

The Living Church.

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

VOL. IV. No. 46.

CHICAGO, SATURDAY, SEPTEMBER 16, 1882.

WHOLE No. 202.

Fond du Lac.

Consecration of St. Paul's Cathedral.

Editorial Correspondence.

DEAR LIVING CHURCH:—Railway travelling at best, especially in summer, is not very agreeable, but in the excellent parlor cars of the Milwaukee and St. Paul the discomfort is reduced at least to a minimum. Besides, dear old LIVING CHURCH, when one has the honor of being on thy Service, discomforts are gladly borne. That honor I had and enjoyed, although for more reasons than one, I should have wished to see our dear and respected Chief in my place.

At Milwaukee there was quite an episcopal invasion of our train—I use the word in its correct sense—the Bishops of Wisconsin, (I had almost written Milwaukee which seems at once more natural and more appropriate,) Quincy and Western Michigan came on board; each had a kind word and a pleasant smile for the LIVING CHURCH.

A run of two hours and a half brought us to the pretty town which has given its name to the Northern Diocese of Wisconsin. There was a great crowd on the platform to greet the distinguished visitors. Bishop Brown was, of course, there, and his amiable anxiety to make every one feel at home was very marked; and his successful endeavors in this direction were ably seconded by his worthy lay-coadjutor, Mr. Perry, the head of the lay-chapter, and treasurer of the Diocese, in whose beautiful and hospitable home your representative was speedily enconced.

After Evensong, which was well attended, and at which the Bishop read the lessons robed in a simple surplice, I had an opportunity of looking around the very neat church which was so soon to be consecrated forever to the service of God. It is of stone, Gothic style, with a large chancel, and handsome altar. It is quite finished internally, but outside the tower has still to be built. It is a very substantial and serviceable building, surrounded by spacious grounds, the parish school being on the same square in the rear of the church. The church will seat from seven to eight hundred persons comfortably. It has been for very many years burdened with a debt of \$12,000, on which over \$16,000 of interest had been paid. Energetic and well-organized action has however resulted in the total extinction of the encumbrance, and thus the Bishop and his people have been able to realize one of the fondest hopes of their hearts, and have the church finally set apart "from all unhallowed and worldly uses."

The long-awaited-for morning dawned bright and clear, and at an early hour every available seat in the Cathedral was occupied by a crowd many of whom had come a long distance. The church had been beautifully decorated by the ladies. A very handsome rood-screen had been erected, tastefully covered with oats and wheat. The Altar was vested in white with an inscription in red on the re-table: "I am the Bread of Life." On it was a very large and handsome cross, and several vases of freshly-cut flowers. The Reading-desk, and stalls were also covered with white hangings.

Punctually at the hour mentioned in the order of Services, the procession of clergy entered the building singing the inspiring hymn, "The Church's One Foundation." Twenty priests and deacons were present, and six Bishops—Vermont, Wisconsin, Western Michigan, Quincy, Missouri, and Fond du Lac. As they advanced up the aisle the beautiful "Domini est Terra" was sung, the Bishop singing the verses alternately with the choir. His voice rang through the building, and the correctness of his intonation was very marked. The Bishop, of course, wore the ever-beautiful "robes," but these were relieved by his academic hood, which the imaginative reporter of the Chicago Times called the "vestment appropriate to the presiding bishop of a Cathedral."

The processional Cross was carried by the Rev. J. Moran, who was admitted to the diaconate at the last Council, and the pastoral staff was carried before the Bishop by Canon Stanley, Canon Harrod, who to the great regret of the people, is about to leave the diocese, acted as Master of Ceremonies. The whole Service was carried out in the most perfect and Churchly way. There was no parcelling out "to give every one a turn." The Rev. W. E. Wright, of Wausau, read Prayers, and the Bishop of the Diocese was of course the Celebrant. A very large number received the Blessed Sacrament.

After the Gospel, the Bishop of Wisconsin preached the sermon. He chose for his text, Acts i. 8, "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth," and gave a very complete explanation of what may be called the Cathedral theory.

"The Church," said Bishop Welles, "has ever been an authorized witness. Her voice is the voice of one who claims undivided attention, and hearty submission. Two conditions, however, must be constantly regarded in uttering that voice. The first is to defend, perpetuate and use those principles only which Christ Himself ordained; the second, to adapt the Church

in externals to the changing, to the ever-changing ideas of man.

Particularly is this true of the American Branch of the Holy Catholic Church, which has been planted amongst a class, and in a land where many an experience of the Old World is contradicted, where new forms of thought and speech are constantly inaugurated, and where above all men ask, and ask earnestly, for a reason for the Faith which is in us. The Church was planted in weakness, but, perhaps to the shame of the Mother Church of England, that weakness has been over-ruled for good. The Church is now stronger for her weak beginning, for as probably she could never have done had she been fostered in regal traditions, and hampered by regal restrictions, she has thrown deep roots into the virgin soil, and proved herself in very truth, a Mother and a Guide.

The Church here is essentially a National Church, different perhaps from any other National Church, but then the nation itself differs from all other nations. Her record is a glorious one, and every day she manifests a higher appreciation of her noble heritage. She, unlike the sects by which she is surrounded, has ever been true to herself, to her liturgy, to her traditions, to her principles. She is really and truly Catholic in the most Catholic sense of the word. Rich and poor, learned and unlearned, she equally cares for, equally enters into their joys and sorrows, their needs and blessings. And if she has not won that place in the land which is hers by right, it is not that she does not offer every spiritual inducement, not that she errs in matters of Faith, but simply rather that she has too little regarded the Divine headship under Christ and through Christ, of her commissioned apostolic leaders. The Diocese of Wisconsin, which then included the whole State fortified with the teachings of the saintly Kemper, was among the first in the country to recognize the true position of a Bishop, and to declare that a Cathedral was essential to the full and right discharge of a Bishop's duties.

Bishops should ever be the leaders in every onward step; to them is given the direct command, "Go teach." Our Church in her great Council, has formally recognized this truth, and has seen that her Missionary Bishops occupied their true position.

A right appreciation of the Episcopal office has ever been and still is, needed amongst us; but such appreciation is coming, and the proof is to be found in the gradual erection in our great cities of bishop's houses, and of Bishop's churches, which are centres of Church work, and foci of Church truth. Thus only can she have full power for her gigantic work. The whole Diocese is really the Bishop's parish, but it is fitting that his *cathedra* be placed in some one edifice free from parochial jealousies, and looked upon as a Mother Church to which all can appeal, to which all can go for teachings as to authorized ritual, or appeal in all matters of doubt. The whole earth is covered with such Cathedrals, the antiquity of whose origin is proved by their universality. The Cathedral idea is essentially the missionary idea, and in its growth and progress two other ideas are ever manifest; unceasing worship, and practical working life for the extension and edification of the Church throughout the Diocese.

If this be so what more natural than that in every see city there should arise a great free Church, in which the Bishop should take his seat, a natural centre of Church work, around which should cluster the charities of city and diocese.

And a Cathedral naturally suggests a clergy-house for its working staff. St. Augustine recommends such a house, and his arguments are as valid to-day to the people of America as they were fourteen centuries ago to the people of Africa.

The establishment of a Cathedral is a return to the old ways, and it must not be forgotten that such return requires "real love, brotherly consideration, unwearied patience, and an abiding trust in the great Head of the Church." The old way is the Church's way, and therefore it cannot be antagonistic to anything right and true in modern civilization.

The Bishop concluded his effective sermon with earnest congratulations to the Diocese of Fond du Lac on the consecration of their beautiful Cathedral. The time would come when instead of two, there would be four such centres of Church truth and Church work in the great State of Wisconsin, a State as rich in spiritual as in temporal blessings, a State sanctified by the labors and prayers of Kemper and Armistage, of Breck and De Koven.

The Services were not over until after two o'clock, when clergy and laity sat down in the school building to a bountiful repast prepared by the ladies of the parish, to which full justice was done. When all were satisfied, Bishop Brown said he only echoed the wishes of the many friends around in calling upon the Bishops present to address a few words to this most important meeting. For himself he would say he had approached the Cathedral question not in play but in real earnest. The Spirit of God had indeed been directing him in this weighty matter. It was determined to make an effort to pay off the debt. Prayer was used, and from that time the debt began to decrease until they stood in the happy position of to-day.

The Bishop of Vermont said that this was the second time he had been here, having preached in 1872 in a wooden building. In the East they had not settled the Cathedral question, but as the men of the West were filled with new ideas of progress, he had but little doubt they would solve it satisfactorily, so that Eastern Churchmen looked upon their action with considerable interest. He congratulated the Bishop of Fond du Lac and his people on the successful issue of their efforts. Bishop Brown then called upon the Bishop of Missouri, who said that he had taken great interest in the Services of the day. The people of Fond du Lac had certainly made great efforts to discharge their debt and so had a right to rejoice and be cheerful, but he thought the best way to pay a debt was not to incur one. There was no Cathedral in his diocese, but he

had urged his people to get out of debt, and liabilities for about \$200,000 had been wiped off in various parishes. A bishop's life was often full of loneliness, but it gladdens his heart to stand on the watch tower and notice important deeds and duties discharged with fidelity and success.

Bishop Brown in calling upon the Bishop of Wisconsin said he had thoroughly sympathized with him in the Cathedral question of that diocese.

The Bishop of Wisconsin felt intensely about the Cathedral question, and maintained that every bishop, should have his cathedral in his own diocese for it would strengthen the hands of every occupant of a See, bringing unity and influence.

The Bishop of Western Michigan, said that he had no prospect of having a cathedral, but could not help thinking that Bishop Brown had indeed a most valuable possession, for it left him free to go forth to preach and to perform duties in all parts of the diocese. He was much pleased with the day's service and was most highly gratified to know that the whole of the mortgage had been removed.

The Bishop of Quincy expressed himself as feeling very uncomfortable at having to make an after-dinner speech. After relating an amusing anecdote, he spoke of the able sermon they had listened to that morning, in which the Cathedral question had been brought forward with such skill and ability. He believed that the Church had a great work before her in this country, where all nationalities gathered, in promoting unity and brotherly love and that God had placed great responsibilities upon her which she must discharge with fidelity.

A very pleasant reception was given in the evening by Mrs. Brown, to whom a large number took the opportunity of paying their respects.

Statistics of the Diocese of Michigan.

Correspondence of the Living Church.

From the very full table and summary just published, we condense for the benefit of our readers the following interesting facts:

The clergy list includes the names of 57 Priests and ten Deacons. There are 10 candidates for Holy Orders and 48 licensed lay-readers.

There are 61 parishes and 58 missions. Services being held at 119 points, eleven more than were reported last year. There are 81 Sunday Schools, one less than last year. There are 38 parishes and missions without Sunday Schools. During the past year the Bishop has consecrated nine churches, viz.: those at Flint, Brighton, Howell, TAYMOUTH, MIDLAND, BRIDGEHAMPTON, DECKERVILLE, WEST BAY CITY, and LANSING. There are completed church edifices at 76 points, at four of them with appended chapels, at three with basement chapels, at 27 with rectories. These churches provide sittings for 21,774 persons, an increase for the year of 827. In 46 churches the free system prevails, but the older and stronger parishes rent the pews.

Baptisms, infants, 1,107, adults 186, total, 1,293, an increase of 304. Confirmed 767, an increase of 234. Marriages, 389, an increase of 26; Burials, 641, an increase of 92; Public Services, on Sundays, 5574, on week days, 3567, total, 9,141, an increase of 462. Administrations of the Holy Communion, 1,218, a decrease of 1. Communicants, 7,732, an increase of 280. Families, 4,950, an increase of 123. The whole number of souls reached by the pastoral ministrations of the Church is 21,185, an increase of 634. Sunday School teachers and officers, 923, a decrease of 48; Scholars, 7,966, a decrease of 257.

The contributions show an increase of more than fifty per cent. For Parochial objects, \$145,619.989, an increase of \$35,857.88; for diocesan objects, \$44,246.30, an increase of \$29,344.13; for general objects, \$7,645.69, an increase of \$2,755.13; by the Sunday Schools, \$6,159.75, an increase of \$1,888.85; total contributions, \$203,671.72, an increase of \$69,588.61. A little more than one-fifth of this amount came from pew rents, about one-half from subscriptions and voluntary gifts, and the remainder from the offertory and parochial societies.

The real estate and church furniture in the diocese are valued at \$1,187,680, an increase of \$49,941.76. The diocesan funds are the Episcopal, \$89,460.84; the Christmas Fund for aged and infirm clergy and the widows and orphans of clergy, \$6,901.38; and the Church Literature Fund, \$100. The total wealth of the Church in this diocese is therefore, \$1,284,142.22.

The Church debts in 23 parishes and missions amount to \$15,690.85, a decrease of \$10,582.86, debts having been paid during the past year by the parishes at Adrian, Flint, Lansing, and Emmanuel Church, Detroit. The remaining debts amount to 5½ per cent. on the property encumbered, and to less than 1½ per cent. of the gross value of Church property in the Diocese.

The clergyman's salary is reported in 21 parishes at \$1,000, or more; in 12 of these at \$1,500, or more; and in 6 at \$2,000, or more. One parish pays \$3,500, and three pay \$3,000, with the use of a rectory. Four pay from \$700 to \$900. Twenty-four parishes and missions pay from \$100 to \$520. An increase of salary is reported in ten parishes.

The Reformation.

THE REFORMATION OF THE CHURCH OF ENGLAND: Its History, Principles, and Results. By the Rev. John Henry Blunt, M. A., F. S. A. Vol. II., A. D. 1547-1662. New York: E & J. B. Young & Co. Price \$4.50.

The series of works from the pen of this gifted author and commentator, will be treasured by the English Church of many generations. The "Household Theology" has done good service in the instruction of youth and teachers of youth all over the world; the "Annotated Book of Common Prayer" has perhaps been more quoted than any other theological book of this generation; and the Dictionaries of Doctrines and Heresies have proved to be mines of information to thousands of students and pastors. The first part of this History of the Reformation was published in 1869, and has passed through several editions. The reader may take up this closing volume with the assurance that it contains the well-considered statements and opinions of one of the most learned and laborious scholars of the age. The chapter on the Marian persecution is one of especial interest and value, and displays great originality and research. The author shows that the persecution was principally confined to the region around the metropolis, on lines leading to sea-ports where seditious Anabaptists abounded, and where Spanish officials had ready access. The odium which has followed the "wily Gardiner" and "bloody Bonner" is shown to have little justification in the lives and characters of these men. Of Gardiner he says: "So long as his influence lasted, which was until the marriage of the Queen and the arrival of Cardinal Pole in England, no person was executed on the ground of heresy." It was Bonner's misfortune to have the administration of the Ecclesiastical Court in London during the ascendancy of the Spanish and Ultramontane influences, and as an officer of the law he proceeded according to the law in the trial of cases brought before his tribunal. "Instead of seeking for prey like a wild beast thirsting for blood, Bonner simply received in his official capacity those who were sent to him as prisoners." The author proves beyond question that, while the burning of heretics by Englishmen was not unknown both before and after the reign of "Bloody Mary," the wholesale slaughter which she accomplished was instigated, not by Englishmen but by Spaniards. Philip II., her husband, the son of Charles V., prided himself on his heresy-hating, and the Spanish confessors and advisers of the Queen were all dominated by Spanish traditions of the "Holy Office" of the Inquisition. The Queen herself is shown to be responsible, in great measure, for the horrors of her time, and the circumstances that conspired to render her cruel and vindictive are graphically depicted. Cardinal Pole is made to take his share of the responsibility for those evil days; and the spirit of the age is not overlooked. It is scarcely credible, at a distance of only about two hundred years, that our Christian ancestors could have stood by and listened to a sermon, while a poor wretch was chained to a stake; remaining to witness his agonies and to smell his burning flesh.

For Archbishop Crammer, Mr. Blunt has no admiration. He calls him "vain, weak, heartless and arrogant," and his ingenuity as a historian seems to have been exerted rather to picture his faults than his virtues. He does, indeed, admit that in the furnace of affliction some pure gold was exhibited, and that his behavior at the last was not unworthy of a brave man. The lines with which the author closes his summary seems rather harsh: "It is hard to look upon such a man otherwise than as one at whose door must be laid the guilt of many a slain body and many a lost soul."

The spirit and principles of Puritanism are given by Mr. Blunt with a graphic distinctness which makes one wish in reading that all the Puritans of the present day could get this view of their origin and their antecedents. They would not glory so much in their shame, if they could. The specimens of execration and insult of the Sacrament of the Altar, quoted in this connection, are awful. One Puritan Rector declared that "the devil is rather present and received than our Saviour." Cases are on record of men stamping the consecrated Wafer under their feet, and brutally assaulting the priest at the Altar. This Anti-Sacramentalism was a monomania with a large number of people, for many years, and even to this day, there is no subject over which the Puritan mind is more profoundly excited to opposition and wrath than over the Holy Eucharist. The epithets bestowed upon the Bishops by the early Puritans were no less rancorous than those used in speaking of the Mass. The successors of the Apostles were called a "swinish rabble," "monstrous and ungodly wretches," "pestilent and pernicious prelates," &c. How pure and pious these Brownists were!

The rise of the Roman schism in England is traced by Mr. Blunt, and his indictment of papal assumption and sin is a strong one. It cannot be emphasized too frequently that the English Church at the Reformation committed no act of schism. Papists and Anglicans communed at the same Altar in England till the Bull of Pius V. pretended to excommunicate Queen Elizabeth

and to absolve her subjects from allegiance. The English Prayer Book was sanctioned by the very Pope who presided at the last session of the Council of Trent. Pius IV. was willing to accept it if the Queen would acknowledge his Supremacy. For twelve years of her reign there was but one faith and one worship in England. The schismatical action of the Pope may well be characterized in the words of Cardinal Manning, spoken when he was clothed in his right mind and honored his birthright in the Church of England: "The same Bull which made a rent in every English Diocese professed to depose also the Queen of England. It was a power to give away not sees, but thrones also; and the effect of this has been, as in the East so in England, to erect altar against altar, and succession against succession."

The results of the Reformation are admirably stated in the closing chapter. It may be counted wonderful, indeed, that amid so many vicissitudes and years of change and conflicting interests and influences, the Church of England came through the storm with a liturgy so catholic and a polity so apostolic. The movement, says the author, was substantially carried out on Catholic and Constitutional principles, and as compared with other attempts at reformation elsewhere, was one which may be regarded on the whole with satisfaction, if not with pride. We close with the following extract:

"The Reformers never for an instant professed to be abolishing the old Church of England and founding a new one. By the good hand of Divine Providence guiding the course of the Reformation, it was always recognized by her rulers in their official dealings with her structure and formularies, and has always been so recognized since that period, that the vital organism of a Church consists of three things—(1) an Apostolically-descended Episcopate; (2) a Sacramental Ministry, and (3) Valid Sacraments. In these three particulars the Church of England has always been conspicuously distinguished from every Protestant community, English or foreign; and in these three particulars the Reformed Church of England is as entirely identical with the pre-Reformation Church of England, as a man who is at one time in sickness and at another in health is the same man, or, as a vine which has been pruned is the same vine that it was before it was pruned."

Kneeling in Church.

To the Editor of the Living Church:

I read in your paper, a short time since, an article on the proper posture for the people during the Prayers of the Church. I liked the article, and earnestly hope its suggestions may be acted on. As one of the laity, allow me to give one reason why the congregation do not "kneel upon their knees" when Prayer is offered. Or rather, let me ask you, Mr. Editor, to go into any country (and, indeed, into many a city) church, and attempt to kneel in a pew as you would in the chancel; and you will learn the reason why so few do more than bow the head.

In three churches out of four—I will venture to say—you cannot do it. Why? Because the pews are so close together; and, under the seat a separating board is put, that will not allow room for the feet, in kneeling. I am accustomed to kneeling in church; I wish to kneel. If I occupy the first seat in the pew, by allowing my feet to rest in the aisle, I can kneel upon my knees; otherwise, I must half sit, half kneel—the position to which you object.

Now, I am of medium height, and if I find difficulty, what must men of six feet and more do? During the last month I have been in three different churches, in not one of which could man or woman kneel with comfort or propriety. Besides this, either there were no kneeling-benches, or they were so high (one was raised far above the rail in front); or there was a sloping-bench that required a half sitting posture to maintain one's position.

Is it not a subject worthy your pen, to tell us what kind of benches we should have in our churches? And is it not worthy our architect's care, to determine how far apart the seats in churches should be? And, if near, whether they should be separated by a board running almost to the floor? When advising us to kneel in church, will you not advise our Rectors, to try if they can kneel, where or as, their congregations sit? "WANDERER."

