

The Living Church.

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

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WHOLE No. 204.

News and Notes.

The last of the Irish suspects has been released from Kilmainham jail.

A writ of *habeas corpus* has been granted in the case of Sergeant Mason.

Dr. Newman Smythe, after passing a rigid examination as to his orthodoxy, has been installed pastor of the Centre Church, New Haven, the pulpit occupied for fifty years by Dr. Leonard Bacon.

The Hon. Charles J. Folger, Secretary of the Treasury, has been nominated by the Republican Convention, for Governor of New York. Mr. Grover Cleveland, Mayor of Buffalo, is the Democratic candidate for the same position.

The rainfall on Saturday at New York and Jersey City is reported at five inches, and great damage has resulted. Several lives were lost at Plainfield, New Jersey. The flood has proved very disastrous to the railroads in process of construction along the Hudson river. Philadelphia and its suburbs felt the full force of the storm.

A monument with the following inscription, has lately been erected in Brompton Cemetery, London:

"In memory of Elizabeth Jones, who died May 13th, 1881, for 14 years the faithful servant and friend of Alexandra Princess of Wales, by whom this monument is erected.

Life's race well run,
Life's work well done,
Life's crown well won;
Now comes rest,
'Blessed are the dead which die in the Lord.'"

Cardinal Manning, in the September number of the *Contemporary*, considers the actions and aims of the Salvation Army in a candid and generous spirit, and arrives at the conclusion that while the movement might be advantageous in reaching many who have hitherto been beyond the reach of religious agencies, some of the methods adopted to popularize religious sentiments, are open to great animadversion.

The Right Hon. Montague Bernard, Professor of International Law in the University of Oxford, who died recently, was one of the most distinguished laymen connected with the "Tractarian Movement." He had a principal share in founding the London *Guardian*, which, however, has rather departed from its first love. Mr. Bernard was one of the *Joint High Commissioners* who negotiated the celebrated Treaty of Washington.

The Egyptian rebellion is now over, but the question comes still more prominently to the front: "What will England do?" It would be futile to speculate as to the outcome, but it is certain that the English nation would regard with satisfaction, the assumption of a protectorate, while it is just as certain that the rest of Europe would regard such an assumption with the greatest possible disfavor. Mr. Gladstone is placed in a very awkward position from which, however, he will doubtless find means to extricate himself.

A most ridiculous proposal appears in the ever ridiculous *Rock*, viz. that clergymen incommode at the "baptism of sick or refractory infants" should be relieved by "having at hand a convenient receptacle, something in the nature of a small fixed cradle to place the child in during the ceremony." A clergyman, for many years the coxswain of the Cambridge crew, and said to be the smallest person in England, had a morbid horror of baptizing, because he could not hold babies satisfactorily; but how he or any other over-sensitive cleric would be relieved in this way is difficult to comprehend.

Before long the Salvation Army, in England, will have a rival in a Church Army, founded on the same principles as those so successfully inaugurated by General Booth, but free, as its promoters imagine, from any extravagances. Laymen have been holding such Services at Westminster, near Bristol, and at St. Helen's, Lancashire, with fair success; but a Church Parochial Mission Society for the development of "aggressive mission work" has been formed, of which the two Archbishops, the Bishops of Lichfield, Rochester, Ripon, and Sodor and Man are patrons; while the High Church Party is said to have a scheme for the same object in preparation.

The sudden and complete collapse of the police agitation in Dublin has carried dismay into the camp of the Land League. The extremists had calculated on the utter disorganization of the civil power in the Irish capital, and the "party of action" were so confident of a general riot, that Mr. Parnell thought it prudent to return to the protection of the police before matters culminated. Naturally his precipitate flight from the scenes of approaching conflict, and Mr. Sexton's very opportune fit of illness, were bitterly commented upon by the friends and brothers with whom they held council till a late hour the previous night. Mr. Parnell is the exact reverse of the stormy petrel—his disappearance always coincides with the threatening tempest.

Amidst signs of wide-spread sorrow and affection, the mortal remains of the great master, Edward Bouverie Pusey, have been laid to rest. Many of England's most illustrious sons were there to do honor to the departed. Near the coffin, showing the most pronounced marks of grief, walked John Henry Newman, once the Rector of the University Church, now a Prince of an alien Communion, but ever professing the

warmest admiration for Dr. Pusey. He has gone, the Founder, the Father, the Guide. Some may belittle his work, and bespatter his name, but, thank God! they cannot undo what he has done, they cannot replunge the Church of England into the apathy from which the "Oxford Movement" drew her! To the ends of the world his influence has been felt for good, and will be felt for good in all ages. May he rest in peace!

The Niobrara Convocation.

Correspondence of the Living Church.

The Seventh Annual Convocation of this Missionary Jurisdiction was held in the Cathedral church, Yankton Agency, D. T., Sept. 1st, 2d and 4th. There were delegations in attendance from Santee, Yankton, Lower Brule, Crow Creek, Cheyenne River, Pine Ridge, Rosebud, and Sisseton Agencies. Also from the Indian settlement at Flandreau. The Convocation was opened by Morning Prayer and Holy Communion. The Bishop was the celebrant, and preached from Is. vi. 1-9. The sermon was listened to attentively by the congregation. The church was crowded, as it always is at the Services.

The first business meeting was held on Friday afternoon, the Bishop presiding. The Rev. E. Ashley, B. D., was elected Secretary, and the Rev. H. Burt, Treasurer. Messrs. C. S. Cook and A. Truedal were elected Interpreters.

This session was devoted to speaking by the delegates, many of whom spoke of the Church-work at their different stations, showing that the Church was making some progress among the people, and the necessity of more workers in the field.

On the second day, those delegates who had not spoken the day before, were given the privilege of speaking. The Crow Creek delegates reported the sudden death of a prominent worker in the Church, Thos. Wagihunka; and appealed to their friends to help them to raise a tombstone at his grave. The Rev. H. Burt, Missionary in charge, will receive any funds for this object.

It was moved by Mr. Cleveland, and seconded by Mr. Burt, that those who did not have seats in the Convocation be allowed to speak on any subject they desired in connection with Church work, which was carried. Mr. Good Voice, a full-blood from Rosebud, took advantage of this and said, there was much darkness yet among his people, that they had one missionary but desired another; and appealed for a church and school-house at his camp.

At the afternoon business meeting, the Bishop read his annual address. The clergy of the Jurisdiction number as follows: Bishop, 1; Priests, 7; Deacons, 4. There are also a large number of Catechists and other helpers in the Mission.

The Standing Committee is the same as last year, excepting that the Rev. Mr. Fowler has been appointed in the place of Mr. Cook.

The rest of the meeting was taken up in the discussion of the new Constitution which was finally adopted, and a motion made placing the discussion of the By-Laws as the first order of business of Monday morning.

On Sunday, Sept. 3d, the Service in the morning consisted of a shortened form of Morning Prayer and the Holy Communion. The Rev. L. C. Walker was the preacher, and the Bishop the celebrant. At 3 P. M., a men's Service was held in the Cathedral, at which addresses were made by Catechists.

At the same hour, to prevent the over-crowding of the church, a Missionary Service for women was held in the new school room where addresses were made by women in regard to women's work in the Church. In the evening, a Missionary Service in English was held in the Cathedral, and addresses were made by the Bishop, Mr. George Paypay, and the Rev. Messrs. Ashley and Fowler.

Monday morning the regular business was resumed, when the new By-Laws were read and adopted. At the last Convocation a Committee was appointed to write a letter about Indian heathen practices to the Committee on Indian Affairs, appointed by the General Convention. The report of said Committee being called for and read, the following resolution was made and adopted, "That the Committee on letter to the Committee of the General Convention be authorized to send a copy of their letter direct to the Secretary of the Interior, and to take such steps as they may think best toward having it published in some secular or Church newspaper." During the afternoon business meeting, some discussion took place in regard to the education of children, which was very interesting.

The Treasurer's report was called for, and was very satisfactory; showing that more had been done in the way of contributions than before. The Convocation decided that the next Convocation be held at Lower Brule. The Convocation expressed its gratitude to all the friends of the mission and to the Interpreters.

After some other routine business and discussion in regard to Women's Organizations, and a vote of thanks to the good people of the Agency, and fellow Missionaries for their kindness, the Bishop made some closing remarks, and the Convocation adjourned *sine die*.

The next morning the delegates dispersed for their respective homes. Every one seemed well pleased, affirming that in many respects it was the most interesting Convocation held in the Jurisdiction.

Western New York.

Diocesan Convention.

The Forty-fifth Annual Convention met in St. Andrew's Church, Rochester, on Tuesday of last week, the 19th inst. Instead of a sermon, the Bishop read his address. The business sessions were held in St. Paul's Church, for a reason which our correspondent, "J. M. P.," explains in another column.

The Bishop began his address by calling attention to the beautiful church to which he had summoned the Convention in order to set it as an example before the eyes of the whole diocese. Costly and complete, largely built from private means, St. Andrew's is essentially a free church, designed specially for the constant offering of the commemorative sacrifice of the Eucharist. Provision has been made for its transfer to the Bishop, in case of the erection of a diocese of Rochester.

