and the cook sits like a Turk reaching right and left without moving. When it grows too hot for human endurance he puts his head out of the open hatch above, and plays on the harmonium while he waits for the pot to boil. What wonder that our meals are appetizing, when they are cooked to the tune of "Home, sweet Home," and "Way down upon the Swanee River!"

(To be Continued.)

### The Care of the Children.

From Bishop Spalding's Convocation Address.

In the family, in the school, and in the church, there are bodies of Christians in which the training is far more effective than generally among us. The child of the Romanist can give some reason, however inadequate, for the faith there is in him concerning his church. The Baptist child understands the supposed sole validity of immersion. The Lutheran minister has his catechetical school, and protracted and thorough training for Confirmation. We are too careless in using the means at our hands. Our children ought at least to be taught and to know what their Christian Faith is, what their duties are and why they are Churchmen. I cannot but think that, if, instead of taking all this for granted, and being content with a mere willingness and consent to be confirmed, the occasion were taken in all cases, whether of children or adults, for thorough instruction in the fundamental principles of Christian faith and duty, and of the Church of God; we should see less practical indifference and disloyalty, of giving grudgingly and meagrely, of subordinating Christian duty to convenience or self-interest, and more earnest, whole-hearted, loving devotion to Christ and the Church than is usual among large numbers of our people.

I have noticed, in visiting some of our missions, an unpardonable lack of familiarity with the Services. The responses are feeble and listless. Many do not respond at all. Many seem unable to find the places. Many are willing apparently to go on in their indifferent and heedless ways, in ignorance of the simplest things, which they might learn by a few moments' intelligent study. They have been habituated to forms of worship, in which the people had no heart, and little attention was demanded of them. A Service that requires undivided attention, an earnest and devout mind, the constant effort to conform to and use it with spiritual profit, they cannot understand or appreciate. They bring their accustomed habits of indolence and irreverence into the Church, and help thereby to make it as bald and uninteresting as any other.

In one way this shows how the Church is growing by attracting those without. If not they, at least their children, will learn to use aright the Church's spiritual aids and instrumentalities. But why should they not learn them? I suggest that it would be well, in starting mission work, or in the early stages of any mission or parish, to resolve the congregation sometimes into a school for thorough instruction in the Prayer Book and its uses, and for practice in the proper rendering of the Services. These things are too important to be left to take care of themselves. In every Society that has forms and ceremonies, the members are taught from the first the ritual. The fact that the forms of devotion are all printed in a book does not supersede this necessity. Let the clergy carefully consider how to bring their people to a devout participation in the Services.

According to the *New York Herald*, the annual contributions for Foreign Missions by the various religious bodies in proportion to the "members" or communicants reported in each, is as follows: Congregationalists, \$1.25 each; Moravians, 98 cents; Presbyterians, North, 65 cents; Reformed, 80 cents; Presbyterian, South, 56 cents; Churchmen, 50 cents; Baptist, North, 30 cents; Methodist, North, 17 cents; Methodist, South, 13 cents; Baptist, South, white, 7 cents; colored, 3 cents; Lutheran, \$15,000 all together. The figures, if accurate, are certainly suggestive. We would like to see the contributions compared with the relative wealth of these same religious bodies. We fear the rank of the Church among them would not be bettered by such comparison. If our gifts were at all proportionate to our rightful claims, as the Holy Catholic Church of this land, should we not lead the list?

The *New York Observer* says: "Protestants do not sufficiently utilize their large and costly houses of public worship. Many of them are open only twice in a week, and then only for two Services of one and a half hours each. That would be only one hundred and fifty-six hours out of eight thousand seven hundred and sixty hours in a year. During all these long hours, except for a wedding, funeral, or occasional Service, the building stands closed. Is there no use to which Christians might put their churches during these days and months? Perhaps the time will come when Christians of the whole world will find it in their minds to offer daily sacrifice of their hearts in the house of God."

## A Letter from Mr. Green.

LANCASTER, Tuesday in Whitsun Week, '82.  
Rev. and Dear Sir:

I have duly received the letter signed by the Bishop and several Priests and Laymen of the Diocese of Springfield, expressing sympathy with our attempt to maintain and defend the spiritual Jurisdiction of the Church of England; and it is a source of great encouragement to know how widespread is the interest taken in the question, reaching even to your distant diocese.

It is hard to conceive a more important object than that for which we are contending; for upon the spiritual Jurisdiction the very existence of the Church as a Society or Spiritual Corporation depends. Hence I can well understand how anxiously the Daughter Churches must watch the fate of their Mother, and how terribly the blow would be felt by them were the Candlestick of the Church of England removed, and that Church degraded as Her enemies desire to degrade Her into a department of the Civil Service, with a jurisdiction derived from a Legislature not even professing Christianity. Probably the Legislature of the United States is neither more nor less Christian than our own. You then can understand our feelings if you conceive that Legislature constituting itself governing Synod of the Church in America, and claiming to direct the worship and determine the doctrine of that Church. Is there a sect in the world however humble that would submit to this? I think not; and there are a few thousand English Churchmen who are prepared, as they believe the Faith of Christ to be a revelation from God, as they believe the Church of Christ to be the creation of God, to uphold the Faith and the Church at any sacrifice; and though much untempered mortar may be applied to produce what some may call "peace," yet there will be "no peace" until the Spiritual Jurisdiction of the Church, Her own right to manage Her own spiritual affairs, is fully re-established and assured.

Humbly asking the prayers of the brethren on behalf of all those who are called upon to uphold the rights and the honor of the Church, and with cordial thanks for your cheering letter, I am, my dear Sir, your faithful Brother Priest,  
SIDNEY F. GREEN.

The Rev. F. W. Taylor, Danville, Ill., U. S. A.

### Musical Services.

To the Editor of the Living Church:

Your correspondent "Aliquis" is most certainly in the right, when he speaks with an evident feeling of disgust of quartette (or quintette) choirs in general, and of the music ordinarily sung by them in particular. It seems to me, however, that his own taste is subject to criticism, if he knowingly passes by the Communion Services of Barnby, Dykes, Smart, Tours, and other composers of good healthy English Church-music, and gives his preference—as I fear he does—to the music of foreign composers, written for the Roman Mass, and arranged for use in our branch of the Church.

I am not a ritualist (as ritualists go nowadays), but I enjoy good music well sung, as much as any one, in its place; and it seems to me that one trouble with the co-called "advanced" Service is, that the music used is too often that written for the Roman Mass. Such music is too florid for the quiet dignity of "The Great Service," as our branch of the Church Catholic has given it to us. The masses of the Continental composers are much more suited to a large body of trained and experienced male and female singers, accompanied by an orchestra, than for the choristers (the majority of them young), who, by their vesture and position in the chancel, become a part of the ceremonial, and offer up for the congregation this Service of praise.

Simple music well performed must be a more acceptable offering than the slovenly performance of that which is beyond the capacity of the choir; and I have been so often tortured by the wretched performance of a Mozart or Schubert Mass, by a boy choir assisted by a bad organ and tinkling piano, that I feel myself entitled to say something on the subject.

Again, the music of the Roman School is written for and admirably adapted to excite the emotions of a people of a warmer temperament. It is to the emotions rather than to the mind that the Roman Service appeals. But as for the Anglican Church—give her Anglican Music, written by men brought up in her Faith, and familiar with Her customs and with the character of Her communicants. There is too much appeal to our emotions, and too little respect paid to our mental abilities (here in the East, at least,) among the more advanced ritualists.

Do not understand, for one minute, that I venture to put the English composers upon an equality, even, with Beethoven, Mozart, and others of their standing, who have written for the Roman Church. Speaking musically, such men, of course, outshine the present generation; but, for the needs of our branch of the Church, our men are by far the best.

As for your correspondent's remarks upon the *Benedictus qui venit* and the *Agnus Dei*, he must remember that in some Dioceses—here in Massachusetts for instance—their use is forbidden by the authorities.  
Aug. 7th, 1882.

QUIVIS.



Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

[All legitimate Church News, whether diocesan, parochial, or otherwise, without distinction as to section or party in the Church, will be published in these columns when furnished by reliable Correspondents.]

Albany.—Zion Church, Sandy Hill, received on the first Sunday in July, the gift of a beautiful litaney-desk from a devout layman of the congregation. This parish has been the favored recipient within the past two or three years of many handsome additions to its chancel furniture, and now may congratulate itself on being "thoroughly furnished." The congregation are just now lamenting the departure of their earnest and faithful Rector, the Rev. E. R. Armstrong, who has resigned to accept the charge of a parish in the northern part of the Diocese.

The Convocation of Troy met on July 11th, at Luzerne, one of the most beautiful of summer-resorts. They were entertained with most generous hospitality by Col. B. C. Butler, the senior warden of St. Mary's Church, in which the Convocation met. There was a goodly attendance on the part of the clergy, and several lay delegates were present. Archdeacon Carey presided at all the meetings. The Holy Eucharist was celebrated at an early hour, and later, after Morning Prayer, the Rev. Mr. Horsfield delivered an admirable and timely sermon. A practical and suggestive essay, read by Rev. Mr. Snively, of Troy, called forth an animated discussion in which many joined. The evening was given up to a missionary service, and, in spite of the scanty attendance, several excellent and effective addresses were made. The business meeting, held the next morning, showed the work was going on more vigorously than ever, and the Church's message being carried into every nook and corner of our large Diocese. After appropriating small sums to points which seemed particularly to need them, the Convocation adjourned, and the members departed, carrying away pleasant memories of many kindnesses.

Illinois.—On the eighth Sunday after Trinity, at the Church of the Ascension, Chicago, the Rector—the Rev. Arthur Ritchie—preached his seventh anniversary sermon. He said that seven years was not a long time, but when the many changes that had taken place in that period were considered, it seemed long. Only twenty-five of the names now enrolled upon the list of communicants, were upon that list seven years ago; and, in the whole city, there were only four rectors, he said, who had been longer in charge of a Church. At the close of the sermon, the Rector stated that it was the purpose to spend \$10,000 on the walls of the new church this summer.

Kentucky.—A Diocesan School for boys is about to be established. The trustees of the town of Shelby have offered to sell Shelby College on very favorable terms; and it is hoped that the property, which is eminently suited for the purpose, will be secured by the Diocese.

Louisiana.—The Church in this diocese is, after all, to retain the valued services of the Rev. Hugh Miller Thompson, Rector of Trinity, New Orleans. Dr. Thompson had accepted, as already announced in these columns, a call from the large and influential parish of St. Luke, Rochester, N. Y., but has finally acceded to the earnest appeal of all classes and creeds in New Orleans, to remain in the sunny south.

This pleasing determination was announced to the vestry of Trinity, on Friday, the 28th ult., and provoked an expression of heartfelt thanks, and a renewed assurance of assistance and cooperation.

Michigan.—The beautiful island of Mackinac has now a very neat little church, erected through the energy of the Rev. M. C. Stanley, who has also commenced the erection of another at St. Ignace. The very many Church-people who visit the Island will certainly feel it a duty to help forward Church work in that locality.

New Hampshire.—The coming of summer quickens some of the more remote parishes and mission Stations by mountain and beach into life and activity.

Rye, North Conway, Lancaster, Littleton and Bethlehem especially feel the new impulse. In fact, S. Andrews-by-the-sea, at Rye, is not open, save during the "Season," and the same is in great measure true of the Church of the Nativity at Bethlehem. The Rev. S. Sears, Rector of Grace Church, Manchester, has taken charge of the last-named, for the months of July, August and September.

The Rev. F. A. Sanborn is serving the Church at Manchester during his absence. This seems an excellent way for securing for our over-worked clergy, much needed change and rest, without two great sacrifices on the part of either priest or people, and without the anomaly of closed churches and scattered congregations.

New Hampshire does not escape the prevailing movement of change among our clergy. The Rev. R. M. Berkley, of St. Luke's, Charlestown, has resigned that parish to accept the charge of St. Thomas', Hanover, made vacant by the removal of the Rev. W. C. Dawson to Burlington, Vt. The Rev. F. W. Tompkins, late of St. Paul's, Minneapolis, has accepted a call to St. James, Keene, vice the Rev. A. B. Crawford removed to Philadelphia. The Rev. N. H. Burnham has resigned St. Stephen's Church, Pittsfield, and the Rev. C. A. Holbrook, of St. John's, Portsmouth, has also resigned, to seek rest and restoration from severe nervous prostration. The parish continues his salary for some months, and tenders the use of the rectory to his family until arrangements are completed for their comfort.

A new organ of excellent tone and quality has been put in the Church of the Good Shepherd, Nashua. It was built by Plaisted & Hutchings, of Boston.

The Bishop of the Diocese is with his family at their summer home in the Province of Quebec, on the shore of Lake Memphrémagog.

New York.—The Rev. Ralph W. Kenyon, lately ordained to the Priesthood, is now in charge of the little parish at Brewster's, and he celebrated the Holy Communion for the first time in July. The establishing of the Church at this unimportant station on the Harlem Railroad, which is rapidly growing in importance, is cause of congratulation, and Parish and priest are entitled to our earnest prayers for the Divine blessing to rest upon them.

Quincy.—The old parish of St. Paul's, Peoria, which was out in twin by the Cummins-Cheney schism of ten years ago, has of late renewed some of its old-time activity. At the time referred to, at least one half of the congregation, following the leadership of a few dissentients, "went out" and set up a church for themselves, under the banners of the "Reformed." This was a cruel blow to St. Paul's, from which it has never entirely recovered. The "B. E. Church" in Peoria, is now one of their few flourishing organizations. As was remarked, however, St. Paul has of late, been exhibiting some gratifying evidences of renewed prosperity and activity. Within a year, attendance upon Divine Service has almost doubled; but few pews are vacant, and the early Celebration of the Holy Communion (in-

stituted at the beginning of last Lent) has been well sustained. The efficacy of parish work in S. Paul's is largely aided by the work and efforts of two Guilds (established under the active administration of the last incumbent, the Rev. W. B. Morrow) and the older Society of the "Ladies' Aid." Through their labor, and that of individual members of the congregation, the church (a large frame building) has been put in thorough repair, within and without, during the past year. The church has been carpeted anew, painted tastefully, and the whole lot enclosed with a neat iron fence and sodded in front. Hopes are entertained that St. Paul's will once more regain its position as one of the leading parishes in the Province of Illinois. It is the parish of what is now generally conceded to be the second city in the State, and should be a large one.

Vermont.—The following statistics are compiled from the Convention Reports for the last Conventional year, viz.: Parishes, 48; families, 2017; individuals, 7142; Baptisms, 296; Confirmations, 156; communicants, 3488; marriages, 59; burials, 151; S. S. teachers, 238; S. S. scholars, 1762. Value of churches, \$327,200; value of rectories, \$49,100. Indebtedness of parishes, almost entirely for new churches and rectories, \$15,726. Income: from pew rents, \$87,88; from the offertory, \$6,068; from voluntary contributions, \$12,335; from all other sources, \$10,726; total \$38,917. Expenses: Rectors' salaries, \$25,187; incidental and music, \$10,993; total \$36,180. Offerings: Communion alms, \$1,001; Diocesan Missions, \$1,954; Domestic Missions and Indians, \$661; Foreign Missions and Jews, \$265; Sunday School, \$810; Parochial Aid, \$517; Aged and Infirm Clergy, \$209; all others, including parish debts, \$13,469; total \$18,885.

Western Michigan.—Sunday, July 23d, was a day long to be remembered by the few, but faithful, Church people of the beautiful little settlement of "Old Mission," in the Great Traverse Bay. The Rev. Dr. Leffingwell had been spending a week there on board the yacht "Douglas," which he and Mr. Arthur Seymour had chartered for an extended cruise, and the Congregational minister, Mr. Smith, with graceful courtesy, invited him to officiate. At 9 A. M. the Holy Communion was celebrated; and all the Church members, ten in number, receiving the Sacred Mysteries. At 11, Morning Prayer was said semi-chorally, and an admirable and appropriate sermon preached, which was listened to with close attention by the largest congregation ever assembled in Old Mission. The interest of the occasion was heightened by the presence in the harbor of the beautiful schooner-yacht "Viking," having on board Col. Loomis, the owner, and wife, and Mr. and Mrs. Miles Nixon, all members of the Church in Chicago. These were present at the Service. The Offertory at the Celebration was, at the request of the congregation, devoted to the Chapel-fund of St. Mary's Provincial School.

The Church at Elk Rapids is working steadily. The Rev. John Rippey, M. D., of Lancaster, O., is at present there for a vacation, and officiates every Sunday, to the great delight of the little flock. The foundations of a new brick church have been laid, and an earnest effort is being made to complete the building. The family of the late Rev. A. C. Lewis are deeply interested in this work and very active in promoting it.

Interesting Mission-work in Iowa.

Correspondence of the Living Church.

In the town of —, where our Services had never been held, I obtained the use of the Presbyterian house of worship for morning and afternoon. The town has a population of about 500, and is on one of the most prominent railroads. In this town are five church-buildings, but six different denominations. Four of them represent different branches of the Baptist order; one being seventh-day Baptist, the other, Regular Baptist. The remaining two are Campbellites, the one differing on some slight point from the other! Then there is a Methodist Society.

Among all these there was only one Sunday-school. It is a kind of union school; for, I am told, they couldn't get teachers enough for each. On Sunday morning I visited the school to give notice of our Services. I counted fifty children, and a Bible class consisting of seven men. There being no teacher present for this class, the Superintendent asked me if I would take charge of the class, and then address the school, to which I readily consented. In this class was the Baptist minister, who would have Services in his church after the dismissal of the school. After addressing the school, I announced my Services, and invited all to attend who had no other choice. This, with the notice that I had put up in the Post Office, on occasion of my first visit to the town a few days previous, when I obtained the use of the church, was the only public notice I could give. After the school, one half of the scholars marched up to our Services. From various directions, in wagons, and on foot, the people came in goodly numbers. The church was well filled. Our Service was entirely new to them. I distributed fifty copies of the "Mission Service," and explained in few words the advantage of a Service in which old and young can participate; all having thus a chance to be worshippers, and not mere hearers, so that, with their own mouth they can make confession and supplication to God, and offer thanks for His mercies, in the words which He Himself has given us. At first, a few ventured timidly, but the responses soon became general. It was noticeable that they were pleased with having something to do, instead of being merely spectators. The singing also went off with spirit.