The English Church Times, in a recent issue, speaks very highly of Bishop McLaren's Convention Address. Our contemporary says: "We chronicle an extract from a recent charge by Bishop McLaren of Illinois (a convert from Presbyterianism, but very unlike a troublemaker of our Israel with a similar pedigree), dealing with the Sacramental system of the Church, and printed separately as a fly-sheet for distribution by order of the Diocesan Convention. It is a clear and incisive vindication of the Sacramental teaching of the High Church school as against Zwinglian rationalism; which latter he compares to the folly of preferring lectures on food to a solid meal of nutritive materials, as if it were 'the great modern sacrament of talk which satisfies soul-hunger.'"

Sir Garnet Wolseley does not seem to make much progress in Egypt, and it is now admitted in England that the task of putting down Arabi is likely to prove an arduous one.

A Proposed Version,

Of the First Chapter of Genesis, with
Intimations of the Extent of Time
Between the Transactions.

BY C. B. WARRING, PH. D.
Written for the Living Church.

I have already set forth the reasons for certain changes from the version in common use. That these may be the more readily examined, I now give them all together.

As a somewhat clear sense of the historical perspective of this most remarkable account is absolutely necessary to its comprehension, I have interpolated rough time measures, approximations merely to the real intervals, but much better than none. Before modern astronomy, all the Heavenly bodies seemed even to the most intelligent observer to be equally distant from the earth. So long as he held this belief, and until he had learned something of the vast distances of these bodies from the earth, and from each other, it was impossible that he should take the first step towards comprehending what is now known to be the mechanism of the heavens. That vast intervals of thousands and even millions of years separated events in this account, which seem to be spoken of as if in close proximity, is a fact equally important to its proper comprehension.

In the beginning, God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep. (Science gives no intimation how long this condition continued.)

And the Spirit of God moved upon the face of the waters.*

And God said, Let there be light, and there was light.

(Between this and the next sentence there was an immense interval, probably some millions of years.)

And God saw the light that it was good.

(Another long interval separates this statement from the next.)

And God divided between the light and the darkness, and God called the light Day, and the darkness he called Night.

And 'twas evening, and 'twas morning, the first day.†

And God said; Let there be an expanse; in the midst of the waters (i. e., the hot gases and vapors that covered the globe); and let it divide the waters from the waters. And God made the expanse, and divided the waters that were under the expanse from the waters above the expanse. (Probable this required only a few thousand, perhaps only a few hundred years.) And it was so.

And God called the expanse Heaven.

And 'twas evening, and 'twas morning, the second day.

And God said: Let the water under the heavens be gathered unto one place, and let the dry land appear. And it was so. (About 16,000,000 years.) And God called the dry land earth, and the gathering together of the waters called He seas. And God saw that it was good.

Some 15,000,000 years after the last flat, and perhaps 1,000,000 before its complete fulfillment, God said; Let the earth put forth young and tender plants (to wit), the herb yielding seed, and the fruit tree yielding fruit after its kind in which (fruit) is its seed above the earth. And it was so. And (for several hundred thousand years) the earth brought forth young plants, the herb yielding seed after its kind. And (at last) God saw that it was good.

And 'twas evening, and 'twas morning, the third day.

And God said: Let the lights in the firmament of heaven divide between the day and the night; and let them be for signs and for seasons and for days, and years; and let them be for lights in the expanse of heaven to give light upon the earth.

And (after sufficient time; Science does not tell how much) it was so.

(And God made the two great lights—many million years ago—the greater light to rule the day, the lesser light to rule the night; He made the stars also. And God set them in the expanse of heaven to give light upon the earth, and to divide between the light and the darkness.)

And God saw that it was good. And 'twas evening, and 'twas morning, the fourth day.

And (some hundreds, or perhaps thousands, of years having elapsed) God said: Let the waters swarm with the moving creature that hath life, and let fowl fly above the earth in the open expanse of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And God saw that it was good.

This stage seems to have occupied a few thousand years—the Champlain Period.)

From here forward no change in our versions appears necessary except as to the day clauses. The time of the sixth stage includes a few thousand years.

*"Waters;" I have retained this translation because there is no one word in our language that does justice to the Hebrew *mayim*. It means a non-solid, easy flowing mass. Our word "fluid" approaches it most closely, but "fluid" has so many other associations connected with it, that to use it here would to most persons have an air almost of burlesque.

(Or, there was an evening, and there was a morning, the first day.)

†"Expanse" is a poor equivalent for the Hebrew word *raquia*, but the best our language affords. The fulness of its meaning could be had only by the adoption of the word itself. This would be nothing unusual. We have Cherubim, Seraphim, and Urin and Thummim. Baptized is anglicized Greek. And firmament, the very word which we now improperly use, was taken bodily from the Latin.

‡From the first beginning of land emergence, to wit, in the Archæan, to its completion in the Pliocene, was at least a very long time. Dana in his Manual Geol., p. 591, says 45,000,000 years.

The London *Globe* says that universal anxiety is felt as to the fate of Cairo, for that, once destroyed, it could never be restored. Alexandria can be rebuilt, and be a finer city than before; but Cairo contains monuments, the loss of

which would be irreparable, and relics of priceless value not only to the antiquarian and archaeologist, but also to the historian. The destruction of the Boulak Museum public library would be a world-wide misfortune; and it behoves us to lose no time in pressing forward to save the city from the indiscriminating rage of a populace infuriated by fanaticism and defeat. Arabi has clearly expressed his intention of burning every place as he leaves it; and, as Cairo will come in his line of retreat, there seems little hope for it.

Philadelphia Church News.

Correspondence of the Living Church.

During the summer months, several of the Philadelphia churches have been undergoing repairs and alterations, which in every case, have been in an ecclesiastical sense, for the better. A close observer may, without stretching his fancy, note the development of Churchly thought in the architecture of the present day, as well as in the mode of conducting the Services of the Sanctuary. The essential fitness of a temple which shall reflect the Beauty of Holiness is daily becoming more apparent; and, together with a re-awakening of that spirit which is uttering its voice against the carelessness which characterizes the celebration of God's Mysteries, in certain quarters, there has been developed an improved taste in merely architectural matters. The one follows, as a corollary, from the other. If a priest has an earnest sense of his high position in standing before the Altar of his God, and in celebrating the Mysteries which that God left as a heritage to the Church of His appointment on earth, he will necessarily use every means in his power to make beautiful the place wherein those Mysteries are shown forth; and to reveal, as far as possible to the eyes of sense, the dignity and the power of the worship which is dear to the hearts of the faithful.

In some cases, the improvements are not complete; and it is scarcely to be expected that they should be, for the spirit of development works slowly. Still, the changes are in the right direction, and point, even though indirectly, to the end in view, which has been stated above.

At old Grace Church, the enormous marble pulpit, which stood on an elevated platform in the chancel, has been removed. The Altar, which occupied a cramped position under the pulpit, and which served for lectern and general reading desk, as well, has thus been given a freer scope. The chancel has been lighted by stained-glass windows. The Church of the Incarnation has been improved by the removal of the galleries, and by placing the organ near the choir in the chancel. The church has also been beautifully polychromed, and, from an artistic standpoint, is now almost on an equality with St. James', or St. Luke's, Germantown, which are, perhaps, the two most handsome churches in the city. The new edifice of Christ Church Parish, Germantown, is vastly superior to the old, clumsy, building, which bore a closer resemblance to a meeting house, or a town hall than to a church. Memorial windows, and a polychromed interior relieve the eye; the most noticeable change, however, to an old parishioner, are the flowers which decorate the altar, on Sundays. One of the grievances which the parish preferred against a former rector was this same, petty piece of Ritualism; another cause of complaint was his order to have the *Gloria Patri* sung after each Psalm in the Psalter. Now, both of these things are done; the flowers are used; the *Glorias* are sung; and the church is beautified. It may be illogical to say that the latter follows from the former; but it is interesting to note how the one thing invariably accompanies the other. Before long the new edifices of Calvary Monumental Church, and the Church of the Annunciation will be added to the rapidly increasing number of our really fine buildings. Other improvements are in progress, or in contemplation; and a single letter could scarcely enter into the details of each case. In some instances, the changes are slight, and in others, great; but in all cases, they are changes in the line of normal development.

A parish building for Guild purposes has been erected, in connection with the Memorial Church of the Holy Comforter, Philadelphia. The building, which will probably cost about eight thousand dollars, forms a part of the group of church buildings which have become so well known to the sick and needy in the southwestern portion of the city.

Stray Leaves from Southern California.

Under this head in a recent issue, we presented our readers with some extracts from a letter received from a lady correspondent residing in the neighborhood of St. Bernardino. In another, of a later date, we find the following graphic description of a drive between the last named place and Riverside:

We leave San Bernardino as the sun is sinking behind the gray summit of the Cucamonga Mountain. The foot-hills are shrouded in the gold and purple haze which floods the atmosphere; shadows darken the bases of "San Bernardino," and "Grayback"; while their rugged peaks—rose tinted—"smile calm reply to Eves' good night." We look back upon the little town. Lights are gleaming from many a cottage home, and the sombre pinions of night sweep over the valley, and "leave the world to darkness."

We pass through the rapidly-growing town of Colton. In the dim light, we can just discern a group of white tombstones, under the shadow of the Cross which distinguishes the mountain; and here rests many a weary wanderer, who came hither too late to benefit by the health-restoring climate. We cross the winding, sparkling, Santa Anna, murmuring and rippling away over the white sands, to hide among the willows and sedge. Then, we find ourselves on the desert road which leads to Riverside. The hills look

weird and fantastic, and the landscape is ever changing, as our road winds up and down steep arroyos through sand-ravines, where little brown owls pop out of their holes, nod gravely to us, and disappear. The mournful cadence of the wood-dove, echoing from the hills, and the sharp bark of the stealthy coyote, are the only sounds we hear. Now and then, we meet a *vacquero* riding rapidly homeward; here, every man rides as if "going for the doctor." The night-wind is soft and balmy; and now the moon rises over the brown mountain, and floods the valley with splendor. Every harsh and rugged line softens into beauty, under the resplendent influence of moon and stars.

After a drive of two hours we reach Riverside, one of the wonderful garden spots of Southern California; a land of fruit and flowers. All the known products of the tropics grow side by side with those of Northern climes, and the air is fragrant with flowers, throughout the year.

Next day being Sunday, we attended Divine Service, the Rev. Charles F. Loop officiating. It was a delightful Service, and the opportunity was eagerly embraced by the attentive and intelligent congregation, who seldom have such a privilege, there being no resident Priest. As you already know, however, the Rev. S. G. Lines formerly of St. Luke's, San Francisco, is expected to take charge of this mission; and, with his coming, churches will surely follow. In the largest county of Southern California, with a population of from 8,000 to 10,000, there is not, as yet, a single church of our Communion. M. A. M.

The Christmas Letter Mission.

For several years the quiet work of distributing letters through Hospitals at Christmas, has been engaged in by a few persons who have sent to England for their supplies, for the "Christmas Letter Mission," formerly "Hospital Pillow Mission." This Mission is now established in the United States, and is ready to carry out its work this coming Christmas. The Central Secretary, Miss H. M. Cox, Newtown, Queens county, New York, hopes to hear from any persons who may be interested in any way in this labor of love and good cheer; and will be glad to answer inquiries from those who will undertake to supply any hospital with the letters, or who will attend to the distribution in any one city; or who will take the position of State Secretary.

A few words from the report will explain the work to those who may not have heard of it:

On Christmas-eve prepared packets of letters are, with the Chaplain's permission, consigned to the night nurses of Hospitals and Infirmarys; with the request that during their night watch, they will deposit one of the missives, every one of which bears the inscription, "A Christmas letter for you," on the pillow of each patient. Every envelope contains a suitable printed letter, conveying the Gospel message of the Season, together with a bright Christmas-card. The little present and the sense of being remembered, constitute for the often sad, and always suffering patient, a Christmas greeting, which it is well worth some thought and pains to bestow; but the high aim of conveying the Message of life and healing to numbers of the weary and heavy-laden, for whom "Christ was born at Bethlehem," will more earnestly impel His servants to follow up the plan, wherever it may be practicable.

Matrons of Hospitals for children give graphic accounts of the joy and surprise of the little sufferers, on their awakening on Christmas morning. The delight of comparing their cards; of reading or hearing read, their letters, was (wrote one) followed by the still greater pleasure in prospect, of "showing" or "giving them to Mother." The following testimony from Wales further illustrates that among the sick and dying, the Christmas Message can never lose its power. . . . "One woman keeps her letter still in the lining of her dress, to have it constantly by her. . . . A poor man was in the last stage of consumption, but was delighted with the letter. He made his wife read it over and over again, and would keep it in his hand until he died, three days after."

The expense for each patient is small, about four or five cents, including envelope, letter and card; and in many cases, the distribution could be carried out by the Flower Missions, as part of their Christmas work.

One of the strange things of our common life is the perpetuation, from generation to generation, of the most unmeaning and absurd sayings, which, in some instances, reflect very unjustly upon entire classes of men. One of these is that which stigmatizes a tailor as being "the ninth part of a man." There is really no reason whatever why such a foolish stigma should rest upon one highly respectable line of business more than upon another. The following amusing article from a London paper, gives a very plausible and ingenious theory of the origin of the saying to which we have alluded:

Civilization owes an apology to the tailor. For several centuries, any amount of cheap wit has been launched upon the world at the expense of this "poor ninth part of a man," this "decimal fraction of humanity," this recruit for Queen Elizabeth's "cavalry regiment in which there should be neither horse nor man"—a regiment, in fact, of tailors upon mares. The Maiden Queen indeed seems to have been especially and frequently joocose upon this subject; for she is also reported to have addressed a deputation of eighteen tailors as "both of you." Even the elephant has gained not a little credit for humorous discrimination by squinting dirty water upon a tailor; and the recent meeting of the "Amalgamated" Tailors in the Midlands, has already been referred to as an assembly of tailors "in bundles of nine." Still the impartially-disposed have in all ages been inclined to question this universal depreciation of the sartorial character, but hitherto without success. Mr. A. Wentworth Powell, however, writing to the *Spectator*, may be said to have finally settled the matter. The proverb, "nine tailors make a man," was, it seems, originally "nine talers," i. e., tellers or tollers, alluding to the ancient custom of tolling the bell once for an infant, three times for a girl, etc., but always nine times for a man; and a dead tailor would, we suppose, have had his "nine talers" as well as any other man.

Words, like water, may float an idea into a mind, or if in too great abundance, may wash the idea completely out of it.

BOOK REVIEWS.

THE AMERICAN CHURCH REVIEW. Edited by the Rev. Henry Mason Baum. Quarterly: July, 1882. New York.

Substantial within and without, the July number is not a whit behind the value of all that have preceded it under the present able management. It is indeed a comfort to have a Review come to us solidly bound in cloth, so that it will bear handling, and be in condition at once to take its place on the book-shelves when we are through the reading of it. With heavy paper, clear large type, liberal margins, and 300 pages, who shall say that Mr. Baum has not made the Review cheap enough at \$1 a number? Success to it!

(I.) "The Scottish Communion Office," by the Bishop of Connecticut, is a brief historical examination of the presence in all the great Liturgies of old, except the Roman and its derivatives, of our Lord's Words of Institution, the Oblation of the holy gifts, and the Invocation of the Holy Spirit—in this due order. The Roman Liturgy, either by primal omission or subsequent loss, had not these latter two structural elements; and, in natural but unhappy consequence, this lesson under which the Roman Office suffered was shared in by its derivative the Sarum. From the heritage of this serious disorder and hurt, we, in the American Church, are saved by the gift of the Prayer of Consecration in the Scottish Communion Office; and "it is scarcely too much to say, that, in giving it to us, Scotland gave us a greater boon than when she gave us the Episcopate. That, we might have obtained, and, as events proved, should have obtained, from England. This, England had not to give us. As in the Scottish Liturgy, so in ours, it stands—to use the words of Bishop Torry—"as the direct and unanswerable antagonist of Popery; and, we may add, of Zwinglianism also."

In the next paper, Mr. Samuel Wagner, the champion of the free-church system, strongly disputes the main points of Dr. Craik's late defence of the pew rent plan.

Dr. Elmendorf contributes a scientific but not exhaustive examination of the subject of Hallucinations, Delusions and Inspirations, with a special view of the accountability of their victims to violated law.

"Nestorian Missions in China" is written by the Rev. Daniel M. Bates, M. A.; and we have added to our knowledge of and respect for the followers of that Church by reading it. We ought to know still more than we do, of the history and work of the Nestorian Christians.

Professor John T. Huntington makes a sprightly contribution on "A Church College," (for a Review, somewhat free and "go-as-you-please in style"), which will any how answer very well as an advertisement for Kenyon.

Dr. Clement M. Butler goes on with his history of the Reformation in Sweden—hardly the sort of article to be expected in a Review, but good enough in its way. It is followed by a short study in Comparative Religion, by the Rev. Robt. F. Jackson, entitled "Three Religions," which is as fairly well handled as could be expected in the slight space afforded it.

The next, on "Canon Law," is a clear and nicely managed argument in concise form, to prove that we inherit the Canons and "the whole ecclesiastical system of the Church of England" (House of Bishops, 1792), as an "antecedent obligation" (Bishop White), wherever they have not been "superseded, altered, or repealed by legislation—General or Diocesan-of this Church." (General Convention 1871). The writer, the Rev. Henry R. Percival, has made an interesting article, and proves himself an advocate of considerable adroitness.

"The Prison of the spirits, and the Spirit, their Teacher," by Dr. Samuel Fuller, is a critical comparative exposition of 1 Peter III: 18, 19.

Next comes a characteristic paper by Dr. J. H. Hopkins, on the "Federate Council of the Province of Illinois, Established A. D. 1880." He begins by remarking that "if the American Church does not die of over-conservatism in regard to organic changes, nothing can kill her." When the Church understands that the great agitator's hopes for her stop nothing short of making every Civil State an ecclesiastical province, and parceling out every diocese at present co-terminous with the bounds of a State, into a sufficient number of wee bishoprics to keep a metropolitan in countenance, it will not stand aghast at his own estimate of over-conservatism. In what he has to say (and he says it well, if a little strongly in style of language) of the need of some appellate jurisdiction or court of final resort, he will find many sympathizers; and his examination of the Constitution of the "Province" that has been set up in Illinois, certainly makes an exhibition of care and moderation in its provisions.

In an article on "The Reformation and Mediævalism," the Rev. B. Franklin thinks that each of these rests on a half truth; that the Reformation is perhaps already "thrown into perspective" and if the time indeed has not yet quite arrived for a School, neither Protestant nor Mediæval, "to come out and be separate," still the time is fully come for a general re-construction of theology; since "both Mediævalism and the Reformation have worn themselves out."

The review of Longfellow, by the Rev. Julius H. Ward, M. A., is finely done and extremely interesting.

Then follow papers on "Apostolic Succession in the Church of Sweden," by the Rev. Dr. Tustin; "Temporal Salvation," by Dr. C. C. Adams; "St. Paul's Vision of Christ, and its Physical Effects," by the Rev. Wm. Burnet, M. A.; and, last in order, the Literary Notices, all of which will be read with satisfaction; but we have not space to extend any further our appreciation of this number.

Messrs. S. C. Griggs & Co., of Chicago, will have ready in October another volume of their series of *Philosophical Classics*, being Schel-

ling's Transcendental Idealism, by Prof. John Watson, of Queen's University, Kingston. This series, says Dr. Holland, of Trinity Church, Chicago, is the most ambitious enterprise America has yet attempted in philosophy, and has in the names of its authors, the surest promise of success. The initial volume by Prof. Morris, of Michigan University, a critical exposition on Kant's Critique of Pure Reason, is being well received at the hands of scholars and the press.

GLEANINGS. By James K. Lombard. New York: G. P. Putnam's Sons, 1882. Paper pp. 47.

The Rev. Mr. Lombard is Rector of St. Paul's, Fairfield, Conn. His little book is the fourth or fifth collection of poems given to the public by clergymen of the Church, during the last year and a half. Like some that have preceded it, it does not pretend to a high degree of literary merit, and yet possesses much that is good. The chief fault is want of uniform care and finish. But few men can afford to write merely "under inspiration." Immortal poems have usually been those which genius stooped to *finish* patiently and laboriously. Some writers of verse, who are not geniuses, might write much better than they do, if that fact were but kept practically in mind. We venture to quote "A Cradle-Song" from the present collection, as breathing much of real poetry:

"To and fro, to and fro, little one, sleep,
Angels their watch over thy cradle shall keep;
To and fro, to and fro, thus as we rock
Sottly and solemnly ticketh the clock;
And the swift moments while hurrying by,
'Lullaby, lullaby,' sing as they fly."