The Bishop then spoke of his own Cathedral: Here, let me remind you, that our cathedral corporation, which has the city of Buffalo for its seat, is empowered to receive bequests and gifts for the establishment of a true cathedral in that great and rapidly growing city. I have never cared to hurry forward the design of such a foundation, but it is taking root, and by God's blessing it will find a fitting shape at no very distant day. For the mere parade and titular dignities of the cathedral, I care very little. I think the American cathedral must be a growth and must embody practical ideas suited to our age and circumstances. If I could make a beginning, I would secure a place however humble for the daily service, and for the weekly Eucharist. It should always be kept open as a retreat for private devotions, and, on Sundays, it should provide a succession of services from 6 o'clock in the morning till 9 at night. It should be the seat of city missions, and a spiritual home for the poor. In Advent and Lent the best preachers of the diocese should be called in turn, to maintain the courses of sermons, and to aid the Bishop in popular instructions, which should be kept up almost every evening. In due time a staff of city missionaries would be supplied for the poor, who should teach and minister from house to house. I would have choral services—not forced or unwilling, but provided for those who are edified by the solemn music of the Church, and so I would banish the ditty music that now captivates the popular ear, and train the mind and heart and taste of our people to the highest examples of our Mother Church, which possesses the richest store of services and anthems strictly ecclesiastical, to be found in Christendom. For let it be remembered that the operatic masses and flamboyant music of modern Rome, are condemned by the more Catholic School of Roman ecclesiastics as meretricious and profane. It is more objectionable than the choruses of a camp meeting, or the melodies of the poor negroes on a southern plantation. It is the product of the theatre and has no place in religion.

After requesting consideration of the scheme for making proper provision for aged clergy, and calling attention to the work of his diocesan schools, Bishop Coxe proceeded to utter what he called "a few words about religious newspapers."

The dear old Bishop of Connecticut who ordained me priest (Dr. Brownell) gave me many maxims, the value of which has become apparent since I was called to administer the affairs of a diocese. One of his maxims was—"See that parishes are not disturbed by quarrels and indiscreet new papers; the evil they do is incalculable." He told me that he, uniformly, found mischief brewing in any parish into which newspaper nuisance found its way. And so it has been my experience. Even a newspaper otherwise good, which professes to "let all sides have a hearing," is an unspeakable evil. It utters many uncertain sounds. It imports among a peaceable and prayer-book loving people, all the quarrels of external regions, where they rail at their Bishop, or where the clergy are torn into factions because their bishop is supposed to be on this side, or that, of some local dispute. We need sound Church newspapers; we ought to keep open hearts and eyes and hands with respect to all Church works, to all missionary work, especially, and to all God's movements among the nations, in preparing the way of His Church and His Christ. The man whose ecclesiastical horizon is that of his own town or village is, always, a narrow-minded man. It elevates and enlarges any man's mind and increases his happiness when he provides himself and his family with wholesome religious reading, and first of all with a religious newspaper that can be relied upon, to supply, week after week, any important news, without admixture of envy, hatred and malice, and those detestable items of religious gossip which eat like a canker into the peace and prosperity of dioceses, parishes and families. Such newspapers as supply a weekly hash of all that goes to disgrace and distract the Church are like pitch; they dole everything they touch.

The claims of his own excellent *Kalendar* on his people were of course alluded to and the Bishop announced that the admirable "Letters to the Younger Clergy," from which so many quotations have appeared in our columns, would be followed by a series addressed to old and young parishioners.

The Bishop concluded with a graceful allusion to the faithful departed of the diocese and to Dr. Pusey, saying: "May he sleep in peace and rise in glory."

The following is a summary of the Bishop's work during the year:

Confirmations, 750; Visitations—Pastoral, 50; Visitations—Academic, 12; Conventions attended, 3; Churches consecrated or dedicated 3; Cemeteries consecrated, 2; Ordinations—Deacons, 2; Ordinations—Presbyters, 1-3.

A discussion took place on the subject of Shortened Services, and the matter was finally referred to a committee who will report next year.

The Canons were changed so as to place the disposal of the Christmas Fund with the Bishop and the Trustees, and to increase the allowance to each clergyman to \$300.

A very interesting meeting of the Woman's Auxiliary took place on the second afternoon, at which an exhaustive paper was read by Mrs. J. M. Parker, on "Christian duty towards the Blacks." The Bishop also delivered an able and effective address.

The Standing Committee of last year was unanimously re-elected.

Brief Mention.

The proposition to place a bust of Longfellow in Westminster Abbey seems to be meeting with favor in England, and at the same time it is freely criticised by some of the papers there. It might be difficult to know where to stop, and if great men are produced in this country in proportion to other things, it would puzzle the Dean to find a place for all the busts. As it is, the Abbey is crowded, and monuments will soon have to be suspended from the ceiling if many more are admitted.—A correspondent of the *English Church Review*, commenting on the irreverence of placing gloves and hats on the Altar, shows that it is not confined to low Churchmen. "In Italy," he says, "cats often find a resting-place on the Altars of Roman churches. I have frequently seen a large tom cat asleep on the High Altar of St. Maria, Rotunda, at Rome. At St. Peter's I have often witnessed the passing round of a snuff-box amongst the canons during High Mass on Sunday morning."—A correspondent of the *Evangelist* says: "It seems to me that vociferous praying is an abomination to God, to angels and to men, and that dull, lifeless prayers are a little worse than that. A little child once heard a strange minister pray with his head thrown back, his nose pointed skyward, and with a loudness as though seven thunders had uttered their voices, and she whispered in her mother's ear: 'Would he have to pray so loud if he lived nearer God!' 'No, my child, the nearer we get to God the more hushed are our voices.'—Manitoba has "a new thing under the sun"—a university in which are Anglican, Roman, Presbyterian, and other colleges. All seem to be working peacefully together, so far; but such a state of things cannot continue. There must be a controlling influence, and such a partnership must come to an end.—Bishop Coxe in the *Kalendar* speaks of the vice of revivalism, as properly understood, as a mistake about conversion. "Let us have Revivalism without the error. Let us teach that what constitutes one a Christian is not an emotional experience, but the answer or petition to God of a good conscience; that the baptismal vows made or ratified in sincerity and truth are the substance of conversion."—The Rev. Dr. Dix used these forcible words to characterize the course of many Churchmen toward outside interests: "Shut up selfishly in our own parishes, a set of pure Congregationalists, we turn a deaf ear to what is going on outside, and care not whether the general institutions thrive or die."

A contemporary says that "free churches are urgently needed for two classes of people—the really poor and the stingy rich." We believe in free churches and a free gospel, but these do not mean exemption from the duty and privilege of giving. No one supposes that pews were rented in Apostolic times. There were no pews to rent, but the injunction was to "give as God hath prospered you."—The perfection of a sermon consists of the expression of great thoughts in plain and forcible language. Such a result cannot be reached by a few hours of high-pressure work on Saturday. It must come by wide reading, profound thinking, and painstaking elaboration.—Mr. Spurgeon says: "Too many young preachers assume a slouching attitude, lolling and sprawling as if they were lounging on a parapet of a bridge, and chatting with somebody down in a boat on the river. We do not go into the pulpit to slouch about and look free and easy, but we go there on very solemn business, and our posture should be such as becomes our mission."—Melville, one of the foremost of modern preachers, when he was "week day lecturer" at Lothbury, produced such sermons that men of the Stock Exchange at the busiest hour of the day abandoned for a time their thirst of gold to listen to his discourse. The church was thronged with an eager crowd of listeners, hanging in breathless attention upon the preacher's words. "And how many of them can you write in a week?" asked the late Prebendary Burgess (himself in his day a splendid preacher), when visiting the "Golden Lecturer." "How many in a week?" said Melville. "In a whole month I can just manage, by the dint of close application for six hours a day, regularly, to produce five."—A correspondent, writing of the eccentricities of a well-known dignitary of the Church, says: "Oh, that some good power would pluck the feathers from the wing of his fancy and plant them in the tail of his judgment!"—The month of camp-meetings has come and gone with its usual amount of sacrilegious association. The country camp meeting is the rendezvous of the vilest characters that can be assembled from all the region around. The

inner circle of the meetings may be of the most earnest and pious people, but they are surrounded by a swarm of bummers and law-breakers. On Sundays the vicinities of the camps are a disgrace to our civilization. Some Methodist papers have come out decidedly against these religious pious as destructive of the sanctity of the Sabbath and productive of more evil than good.—What is Ritualism? A correspondent of an English paper is loud in his complaints against the innovations in St. Jude's Church, Liverpool. Among the things that horrify him, are—"the surplice in place of the black gown, turning to the east, cross and flowers on the altar, surpliced choir, choral service, procession of clergy and choir to and from the vestry, orders for people to stand while the procession enters and retires, varied colored cloths for the Communion table on different saints' days, encouraging people to make signs of the Cross in the prayers, and introduction of two small bottles, one containing wine, and the other water, in the Sacraments.—About one-half the Roman priests of a diocese in this country recently took the total abstinence pledge as an encouragement to the laity.—When the Princess Eugénie had sold her diamonds to complete a hospital in Sweden, an inmate gratefully thanking her, burst into tears, and she exclaimed, "Oh! here they are! All my diamonds back again!" He that loseth his life, for Christ's sake, shall find it.—Several correspondents dissent from our estimate of "John Inglesant" as expressed in a brief review some weeks since. There are "many men of many minds," and perhaps we are in the minority, on this point, but we do not believe that posterity will confirm the popular verdict of the day. No Churchman, it seems to us, can read the conclusion without a feeling of confusion and disappointment.

—It now seems that the Roman Bishop of Three Rivers did not forbid curls. In a pastoral letter he simply quoted St. Paul's words to Timothy, 1 Tim. xi:9.—Victor Hugo, says: "To reform a man you must begin with his grandmother."—Here is a good story from an English contemporary: He was a young man for an Archdeacon, and his wife was old enough to be his mother. Any allusion to Anno Domini was tabooed. They were the guests of the evening at a country house. The whole county was invited to meet them. An extra man was taken on for the occasion. He had to announce the guests. The host coached the extra man up. "When the Archdeacon arrives, you are to say, 'The Venerable, the Archdeacon Blank.'" The drawing-room was full. The guests of the evening arrived. The extra man looked at the Archdeacon, and then at the lady, and he got a bit mixed. At last he got it right. He saw how it stood. Great was the consternation when he announced, "Archdeacon, and the Venerable Mrs. Blank."