In the afternoon, there being no other Service in town, the church was well filled. On handing a copy of the Service to a man, he said: "I was raised in this Church in Ireland, and was confirmed by the Bishop of —. I came to this country when I was fifteen, and have been in this country forty years; and I have never attended the Mother Church since I left the old country. You are the first Minister of the Church that ever visited the place. I know the Catechism and the Church Service by heart." With this he began to repeat it, and then went on to recite the Athanasian Creed. "Whoever will be saved, before all things it is necessary that he hold the Catholic Faith," etc. "But," said he, "You know people are apt to change their mind by reading and looking at things from another stand-point. I have been for a long time a member of the 'Christian' church, called by some the 'Campbellite church.'"

As it was time for the Service to begin, I remarked: "We will talk this matter over a little more after service; and, as you are the only one here that is acquainted with the Prayer Book, I should be glad to have you lead in the responses." As the Service proceeded, his voice was distinctly heard above the rest. The Baptist minister and the Superintendent of the school also rendered efficient help. With such leaders in the responses, and the eldest daughter of the Presbyterian minister, together with his eldest son and another daughter having charge of the organ and choir, one would have thought the audience a well-trained Church congregation.

I preached from I. Tim. iii:15. "The Church of the Living God, the pillar and ground of the Truth." I showed that our Church was warranted to claim that designation for herself. I pointed out how, in the observance of the Christian year we follow Christ historically; how His doctrines and works of mercy are thus constantly set before us, and how we thus follow Him in mind and heart, and are instructed and comforted in a way that best sets forth the rights and privileges of Christians. During the sermon, our former Churchman was busy taking notes. After Service, two of the Elders, as they handed me their Mission Services, said: "We should like to buy these books." I replied: "They are not for sale; but, if you will accept them as a gift, you are welcome to them." On receiving them, they remarked: "We like that Worship."

Our former Churchman then came, anxious to explain and defend his departure from the Church, saying: "Many years ago, when I began to read the New Testament, and heard the 'Christians' (Campbellites) explain it, I saw that our Mother Church was wrong in the mode of baptism, and in the christening of children. I can find no other meaning for baptizo than immersion; and that view is strengthened by St. Paul's words: 'Therefore we are buried with Him by baptism into death.' That surely means to be put under. And, as for the christening of infants when eight days old, as is the way in the old country, I find no command for it in the New Testament; for it says: 'Whoever believeth and is baptized shall be saved.' And, surely, infants cannot believe. I often ask ministers and others to explain these passages, but none give good reasons; and I often address congregations and make replies to ministers." (I afterwards learned that he has a son in the Campbellite ministry.) He dwelt on those two points with much assurance. He seemed to think that the whole Kingdom of Christ consisted in adult baptism by immersion. I was reminded of the boy who found two wheels of a clock. He rejoiced over them, and continually spoke of his clock! He is one of these itinerant polemics who are fond of provoking discussion, and capable of disturbing the minds of people who have accepted what can be most clearly proven by Scripture and ancient authors, without making them a speciality of study for controversy.

To the first I replied, that baptizo is a generic term, like the word travel. A man may travel in various ways; as by walking or riding, etc. So the New Testament writers use the word for both immersion and sprinkling. The word is used in their ceremonial purifications. When the Jew returned from the market and came into his house, he dipped his fingers into one of the water pots (one or more of which they kept constantly at the door), and sprinkled the water upon himself. They also sprinkled their couches and tables. They did this for ceremonial purification. In St. Mark vii:4, the word baptizo is used in the Original to express this ceremonial cleansing. To assert that it meant immersion in such cases, involves an absurdity; it is impracticable. The doctrine, then, that there can be no valid baptism without immersion is a novelty. Our Church has always practiced immersion. But, like the primitive Church, she does not regard it as the only valid mode. The Church is liberal in this also.

Again, if the passage, "we are buried by baptism into death" is used to interpret the action or mode, then the "Disciple" to be consistent with this mode of interpretation, must also submit to crucifixion. Gal. v:24, "They that are Christ's have crucified the flesh." Consistency with that mode of interpretation requires the actual crucifixion of the flesh.

Again, immersion is not calculated for universal practice. The health both of the candidate and minister would sometimes be endangered by going into the water. Certain climates would render it unsafe for both. God "will have mercy and not sacrifice."

On the subject of infant baptism I said: "The Church of Christ is not a new Church. It is the continuation of the old in a more developed form. The Jews to whom the Saviour and the Apostles and the Seventy disciples first preached would have been still more prejudiced against the Gospel, if they had been told, that, whilst for fifteen hundred years their children were admitted into Covenant relation with God, they are now to be left out in the New Dispensation. The Saviour instituted Sacraments and Ordinances, the signs and seals of our union with His visible Church. An unbaptized child has not been the subject of any ordinance by which it was brought into covenant connection with the Church of Christ." You say: "there is no command in the New Testament for the baptism of children." To which we reply that it is wrong for you to require such a command. It is for you to show where the baptism of children is forbidden. If the Saviour had not intended that children under the New Dispensation should have a visible connection with his Church, he would have said so. His silence and the silence of the Apostles are therefore among the strongest arguments for the Baptism of infants.

He admitted these were considerations to which he had not given sufficient thought. He then drew out his note book and read some pas-

sages taken down from my sermon, saying, "These gave me some new ideas."

The interview with this man tended greatly to strengthen my convictions of the necessity of our setting forth more explicitly the significance and uses of the Sacraments and of the time-honored usages of the Church, which is the Keeper and Witness of the true Faith. It is especially important to do so in these days, when Christianity is so dismembered by wrangling and jealous factions. There is need of having these truths thoroughly taught in the Pastoral work of established Parishes, and more particularly in new mission fields. Wherever the Church is planted, her organic features must be made prominent, and their positions sustained by Scripture and primitive authors; so that, in the conflicts with sectarianism our people may be proof against the shallow sophisms of these wandering polemics.

Seattle, Washington Territory.

Correspondence of the Living Church.

Seattle has more than 5,000 permanent residents and a large floating population. Se-at-tle, with the accent on the second syllable, was the name of an Indian chief. The city lies on the sloping shores of Elliott bay, a sheltered harbor where a fleet of ships could anchor, the entrance to which is commanded by a point of land called by the Indians "Alki" "onward." Three miles back of the city is situated Lake Washington, several miles in length, fed from the mountains by a branch of the Duamish river until a certain level is reached, when the accommodating stream turns and conveys the lake waters back to the Duamish and thence to the bay. North of Lake Washington a short distance, Lake Union spreads out its placid waters within one and a half miles of the head of the bay and it is hoped will be a connecting link as its name forshadows, between the great lake and salt water. To the southwest beyond the Sound with its background of fir and pine forest stretches a vast and beautiful range of mountains, snow-covered the year round, and to the east Mount Tacoma reaches into the clouds, too well known to need description. The climate is mild and even. Holy Church in this distant city is beginning her life. Trinity Mission was established ten years ago and has been an independent parish since 1878. The Woman's Guild was re-organized and began work two years ago. It aided largely in the execution of the chapel of the Good Shepherd in North Seattle. Of the chapel, it may be said to a sympathizing reader, that during a gale last March, the one coat of plaster (a sort of last gasp of an exhausted treasury) was blown down from the front wall, and each Sunday the long-suffering missionary faces a gap, fortunately not in the congregation.

The parish Church has received for improvements about \$300 and the parish school \$150 from the Guild during the past year, but the subject which has caused most anxiety has been the disproportionate means by which the "Committee on the care of the sick" has been obliged to carry on its work. In some cases the Guild has been called upon to maintain a patient at the R. C. Hospital for which it pays \$8.50 per week, or when the services of a nurse are required \$10 per week is the price. The disadvantages of this system of work must be apparent. A hospital is needed. A very desirable block of land, easy of access, still covered with its native growth of forest has for a long time engrossed the attention of the members of this committee.

It rises before them dotted with cottages after the latest improvements in hospital building as they stand by many a bedside. At one they hear the reproach of a pious but sectarian soul at being left to die in a "pagan hospital," at another, such a wraith of a mother, with resolute face and eyes warring against the foe about to rob the little band of children in her distant home, the summer-time comforts of a small boarding house the best and dearest that could be given her; in one cabin the two starved and soiled pillows bear the weight and worry of five heads, a whole family suffering from a contagious disease—and so the list might be carried on. To some home deprived of one who was its light and joy, a good work often brings comfort—here one waits, or among the many safe passed through perils might not one be found returning with a thank-offering to accomplish the deed of charity in the unromantic but thronged and struggling city of the new North-West. Biding the time when the greater work shall be established a quiet effort is being made through the Woman's Auxiliary to rent a cottage and maintain a Sister of our Church at its head for one year, beginning as early as possible in 1883. To any branch of the society seeking an object for winter work, the hospital in Seattle is hopefully commended. Its address is with Miss Emery. [At New Tacoma, a town of fifteen hundred inhabitants, a beautiful new Church is soon to be built. Old Tacoma, with a population of five hundred, is the seat of vigorous missionary effort. Olympia and Port Townsend at opposite ends of the Sound each with population bordering on one thousand contain comfortable churches and regular Services. New Castle and Renton, mining towns on the Seattle and Walla Walla R. R., and Port Blakely, the site of a large lumber mill and ship yard, have occasional services from a missionary resident at Seattle. The Washington branch of the Woman's Auxiliary has lately undertaken to raise \$500 toward the support of a general missionary for the Sound. His circuit will contain nearly forty villages of from 100 to 500 inhabitants, many of them at present with no religious services whatever. The missionary will need an endowed steam yacht as all these points are accessible by water alone, being situated on the fertile shores of Puget Sound and its tributary rivers.

The free giving of the branches of our present estate to God, is the readiest means to have the root increased for the future.—Fuller.

Capital and Labor

FROM BISHOP WHIPPLE'S CONVENTION ADDRESS, 1882.

There are other clouds which lower on the horizon of the future. We cannot shut our eyes to the alienation between the employer and the employed—the gulf opening between capital and labor. We are startled at the radicalism of these new reformers. We wonder why the people turn from the church which teaches peasant and king to say "Our Father," to find a brotherhood in the club, in the trades' union. The fault must lie at some one's door. This envious spirit has no place in a land where the poorest child may rise to the highest office.

Some cause lies back of this discontent. Has the Church opened wide her doors to make all men feel it is their home? Have we made these children of toil feel that we are the children of one Father in heaven. Have we recognized the fact that our talents, refinement and wealth is a trust from God for the good of others? The rights of laborers are primary rights. The rights of capital are secondary rights. When you have elevated the one, you have protected the other. But, if men hold the wealth which other hands have created, as a personal right, shall we wonder at envy and hatred? Labor is a necessity. There is no health to body or soul without labor. It is as merciful to the poor as to the rich. But, if you strip labor of sympathy and brotherly kindness, it becomes a galling servitude. The history of the past reveals struggles between rank and station, and the people. The well-being of society has always been secured by the elevation of the people. There is no record of the results of a death-struggle between wealth and labor. If that comes, in a warfare where there is nothing but the hate of selfishness, and the enmity of class arrayed against class, the result will be ruin to us all. Brethren in Christ, no temporary expedients, no cunning words can quell the storm. Brotherhood, men will have. It is for us to say whether it shall be brotherhood of communism and nihilism, or the brotherhood of children of our Father. They whom God has blessed must be His almoners. It was for such a day as this, our Lord said: "make to yourselves friends of the mammon of unrighteousness. Show men by your beneficence, by your sympathy, that there can be no conflict between men who acknowledge one Father in heaven."

Disregard of the Lord's Day.

FROM BISHOP WELLES' CONVENTION ADDRESS.

We see it, not only in the forsaking the assembling of those who are in the name of the people of God, but in the growing spirit of irreverence which counts the desecration of that hallowed day as a light thing; and yet it certainly will be true that in any individual life which despises this primal ordinance of a loving Father, there will be moral disorder. The man or the community that thinks least often of God, and least reveres His will, will in life and conduct depart farthest from what is pure and holy and of good report. "Time comes to all men alike. It comes unceasingly. Hence Eternal Wisdom chose the day of rest, and set it apart by the highest possible sanction—Divine example—that God and His worship might be forever kept before men, demanding obedience and bringing blessing."

We cannot have a pure religious life without a reverent regard for God and His Holy day. There can be no home-life worthy of the name, if Sunday is not known; and, with godless homes communities and states will soon become mere aggregations of men and women feeding and herding together like cattle. A paragraph lately appearing in the public prints, in regard to the journeyings and actions of the President of the United States on the Lord's Day, brings to every thoughtful mind a feeling of profound sorrow and sadness. In view of the awful sins of drunkenness and profanations of the Lord's Day, with the sickening train of impurities—murders, violence of all kinds—how needful, dear brethren of the clergy, to eschew in our preaching all earthly philosophies and vain speculations, and minister to those committed to our care the true word of God; for the only cure for moral disorder is the Word and the Sacraments. This is the power unto salvation, the life and death application to the living soul of the grace of God announced and administered.

The Clergy not Isolated.

FROM BISHOP CLARSON'S CONVENTION ADDRESS, 1882.

Very hard indeed, and trying, is often the lot of a clergyman whose work is among indifferent and unsympathizing people. Nothing but the grace of God and the baptism of the Holy Ghost can keep us, earnest and devoted, amid such surroundings. When I see so many good men, day by day, and year after year, striving, and watching, and working and praying for the souls of men, and for the glory of God, in the midst of so much worldliness, and so much unbelief, oftentimes hampered by poverty, misrepresented by the malicious and wronged by the withholding of their limited income, I am filled with wonder and admiration. These, indeed, are they of our time, "of whom the world is not worthy." But they "know in Whom they have believed." The consciousness that they are working for One Whose kingdom shall one day conquer, and Who notes and will reward every labor and every sacrifice for His cause, keeps them contented and happy. And this, my dear brethren, is our strength and safety to feel all the while that we are not isolated and alone, though we may seem in our little sphere to be working almost single handed. Let us then daily fortify ourselves with the thought that in our ministry, if it is a faithful one, we stand side by side with the soldiers of an invulnerable and triumphant army.

It is alleged that a secret society has been discovered in Ireland, the object of which is the dethronement of the queen.



LETTERS TO THE EDITOR.

ON VARIOUS SUBJECTS.

From Father Himes.

To the Editor of the Living Church. Your great kindness in speaking a good word for our Mission at Vermillion was much appreciated. You know, that a little over a year ago, Vermillion emerged from one of the greatest floods ever known from the upper rivers, without a place for any one to go into business in; and, to say that it looked sad and disheartening would hardly express the condition of things. But the citizens rallied, and removed, to the bluffs near by, what was left from the desolations of the flood, and have rebuilt the town. Every man put his shoulder to the wheel; and now, everything is prosperous, and in better condition than ever. There are now forty-seven business houses, eighty-three private residences, one church building, and three hotels; a court house, with many warehouses and offices, and a new bank. They have set out about fifteen hundred shade-trees this spring, and have made many other improvements. The people are cheerful and hopeful; and the new Vermillion will soon fast excel the old. I must add, that the State University is located here, and is now being built.

My late Appeal in the LIVING CHURCH failed to bring me the help I need. I have received the following sums: St. Mary's School, Knoxville, Ill., \$10; S. Cecil, \$1; Rev. L. Pardee, \$2; R. Byam, \$10; St. Thomas' Sunday-school, Bethel, Ct., \$4.27; R. R. Penney, \$3. Recently, a kind friend asked me if the sum of three hundred was made up, and the above is the answer to all who may be interested in my work.

I must, in some way, have the sum I asked for, to enclose the chapel, and prepare it for seats and furniture; which will be an additional charge. Fence, trees, and walks will be a yet further cost. And, by some means I shall have it in good time; my trust is "Jehovah-jireh." And so, I hope; and so, I pray. At Elk Point, we are getting on beyond our expectations.

JOSHUA V. HIMES, Rector of St. Andrew's, Elk Point, D. T.

"Fundamental Truths."

To the Editor of the Living Church: "What do you hold to be fundamental?" So asks your correspondent "H. N. P." I am not "a leading divine of any denomination," and therefore, I presume, I am not invited by him to give a succinct, categorical reply to that question. Yet he will pardon me if I do.

Everything is fundamental that God has revealed in His Holy Word. Any one who believes strongly in the eternal verities of God's Revelation, cannot fail to be wearied with this everlasting talk of "fundamental, and non-fundamental," of "essentials, and non-essentials" in religious doctrine and faith. I know very well that there is a proper distinction made between what is *de fide*, and what is not, between what the Church of God has clearly defined concerning the Mysteries of the Catholic Faith, and what she has not. But, to talk of "essentials" and non-essentials" in Religion, as so many leading divines in the Church do talk, is faithlessness to a sacred trust, which cannot fail to open the flood-gates of unbelief at the very barriers of the Church itself.

For instance, again and again, I have heard one of the most influential prelates of the Church declare publicly, that as he grew older, his theology grew strangely simple, and it was all gathered up in that one little word—Love;—and so he could say: "Grace be with all who love the Lord Jesus Christ in sincerity." This is all very well in itself, of course, for God is love, and all the mysteries of His Being and of His Revelation must be gathered up in what He is. St. Paul too, said: "Grace be with all them that love the Lord Jesus Christ in sincerity." But, as these words are used among us, they are misleading. St. Paul, moved by the Holy Ghost, did not mean by these words: "Grace be with all who teach every sort of doctrine, and run into all kinds of schism and heresy, if they only love the Lord Jesus Christ in sincerity." He wrote, "If I, or an angel from heaven preach any other gospel than that ye have received let him be anathema." And the Apostle of love wrote, that, "If any man shall add to, or take away from the words of the prophecy of this book, God shall take away his name out of the book of life."

What right have men to be so charitable, so liberal, so free, with what is not their own, as to say that anything, clearly revealed of God in Holy Scripture is not essential or fundamental in faith?