CALIFORNIA, for Health, Pleasure, and Residence. A Book for Travellers and Settlers. By Charles Nordhoff, with Maps and Illustrations. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$2.00.

This is a new and revised Edition, giving detailed accounts of the culture of the wine and raisin grape, the orange, lemon, olive, and other semi-tropical fruits; colony settlements, methods of irrigation, etc. The maps and illustrations are admirably done, as is everything of the kind that comes from the Harpers. The book is full of interest and entertainment for young and old whether they propose to settle in California or not. We venture to say it looks nicer in the pictures than it does on the ground.

We have just received from F. W. Helmick, 180 Elm St., Cincinnati, O., Music Publisher, a copy of a new motto song and chorus, called "Only a Crap on the Door," composed by Edward J. Abraham. This is one of the most touching and effective songs that ever came to our notice. It is very easy, and can be played on piano or organ.

According to Edwin Alden & Bro.'s American Newspaper Catalogue, just issued, there are 12,158 newspapers published in the United States and the Canadas. Total in the United States 11,522; Canadas, 636. Published as follows: Dailies, 1,152; Tri-Weeklies, 80; Semi-Weeklies, 150; Weeklies, 9,078; Bi-Weeklies, 23; Semi-Monthlies, 202; Monthlies, 1,290; Bi-Monthlies, 12.

Religion is for Men Also.

Most men prefer their wives and daughters to be members of the Church. Unless they happen to be so pious that their piety interferes with my lord's pleasure, he rather thinks it a right and proper thing for women. But, as we read God's word, man was made in the image of God, and woman is the glory of man. God expects more from man than he does from women. He should be to her an example of goodness, and purity and piety, that she could look up to, and in so doing be aided to the eternal Kingdom. Here is an able-bodied man, that can work six days in the week, but is too weak to walk to church on Sundays; or if he gets there, the service and sermon are voted a bore. The woman, who is termed the "weaker vessel," can stand up and say her creed and kneel down and say her prayer; but he, the lord of creation, the image of God can do nothing but suffer. This specimen of God's image had better do a little thinking for himself. He will not be here many years longer; will have to go forth some of these days, and there will be no wife to wait on him or help him; will go forth a stranger into a strange country and at the appointed time will have to stand up; can no longer lord and vote Christ's Service a bore; will have to stand up before the Christ he was ashamed of, and account to Him for the way he lived, for what he did and for what he did not. Certain is it? As certain as the sunrise. And no thought on the subject; no concern; passing through life as a dumb beast, without reflection! O man made in the image of God, redeemed by the precious blood of Christ, bestir yourself and act as one who must soon give an account to the Righteous Judge.—*Southern Churchman*.

The following is from a sermon preached by Dr. John Henry Newman, in 1834: "We cannot determine in what exact sense our bodies will be on the resurrection the same as they are at present, but we cannot harm ourselves by taking God's declaration simply and acting upon it. And it is as believing this comfortable truth, that the Christian Church put aside that old irreverence of the funeral pile, and consecrated the ground for the reception of the saints that sleep. We deposit our departed friends calmly and thoughtfully, in faith; not ceasing to love or remember that which once lived among us, but marking the place where it lies, as believing that God has set His seal upon it, and His angels guard it."

An English correspondent says that Anthony Trollope is sick with Bright's disease, and is going to travel in Ireland, where he will gather materials for a new novel; that Wilkie Collins' eyes are ailing, and he is writing by dictation; that Charles Reade is a good deal troubled with dyspepsia, and that Edmund Yates is busy with a new novel.

LETTERS TO THE EDITOR.

Objectionable "Personals."

To the Editor of the Living Church. Some time ago, a communication under the above caption appeared in the columns of the LIVING CHURCH, in which the writer over his own signature, took strong ground against the custom of publishing notices of calls to parishes and their acceptance or declination. To publish the fact of a declination was declared to be "as indecate as for a woman to proclaim the name of her rejected suitors." Under the circumstances, I was considerably surprised to see—quite recently—the name of the very correspondent who had so strongly inveighed against the appearance of such personals, furnishing material for two separate notices in the LIVING CHURCH, first as the recipient of a call and then as having declined it. Although I have seen no protest from my esteemed friend, the correspondent aforesaid, I cannot think it has been done with his knowledge or consent; and I am therefore somewhat interested to know "by what authority you do these things," and how you dared to take such a liberty with the name of one who so strongly protests against the "personal column."

W. N. W. Ft. Wayne, Aug. 31, 1882. [We cannot find any editor or reporter connected with this journal who is able to answer the above. We give it up!—Ed. L. C.]

St. Mary Magdalene.

To the Editor of the Living Church: I find in your issue of Sept. 2d, the following passage in an article upon Mary Magdalene: Without the aid of Art or Fiction, we can picture to ourselves the scenes that were enacted, when Mary of Magdala—so notorious for her idle, dissolute and abandoned life, that she was called "The Sinner"—was persuaded by her discreet and virtuous sister Martha to listen to the teaching of our Blessed Lord.

I wish to call attention to this passage not only because I think it contains an historical mistake, but also because it produces a very false and unjust impression of her who appears to have had the purest and most saintly character of all the Bible women. It is a popular confusion of persons that makes Mary of Magdala, and Mary of Bethany identical; and I think it safe to say that there cannot be found a word of Scripture to support the idea. My reasons are, briefly, as follows: 1. There are five Marys mentioned in the gospels, viz: Mary, the Mother of Jesus, Mary, mother of Mark, Mary Cleophas, Mary, sister of Lazarus, and Mary Magdalene. These are all distinct individuals, as may be seen from the Bible narrative, and from reference to Young's Bible Concordance, Smith's Bible Dictionary, and Calmet's Bible Dictionary.

2. The Bible says distinctly that Mary "out of whom went seven devils" was of Magdala; and that Mary, sister of Lazarus, was of Bethany. Moreover, the name "Magdalene" is always connected with the former, as if to distinguish her from all other Marys.

3. The Scriptures have not a word to show that Mary of Bethany was ever of the company of those women who travelled with our Lord.

4. There is not a word to show that Mary of Bethany was at our Lord's crucifixion, or at the tomb.

5. There is not a word in the gospel narrative to show that Mary Magdalene ever anointed our Saviour with precious ointment. In St. John xi. 2, and xii. 3, it was Mary of Bethany. In St. Mark xiv. 3, while it is not certain that the women there mentioned is Mary of Bethany, yet there is nothing to show that it was Mary of Magdala. In St. Luke vii. 57-39, it seems improbable that the woman mentioned was anyone with whom the writer was acquainted, but at all events there is nothing to show that it was Mary Magdalene.

It did not seem to me right that a paper usually so accurate, and having so wide a circle of readers, should allow to pass without challenge, teaching, which for so many reasons seems to be false.

I think it very unfortunate, as well as inaccurate, that Mary of Bethany, whom the gospels put before us as one of the purest and most saintly of women, and who, the Saviour said, had chosen "the good part," should have thrust upon her the reputation of being "notorious for her idle, dissolute, and abandoned life."

J. H. M. PECK.

Marbledale, Sept. 11th. 1882.

[While gladly admitting Mr. Peck's letter, we must point out, without at all insisting on the argument, that the constant tradition of the Western Church has identified Mary of Magdala with Mary of Bethany.—Ed. L. C.]

Miles Coverdale's Absolution.

To the Editor of the Living Church: In your number for the 5th of August your correspondent "Con." places "Miles Coverdale's Absolution" in contrast with the modest, stately, Churchly forms of Absolution which are found in the Morning and Evening Prayer and in the Office of Holy Communion.

"The real English Reformers" who, when Coverdale ventured to compose an Absolution, "were moving towards those modest forms," were also then moving towards an "Order for the Visitation of the Sick" which is, in the main, a simple rendering into English of the Latin Order in general use before the real reformation. If Con.—the Connecticut Churchman?—will turn to this Order, he will find (what he must before now have seen) a form for private absolution after auricular confession, which contains—not, indeed, Coverdale's public declination to hardened sinners, of "damnation, and the terrible wrath of God, until they amend," but—"the dreaded Ego of Roman absolution," the dreaded mediæval Ego absolvo te," to be pronounced as distinctly as in the Puritano-Romish utterance of the ex-Austin friar of Cambridge.

"The priestly assumption" of Coverdale is ascribed to his having been a monk [or Canon?] and to his having, when he broke away from Rome, borne with him Romish corruption together with the life supposed to have been given him by the Roman Church, "like the half of a worm torn from the other half, each portion taking to itself such functions of that low form of life as originally pertained to the whole." But why should the fact be overlooked, that in the form in which this assumption is discovered, absolution is declared only to those who "be hungry and thirsty for God's mercy in Christ, believing surely to have forgiveness only by Him;" and that it is pronounced "by virtue of God's Word and commission of the same?" Is it priestly assumption in one avowedly acting in God's Name and by the virtue of God's commission, to pronounce Ego absolvo te? Then, inasmuch as the Creed teaches that Baptism is for the remission of sins, is it not priestly assumption to say Ego baptizo?

One may be justified in refusing to use the form of absolution given in the English Order for visitation of the sick, seeing that it has been omitted from our Order; but yet no one may venture to assert that this omission shows a condemnation of that form as contrary to God's Word; for the Preface to our Prayer Book has explicitly said that "this Church is far from intending to depart from the Church of England—further than local circumstances require."

It will not be without interest to compare this Visitation form of absolution, authorized by the English Church and not gainsaid by her American daughter, with that of the Ordo ad visitandum infirmum according to the Salisbury Use:

Our Lord Jesus Christ, Who hath left power to his Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee these three offences; and by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The power which our Lord hath left to His Church has come down through the B. Apostles: the reference to the authority of "St. Peter and Paul in the Latin form" can mean no more than this. The translation is, however, an improvement. It will be observed that the Latin Mediæval form points out, what the Anglican does not—an end of Churchly absolution, viz.: restoration to the Church's Sacraments. W. F. B.

"D minus noster Jesus Christus pro sua maxima pietate absolvat: et ego auctoritate ejusdem Dei et Domini nostri Jesu Christi, et beatorum Apostolorum Petri et Pauli, et auctoritate in hi tradita, absolvo te ab omnibus peccatis tuis de quibus corde contritus et ore mihi confessus es: et ab omnibus aliis peccatis tuis de quibus si tue occurrerent memorie libenter confiteri velles; et Sacramentis ecclesie te restituo. In Nomine Patris, et Filii, et Spiritus Sancti. Amen."

Copied from "The Annotated Book of Common Prayer."

Divorce and its Root.

To the Editor of the Living Church: In the year 1842, Bishop Kemper told me that when he came as Rector into Connecticut from Philadelphia, having lived all his previous life in New York and Pennsylvania, he was astonished at the frequency of Divorce in New England—"the land of steady habits." He asked of a leading layman, a lawyer, and statesman of Connecticut, the reason; and the answer given was: "The Writings of John Milton in favor of Unlimited Divorce."

"Why then," Dr. Kemper asked, "should Milton's writings have such power in leading the pious people in New England astray?" The answer given was: "Milton was a Puritan—a great and famous Poet; and, above all a Schoolmaster." Dr. Kemper was Rector in Norwalk, Conn., from June, 1831, to September, 1835. This I think will show that the idea of the first article in your paper upon the Root of Divorce is a very old one. A man of genius, like Milton, or Voltaire, or Goethe, can destroy and ruin morals, and the effect shall remain upon nations for centuries. W. ADAMS.

Nashotah, Wisconsin.

Old Trinity, Wilmington, Delaware.

To the Editor of the Living Church: Your correspondent "F." has recently furnished you with a long article, purporting to be a "semi-historical" sketch of this ancient parish. No more appropriate designation could possibly have been chosen for this sketch; for it tells just about one-half the story.

But, lest some of your readers might understand the term "semi-historical" in its more natural sense, I feel impelled to make some allusion to what "F." has, it would seem, so studiously omitted to narrate, viz: the long, faithful, and successful ministry in that parish, of the Rev. Wm. J. Frost, D. D., who is now officiating for the Rev. Dr. Paret, at the Epiphany, Washington, during the latter's absence abroad.

You will observe that the communication referred to mentions all the Rectors, and many of the Assistant Ministers, beginning with Doctor McCullough, down to the present, excepting Doctor Frost.

Further, it omits all mention of previous repairs and improvements made from time to time in the church and the cemetery grounds. It gives no account of the beneficial changes made in the lighting and warming of the church, the enlarging of the chancel, and the addition of Bible, Lectern, Prayer Desk, and Credence. It fails to mention the procuring of a massive silver Chalice and Paten, for use exclusively in the old church; it makes no note of the constant Celebration of the Lord's Supper, on the second and fourth Sundays in each month, from the time Doctor Frost became Rector, in 1870, until the year 1878, and afterward, as he could find time and opportunity; always at Christmas, and Easter, and on Trinity Sunday.

It says nothing of this Rector's presence at the old church, every Sunday afternoon, opening and superintending the School, and catechising the children; nothing of the classes annually instructed and prepared for Confirmation; nothing of the effort made by him to procure the assent

of the Vestry to the removal of the pulpit from the top of the Altar to its original place on the north side of the church; nothing of the appointment, of necessity, of Mr. William J. Fisher as Lay-reader for the parish, and of the consequent Morning Service in the old church for about two years, from 1878 onward; nothing of the manifold labors of love and duty constantly rendered at the old church by the Rector; not a word of the Rector keeping open the old church, in addition to his duties at the chapel, and never permitting it to be closed for a Sunday, except in the month of July for cleaning and repairs; nothing of his Public Services on Sundays and week days, nor of his constant and kindly ministrations to the spiritual wants of the faithful during those well-remembered dark days of financial distress and depression in all the industries of the town.

Surely, Mr. Editor, such self-denying services as these, extending over nearly one-fourth the period under review, shall per force be bound up with any historical account of Old Trinity, Wilmington. C. W. C.

Philadelphia, Sept. 4, 1882.

Ritualism that Violates.

To the Editor of the Living Church: One of your correspondents signing himself A. Z., in a communication headed as above, in the issue of September 9th, makes the following statement:

And lastly, we are told by "Anglo Catholic," that, in the Church of the Ascension, at the late Celebration of the Lord's Supper, only the priest receives, and that he instructs the people not to come. We are not surprised at this information, we are simply astounded. Can any sensible man read the Order for Administration of the Lord's Supper, as it is set forth in our Book of Common Prayer, which alone we have the right to use, and suppose for an instant that it contemplates or intends that ever at any time, early or late, the consecrating priest should receive alone, and that the communicants should be instructed not to come? What can we think or say of the Priest who thus vacates this Feast of its invited guests?

So jealous is our Church in this matter, that when the Sacrament is administered to the sick, she requires that at least two other communicants shall receive with the Priest and the sick person.

Will A. Z. also rise and explain how a similar rubric to the one to which he makes allusion in the Order for the "Communion of the Sick," in the regular order of the Public Communion, contained in the English Prayer Book was deliberately omitted from the American Prayer Book. I say deliberately, for when the framers of the American Book left out the English rule requiring two or three to receive with the priest at the Public Service, and inserted the English rule to the same purpose in the Office for the Communion of the sick, it looks as if the wise framers of our American Liturgy were disposed to draw the lines less closely than A. Z. It is not wise to try to impose rules upon the Church which the Prayer Book has not imposed.

ARTHUR RITCHIE.

On Tuesday in Whitsun-week of this year the beautiful new church at St. Paul's College, Ambetoharanana, in the Island of Madagascar, was solemnly consecrated. The building cost £4,000, which was almost wholly collected and given by the Rev. Canon Gregory, of St. Paul's Cathedral, London, and his son, the Rev. F. A. Gregory, who was the founder and is the Principal of the College.

We are indebted to the London Church Times for the following particulars: The interior of the building is very beautiful, the walls being lined for several feet from the floor with colored tiles, whilst those in the chancel are of an elaborate pattern. Over the altar is a white marble cross standing out boldly on the dark colored tiles; above this is a beautiful stained-glass window of the Crucifixion. On each side is a lancet window, filled with stained glass of the Blessed Virgin Mary and St. John. There is also a very fine rose window in the organ chamber; this with the remainder of the windows, is filled with cathedral glass. The stalls, pulpit, and screens are made from native woods, and arranged in different colors; the panelled roof is also very effective. The lectern was given by the students of the college.

On the day of the consecration the services were—Celebration of the Holy Communion at seven, and Matins, with Consecration Prayers, at eleven. The Bishop was the Celebrant, and wore the usual Eucharistic vestments; he was assisted by the Rev. F. A. Gregory, and the Rev. L. Coles. At the Consecration Service a procession was formed in the vestry, consisting of the choir boys, students, and members of the mission, and proceeded round the church to the south door, headed by the splendid processional Cross given to the mission by the Wolverhampton branch of the St. Alban's Guild; the procession was closed by the Bishop, wearing his robes preceded by the Rev. J. Coles bearing the pastoral staff. The Service, which was choral, was extremely well rendered, especially when the difficulty of pointing in Malagasy is considered.

A recent number of the Contemporary Review has three articles on the subject of the "Salvation Army." One is by the self-styled "General" Booth; another, by a Miss Cobbe; and the third by the Rev. E. T. Davidson, Chaplain to the Archbishop of Canterbury. The London John Bull says:

The lady (we fear, an advanced Socinian) is distinctly the most religious writer of the three. The General and the Chaplain busy themselves with the outside of the platter—the one giving us his word for the inside, and the other waiving the question. Miss Cobbe takes a look at the contents, and finding them irreverent and unclear, doubts (like a sensible woman) the possibility of their being religious.

A number of silly people have come to think

that "preaching" is a divine ordinance, without the slightest regard to what is preached or by whom. When they see large numbers congregated, they rejoice that means have been found to reach the classes to which the Church has no access. They do not say this of the theatre or of political meetings, nor yet of Popish pilgrimages in France, or mass meetings in Ireland. But anything "religious" and not "sacerdotal" is preaching the Gospel, and we must rejoice in it. It never strikes them that the readiness to hear is no proof of the truth of the message. That the Church cannot reach the lower orders, is mere cant; that large numbers of the lower orders do not like to hear the Church, is too true. If they like to hear Mr. Booth, his message must be more to their taste; but it is nonsense to call it the same Gospel or the same religion. For the Primate of All England or his Chaplain to accept Mr. Booth's pretensions is a very serious matter. We believe that the principal cause of infidelity in our lower orders, is the discredit into which religion has been brought by the divisions and extravagances of its preachers. Hard-headed artisans and even agricultural laborers cannot believe in a religion of discordant sects. Ranters and camp-meetings have dragged preaching through the gutter; and this new Army—besides its utter want of the "Church life" which its General despises, and the danger to its scatter-brained converts, when this crackling of thorns shall have burnt out—is a terrible scandal to the outside spectator. Miss Cobbe says, with too much truth, that "the mischief done is deplorable, when prayer and praise are parodied in the street, and repentance is turned into the standing jest of a gin-palace."

The following extract from an address delivered recently at a conference of the "United Communion" in Ireland, by the Rev. Adolph Saphir, an eminent Presbyterian teacher, is a significant index to the growth of Church Doctrine among some of those who are outside of her communion: "And now, in this bread which is broken, and in this wine poured out, the Lord Jesus Christ is evidently set before us that we may behold the mystery of the Father and of the Son; and that through His broken body and through the blood of the Atonement we may behold the Father's love which is resting upon each one of us. Let us remember that the commemoration, but the communion of the body of Christ; and that the cup which we bless is not merely the commemoration, but the communion, of the blood of Christ. Here is no mere sign, or ceremony, or ritual, here is substance and reality; a true and real transaction between Jesus the adorable Redeemer and each one of His disciples."

The problem of a cheap and economical motor suitable for domestic purposes, seems to have been solved. A company has been formed in Paris for the pneumatic transmission of power. Pipes are laid similar to gas or water pipes, connecting the central stations with patrons' houses. A powerful air pump at the central station creates a vacuum in the pipes, and air admitted through appropriate engines to fill this vacuum supplies the motive power, sufficient to drive sewing and drilling machines, wood and metal lathes, sausage choppers, etc.