In addition to the names of colored clergymen given in these columns, the following are reported: The Revs. Alex. Crummell, D. D., and Osmond St. James, of Washington; Revs. Chas. H. Thompson, D. D., New Orleans; A. A. Roberts, Baltimore, and J. B. Massiah, Diocese of Springfield. The names of P. W. Cassey and H. C. Bishop were incorrectly printed in the list. The *LIVING CHURCH* would be pleased to give a list of the churches and chapels with number of communicants, as requested by several correspondents.

An error much more common—among educated people, at least—than mistakes in grammar, is the misuse of words, and especially adjectives. A splendid dinner is a dinner at which there are a large number of guests and a great show of silver and other handsome table furniture. The expression is not appropriate when applied to indicate a nice piece of roast beef and well-cooked vegetables for half a dozen individuals. This is but one illustration, among many that might be given, of habitual misapplication of adjectives. Such a misuse of words is bad enough in talking; it is still worse in writing.

The volume of business transacted by the Chicago postoffice makes it the leading office of the country. Of the 15,000 business firms who receive matter through this office, the largest amount delivered to any one firm or individual is to Lord & Thomas, the well-known newspaper advertising agents.

During a visitation tour in the snow mountains of Faicigny, St. Francis de Sales was much touched by the death of a shepherd, who, in trying to save one of his flock, fell over a precipice, and was found dead and frozen. He applied the lesson to his own flock, and the duty of not sparing his very life for their sakes. "O my God," said I to myself, "this poor shepherd sought his missing sheep with an ardor which the ice could not chill; wherefore then am I so cold in seeking my sheep? My heart was deeply moved and melted within me."—*St. Francis de Sales*.

"Pour in knowledge gently." Plato observed that the minds of children are like bottles with very narrow mouths. If you attempt to fill them too rapidly, much knowledge is wasted and little received, whereas with a small stream they are easily filled. Those who would make prodigies of young children act as wisely as if they would pour a pail of water into a pint measure.

The Need in Montana.

Correspondence of the Living Church.

The Rev. Mr. Horsfall and his wife, whose great missionary undertaking was announced in the LIVING CHURCH, arrived at their destination the 1st of August, via. Minnesota, Dakota, and the Bad Lands. In passing through these places, it was so cold that overcoats and wraps were needed, but on reaching Miles City, the mercury at 5 P. M., stood at one hundred and ten in the shade. Miles City is at the mouth of the Tongue River, a tributary of the Yellowstone, and is built in a valley about six miles long by two and a half miles wide, and is surrounded by buttes or sand hills. A belt of scattered cotton-wood runs through the valley, battered, broken, and storm-torn, indicating tempestuous winds, while the trunks bear upon their outer bark, from the ground upward, some six feet, marks of having been beaten sometime by ice blocks in the spring freshets. Of late years there have been no winds, storms, or freshets of any consequence, but the Indians say that some sixteen years ago, this valley was traversed by severe hurricanes, and that at one time, it was flooded to the depth of from five to six feet, by the breaking up of an ice gorge. There is no danger from high water now, as the N. P. R. R. has guarded against it by the erection of embankments. A mile and a half distant from Miles City is Fort Keogh, where the 5th U. S. Infantry are stationed under General Whistler. At that point are fourteen communicants, and Mr. Horsfall holds Service in the Post Chapel every other Sunday afternoon. At Miles City there are nineteen communicants, mostly poor people. It is said to be a very wicked place, the authorities sanctioning every facility for profligacy. Large numbers of young men who have gone there, many of them from Church families, to make money and grow up with the country, are thus surrounded by dangers and temptations innumerable.

Being an outfelling and shipping point for stockmen, ranchmen, hunters, and trappers (a former trading post of the Hudson's Bay Co.), the usual attendants upon such places, as gamblers, saloon keepers, and others, have congregated here to prey upon the poor fellows when they come into town to trade, and to entrap and cheat them out of their money. The only place in the town where a Missionary can hold religious Services, is in a store which fortunately belongs to a man who was educated in the Church, and who still loves her holy and pleasant ways, and is willing to do all in his power to cause her light to shine in this place of intense moral darkness. He has moved his boxes and loads of merchandise to one end of the building, leaving a cleared place at the other end, where the sacred Services can be held with as much decency and order as circumstances will allow.

A dry goods box serves for a Communion Table, and rough, unplanned boards laid on boxes of canned fruit, answer for seats which accommodate about forty persons. When a son of the Church resorts to such expedients that he and others may be enabled to enjoy her blessed privileges, ought it not to be a great encouragement to her more favored children to help their needy brothers with a tithe of the abundance which God has given to them? Rents in Miles City are exceedingly scarce and high. A frame dwelling of three very small rooms costs \$28 per month, and everything else is in proportion, costing two or three times as much as is usually paid in the States. At the last accounts, all the money contributed for work in that large field, outside of the Missionaries' personal expenses, was only ten dollars, and that was from a parish in New Jersey. Surely, a more needy place where to plant the Church can scarcely be found. Children are roaming about the streets, unrestrained and uncared for.

A Baptist minister and a Presbyterian one are on the ground, interesting themselves in grown up people, but apparently not caring to trouble themselves about the children, whose parents, bent on making money, do nothing towards providing for their offspring even a common school education. What a splendid opportunity is this for the Church! It ought not to be lost. Two zealous servants of the Church are now on the ground, ready and willing, and eminently fitted, both intellectually, physically, socially, to labor and win souls, and bring in the little ones for the Lord's sake; but there is no place for them to work in, and no money with which to provide a suitable building for the purpose.

What are they to do? A house could be erected which would answer for a mission school, with a chapel where daily Morning and Evening Prayer could be said, and which would serve on Sunday for the regular Church Services and a Sunday School, at a cost of only \$700. The railroad authorities have already given for this purpose a city lot, and will not Churchmen now give money for erection of the building? Are there not among the readers of the LIVING CHURCH, mothers enough, who can for the sake of their own absent children, or for the sake of those who have no mother to care for or to pray for them, or out of gratitude that their own dears are blessed members of the Good Shepherd's Fold, raise the whole or a portion of the \$700 so much needed for the mission building in Miles City?

On the question of disestablishment of the English Church, Mr. G. Vanoe Smith, writing in a late number of the *Modern Review*, says: "Is it quite clear that disestablishment will lead to the religious equality for which those who are demanding it are no doubt anxious? The Disestablished Church, starting from its vantage ground of long-existing endowments and privilege, will still overshadow all others, and the Nonconformists, it is much to be feared, will be as far as ever from a true equality. The very possession of ancient churches and cathedrals—into which it is scarcely possible to see how

other religious bodies can be admitted—will give a great and manifest superiority to the present Church of England still. It will still so call itself—not without reason—and in that character it can have no possible rival. It will remain and be recognized as the sole and legitimate owner of all the numberless traditions and glories of that ancient Church. The Nonconformists, by their own act, will have cut themselves off from these, and given them up to others. This they will have done, instead of claiming their rightful share in the common inheritance; instead of taking their place within the shelter of the common fold, and participating, as most probably they might do if they would, on equal terms in the privileges which, by national law, are the common property of Englishmen. All this of their own choice they will have abandoned, and so while 'disestablishing' others they will surely gain but little of either grace or glory for themselves."

Michigan Church News.

From our Detroit Correspondent.

Bishop Harris has just completed a three weeks' visitation in the Upper Peninsula, where he finds the Church in a more promising condition than ever before. On Friday evening, Aug. 25th, at St. James' Church, Cheboygan, he joined in a service with the new rector, the Rev. James H. Magoffin. On the morning of Sunday, the 27th, he visited the new Trinity Church, Mackinac, confirming a class of nine presented by the Rector, the Rev. M. C. Stanley. On the evening of the same day he opened for Divine Service the new Church of the Good Shepherd, St. Ignace, which is similar in design to the Church at Sault Ste. Marie. It is a frame church, with a roof of gothic pitch and with gothic details, handsomely ceiled in pine, and with colored windows. The design is by Lloyd, and the church will seat two hundred and twenty persons. At this Service one adult was baptized by the missionary, Mr. Stanley, and the Bishop confirmed seven persons.

Proceeding in the yacht *Huntress* to Sault Ste. Marie, Bishop Harris had the happiness of meeting there his old associate in labor, when both were rectors in Chicago, the Rt. Rev. Dr. Sullivan, Bishop of Algoma, who came across from his Canadian Missionary Diocese to spend a little time with Bishop Harris. The church was to be named, from the name of the place, St. Mary's, and the mission has heretofore been mentioned under that name, but the Roman Catholics, who settled the Sault village many generations ago, had of course named their church after their patron Saint, and enjoyed a prescriptive right to that beautiful name, and our people have chosen the name of St. James. The church, which was erected about a year ago, has more recently, through the liberality of one young gentleman in the congregation, been enlarged by the addition of a new recess chancel. At the Service, on Tuesday evening, August 29th, Bishop Harris preached and confirmed a class of nine presented by the Rector, the Rev. P. T. Rowe. The Bishop of Algoma assisted in the Service.

Proceeding by the way of Marquette, to Negaunee, on Thursday evening the Bishop confirmed eleven persons presented by the Rector, the Rev. Robert Wood, who is now comfortably settled in the house which the congregation has lately purchased, enlarged and fitted up for a rectory. On Friday evening, Sept. 1st, the Bishop confirmed four persons at Grace Church, Ishpeming, four miles distant from Negaunee, and with it in charge of the Rev. Mr. Wood. The congregation is outgrowing its small frame church, and is planning to erect soon a stone church and a parsonage.