Again and again we are told, that nothing should be required of men entering the Church, but a profession of faith in the Apostles' Creed. Certainly, but that profession of faith involves and should involve an acceptance, honest and sincere, of every truth of God, held and taught universally in the Church from the first, as the revealed Word of God.

What right for instance has bishop or priest to rise in his pulpit and preach the doctrine of Baptismal Regeneration, or of Apostolic Succession, or of Eternal Punishment, as the revealed doctrine of God, and then to say in the next breath almost, as too many do say, "Grace be with all who deny this in sincerity. After all, Love is the one great thing." Nonsense! Better, a thousand times, be faithful than loving, in that emasculated sense of loving.

love are guiding the life. "Him that is weak in the faith receive." But, when it is asked of us, What is fundamental? let us in the name of fidelity and truth, reply: Everything that we dare to hold and teach, that the Catholic Church holds and teaches as the Word and Will of God. This division of divine truth into "essentials" and "non-essentials," which so many among us make, is without any authority from God's Word or from the Church. True, it makes "a roomy Church." But "a roomy Church" may be, alas! the broadest of the broad ways which lead to death.

When He Who has gone into a far country comes to receive His own from the hands of His stewards, I fear me much that it will be in vain that we shall plead: "I knew that Thou wert an easy master, and a loving; therefore I delivered Thy talents to Thy servants, and told them that Thou wert so loving that it made no difference what they did with them, so long as they loved Thee, and held close hold of a few of them. They would all enter into the joy of their Lord—not because they were faithful, but—because they were loving."

JOHN WILLIAMS, Priest.

Another Puzzled Man.

To the Editor of the Living Church. I should like to know how your friend "Whittler" is. He was in so much trouble, when I last heard of him! My reason is, that I, too, have one of those head-splitting puzzles to ask you about. But I don't want "Whittler" to get hold of it. It would be horrible to have it precipitate that dreaded writ: *De lunatico inquirendo*.

My trouble is this: I picked up a paper yesterday, with this heading: "St. Swayne's Episcopal Mission at"—well, no matter where. It isn't the place, it's the thing. "Episcopal Mission!" What that is, puzzles me. Can it be that our Bishop is holding a Mission down there? *Episcopus in vinea!* Is it possible? But, perhaps, it isn't a Mission conducted by a Bishop, though I don't see why that wouldn't be a grand thing—St. Paul held "lots of 'em," and they magnified his Office. But, perhaps it is—no it can't be that. Who ever heard of a Mission, designed to educate men into a knowledge of the Episcopate? In new fields—sometimes in old ones—we never talk of such things. They belong to Church doctrine. To preach that, you know, tends to drive away members of "other denominations."

But, Mr. Editor, that last expression, which I heard used by a person connected with this "Mission," raises another question. Is "Episcopal" the name of the Denomination that is holding the "Mission?" A Denomination, is it? "To what base uses do we come at last!" I thought the Church was going to do something in that place. Or is that a mere denomination? Did Christ establish a sect? Or, if not that, did He in Himself only lay a foundation for all possible sects and denominations?

Now, here is my puzzle. I suspect, Mr. Editor, that St. Swayne's is a Church Mission. Now what I wish to know, is—whether we are the Church, or only the Episcopal Denomination; and whether, if we are the first, there is any hope that we shall ever learn the folly and wickedness of "giving ourselves away," by talking of the Church in the language of Ashdod? "Episcopal Mission!" Why couldn't they have called it a Church Mission? PUZZLING.

A Correction.

To the Editor of the Living Church: I beg to point out one or two errors in the statistics of the Church in New York City, as given in the LIVING CHURCH for July 15th. Instead of 74, your Almanac gives the number of churches and chapels in the metropolis as 78—which, however, is less by seven than the number usually credited to us. Again, how can there be 70,000 communicants in the city of New York when there are but 35,637 in the whole Diocese, which comprises eight counties outside of New York County? ARTHUR W. LITTLE.

The Altar Lights.

The following is extracted by permission from a private letter addressed to a clergyman of this country by one of our sister Churches in Canada:

I am very glad to hear that you have been presented with Eucharistic lights. To my mind (after some experience in their use) there is nothing that inspires so much awe and devotion, as the two lights burning on the Holy Table, signifying that Christ is the true Light, a Light to Lighten the Gentiles, the Light of the world. The use of them at Christmas seems to me particularly appropriate, as at this time, we are told that the "people who sat in darkness have seen a great light." If God, in old time, showed His Presence to the Jews by the Shekinah, or manifestation of His Glory, over the Mercy Seat, why should not we endeavor to show the Divine Presence as nearly as possible by the same means. Does not Christ say "where two or three are gathered together in My Name, there am I in the midst of them." If God stoops to show His Almighty Presence by light visible to human eyes, why should we presume to say it is superstitious or wrong to imitate the example afforded us?

Of course, there is always prejudice at first. There always will be. I felt the same feeling myself. My view of the Maker, however, is, that if a man is going to take Church teaching and Church ritual, and pick out only what suits him, he won't make much of a Churchman. If a man wishes to be a loyal Churchman I think he should take what the Church teaches, and he will soon get to like it. The Church has existed since the time of Christ, and has considerably more experience in human nature, than I or you have, and if in her wisdom or experience she finds these things are conducive to reverence, and lead to the edification of her children, it seems rather presumptuous for us to say that they are useless or vain. The cry that they are Romish

seems to me absurd. One might as well say that organs, or surplices, or even the use of music was Romish. The Church doesn't abolish uses and practices, simply because they are Romish or used in the Roman Church. She abolished everything that was superstitious, and has consequently declared that "all lights burning before pictures, images, etc., are to be taken down, and no lights allowed, save only two lights burning on the Altar, before the sacrament, which as a signification that Christ is the Light of the world, shall remain still." This is a quotation from a Canon passed by the Church of England at the time of the Reformation, and never repealed. Your own Church, I believe, declares that she has no desire to depart from the order of the Church of England, or words to that effect. You are aware, of course, that candles have been on the altars of English Cathedrals and College Chapels, from time immemorial. There are candles on the altar of the Cathedral at Frederikton and in the Cathedral of Quebec (which Cathedral is a nest of Low Churchmen). Both of these Cathedrals are very old, and the candlesticks were placed there when Ritualism was unknown. I hope you will excuse the length of this letter, but it is a congenial subject. Of course the lights may be abused, like any other good thing, but "the abuse of the thing doth not take away the lawful use of it." It does not follow that we are not to use wine, because some men become drunkards through the abuse of it. The lights are, of course, only a means toward an end, and that end is edification. The lights must not become the end itself. I think if you will persuade your friends to give them a fair trial, you will soon have no trouble.

Osaka, Japan.

[In our issue of the 13th of May, a correspondent made some statements respecting the missionary work in Japan, the accuracy of which is questioned by a member of the Mission, as the following extract from his letter will show. We have reason to believe that the exceptions are well grounded.—Ed. L. C.]

To the Editor of the Living Church:

In a recent letter of one of your correspondents, referring to our work in Osaka, a very exaggerated account of it is given. It says that a special blessing seems to rest on the Osaka Mission. This would naturally convey the idea that we had made a good number of converts, and had a good number of communicants. You can judge of this from the fact that our communicants now number fourteen, which is hardly very flourishing. The article says that Mr. Quinby labored in Osaka until his return home; the fact being, that the last three years of his work were spent in Tokio. Also, that he was assistant in the Boys' School under the Rev. Mr. Morris; whereas, Mr. Quinby himself was the Head of the school. It goes on to say that one entire class was baptized and confirmed, while seventy of them were faithful and earnest teachers in the Sunday School. This is entirely a mistake. We have only baptized sixty Japanese adults in the Osaka Mission, from the beginning to the present time, and have never had more than two or three Sunday School teachers at any one time.

A Grateful Request.

Under date of July 19th, Mrs. Schereschewsky writes:

"The anniversary of my husband's illness falls on the tenth Sunday after Trinity, August 13th., and both my husband and myself join in the request that on that day the prayer entitled in the Prayer Book, "A Thanksgiving for the Beginning of a Recovery" be offered in our behalf in the churches. If you would be kind enough to have this request inserted in the Churchman, and in the LIVING CHURCH, no doubt it would be complied with, and this knowledge would be a great comfort to us. Our thoughts, our prayers are ever with the work of the Church in China, and could the last half of this prayer be now granted, it seems to me that this period of waiting will result in making us more earnest in our efforts to push on and extend that work in the future." JOSHUA KIMBER, Secretary for Foreign Missions.

New York, August 5, 1882.

Those who have been pestered to death by the irrepressible dandelion on their lawns may now take heart. The pest will pester them no more. Eastern markets have begun to utilize them for greens, so that gardeners cultivate them for sale. The plant having thus become useful, the bugs will eat it off above ground, the grub will saw its roots in two, the sun will parch it to death, the rains will drown it out, the rain will thrash it to strips, and the boys will dig it out and steal it. Thus the dandelion, which has been among the first of the weeds to coax its way into human favor in the spring by throwing out its golden blossoms as a sort of flag of truce and peace offering combined, will retire from the field and the lawn to the seclusion of the garden green-house.—Detroit Free Press.

According to the National Church, the Baptists are not prospering. The General Baptist Association has lately held its meeting in Derby, and the President of the Association had to acknowledge that "it was well-known that in the villages and country districts it was as much as they could do to hold their own," and that whereas, according to the former rate of increase, the membership should in 1881 have been 60,000, it was now only 26,153. A local paper thinks that the prominent position of the Baptists in the ranks of political dissent has much to do with the decrease. "Immersion in politics," it says, "was a form of Baptism which Robert Hall never recommended to preachers of his denomination."


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## The Living Church.

August 12, A. D. 1882.

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C. W. LEFFINGWELL, D. D.  
CHICAGO. NEW YORK.  
162 Washington Street. No. 8 Cooper Union.

After November 1st, 1882, the subscription price of the LIVING CHURCH will be \$2.50 a year; to the clergy, \$2.00. All subscriptions and renewals forwarded before Nov. 1st, will be received at the present rate.

All letters relating to the editorial or business department of this Journal should be addressed to the undersigned. Letters addressed to others in this office are considered private and personal and are not opened in regular order of business.

C. W. LEFFINGWELL.

### A Culpable Custom.

Every little while our clergy receive a "specimen copy" of a monthly paper published in New York City, which we will call the *Literary Goosequill*. It may be the organ of some absurd new sect; but just what, it does not say. Its special object seems to be to advertise a book written and published by the editor of the *Goosequill*. The paper is a jumble of nonsense, but there is a method in its madness. It tells the world that the *Goosequill* is now acknowledged to be the leading religious, philosophical and miscellaneous journal of the age. As for the Problem of the Universe, of which its editor is the author, it is the book of the ages, if not of all the ages. Liberal extracts from this wonderful book appear in each number of the *Goosequill*, and the burden of its song is—send one dollar for the *Goosequill* and two dollars for the Problem and thereafter be happy forever! It is hardly necessary to say that both paper and book are beneath criticism. The inmates of the insane asylum could hardly write such trash. Yet strange to say the names of two of our clergy appear in its list of special contributors, and one of them is a well-known D. D. But the commendations of the Problem are even more remarkable. The *St. Louis Christian Advocate* says: "We have examined the work, and pronounce it one of the most, if not the most remarkable book of the age."

The *Preacher*, which 'is, it seems, a paper published at Ashland, O., says:

God Almighty has come down once more upon Sinai in fire and terror—in scathing lightning, and in stunning, world-shaking thunder, in that wonderful book entitled *The Problem Here and Hereafter*. Nothing like it has ever come from the pen of man, save from prophet or apostle.

The *Dominion Churchman*, Toronto, is represented as cordially commending the Problem and saying that "doubtless the God of Providence has raised up the author to meet the wants of the church in this time of need."

There are any number of similar notices of this amazing book which has, we are told, reached its "33d thousand revised edition." Let preachers and pulpites commend quack medicines and absurd books, if they will, but surely our clergy and our Church papers should be in better business. It has come to pass that commendations, in our day, go for nothing. Men lend their names with a recklessness that is most amazing. When is this culpable custom to cease?

The approaching Jubilee recalls the fact that the estimable wife of Bishop Hopkins, now in her 87th year, is still living in Burlington, Vt., is bright and active, and is able to attend Church and enjoy its full and comforting service, which she highly appreciates.

Mrs. Hopkins presides over a home which is beautiful with pictures and numerous other proofs of her distinguished husband's universality of genius. Without enumerating what he was, it might be difficult to say what he was not, in point of talents. It may not be generally known that a prominent attraction in the Chapel

of the General Theological Seminary, is a chair placed in the chancel which is said to be the work of the Bishop's own hands. It is exquisitely carved, while the conventional arrangement of acorn and leaf and the foliage and fruit of the vine, is combined with an artistic grace which is very pleasing.

### A Straw.

The quarrel over his nomination to a professorship at Andover has made the Rev. Newman Smyth a representative of New-School Protestant preachers. We do not mean of the New School, in a Presbyterian sense, simply, but of the new School of preaching that prevails more or less generally in what are called "The Evangelical Denominations." We hope that Mr. Smyth is a fair representative of that School. We cannot see why his nomination to a professorship at Andover should have made such a flutter among the Congregationalists. Judging from his published works, he seems to be far more "orthodox" than the younger Congregational preachers generally are. It is easy to see how anyone now likely to be nominated to a professorship at Andover would be placed in a very unenviable position, from being obliged to subscribe to a theological system which he does not believe. He would, of course, subscribe with a reservation; one, moreover, which would be a serious strain to most honest men. Still, that is no affair of ours; Andover must see to that. How it can consistently retain its endowments, and not have Calvinistic professors, is a question which happily it is not our province to solve. Their younger preachers, it would seem, utterly repudiate Calvinism. We should be glad to think that, in so doing, they retain as much of Scriptural truth as Mr. Smyth seems to hold. We presume that our clergy generally desire to know the present attitude of what Mr. Smyth would call the "progressive theology" that now prevails among the younger denominational ministers. If so, they could not do better than read Mr. Smyth's books. They are written from a merely popular stand-point; yet they seem to be fairly representative of a growing School. They at least show the very slight hold which the old Calvinistic notions now have; and, it must be said, too, an out-growing of the narrow prejudices which have prevailed hitherto among denominational preachers. Take the following as an instance of it. In his last book—"The Orthodox Theology of today,"—Mr. Smyth says: "The Reformers found, in their day, that this half-revealed truth of the intermediate life had developed into the overgrown and corrupt doctrine of purgatory—a doctrine saturated through and through with the poison of meritorious works and penance; and rightly, therefore, the Reformers laid the axe at the root of the tree, and cut down the whole deadly doctrine. But, back in the minds of Christian Fathers, had been simpler ideas of moral purification, which had grown into that corrupt Papal teaching; and back still, in Scriptural ground, may lie the germs of a better doctrine of an intermediate life, and its processes of purification and perfecting, which it may remain for our Protestant theology more carefully to discriminate, and to cultivate, for the healing of many souls now bruised and wounded by too bare and crushing dogmatism. I do not know—I speak only for myself—but I have often been disposed to question, as not in accordance with the truest instincts of hearts, and as alien to an older and better Faith, traces of which are to be found in the liturgies of the Early Church, that Protestant tradition which, while it permits us, through all the days of our friend's life, forbids us, the moment after the accident of death has happened to them, to mention before the God of the living the names which for years have always been remembered in our prayers."

The ever genial and instructive editor of the *Easy Chair* of Harper's *Magazine*, asks himself a pertinent question in the last number of that admirable periodical. After summing up the great natural advantages with which this generation is blessed beyond its predecessors, he proceeds to ask:

Is it also the age of greater happiness? Is the blessing universal? Does the magnificent and marvellous genius of invention bind men closer together. We put a girdle round the earth in forty minutes. Is the swift journey one of general bless-

ing? Walking along the street of palaces that leads to the beautiful metropolitan pleasure-ground, marking the elaborate workmanship, the costly splendor of detail, catching glimpses of rooms rich with the spoils of every zone, bright with exquisite decoration, seeing the silken and laced and jewelled figures that step from stately carriages, and seem to float on air like spangles on a sunbeam, do we feel that it is the pulse of Fortunatus, good for himself and his family alone, or that all this splendor is but the flower of a general prosperity, a universal content?

Truly, a necessary, a suggestive, a momentous question. Are we happier now than our ancestors of three, of six, of ten centuries ago? Has crime diminished? Has contentment increased? Has brotherly love more abounded? We trow not. And we think that the accomplished *Easy Chair* has found the right answer when it says:

The golden age was not that in which inventive genius wrought miracles, and when the Alps, a region of dazzling icy heights and cold dark valleys, was the symbol of human Society. It was prosperous, but it was the prosperity of mutual good-will, of friendly interest, of general co-operation. It was a dream of pagans. But it was a Christian world in which they bore one another's burdens. Telegraphs and electric lights and cheap periodicals alone will not restore it. But the same spirit, and only the same spirit, will win *Astræa* back again.

The publisher has the pleasure to announce, in answer to numerous inquiries, that the series on "Genesis I. and Science," which appeared in the LIVING CHURCH, will be shortly issued in book form by the author, C. B. Warring, Ph. D., to whom all inquiries should be addressed at Poughkeepsie, N. Y.

### The Living Church Tracts.

At an early date the LIVING CHURCH will begin the issue of a series of Tracts on Church Principles and Practices. These Tracts will be printed in quantities at a very low price, and will be adapted to missionary and parochial use. The first tracts of the series will be from the pen of the Rev. A. W. Snyder, one of our editorial contributors.

The *Church Eclectic* for August is a valuable number. The Rev. A. J. M. Hudson contributes a paper on Miracles which deserves thoughtful attention. The argument that every higher plane of being is supernatural and miraculous when viewed from the stand-point of some lower plane, is presented with clearness and force. "The facts in the life of Christ are, on His plane, just as natural and normal as any facts on the plane of the animal." Every successive order in creation has been an incarnation, so to speak, the higher descending upon the lower, a reversal of the theory of evolution which makes the higher a product of the lower. The argument might be further illustrated by showing how the intelligence of man is continually affecting changes in the lower orders of creation, which are as truly miraculous from the stand-point of the lower, as are the recorded interpositions of Divine Power in human affairs, viewed from the standpoint of human agency. The sermon by Dean Lake before the June meeting of the E. C. U., is given in full, and will be read with profit and interest. The course of the Oxford movement is traced for fifty years; and the Dean calls attention to the fact that the Bishops were opposed to the Evangelical movement, almost unanimously. He gives all praise to the three prominent names that were associated with the revival of the English Church in days when it was "ready to perish"—to Newman, Pusey, and Keble, and pleads for a restoration of Anglican Ritual, adding a needed caution that good sense and Christian charity should guide all efforts in that direction.