The advocates of Spelling Reform deny that the result of adopting the phonetic system will be the break-up of the English language, as is contended. Since, however, phonetic spelling represents current pronunciation, and London English differs in pronunciation from Irish, or Scotch, or American, or Colonial English, it would follow that several systems of phonetic spelling must be adopted—unless the pronunciation of one town, as in the case of the longitude, be taken as a standard. And this would be something like a break-up of the language.—Exchange.

The possession of a Prayer Book will not give the Protestant bodies what they need. It will not give them an apostolical ministry, a settled faith, nor the power of winning men. It will not give them a history dating back eighteen centuries, it will not make them the Church founded by the Apostles. A liturgy is not the cause of the Church, it is only a product; and while it would be very unwise for her to abandon the use of the Book of Common Prayer, should she do so, she would still be the Church.—Kentucky Church Chronicle.

As an instance of bibliomania it is narrated that some years ago a book-hunting archdeacon, coming up to London to be examined on some question before the House of Commons, suddenly disappeared with all his money in his pocket, and his friends, with many misgivings of foul play, wondered what had become of him. Suddenly he returned home one day penniless, followed by a wagon containing three hundred and seventy-five copies of rare editions of the Bible.

Archbishop Whately was one day asked if he rose early. He replied that once he did, but he was so proud all the morning and so sleepy all the afternoon, that he determined never to try it again.

Thackeray, when speaking about fame, would frequently tell the following anecdote: "When at dinner in St. Louis, one day, he overheard one waiter say to another, 'Do you know who that is?' 'No,' was the reply. 'That is the celebrated Mr. Thackeray.' 'What's he done?' 'Blessed if I know.'"

From China to Peru and back again a thousand times in a night, will the mind of the nervous sufferer travel, while blessed sleep forsakes his eyes. He can enjoy sweet rest by the use of Dr. Benson's Celery and Chamomile Pills. Sold by all druggists. Student: "How is it, doctor, that I always take cold in my head?" Doctor: "It's a well-known principle, sir, that a cold is most likely to settle in the weakest part."

POVERTY AND DISTRESS.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes soant and watery, a condition termed anemia in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. Is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By all druggists.

Not Proven.—Presbyterian minister—"Don't you know it's wicked to catch fish on Sabbath?" Small boy (not having had a rise all the morning): "Who's catching fish?"

"Our experience with Allen's Lung Balsam for Colds and Coughs has been of the most satisfactory character," writes the editor of a leading paper. He is only one in thousands who has tried this "Balsam," and been convinced of its virtue and merits. Go and do likewise, if a Cough or Cold afflicts you.

"What made the mule kick you?" they asked of the gentleman who had been seen flying through the roof of a barn. And he answered: "Do you think I was fool enough to go back and ask him?"

As a tonic and nerve for debilitated women nothing surpasses Dr. Pierce's "Favorite Prescription." By druggists.

Two brothers, who were very successful dentists, built a large and handsome house, the appearance of which was thought to resemble a large molar tooth. It was a common remark, "See what brothers can do when they pull together!"

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

"When I married," said Boggs to a party of gentlemen who had been bragging of the successful marriage they had made, "I got a fine house and lot." "And I, gentlemen," exclaimed Mrs. Boggs, entering the room just in time to hear her husband's remark, "I got a flat, the top story of which has always remained vacant."

Dr. Pierce's "Pleasant Purgative Pellets" are sugarcoated and enclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. No cheap wooden or pasteboard boxes. By all druggists.

PERRY DAVIS' PAIN KILLER

Every Merchant, Farmer, Miner, Mechanic, and Housekeeper should keep a bottle always near at hand, for internal and external uses.

For Bowel Complaints, It is a remedy unsurpassed for efficacy and rapidity of action.

For Bruises, Cuts, and Burns, It is unequalled as a liniment.

For Rheumatism & Neuralgia, It has been proved by the most abundant and convincing testimony to be an invaluable medicine. Ask your Druggist or Grocer for it. Directions on each bottle.

ALLEN'S LUNG BALSAM

Remedy for Curing Consumption, Coughs, Colds, ASTHMA, CROUP, All diseases of the Throat, Lungs and Pulmonary Organs.

It is harmless to the most delicate child. It contains no opium in any form.

Directions accompany each bottle.

J. N. HARRIS & CO., Cincinnati, Ohio, PROPRIETORS.

Sold by all Medicine Dealers.

\$1.30 Teacher's Bibles. "Oxford" Teacher's Bibles with concordance, encyclopedia, dictionary, tables, maps, etc.—most complete teacher's Bible extant: 1,404 pages, plain binding; gilt edge for \$1.30. Address, DAVID C. COOK, 46 Adams St., Chicago.

"Little songs for little singers." For Home Primary Schools, Kindergarten, etc., by W. T. Giffe, Price 25 cents. "Music Made Easy," only practical Music Primer 50 cents.

GEO. D. NEWHALL & CO., Cincinnati, O.

TEACHER'S LIBRARY. Nine books, including Bible Dictionary, Commentary on Mark, Compendium of Teaching, etc.; books worth 75c. to \$1.50 each. Price 10c. each; whole nine, 90c. DAVID C. COOK, 46 Adams St., Chicago.

CLINTON H. MENEELY BELL CO. SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bell.

MENEELY BELL FOUNDRY. Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Bells. MENEELY & CO., WEST TROY, N. Y.

CHEAPEST BIBLES Ever Furnished Agents. 1856. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Bells. MENEELY & CO., WEST TROY, N. Y.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & CO., Portland, Me.

REWARD CARDS. One-third price; three twenty-five cent packs for 25c. Sample pack, 15c. DAVID C. COOK, 46 Adams St., Chicago.

WHITMAN'S FOUNTAIN PUMP. A Lady or Child can use it. Send for large handsome Illustrated Catalogue. J. A. WHITMAN, PROVIDENCE, R. I.

The Living Church.

September 16, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter.
Subscription, \$2.00 a Year
To the Clergy, 1.50
Advertising Rates, per agate line, 15 cts.
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D.
162 Washington Street, Chicago.

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.

Adult Baptism.

In this, more than any other Christian country, there are a vast number of unbaptized men and women. Probably the great majority of Americans are unbaptized people. Of these, however, many believe in Christianity, and in no small degree are influenced by its teaching. They are upright, moral, conscientious people—according to their standard. They are not, however, members of the Christian Church, and, perhaps, they think it not at all necessary that they should be. Many such seem to suppose that if they only "try to do right, they are Christians already;" that, of itself, they think, makes them Christians. They are mistaken in so thinking. "But," they say, "I read the Bible, admire its teaching and try to do right." That, of itself, does not make a man a Christian. It is good to read the Bible. It is better yet to be guided by its teaching. No man is guided by its teaching who remains outside Christ's Church. To admire or even to be guided by this or that moral precept of Christ, does not make a man a Christian. No man can become a Christian without becoming a member of Christ's Church. Reading the Bible does not make a man a Christian. Being guided, to a degree, by its moral teaching, does not make a man a Christian. Reading Masonic books does not make a man a Mason. What does? Initiation into the Order. That does; nothing else can. It is the only possible way of becoming a Mason. It does not make a man a good Mason or any credit to the Order. Still, it does make him a Mason. Now what makes a man a Christian? Initiation into Christ's Church. Nothing else can. It is the way ordained of Christ, the only way. There is no other. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Outside the Church he is outside the Kingdom—God's Kingdom. Remaining outside the Church, he remains an alien from the Israel of God, and a stranger from the covenants of promise. God's promises are to His Church, that is, to those who are members of it. To them—and none else—does He promise grace, help, blessing; in a word, salvation. "But," a man says, "I try to do right; is not that a Christian thing?" Not necessarily. Many a Jew in St. Paul's day could say, "I try to do right," but that did not make the man a Christian. Said the Apostle. "They (the Jews) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." That is just what thousands do in our day, who "try to do right" according to their own standard. "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." In other words: Whosoever wilfully disobeys any one known commandment of God, or rejects any one explicit injunction of his Lord, he "is guilty of all." Because of that one wicked reservation, he affronts the Law-Giver, Who is the Author of one commandment just as much as another; shows himself to have a heart radically wrong—unreconciled at the test-point—and therefore is in a radically wrong state, or is

"guilty of," amenable for, *all*. The heart being impious at the centre-point, the whole state, the whole man, is disordered, out of harmony with heaven—irreligious—un-Christian. And this is the attitude of those who will not conform to Christ's commands.

He enjoined Baptism. It is obligatory. It is a necessity, wherever it may be had. Whoever rejects it rejects Christ. To reject His teaching is to reject Him. To remain unbaptized is to remain outside the Kingdom; in other words, is not to be a Christian. It is to deny the Kingship of the Redeemer, and live in open repudiation of a primary law of the Kingdom. No man has any claim to the Christian name, who does not accept Christ as his King. To do that is to acknowledge and obey the laws of the Kingdom. Therefore, whensoever men are really converted, they will say now, as on the day of Pentecost—"What shall we do?" For the unbaptized the answer now, as then, is, "Repent and be Baptized, every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the Gift of the Holy Ghost."

If any ask: "What is required of persons to be baptized?" The answer is: "Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

A correspondent takes issue with Bishop Cox in regard to St. Augustine's Mission to England, to which allusion was made in a letter by the Bishop to the clergy of his diocese, printed in the *Kalendar*, and reprinted in the LIVING CHURCH. The Bishop's comparison of St. Augustine with our Bishops Seabury and White, was based upon a quotation given in full, which our correspondent does not gainsay. The comparison was upon a single point, and not with reference to the entire work of the Bishops named. The same learned correspondent suggests that a revision of the LIVING CHURCH ANNUAL is needed, with reference, probably, to the table of Succession in which the Orders of the English Church are traced to St. Augustine. There is no doubt that the Church of England had the Apostolic Succession before St. Augustine,—but how? Can our correspondent give the full Succession from the Apostles, with historic certainty, in the ancient Church before the Saxon invasion? Through St. Augustine we trace our Orders to Arles, unquestioned, and from thence to the Apostles. That Augustine was a "Roman Monk," does not affect the question of Orders. He was consecrated in 591, by Etherius, Archbishop of Arles; and there is not the slightest doubt that his Orders were transmitted to the Anglican Episcopate. Through the Episcopate of the Gallican Church we trace our Orders direct to the Mother Church in Jerusalem.

In the statutes of Racine College the nomination to the trustees of a warden must come from the Bishops who are members of the corporation. A meeting of these, the Bishops of Indiana, Nebraska, Missouri, Wisconsin, Western Michigan, Illinois, Fond du Lac, Springfield, and Quincy, was summoned to take place at Fond du Lac, on the occasion of the Consecration of the Cathedral. The Bishops of Missouri, Wisconsin, Western Michigan, Fond du Lac, and Quincy, were present, and considered the important matter at three sessions. They unanimously decided to nominate a warden to a meeting of the Trustees to be held at Racine, Sept. 27th.

The recent anniversary of the Church of England's Working Men's Society, gives hopeful indication of the progress of Church principles among a class which ordinarily is little interested in the work and principles of the Church. There are between five and six thousand members. The principal objects of the Society are the spreading of Church principles among the working classes, and the preservation of the rights and liberties of the Church, on the basis of the Book of Common Prayer and the usages of the Primitive Church. With larger means the usefulness of the Society might be rapidly increased. Its members are working men, and its income is small. The Salvation Army, a mere ephemeral and sensational enterprise, has no lack of funds. The Jericho of wealth falls before the noise of its trumpets; but the laborers who work in a quiet and orderly way must be content with scanty offerings.

"More Beautiful."

In a recent communication entitled, "More Charity," a correspondent shows that he missed altogether the meaning of a late editorial. In a "Warning Word" we did not mean to imply that a profligate has, necessarily, no chance to "repent at the last moment." We did mean to rebuke a common and hurtful habit of holding out a hope that a man can wallow in sin down to a bloody and violent death (in this particular case, at the feet, and by the hand of a harlot), and yet escape the wages of sin. "J." cannot understand "why wretched murderers should not have as much confidence 'that they will soon see Jesus' as the dying thief on the Cross to whom Christ said—'To-day shalt thou be with Me in Paradise.'" Well, we can understand why they should not. It is for the simple reason that Christ does not say to every murderer what he said to the thief on the Cross.

There are no doubt those who like to hear "wretched murderers" claim that they will "soon see Jesus." It is a matter of taste and of judgment. Neither our taste nor our judgment runs that way. To us it would seem a far more decent and Christian thing if they went out of this world simply saying "God be merciful to me a sinner." That the confident assurances of "going to Jesus" are either "beautiful" or "Christ-like," we deny altogether. It is a solemn thing to die. It is an awful thing to go into the more immediate presence of our Maker. At least saints and holy men of old used to think so. So they went hence with a blessed hope, indeed, but with none of this smart assurance of "soon being with Jesus."

If they had lived in our day, and died on the scaffold, would it have been the proper thing for them to have been as confident as Guiteau was? Is it "harsh judgment" to say that the proper frame for a dying criminal is that of deep and humble penitence? We do not think so. In these soft days, it would seem that the only certain way to heaven is over a scaffold. And yet we speak with bated breath; for, as it seems to many, the popular talk is "far more beautiful and Christ-like."

Alas, all men are not beautiful!

The atheists, under the lead of Col. Ingersoll, in their recent convention at Watkins Glen, N. Y., appointed a committee to take measure for establishing a Free-thought university. They are not satisfied with the half-way agnosticism and liberalism that pervade the leading institutions of this country; but desire a centre of learning where atheistic principles shall be distinctly taught. Heretofore the youth of America have had to evolve their principles out of their inner consciousness, with such assistance as the Colonel could furnish in cheap editions of his infidel lectures. They feel the need of a university, but they will not establish one. Their mission is purely one of destruction. If they could make a university pay dividends they might have one. But it will not pay.

The so-called "Salvation Army" continues to furnish matter for editorials and correspondence on the other side of the Atlantic, in the secular as well as the religious press; and the feeling is on the increase, that it is not likely to answer any permanently good effect. Attempts have been made by representatives of the two principal Schools of Thought in the Church of England to lead the members of the "Army" into less erratic methods; but not with much show of success. The gentleman who is at the head of the movement appears to be utterly astray in his own religious opinions, ignoring the Sacraments, and holding aud teaching doctrines which cannot fail to result in wide-spread licentiousness. The Rev. E. H. Bickersteth, of Hampstead, a prominent and representative man of what is known as the "Evangelical party" in the English Church, in a sermon recently preached by him, speaks of Booth and his followers as preaching "another Gospel," and says that he feels bound to utter a warning against what he terms "this travesty of the Truth as it is in Jesus."

The "Salvationists" assert that it is possible for men to attain to *entire sanctification*; and that multitudes of themselves have actually so attained, thus making void the words of Holy Scripture, that "if we say we have no sin, we deceive ourselves."

Some of their leaders declare that they cannot commit sin; or, as one of them lately expressed it: "I can say, like Jesus Christ, the prince of this world cometh, and hath nothing in me." Well may the preacher exclaim: "May God ever keep us from such pride; and, though they mean it not so, from such blasphemy!"

The Living Church Tracts.

The following are some of the unsolicited commendations received since the issue of the author's edition:

From the Rt. Rev. William E. McLaren, D. D., Bishop of Illinois:

"I hope the clergy generally will have specimen copies of your capital tracts. They are good and ought to be circulated."

From the Rt. Rev. F. D. Huntington, D. D., Bishop of Central New York:

"Please send me some of those capital tracts. They are just 'the thing.'"

From the Rt. Rev. D. S. Tuttle, D. D., Bishop of Utah:

"Those tracts are excellent—especially 'A Lost Art.'"

From the Rev. William Elmer, Rector of St. Peter's Church, Sycamore, Ill.:

"Enclosed find P. O. for \$3.50. The tracts are excellent; much better, I think than the tracts. They will be a great help to rectors who do not want to be always instructing from the chancel."

From the Rev. C. C. Tate, Rector of Trinity Church, Niles, Michigan:

"The tracts are 'first rate,' particularly 'A Lost Art.' I am reading them to my people at the daily Service in Lent."

From Mr. R. B. Parker, of Indianapolis, Ind.:

"I was much pleased with the tracts by the Rev. Mr. Snyder. They are so good that we distributed them at the church door to strangers, on Easter morning." In ordering tracts a second time, Mr. Parker says: "Let us get these pungent truths before the people. If you copyright and electrotype, publish them at a small cost, and encourage congregations to use them broadcast at the church doors."

The Living Church Annual.

Clergymen who wish to ensure correct addresses and parochial statistics in the LIVING CHURCH ANNUAL for 1883, which will be ready at an earlier date than last year, are respectfully requested to send the necessary information, AS SOON AS POSSIBLE to the office of the LIVING CHURCH, Chicago, mentioning in every case the name of the Diocese. The following would be a convenient form: Illinois, Chicago, St. John's, 296 communicants, Rev. Henry P. Smith, D. D. LL. D., Rector 4816, Church St.; Rev. John Robinson, Assistant-Minister, 98 Garfield Ave;

A new and striking feature of the LIVING CHURCH ANNUAL for 1883 will be a complete list of every episcopal see in the world, with the name of its occupant. This list has been prepared especially for the Annual, by the Rev. Charles R. Hale, S. T. D., and embraces the Anglican, the Holy Eastern, the Roman, and all lesser episcopal jurisdictions. The editors believe that such a compilation has never before been given to the world, and they are confident that, as a document of unique interest, and a statistical table of great value, it will attract the attention of Churchmen not only in this country, but throughout the world.

The proposition for the reduction of the duty on books, which has been before the Tariff Commission in Boston, was met by a member of a prominent publishing firm by the argument that the reduction of the duty would place the manufacture of books largely in the hands of the Germans and English. "This would compel the residence of American authors, to a very large extent, abroad;" and the influence of locality, it was greatly feared, would affect the character of the books, and might result in the teaching of principles "alien to the theory of our institutions." By all means let us keep our authors at home, if it takes a duty of a hundred per cent! If it is so very dangerous to the theory of our institutions that writers should know something of the old country, let us pass a law that under no circumstances shall they be permitted to go there. Of course they would all go if the duty should be lessened.

Bishop Cox, in the *Kalendar*, says:

I might tell of a parish which could not afford the extra supply of coal to warm the church for daily prayers in Lent; but a foolish display of flowers was made at Easter which would have paid for all the fuel requisite, and a handsome Easter gift to the rector besides. A few *uncut flowers* would have been a better decoration and would not have cost one cent; the hard-working pastor would have found a more substantial proof of the Catholicity of his flock, had they added one hundred dollars (which they could have afforded) to his very incompetent salary.

News and Notes.

The Governor-General of Canada and his wife, the Princess Louise of Lorne, passed through Chicago last week. The city spent \$60 in entertaining them.

Not only were the inmates of the Philadelphia Almshouse robbed by Superintendent Phelps, but it has now been discovered that that energetic official actually stole the copper roof, and sold it for \$7,000.

The principal Paris papers recognize the success of the British military operations in Egypt, and accept it with regretful resignation; but the extreme Radical Press indulge in most vituperative language against England.

An armistice has been concluded between the Greeks and Turks on the Thessalian frontier, based on the status quo ante. Negotiations for a definite settlement of the dispute in regard to the frontier are progressing satisfactorily.

It now seems that the announcement of Mr. Whiting's acceptance of the Bishopric of Sierra Leone was premature. He has been compelled to decline the appointment, by his physician, who told him that residence in the tropics would inevitably prove fatal to him.

All Ireland is now having a practical proof of the evils of "Boycotting." Great complaints are being made of the utter withdrawal of English capital in every form from the disturbed island. Hotel-keepers are even writing to newspapers that their houses are empty and no tourists now visit the country. Irish papers eagerly assure travellers that they are perfectly safe in any part of the Green island, but no one seems disposed to travel in a country where murders are of such frequent occurrence. Sportsmen, too, have been driven away by the people, and half the haunts might as well be closed. The effect of this isolation of the people is likely to be severely felt during the coming winter.

The commission which has been examining the chief postoffices of the country reports that Chicago shows a rapid increase in work, with employes too few in number and too poorly paid. The recommendation is made that fifty-eight additional clerks be appointed; that the superintendent of carriers be removed; that the regulation in regard to uniforms be enforced; that the cigar and lemonade stands be abolished, and telegraph and inquiry offices established, and that increased compensation be given to 200 clerks. Postmaster Palmer and his chief assistants receive commendation. The commission makes the statement that the amount of registry matter handled at Chicago is larger than that passing through New York, Philadelphia, and Boston combined.