On Sunday, the 3rd inst., the Bishop visited the strong parish of St. Paul's, Marquette, where he confirmed twelve persons, presented by the Rector, the Rev. E. R. Bishop. Ever since the payment of its church debt, somewhat over a year since, the congregation has been devising liberal things. The rectory has been enlarged, a fund has been created for the completion of the church tower, and some of the wise and charitable have been joining the Rector in planning the erection of a hospital on certain lots owned by the parish.

On Monday, the 4th inst., the Bishop visited Escanaba. There is here a small building which the congregation bought for a parsonage. It has been somewhat altered to adapt it for Church Services, the Missionary, the Rev. John H. Eichbaum, living at Menominee. At the latter point, the Services are held in a hall, the rent of which is paid by two ladies of the congregation. The Church also owns a lot, and hopes soon to be able to build a house of prayer. Services were held by the Bishop with the Missionary at both points.

On Thursday evening, accompanied by the Rev. Mr. Bishop, of Marquette, the Bishop visited Trinity Church, Houghton, in charge of the Rev. J. L. Boxer, who also has charge of the missions at Calumet and Hancock. On Friday, Saturday, and Sunday came the visitations to Ontonagon and Rockland. At the former of these points, is a neat, wooden church and a parsonage adjoining. During the last years of extreme depression in the mining interests of the district, these missions have been vacant, but the little band of earnest Church-people that remained, have faithfully maintained a Sunday School at each place. As the fruit of this Sunday School work, the Bishop was invited to confer with five candidates whom he confirmed at Ontonagon. A missionary is soon to be settled at this important point. The Bishop addressed the Sunday School and visited the sick. By the special courtesy of the superintendent of the Ontonagon and Brule River R. R., who is a Churchman, the Bishop could make this visitation in a special train. He returned to Detroit on the 14th inst.

New York Charities.

Correspondence of the Living Church.

Many readers will be glad to learn that the children of the Sheltering Arms Nursery, New York, who, as lately stated in the LIVING CHURCH, missed their customary fresh air recreation and excursions in the early part of the summer, have since been remembered by kind friends. The latter half of the season began auspiciously with an excursion of a party of forty or more of the girls to Manhattan Beach. They were freely furnished with bathing dresses and a free salt bath, and, upon leaving the delights of the surf, were invited to the dining room near the beach, and treated to refreshments. Two happy hours were spent in rambling among the many sights along the margin of the sea, at Manhattan and the adjoining Brighton Beach. Another and similar party was conveyed by steamer to the Iron Pier at Coney Island, enjoying very heartily the sail down the bay and the fresh ocean breezes. A free excursion is now daily made by parties of twenty each day to Fort Lee, the Captain of the Fort Lee steamer having kindly given the invitation; for which generosity, we doubt not, he has been amply repaid by the sight of the happy little faces on board. By the thoughtful courtesy of the proprietors of the *New York World*, a party of sixteen passed a pleasant week at the Rockaway Sanitarium, the newspaper paying all the charges for travel and board. Added to these several occurrences, the boys have been given swimming lessons in the Hudson on certain days of each week, under a competent teacher, and the girls have been improving their vacation by taking regular lessons in sewing, which they have seemed to enjoy in a quiet way. School-days are now coming around once more for the whole little family.

St. Luke's Home for Children, in Newark, is about a year and a half old. It began in a cottage and has come in that short interval to occupy a good-sized house. It is under the care of a branch of the Clewley Sisters, of England, who are also connected with the parish of the House of Prayer, Newark, where they visit the sick and poor, administer needed charity, conduct a guild for children, a guild for young women, mothers' meetings, and sewing schools. The Home has grown out of these missionary labors among the various classes of the community, and is intended to provide for children whose parents are temporarily unable to care for them, and for orphans. A day nursery is attached. The diocese of Northern New Jersey, has, so far as we are aware, no Sisterhood of its own, but the successful work of these Sisters of St. John Baptist, and the Sisters from East Grinstead, England, who have charge of St. Barnabas' Hospital, Newark, would seem to be preparing the way for further organic work of the same kind.

An old Church.

On approaching more closely to the singular rock known as "Brent Tor," we find it difficult to account for the erection of a place of worship in so wild and exposed a site. Its origin is explained by the following legend: A rich merchant, who had toiled away the early part of his life in a "farre countrie," was returning to enjoy in peace the fruits of his industry. Before, however, the shores of England met his view, a fearful tempest overtook the ship; and, in a moment of danger, he vowed that if his life were spared, he would build a church on the land that he should first see. At length the storm ceased. Shortly afterwards, Brent Tor loomed up on the horizon; and the merchant faithfully performed his vow. The church is very small, being only 37 feet long by 14 feet wide. It is dedicated to St. Michael. The tower stands on the edge of a precipice of a perpendicular cliff. The edifice is very rude; it appears to be little less than a solid mass of masonry. And solid it needs to be, to withstand the storms which at times howl around so unsheltered a region. The windows, three in number, are mere slits, just sufficient to admit a "dim, religious light" into the building. The interior consists of but one aisle. The ceiling is of oak; and the worm-eaten pews are manifestly of great antiquity. Above the south door is a wooden tablet, bearing the following appropriate texts from Scripture: "Surely the Lord is in this place. . . . How dreadful is this place! This is none other but the House of God, and this is the gate of Heaven," Gen. xviii:16-17. "And upon this rock will I build My Church; and the gates of hell shall not prevail against it."

The tower contains three bells, which are said to be in a dangerous condition. According to Lyons, this church was known in 1283, as "St. Michael *De Rupe*." The whole of the summit of the Tor that is not taken up by the building itself is occupied as a church-yard, and is scarcely more extensive than the church. There is scarcely earth enough for the few burials that take place there.

From its position, the tower can be seen twenty miles out at sea; and it serves as a guide to the mariner in entering Plymouth Sound.—*Church Bells*.

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

BOOK REVIEWS.

WHAT IS THE MATTER WITH IRELAND, or a Protestant clergyman's appeal for Roman Catholic Ireland, by Rev. H. M. Collison. Chicago: F. H. Revell, publisher, 148 and 150 Madison St., price 50 cents.

This little monograph upon a much discussed topic is most timely and suggestive. The unique history of this isle, once the centre of learning and aggressive missionary effort, is given in a most interesting manner, though compassed in few pages. The work will, we have no doubt, cause many a reader to view in a different light the present troubles of Erin's Isle, which must be attributed to misunderstanding and to misrule.

STORIES AND EPISODES OF HOME MISSION WORK, with a Preface by His Grace, the Archbishop of Canterbury. New York: Thos. Whitaker. Price, \$1.50.

This is a queer compendium of information and anecdote that a clergyman who has much to do in home mission work, will know how to put to a good use. It is evidently published in the cause of the Additional Curates' Society—one of the pet and very successful projects of the former Bishop of London, now His Grace of Canterbury. Besides the introductory address of Dr. Tait, there is one also from His Grace of York, and others from the Bishop of Peterborough, the Rt. Hon. W. E. Gladstone and the late Lord Beaconsfield. The Epilogue is also by the Rt. Rev. Dr. Magee. Whoever wants to make a stirring missionary address may prepare himself with many a telling point and illustration by a perusal of this book. Here is one entitled, *A Subject for a Painter*: "This morning I noticed at Communion a miner who seemed completely overcome with emotion, but who struggled to prevent its being seen. The tears were rolling down his cheeks, and falling upon the ground. They rested upon the altar step. I saw him look on either side to note if he were observed, and then, thinking that he was not, he reverently endeavored, with his handkerchief to wipe off the fallen tears from the step that had received them, as if they were not worthy to be there"—and so, a little further with the short story. Those who are active in mission work ought to possess the book.

THE MINISTRY OF CHRIST IN THESE LAST DAYS. By the Rev. Robt. G. Swayne, M. A. New York: Thomas Whitaker. Price, 80c.

This book comprises five addresses delivered to the Candidates for Ordination in the chapel of the Bishop's Palace at Salisbury in Ember Week, December, 1881, by Canon Swayne. The respective titles are: Self-Sacrifice; Unreality; Personal Influence; Modern Thought; and Patience. Brothers still laboring in the Sacred Ministry, with many years fulfilled, will find instruction, refreshment and strengthening in a perusal of its clear and attractive pages. Candidates for Holy Orders will by it be solemnized in their great preparation, and should year by year, read again these first principles of the doctrine and ministry of Christ.

APOSTOLIC CHRISTIANITY; Its history and development. By the Rev. C. A. Row, M. A., Prebendary of St. Paul's. Published by James Pott, 12 Astor Place, New York. Cloth, 260 pages. Price, 75c, net.

We have been formerly made acquainted with this work of Prebendary Row through a series of articles in the "Church of England Sunday School Magazine," on the same subject. The author has endeavored to elaborate the main facts of the New Testament history as they appear on the face of the record, setting them forth in their deductions as free as possible from the numerous accretions which have been added to them by different schools of theology. We have not often met with any work so accurate and useful as this will prove to the earnest student of New Testament history, particularly of the book of Acts, and the Epistles. The position and value in formative Church history of the Judaizing element is an important consideration to any right appreciation of the motive of much of the Apostolic records and epistolary work contained in the Canonical books, and every Bible-class teacher should enlighten himself for his great task by a careful examination of these unbiased reflections.

THE BIBLE. A SCIENTIFIC REVELATION. By the Rev. Chas. C. Adams, S. T. D., author of "Creation a Recent Work of God," etc. Published by James Pott, 12 Astor Place, New York. Cloth, pp. 176. Price, 75c.