The Rev. R. W. Clarke contributes a paper on the encouragements to the Christian ministry, which ought to do good. We hear too much, perhaps, of the discouragements, and no doubt many are prevented from seeking Holy Orders by the reports of disasters and failures that are current. We are glad to hear from "the other side," and wish that it might be more often presented.

The correspondence in this number is worthy of note, but we can only instance the letters of Rev. F. W. Taylor on the Mexican Question. Perhaps it would be as well to let it alone, for the present. Churchmen, generally, are dissatisfied with the record and the outlook. But what are we going to do about it?

It is with deep regret that we record the death of the wife of the venerable Bishop of Indiana, which took place in Indianapolis on Monday last, the 7th inst., at the age of 72 years. Mrs. Talbot's maiden name was Bright. She came from a Kentucky family, and was married in 1838, while Bishop Talbot was rector of St. John's parish, Louisville. Mrs. Talbot has been in poor health for some time, and when typhoid fever developed itself, three weeks ago, her system was too weak to successfully withstand its assaults. She leaves no children.

We beg to offer to her illustrious husband the assurance of our deepest sympathy in his bereavement.

We beg to acknowledge with thanks, the receipt of the Journal of the Eighth Annual Convention of the Diocese of Northern New Jersey,

### Egypt.

Earl Granville, the British Foreign Secretary, has written a despatch to Lord Dufferin, the Ambassador at Constantinople, which gives a complete history of the Egyptian question. In accordance with the usual custom this despatch was at once printed and given to the world. Lord Granville premises that:

The position of Egypt is a peculiar one. Although it is a province of the Ottoman Empire, its relations with the Porte are the subject of international agreement. They are defined in the Treaty of the 16th of July, 1840, which further provides that the administration of the country shall devolve on the descendants of Mehemet Ali in the direct line. Successive firmans of the Sultans have granted to the Khedive a considerable measure of administrative independence, and on the accession of Tewfik Pasha in 1879 the firman of investiture, which recapitulated the privileges thus granted, was previously communicated by the Porte to the British and French Ambassadors, with explanations as to its terms, which were accepted as satisfactory.

The situation of Egypt on the most direct maritime route between England and her Indian possessions and Australian colonies gives to this country a special interest in Egyptian affairs. In addition to this, British capital and industry have been largely employed in the introduction into Egypt of the great works of modern improvement, and a large British community is resident in the country. Its prosperity cannot be affected without involving the material welfare of many British subjects.

The country not being able to meet its liabilities, the late Khedive proposed a compromise which was accepted, and by which the creditors gave up a portion of their claims, on condition of the institution of special arrangements for the proper administration of the revenues. Under this plan, Controllers-General were appointed by England and France. These were not to exercise any direct administrative authority, but they were given seats in the Council of Ministers, with a consultative vote in the proceedings, and were to have the fullest powers of investigation into the whole public service so far as financial matters were involved. It was agreed that they should not be relieved from their functions except with the consent of their respective Governments.

Matters were going on very well till in February, 1881, military revolt broke out. The rioters demanded the dismissal of the Minister of War, and this being granted, insisted on a great increase of pay. An army-commission was also appointed, one of whom was the now famous Arabi Bey, one of the chief actors in the revolt. Disorganization and want of discipline rapidly assumed vast proportions in the army, which in September made fresh demands on the Khedive, which the latter granted. Arabi and the Colonels interfered more and more in the public administration, and the former, who had now become the virtual dictator of the country, was appointed Under-Secretary for War.

Toward the end of December, the Chamber of Notables was convened. This had been constituted by a decree of the ex-Khedive in 1866, but during his Government had had no active existence. The Deputies were limited to 75 in number, and were to be elected every three years by all native Egyptians of 25 years and upwards, enjoying a good reputation. On January 10th, the Chamber demanded the full command of the Revenues, and the Khedive, in spite of the protests of the Controllers, felt himself obliged to give way. A new ministry was formed, with the irrepressible Arabi as Minister of War, with the title of Pasha.

On the 13th of April, Sir E. Malet telegraphed that numerous arrests had been made among the officers and soldiery in consequence of an alleged conspiracy to murder Arabi Pasha. The number of arrests was subsequently stated to amount to 50, and among the prisoners was Osman Pasha Rilky, formerly Minister of War, who had been dismissed, on demand of the mutinous regiments, on the 1st of February, 1881. The prisoners were tried by court-martial. The Court was irregularly constituted, the proceedings were kept secret, and no counsel were allowed for the defence. An impression prevailed generally, though it was denied by the Government, that torture had been used to extort confession. The Court pronounced judgment on the 30th of April. Forty of the officers, including Osman Rilky, were condemned to exile for life to the furthest limits of the Sudan—a sentence which is considered as equivalent to one of death.

On the 9th of May, the Khedive, in accordance with advice given him by the English and French Agents, issued a decree commuting the sentence on the 40 officers to simple banishment from Egypt without further penalty. The President of the Council insisted on the decree being changed by the insertion of a further penalty, that the prisoners should be erased from the rolls. The Khedive refused, and the Ministry, who in all their proceedings was obviously acting under the dictation of the army, thereupon, on their own responsibility and without the consent of the Khedive, convoked the Chamber of Representatives to meet immediately, in order to submit to it the situation.

In the event, however, the Notables, with great courage and independence, expressed their disapproval of the Chamber having been convened without the authority of the Khedive, and abstained from holding any formal sitting. The President of the Chamber requested the Khedive to accept the resignation of the Prime Minister. But the Minister for Foreign Affairs declined to accept office as his successor, and the President of the Chamber came to the conclusion that it would be impossible to change the Ministry as long as the military power continued to be vested in Arabi Pasha.

Arabi was therefore removed from office, but so great was his popularity that the Khedive was forced to re-instate him, and he remained for some time the only Minister. His great effort was so to fortify Alexandria as to present an obstacle to European intervention. He was repeatedly called upon, not only by the Foreign Representatives but also by the Khedive and the Sultan to refrain from such warlike preparations, but without avail.

The rest of the story, commencing with the riot of June 10th, is too well known to need recapitulation here. The necessity for foreign intervention must be admitted, if it be admitted that States, like individuals, should observe contracts and pay debts.

It is to be regretted that France should have withdrawn from the settlement. The fact that England now acts alone, and that on her devolves the full responsibility may not only lead to expressions of suspicion and jealousy but to very serious complications. The former arrangement will certainly be set aside, and it would seem not unnatural that the nation, which had alone effected the pacification of the country should insist upon retaining in its government a predominating influence.

### The Late Patriarch of Jerusalem, Hierotheus.

The death of this prelate has already been briefly mentioned in our columns. We are enabled to-day to lay before our readers a sketch of his life, and a statement of some of the circumstances attending his death.

He was born in Chora, in the island of Samos, about the year 1824; and, having been brought up in the nurture and admonition of the Lord, in due time was ordained a deacon—taking also monastic vows. In 1848, during the Patriarchate of the ever memorable Cyril, he went to Jerusalem, and was there made a member of the Brotherhood of the Holy Sepulchre, and appointed Second Deacon—Monk to the Patriarchal Throne. In 1850, he was sent to Moldavia, as Treasurer of the Most Holy Sepulchre, the Church at Jerusalem having considerable estates near Jassy. The zeal with which he discharged the duties entrusted to him won the esteem of the Brotherhood; and the Patriarch Cyril had him ordained priest, by the hand of the Metropolitan of Moldavia, made him *Pauto-synellus*, and entrusted to him the charge of the Monastery of Bournoffsky. Soon after, he was made an Archimandrite, and put in charge of the Monastery of Galata, retaining also, for a considerable time, his duties at Jassy. In February, 1865, he returned to Jerusalem. In July, of that year, the representative of the Holy Sepulchre at Smyrna died, and Hierotheus was sent to be his successor, remaining there ten years, and winning the respect and esteem of those with whom he was brought in contact.

As is well known, difficulty sprang up at Jerusalem, as a result of which, Proupius, Cyril's successor in the Patriarchate, resigned his See. The eyes of all were turned upon Hierotheus, as one possessing the wisdom and prudence of which there was so much need. On the 7th of May, he was called, by the unanimous vote, in the Church of the Resurrection, of the canonical electors, to the Patriarchal Throne. June 15th, he left Smyrna for Jerusalem; and, on the 20th of that month, was consecrated and enthroned in the Holy City.

For nearly seven years, he had faithfully discharged the duties of his high office, when, on the 9th of June (May 20th, O. S.), he rode out of the gates of Jerusalem, together with Niphon, Metropolitan of Ptolemais, and Photius, Archimandrite and Patriarchal Secretary, to visit the Theological School of the Holy Cross, whose re-establishment was due to his zeal. Coming to a place where two ways met, the animals on which the Patriarch and his suite rode, were frightened by some beasts of burden coming in the other direction. The Metropolitan of Ptolemais was thrown, but fortunately escaped serious injury. The Patriarch was less fortunate. The animal on which he rode reared; the saddle girth gave way, and Hierotheus was thrown upon the hard stones.

He was carried into the house of a prominent Israelite, Azarias de Bouton, near by, where he received every attention that could be paid; and from there he was taken on a litter, to the Patriarchate, where the best surgical attention was at once called in. As no bones were broken, strong hopes of his recovery were at first entertained. It was found, however, that there were internal injuries; and, to the effect of these, despite all that the most skilful physicians could do, he succumbed at sunrise of June 23 (June 11th, O. S.). Niecephorus, Metropolitan of Petra, has been put in charge of the Patriarchate, until a successor is duly chosen and enthroned.

We regret to record the death of the Rev. Jas. E. Homans, Rector of Christ Church, Manhasset, L. I., which took place on Wednesday last, the 2nd inst. Mr. Homans was born in 1833, and graduated from Kenyon college, Gambier, O., and from the Theological Seminary at Alexandria, Va. He was made assistant Rector to the Rev. Dr. Tyng upon finishing his studies, and was subsequently Rector of St. Paul's Church, at Rahway, N. J. Leaving that place he went to Cincinnati, and was Rector for six years of St. John's Church. Returning to New York, he became Rector of the Church of the Mediator. About thirteen years ago, Mr. Homans went to Manhasset, where he remained in charge of Christ Church until his death. In all he spent twenty-two years in the ministry. He married the daughter of the Rev. Dr. S. H. Tyng, by whom he had two sons and a daughter, all of whom are still living.

### The Living Church Annual.

In response to numerous enquiries, the editors of the LIVING CHURCH ANNUAL beg to announce that the issue for 1883 is now in preparation and in due time will be published by Messrs. E. & J. B. Young & Co. Several important additions and improvements will be made, and great care will be taken to insure entire accuracy. Clergy will oblige the editors by reporting changes of address which have occurred since last November. All communications of facts and suggestions of improvement are thankfully received. Address THE LIVING CHURCH, Chicago.

By error, the address of the Rev. J. P. Pendleton who, in the last number of the LIVING CHURCH asked for statistics of weekly Eucharists, was given as Lancaster, Pa. It should have been Scranton, Pa.



Obituary.

DORSETT.—Entered into the Rest of Paradise, very early in the morning of July 27th, at Forest Farm, A. C. Co., Md. Martha Ann, one remaining daughter of the late Samuel H. Dorsett, in the 37th year of her age.

McElroy.—At Fordham Station, New York City, August 2nd, 1882, George Glenwyn McElroy, infant son of the Rev. and Mrs. Irving McElroy, aged 9 months and 20 days.

Miscellaneous.

For more than fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work.

Experienced teacher of Classics, unmarried, layman, wishes place for September. Best reference, College preferred. L. H. D., Living Church, Chicago.

The Rector of a pleasant country parish, near Boston, will receive into his family one or two boys to prepare for College. Valuable experience. Best reference. Address H. F. S., Church Review, 5 Hamilton Place, Boston, Mass.

A lady, talented and of much experience in teaching desires a position. A good disciplinarian. Address Miss J. The Living Church Office, 162 Washington St., Chicago.

WANTED.—By two ladies, position in a Church school to teach music, the one vocal and the other instrumental. Have studied the most approved methods. References made. Address Miss Dudley, Washington, D. C.

THE LADIES OF THE ASCENSION GUILD Are prepared to execute orders for all kinds of Church Vestments and needlework. The most correct patterns, and suitable materials always on hand.

The Western Mission to Deaf-Blind, asks for offerings on the 12th Sunday for the current year and other occasion. Offerings may be sent to the missionary at large, Rev. A. W. Mann, No. 5 Chestnut Street, Cleveland, Ohio.

As an evidence of the estimation in which the work of Messrs. Hook & Hastings the great Organ-builders of Rhode Island, Connecticut, New Jersey, Pennsylvania, Virginia, South Carolina, Michigan, Wisconsin and Canada. A word to the wise is sufficient.

SOCIETY FOR THE INCREASE OF THE MINISTRY. The Society needs \$2,000 before September 1st, to complete its building for the current year and prepare for those of 1882-83.

The requisite papers in application for scholarships should be forwarded at once. Any received later than August 1st cannot be sure of a favorable consideration. No grants will be voted earlier than August 8th.

The By-Laws of the Society, containing all necessary directions to applicants will be sent, on request to the Corresponding Secretary, Rev. Elisha Whitteley, 37 Spring Street, Hartford.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Mol, Rector of St. Sauveur, 2030 Sanson St., Philadelphia, Pa.

EMERSONIAN SEMINARY, Oconomowoc, Wis. A Boarding School for Girls. The next school year on Sept. 14th, 1882. For circulars, address MISS GRACE P. JONES, Principal.

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

ST. MARY'S HALL, Faribault, Minn. Rt. Rev. H. B. Whipple, D. D., Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers.

SHATTUCK SCHOOL, Faribault, Minn. Gives thorough fitting for college or business, and a pleasant home with the teachers. The grounds are large, the location healthy and invigorating.

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

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

A CHURCH CLERGYMAN An A. M., fourteen years a teacher, will receive into his family a limited number of boys to be educated. The advantages of a private tutor with school discipline, country location away from vicious influences. House large, grounds fifteen acres.

Bishop's College School, Lennoxville, P. Q. CANADA. Visitors, The Bishops of Quebec and Montreal. Rector, Rev. Isaac Brook, M. A. (First class in Mathematics of the University of Oxford) assisted by efficient Classical, French and other Masters.

MRS. J. H. GILLIAT'S School for Girls, Newport, Rhode Island. A limited number of pupils received into the family. The healthfulness of the climate renders Newport a most desirable situation for a school.

MAD. CLEMENTS FRENCH PROT. SCHOOL. Established 1857. Fall term commences (D.V.) Sept. 18, 1882. Address Mad. Eugene Paulin, Germantown, Pa., who will be in Europe through July and August.

THE SEA GIRL COTTAGE, Cape May Point, N. J. This pleasant and desirably located Cottage, fronting the ocean, in full view of the surf, and within sight of the railroad station, is in complete order, and will be opened for guests on the first of July.

Reed & Son's Pianos. Grand Uprights—Grand Squares. Largest Size. Extra Long Strings. Extra Large Sounding Boards. Great Vibration. Powerful Tone.

THE WESTERN Farm Mortgage Co. Lawrence, Kansas. Upon improved productive farms in the best localities in the West negotiated for banks, colleges, estates and private individuals.

First Mortgage Loans. Established 1857. Fall term commences (D.V.) Sept. 18, 1882. Address Mad. Eugene Paulin, Germantown, Pa., who will be in Europe through July and August.

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RARE INVESTMENTS.

EIGHT to TEN per Cent. Interest. On long time loans, with best security in the world. viz.:

DAKOTA WHEAT LANDS. In the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest."

Loans negotiated without charge by the Farmers and Merchants National Bank of Valley City, Dakota. Choice lands are also offered for sale at from \$4 to \$12 per acre.

Write for reference and particulars. HERBERT ROOT, President.

SCHOOLS AND COLLEGES.

Bishop Spalding's Boarding and Day Schools. DENVER, COLORADO.

WOLFE HALL for Girls and Young Ladies. Mrs. Anna Palmer, Principal. JARVIS HALL for Boys and Young Men. Mr. C. Hill, Head Master.

These Schools maintain the high standard of the best Church Schools in the Eastern States. Thoroughly qualified teachers from the east and abroad, for all the usual branches.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bissell, Rector-in-Chief. Family boarding school for boys from ten to twenty years of age.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, N. H. The Rt. Rev. W. W. Niles, D. D., President of the Board of Trustees.

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

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

THE GENERAL THEOLOGICAL SEMINARY. The next Academic year will begin on Wednesday, Sept. 13th.

CATHEDRAL SCHOOLS, Garden City, Long Island. St. Paul's for Boys. St. Mary's for Girls.

TRINITY SCHOOL FOR BOYS, Tivoli-on-the-Hudson, N. Y. Rev. Jas. Starr Clark, S. T. D., Rector.

MARY WASHINGTON SCHOOL, Mayville, Chautauqua Co. N. Y. (On Chautauqua Lake). A Church School for Girls.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$550 a year.

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

KEBLE SCHOOL, Syracuse, N. Y. Boarding School for Girls, under the Supervision of the Rt. Rev. F. D. Huntington, S. T. D.

DE LANCEY SCHOOL FOR GIRLS, Geneva, N. Y. Rt. Rev. C. A. Coxe, D. D., Visitor. For circulars address THE MISSES BRIDGE, Principals.

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

VASSAR COLLEGE, Poughkeepsie, N. Y. A complete college course for women, with Schools of Painting and Music, and a preparatory department.

THE PLAINFIELD ACADEMY and Boarding School for Women, with Schools of Painting and Music, and a preparatory department.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday, Sept. 18th.