The jurors in the star-route cases reported the acquittal of Turner and Peck, the conviction of Miner and Rerdell, and a disagreement as to Brady and the Dorseys. Foreman Dickson desired to present certain facts as to attempted bribery, but the court decided that the matter should be investigated in another way, although both sides offered to hear any revelations from the jury-box. In the evening Dickson publicly stated that on August 23, a special agent of the department of justice offered him \$25,000 to vote for the conviction of Brady and S. W. Dorsey, and that other jurymen had been approached from different directions with offers from \$200 to \$300. Eleven jurors voted to convict John W. Dorsey, and nine to convict S. W. Dorsey.

Punch, in a recent number, takes a fling at the Salvation Army, thus clearly proving, if proof were needed, that the good sense of the British people disapproves of the Army's tactics. Our witty contemporary says:

The Salvation Army was sure not to exist long without an imitator, and we are, therefore, not surprised to hear of a Salvation Navy, under the direction of a person calling himself Admiral Tug. The Archbishop of Canterbury has sent a Post Office Order for ten shillings, and a letter of sympathy to the Admiral. Admiral Tug has learnt the trick from General Booth of treating the most sacred things with almost blasphemous familiarity, and he has summoned his supporters with the following imitation of the *Arethusa* sea-song:

"ON BOARD OF THE 'ALLELUJAH!'"

Come all you sinners, young and old,

With hearts once cast in 'Eaven's mould,

And join our Ker-istian Navy bold—

On board of the 'Allelujah!

We're bound to floor the forts of Sin,

And the Devil himself will soon cave in,

Then join the side that is sure to win—

On board of the 'Allelujah!"

It is strange to hear of a man having been defrauded of his grave; but such a case actually occurred recently in London. At the Hammer-smith Police Court, a man complained that a private grave belonging to him in the cemetery had been opened without his consent, and the body of a stranger, but bearing the same name, interred therein. The magistrate referred the applicant to a civil court. This result can hardly be said to have been satisfactory. As we have stated, the complainant was told to seek a remedy in a civil court. What remedy could he apply for? He had asked for "an apology," but had received only "an expression of regret." A contemporary suggests that if there be no intention on either side to remove the body, the aggrieved party had perhaps better accept the "expression of regret" as equivalent to "an apology."

It is an extraordinary thing that no one in England, however interested in the matter, knows when the vicarage of St. John, Miles Platting, Mr. Green's living, will be vacant. The law officers of the Crown declared, in Parliament, that it would be vacant this month. Sir Percival Heywood, the patron, seemed to be of the same opinion; but it is now declared, and the statement has not been contradicted, that the Public Worship Regulation Act provides that a benefice should not become void till three years from the date of issuing the monition, or from the final determination of an appeal thereon; in which case Mr. Green will have to remain two years longer

in prison. The public in general seem entirely to overlook the really important points, viz., that while Mr. Green has been in prison there has been no alteration in the Services in his church; neither will there be should he be deprived, for the patron will present a clergyman of exactly similar views. It may or may not be desirable to put down Ritualism; it cannot be creditable, either to Church or State, to play at doing so.

It is rumored that the New York Diocesan Convention, which meets on the 27th inst will have at least two important subjects before it: the election of an Assistant Bishop, and the erection of a Cathedral. There seems reason to believe that on the latter subject favorable action will be taken. It is said that the committee appointed to select a site have come to an agreement. Three different pieces of property suitable for the object in view have been offered to them, each at a price considerably less than was asked when the project was first broached. No estimates as to the cost of the cathedral have yet been officially made, nor has anything been done with regard to architectural plans; but persons who are in a position to forecast the intentions of those who are zealous in pushing the undertaking, are of opinion that \$3,000,000 will be the minimum figure, and that the style will be pure Gothic.

The Late Mrs. Weston.

The Rev. D. C. Weston with his bereaved family, has returned to New York. The latest book by his lamented wife whose numerous catechetical works have already been alluded to, is now in press, and is called "Old Testament Stories." It is dedicated to her intelligent and interesting little grandson, William Morris Austin, to whom the stories were first told by the author in a charming and attractive manner, and which gave such delight that the appreciative child wanted to have them "printed in a book." How many eminently good men does memory recall, whose early religious impressions and love of Bible history were received in like manner. Friends will watch with interest the future of this dear boy. When Mrs. Weston was growing cold in death, she asked hurriedly for paper and pencil, and "wrote as fast as she could," her dying message to this precious object of her love.

Personal Mention.

The Rev. Clinton Locke, D. D., Rector of Grace Church, Chicago, will resume his duties on Sunday next. His address for the rest of this month is Woodruff House; afterwards 221, Prairie Avenue. Dr. Locke, Dean, will be glad to meet the clergy at the Tremont House, on Monday, Sept. 18th, at 11 A. M. All clergymen will be welcome.

The Rev. Dr. Glover has accepted a call to the Rectorship of Grace Church, Port Jervis, New York. It is announced that the Rt. Rev. Dr. Thorold, Lord Bishop of Rochester, England, will visit the United States during September and October, and during his stay make several addresses in the interest of the Church Temperance Society. He will be in Louisville, Ky., Sept. 22nd; after that three days in St. Louis; then in Kansas City, Denver and Omaha, and will be in Chicago October 8th and 9th.

The Rev. G. W. Dumbell, Rector of St. Luke's Church, Jackson, Tenn., who has been spending some weeks at Oconomowoc, returned home this week. Mr. Dumbell occupied the pulpit of St. James' Church, Chicago, both morning and evening on Sunday last.

The Rev. Geo. H. Davis having resigned his connection with Shattuck School, Fairbault, Minn., has accepted the Rectorship of the Parish at Boise City, Idaho, and entered upon its duties the first Sunday in Sept.

Prof. C. L. Harrington of Amherst, Mass., has been elected Headmaster of Shattuck School, and instructor in English Literature, and has entered upon his duties.

The Rev. G. A. Chambers has resigned the charge of St. Mark's Church, Anamosa, Ia., and entered upon the Rectorship of Christ Church, Waterloo, Ia.

Mr. Courtney Langdon, eldest son of the Rev. Dr. Langdon, has lately received the appointment of Instructor of Modern Languages in the Lehigh University.

The Rev. Warren C. Hubbard, Rector of St. Paul's, Brooklyn, N. Y., sailed from Liverpool, Sept. 6th, in the National Line steamer "Egypt," on his return home.

The Rev. John W. Shackelford, D. D., Rector of the Church of the Redeemer, New York City, has returned to his parish work, from Saratoga and Schoon Lake.

The Rev. Edmund D. Cooper, Rector of the Church of the Redeemer, Astoria, Diocese of Long Island, has received the honorary degree of Doctor of Divinity from the University of the South.

The Rev. F. A. Sanborn has entered upon his duties as Assistant Minister of the Church of the Messiah, Boston, Mass.

The Rev. A. A. McAllister, Chaplain U. S. Navy, has been ordered from San Francisco, Cal., to Annapolis, Md.

The Rev. Lawrence B. Thomas has accepted charge of All Saint's Chapel, Pontiac, R. I.

The Rev. P. MacFarlane has resigned the Rectorship of St. Paul's, Mayville, and will hereafter devote his time and attention to the interests of the Mary Washington School, Mayville, N. Y.

Rev. Newton Perkins, after three years service in the parish, has terminated his connection with St. George's Church, New York City.

The Rev. James Stoddard has resigned the charge of Epiphany, Suspension Bridge, and accepted a call to the Church of the Good Shepherd, Rochester. His address is 10, West Smith Street, Rochester.

The Rev. H. B. Jefferson has taken charge of the missions at Axe, Ubley and Bloomfield, diocese of Michigan.

Obituary.

Mr. Botsford was a communicant of Grace Church, Louisville, a member of its vestry for twelve years, and a most devoted friend to its interests. At his burial, which took place on the 9th, the Office was said by his Rector, the Rev. Louis P. Teschey; the Rev. Samuel Maxwell, of Youngstown, Ohio, who, in his last illness, had ministered to him, assisting.

Acknowledgment.

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. Reference is made, by permission, to the Bishops of the Province of Illinois.

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. Reference is made, by permission, to the Bishops of the Province of Illinois.

AN IMPOSTOR. To the Editor of The Living Church. Will you kindly warn your readers against a young colored man calling himself a Spaulding, and at last accounts assuming the name of Antonio Lewis, using my name or that of the late Rev. O. P. Vinton as connected with the work of which I am in charge. He has already obtained money and should be put in the hands of the police. CALBRAITH B. PERRY. Sept. 10th, 1882.

The next meeting of the Convocation of Nashville, Tennessee, will be held at St. Barnabas Church, Tullahoma, on Sept. 19th and following days. WM. G. THOMPSON, Sec. of Convocation. Columbia, Tenn., Sept. 1st, 1882.

Board and Tuition for two boys in the family of the Rector of St. Luke's Church, Noroton, Ct. Terms \$350 per annum. 202-4

Wanted for an Eastern Parish, an assistant Priest to take charge of Mission Work. Apply to Rector, care of Rev. George W. Magill, Newport, R. I. Geo. G. Butler, A. M., so long Principal of Cottage Seminary, Potomac, Pa. has removed to Griffin, Ga., and is now president of the Griffin Female College, a very successful institution. The school opens Sept. 11th, with eighty pupils. 202-1

This is the month that many young men lay their plans for entering school for the fall and winter. To those seeking a business education, the Mayhew Business College of Detroit, Michigan, offers advantages worthy of attention. Practical teachers. A Business Centre and under the management of Ira Mayhew, LL.D., well known as a thorough educator, writer, lecturer, etc. on all subjects pertaining to Business Economy. Full particulars can be had on application. 202-1

SOCIETY FOR THE INCREASE OF THE MINISTRY. The Society needs \$2,000 before September 1st, to complete its payments for the current year and prepare for those of 1883-4. Many scholars are looking to us for aid who must be refused unless something like the above sum shall be realized. The requisite papers in application for scholarships should be forwarded at once. Any received later than August 1st cannot be sure of a favorable consideration. No grants will be voted earlier than August 8th.

The By-Laws of the Society, containing all necessary directions to applicants will be sent, on request to the Corresponding Secretary, Rev. Elisha Whitteley, 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. Miel, Rector of St. Sauveur, 2039 Sansom St., Philadelphia, Pa.

7 PER CENT. NET.

Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence and in the business. Best of references. Send for particulars if you have money to loan. N. B. Costs advanced, interest kept up and principal guaranteed in case of foreclosure.

E. S. JOHNSON & SON. Negotiators of Mortgage Loans, ST. PAUL, MINN. Mention this paper. 106-5?

THE WESTERN Farm Mortgage Co.

Lawrence, Kansas.

First Mortgage Loans

On improved productive farms in the best localities in the West negotiated for banks, colleges, estates and private individuals. Coupon Bonds. Interest and principal paid on day of maturity at the Third National Bank in New York City. Funds promptly placed. Large experience. No losses. Investors compelled to take no land. No delay in payment of interest. Only the very choicest loans accepted. Full information given to those seeking safe and profitable investments. Send for circular, references and sample documents.

F. M. PERKINS, Pres. L. H. PERKINS, Sec. J. T. WARNE, Vice-Pres. W. GILLET, Treas. N. F. HART, Auditor.

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. Selections made from official survey notes and certified examinations.

Write for reference and particulars. HERBERT BOOT, President.

Don't Pay Rent!

Lots at EAST GROVE, 30x125 feet with shade and ornamental trees and side-walks \$75 to \$100, on \$5 monthly payments. Beautiful high rolling land. Rich garden soil, clear water, perfect drainage, pure bracing air, comfort and good health. First-class houses of all styles on monthly or other payments to suit. Anybody can buy on our terms. Trains almost every hour.

STREET & CO., Owners, 200 La Salle St., Chicago.

SCHOOLS AND COLLEGES.

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

MRS. SYLVANUS REED'S Boarding and Day School for Young Ladies re-opens Oct. 1. French and German languages practically taught. Thorough training in Primary and Secondary Departments.

The course of study in the collegiate Department requires four years, and meets all demands for the higher education of women.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York.

Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above.

SCOLESIASICAL EMBROIDERY. Address: Church Workroom, 383 East 17th street.

ST. MARY'S SCHOOL, 8 East 46th Street, New York.

The Sisters of St. Mary will re-open their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

AT MISSES PERRINS' SCHOOL, 2021 Fifth Avenue, N. Y.

Terms per year, \$400; with musical course, \$500.

New York City, 53 E. Fifty-fifth Street.

Miss Grinnell's English, French and German Boarding and Day School for Young Ladies and Children will re-open Oct. 2. Collegiate and Elective courses. Superior facilities for Art and Music.

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

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y.

Rev. J. Breckenridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

SCHOOLS AND COLLEGES.

MADemoiselle DE JANON'S, (Successor and former partner of the late Miss Haines), French and English Boarding and Day School for Young Ladies and children. 10 Gramercy Park, New York. Will re-open Sept. 23rd, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymer. Boys class Oct. 2.

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

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

THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

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

WILFRED H. MUNRO, A. M., President.

KEBLE SCHOOL, Syracuse, N. Y. Boarding School for Girls, under the Supervision of the Rt. Rev. F. D. Huntington, S. T. D. The 12th School Year will commence on Wednesday, Sept. 13th, 1882. For Circulars apply to MARY J. JACKSON, Syracuse, N. Y.

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

The Academy will begin September 20, address the Rev. S. STAFFORD DROWNE, D. D., Acting Warden, Garden City, L. I. 191-13

DE LANCEY SCHOOL FOR GIRLS, Geneva, N. Y. Rt. Rev. C. A. Cox, D. D., Visitor. For circulars address the MISSES BRIDGE, Principals. 191-13

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

The Prospectus contains full details. Twenty-eighth year will begin September 19, 1882 93-13 Prof. ELIE CHARLIER, Director.

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

Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

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

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

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

Terms \$400 per annum. Special terms to sons of the clergy. Three sessions in the year. Next term will begin Sept. 11th, 1882. For circulars address the Principal, Cheshire, Connecticut.

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

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

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

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Faulkland, New Castle Co., Delaware.

Rev. Fredrick Thompson, M. A., Rector, assisted by three resident masters. School re-opens Sept. 13. Boys prepared for college or business. Climate mild. On an elevation of 400 feet above the sea, no malaria. Easy of access by rail from all parts of the country. Number limited to thirty-five. Terms \$350 for School Year. For admission address the Rector.

THE HANNAH MORE ACADEMY, Reisterstown, Md. The Diocesan School for Girls, 15 miles N. W. from Baltimore. Noted for healthfulness, careful training, thorough instructions and the influences of a Christian Home. The next term will begin Sept. 20. REV. ARTHUR J. RICH, A. M., M. D. 194-13

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

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

For catalogue address the rector, the Rev. BENNETT SMEDES, A. M.

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.

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

SCHOOLS AND COLLEGES.

ASCENSION SCHOOL, CHICAGO. A Church Day School for boys and girls, approved by the Bishop of the Diocese. Will re-open Sept. 4. Parents will find in this School a high standard of secular instruction, (public School and Vassar examinations) combined with careful religious training. Terms from \$20 to \$30 per year according to grade. Send for circular to MISS HOLMES, 418 La-Salle Ave.

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

St. Agnes School has been so fortunate as to secure as assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this city. Arrangements will also be made to accommodate many more pupils than formerly. The Primary department will still be under the care of Miss Shipman. 180-52

ILLINOIS, Chicago, 1832 Michigan Boulevard.

ALLEN ACADEMY AND POLYTECHNIC INSTITUTE. Twentieth year opens September 11. Thoroughly equipped for the primary and higher education of both sexes. A limited number of boarding pupils received into the family of the President. Ira Wilder Allen, A. M., LL.D., Pres.

Miss Rice's School, 431 La Salle St. Chicago. For Young Ladies and Children. Re-opens Sept. 13th. A few boarding pupils received. Resident French Teacher.

Kirkland School, 275 & 277 Huron St., Chicago, re-opens Sept. 14th. New cast-iron hall for girls and gentlemen. Boys have been added. Kindergarten attached. [189-6

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

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

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

Bettie Stuart Institute. Springfield, Ill. A family Boarding and Day School for Young Ladies and Children, will commence its 15th annual session Sept. 13. The English and Classical course are comprehensive and thorough. Modern Languages practically taught. German free. The best instruction given in Music, Painting in Oil, Water Colors and on China, and in Education. For catalogues apply to Mrs. MCKEE HOMES, Principal. 198-6

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

Rev. A. D. COLE, D. D., President.

OCONOMOWOC 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.

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. Special experience in the care of motherless and orphan girls. The Christmas term of the seventeenth year begins Sept. 11th, 1882. For circulars apply to MISS HELEN L. TOTTEN, Prin. 193-13

COLLEGE OF ST. JAMES Grammar School, Washington Co., Maryland. Church School for Boys. Re-opens September 14th. Extensive improvements affecting the efficiency and comfort of the school have been made for the coming session. For further information apply to HENRY UNDERDONK, P. O. College of St. James, Washington Co., Md.

A CHURCH CLERGYMAN An A. M., fourteen years teacher, will receive into his family a limited number of boys to be educated. The advantages of a private tutor with school discipline, country location away from vicious influences. House large, grounds fifteen acres. Climate mild. No malaria. Elevation 400 feet above the sea. School opens Sept. 13th. Terms \$350. Address Rector, Office Living Church.

ST. MARY'S HALL, Fairbault, 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. It offers superior advantages for education, with an invigorating and healthy climate. The seventeenth year will begin September 14th, 1882. For Registers with full details, address Bishop Whipple, or the Rev. Geo. B. Whipple, Chaplain.

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

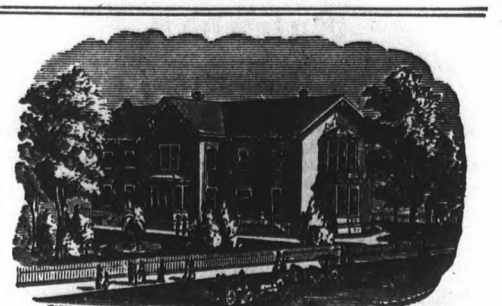
SEASIDE HOME AND SCHOOL For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881. Boarding and tuition \$200 per year. Address Miss JULIA ROSS, Principal.

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

POUGHKEEPSIE Home Comforts, Parental Discipline and FEMALE Thorough Work for their Daughters. Circulars, address the RECTOR, Poughkeepsie, New York.

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. Were he to pursue studies in schooling any longer we should feel that to have him under your instruction would be a real blessing to him." Boys of all ages fitted for business, or College. Special attention to the common English studies. Send for circulars with information and references. \$400.

SCHOOLS AND COLLEGES.



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

Racine College

Will Re-open September 14th, 1882.

VASSAR COLLEGE. Poughkeepsie, N. Y. A complete college course for women, with Schools of Painting and Music, and a preparatory department. Catalogue sent. 197-10. S. L. CALDWELL, D. D., President.

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

MAYHEW BUSINESS COLLEGE. Book-keeping, Telegraphy and Shorthand. Conducted by the author of Practical Book-keeping for Comm. Schools, and University Book-keeping for Higher Institutions. For information of Books or Catalogue, address Ira Mayhew, LL.D., Detroit, Mich.

CHICAGO FEMALE COLLEGE. Morgan Park (near Chicago). A Boarding School for Young Ladies. For catalogue address G. THAYER, LL.D., Morgan Park, Ill., or 77 Madison Street, Chicago. 193-12

HAHNEMANN MEDICAL COLLEGE AND HOSPITAL. The 23rd Winter course begins September 28, 1882. This is the largest Homoeopathic Medical College in the world, with unequalled clinical facilities. Women admitted. Material for dissection abundant. For catalogues address T. S. HONEY, M. D., 196-3 1636 Wabash Avenue, Chicago.

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

MORGAN PARK MILITARY ACADEMY A Christian Family School for Boys. Prepares for College, Scientific School or business. Send to Capt. ED. N. KIRK TALCOTT, Principal, Morgan Park, Cook Co., Ill., for catalogue.

Gannett Institute Boston, Mass. The 20th year will begin Wednesday, Sept. 27, 1882. For catalogue and circular, apply to Rev. Geo. Gannett, A. M., Principal, 69 Chester Sq., Boston, Mass.

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

A HOME SCHOOL for ten children under 12. Careful training. Beautiful and healthy location. For circulars address Miss BERRAD, Highland Falls, Orange Co., New York.