Could this book be recast into a more popular style, it would be one of much usefulness. An earnest seeker after knowledge will find benefit from its perusal, in his preparation to meet the assaults upon Biblical revelation by the modern scientists. Dr. Adams says substantially in his introduction, that all science is founded on the miracle of creation, although speculative scientists declare that a miracle is impossible, because physical laws are immutable. Nevertheless, all science is founded on that one first miracle, and many physical laws are as miraculous in their operation as they were in their inception. Miracles and scientific action united in the creation of all physical laws; yet they are liable to interruption by man's will. There is much force in one of Dr. Adams' remarks: "Heaven and earth are names given by God to the two grand divisions of creation. They were the miraculous parts of it. Yet they are the terms, or bases, on which the science of astronomy and geology are founded. They have grown up out of these primeval words." We would wish for this little book a wide and useful reading.

There lie before us the First and the Second Annual Reports of St. John's Clergy House, East Line, Diocese of Albany. The latter brings us down to the 1st of August last, and makes a very encouraging exhibit. This Institution (to which we called the attention of our readers last year) is situated at East Line, on the Delaware & Hudson Railroad, about 27 miles north of Albany, and is intended for a Resting Place for tired

clergy. A payment of \$300 per annum will secure a permanent home for such; here, the 'aged servants of the Living God, who desire to do so, can pass their later years free from care, and find enough of pleasant duty in chapel, library, and garden, to occupy their time." Many valuable donations have been made to the Home during the past year. An Institution of so beneficent a character ought to meet with a generous support from the Church at large, and we would refer those who sympathize in its objects, and who desire further information respecting it, to the Secretary—the Rev. Walter Delafield, Ballston Spa; while any one who may wish to contribute towards the daily expenses of the Clergy House, or the Permanent Fund, should forward his contribution to Gen. Selden E. Marvin, Treasurer, Albany, N. Y. An effort is now being made, by the authority of the Board of Trustees, to secure one hundred subscribers, of \$10 each, for the present year.

The *Catholic World* for October is a very interesting number of that well-conducted periodical. The article on the *Stabat Mater* and its music, and the Comedy of Conference are particularly well worth perusal.

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. Church Peter's, 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."

Of the "Liturgy Question" the *Christian Intelligencer* says: "We have endeavored to keep our liturgical character in the background, by slurring over our forms, hoping to conciliate those who are inclined to come to us from other bodies that are non-liturgical, while these are the very features which attract them. Like the good Dutch housekeeper who sold her 'Attie treasures' of old-fashioned mahogany furniture for a song, and afterwards found them in the fashionable parlors of her married grand-daughter, our old Church has long ago parted with a portion of her inheritance in the liturgical treasures of the past, and now finds that other and younger branches of the Church are reaching for these hid treasures. Our Reformed Church has the liberty and the opportunity to frame the most perfect liturgy in the world, upon the forms already in use. While others are digging for a foundation, we have the foundation and the pedestal, and only need additional materials for the graceful shaft. These are ours, but they have been found lying in ancient quarries, waiting for a true ecclesiastical renaissance, when the churches of the Protestant Reformation shall wipe the mist of prejudice from their eyes and see how they have allowed themselves to be cheated out of their share of the inheritance of antiquity, the rich treasures of ancient piety and learning, by listening to the bugbear cry of Popery."

A BELOVED PHYSICIAN.—The following beautiful incident is related of Dr. Gray, who lately died in New York, and who many fairly rank as a successor of the evangelist, St. Luke, the beloved physician. The *Evening Post* says: "A poor sewing girl, who went to the late Dr. John F. Gray for advice, was given a vial of medicine and told to go home and go to bed. 'I can't do that, doctor,' the girl replied; 'for I am dependent on what I earn every day for my living.' If that's so, said Dr. Gray, 'I'll change the medicine a little. Give me back the vial.' He then wrapped around it a ten dollar bill, and then reiterated to her the order: 'Go home and go to bed,' adding, 'take the medicine, cover and all.'"

When night overshadowed Abraham he saw a star and said, "This is my Lord." But when it set he said, "I like not those that set." And when he saw the moon rising he said, "This is my Lord," but when the moon set, he answered, "Verily, if my Lord direct me not in the right way, I shall be as one of those that err." And when he saw the sun rising he said, "This is my Lord, this is greater than star or moon." But when the Sun went down, he said, "O my people, I am clear of these things. I turn my face to Him who hath made the heaven and the earth."—*Koran*.

AN ENGLISH EARL'S ADVICE TO COLLEGE-STUDENTS.—In an address, which he recently delivered at Liverpool College, Lord Derby told the students that there were three great maxims of study—first, that mental labor never hurts anybody unless taken in great excess; second, that those who cannot spare time for physical exercise will soon have to spare it for illness; third, that morning work is generally better than night work. There has never been a time in the history of the world when an appreciation of these truths was more important than it is now.

LETTERS TO THE EDITOR.

Intemperate Temperance.

To the Editor of the Living Church:

There are few, I imagine, who have read the simple words of the recently published diary of the unfortunate Lieut. De Long, whose hearts have not thrilled with admiration for the gallant leader and his devoted followers, who, struggling on among all the horrors of that Arctic wilderness, sank one by one in death, yet never once lost their manly courage nor their faith in God and His dear Son.

Impressed with this idea, I was surprised and indignant to read an article published in the Youth's Temperance Banner, of New York, under date of Aug. 5, 1882. It is entitled "The late Arctic Expedition," by Julia Colman, and is an attempt to hold up Lieut. De Long as a terrible example to the young, and as one whose fate was deserved and willfully provoked by his persistent love for alcohol.

After telling the story of the disaster, and acknowledging that in the suddenness of the calamity, little, if anything could be saved, she says, "among their choicest treasures they had a quart of alcohol, or brandy;" and adds, "they drank it, to give them strength. Any of our Temperance School or Band of Hope children could have told them better, and warned them against taking it without food." She quotes from the diary—"Nothing to eat; drank three ounces of alcohol a day per man." It is difficult to conceive of one with so distorted a mind and heart as not to feel the terrible agony that must have been undergone by these heroic sufferers, at the time to which these words refer, but she sneeringly adds, "Is it any wonder that the Captain and the rest of them got weak and gave out travelling?" She concludes this moral lesson as follows: "What probable difference would it have made if George De Long had studied 'Alcohol and Hygiene,' and Richardson's 'Temperance Lesson-Book,' when he was a school-boy? If you should ever be in a similar position, would you not wish you had studied about alcohol?"

Such twaddle as this is sown broadcast over the land, under the auspices of so-called moral and religious agencies, and does much to retard and injure the noble cause of Christian Temperance.

THOMAS MAIR.

Boston, Sept. 23, 1882.

An Earnest Plea.

To the Editor of the Living Church:

Allow me, please, to use your columns for the purpose of giving a little information and making an urgent plea.

I know a young man of excellent family, good education, closely related to a clergyman of this Church now deceased, who from dissipation, evil companionship, and too much money, was led to do wrong and is now in prison suffering the penalty of the law. His actions there have been so uniformly good that the best position in the power of the warden to bestow has been given him. He will be liberated early in November.

He is truly repentant, humble, willing to take any position, even the most menial, desiring above all things that he can have opportunity to prove to his widowed mother that he is truly repentant and determined henceforth to live a godly life. These are the facts. Now my plea is, will any layman, on my word that these facts are strictly true, give this young man a chance? This is one of so many cases where a little sympathy and help may do so much good, and the absence of these work such dreadful harm.

Please communicate confidentially with Rev. GEO. R. VAN DE WATER, Rector St. Luke's Church, 56 Gates Ave., Brooklyn. Sept. 19, 1882.

Conventions in the Church Edifice.

To the Editor of the Living Church:

The uppermost question in the minds of the Churchmen of Western New York at present seems to be: if the holding of the business sessions of the Convention in the presence of the Altar may be called a sacrilege? The Convention was duly appointed at St. Andrew's, of which the Rev. Dr. Crapsey is Rector. There was to be, in addition to the regular sessions of the Convention, the annual meeting of the Woman's Auxiliary. St. Andrew's, owing to its distance from the heart of the city, and its inaccessibility besides, was less attractive than other churches would have been, but no one dissented, and the matter was considered settled, when the announcement was made that St. Andrew's might be used for the strictly religious Services of the Convention only—the business sessions must be held elsewhere.

Naturally there was a hesitancy on the part of the other churches in opening their doors in the emergency, for what was not good enough for St. Andrew's surely ought not to be welcomed by them, although they had in their history, many of them, given hospitality to the Diocesan Conventions, and counted it unto themselves for righteousness. Had they been guilty of sacrilege? They were positive in their answer, and outspoken, but they would wait and see what would come to pass. It looked for a little while as if the business sessions and perhaps the Woman's Auxiliary would have to be held in a hall used for dancing schools, fairs, and private and public receptions. The Temple of the Lord was too holy for the discussion of His work. Old St. Paul's finally threw open its doors. Now let the world scoff at the spectacle—the procession from strictly religious Services to the business meetings and the Auxiliary!

What is the matter with our Conventions? some of us are asking; that is, with the business sessions? Are they not given entirely to doing the work of our holy Church, and in the Spirit of the Master? Could high festivals and solemn fasts prosper without these councils? Are they not the strengthening of the walls of our Zion?

We thought so—some of us at least—and have uplifted with undoubting faith that "Prayer to be used at the meetings of the Conventions"—never dreaming it did not include the business sessions—"We beseech Thee to be present with the Councils of Thy Church." And if that prayer may be answered, is any Church edifice too holy for these councils?