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls.

NEW ENGLAND CONSERVATORY OF MUSIC AND SCHOOL OF ENGLISH BRANCHES, LANGUAGES, ARTS, ELOCUTION & PHYSICAL CULTURE.

HOME SPLENDIDLY FURNISHED. IN THE HEART OF BOSTON. RARE ADVANTAGES, LOW RATES. SEND FOR CIRCULAR. E. TOURJEE.

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New York City, 6 and 8 E. Fifty-third Street. MRS. SYLVANUS REED'S Boarding and Day School for Young Ladies.

MADEMOISELLE DE JANON'S, (Successor and former partner of the late Miss Haines). French and English Boarding and Day School for Young Ladies and children.

New York City, 53 E. Fifty-fifth Street. MISS GRINNELL'S Boarding & Day School for Young Ladies.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist.

CHARLIER INSTITUTE, On Central Park. BOARDING AND DAY SCHOOL FOR BOYS AND YOUNG MEN OF 7 TO 20.

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

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

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SCHOOLS AND COLLEGES.

ASCENSION SCHOOL, CHICAGO. A Church Day School for boys and girls, approved by the Bishop of the Diocese.

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

ALLEN ACADEMY AND POLYTECHNIC INSTITUTE. Twentieth year opens September 11. Thoroughly equipped for the primary and higher education of both sexes.

Miss Rice's School, 481 La Salle St., Chicago. For Young Ladies and Children. Re-opens Sept. 13th. A few boarding pupils received.

CHICAGO FEMALE COLLEGE. Morgan Park (near Chicago). A Boarding School for Girls and Young Ladies.

UNION COLLEGE OF LAW, CHICAGO, ILL. The twenty-fourth year begins Sept. 20th. Diplomas admitted to the Bar of Illinois.

HIGHLAND HALL, for Girls and Young Ladies. Highland Park on Lake Michigan, 23 miles from Chicago.

LAKE FOREST UNIVERSITY. COLLEGE—Three courses. Training thorough and comprehensive, under professors of progressive and productive minds.

CHICAGO MEDICAL COLLEGE. Med. Dept. of Northwestern University. Twenty-fourth Annual Announcement.

MAYHEW BUSINESS COLLEGE. Book-keeping, Telegraphy and Shorthand. Conducted by the author of Practical Book-keeping for Common Schools.

MORGAN PARK MILITARY ACADEMY. A Christian Family School for Boys. Prepares for College, Scientific School or business.

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

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

The Illinois Conservatory of Music, Jacksonville, Ill. In facilities for Musical Culture in every department this College of Music is unsurpassed in America.

Bettie Stuart Institute, Springfield, Ill. A family Boarding and Day School for Young Ladies and Children.

ST. AGATHA'S DIOCESAN SCHOOL FOR GIRLS, SPRINGFIELD, ILL. This Boarding and Day School will re-open on September 7th, 1882.

ST. MARY'S HALL, Burlington, N. J. The Rev. J. LEIGHTON McKIM, M. A., Rector.

POUGHKEEPSIE HOME COMFORTS, PARENTAL DISCIPLINE and FEMALE THOROUGH WORK FOR THEIR DAUGHTERS.

POUGHKEEPSIE (N. Y.) Dr. Warring's Boarding School. B. J. Lossing, the historian, writes: "For years before our son was under your care, I knew from parents and pupils the value of your training of the young."

SCHOOLS AND COLLEGES.

MAPLEGROVE SEMINARY, for girls, Tonawanda, Niagara Co., N. Y. Rt. Rev. A. C. Coxe, D.D., Visitor.

HAMNER HALL, MONTGOMERY, ALA. The Diocesan School for Girls. The Rt. Rev. The BISHOP OF ALABAMA, Visitor.

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

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

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

MISS MONTFORT'S SCHOOL FOR YOUNG LADIES, Grove Hall, New Haven, Conn. Highly endorsed by the late Dr. Leonard Bacon.

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

COLLEGE OF ST. JAMES Grammar School, Washington Co., Maryland. Church School for Boys. Re-opens September 14th.

THE HANNAH MORE ACADEMY, Reisterstown, Md. The Diocesan School for Girls, 15 miles N. W. from Baltimore.

GARNETT'S UNIVERSITY SCHOOL, Elk City, Md. Principal, James M. Garnett, M. D., LL.D. Re-opens Wednesday, Sept. 13. Thorough preparation.

COLUMBIA FEMALE INSTITUTE, Columbia, Tenn. Rt. Rev. C. T. Quintard, D.D., Visitor. Rev. Geo. Beckett, S. T. D., Rector.

ST. MARY'S SCHOOL, Raleigh, N. C. THE ADVENT TERM the eighty-first semi-annual session of this school, begins Thursday, September 8th.

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

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Delaware. Rev. Fredrick Thompson, M. A., Rector, assisted by three resident masters.

Lasell Seminary, Andover, Mass. The 29th year will begin Wednesday, Sept. 27, 1882. For catalogue and circular, apply to Rev. Geo. Gannett, A. M., Principal, 69 Chester Sq., Boston, Mass.

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## Calendar.

August, 1882.

6.	9th Sunday after Trinity.	Green.
13.	10th Sunday after Trinity.	Green.
20.	11th Sunday after Trinity.	Green.
24.	St. Bartholomew.	Red.
27.	12th Sunday after Trinity.	Green.

## AT PUBLIC WORSHIP.

Written for the Living Church.

So full of solemn and of lofty beauty,  
And counsels sweet to help the faltering search  
For truth, and precepts wise of sacred duty,  
Is all thy liturgy, O Mother Church!

Filled with the Faith the Early Fathers cherished,  
And pure as on the day of Pentecost,  
The joy of saints and martyrs as they perished,  
Praising the Father, Son, and Holy Ghost!

That knowledge which has glorified the Ages—  
The knowledge and the love of God—so grand,  
Yet clear and simple in thy treasured pages,  
That even a little child may understand.

Thou hast a voice for priest and congregation;  
All human-kind thy bidding doth embrace,  
To come and kneel, and lift, in adoration,  
Their voices to the throne of heavenly grace.

So old, yet ever new! O, high expressions  
Of the Te Deum's glorious harmony!  
So old, yet ever new! O, intercessions  
Of the sublime and solemn Litany!

Fitted for times of joy and of disaster,  
For saddest times, and times of gladdest cheer;  
Gloom of Good Friday, perfect light of Easter,  
All times, all days, of every rolling year!

How all the Service, like a noble poem,  
Quickens the soul in reverential mood,  
And sets its deep immortal forces glowing  
With love of things most beautiful and good!

The highest means man ever yet created  
Godward His struggling soul to guide and raise,  
The genius of Religion formulated,  
Made manifest in perfect prayer and praise!

—ARTHUR W. AUSTIN.

## EVER THE SAME.

Written for the Living Church.

"Jesus Christ, the same yesterday, and to-day, and for ever."—Hebrews xiii. 8.

Ever the same! what words of tender comfort,  
Falling like music on the listening ear!  
Ever the same! should not the sweet assurance  
Give us that love that casteth out all fear?

Ever the same! as when, with love and pity,  
Thy touch restored the sick and healed the blind,  
Stilling the storm, and bringing peace and quiet  
To troubled waters, and to doubting mind.

Ever the same! the weary world around us  
Changes, still changes with each passing hour;  
Clasping yet closer all our fleeting treasures,  
We dread Death's presence as we own his power.

Ever the same! though earthly friends may leave us,  
And hopes grow dim that once our hearts have blest,  
Thy love speaks to us still the sweet entreaty:  
"Come unto Me, and I will give you rest!"

We come, dear Lord! with earnest hearts: O, lead us  
To rest with steadfast faith on Thy loved Name!  
Until we find Thee in Thy Heavenly Kingdom—  
Jesus our Saviour! ever still the same!

## "Old Trinity," New York.

Editorial Correspondence of the Living Church.

Of late some new facts and figures regarding Trinity Parish, New York, have come to light. We believe, that, together with older facts, these may not be wholly without interest to the readers of the LIVING CHURCH.

The Church structure on Broadway, at the head of Wall Street, probably the most imposing ecclesiastical building in this country, is familiar to all who have known, or even casually visited the city. Nevertheless, for the benefit of some not so highly favored, let us venture at the outset, to detail a few descriptive facts concerning this edifice. The church is of brown stone, in floriated gothic style, the interior being 192 feet long, and 60 feet high, with massive clustered columns and arches, separating nave from aisles. The pulpit is out in the nave against one of the columns, and is reached by a winding stair of some height. In the chancel, richness of decoration and color is concentrated, the floor being tiled, and the fittings being of brass and massively carved wood. Behind the Altar, is the famous Astor reredos of sculptured stone, illustrative, in part, of the history of the Catholic Church. Above this is a large and brilliantly colored window, occupying almost the entire width of the rear wall, and rising very nearly to the chancel roof. There are two choirs, one in the chancel and the other in the lofty sculptured gallery, in the rear of the church. The organ is played at both places, by electric connections, the organist sitting, we believe, in the rear gallery. For Services, the clergy and surpliced choristers enter from a door facing the southern aisle. The rooms where they robe are furnished in the gothic style common to the rest of the edifice, and contain some fine sepulchral memorials. There are two Celebrations of the Holy Eucharist on all Sundays and high festivals, and Service is said twice daily throughout the year. The church is always well-filled. Nevertheless, the old-time congregation worship, not in the parish church, but in Trinity Chapel, up town, the Rev. Dr. Dix, the Rector, dividing his time between the Services of the Church, and this Chapel; usually, we believe, being seen at the Church.

The spire of Trinity is 284 feet high, and is ascended by 308 steps. An observer has thus described the somewhat celebrated view obtainable from its top: "To the East is Long Island Sound, and the hills of Connecticut; on the South is the noble harbor, with its fleets and fortified island in the distance; to the West, across the Hudson, are Jersey City, Bergen, Newark, Elizabeth, and the blue hills of Orange; and up river, from Jersey City, are Hoboken and Weehauken, with the Palisades and the distant blue Highlands in the North. The thronged and brilliant Broadway runs northeast for two miles to Grace Church, and the great mass of the city is seen on either hand, while the course of the East River may be followed by Flushing and Astoria to Brooklyn, beyond which are the groves of Prospect Park and Greenwood. Directly below is the crowded Wall Street, along whose line ran the walls of New Amsterdam." The chime in the steeple is said, by competent authority, to be the finest in America. The effect of the silvery music of the bells floating down from above, and mingling with the roar of traffic in the great thoroughfares, is grand, and must be heard to be understood. It is the custom to ring in Christmas Day with a midnight chime;

and, every year, little crowds of nicely dressed people assemble in the neighborhood, or on the opposite heights of Brooklyn, to listen to the carols of the steeple. The old churchyard which surrounds the church, has a quiet, holy, peaceful air of its own. Here are buried Alexander Hamilton, Capt. Lawrence (of the Chesapeake), Albert Gallatin, Robert Fulton, and other men of note, and the unfortunate Charlotte Temple. In one corner rises a brown stone gothic monument of great size, which commemorates the soldiers who died in the British prisons of New York, during the Revolution. It is annually covered with floral tributes on Decoration Day.

The original edifice of Trinity Church was begun in 1696, finished in 1697; enlarged in 1737, and destroyed by fire in 1776, the year of Independence. The second church was built in 1788, and was pulled down in 1839, because considered unsafe. The present church was then begun, and was completed in 1846. The cost, if we remember correctly, was about a million and a half dollars. The building of this edifice, coincided with the epoch when New York began its present astonishing metropolitan growth.

The parish is, as every one knows, the oldest one in the city. In 1705, Queen Anne, of glorious memory, presented a fine set of Altar-vessels (still in use), and endowed the Church with a tract of land on Manhattan Island, subsequently called the King's Farm, and now in the heart of the city. This endowment, in consequence of the increase of values, is the chief source of income, of what is now one of the wealthiest ecclesiastical corporations in the world. Nearly all the extensions of the Church in New York have been made under the auspices of Trinity. At the present time, in addition to its six chapels, it aids directly in the support of eighteen churches. The chapels are—first, old St. Paul's opposite the Post office, erected in 1764. In 1874, the pews were declared free. The offices of the Rector and Vestry of the parish are in a building at the foot of its churchyard. Second, St. John's Chapel, built in 1803, the scene of several of the earlier General Conventions, and, for many years, of the Annual Conventions of the diocese. The other chapels are, Trinity, erected in 1851; St. Chrysostom's, 1868; St. Augustine's, 1876, and St. Cornelius', in the fortifications at Governor's Island in the harbor, by means of which Trinity continues to minister to the garrison of New York, as she did in Colonial times. The three last-named chapels are entirely free. St. John's Chapel is almost entirely so. No pews are now sold in the parish Church, or in any of the chapels; while those which are rented cannot be claimed by the persons holding them, at other times than at Morning Service on Sundays and great festivals, and then not after a certain point in the Service. At all night Services, seats are free, and also at all special services and on week-days. Ownership in pews in Trinity parish dates from old times. Not within the memory of any person now living, has a pew been sold by the Corporation. The Vestry is constantly becoming possessed of the ownership of the pews by purchasing from the heirs of original holders. Property in them is then extinguished, for the purpose of making them free in perpetuity.

The parish numbered last year 4,465 communicants, about one-fifth of the entire number reported by the Church in New York. There are 4,651 scholars in its Sunday Schools, instructed by 261 teachers. In its day schools, there is an attendance of 793 scholars, under 19 teachers, and the Industrial Schools count 139 teachers and 1,768 scholars. The offering taken up in the church and chapels amounted to \$55,155.11. Of this \$20,716.04 was received at the parish church, and \$24,038.18 at Trinity Chapel, of which the Rev. C. E. Swope, D. D., is Assistant Minister-in-charge. The appropriations for objects within the parish were as follows, the salaries of the clergy and the cost of maintaining the Services being omitted: Parochial schools, \$16,500; Industrial Schools, \$3,000; Trinity Infirmary, \$5,033; Five beds in St. Luke's Hospital, \$2,000; German mission work in Parish, \$1,200; Sunday School festivals, \$2,700; Alms to the poor, \$3,000; Poor of St. John's Chapel, \$1,176; Burials of the poor, \$306. Total, \$36,115.

The amount of work accomplished through Guilds, Workingmen's Clubs, Charitable Associations, Night Classes, Reading Rooms, District Visitors, etc., is impossible to ascertain. The young clergy of the parish are all hard-worked and faithful men, constantly at the homes of the poor or afflicted, and the bedside of the sick. In times past, some of the best-known Bishops of the Church have gone from this parish.

Not least of the benefits which Trinity confers up on the city, is the example of frequent Services, and attractive and Churchly worship. Its contribution to Church music is, and ought to be, increasingly felt throughout the whole Church. The recent attempt of a New York Church paper to stir up hostile criticism by the announcement that a calcium light was used on a late occasion, in order to illumine the chancel, has met with general ridicule from the secular press, and even from some of the sectarian religious papers. The old "Low-Church" parish of St. George's Stuyvesant Square, has long had a similar practice; which if anything could, would demonstrate the absurdity of a "scare" on the subject. The fact is, that with the public generally, in New York, Trinity is deservedly popular. Her good works are too well known, and her Services too much appreciated, to make an attack upon her an easy matter, even if there were a grain of justice in it, as in this case there ludicrously was not.

During the year past, the Vestry granted \$42,364.15 for purposes outside the parish. Of the eighteen parishes aided out of this sum, the first

in importance is St. Luke's, Hudson Street; in what was formerly Greenwich village. Attention has frequently been drawn to this parish, in the LIVING CHURCH. The edifice would have been sold and the site abandoned long ago, had Trinity not come in, when former wealthy parishioners gradually removed up town, and sustained the weakened flock. There is now an annual appropriation of \$10,000 upon the corporation. Another old parish receiving aid, is All Saint's, Henry Street; its appropriation being \$6,000. Other Churches so assisted, are the Church of the Nativity, Avenue C.; St. Clement's, W. 23d Street; the Church of the Holy Martyrs, Forsyth Street; the Church of the Epiphany, East 50th street; St. Peter's, W. 20th Street, near the General Theological Seminary; the Church of the Holy Apostles, Ninth Avenue and 28th Street; St. John the Evangelist's, W. 11th Street. Aid is also extended to the Seamen's Mission, the City Mission Society, the Italian Mission, the Spanish Church, Hobart College, St. James, Hyde Park, New York, etc. The property is estimated variously from \$10,000,000 upwards. From a large portion of it, a relatively small income is received, long leases having been granted at low rates during earlier times. When the parish eventually comes to release this, an enormous increase in its revenues will result. It has literally given away millions of dollars, during the two centuries of its existence. A single one of these gifts was that of a tract of land to endow Columbia College, at its foundation, valued at this time at \$400,000, now unquestionably worth many millions. The spiritual and temporal record of "Old Trinity," during these two centuries, may pardonably be a matter of satisfaction and pride to American Churchmen.

THE BISHOP OF ELY ON EPISCOPACY.—"The Church of England as a branch of the Church Catholic holds the perpetuation of the apostolic succession of the three-fold ministry through Episcopal ordination as the primary law of her continued existence. When, as sometimes happens, the Church of England is branded as narrow and intolerant, because she declines to associate with her clergy in their ministrations any who have not received Episcopal ordination, she is no more really intolerant than any sect or society for adhering to the fundamental principle on which it is based. For the principle of Episcopacy is not that it is one of many ways by which the ministerial commission is handed on—but that it is the only way which, coming down to us from the Apostolic age, has the seal of the first inspired followers of Jesus Christ. "It has been seen," writes the present Bishop of Durham, "that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot without violence to historical testimony be dis severed from the name of St. John." Without pretending that the Holy Ghost is not pleased to operate through other ministries, recognizing thankfully the plain manifestations of His gifts to the members of other communities which have abandoned the Apostolic succession, our Church does but maintain what is a truism on her lips, when, accepting the language of Cyprian, "Episcopum in ecclesia esse et ecclesiam in Episcopo," she refuses to dispense with the necessity of Episcopal Ordination, even in the case of individuals worthy of all reverence for intellectual power and spiritual attainments."—Charge of the Bishop of Ely, 1881.