THE PLAINFIELD ACADEMY and Boarding School for Boys. Advantages unsurpassed. Principal a thorough Churchman. J. C. Lewinsky, Ph. D. Teaches German and French. Address James Lyon, Plainfield, New Jersey. 197-13

MISS J. F. WREAKS, 52 E. 67th St., N. Y., French and English Boarding and Day School for Young Ladies and Children, will commence Sept. 27. Careful training and thorough instruction in every department. Kindergarten Class commences Oct. 10. [202-13

A thoroughly French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$300 a year. Address Mme. H. CLERC, 414 Spruce Street, Philadelphia, Pa.

GARNETT'S UNIVERSITY SCHOOL, Ellicott City, Md. Principal, James M. Garnett, M. D., LL.D. Re-opens Wednesday, Sept. 13. Thorough preparation. Location high, climate very healthful. 196-8

BOARD & TUITION \$150 to \$200 a year. Ad. FEMALE SEMINARY, Haddonfield, N. J.

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

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

ST. GEORGE'S HALL, an unsurpassed Boarding School for Boys and Young Men. Easton, Pa. Co., Maryland. Prepares for

Calendar.

September, 1882.

- 3. 13th Sunday after Trinity. Green.
10. 14th Sunday after Trinity. Green.
17. 15th Sunday after Trinity. Green.
20. Ember Day. Red.
21. St. Matthew, Evangelist. Red.
22. Ember Day. Violet.
23. Ember Day. Violet.
24. 16th Sunday after Trinity. Green.
29. St. Michael and all Angels. White.

Fifteenth Sunday After Trinity.

Written for the Living Church.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of men without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

Unlike most of the Collects, this opens with the strongest thought. The one word, "Keep," as the key-note, puts it foremost. The thought appears in three other Collects. But in this inverted and abrupt form of presentation, the Collect is unique and striking.

The effect of this peculiar opening is to place the suppliant before us, in the attitude of alarm under a sense of imminent danger. Under this feeling he breaks out in this abrupt and passionate appeal for a safe-keeping to be found nowhere so sure as in God. It is not the calm trust of, "The Lord is my keeper," but the startled outcry, "O keep my soul and deliver me."

The supplicatory phrase which follows is in keeping. It is not "we pray;" for that is ordinary and general. It is: "we beseech," the specific, imploring cry which accompanies the startled look, the quivering lip, and the out-stretched arm of one who sees the danger closing upon him, and is already faint with the feeling of his own impotence.

The reverent address which follows, is, both from its place and form, of the same supplicatory force. The usual ascription of the higher attributes to the Deity is forborne. It is as if the danger were too pressing to allow time for epithets. As St. Peter, sinking in the seething billows, has only time to cry: "Lord save me," so here, the address is simply: "O Lord."

The subject of the first petition is both curious and striking. Why first pray, "Keep Thy Church?" Because God's covenant is with Christ; with the Church only as the Body of Christ; and with the individual believer, only as a member of the Church as that Body. Here, then, is a characteristic, prompt and positive exclusion of that egotistic individuality, which will let "nothing to come between it and God," and which discredits the fact of any necessary relation between the believer and the Church, as conditional to promise and blessing.

This keeping of the Holy Church is, furthermore, sought through God's mercy as perpetual. Under the finite limitations and sharp fluctuations of this life, a mercy which is to-day, and perhaps to-morrow is not, will not suffice for the soul which knows its danger. Something sure and abiding is necessary. The mercy of God, like the peace of God, to meet the wants of His children, must be like an exhaustless river. Such it is. "Labitur et labetur in omne volubilis ævum." "The mercy of God is from everlasting to everlasting upon them that fear Him."

All the more pressing is this need, because of man's frailty as seen in that better self-consciousness of the soul—that of true humility. With all his too-often boasted strength, physically, man is but a frail creature of the dust; morally, his "goodness is like the early cloud and the morning dew." Without God, he cannot but fail. Yet here is comfort. Without God, failure; then, with God, assured success. Deo gratias! "They that trust in the Lord shall be even as the Mount Sion which may not be removed, but standeth fast forever."

And now having first recognized this foremostness of the Holy Church, and the pre-eminent need of her prior safe-keeping, we begin to pray for ourselves particularly, though only as folded in her bosom. "Keep us by Thy help"—not by any self-sufficient wisdom or power of our own—"from all things hurtful"—not merely from those which in our sinful short-sightedness or selfishness, we may fancy hurtful, but from all things which in His wise and holy vision are seen to be evil.

But mere preservation from evil is not enough. Beyond negative good, positive blessing is needful. Things profitable are also implored. And these not so much those temporarily profitable, as "profitable to our salvation." Eternal salvation is infinitely more valuable than temporal fulness and felicity. Even here, also, the forestate of heaven is better than the feast of earth. "Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee."

Finally, even "things profitable to our salvation" are not to be sought in spiritual indolence; are not to be obtained as mere passively-received bestowments. Spiritual life is spiritual activity. Spiritual delight is spiritual growth and progress. Hence, the prayer is: "Lead us to all things profitable;" lead Thou, O Lord, and we follow towards them; lead Thou, O Lord, and, be it toil, or struggle, or conflict, we "press toward the mark for the prize of our high calling of God, in Christ Jesus." Be ours the fruits of holy endeavors; ours the rewards of faithful service; ours the crown of well-endured conflict. And not under the direction of our own feeling or fancied faith, but under Thy leading, O Lord; and not through any power or merit of our own, but through Thine alone, Jesus Christ our Lord!

And thus fitly, and, as it is to be trusted, faithfully, praying, we come to the Feast of the Holy Sacrament of His Blessed Body and Blood; to thee, O Blessed Feast of love, of purity, of power; Feast of preservation from things hurtful; Feast of

provision for things profitable to our salvation! Here shall our souls magnify the Lord, and our spirits rejoice in God our Saviour.

Bishop Sullivan and the Indians.

The people are assembling one by one in the Garden River school house. The Bishop has already taken his seat on the platform, with an interpreter beside him.

When all had gathered and prayer had been offered, the Bishop rose and addressed the people—speaking about their proposed church, and that men, women and children all should help, just as the Israelites did when the tabernacle was erected. He then asked if they would tell him how much they expected the church would cost. Chief Augustin laughed and said the great black coat did not yet understand the Indians—Indians were ignorant and knew nothing. How could they tell what a church would cost? As for him, he knew the price of a pound of pork, and that was all. One of the younger Indians, who was a Church Warden, then rose and said that Mr. Rowe (the late missionary) had all the papers about the church, but he believed it was intended to spend \$800 or \$1,000. The Indians had already done their part; they had dug the foundations and provided stone for the foundations; that was what they had promised to do. The Bishop then informed them that Mr. Rowe had given into his hands all the money collected so far, and it amounted to \$120. The Indians were then asked to say anything they had to say on the subject, and to put any question they pleased to the Bishop. Chief Augustin then rose, advanced to the platform and formally shook hands with the Bishop. Then addressing the Bishop, through an interpreter, he said: "My father, I am very thankful to see you here amongst us, and bid you welcome. We have been long looking for you, and we rejoice that you have now arrived. We Indians at Garden River have for a great many years belonged to the Church of England. It was the great white chief, John Colborne, who first advised us to give up paganism and embrace the Christian religion. Ever since then we have been loyal to the Church of England. We think we have not been fairly treated. We have been too much put aside and neglected. So that now at the present day religion seems to be going back among us instead of going forward. My father, these things ought not to be thus, and we look to you now to set them right. We have at present no missionary with us to preach to us, to baptize our children, and to bury our dead. A young man was appointed a few years ago, and while he remained with us he worked well and we all loved him—but he has married a wife and now has gone away and left us. We would like an old man to be appointed for this mission, and for him to bring his wife with him and settle down with us, and not want to go away again. I ask you, my father, are you prepared now to supply our wants and send a missionary to live with us and teach us?" The Bishop then told the Indians that only a few days ago he had written to a clergyman to come at once to Garden River, and it was his hope that when he came he would settle down in their midst and remain with them. There were grunts of approval at this, and then Chief Bukkwujene rose to speak. He came forward to the platform and shook hands with the Bishop as Chief Augustin had done, and then commenced his address. "We want," said the chief, "to be Christians and to live as Christians, but how can we do this when we have no one to teach us? If we were rich we would not ask the white man to help us. If we had money we would at once lay down a thousand dollars and our church would be built at once. But we are too poor. We have nothing. We are obliged to look to the white people to help us." My father," continued the chief, "I listened with great pleasure to your sermon in the church; it warmed my heart, especially that part which you addressed to little children, and told how little children had died for the Lord Jesus when He was a babe, and how the Lord Jesus had died for little children. Many of our children died the past winter, and their bodies have been laid in the cemetery which you went to see this morning, but their souls, as you told us, are with Jesus. My father, stand close to Jesus, live near to Jesus, and then God will uphold you and bless your presence in our midst." The Bishop cheered the poor Indians very much by his kind, sympathizing and encouraging words. He said he had seen the foundations and trenches for the church, and the piles of stone, and knew they must have been hard at work. "I hope soon," he said, "to be at home again, and shall make it my first business, before any thing else, to attend to your wants and see what can be done about your church. Tell the people," said the Bishop to Mr. Wilson, "that I will sit down and write a letter to a friend of mine, and I will say to him, 'I want you to send me \$100 for the Garden River church.'" (Ugh! ugh! came from the Indians.) "Tell them, I will write to another friend and say, I want \$50 and cannot take less!" (Ugh! ugh! again.) The Bishop is very good all at once!" said old Little Pine. Every face looked cheered—children's eyes sparkled, and the Bishop parted with his newly made Indian friends with every expression of gratitude and delight both upon their lips and in their faces.—Evangelical Churchman.

When all had gathered and prayer had been offered, the Bishop rose and addressed the people—speaking about their proposed church, and that men, women and children all should help, just as the Israelites did when the tabernacle was erected. He then asked if they would tell him how much they expected the church would cost. Chief Augustin laughed and said the great black coat did not yet understand the Indians—Indians were ignorant and knew nothing. How could they tell what a church would cost? As for him, he knew the price of a pound of pork, and that was all. One of the younger Indians, who was a Church Warden, then rose and said that Mr. Rowe (the late missionary) had all the papers about the church, but he believed it was intended to spend \$800 or \$1,000. The Indians had already done their part; they had dug the foundations and provided stone for the foundations; that was what they had promised to do. The Bishop then informed them that Mr. Rowe had given into his hands all the money collected so far, and it amounted to \$120. The Indians were then asked to say anything they had to say on the subject, and to put any question they pleased to the Bishop. Chief Augustin then rose, advanced to the platform and formally shook hands with the Bishop. Then addressing the Bishop, through an interpreter, he said: "My father, I am very thankful to see you here amongst us, and bid you welcome. We have been long looking for you, and we rejoice that you have now arrived. We Indians at Garden River have for a great many years belonged to the Church of England. It was the great white chief, John Colborne, who first advised us to give up paganism and embrace the Christian religion. Ever since then we have been loyal to the Church of England. We think we have not been fairly treated. We have been too much put aside and neglected. So that now at the present day religion seems to be going back among us instead of going forward. My father, these things ought not to be thus, and we look to you now to set them right. We have at present no missionary with us to preach to us, to baptize our children, and to bury our dead. A young man was appointed a few years ago, and while he remained with us he worked well and we all loved him—but he has married a wife and now has gone away and left us. We would like an old man to be appointed for this mission, and for him to bring his wife with him and settle down with us, and not want to go away again. I ask you, my father, are you prepared now to supply our wants and send a missionary to live with us and teach us?" The Bishop then told the Indians that only a few days ago he had written to a clergyman to come at once to Garden River, and it was his hope that when he came he would settle down in their midst and remain with them. There were grunts of approval at this, and then Chief Bukkwujene rose to speak. He came forward to the platform and shook hands with the Bishop as Chief Augustin had done, and then commenced his address. "We want," said the chief, "to be Christians and to live as Christians, but how can we do this when we have no one to teach us? If we were rich we would not ask the white man to help us. If we had money we would at once lay down a thousand dollars and our church would be built at once. But we are too poor. We have nothing. We are obliged to look to the white people to help us." My father," continued the chief, "I listened with great pleasure to your sermon in the church; it warmed my heart, especially that part which you addressed to little children, and told how little children had died for the Lord Jesus when He was a babe, and how the Lord Jesus had died for little children. Many of our children died the past winter, and their bodies have been laid in the cemetery which you went to see this morning, but their souls, as you told us, are with Jesus. My father, stand close to Jesus, live near to Jesus, and then God will uphold you and bless your presence in our midst." The Bishop cheered the poor Indians very much by his kind, sympathizing and encouraging words. He said he had seen the foundations and trenches for the church, and the piles of stone, and knew they must have been hard at work. "I hope soon," he said, "to be at home again, and shall make it my first business, before any thing else, to attend to your wants and see what can be done about your church. Tell the people," said the Bishop to Mr. Wilson, "that I will sit down and write a letter to a friend of mine, and I will say to him, 'I want you to send me \$100 for the Garden River church.'" (Ugh! ugh! came from the Indians.) "Tell them, I will write to another friend and say, I want \$50 and cannot take less!" (Ugh! ugh! again.) The Bishop is very good all at once!" said old Little Pine. Every face looked cheered—children's eyes sparkled, and the Bishop parted with his newly made Indian friends with every expression of gratitude and delight both upon their lips and in their faces.—Evangelical Churchman.

The late Dr. Macadam used to tell of a tipsy Scotchman making his way home upon a bright Sunday morning, when the good people were wending their way to the kirk. A little dog pulled the ribbon from the hand of a lady who was leading it, and as it ran away from her, she appealed to the first passer-by, asking him to whistle for her poodle. "Woman," he retorted, with a solemnity of visage which only a drunken Scotchman can assume, "woman, this is no day for whustlin'!"

WHY?

Written for the Living Church.

There came a time when all the winds were still, When snow-flakes clustered on my window sill, When trees forgot to flaunt their nakedness, And smiled the sky in summer loveliness, And yet, beneath that wonder spread on high, With all that wealth of white before my eye, I thought of earth, its restlessness, ceaseless strife, This throbbing fever that we title "Life." No charm for me had sky or snow-gemmed plain, I only thought of life's unceasing pain; I saw the tears that everywhere drop down, The hearts whose woe must be their only crown. Ah, if we knew when throbs our hearts with pain, That burning tears are Heaven's quickening rain. That pain is but our Father's mellowing plough, The weeds of sinfulness in shame to bow— Then would each woe a benediction gain, And earth grow fair to us, despite its pain!

CLARA J. DENTON. Grand Rapids, Mich.

A Breakfast-table Impromptu.

To a Lady in Smiles and Tears.

Unbidden tears are in her eyes, From whence their mystic flow, A playful smile on lip erewhile, Whence then this sorrow's show? 'Tis from a heart which ever beats With kindness, tender, true, Which, yet in hours, be-decked with flowers Still thinks of sadness too. The clear blue sky bends round the world, Within rolls the fair earth, But oh! the tears, the anxious fears, That ever there have birth. The sympathetic heart looks out, O'er life's most happy hours, But even then, to such a ken, The shade of sorrow lours.

J. H. K.

In Memory of the Rev. John H. Hill, D. D. (1791-1882).

The following letter has been addressed by the Bishop of Lincoln to the Editor of a London Periodical:

SIR:—May I be allowed to pay, by your means, a tribute of personal affection and gratitude, and of public respect and veneration, to the memory of a good man, the Rev. Dr. John Henry Hill, who died at Athens on Saturday, July 1st, 1882, aged ninety-one years?

To Dr. Hill, and to his dear wife, who survives him, I owed, under God, the restoration of my health, if not the preservation of my life. When I was at Athens in the winter of 1832, the city was in ruins, and I could only obtain a miserable lodging near the Temple of Theseus, where I was attacked with a dangerous illness. I was removed from it by Dr. and Mrs. Hill, and was received by them into their own house, and was there tenderly nursed, and was at length enabled to continue my tour in Greece. I cannot forbear mentioning this act of kindness, and I might proceed to relate other marks of affection received at their hands. But I had rather speak of their public services to Greece and to Christianity. I cannot do this better than by translating some portions of the funeral oration pronounced over the mortal remains of Dr. Hill in the English Church of St. Paul at Athens, on Sunday, July 2nd, last, by a celebrated Greek orator, Dr. Diomedes Kyriacos, Professor of Divinity in the National University at Athens, whose learned History of the Christian Church, from the earliest times to the year 1880, in two large octavo volumes, has just been reviewed in the last number of the Church Quarterly.

Some of your readers may be of the opinion that in that Oration the Professor has drawn too flattering a picture of the religious life of England; but his words may serve to show what, in the judgment of an enlightened Greek, a Nation ought to be. He began his address to the "venerable assembly" as follows: "All Greece is bound to mourn over the departed, whom we commit to the grave to-day. The Rev. John Hill belonged to Greece no less than to America, his fatherland. He spent the greater part of his life in Greece, and he conferred upon her inestimable benefits, for which she will be ever grateful, and for which his name will ever be commemorated with those Philhellenes who labored for her regeneration. John Hill first saw the light nearly a century ago—in the year 1791. At two years of age he lost his father; but his loving and devoted mother gave up herself to his education, in order that he might be a good man in his generation, and do honor to the name of America. You know, my friends, how beautiful and complete the system of early education is in England and America. England and America understand the secret of forming the character of man. In Continental Europe, especially among the Latin races—and would to God that we Easterns may not imitate their example—politics and piety are regarded as incompatible things; and the development of the intellect is considered as inconsistent with the devotional and moral formation of character. But in England and America these things are regarded as inseparable. The politics of England are based on Christianity; and mental culture is grounded on the ethical and devotional formation of character. This is the secret of England's greatness. Mr. John Hill received a Christian education, and having completed his studies at Columbia, in the State of New York, was destined at first for a commercial life. But his deep devotional tone of mind, and his bias for theological studies, pointed out his true career. He was born to be a Theologian and a Preacher of the Gospel. He had the happiness of finding a dear partner in wedlock, a most esteemed and revered lady, with whom he lived for more than fifty years, and who is here present to-day to mourn his loss with us. He was ordained Deacon at Windsor, in Virginia, in 1830, and Priest in the same year at Norfolk, in the same State. He made such proficiency in theology that the University of Harvard appointed him to a professorship in that faculty. In America every clergyman is required to take a degree in theology. The Anglo-Saxon races esteem the Priesthood to be so high in dignity. In those countries men are not picked up at random in the streets and installed

as teachers in religion and morals. These races are not afraid of having a learned clergy; they do not fear that their Priests will retard the progress of the people, as is the case with the Roman Catholic priesthood; but, on the contrary, their Preachers of the Gospel are pioneers of progress and liberty."

Dr. Kyriacos proceeds to describe the course of the Greek revolution and the overthrow of the Turkish power in Greece. At that crisis, he said, in the year 1830, Dr. Hill came into Greece as a missionary, with his friend, Dr. Robertson, and founded the first schools at Athens for the education of boys and girls. Subsequently, when the Government of the new King of Greece, King Otho, undertook to provide for the education of boys, the care of the girls was assigned by the State to Dr. Hill and to his wife, "and from that time" (said the preacher), "to the present day—that is, for fifty years, their school has continued to flourish." May I here record that I have a lively recollection of it, and of the interest which the venerable Bishop of Athens took in the work? But to return to the preacher. "Dr. Hill" (he said) "was the founder of female education in Greece. This is the benefit he has conferred upon her. The education of the Women of a nation is the education of the Nation itself. Women form its character by their own. Dr. Hill's institution has been the model of all similar ones among us. The system of education introduced by him was founded on religion, and it had for its scope the formation of the moral character of its pupils. And its influence would have been greater if it had not been thwarted by Roman influence. The secular power also has often neutralised the good effects of the religious teachings of the school. It redounds greatly to Dr. Hill's credit that he never attempted to bias the minds of his pupils against the Greek Church, but took care that our orthodox Catechism should be taught to the pupils by some learned Greek clergyman or theologian. Dr. Hill revered the Eastern Church as primitive, and as preserving the Christian traditions of the earliest ages of Christianity, and as qualified to reform any defects in itself by its own action in due course of time, with the advance of the education of its clergy and laity. Laboring in this spirit, Dr. Hill and his wife educated nearly three generations of Greek women. There are few Greek families in which their scholars may not be found. Consequently, the news of his death has everywhere stirred many hearts. The Greek Government was willing to cover his breast with brilliant decorations; but this humble man, as a Christian priest and American citizen, declined all such splendid distinctions. Latterly, in the month of June, in the year 1881, when Dr. Hill's institution had completed its fiftieth year, the King of Greece signified his gracious appreciation of his work."

C. LINCOLN.

Riseholme, Lincoln, July 20, 1882.