They tell us that this is by no means an exceptional case—that it is quite common, in fact, in some Dioceses to banish the business sessions from the presence of the Altar—because of the heated controversies that sometimes take place, personal attacks ending in recriminations, etc. Now would not the "presence of the Altar" help mend all this? In dissociating themselves from all that is sacred, will they not be more likely to lead us to doubt if our prayer has been heard—if the Holy Spirit has presided as He did in the Councils of the Blessed Apostles?

Let me ask one more question: Which is the greater sacrilege to a healthy religious mind (one who weighs internals rather than externals) the using of the church for the business sessions of the Council, or the discussing of Church work, by Bishop, Priest and Layman, in a court room, dancing-hall, or place of popular resort? Rochester, N. Y. J. M. P.

Old Trinity, Wilmington, Delaware.

To the Editor of the Living Church:

Your correspondent "C. W. C.," writing in reference to my report of the re-opening Service at the Holy Trinity Church, Wilmington, Del., is evidently under a wrong impression as to the nature of that report. It was not a semi-historical sketch by me, but merely a synopsis of the Rector's sermon on that occasion. The fact of the name of Rev. Dr. Frost and his labors not being mentioned therein, I can account for in two ways: one being that the Rector was only briefly stating the names and dates of the Assistant Ministers, who had been in charge of the Old Church, and of the Rectors under whom such Assistants had been secured; the other reason, no doubt, being the fact that the present Rector had no records or papers belonging to the parish, as they were and are still, I believe, in the possession of the Rev. Dr. Frost, and hence he knew nothing of the labors of his predecessor. I am sure it was from no desire to do injustice to the Rev. Dr. Frost, that the omissions complained of by "C. W. C." were made, as the above reasons, added to the fact that the Rector does not even know the Rev. Dr. Frost, will show. The "labors of love and duty" rendered by the late Rector at the Old Church, are still remembered with gratitude by the few who enjoyed them, the remembrance only being tinged with regret that some unpleasant qualities should be united in the person of the late Rector, with so many excellent qualities. The congregation, and indeed the whole parish, are much inconvenienced by being deprived of the use of the massive silver chalice and paten mentioned by "C. W. C.," and also of the almost invaluable old Swedish silver service, both of which, with the Records and other valuable belongings, including the magnificent festal hangings of the chapel, are still in the possession of the Rev. Dr. Frost. "C. W. C." has given us such a good account of his labors, perhaps he can tell us by what right we are deprived of the property of the parish. Not wishing to trespass any longer on your valuable space, Mr. Editor, I will conclude by saying that the Old Church was kept open mainly by the Sunday School Services, which, with the Lay Service in the morning (for twelve or fifteen months only) were carried on by Wm. J. Fisher, under the Rector's direction, of course, aided by a few faithful teachers, but the Rector was not present but once or twice a month. "F."

Wilmington, Del., Sept. 23, 1882.

The Waning Crescent.

To the Editor of the Living Church:

I was much interested in your selection from the Oxford University Herald, "Mohamet, the False Prophet." The exact coincidence of the forty-two months, or 1,260 days, prophetic years, from the Hegira to this last occupancy of Alexandria is very striking. I have long looked for the fall of the Mohammedan rule as not far distant, and sure to come in the last part of this century, or early in the next, and with it the fall of the Papacy. They have been singularly linked together chronologically, in rise, culmination, and decline. They have been as strangely linked in sympathy, from the Alliance between Alexander VI. and the Sultan to our time at least; and a significant, not to say touching evidence of that sympathy is the laying aside by the present Pope of titles in partibus infidelium, out of consideration for the feelings of the Sultan. They seem to me to be as clearly linked together in the prophecy cited by the University Herald. Since the decree of infallibility, I have looked for this fall as likely to come in this century. I have no room to give reasons for this, and those who do not see them in the signs of the times, would not heed such reasons as I should give.

After a careful study of Mahan's "Mystic Numbers," I have for some years been much impressed with the probable beginning of that fall in 1882, and was not surprised when the ball opened so suddenly and unexpectedly, so unaccountably to many, with the bombardment of Alexandria. No blow to Mohammedanism could be more fatal than the occupancy of Egypt; and the successors of the False Prophet showed their wisdom by its early conquest. It was, and has always been, the key of their power. Constantinople is much less important.

The few students of Mahan (I wonder how any man who begins to read him can lay aside the study till they have fully tested, and then mastered "Mystic Numbers"), will remember the persistence of the Number 13, in all crises of Mohammedan history, and how constantly it appears as a factor in the Anno Mundi dates of

such crises according to his chronology. If they have pursued the investigation on his methods, they will also have observed how often such crises have a period of three years from the Anno Mundi, to the Anno Domini multiple. It occurred to me recently to see if 13 was also a marked factor in the Mohammedan dates. As the Mohammedan year differ from ours by about eleven days, so that thirty-three of the Mohammedan years are equal to about thirty-two of ours, of course this would be a much less frequent occurrence than in our chronology; that is only about once in sixteen years would the Christian and Mohammedan multiples of 13 fall together. I was surprised to find twelve such cases. With this in mind, it is worth while to call attention to the fact that in this year, the Anno Mundi Multiple of 13 (6006), the 1st Muharrem, 1300 (a cyclical multiple of 13) falls on November 12, 1882; and that the cycle of three years to the Anno Domini Multiple 1885, would just cover the period of 1260 years, the forty and two weeks, from the time of that complete ascendancy over the Kourish, by which he was enabled to begin his career of conquest, and propagation of religion by the sword. It would be worth observing, as part of the ways of the Wonderful Numbers, if in the 1300th year of the era of the False Prophet, also an Anno Mundi Multiple of 13, that fall should clearly be seen to have begun, and still more remarkable if the 260th Bishop of Rome (13x20) I am not sure that I follow the Roman computation, but think it the fair one, and Leo XIII. should in the triennium 1882-5, end that list of Imperio-Ecclesiastical rulers, who like Mohammed and some of his successors have indeed been great and grand reformers in the world, but who by confusing the civil and ecclesiastical methods and jurisdiction have also wrought untold misery, suffering, and infidelity. Whether these speculations have any truth, will soon be seen, and they are speculations only. But that we are swiftly approaching a great upheaval, which will probably convulse Europe, possibly Asia as well, and profoundly influence the world, it is hardly possible to doubt. It seems eminently a time for sobriety, reading the signs of the times as far as we may, and devoutly clinging to a faith that soon may be found to be the one anchor and consolation as well for this world as for that which is to come. S. C. THRALL.

Ritualism which Violates.

To the Editor of the Living Church:

Although you say "we can admit no more letters upon this subject," I must request you, in defence of myself, to allow me one word in answer to Anglo-Catholic's last letter, in your issue of Sept. 23d. He says: "Anglo-Catholic has had reason to know that the Rector of the Ascension was understood to have mentioned" (what a sentence!) "the First Reformed Prayer Book of the English Church as his ultimatum in ritual." I answer, the Rector of the Church of the Ascension never mentioned the first reformed Prayer Book as his ultimatum. Whosoever gave Anglo-Catholic reason to know this did not himself know what he was talking about. In the face of my unqualified denial of any such assertion, in my last letter, it would have been worth while for Anglo-Catholic to bring some sort of evidence to sustain his position. This he could not do however. I have uniformly declared that the ritual law of the present English Prayer Book was that to which I looked for guidance in matters concerning which our own Prayer Book was silent. This is the only "ultimatum" I have ever mentioned.

I will not trespass further upon your space, except to say that it would be better if Anglo-Catholic had the courage to sign his real name to his communications; and that if he be desirous of continuing this discussion to his further confusion, I shall be very happy to accommodate him in any way that he may designate. ARTHUR RITCHIE.

[This discussion may be continued to any one's confusion, but not in our columns.—ED. L. C.]

The Cowley Fathers.

To the Editor of the Living Church:

Sitting this moment at the writing desk of the first American Bishop—Samuel Seabury—an unpleasant thought is running through my mind. I recall the fact that good Samuel had to depart from England and seek his consecration from dear old Scotland. And yet another thought runs through my brain. The English Cowley Fathers must seek more congenial quarters because they are not willing to render obedience fully to American authority. It has been said "chickens come home to roost." Why can't we have a "kiss of Peace?" I do not pretend to suggest the way and means. The Fathers know best the true method. A secular therefore had better mind his own business.

Being a foreigner myself by birth I deem it more according to the principles of American Churchmanship to serve as an American Citizen at the Altar. I obeyed the dictates of my conscience.

Now all of this is not a matter to fight over. Which is of more consequence? To have a sister branch of the Fathers in this country and thus to have the work go on under the love and fear of God even if "some agree to disagree," or because of too great love for Fatherland and a Foreign Head in Spiritual things to stir up strife and enmity? Please, good Brothers, let us have no angry words. The Fathers have satisfied our American Bishops that there is something as good as the present Parochial System with (sometimes) ungodly, unbaptized men as lay-officers. Now when we have this matter settled let us not spoil a good thing.

If the English Brothers will not fully comply with American Catholic requirements—then in the name of Grace let them withdraw. If there are rules in the Society which conflict with an American's conscience, why give "tit for tat," and re-introduce dear good old Samuel's case? INGRAM N. W. IRVINE. Stony Brook, Long Island.

Several sons of famous fathers are living in London. All the Year Round is still "conducted by Charles Dickens." This magazine was Dickens' personal property, and was left to the present Charles Dickens with the proviso that the name should be placed at the head of its pages. Douglas Jerrold was the editor of Lloyd's Weekly News, and when he died the proprietors continued the family name by putting in the line, "Edited by Blanchard Jerrold." The editing is said to consist in the drawing of a salary. Fun is nominally edited by Tom Hood, a son of Thomas Hood, the famous humorist.