The Independent says: "One of the serious charges made against Dr. Newman Smyth's orthodoxy is that he believes it not wholly wrong to pray for the dead. 'Surely,' says the Congregationalist, 'if the state of the dead be such that prayer for them is legitimate, desirable, and useful, it cannot be a state as yet fixed beyond recovery.' Passing the consideration whether then, any Calvinist who believes in the final perseverance of the saints could properly pray for living believers, we would call attention to the last sentence in the article about Dr. Bellows, from the pen of Professor S. M. Hopkins, D. D., of Auburn Seminary, which we published last week, and which reads as follows: 'The Lord grant unto him (and unto us) to find mercy of the Lord in that day.' That is a prayer for a dead Unitarian from a Presbyterian theological professor."

THE "RULING PASSION."—A pointed example of the influence of the "ruling passion" is recorded of one of the toll-keepers in Scotland. These tolls are gradually disappearing off the face of—if not of the earth, at any rate of Scotland. Many and varied are the recollections that linger around these toll-houses. In the case in question the lessee's wife had been taken sick night unto death. The services and sympathies of the clergyman were called in. The reverend gentleman was asked to engage in prayer at the bedside. He did so, and began, "O Lord—" "Whist!" interrupted the feeble woman, "I think I hear a cart."—Harper's Magazine for August.

A congress of architects will meet in Rome in December. The problem for discussion will be how to put five closets and a bay window in every apartment, have all the rooms large, the ceilings high, the staircases wide, easy, but short, and get the whole business in a small two-and-a-half cottage with a mansard roof.—Phil. News.

There is one man on the Spruce and Pine streets route who does not like the recent reduction in car fares. He now only saves five cents when he walks down in the morning, while formerly he saved six. You can't please every body in this world.—Phil. Bulletin.

The celebration of the Centennial Anniversary cost so much more than the battle of Yorktown itself, that it is not at all surprising that good historians scholars get somewhat confused over the chronological order of the two events.

## BOOK REVIEWS.

THOMAS CARLYLE. A History of the First Forty Years of His Life—1795-1835. By James Anthony Froude, M. A., formerly Fellow of Exeter College, Oxford. 2 vols. New York: Charles Scribner's Sons, 1882. Cloth, 8vo. pp. 353, 402. Authorized Edition. Price \$4.

The issue of this installment of Froude's biography of his friend, is a literary event, certainly. Had the "Reminiscence" never seen light, the curiosity regarding the present volumes would have been much greater, than is now possible. Froude weaves the web of his tale well; but there is necessarily much to be gone over, with which the reading public is now familiar. If Carlyle falls from the lofty personal eminence where some have been according him a large measure of modern "liberal" hero-worship, he will have only himself to blame. There is something painful and disappointing, even to mere literary admirers, in the picture of the real man, to which we are now forced to open our eyes. His treatment of his wife will not quickly be forgiven. His general crookedness and wrong headedness must dwarf, one would think, the absurdly exaggerated estimate of "the prophet." Yet Carlyle will have a permanent place in English literature; and his biography by Froude bids fair to occupy perhaps a parallel rank. Readers cannot afford to be unfamiliar with either. The life-story, moreover, is strange and fascinating; and there is an absorbing interest about it, of which we are unable to escape the charm. It is proper to add, perhaps, that the editions of Messrs. Scribner's Sons, have the author's authorization.

PAROCHIAL AND CATHEDRAL SERMONS. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. Oxford and London: Parker & Co. New York: E. & J. B. Young & Co. Cloth, 800 pp. 524. Price \$2.

These sermons, delivered at many times and places, have all the characteristics of Pusey's previously published sermons, unless possibly there is to be noted an increase (if possible) in the gentle and Christ-like spirit of the great leader. There is his old-time wonderful clearness of religious teaching, his profound historical scholarship, and familiarity with the Holy Scriptures. The directness and practical tone of the discourses may be gathered from a mention of topics: "False Peace," "Conversion," "Peril of Relapses," "Luke-warmness," "Good of Little Acts to Please God," "Benefit of Temptations," "Compromises," "Fasting." One is continually impressed with the sense of responsibility under which the author labors. It is almost as if the sermons were written while he was upon his knees. He has a sacred message to deliver to souls that need it and are dying. There is no thought of self-glorification. He does not preach about the Gospel, but the Gospel itself. How much has modern preaching yet to learn, in this direction. The inspiration has come to him, he tells us, not from the time-serving present, but from the past of Catholic ages. In the Preface, there is a bit of advice about this matter, which, from such an authority, should command general attention.

"A little slovenliness and want of definiteness has been observed of late in the writings of some who are in the main teaching the truth. They probably would see it themselves, if they should become accustomed to the clear, definite, exact language of S. Augustine. Nor would it cost much labor. \* \* \* We do need, in these days, when there are pitfalls on every side, very exact teaching; and more exact teaching we could scarcely find, than his, who taught in his Sermons the poor of Hippo; and, while he was teaching, watched whether they understood him, and adapted himself to those among them who were rather slower to catch his meaning. \* \* \* If I might leave a bequest to the rising generation of clergy, who will have (what I have had only incidentally) the office of Preachers, it would be, 'In addition to the study of Holy Scripture, which they too studied night and day, study the Fathers, especially S. Augustine.'"

THE FAITHS OF THE WORLD. St. Giles' Lectures. New York: Charles Scribner's Sons, 1882. Cloth, pp. 364. Price \$1.50.

For the purposes of popular study in a not unattractive field—that, namely, of Comparative Religion—we can most heartily commend this little book. It comprises lectures on the various religious systems of the world, delivered (apparently before mixed audiences) in St. Giles' Church, Edinburgh, by noted divines of the Kirk of Scotland. Principal Caird's Discourses of the Religions of India; Dr. Matheson, of Chinese systems; others, of Persian, Ancient Egyptian, Greek, Roman, Scandinavian, and Ancient American Faiths. Dr. Lees writes of ancient Judaism; and Professor Flint (of the University of Edinburgh) concludes with a most able, convincing lecture on "Christianity in Relation to other Religions," which is worth many times the price of the book, as a contribution to modern apologetics. The volume displays wide and accurate scholarship, and deserves a very extensive reading.

FOR DAYS AND YEARS. A book containing a Text, Short Reading, and Hymns, for every Day in the Church's Year. Selected by H. L. Sidney Lear. New Edition. London: Rivingtons. New York: E. & J. B. Young & Co. Price 60 cents.

For any one who has ever seen a copy of this work, no commendation from us will be needed. The present cheap and handy edition ought to have ready sale. For the qualities of combined brevity and richness, we know of no book of meditations superior to it.

IN THE HARBOR. Ultima Thule. Part II. By Henry Wadsworth Longfellow. Boston: Houghton, Mifflin & Co. 1882. pp. 88.

We have here the last poems and unpublished poetical fragments of Longfellow. There are not many; but some of them reflect the poet's

best days, and for those who loved him, there will be a sad and sacred pleasure in reading these latest lines. A finely-executed steel portrait faces the volume.

## TRACTS AND PAMPHLETS.

The Catholic World. A Monthly Magazine, July, 1882. New York: The Catholic Publication Society Co., No. 9 Barclay St. Price 35 cents: \$4. per year. Although, of course, we find much in this able periodical, to which we are unable to give our assent, there is often not a little on its pages to which we could subscribe *bona fide*. And, at all events, we cannot withhold a tribute to the general ability with which it is conducted, and to the interesting character of most of its articles.

The Register of Racine College for the Academic Year, 1881-82, lies before us. A Frontispiece presents a view of all the present College buildings, with a little peep at Lake Michigan in the foreground. May the day be far distant, in which the great Church-College of the great North-West shall lose the prestige which she won under the lamented DeKoven! *Vigete Radix!*

The Pew and the Free-Church System. A Sermon preached in the church of the Holy Communion, Paterson, N. J., on Sunday evening, March 19, 1882, by the Rector, the Rev. Charles Pelletreau. Printed by request, Paterson, N. J., Press Printing and Publishing Co., 269 Main St., 1882. A telling and impartial defence of the Free-Church as opposed to what is known as the Pew System. The text is as good as one as could have been selected for such a subject. "The rich and the poor meet together; the Lord is the Maker of them all" (Prov. xxii. 2).

Organization of the Protestant Episcopal Church of the Confederate States, A. D., 1861, and its Reunion with the Protestant Episcopal Church in the United States, A. D., 1865. By Richard H. Smith, a Lay Deputy from the Diocese of North Carolina. Weldon, N. C. Printed at Harrell's Cheap Book & Job Publishing House, 1882. We owe the writer of this little pamphlet an apology for having allowed it to lie on our table so long without notice. We now thank him heartily for the service that he has rendered the Church by his publication, and doubt not that he has earned the gratitude of future historians of the American Church, by correcting the inaccuracies that have found their way into print, concerning the events in question.

An Essay on Preaching Without Notes. By Henry A. Dows. New York: Thos. Whitaker, 203, Bible House, 1880. This Essay, which was originally published in the New York Church Journal, is here presented in a revised and enlarged form. Being the result of many years' experience on the part of the author, it teems with practical suggestions for the attainment of that most desirable art—extemporaneous preaching.

A Catechism on the Christian Year. Williamsport, Pa.: Gazette and Bulletin Printing House, 1882. A simple but full and very serviceable instruction in the way of Question and Answer. Excellent for use in the family and the Sunday School.

Spiritualism at the Church Congress. By M. A. (Oxon). Author of Psychography, &c., &c. With Advice and Information for Enquirers, and some additions by the American Publisher, 92 La Salle St., Chicago, 1882. Spiritualism as a Religious System Antagonistic to Divine Revelation. By the Rev. J. Mercier Green, A. M. Presbyterian, Diocese of S. Carolina. Charleston, S. C.: Walker, Evans & Cogswell, Printers. Nos. 3 Broad and 109 East Bay Sts., 1882. The character of these two tracts may be inferred from their title; the former advocating the system popularly known as "Spiritualism;" the latter condemning it.

The Private Prayer Book: A Manual of Instruction and Prayer for the People of the Church. Compiled and edited by a Parish Priest. New York: Church Calendar Press, 1882. Price 50 cents. Of all the Manuals of Private Devotion that we have yet met with, this strikes us as being one of the very best, of its size. It is full of instruction, and rich in Devotions adapted for every occasion that may occur.

St. Mark's Workingmen's Club and Institute, 17th and Kater Sts., Phila. 12th Annual Report of the Executive Committee, St. Mark's Day, 1882. This Association owns a new, large, and handsome building, containing a Reading Room, furnished with the best American and Foreign newspapers and magazines; a Library, having 1700 volumes of well-selected matter; a Recreation Room, fitted up with appliances for all the more favorite games, from Billiard to Backgammon; Baths; and a large Hall for entertainments, having a seating capacity for four hundred. Connected with the Institution is a Beneficial Society, for the assistance of disabled members; and also, a Building and Loan Association.

Year-Book of St. John's Parish, Washington, D. C., 1882. This is a record of the work done by the various agencies of this old and well-known parish, during the past year. The Rev. W. A. Leonard, B. D., formerly the much-loved and successful Rector of the Church of the Redeemer, Brooklyn, is the Incumbent. There is a Parish School Guild, a Ladies' Aid and Altar Society, besides other associations for Parish and Missionary Work. There are also two chapels, one of which (St. Mary's) is for colored people, and there is a Church Orphanage. Everything speaks of active Church-life, just as we should have expected under Mr. Leonard's parochial administration.

Papers and Proceedings of the National Association for the protection of the Insane and Prevention of Insanity. At the Stated Meeting held in New York City, January 20th, 1882. New York: G. P. Putnam's Sons, 27028 West 23d St., 1882.



The Household.

Sliced bananas and oranges mixed with chopped pineapple, with powdered sugar scattered over all, make a delicate dish for the 5 o'clock tea.

A table-cover of dark blue plush or velvet is made artistically lovely by having a stem of golden rod embroidered in one corner. The spread may be finished with a band of yellow plush, or with fringe; if fringe is used it should be of dark blue, with yellow threads.

Mats designed for the tops of small square ebony stands are made of plush, cut in such shape and of such size as will just cover the top and not conceal the sides. A pretty way to make one is to lay a strip of plush diagonally across a square of silesia; cover the corners with plush of another color. Almost any design may be adapted for this use. The covers can be made of silk, though plush is much more handsome.

A novel way to serve rice is to make it in balls. Proceed in this way: Take one-quarter of a pound of raw rice, wash it and cook it in a farina kettle, with one quart of sweet milk, half a cup of sugar, a little salt, and nutmeg or any other flavor you choose. When the rice is tender and the milk is all absorbed in it, take it from the kettle and fill some small teacups with it; press the rice in firmly so that the kernels will adhere to each other. Before carrying the rice to the table turn the balls out of the cups on a fruit dish; if taken out with care, they will preserve their shape. Madeira wine, with plenty of sugar in it, makes a nice sauce for the rice.

Handsome as Macramé lace is, it is not enough more so than that which is crocheted, to pay for the longer time it takes to make it on a cushion—that is, of course, for some purposes. For a shelf in a bed-room the crocheted is well adapted. Line it with red or blue, or leave spaces through which to run a broad ribbon. Stylish and serviceable hand-bags are made of the crocheted cord, and are lined with silk or satin with excellent effect. Chair backs are also made of it, with bright ribbons run in. These covers can be tacked to the back of cane seated chairs, and render them bright and ornamental.

To fumigate and cleanse the air of an apartment, we know of no more simple way than to heat a common iron shovel quite hot, and pour vinegar slowly upon it. The steam arising from this process is pungent and of a disinfectant character. Open windows and doors at the same time.

All chances of infection will be prevented and all effluvia destroyed from dead bodies by wrapping them in sheets saturated with a solution of carbolic acid of camphor.

An effectual and inexpensive deodorizer is obtained by dissolving half a drachm of nitrate of lead in a pint of boiling water and two drachms of common salt in a pint of water; the two solutions are then mixed and the sediment allowed to settle. A cloth dipped in the liquid and hung up in the apartment is all that is required to purify the most fetid atmosphere. It is recommended for its cheapness, a pound of the material costing but twenty-five cents.

A pail of clear water in a newly painted room will remove the sickening odor of paint. Coffee pounded in a mortar and roasted on an iron plate, sugar burned on hot coals, and vinegar burned with myrrh and sprinkled on the floor and furniture of a sick-room, are excellent deodorizers.

When the space to be disinfected is large, chloride of lime may be dissolved in water and sprinkled when required, or cloths dipped in a weak solution of it may be hung up at intervals throughout the apartment. In the disinfection of putrefying substances, water-closets, etc., it is applied directly, and destroys the noxious exhalations as they are formed.

Dissolve one pound green copperas, costing seven cents, in one quart of water; sprinkle the solution about, and in a few days the smell will pass away.—Baldwin's Monthly.

HOW TO SLEEP.—It is the effort to sleep that keeps off slumber, and when there is no effort, sleep comes naturally. If the endeavor to sleep is made, as soon as it commences, expectancy begins; and, paradoxical as it may seem, the consciousness is actually kept awake to watch for sleep! This watchfulness, arising out of the desire for sleep and the intensity of the effort made to woo it, throws the mind into a state of tense anticipation incompatible with somnolence. Then comes the period of restless and irritated disappointment, in which the mind is so vexed, the brain so excited, and the organism as a whole, thrown into such a state of irritability that the best thing to do is to rise and take a bath, or wash from head to feet, with the double purpose of allaying the excitement and inducing a more peaceful mood by physical exercise.—From Good Words.

He surely is most in want of another's patience who has none of his own.—Lavater.

The truly great man is he who does not lose his child-heart. He does not think beforehand that his words shall be sincere, nor that his actions shall be resolute, he simply always abides in the right.—From the Chinese.

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—Mrs. Balfour.

Now is the season when children can be made happy with very little trouble. A table set in the yard, with a simple supper upon it, to which a half dozen or more playmates are invited, will afford so much happiness that the mother or sister who superintends the entertainment will be more than repaid for her trouble. There is no doubt that such little parties are a means of education and of improvement for children. The careful attention which they can be encouraged to give to their own guests helps to make them thoughtful, and teaches them consideration for their mother when she is entertaining her friends.

In Mrs. Pitman's "European Breezes" she says: "There are no ladies in the world so capable of doing many things, and doing them well as the Austrian ladies. I refer to those of high birth. An Austrian lady that cannot swim, or does not know how to ride a horse well, is an exception. Needlework of every kind, even to the making of lace, is a part of every girl's education. Her pedestrian accomplishments put us quite to shame. Her efforts of memory are another source of wonder to us. As linguists they are famous. It is only among the nobility and higher classes that one finds these accomplishments. The burgher's daughters will not condescend to the learning of dressmaking and cooking, which the titled lady can do without thought of its reflecting on her social position. The higher the position abroad the more simple the attire in public. The Austrian lady of station who does not know how to cook, I may almost say does not exist. A story is told by Viennese ladies, of another who, having neglected this branch of her education, allowed, at a great dinner-party which she gave, two dishes of the same color to be served in succession, a fault for which she was hardly to be forgiven. The princesses of the royal households attend a course of lectures from a chef entirely upon the order of serving."

THE BOOKS OF THE BIBLE.

A correspondent of the London Church Bells sends the following very old rhymes, which give the Books of the Old and New Testaments in their order, in a kind of Memoria Technica:

Books of the Old Testament.

Genesis first in order stands, Exodus gives the Ten Commands, Leviticus, and Numbers, see, And Deuteronomy next will be; Joshua, Judges, Ruth, each dwells 'Fore Samuel, Kings, and Chronicles; Ezra and Nehemiah, then, To Esther point, the pious queen; Job, Psalms, and Proverbs, next appear, With Ecclesiastes, while we hear The Song of Solomon declare What beauties in the Savior are; Isaiah speaks in sweetest strains Of Christ, and tells us all His pains; And Jeremiah, weeping bears His Lamentations to our ears; Ezekiel, Daniel, here will come; Hosea, Joel, here find room; Amos, and Obadiah, too, Jonah and Micah, stand in view; Nahum and Habakkuk make way For Zephaniah and Haggai; Then Zechariah's book is seen, And Malachi concludes the scene.