The Importance of Catechising.

In France children go, not to Sunday School, but to Catechism; and the instruction of the young on Sundays is organized with a care and an attention to details which makes our Sunday School system seem a makeshift affair, amateur and clumsy enough. Religious instruction has always occupied a place of commanding importance in the eyes of Roman Catholic ecclesiastics. Each Diocese has its authorized Catechism written in language that does not need to be explained before the mysteries with which it deals can be touched, e. g., no time need be spent in explaining to children that generally in the Catechism does not mean what it generally means.

There is, moreover, the "Little Catechism," which is an instruction on Christian doctrine and morals, and practices for very young children. The Roman Church has never forgotten the lesson it learned at the time of the Reformation about the value of Catechetical instruction. Catechisms were freely used by the Reformers in Germany and France to extend and to secure their conquests, and when the Jesuits rolled back the tide of the Reformation, and won again so much that seemed lost to Rome, Catechism was one of their strongest weapons. And to this day, anyone who has conversed with Roman Catholics, who has, perhaps, very little knowledge or interest in religion, must have been often surprised at the clearness with which they are able to express their religious ideas, and how well acquainted they are with the answers to the commoner arguments against their Church. They have learned all this, not from sermons, but from their Catechisms, which go into details which no one will think too definite or minute who realizes how ineffectual instruction often is, simply because the teacher has never begun at the beginning, and assumed that his children know nothing. The Catechism, our only authorized formula for the teaching of the young, is certainly an interesting theological document, but, save affording a basis and outline for instruction, it is useless, and, probably, it has done quite as much harm as good, by its being the standard of what the Church thinks it necessary her children should know, and having, at the same time, such notorious and disastrous omissions. A new good Catechism is almost the most crying want of the Church at the present time; a want that men have hardly had the courage to recognize, so hopeless does the expectation seem to be, that it will be satisfied. It is not indeed to be thought of, until catechetical instruction takes the place that is assigned to it in other communions. By catechetical instruction, we mean making children learn by heart in the form of question and answer, an instruction on Christian doctrine, morals, and practice, accompanying this by suitable explanations, just as you teach a child the laws of grammar, and the meaning of words far in advance of his actual requirements at the time, so that he may express himself rightly, almost distinctively, when

he needs to do so, so by definite religious instruction you form the channels in which his religious feelings and experiences are to flow when they begin to rise in the soul. If this be a disadvantageous interference with nature, and too formal, as many hold it is, by all means let your teachings be mere spiritual; let the children look out and count up all the "buts" and "its" in the Bible, let them learn by heart the names of all the mountains and rivers, birds and beasts, mentioned in the inspired writing; let them be entertained with pictorial lessons about Joseph's coat, David and Goliath, the prophets, witches, wise men, good and bad folks of the Old Testament, only we are afraid that their being able to stand an examination on that interesting excursus on the reptiles of Scripture at the end of the Teacher's Bible, will not deliver their instructors from the condemnation pronounced upon those who tithed mint and cummin, and omitted the weightier matters of the law, when it is found that the children cannot say the creed accurately, do not know what is their duty to their neighbor, or the meaning of the word Sacrament. But a good Catechism is not the only assistance that the parish priest in France has towards making his Sunday School efficient. He has very few teachers apparently, but all have been trained in the art of imparting knowledge. With us it has been taken for granted that almost any one who may desire it may become an authorized exponent of religion to the young, who are able better than any of their elders to retain and hold fast what they learn, be it right or wrong, or, like so much of our Sunday School teaching, perfectly colorless. But in Roman Catholic Christendom the early teaching of the young is not held to be a thing that any one can do. The way in which it is held to be of supreme importance is very well illustrated by the custom that obtains in Rome among the Jesuits. When the new General of the Order is appointed, this man, who, next to the Pope, holds the most influential position in the Roman Catholic world, for forty days catechises the children in the Church of the Gesù. It is only necessary to glance at the lives of such men as Borromeo, and Francis de Sales, to see how at a matter of course, the teaching of children at Catechism entered into the day's work. Of the diligence with which modern priests give themselves to this work, we will give one instance which, however, we cannot help thinking must be somewhat unique. Monsignor Doupanlou, Bishop of Orleans, told his clergy that he always wrote out his instructions for Catechism, and that this took him five or six hours, sometimes not less than two or three days.—Irish Ecclesiastical Gazette.

Magnitude of Clouds.

We are little apt, in watching the changes of a mountainous range of clouds, to reflect that the masses of vapor which compose it are huger and higher than any mountain range of the earth; that the distances between mass and mass are not yards of air traversed in an instant by the flying form, but valleys of changing atmosphere leagues over; that the slow motion of ascending curves, which we can scarcely trace, is a boiling energy of exulting vapor rushing into the heaven a thousand feet in a minute; and that the toppling angle, whose sharp edge almost escapes notice in the multitudinous forms around it, is a nodding precipice of storms, three thousand feet from base to summit. It is not until we have actually compared the forms of the sky with the hill ranges of the earth and seen the soaring Alp overtopped and buried in one surge of the sky, that we begin to perceive or appreciate the colossal scale of the phenomena of the latter. But of this there can be no doubt in the mind of any one accustomed to trace the forms of clouds among hill ranges, as it is there a demonstrable and evident fact that the space of vapor visible extended over an ordinarily cloudy sky is not less, from the point nearest the observer to the horizon, than twenty leagues; that the size of every mass of separate form, if it be at all largely divided, is to be expressed in terms of miles; and that every boiling heap of illuminated mist in the nearer sky is an enormous mountain, fifteen or twenty thousand feet in height, six or seven miles over an illuminated surface, furrowed by a thousand colossal ravines, torn by local tempests into peaks and promontories, and changing its features with the majestic velocity of the volcano.—John Ruskin.

A Connecticut woman left her baby on the train at Plainville, expecting to return before the train started. The train went off and left her, and the baby was carried on to Forestville and left with the station-master. The mother telegraphed to Bristol, but, in order to save her waiting, a man went on by a freight train to get that baby. The train broke down. He walked the rest of the way and took the first train back to Plainville with the infant in his arms. The mother had happened to think that she might have gone after it herself and had boarded a train for Forestville. Back there went the patient man with the baby, only to find that the mother had gone to Plainville. And then he rose in wrath and telegraphed to that woman to hold still for ten consecutive minutes if she ever wished to see her baby again. She obeyed and got the child at last.

A sermonizer in an interior town is credited with these remarks: "My brethren, a man cannot afford to lose his own soul. He's got but one, and he can't get another. If a man loses his horse, he can get another; if he loses his friend, he can get another; if he loses his wife, he can get another; but if he loses his soul—good bye, John."

A Kentucky farmer refused to look at a sample sewing machine recently, as he always "sowed his wheat by hand." He is related to the man who did not want a threshing machine on his farm. "For," said he, "give me a harness-tug or a barrel-stave, and I can make my family toek mark according to the law and Scrip'tur."

Donaldson's Lantern.

Who was Conceived by the Holy Ghost, Born of the Virgin Mary.

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

It was about nine o'clock one Christmas Eve, when, on the high table land of eastern Aberdeenshire,—and a bleak, wild place it is in the gladdest day of summer,—some twenty or thirty people were assembled around a building, if building it might be called, the use of which it would have puzzled you to guess.

For you must know that after the battle of Culloden, the English Government had determined—as the phrase went—to put the Church of Scotland down. Such laws were passed against its Priests, as would have been a disgrace to any savage nation.

The Service was over. The great Sacrifice had been offered up; the birthday of the Prince of Peace had been celebrated; the Communicants, kneeling in the snow, had received the Body and Blood which, as on that day, had been assumed for them at Bethlehem; and quietly and reverently, in groups of two or three, the worshippers were departing.

It so happened that one of the men then present, by name James Donaldson, lived about four miles up the Peterhead road. He had started first; and when the Abbe Grant had mounted his horse, had said, "Good night, and God bless you," to his little flock, and had with some difficulty—the snow so completely blotting out all distinctions of ground—been put in the way, he was glad to see Donaldson's horn lantern some distance ahead.

On this Christmas Eve, some few of the hardest fishermen of the coast of Buchan, were met, as I said, round the hut of which I have told you. There were one or two women among them, and scouts were posted along the road, or rather track, which led from Aberdeen to Peterhead.

"Had you but seen these roads before they were made, You would lift up your hands and bless General Wade."

For, lonely as was the place, and dark and snowy as the night was, there was not only a body of dragoons quartered at Peterhead, but a fatigue party was also stationed at Slain's Castle, the lord of which,—the Earl of Errol—had been active for the Chevalier; and from either of these two places a vigilant officer might pounce down on the few poor worshippers of God thus met to commemorate the night of His Birth into the world.

Donaldson, however, persisted in his deafness, and was accordingly handcuffed and sent behind. For himself he cared comparatively little, but he gave up the Abbe Grant for lost, knowing that he was on the same road, and could be no great way off. The lantern was extinguished, and the march continued.

could procure on the field of battle, namely, oatcake and whisky.

Much about the same time that the Abbe Grant was leaving the Buller of Buchan for the place of meeting, a body of twenty-five soldiers were drawn up outside the temporary barracks at Peterhead; and the sergeant who was to lead them was receiving his final instructions from Captain Forbes, the Commandant at that place.

"You have but to keep straight forward to the Buller," said that officer, "and you are sure of him. I have certain intelligence that he is coming north. But let him go which way he will; if he takes the Aberdeen road, Mac Alpine will have him; and if he strikes up into the valley, Drummond will pounce upon him. They will scarcely break up till nearly midnight; so that there is no hurry."

And in a few moments the tramp of the soldiers died away, as they marched down the long narrow street of the town, and by the ruins of the chapel which Lord Anrum had forced its congregation to pull down only a few months before.

Captain Forbes had laid his plans well. Three roads met near the place where the little congregation was assembled. One of these skirted the high, rocky cliffs, sometimes almost approaching to the edge of the sea, but generally keeping at a distance from it of from a quarter to half a mile. This went to Peterhead, on the north. The second road ran up the valley towards the west, and gradually branched off into various little tracks, leading to the upland farms of that district.

The Service was over. The great Sacrifice had been offered up; the birthday of the Prince of Peace had been celebrated; the Communicants, kneeling in the snow, had received the Body and Blood which, as on that day, had been assumed for them at Bethlehem; and quietly and reverently, in groups of two or three, the worshippers were departing.

It so happened that one of the men then present, by name James Donaldson, lived about four miles up the Peterhead road. He had started first; and when the Abbe Grant had mounted his horse, had said, "Good night, and God bless you," to his little flock, and had with some difficulty—the snow so completely blotting out all distinctions of ground—been put in the way, he was glad to see Donaldson's horn lantern some distance ahead.

About four miles north of the Buller, there is a rising ground where the road turns away from the sea. On a fine summer day, you here catch sight of Peterhead, stretching boldly out into the waves; and to the left are quarries of that magnificent red granite for which this part of Aberdeenshire is so famous.

Donaldson had just mounted the brow, when he heard, but a few yards before him, the steps of the advancing party of soldiers. Before he could extinguish his lantern, or make any attempt to conceal himself, he was in the hands of two of the privates.

"Now, my man," said the sergeant, "you are coming from that meeting out by the Buller. How many were there at it?"

The Scotch peasant, not knowing how far, if he answered at all, he might not have the truth wormed out of him, shook his head, made an inarticulate noise, and pointed to his ears.

"It's no use shamming deaf," said the sergeant. "An answer to my question, or you will spend the rest of the night in Peterhead jail. Do you hear?"

Donaldson, however, persisted in his deafness, and was accordingly handcuffed and sent behind. For himself he cared comparatively little, but he gave up the Abbe Grant for lost, knowing that he was on the same road, and could be no great way off. The lantern was extinguished, and the march continued.

"It's very odd," said the Abbe, just at the time that Donaldson was taken, "that I should have been so deceived as to the road. I could have sworn that it lay more to the left, and that the lantern yonder was going down to the sea. I must keep to the right."

So saying, he unconsciously left the road, and struck out to that part of the moor which lay between him and the cliffs. Had there not been an Eye watching over him to Whom the darkness is no darkness at all, but the night is as clear as the day, his horse never could have threaded the labyrinth of ditches, gullies, ravines, and pitfalls through which he was passing. Still the lantern went on, and burnt, the worthy priest thought, more clearly than it had done previously.

"It's very odd," said he, "but I cannot help thinking that I am lost out of the road. I am sure the sea is louder than it was just now, and I ought to be getting further from it."

He urged his horse forward, in the hopes of retaking his friend. The lantern at the same moment moved faster itself, and presently made a bold sweep to the left.

"He is wrong, then," said the Abbe. "A pretty thing it would have been had he led me over the cliffs." And presently, still following the light, he came out once more on what he knew to be the Peterhead road.

"But what's all this?" he said to himself. "A party of men must have been along here!" For the footsteps of the soldiers could be made out even through the darkness, and the night was now a little less thick. Greatly astonished, he rode forward; and to his further surprise, the lantern, which had been but a minute before so bright, was now nowhere to be seen. Pressing forward, he reached his own obscure little room in the lowest and darkest part of Roanheads, about one in the morning; and there, to his infinite surprise, found that Bishop Kilgour, who then resided in that town, was waiting for him.

"How did you escape them, Abbe?" was the Bishop's first salutation. "We gave you up for lost, and Donaldson too."

"Nay, I never met the party," replied the Priest, "though I fell in with their traces; and where Donaldson is I cannot imagine, for I was following him only half an hour ago."

An obscure story they made of it that night; nor was it till Donaldson—against whom no evidence was forthcoming—was liberated by the magistrates, that he and the Abbe, putting, as they say, that and that together, made out the manner in which his deliverance had been accomplished. At the very moment when Donaldson's lantern had been extinguished, a Will-o'-the-Wisp had risen to the right of the road, and gone down towards the sea. One or two of the soldiers wanted to follow it, taking it for a real person; but the sergeant, who knew the ground, and had seen such an appearance before, laughed at them for their folly. It was this light, then, and no earthly lantern, which the Abbe Grant was following; and it led him, as we have seen, on to the moor, while the soldiers were passing, and as soon as ever they had passed, brought him back again to the Peterhead road, and then disappeared.

You may call that light a Will-o'-the-Wisp if you like; and so, very likely, it was. But I know who held and guided it; for I know that it is written, "He shall give His angels charge over thee, to keep thee in all thy ways; they shall bear thee in their hands, that thou hurt not thy foot against a stone."

A Remarkable Pony.

A well-authenticated and extraordinary case of the sagacity of the Shetland pony has just come under our notice. A year or two ago, Mr. Wm. Sinclair, pupil-teacher, Holm, imported one of these little animals from Shetland, on which to ride to and from school, his residence being at a considerable distance from the school-buildings. Up to that time, the animal had been unshod; but some time afterward Mr. Sinclair had it shod by Mr. Pratt, the parish blacksmith. The other day, Mr. Pratt, whose smithy is a long distance from Mr. Sinclair's house, saw the pony, without halter or anything upon it, walking up to where he was working. Thinking the animal had strayed from home, he drove it off, throwing stones after the beast to make it run homeward. This had the desired effect for a short time; but Mr. Pratt had only got fairly to work once more in the smithy when the pony's head again made its appearance at the door.

On proceeding a second time outside to drive the pony away, Mr. Pratt, with a blacksmith's instinct, took a look at the pony's feet, when he observed that one of its shoes had been lost. Having made a shoe, he put it on, and then waited to see what the animal would do. For a moment it looked at the blacksmith as if asking whether he was done, then pawed once or twice to see if the newly-shod foot was comfortable, and finally gave a pleased neigh, erected his head, and started home at a brisk trot. The owner was also exceedingly surprised to find the animal at home, completely shod, the same evening; and it was only on calling at the smithy some days afterward that he learned the full extent of his pony's sagacity.—Orkney Herald.

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

AUTHORS & PUBLISHERS Will consult their own interests if they consult the

Claremont Manufacturing Co., CLAREMONT, N. H. Before they make contracts for the

MAKING OF BOOKS.

Mack's Oat Meal and Cracked Wheat.

A LADY SAID.

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

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

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

A Sensation.

HAS OFTEN BEEN MADE By the discovery of some new thing, but nothing has ever stood the test like Dr. C. W. Benson's Celery and Chamomile Pills. They really do cure sick headache, nervous headache, neuralgia, nervousness, sleeplessness, indigestion, paralysis, and melancholy. Price, 50 cents per box, two for \$1, six for \$2.50 by mail, postage free.—Dr. C. W. Benson, Baltimore, Md. Sold by all druggists. C. N. Crittenton, New York, is wholesale agent for Dr. C. W. Benson's remedies. 199-4

HORLICK'S FOOD.

The best article of diet for INFANTS and INVALIDS, endorsed by all leading physicians, requires no cooking, and is the best substitute for Tea, Coffee, Cocoa, etc. The most delicate stomach will retain it. For sale by Druggists. Pamphlet sent free on application to J. & W. HORLICK & CO., Racine, Wis.

EGGLESTON'S ELASTIC TRUSS. Has a Pad differing from all others, in shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body, while the BALL in the center presses against the TUBERESCE of the PELVIS, which would with the ordinary truss, press against the HERNIA, which again presses against the HERNIA, and a radical cure results. It is easy, durable and cheap. Sent by mail. Circular free. Eggleston Truss Co., Chicago, Ill.

WARNER BROTHERS CORALINE CORSETS.

The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets. \$10 REWARD will be paid for any overt act in which the Coraline breaks with six months ordinary wear. Price by mail, W. B. (cutting), \$2.50; Abdominal, \$3.00; Health or Nursing, \$1.50; Coraline or Flexible Hip, \$1.25; Misses', \$1.00. For sale by leading merchants. Beware of worthless imitations boned with cord. WARNER BROS.' 141 Wabash Ave. Chicago.

IF YOU WANT

"The most popular and satisfactory Corset as regards Health, Comfort and Elegance of Form," be sure and get MADAME FOY'S IMPROVED CORSET SKIRT SUPPORTER. It is particularly adapted to the present style of dress. For sale by all leading dealers. Price by mail \$1.80. Manufactured only by FOY, HARMON & CO., New Haven Conn.

COOK'S Sunday School Publications FREE

For fourth quarter to schools that have never tried. Full particulars and samples on application; goods now ready. DAVID C. COOK, 46 Adams-st., Chicago.

HIGHLAND AND FRENCH RANGES, HOUSE FURNISHING GOODS, HARBESON & JUDD, 88 N. Clark Street.

W. H. WELLS & BRO., Stained Glass Works

48 & 50 Franklin St., Chicago \$72 A week. \$12 a day at home easily made. Costly outfit free. Add. TRAVIS & CO., Portland, Me

Earphones

make the DEAF hear, Send stamp for circular. Prof. S. North, 8 Monroe Block, Syracuse, N. Y.

THE GOOD PEOPLE OF THE U.S. OF AMERICA AND The rest of Mankind WHO Contemplate Spending the SUMMER AT EITHER OF THE World-Renowned Watering Places: Milwaukee, Waukesha, Palmyra, Madison, Prairie du Chien, Pownoke, Lake Side, Hartland, Neshota, Giff, Okauchee, Oconomowoc, Killbuck City (Dells of the Wisconsin), Sparta, Frontenac, St. Paul, Minneapolis, Prior Lake, Big Stone Lake (Ortonville), Spirit Lake, Lake Okobojee, Clear Lake, Lake Minnetonka, White Bear Lake, Beaver Dam, Elkhardt Lake and Ashland. Stars of the first magnitude, all radiant with health and pleasure-giving properties, will do well to bear in mind that the steady-going, reliable and comfortable—public servant, the

Chicago, Milwaukee & St. Paul RAILWAY, 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,

Golden Northwest, 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 traveller a grander variety of everything pleasing than can be found on any other Railway. Come and see for yourselves. S. S. MERRILL, Gen'l Manager. J. T. CLARK, Gen'l Sup't. A. V. H. CARPENTER, Gen'l Pass. and Tkt. Ag't.

THE GREAT BURLINGTON ROUTE. CHICAGO BURLINGTON & QUINCY R.R. PRINCIPAL LINE AND OLD FAVORITE FROM CHICAGO OF SPORIA TO KANSAS CITY

The SHORTEST, QUICKEST and BEST line to St. Joseph, points in Iowa, Nebraska, Missouri, Kansas, New Mexico, Arizona, Montana and Texas. This Route has no superior for Albert Lea, Minneapolis and St. Paul. Nationally reputed as being the best equipped Railroad in the World for all classes of travel.