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"Women," quoth Jones, "are the salad of life, at once a boon and a blessing." "In one way they're salad indeed," replied Brown; "they take so much time in their dressing."

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Says Fogg, "Parson Jones' sermons give me a great deal of pleasure than they're used to." "Indeed?" replied Brown, inquiringly. "Yes," added Fogg; "I don't go to hear them now."

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The most absent-minded man was not the man who hunted for his pipe when it was between his teeth, nor the man who threw his hat out of the window and tried to hang his cigar on a peg; no! but the man who put his umbrella to bed and went and stood behind the door.

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The Living Church, CHICAGO AND NEW YORK.

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The Living Church.

September 30, A. D. 1882.

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Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appraisals, Acknowledgements, 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.

Perplexities of "A Faithful Reader."

A Faithful Reader" of the LIVING CHURCH asks the editor some questions, in a very earnest way, the consideration of which may be of interest to other readers. The first, in substance, is this: "Is it true, that in the Oxford library a certain shelf is devoted to attacks on the faith or doctrine of the Church, which when satisfactorily answered are banished from the shelf; and that Barclay's Apology, a plea for the Quaker interpretation of the Gospel, has never yet been withdrawn?" Caroline Fox is quoted as authority for the statement questioned.

Robert Barclay was a man of genius in his way, and doubtless his "Apology," as well as the works of George Fox, the great Quaker, is to be found in the Oxford library. These writers were successfully controverted by theologians of the age in which they lived, and the story about the unanswered book is a myth, so far as the writer of this can ascertain. Even if it be true that the book remains upon a shelf as "unanswered," any "faithful reader" of the Nicene Creed can answer it for himself. The testimony of the undivided Catholic Church is good against the opinions of R. Barclay or any other man.

"A Faithful Reader" also expresses his wish that some able attack might be made upon the heresies of the Friends, of "both the so called orthodox, and of the Hicksite branch, which should win them to Christ." Dear faithful reader, you can't win heretics to Christ by attacking them. The Quaker heresy has been met, over and over again, by all the arguments that learning and truth could command; and yet there are Quakers. But there is no need to quake because there are Quakers. They are very inoffensive people, determined to have their own way; and it is not a very bad way, as the world goes. Like all heresies, the Quaker heresy has in it a fragment of truth, on which it lives. That truth is the personal ministry of the Holy Spirit to the individual soul. If the Church had not once neglected that side of the truth, probably the Quakers would never have been heard of. That truth has been revived in the Church (it was never lost but only obscured), and the Friends can find in the Church all the good that they seek in Schism. They are to be won to Christ and the Church, not by attacks and arguments, but by a fuller manifestation of the great principle that underlies what vitality they have possessed. It is a matter of common observation, that sects continue to exist long after their distinctive principles have departed. Tradition and early training are powerful influences, and these cannot to any great extent, be overcome by arguments. They must be met in kind. We must take the children of this generation, and train them for the Church. The Quakers are not holding even their own children to the Faith of their Fathers. They are not making converts from other Christian bodies. They are not holding their own.

One of the last things that a Churchman needs to trouble himself about is the Society of Friends. It is not an aggressive but a very negative element in the religion of the day. It is not doing anything to make or unmake the religion of the day. It does not, we venture to assert, exemplify, as our correspondent thinks, the injunction to "visit the widow and the fatherless." It is not noted for works of charity, for missions, for sacrifice of any kind, unless it be such as ministers to its sectarian pride. It is clothed with a coat and hat of humility but is assumptious in

spirit. It is doing practically nothing to ameliorate the condition of mankind. It is doing nothing to extend its own principles.

Another question of "A Faithful Reader" the editor will be glad to answer by private correspondence.

Sabbath or Sunday.

"Did you go to Sunday-school last Sabbath?" "Yes; I make it a point to go to Sabbath-school every Sunday, when I am in town."

Not many, perhaps, are guilty of such jumbling of words, but the confused manner in which the words Sabbath and Sunday are often used, shows a want of definiteness in the meaning attached to each. They are by no means synonymous. They who are careful of speech will say Sunday, or Lord's day, when they mean the Christian holy day. But we hear in the Decalogue, every Sunday, "Remember that thou keep holy the Sabbath day." This language, construed strictly, means—keep holy the seventh day of the week. But that is not the meaning the Church now attaches. While the substantial idea of the original holy day remains, and its observance is enjoined by a perpetual decree, its tone and spirit have greatly changed; and with this change has come a change of day, so as to associate the holy day of the week with the grandest event of Christian history—the resurrection of our Lord.

The Church can say with utmost propriety, "Remember the Sabbath day and keep it holy," for that is her warrant for her keeping the day at all. But inasmuch as the idea has, from its original meaning, expanded into a more beautiful and significant one, we now very properly use the term to express the advance.

The most beautiful flower is, in one stage, a bud, but in its bloom and perfection, we call it a rose. So in respect to the Holy day; in its germ, it is Sabbath; in its perfection, it is Lord's day, or Sunday. Let us always give it its best name, while we keep it in the spirit of its best and most spiritual meaning.

Some theologian has remarked that all popular religion is more or less superstitious. By this was not meant that religion itself is superstitious, but that the popular use or abuse of it is likely to be so. This fact, if it be a fact, proves nothing against religion. It only shows that human nature tends to exaggeration and one-sidedness, in religion as in everything else. Superstition is simply misapplied reverence. It is a perversion of reverence as heresy is a perversion of faith. It is a lack of proportion. Superstition exalts some object or observance of a religious character to undue prominence, and magnifies it at the expense of all else. It worships what it should only venerate, and has no real reverence for that which is of highest importance. There may be Protestant superstition as well as Roman. Catholic Church teaching tends to the proportion of reverence as well as of faith.

The Rector is to direct the Services, both in church and Sunday-school, with a view to the best interests of both; to have charge of the building and use it for the religious benefit of the parish. The Vestry are the legal trustees of the church property. They include the two wardens who have additional duties in respect to the Holy Communion. The Vestry have charge of finances; they direct repairs and the material interests of the parish generally. It is generally required that they be baptized members of the Church; it is expected that they be regular attendants at church, and earnest helpers, on whom the Rector can rely for encouragement and moral support. They will remember that the finances entrusted to them pertain to the Lord's treasury; that they are stewards in the Lord's house, and are required to be diligent as well as faithful.

Another New Feature.

To the numerous valuable tables of statistics in the LIVING CHURCH ANNUAL another is to be added, giving the succession of every American Bishop and the lines of consecrators from Seabury and White. The table is prepared by Mr. Willis G. Perry, of Hopkinsville, Ky., expressly for the ANNUAL, and is very complete and convenient. At a glance, the reader can trace the succession of every Bishop and ascertain the names of every consecrator in the line.

The Pastoral Staff.

Nearly all the English Bishops now use pastoral staffs. There are some who object to these, alleging that their use is a sign of Roman tendency. The same argument would apply as well to the surplice and stole, or even to that marvellous mixture of vestments known as "Bishops' Robes." The crozier is the symbol of Episcopal dignity and authority, of solicitude and correction. Christ was the first "Good Shepherd," and the crozier is the ensign of pastoral authority. Kozma de Papi, a well-known liturgical writer, traces its origin to the earliest times. St. Augustine, the great Bishop of Hippo, who was consecrated in 395, was invested with a pastoral staff made of solid ebony, which after his death was taken with his remains to Sardinia, and afterwards to Valencia, where it is exhibited to this day. In the fifth century, we know that St. Remigius, whose name is preserved in the English Calendar, wielded a staff made of plates of gold, and brilliant with precious stones; whilst old pictures of Gregory the Great represent him continually with a white dove whispering in his ear, and in his right hand a crozier cut from a cypress tree. By the seventh century, as is evident from the acts of the Spanish Councils, and from the writings of St. Isidore, pastoral staffs of bone or wood, or precious metal, more or less elaborate and rich, were in the hands of all the Bishops of the Church. Thus the Crozier is, at least, nearly as old as the New Testament, if not older, and it typified, at the first, that authority and power of which it is the significant emblem to this day. This authority and power is summed up in the characteristic line of Medieval Latin: "Attrahere per curvum, medio rege, punge per imum." Draw towards you with the crook, rule with the middle, strike with the foot. Evidently these words are meant to express authority and jurisdiction; an authority and jurisdiction exercised throughout the Christian world for eighteen centuries, and, whether the world will or not, exercised to-day over willing hearts in the Holy Catholic Church.

Gibbon, the great historian, who had no preference for any religion, Christian or heathen, says that Episcopacy was the universal mode of Church government at the end of the first century. As many of the clergy of that age had been taught by the Apostles themselves, and as some of the Bishops, living then, had been ordained by the Apostles, it seems a little strange that this practice of Episcopal government should have prevailed, without a single protest, in every part of the world. It must have spread like wild-fire when it did start; or, rather, it must have appeared spontaneously in every part of the world at the same time, since it was found in countries remote from each other and entirely isolated at that time. Considering that nine-tenths of the Christian world has continued in this delusion to the present day, and probably always will so continue, Episcopacy may be regarded as the most extraordinary imposture the world has ever known—unless it be of Apostolic origin. John Calvin, the father of Presbyterianism, was not a Presbyterian from choice but from a supposed necessity. He desired Episcopal ordination, and has his opinion on record. He says: "The Episcopate had its appointment from God. The office of Bishop was instituted by authority, and defined by the ordinance of God." Philip Melancthon, a Presbyterian, one of the most distinguished of the continental reformers, thus speaks of Episcopacy: "I would to God it lay in my power to restore the government of Bishops. For I see what manner of Church we shall have, the Ecclesiastical polity being dissolved. I do see that, hereafter, there will grow a greater tyranny in the Church than ever there was before."