Books of the New Testament.

This is the way the Gospels run, Matthew, Mark, Luke, and John; Then come the Acts, inviting you The Apostolic works to view; The Epistles next our notice claim, Which in succession thus we name, The Romans and Corinthians were To cities sent renowned afar; Galatians and Ephesians then, Wrote by the same inspired pen; Philippians and Colossians stand, With the Thessalonians, near at hand; Timothy leads to Titus on, Which brings us down to Philemon; The Hebrews next we gladly find, While that of James comes close behind; To Peter now our thoughts we give; With loving John we wish to live; Solomon Jude's hall pierce the veil, And Revelation close the whole.

The Death of Julian, the Apostate. A. D. 363.

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

(Concluded.)

There was one more crime of his of which I should like to tell you a little. You will remember the prophecies which had been pronounced against the Temple of Jerusalem, which was not to be rebuilt. Now Julian, out of hatred to God, and in order, if possible, to make His promise of none effect, determined that it should be rebuilt. He sent a great number of workmen to the place, and ordered them to dig the foundation deep in the rock; at the same time he told the Jews that he should favor them, and that they should again have a house of their own wherein to worship God. There were centurions with the soldiers; trumpets and fifes to encourage the workmen, and masons and laborers and quarrymen in great abundance. The spot was a hard rock, and the men had great labor in making any progress. At last, when they had got a few feet down, a large blue fireball leaped out of the solid stone, with a loud noise; some of the workmen were struck down, and one was killed. The centurion encouraged his men, told them that it was only accidental, and bade them fall to their work again. One or two of the boldest shouldered their pickaxes, and struck the rock; but after a few more blows, a fireball, much larger than the first, burst in among the band of workmen, and made horrible havoc among them. It was God's will that the Temple should not be built; and the servants of Julian were obliged, with shame and sorrow, to leave off.

And now Julian was on his expedition against the Persians. He was so confident of success, that he would not receive the assistance of many who offered it; but with a great train of men and horses, and in all the glory of this world, he departed from Antioch. In the long nights, while the soldiers were resting on the damp grass, or under such shelter as they could find, a lamp was to be seen burning in the Emperor's tent; and there he sat surrounded by men calling themselves Philosophers, writing his last work—a treatise against the Christian religion.

At length the army came to a place whence there were two ways into Persia. As the custom was, Julian consulted the omens to know which of the two he ought to choose. This was done by bringing animals to be sacrificed, and then cutting them open, and looking at the entrails; and whatever the augurs—that is, the soothsayers—judged from these, that was thought to be the advice and warning of the gods. On this occasion they strongly urged the Emperor not to march by one of these ways, because they said that the omens forewarned him of some mischief if he did. The philosophers laughed at this; and Julian took their part, and declared that, let the soothsayers blame him as they pleased, he would march that way and none other. So he entered into Assyria, and had one or two successes, by which he was encouraged, and for which he determined to offer ten bulls in sacrifice to Mars, the god of war. The altar was raised, the Priests in their robes, and the soldiers drawn up round the spot; ten milk-white bulls, crowned with flowers, were led across the smooth turf which surrounded the altar, and the sacrificers were preparing their hatchets, when, lo! nine out of the ten animals fell down suddenly dead. Julian, instead of being terrified, was enraged; and he swore by Jupiter, that he would never more offer sacrifices to Mars.

You have heard of the proverb, "Those whom God wills to destroy, He first infatuates." So it was with Julian. The King of Persia was terrified at the mighty army that was coming against him, and he sent an embassy, offering very favorable conditions to the Romans if they would depart out of his land. But the Emperor's heart was hardened. He not only refused peace, but he caused his fleet, which had sailed up the Euphrates, to be burnt. This was to show his courage—as if proving that he disdained to fly—but in reality it only showed his madness.

I know not whether what I am going to tell you be true or not. We only have Julian's word for it. It is possible that he may have invented it; it is possible that he may have fancied it. But at the same time, as I before told you, no

doubt, the devil, in a heathen country, had great power over his worshippers; and he may now have been permitted to present a fearful appearance to the Emperor, who had so long been his servant, and was soon about to be his prisoner.

It was the night of the twenty-fifth of June; the moon was beginning to rise—for it rose late—there was not a breath of air; and the stars seemed, as they often do in clear, still weather, nearer to the earth than at other times. The door of the tent was open—for the weather was sultry—and the confused sounds of a great camp were to be heard; the occasional neighing of a horse, the passing the watchword, the forge of the smiths, and here and there a laugh or a song. Julian was writing, when looking up from his work, he saw before him a female figure, whom he knew to be the Genius of the Roman Empire. It is said that such a vision had appeared to him once before; but now it seemed pale, and wan, and sad; it said nothing, and glided out as silently as it had entered. At length the Emperor was indeed terrified; yet even then he did not humble himself, nor seek that forgiveness which it is not quite impossible that even he might have obtained. No; he sent for his augurs; and they, with one voice, forbade him to do anything that day. But again he was hurried on to his destruction; he would not listen to what they said; he called together his officers, and commanded that the troops should march as soon as it was light.

The sun rose behind the Assyrian hills. On the distant range, purple in that beautiful morning, were here and there cities to be seen, here and there fortresses; here and there lonely idyllic temples, Trumpets sounded; fifes and flutes mingled together; and the imperial standard, an Eagle, perched on the point of a pole, from whence hung a banner, embroidered with S. P. Q. R., "The Senate and Roman People," led the way. There was more than one eye in the army, that, as it marked this proud banner, could have shed tears of regret; for, till Julian had again introduced it, the Christian Emperors had used the sign of our Blessed Saviour's name, called, as I have said, the Labarum.

As the day went on, parties of the Persian horse began to fall on the rear-guard of the Roman army. Julian had ridden forward a little to view the country; and was unarmed, because the weather was hot. One of his officers rode up to him.

"May it please your Majesty, the enemy are making a brisk attack on the rear."

"Ha! are they?" cried Julian; "I will go thither myself."

"But your Majesty will surely wait for armour; I will myself ride towards the tent for it."

"Nay, nay," answered the Emperor; "the Genius of the Empire protects us. Give me your shield, good Flavius; that will suffice." And he galloped to the post of danger.

It was not long before a report went through the army, that the Persians were repulsed, and the Emperor wounded. The word went through the ranks to halt; and the surgeons surrounded Julian.

"It is but a slight wound," cried the Emperor; but the countenances of the physicians seemed to speak differently. They soon extracted the dart, but the wound continued to bleed internally, and do what they would, they could not stop the blood. At last the dying apostate called for a horse. "I will head another charge," he said; "the exercise will do me good." But it was in vain that he endeavored to mount; he fell back, and was caught in the arms of his attendants. Then it was, that filling his hand with his blood, he cast it into the air, crying out, "Thou hast conquered, O Galilean."

That same night, a holy man of Alexandria, in Egypt, named Didymus, was fasting and praying on account of the unsettled state of the Church. He particularly lamented the good Bishop Athanasius, whom the tyrant had driven into exile. Worn out with grief and fatigue, he at last slept; and in his sleep, beheld a chariot, drawn by white horses, pass swiftly through the air, and heard a voice proclaim, "At the seventh hour Julian died; rise, eat and drink, and send to the Bishop Athanasius."

Didymus noted the time; and at that very hour the Apostate had gone to his account.

Nashotah.

Harper's Magazine for August, in a very readable article on "Western Resorts," thus speaks of one of our best-known Seminaries:

Nashotah, an Episcopal mission founded in Territorial days, and now a theological seminary of repute, was long the centre about which all the region turned, and its limestone spires and gables, arising from the dense foliage of their little height, overlooked four silver lakes, linked through the distant landscape, their forty modest sisters shyly hidden in the surrounding forest. It was here that the venerable Bishop Kemper lived and died, and here the late Dr. De Koven occupied a professor's chair, and long years ago the seminary numbered among its students members of a cultivated and aristocratic colony of Swedes, who endeavored to establish a Swedish Eden among scenes which reminded them of their native land—an attempt which failed, like many another ideal venture. The gentle supremacy, however, of this beautiful and retired seat has at length been rudely broken, and it is now only an interesting locality in a vast region of resort, with an ivy-covered chapel and winding walks that remind one of pleasant nooks in England.

Advertisers in the Living Church are guaranteed the largest circulation, in proportion to the rates charged, of any weekly publication in the Protestant Episcopal Church.

The Living Church is recommended to business men, in all parts of the country, as a good Advertising Medium for those who seek the best Trade.

AFTERGLOW.

By E. IZABETH A. ALLEN.

To one abstruse conundrum much serious thought I give; Why is it that the good mendie, and all the bad ones live? Or why is it we never know our neighbor's rare perfection? Till his last will and testament is read to his connections?

Ah, then the daily papers spread his virtues all abroad! They say he was "an honest man—the noblest work of God;" How good he was, how wise he was, how honest in his dealing; What tenderness of heart he had, and what a depth of feeling!

Perhaps the man was one of those, ah, would that they were fewer! Who all his life ground hard and close the faces of— Who drove his debtors to despair by premature foreclosure. Then paid his pew rent in advance, with infinite composure.

Perhaps he was the lordly head of some unhappy place. Called home, by use and courtesy, but lacking all its grace. Who held his children criminals for every trifling error; Who pinched his household half to death, and kept his wife in terror.

Perhaps he was a lawyer deep, whose quibbling tricks and words Helped the executors to rob poor widows of their thirds; Perhaps a thrifty grocery man, whose wheedling, false palaver Sold toughest steak for porter-house, and chicory for Java.

Any of these he might have been—the types are nowise rare— But when he dies, behold, we passed an angel unaware! Since type and tongue proclaim his worth, what cynic shall dispute them? "Many there be who meet the gods," we read, "but few salute them."

Why don't the papers say fine things of men before they die. And indicate these saintly souls ere yet they soar on high? Then, we might recognize them ere grim death and cold obstruction bring, Have made it quite impossible to get an introduction.

Ah, well, perhaps, when I at last beneath my burden faint, I, too, shall win the titles of a paragon and saint. And, when death's cold breath has blown aside life's dust and soot, A grain of that superior salt which keeps the world from spoiling.

The "Salvation Army."

We clip the following from a foreign exchange:

The Queen has shown more good sense and sound judgment, we think, than has his Grace of Canterbury in refusing to subscribe to the enterprises of "General" Booth. Her Majesty has caused a letter to be written to Mrs. Booth, the reading of which at one of her meetings was received with loud applause, expressing her approval of every attempt to raise and improve her people, but at the same time stating that the Queen was unable to subscribe to the funds of the Salvation Army. Canon Farrar, who surely cannot be accused of a narrow spirit, or frigid ecclesiasticism, has raised a note of warning against the "inducious stage properties" of the movement. The Canon thus speaks: "This fantastic vanity of usurped military titles, this armour, this talk of 'Salvation charges,' 'knee parades,' 'heavy firing,' 'Hallelujah drill,' 'blood and fire soldiers,' and so forth, seems to us the pushing of a solemn and beautiful metaphor into a miserable travesty. When I see in the religious paper, which they now sell by hundreds of thousands, the advertisement in one place of a monster fete, at a place of public amusement, with 'soldiers,' as they call them, riding in Indian costume on an elephant, and 'great assaults on the enemy' led by cadets all over the grounds; and in the same paper announcements too shocking to read to you, in which one service is called 'Great Exhibition of Hallelujah Lassies,' and another 'Fire and Brimstone,' in which the four Sunday Services are announced as follows: 11, 'Descent of the Holy Ghost'; 2:30, 'Tremendous Free and Easy'; 6:30, 'Great Charge on the Devil'; 9, 'Hallelujah Gallop'—I say that when, with sadness and a sense of degradation, I read this grotesque and irreverent phraseology, calculated quite needlessly to disgust and to repel, I ask them what possible need there is to drag the white garments of faith through this mire of hopeless vulgarity? How can we argue that true Christianity has a purifying, ennobling, refining influence if it is to be propagated by such irreverent folly? I would ask, with a very solemn protest, whether the worship of God is to be announced a quackery which would hardly be creditable to a travelling menagerie. Is this the voice of His followers, of whom it was said, 'He shall not strive nor cry, neither shall any man hear His voice in the street?' Is all this puff and push and fuss and noise to be the sweet and solemn prelude to holy worship?"

The subject was prominently before the Canterbury Diocesan Conference recently; when one of the speakers, Canon Smith, read an extract from a letter addressed to the Christian, by an eminent lay preacher and evangelist, Mr. Stevenson Blackwood, who had for several years publicly identified himself with the Salvation Army. He now denounced the proceedings he had witnessed at the opening of the Congress Hall, at Clapton, and which had been encouraged rather than repressed by their leaders. "I defy," said Mr. Blackwood, "any one to have retained an atom of devotional feeling during that intolerable row." What Mr. Blackwood had lately seen of the movement, led him, said Canon Smith, "to feel that it was a most dangerous appeal to mere fleshly excitement, from which he felt bound to sever himself."

"Mamma," said a wee pet, "they sang 'I want to be an angel,' in Sunday School this morning, and I sung with them." "Why, Nellie!" exclaimed mamma, "could you keep time with the rest?" "I guess I could," proudly answered little Nellie; "I kept ahead of them most all the way through."

"DOING WONDERS FOR ME."

A lady at Royalton, Vt., says, after using Compound Oxygen for three weeks: "I was very weak and low when I first inhaled. I had to be helped to rise from the bed, and could only sit in the chair while inhaling. The second night after inhaling I rested better than I have for two years. Ever since, I have gone to sleep early; rested well and waked early, feeling rested and refreshed. Have been gaining in strength; can now walk about some, and sit up nearly half the time. I rode two miles on Saturday, and was not as tired as I expected to be. My friends think it is doing wonders for me." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

The Lowell Courier states that "It turns out that the singer engaged to take Only's place in the opera company has a voice like a bell, not like a bull, as nearly all the papers have printed it." We should have liked to see the manager in the Courier office when the gentlemen called to request a correction. We always enjoy athletic exhibitions.

If you have any skin diseases or diseases of the hair or scalp, any itching or discolorations, sun burns, freckles, pimples, rough or dry harsh skin you have in Dr. C. W. Benson's Skin Cure, a sure, perfect and elegant remedy. Sold by all druggists. This is the season for bowel complaints; purgative fruit and exposure produce them, and Perry Davis' Pain-Killer cures them. It acts with wonderful rapidity, and is perfectly harmless. No family should be without it. For internal and external uses it has no equal.

A man went into a drug store and asked for something to cure a headache. The druggist held a bottle of hartshorn to his nose, and he was nearly overpowered by its pungency. As soon as he recovered he began to rail at the druggist and threatened to punch his head. "But didn't it help your headache?" asked the apothecary. "Help my headache?" gasped the man. "I haven't any headache. It's my wife that's got the headache."

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

[From the Toledo Blade.]

SURPRISING EFFECTS OF EXTRACT OF CELERY AND CHAMOMILE UPON THE NERVOUS SYSTEM AND DIGESTIVE ORGANS.

AS INVARIABLY PRODUCED BY DR. C. W. BENSON'S CELERY AND CHAMOMILE PILLS.

They have been tested time and time again, and always with satisfactory results. This preparation just meets the necessities of the case. Let me state just what my Pills are made to cure, and what they have cured and will cure: Neuralgia, Nervousness, Sick Headache, Dyspeptic Headache, Sleeplessness, Paralysis and Dyspepsia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, pendensancy, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable.

These are some of the symptoms of nervousness; now, to be fully restored to health and happiness is a priceless boon, and yet, for 50 cents, you can satisfy yourself that there is a cure for you, and for \$5, at the very furthest that cure can be fully secured. These Pills are all they are represented to be, and are guaranteed to give satisfaction if used as directed and will cure any case.

Sold by all druggists. Price 50 cents a box. Depot, 106 North Butaw 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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Continues to run its Palatial Coaches and Parlor Cars over its magnificent lines between Chicago, Milwaukee, St. Paul, Minneapolis and all principal cities, villages and towns in the mighty,

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and continues to give unbounded satisfaction to its immense hosts of patrons, because of the perfection of its track, equipment and service. Numerous daily trains (except Sundays), each way between Chicago, Milwaukee and all points named. Excursion and Commutation Tickets in keeping with the requirements of the times, between Metropolitan and Suburban places at rates to suit Kings, Lords, Commons, the Republican and Democratic Citizens and Sovereigns of the "Land of the Free and Home of the Brave." Let it be remembered also that this old

Reliable & Excelsior Thoroughfare

traverses the Bonanza Regions of Illinois, Wisconsin, Iowa, Minnesota and Dakota, and that a Tourist Ticket between Chicago, St. Paul and Minneapolis, over the Chicago, Milwaukee & St. Paul R.R., gives the possessor of it a choice between three finer routes than can be found elsewhere on this continent, all owned and managed by this company, and a round trip ticket by it affords the traveler a grander variety of everything pleasing than can be found on any other Railway. Come and see for yourselves.

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Mack's Oat Meal and Cracked Wheat.



Summer Work in New York.

The latest form of summer charity in the metropolis, is the free supply of ice to the respectable poor. The Earle Guild originated the project and will carry it into execution. Tickets are issued by the Guild, good for a two weeks' supply of ice. Carts deliver it at the houses of the recipients each day, except Sunday, a double quantity being left on Saturday. To insure against fraud, every application is carefully investigated, unless accompanied by a certificate from a clergyman, or a trustworthy physician. The effort is sustained by the voluntary contributions of charitable persons, and order books, containing ten orders, each supplying a family with ice for two weeks, are sold for \$5 to any who are willing to aid the work. Last winter this organization distributed 26,000 tickets for food and fuel, besides a considerable sum of money for rent, etc. We are all accustomed to this winter help in substantial things, but the ice charity would seem to have been the impulse of a very warm heart.