OMAHA DENVER LINCOLN CALIFORNIA Through Tickets via this Celebrated Line for sale at all offices in the U. S. and Canada. All information about Rates of Fare, Sleeping Cars, etc., cheerfully given by T. J. POTTER, Vice Pres't & Gen'l Manager, Chicago, Ill. PERCEVAL LOWELL, Gen. Pass. Ag't, Chicago, Ill.

5c. S.S. Library One hundred and fifty-six 75c. to \$1.50, choicest Sunday-school library books, put up in flexible forms (will outlast all others), catalogue and number in each, at uniform price of 5c. each; 100 or more 4/6c. Subject to advance October 1st. Sample book and exchange system, so. DAVID C. COOK, 46 Adams St., Chicago.

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

WHITMAN'S Fountain Pump for washing Windows, Carriages, etc. Protects buildings from fire, etc. Also, from insects, poisonous and cancerous. No Drilling, Country Home, or Store should be without the Fountain Pump. Send for large Illustrated Circular, J. A. Whitman, Patentee and Mfr. Providence R.I.

Andrews' Parlor Folding Beds. Best Patent Improved, 18 Styles, \$22 and upwards. Elegant, comfortable. Save room rent. Bedding folds out of sight. See Circular. Made only by A. E. Andrews & Co., Chicago. CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.

Church Work.

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.—Summer visitors at the pleasant town of Salem on White Creek, in Washington County, have been much interested in the activity prevailing among the parishioners of St. Paul's Church, the Rev. J. H. Houghton, Rector. The 6 o'clock Celebration on Sunday morning was well attended, and met a long felt want. Preparations for the Harvest Home Festival on the 29th of August, were on a very large scale, in which everybody was invited to participate, and the generous layman who paid the bills, asked that seven or eight hundred persons who were expected to join them, might all, without regard to parish ties be invited to partake of the refreshments so bountifully provided. The programme was happily planned to begin with a grand procession through the streets with bands of music, Sunday-school children, militia, grain bearers, and oxen drawing the Harvest Queen with twenty girls in white. Distribution of prizes and games to follow, then a mass meeting at the Parish House with music and speeches, and after refreshments, a Thanksgiving Service at 8 o'clock in the church, to be followed at the close with fireworks and music. The Rector is exceedingly happy at his recent success in establishing an English and Classical department in the Parish School, so long desired and talked about.

Bishop Whitehead of Pittsburgh is seeking rest at the Kaaterskill. Great satisfaction is expressed at the remarkable success there, of the Rev. Dr. Eccleston's charming lecture on Westminster Abbey, kindly given for the benefit of the "Fresh Air Fund," and the guests contributed most liberally to that worthy object, one gentleman paying as high as fifty dollars for a single ticket. Others made handsome contributions. It was superbly illustrated by stereoscopic views of the historical Abbey, and "everybody was delighted."

Central Pennsylvania.—On the eleventh Sunday after Trinity the new church of St. Luke, Altoona, was opened for Divine Worship. It is a handsome stone edifice, with a clerestory over supporting arches, the whole spanned with a roof of yellow pine. The funds for the erection of the church were contributed mainly by gentlemen interested in the Pennsylvania Railway, which corporation has large interests centering in Altoona. The parishioners, also, gave largely towards the work. The women of the parish presented the carpets for the chancel, nave, and sacristy. The Prayer Books and Hymnals for the chancel, and the Lectern Bible were the gifts of the young women. The Altar Book was also a memorial gift. The Episcopal Chair, on the Gospel side, the Credence on the Epistle side, and the Altar, re-table, and rearedos, are of carved oak, and are the gifts of one man. The three bells, "Faith," "Hope," and "Charity," which hang in a cot over the western gable, were given by the members of one family. The Font, carved in Caen stone, stands at the end of the nave, between the two porches. The pulpit, desk, and sedilia are of oak, at either end of which are brazen standards. The lectern is also brazen. The principal window is a memorial of a former parishioner. It is triple in design, the centre piece representing the Ascension of our Lord.

Connecticut.—St. Paul's parish, in Wallingford, has recently lost an aged member, Mrs. Buel, who departed this life a few days before reaching her one hundredth birthday, or as might be expressed, just before the striking of the century clock.

As far as known, her life was exceedingly blameless and peaceful, and to those who are now far on the other side of the half century, she has, as they remember her in their childhood, changed but little in the last sixty or seventy years. During all this time, she might usually be seen sitting by the window, watching the passers-by, or children at their play, while her fingers were busily employed in knitting useful articles for the comfort of others.

Dakota.—A new bell has been placed in the belfry of Trinity Church. It was manufactured at the foundry of the Clinton H. Meneely Bell Co., Troy, N. Y., and weighs with frame about 1,800 lbs. The following inscription is cast in the metal: "Dedicated to the Rev. M. Hoyt, D. D., Founder of Trinity Church, Watertown, Dakota. Organized May 17th, A. D., 1881. Dr. Hoyt is one of the oldest priests in the local Ministry, and the first who went to Dakota.

Illinois.—St. Peter's, Sycamore, was reopened last Sunday. The Services were made doubly interesting by the return to his work of the Rector with increased strength from his vacation, and also by the consecration of some beautiful altar furniture to its sacred use.

After morning prayer had been said, the Order of the Holy Communion was commenced in the usual way and proceeded until the Gospel for the day was read, when the Rev. Wm. Elmer drew the attention of the congregation to the cross made of polished brass, and a pair of vases made of the same material, which were on the altar. The cross is a most beautiful piece of work. On the steps forming the base of the cross there is the following inscription engraved in large script:

"To the Glory of God and in Memory of Marietta S. Waite, who entered into rest March 4, 1882, this cross was erected by her brother N. O. Warren." The vases are also very beautiful.

Indiana.—On the evening of Tuesday, Aug. 29th., an informal reception was held at the Rectory, Plymouth, in honor of the late Rector and his estimable wife. It was largely attended, and greatly enjoyed by all present; the only drawbacks being Mr. Faude's temporary indisposition, and the natural regret felt on account of the reception being a "farewell" one. Mr. Faude has already entered upon his new field of labor; and "he will carry with him" says the Plymouth Republican "the best wishes of all the people of Plymouth; for all feel that in his removal we lose a man who has been foremost in every good work, a man whose loss will be felt by the entire community."

Long Island.—The parishioners of St. Luke's Church, Brooklyn, are rejoicing in the return from his summer vacation of their greatly beloved Rector, the Rev. G. R. Van De Water, and preparations are being made for the consecration of their church on St. Luke's day, Wednesday, October the 18th.

Among the causes for the remarkable prosperity of the parish, in addition to the ordinary good qualities of its excellent Rector, are, the wise and happy method adopted by him, of giving each member of his flock, as far as practicable, something to do individually, to help on the good work; and the fact that the Senior Warden is possessed of the unusual combination of zeal in the cause of Christ, superior good judgment added to executive ability, and Christian principle and rectitude of the highest kind. Not only the Church, but the city of Brooklyn has cause for gratitude that the long suffering people of that rapidly growing city, have at last obtained in him a City Treasurer who is known to be a strictly

honest man. He is also actively interested in St. John's Hospital of the Church Charity Foundation, to which he gives largely of his money and personal attention. The Chapel of the Hospital is to be consecrated on All Saint's day.

In Emmanuel Church, Brooklyn, of which the Rev. H. B. Walbridge, D. D., is Rector, and the Rev. George F. Cushman, D. D., Assistant Minister, there are reported for the past year 246 communicants, with a Sunday-school of 250 scholars. The contributions have been \$4,201.24. Sister Cornelia, one of the deaconesses of the diocese of Long Island has rendered invaluable service among the poor. The church is free.

Louisiana.—Church work in New Orleans ordinarily sympathizes with the business stagnation of summer. This year however has been in some degree an exception. Bishop Galleher has remained thus far in the city officiating by turns at the various churches. Last Sunday he preached to a very large congregation at Calvary Church. The Rev. Dr. Shoup of Christ Church has kept up the daily Service without interruption, always cheered by the presence of the faithful few. The chancel of this church is now being refitted to accommodate surpliced choirs. The Rev. Dr. Thompson of Trinity is in North Carolina recreating, meanwhile Daily Prayers are said by his faithful Assistant, the Rev. J. N. Marks. The Rev. Mr. Waters of St. Paul's is in Europe, and the Rev. Dr. Percival of the Annunciation, in Canada. Services are provided in these churches by the Rev. Dr. Hodges of Mt. Olivet, and Mr. Upton of St. George's who take these in addition to the care of their own parishes. The Rev. J. F. Girault of St. Ann's is in Virginia, having been summoned to the home of a near relative, suddenly brought under great affliction. Calvary Church under the Rev. Dr. Douglas has been kept open with exceptionally good congregations. This church has contracted with Messrs. Pilcher to build one of their organs, the largest this firm has built since their removal to the Southwest.

The Orphan's Home under the charge of the Sisterhood is doing well but is sadly in need of additional buildings. Two probationers for reception among the Sisters have recently been received into the home and a third is daily expected.

There are as yet no signs of fever in an epidemic form, and the probabilities are that the season will pass leaving us unvisited by that cruel scourge. The Rev. H. C. Duncan of St. James', Alexandria, has bravely left his own extended parish work to fly to the spiritual relief of the smitten community at Brownsville, Texas.

Michigan.—St. Paul's Church, Corunna, with deep regret has parted with its faithful and judicious lay-reader, Mr. Geo. D. Wright, whose last important act in this parish was the instruction of two candidates whom the Bishop confirmed at a supplementary visitation, two weeks ago. By the Bishop's appointment Mr. Wright is succeeded by Prof. McGrath, as lay-reader and Superintendent of the Sunday School. The Professor is also a postulant for Holy Orders. Plans have been secured from the architect Lloyd, at Detroit, for a new church at Saginaw City to replace the decayed wooden structure which the congregation of St. John's has long occupied under protest. The new church will seat 500 persons. The parish is still vacant, but with a new church and judicious rector would make one of the strong parishes of the diocese.

The Rector of Trinity Church, Bay City (the Rev. Alfred A. Butler), returned last week to his parish after an absence of eight months in Europe and the East. The parish gave him a public reception in the beautiful new chapel which has been completed during his absence. The occasion was a very happy one for both Rector and people.

New Jersey.—Among the new churches which are being erected at the summer resorts of this Diocese should be mentioned the Church of the Holy Innocents, at Beach Haven. This church, which was erected by a Philadelphia lady in memory of her dead children, is in the hands of the Diocesan, who supplies the parish during the summer months. It is a wooden structure, of rustic design, with accommodations for nearly four hundred. The Altar stands well elevated, and has its proper appointments. The Services are well attended by the guests of the hotels, as it is the only church on the island; and the support must come from the visitors, as the population of Beach Haven in the winter is reduced to a mere handful of skippers and coast-guardsmen.

New York.—Many of the city clergy returned from their vacation in time to resume their duties on the first Sunday in the month, but others, and especially those suffering from hay fever, and from over work, have been obliged to linger abroad for cooler weather. The majority usually aim to be in town for the Diocesan Convention, which is this year appointed to be held on the 28th; and not at St. John's Chapel as has been customary during many years, but in the Chapel of St. Augustine, near the Bowery. The Seminary year begins on Wednesday, the 13th inst.

Springfield.—The Rector of Holy Trinity Church, Danville, Ill., has inaugurated a new and interesting work in education at the West, and one that deserves encouragement and success. A Normal Kindergarten Training School is about to be established with the sanction of the Bishop of Springfield. The Normal pupils will have a theoretical and practical training in the Kindergarten System under Miss Annie G. Galt, a graduate of the Philadelphia Normal Kindergarten School, a teacher of thorough experience. The Normal students will assist daily in the Kindergarten which has been successfully established as a Department of Holy Trinity School during the past two years. A course of lectures on Church History and Principles will be delivered to such members of the class as desire to attend them, by the Rector of the Parish, and the Bishop of Springfield will address the Normal Class several times during the term. The expense for tuition, which includes the cost of Kindergarten material required for each student, will be only \$75.00. Room and board can be obtained at prices varying from \$4.50 to \$6.00 per week. The term will begin October 2d, 1882.

Washington Territory.—The corner-stone of the new church at Tacoma was laid by the Bishop on August 2nd. There was a large attendance, and the Bishop delivered a very interesting and eloquent address.

The new church, which will be a very handsome building, is being erected through the liberality of Mr. Charles B. Wright, the President of the Tacoma Land Company.

Western Michigan.—The Registrar has a novel and good idea in wishing to procure for his office the photographs of the past and present clergy of the Diocese.

Wisconsin.—The Bishop reports the following Confirmations since the Council: Summit, 7; Geneva, 8; Madison, 3; Western Union Junction, 6; Racine (Orphan Asylum), 4; Christ Church, Milwaukee, 5; Pine Lake, 11; Delaford, 2; Mineral Point, 6; Ashippen, 8; North Lake, 2. One rector, the Rev. R. T. Kerfoot, of Geneva Lake, has been instituted; and one restored church, reopened, Trinity, Mineral.

NORMAL KINDERGARTEN TRAINING SCHOOL. A Normal Kindergarten Training School will be established this Fall, by the sanction of the Rt. Rev. George F. Seymour, S. T. D., LL.D., Bishop of Springfield, and under the auspices of Holy Trinity Church, Danville, Ill. The Normal Pupils will have a theoretical and practical training in the Kindergarten system under Miss Annie G. Galt, a graduate of the Philadelphia Normal Kindergarten School, who is a teacher of thorough experience. The Normal Pupils will assist daily in the Kindergarten which has been successfully established in the above parish during the past two years. A course of lectures on Church History and Principles will be delivered to such members of the class as desire to attend them, by the Rector of the parish. The Bishop of Springfield will address the class several times during the term. Expenses, for Tuition, \$75.00 which includes cost of material, Board and room can be obtained for from \$4.50 to \$6.00 per week. Term will begin October 2d, 1882. Address the Rev. F. W. Taylor, Box 474 Danville, Ill.

WHITTAKER'S CHURCHMAN'S ALMANAC. The clergy are requested to notify the editor of any changes of address, etc., occurring since the publication of the various diocesan convention journals for this year. T. WHITTAKER, Publisher, 2 and 3 Bible House, New York. 202-3 eow

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

The Silurian Mineral Spring, Waukesha, Wis., has been sold to Luther W. McConnell, of Chicago, who has engaged as Manager James K. Anderson, the gentleman who originally introduced this Spring to the public. Prof. Haines, of Rush Medical College, says it is the purest water that he has ever examined.

Chas. Gossage & Co.

'Dry Goods Retailers,' CHICAGO.

CARPETINGS. FALL STYLES

NOW ON EXHIBITION! ALL GRADES

And Choice Collections of PRIVATE DESIGNS in English and Scotch

AXMINSTERS

And English and American

WILTONS and BRUSSELS.

Persian, Turkey and India

Whole Carpets & Rugs

Latest Novelties in Foreign and Domestic

RUGS AND MATS.

INSPECTION INVITED.

Chas. Gossage & Co.

NEW DESIGNS

IN SCOTCH

AXMINSTER,

ROYAL

WILTON,

ENGLISH

BRUSSELS,

And all grades of

AMERICAN

CARPETS.

MARSHALL FIELD & CO. STATE & WASHINGTON STS. CHICAGO.

ROYAL BAKING POWDER Absolutely Pure. Image of a tin of Royal Baking Powder.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

TARRANT'S SELTZER WATER. Image of a bottle of Tarrant's Seltzer Water.

The Language of Disease is Pain. Respond to it wisely by reinforcing nature. An admirable preparation for this purpose is Tarrant's Seltzer Aperient. It expels all acid matter from the bowels, regulates the liver, braces the nerves, strengthens the digestive organs, dissipates unwholesome humors, cools the blood, and puts the whole machinery of the system in good working order without irritating any of the delicate internal membranes. SOLD BY ALL DRUGGISTS.

W. W. Kimball & Co., MANUFACTURERS OF

ORGANS

Turning out 40 instruments a day with an increasing demand. Organs for the

Parlor and the Church.

Factory cor. 26th and Rockwell Sts. Warerooms cor. State & Adams Sts., Chicago. Send for Catalogue. 202-52

\$100,000

MINNESOTA STATE

10-30 4 1/2's.

PRESTON, KEAN & CO., BANKERS, CHICAGO.

NOW READY.

Little Songs for Little Singers.

Short, pleasing note songs for Primary Schools, Kindergartens, etc. By W. T. Giffé, 25 cts. each. MUSIC MADE EASY, the only practical Music Primer, 50 cents. 1st 20 HOURS IN MUSIC, very first lessons on Piano or Organ, 75 cents. Western Anthem Book by Giffé, a great favorite, \$1. each. \$9. doz'n. One sample copy sent on receipt of two-thirds of above prices. GEO. D. NEWHALL & CO., Cincinnati, O.

KNABE

Northwestern Agency at

Reed's Temple of Music,

136 State St., Chicago.

E. R. P. SHURLY & CO., WATCHMAKERS AND

JEWELERS,

Removed from 55 S. Clark St., to

No. 103 Randolph Street, Chicago. (Round the corner.)

NEW EDITION OF HILL'S MANUAL.

By Thos. E. Hill, revised to the latest date. The most extended book of forms, adapted to the wants of social and business life. Tells how to write the document correctly and do the right thing at the right time in important positions.

Caution. Beware of spurious imitations that are trying to get sale on the Manual's reputation. See the original Hill's, beautifully illustrated and most thoroughly classified.

The Nassau (N. H.) Telegraph says: "No book on this continent was ever gotten up with such exquisite taste, mechanically, and purchasers of the work will have in it alone a valuable library at small cost."

Agents wanted. Address for terms and circulars, HILL STANDARD BOOK CO., 103 State Street, Chicago, Ill.

D. Langell's Asthma and Catarrh Remedy.

Mrs. W. T. Brown, Monroe, Texas, writes: "I suffered with Asthma 30 years. Your Great Remedy completely cured me. I wish all Asthmatic Sufferers to send their address and get a trial package Free of Charge. It relieves instantly so the patient can rest and sleep comfortably. Full size box by mail \$1. Sold by druggists generally. Address D. LANGELL, Wooster, O., Prop.

\$60 a week in your own town. Terms and \$5000 free. Add. H. Hallett & Co., Portland, M.

THRESHERS

THE AULTMAN & TAYLOR CO., Mansfield, O.

J. + R. + LAMB. 59 CARMINE ST., NEW YORK. Large and important memorial Brass, Subject, Angel of theurrection, for Brooklyn, New York. Massive Brass Eagle Lectern for Grace Church, Providence, R. I. Polished Brass Conventional Eagle Lectern (memorial) for Fair Haven, Conn. Richly Chased and Polished (memorial) Brass Pulpit for New York.

Several memorial windows in progress of work with richly jeweled iridescent and opalescent cut glass. Illustrated catalogue sent free.

JONES & WILLIS, CHURCH FURNITURE

MANUFACTURERS, Art Workers in Metal, Wood, Stone, and Textile Fabrics.

43 Gt. Russell Street, London, W. C., Opposite the British Museum, And Temple Row, Birmingham.

VESTMENTS AND CLERICAL DRESS.

Send for Illustrated Price List to JOHN SEARY, CLERICAL OUTFITTER,

13 New Oxford St., London, W. C.; or at Oxford.

Stained Glass. FOR CHURCHES, Manufactured by Geo. A. Misch, 217 East Washington Street, Chicago, Ill.

Altar Desks Altar Lecterns Altar Cross Altar Vases. R. GEISLER CHURCH FURNISHER.

127 Clinton Place (West 8th St.) New York. ART-WORKER IN WOOD, METAL AND MARBLE. MEMORIAL BLASS ENGRAVER. Send for circular.

McCULLY & MILES, MANUFACTURERS OF

Stained, Enameled, Embossed, Cut and Colored GLASS,

1, 3, 5, 7 & 9 Madison St. CHICAGO.

Mitchell, Vance & Co.

836 & 838 Broadway, N. Y. Designers and Manufacturers of Ecclesiastical Gas Fixtures & Metal Work. Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

Magee's New Ideal

The Best Base Burner in the market; the Best Heater and most Economical Stove sold. Send for circular.

A. A. SPEER,

54 State Street, Chicago.

PURE Sacramental & Family WINES.

WRITE FOR CIRCULAR. Lake Keuka Wine Co., Hammondsport, New York.

N. K. BROWN'S ESSENCE JAMAICA GINGER, IS PURE, STRONG AND RELIABLE.

25 50

N. K. BROWN, Prop., Burlington, Vt.