The good Sisters of St. John Baptist have a summer cottage, on Long Island, dedicated in honor of St. Anna. Hither, through these hot days, they convey German working women from the city, for a week's rest and recreation; their places being taken in turn by others, each week seeing new faces at the little house. The women are very neat, and good mannered, and greatly appreciate the kindly hospitality of the Sisters. How welcome rest is to their busy monotonous lives, especially in this trying season of the year, is made very distinctly manifest by their warm German enthusiasm, and the happiness which forces itself into utterance in every motion and expression. The time spent under the influence of the Sisters, is something more to them than a holiday. Spiritual needs are not subordinated to physical needs, and there is abundant evidence, that impressions are made for good; some of which, let us hope, will be lasting. There is no resident clergyman, and one of the Sisters, whose native tongue is the German, reads prayers and leads the hearty musical portion of the Services. The cottage much needs enlarging, and the Sisterhood desires to provide accommodation for working girls, a class now too generally overlooked—by organized philanthropy. A little money would go a long way, in meeting the requirements of such increased accommodation. A new wing added to the existing building, would answer all immediate needs, and furnish besides a sitting room to be used as a family room in rainy weather.

Another charity of the season, the Fruit and Flower Mission, does much to make summer days bright for those who are even more unfortunate than the poor—the sick in the hospitals. Indeed, the poor are included, for the ministering angels of this thoughtful charity seek out the sick in hot and crowded tenement houses, as well as in the public institutions. Delicacies are given to those able to enjoy them, and flowers to all. During the months of June and July, seventy thousand bouquets of flowers were distributed.

Calvary Chapel is located among a poor population on East 23d Street, and maintains many organizations for good, throughout the year. The building of gray stone, is a rambling one, with school and guild rooms, besides the church interior itself. A free reading room is located here, which was attended last year by 2,611 readers. Services are held every Wednesday and Friday, and, during Lent, daily. The Holy Communion is celebrated semi-monthly, one of the Celebrations being at 8 A. M., on the third Sunday of the month. All the seats are free. Under the faithful efforts of the Rev. William D. Walker, the communicant roll has reached the unusual figure of 450, making for Calvary parish very nearly a thousand communicants.

The Sisters of St. Mary are exercised concerning the support of their Seaside Hospital for little children, at Rockaway Beach, Long Island, and have been making appeal for funds. The response to be helpful, must be timely. The friends of former years, will, we feel confident, continue generous.

The parish of All Saints, Brooklyn, is enlarging its church edifice, during the absence of the Rector and a greater part of the parishioners from town. Twenty-two new pews will be added. During the Rectorship of the Rev. Melville Boyd, hardly a summer has been allowed to pass without some enlargement or improvement to the church. The congregation has been rapidly growing meanwhile, from weakness to comparative strength. At one period, if we are rightly informed, the existence of the parish was well nigh despaired of. Mr. Boyd signalized his advent by a bold and successful attack upon the church debt, and with that load removed, new life has sprung up. The parish ministers to a portion of the city which is steadily increasing in population and financial ability.

The "Salvation Army."

A correspondent of the London Church Bells writes as follows concerning the aspects of this abnormal religious movement, which is attracting so much attention at the present time. The fact that the so-called "Salvation Army" has already attempted to gain a foothold in this country is a sufficient apology for our frequent recurrence, of late, to the subject. The more light that can be thrown upon it, the better.

One of the most terrible of all errors which, at this present time, prevails all denominations of Protestant Christians in this country is practical Antinomianism; the result, in great measure, of the prevalent mistakes on the doctrine of the Atonement. With thousands of our uneducated poor the common notion is that the work of Salvation is conducted by God on no fixed laws. That a man who has darkened his conscience and hardened his heart by a long continuous course of wilful sin may expect a miraculous visitation from Christ, which in a moment will convert him into a saint; provided only that he

can work himself up into a certain state of excitement, which is to him the evidence of God's acceptance, of free pardon, of absolute condonation of the past, and perfect security for the future. In consequence of this belief multitudes of men and women live on day after day without God, and trust to chance for their conversion, or as they term it, their salvation.

Now, whatever else may be the effects of the exertions of the Salvation Army, this notion, at all events, will receive, so far as I can understand the matter, a very great impulse from them. Let us quote a few passages from some of the addresses of "officers in the Army," as reported in the War Cry of June 15th, in support of this: "In the afternoon the officers and soldiers marched and met inside to testify of Jesus' power to save and keep. The hall was full, and we had a good meeting. At night the place was full again, and thirty precious souls came forward and met Him and His salvation. Amongst them a young man who had professed infidel principles got saved, and he came forward on Tuesday night for the perfect cleansing of his heart."

"When I went into the Bink I had got two bottles of whisky in my satchel; when spoken to by Captain Jackson my head went down like other sinners, but I am saved now. I am going to get a shop soon, then I shall be done with pushing the old fish-cart along."

"Captain Jackson gave some statistics of the work done. Oldham had been opened fourteen weeks. Seventeen hundred souls had been registered as being saved. . . . We visited a woman a few days after. She was much weaker, but so changed, received us gladly, allowed us to read and pray for her, and seemed grateful for it. We feel sure the Lord finished His work, though we had not the full assurance when leaving that she was saved."

"Trophy Fisher had been saved nine weeks. Salvation is just the thing for him. He never went to bed sober twenty nights in twenty years. Went to the Salvation Army. Went again; couldn't get away. Got saved! Pint of beer on the table; appetite gone, wanted no more. Threw it away, told wife, 'Don't want any supper, lass.'" "Billy Jones, Openshaw, one of the greatest blackguards in Manchester, never went to a place of worship. Spirit strove with him. In prison minister prayed with him; bad as ever when liberated. Went to Salvation Army; ashamed, thought it only a theatre. Captain Wright sang 'Come, poor sinner, come!' It broke my heart, and I got saved."

As a corollary to this, we find in the same paper an announcement of an all night of prayer at Lower Clapton, which is to commence at 11 o'clock P. M., and to end at 4:30 A. M., with closed doors—each person to bring refreshment. What reflecting mind can contemplate without the deepest anxiety such a gathering as this; of persons of both sexes—whose previous habits have been those of unbridled sensuality and self-indulgence—crowded together for five hours, eating, drinking, talking, gesticulating, dancing—for such appears to be one of the permissible emotions? Is it too much to fear that, with many at least, after such a meeting 'the last state will be worse than the first'? It is sincerely to be hoped that the Bishops will hesitate before long before they compromise the Church of which they are heads in an undisciplined movement which has in it, at all events, some very perilous elements.

Church News.

Albany.—The Hon. Erastus Corning has paid \$70,000 cash for the site of the new Cathedral, at Albany. It is a superb position, the highest ground in Albany, next St. Agnes' School and the Child's Hospital. Bishop Doane has called the Rev. Frank L. Norton now in Europe to his assistance, and to the pastoral care of the congregation. Mr. Norton's health and vigor are restored, and Albany will enjoy his facile pen and magnetic eloquence. His breaking down at Washington in the midst of his career may after all have served the Church well, causing him to be careful and to husband his strength. Two years will probably see the Choir of the Cathedral completed.

Connecticut.—The summer meeting of the New Haven County Association was held at Branford on July 25th and 26th, the Rev. D. Olmstead presiding in the absence of Dr. Harwood. The sermon was preached by Dr. Deshon, of Meriden, on John vi. 22. The essay on the Registration of communicants, was by the Rev. Mr. Andrews, of Guilford, and in the discussion which followed, the hope was expressed, that the suggestion of the essayist that there would be a double report of Registered, and of Actual communicants, might ultimately be adopted by the Convention. The text for exegesis, Luke xi, 14-26, gave rise to an interesting discussion on the subject of demoniacal possession; papers being presented by the Rev. Mr. Witherspoon and the Rev. Dr. Bennett. A Missionary meeting was held in the evening, at which addresses were made by the Rev. Messrs. Micou, Roberts and Witherspoon. At the Wednesday morning session, suitable resolutions were adopted on the death of the Rev. John Powers, a faithful pastor, esteemed by all who knew him.

On the first of August a picnic was held by several Church S. Schools from New Haven and vicinity, at High Rock Grove, not far from Naugatuck. The spot is a lovely one, and the grounds so spacious, that with the presence of twelve hundred persons, there was no semblance of a crowd.

The Rev. Dr. Beardley and family of New Haven are at Saratoga.

Fond du Lac.—The Bishop, we are glad to say, has been able to issue the following letter: It is with a feeling of profound gratitude to Almighty God, from Whom comes both wealth and the will to use it to His glory, that I announce to you the payment in full of the mortgage indebtedness which for many years has prevented the consecration of Saint Paul's Church, now the Cathedral of the Bishop and Diocese of Fond du Lac.

After so many years of labor and waiting it seems that the prompt consecration of the building is the only proper expression of our faith and grateful joy.

Several Bishops of the northwest who had agreed to meet for a special purpose on Wednesday, September 6th, have consented to meet at Fond du Lac. If the Lord will, the consecration of the Cathedral will take place on the following day, Thursday, September 7th.

In behalf of the Chapter and congregation of St. Paul's Cathedral Church, I cordially invite as many of you to be present as can make it convenient. Due notice of the arrangements proposed for the occasion will be given you.

Permit me also to suggest, that in parishes or missions where the pleasant custom of observing a Festival of Harvest Home is maintained, the Fourteenth Sunday after Trinity, September 10th, or some day in the week following be chosen for the purpose.

Florida.—For several years the parish at Madison, has maintained a precarious existence. Services have been kept up, though with much irregularity; through all a faithful few which

and hoped. And at last some marked advance has been made for on Tuesday after August 1st, the corner stone of the church was laid by the Rev. Dr. Carter, Rector of St. John's Church, Tallahassee, who for about two years has had charge of the parish—that of St. Mary the Virgin—at Madison. By a fortunate chance the Rev. E. W. Meany of Gainesville, who once had Madison under his missionary charge, was present and assisted in the Services. By a special dispensation of the Grand Lodge, the Masons assisted at the laying of the corner stone. Short addresses were made by the clergy named and by the Senior Warden of the Lodge.

Minnesota.—The corner-stone of the Bishop-Whipple School for boys, Moorhead, was laid on Friday evening, the 28th ult. Very interesting and instructive addresses were delivered by the Rev. Drs. Hawley and Knickerbocker. The addition to St. Barnabas Hospital, Minneapolis, was solemnly dedicated by Bishop Whipple on Friday last, the 4th inst., in the presence of a large number of clergy and laity. The hospital was opened by the Gethsemane Brotherhood some years ago, and has now ample and comfortable accommodations for sixty patients. Careful arrangements have been perfected for the treatment of diseases of women and children, and the doors will always be open to the sick and suffering from all parts of the State.

New Hampshire.—The Rev. Frederick M. Gray, of Holderness, is busily engaged with the new school building. When the former one was burned, friends came forward nobly with generous aid, and work has now so far progressed, that it is confidently expected that the new edifice will be ready for occupancy in September.

The Rev. Charles A. Holbrook, of St. John's, Portsmouth, has been over-taxed, and obliged to resign his parish. He is now under medical treatment.

This is the church where the dole of bread is still kept up. A specified number of loaves are placed every Sunday morning on the cover of the font for distribution among the poor, as in olden times.

A Diocese in the West of Ireland.

At the late Annual Meeting of the "Irish Church Sustentation Fund", which was held in the Library of Lambeth Palace, the Bishop of Tuam made the following statements bearing upon the extent and condition of his diocese:

It is hardly possible for an English clergyman to realize the difference between those beautiful country parishes, in which he can easily walk from one end to another in a few hours, and our parishes in the west of Ireland. There was one parish, before we had two districts taken off it, which was co-extensive with the country of Louth. My own diocese is 900,000 acres larger than any diocese in England or Ireland, and it is not traversed, as much as yours are, by railways. The average acreage of my parishes is about 40,000 acres. I have some about 140,000 acres. You may have some idea of the work, when I tell you that, when I was laboring as a minister, I had frequently before morning Church, to ride sixteen miles to visit one of my Sunday Schools. On a Sunday, I had twenty-six miles to ride, and six to walk, taking three Services beside Sunday School. The first time I confirmed in Ennis, a person who had been a parishioner of mine in the south, brought a young person, and I expressed the hope that she was attending church regularly. She smiled, and said, "I live twelve Irish miles good measurement from the church. To come here, I should have been obliged to take a lodging for the night. The road over which we have to travel is such as nothing with springs could bear it." I said to her, "Surely there is a parish church a little nearer which you could attend?" She said: "My husband some times attends; but this is how he does it. He is coastguardman. He gets the coastguard boat, and he ties it to a pony, which swims across the arm of the sea, with the Atlantic rolling in, and when he reaches the other side he unties the pony, and has then to ride four miles over bog to the church." Another parish, before the Irish Church Mission began its noble work there, was fifty miles in length and twenty-five in breadth, and there were ten islands, to one of which it was of four or five hours' sail in the best weather.

The corner stone of Emmanuel Church, Champaign, Diocese of Springfield, will be laid on Tuesday, August 15th, at 5 o'clock P. M. The clergy and brethren generally are cordially invited to be present.

Personal Mention.

Bishop Potter is at Rye Beach, his usual summer resort.

The address of the Rev. F. W. Clendinin until September 1st, is Kenosha, Wis.

The Rev. Frederick W. Reed has taken temporary charge of St. Luke's Church, San Francisco, Cal. His address for the present, will be 1621 Washington Street.

The Bishop of Maine, has, during the absence of Canon Sills, been doing a large amount of work, carrying on two services daily in the Cathedral, besides those on Sunday, making pastoral visitations and attending to important Diocesan duties, with preparations for his fatiguing visitation of the Aroostook region.

The Rev. R. G. Hamilton, Rector St. Luke's Church, Troy, New York, sailed for Europe August 5th. His address will be "American Exchange in Europe," 449 Strand, Charing Cross, W. C. London.

In consequence of severe illness, the Rev. Dr. G. P. Scherky has gone east for a six months rest. Address after August 7th, 4815 Silverton Avenue, Philadelphia, Penn.

The Rev. Richard C. Searing, of St. Paul's, Columbia, Pa., is spending August at Saratoga Springs, N. Y.

The Rev. W. Richmond has accepted an election to the Rectorship of St. Thomas Church, Sioux City, Iowa, and entered upon his duties.

The Rev. M. A. Johnson, D. D., has resigned St. Paul's, Jackson, Mich., and accepted an unanimous election to the Rectorship of Christ Church, Burlington, Iowa. He will enter upon his new field September 1st.

The Rev. Thomas W. Martin has resigned Christ Church, New Brighton, Pa., and has accepted the Rectorship of Trinity Church, Rockaway, L. I. P. O. address, Woodburgh, New York.

The Rev. J. E. Cathell, has resigned the Rectorship of the Church of the Epiphany, Trumansburg, N. Y., and accepted a call to the important parish of Trinity, Pittsburg, Pa.

The Rev. H. G. Perry, M. A., is acting as Rector of the Church of St. Andrew, Chicago, during the vacation of the Rev. H. B. Ensworth.

The Rev. W. E. Potwine has accepted work in the Missionary Jurisdiction of Oregon. His Post Office address is Pendleton.

The address of the Rev. T. I. Holcomb is Millburn, N. J.

The address of the Rev. J. Milton Peck, during the remainder of the summer, is 60 Pine St., Fall River, Mass.

Prof. Ira Wilder Allen, LL.D., President of Allen Institute, and family are at Geneva Lake, Wis., for the summer. He can be addressed by letter at that place until Sept. 1, or can be seen personally from eleven o'clock to twelve each Wednesday, at 1832 Michigan Boulevard.

The Rev. F. A. P. Barnard, D. D., LL.D., President of Columbia College, is spending August at Narragansett Pier, R. I.

The Rev. James R. Sharp has resigned the Rectorship of St. Luke's, Rossville, Staten Island, Diocese of New York.

The P. O. address of Rev. J. A. Spooner is Edgewater Park, N. J., and not Beverly.

The Rev. W. B. Buckingham, of New London, Conn., sailed for Europe.

The Rev. J. T. Magrath's address is Hyde Park, Mass.

The Rev. C. B. Russell of St. Paul's, Paterson, N. J., sailed for Europe, August 5th.

The Rev. Oran R. Howard, D. D., Rector of St. Thomas', Bath, diocese of Western New York, was lately presented with a purse of \$800 by members of his congregation, on the eve of his departure for Europe.

The Rev. Leighton Coleman does not find it practicable to return with his family to this country at present. He improves his absence by continued activity in church work. His son who is looking forward to the ministry, has made remarkable progress in his studies, advancing conspicuously beyond his college associates, and on account of the literary advantages it will be to him, the family expect to go Germany for a time.

The Rev. T. W. Barry, Rector of St. Paul's, Leavenworth, Kansas, has been appointed a Chaplain in the U. S. Army. This appointment confers rank and pay of a captain of cavalry, and is a life position.

DEAR SIRS.—After a trial of Horlick's Prepared Food, I have no hesitancy and take pleasure in pronouncing it to be, by far the best article of the kind ever brought to my notice. The results obtained by me in its use have been more than satisfactory—they have been extremely gratifying, and I hereby cheerfully add my testimony to its value. I have used it both in my family and practice and as an article of diet have never known it to fail, it very often being the only thing that could be retained by the stomach and consequently the only thing assimilated. Yours very respectfully, HOWARD W. LING, M. D. June 20, 1882. 810 N. 10th St. Philadelphia, Pa.



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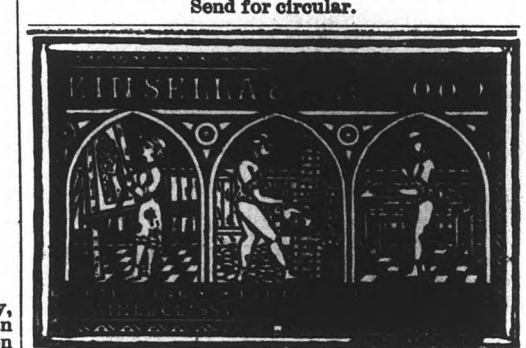
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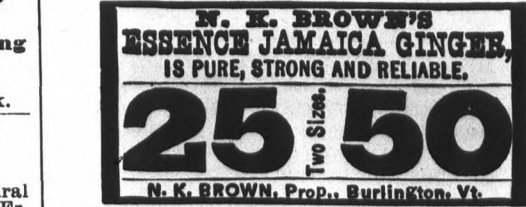
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