A public meeting will be held (probably in Farwell Hall, Chicago) at 8 P. M., on Monday, October 9, in the interest of the Church Temperance Society. The Chair will be taken by the Rt. Rev. the Bishop of Illinois, and addresses will be made by the Lord Bishop of Rochester, England, by Mr. Robert Graham, Organizing Secretary of the Church Temperance Society, and by various other clergymen and laymen.

The First Series of the LIVING CHURCH TRACTS will be ready on October 1st.

The English Church Times, commenting on the Church statistics recently given to the public, about the churches of New York, says:

We cannot say that the progress of the Church in the United States is by any means what it ought to be, and what it would be, if our brethren realised at all, as they should, the responsibilities and the possibilities of their position. We gather from their journals that vestries frequently show a deplorably Philistine temper. Often, in point of shabbiness and overbearingness to the clergy, they are even as these Baptists or Independents, and they altogether lack the enthusiasm which the very arduousness of the duty that lies upon them should evoke. They prefer, in short, to tarry with the stuff when the trumpet calls them to the battle—they are too apt to plume themselves on their aristocratic descent from Apostolic times, than to reflect that every earnest Christian outside the pale is a reproach to them, seeing that it was the function of the Church to gather into her bosom all that are in the way of salvation. We are especially sorry to note that in one or two dioceses the Standing Committee seems disposed to play the part of Vestry in the worst sense of the term.

That is all true enough. At the same time the reproach to the Mother Church is tenfold greater for every dissenter in England, seeing that the Church there has lost them, whereas, we have never had them to lose.

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, within ten days, 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.

You do not like your new Rector, because, in some of the prayers, he turns his back to the people. Is your dislike based on any valid grounds, or is it a mere prejudice growing out of your habit? We do not here recommend any particular posture, or express any preference; we only plead for indulgence, in matters where custom has so much to do in influencing one's preference. Is the minister praying to you? If you and he were to go to present a petition to the President of the United States, would you expect the minister, in reading it, to turn to you? We have known people to be disturbed because the minister turns from them when he offers prayers to Almighty God, who themselves always turn their back to their family at the domestic altar.

The work of the Church in many places might be largely advanced by a more general adoption of the expedient of uniting two or more parishes under one clergyman. There are not a few points where the condition of dormancy has been reached through the persistence with which parishes have insisted upon having a whole loaf or no bread. This policy is simply suicidal. It overburdens the little flock in attempting to provide for the support of its clergyman, and it circumscribes the field and withers the energies of men who ought to be about their Father's business on a scale much more commensurate with their vows and the needs of the vast general field. The unwisdom of this policy manifests itself also in producing frequent changes among the clergy, and consequently discouragement among the parishes. We imagine a church which is not able to pay a salary of more than \$600, and is without a Rector. Within a few miles of it is another, which might raise \$500, and is also

as sheep having no shepherd. By uniting under one Rector they could secure a good, devoted man, and very shortly, with God's blessing, a still better and pay him a living salary. Why don't they do it? Whatever may be the reason, it will not justify those two vestries in permitting the doors of two houses of prayer to remain closed Sunday after Sunday. A revival of zeal in the hearts of the people, a little healthy hunger for the devotions of the Prayer Book, a little more earnestness in the great work of saving their souls and the souls of their children, would melt down every petty impediment and bring the people together resolved to band their efforts and to secure the blessing of a pastor and the comfort of stated opportunity of worshipping Almighty God.

The following card was published in the Chicago Times, in reference to a statement that the Bishop of Illinois would officiate at "High Mass" at the Church of the Ascension:

TO THE EDITOR: As it might be inferred from an item in your edition of Sept. 24 that I am to officiate at an office called "high mass," at the Church of the Ascension, in this city, on Friday next, I desire to say that such an inference would be entirely incorrect. The Book of Common Prayer contains no such office. Furthermore, I have given no direction for any other Service on next Friday at the Church of the Ascension than the "form of prayer" which I have set forth for use in this diocese on such an occasion.

Very truly yours, W. E. McLAREN,
Bishop of Illinois.
Chicago, Ill., Sept. 25, 1882.

Personal Mention.

The Lord Bishop of Rochester preached twice in St. Louis on Sunday. His Lordship was the guest of Bishop Robertson.
The last Saturday Evening Herald, of Chicago, contains an exquisite little poem from the pen of Canon Knowles, and a suggestive article on the "American Voice," by the Rev. C. Locke, D. D., Rector of Grace Church, Chicago.
The Rev. W. B. Buckingham, of New London, Ct., returned last week from Europe.
The Rev. Spencer S. Roche, Rector of St. Mark's, Brooklyn, L. I., has returned from a three months visit abroad.
The Rev. F. L. Norton, who was recently appointed Dean in the Cathedral of Albany, has arrived home from his travels.
The Rev. Henry V. Degen, Rector of the Church of the Holy Communion, South Orange, Diocese of Northern New Jersey, has returned from Europe.
The Rev. George H. Ward, of Missouri, has been transferred to the Diocese of California.
The Rev. W. H. Platt, D. D., LL. D., of San Francisco, Cal., has accepted the rectorship of St. Paul's, Rochester, N. Y.
The Rev. Wm. Paret, D. D., of Washington, D. C., has returned from Europe.
The Rev. N. A. Okeson, D. D., Rector of St. Paul's, Norfolk, Va., died on the 18th inst. He had been Rector of St. Paul's for twenty-six years.
The address of the Rev. Wm. Augustus White, Rector of St. John's Church, Penn Station, is changed from Jennerville to New London, Chester Co., Pa.
The Rev. Mr. Jenner returned from Europe last week, and has entered upon his duties as Head Master of the Cathedral Grammar School, at Pekin, Illinois.
The Rev. Richard Clarence Hall has resigned the offices of Chaplain and Instructor, in the Hannah More Academy, Reisterstown, Md. His address will be Baltimore, Md.
On Sunday last, in the Cathedral, Chicago, the Bishop of Illinois raised to the Priesthood the Rev. Charles R. Hodge, in charge of the Church of the Good Shepherd, Mokence, Ill.
The Rev. B. S. Sanderson has become Assistant Minister of St. John's Church, Boston Highlands, Mass. All communications may be addressed, "80 Dudley St., Boston Highlands."

Obituary.

FULTON.—At Oxford, N. Y., Sept. 13th, Percy Eugene, youngest son of the Rev. J. M. C., and Ida C. Fulton, aged 3 years 3 months and 13 days.
HAWLEY.—Mrs. Augusta Johnson Hawley, wife of Hon. Theodore Hawley, entered into rest at Fort Dodge, Ia., Sept. 8th, 1882.
"Now Jesus loved Martha, and her sister, and Lazarus." "Jesus loved." Our love and grief then have Divine sanction since Jesus is our safe guide and model in all things. Fitting remembrance of friends living and dead, especially those of the family, honors both him and us. Mrs. H. became a communicant at the Lord's Table in her eighteenth year. The "communion of the Holy Catholic Church" she loved with rare constancy. For more than twenty years she was an honored and devoted member of St. Mark's Parish, Fort Dodge, Ia. For forty-nine years she served her generation the beautiful and faithful woman in all relations and circumstances. She was "gathered to her fathers, having the testimony of a good conscience; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with our God, and in perfect charity with the world." Upon her stricken husband and children (the eldest a son in the University of Michigan, three daughters upon whom we hope a noble mother's mantle may fall, and upon her aged father now over four score years, "Jesus, look with pitying eye." Perhaps this brief "in memoriam" will be read with salutary interest by the friends of Mrs. H. at the East and elsewhere. Church papers please copy.

Official.

DIOCESE OF MISSISSIPPI.
Bishop Green's Appointments for October.
Rosevale, 15. Bovina, 26.
Johnstonville, 19. Edwards, 27.
Greenville, 22. Bolton, 29.
Raymond, 31.
November.
Clinton, 1. Summit, 17.
Brandon, 3. McComb City, 19—Ordination and consecration.
Terry, 5.
Dry Grove, 7. Magnolia, 21.
Crystal Springs, 9. Osyka, 22.
Hazelhurst, 12. Canton, 24.
Brookhaven, 14. Lexington, 28.
Jackson, 28.—Special council.
December.
Lexington, 1. Como, 11 a.m.; Sardis, p.m.
Vaiden, 3. Hernando, 18.
Winona, 6. Early Grove, 21.
Carrollton, 8. Oxford, 24.
Grenada, 10. Water Valley, 27.
Batesville, 12. Holly Springs, 31.
January.—Lamar, 2.
Contributions at each place in behalf of Diocesan Missions.

CENTRAL PENNSYLVANIA.
 Bishop Howe's Appointments.
 Sunday, Oct. 8—Church of the Nativity, South Bethlehem—Institution.
 Tuesday, Oct. 10—Adjourned Convention, Reading Cathedral.
 Wednesday, Oct. 11—Meeting of Board of Missions, Reading.
 Thursday, Oct. 12—Founder's Day, Lehigh University.
 Sunday, Oct. 15—Newport and Lewistown.
 Monday, Oct. 16—Orbitania.
 Tuesday, Oct. 17—St. Paul's, Phillipsburg.
 Wednesday, Oct. 18—Consecration of the church at Altoona.
 Thursday, Oct. 19—St. James', Bedford.
 Friday, Oct. 20—St. John's, Bellefonte.
 Sunday, Oct. 22—St. Paul's, Look Home.
 Monday, Oct. 23—Trinity Church, Henovo.
 Tuesday, Oct. 24—Mission at Coudersport.
 Wednesday, Oct. 25—Mission at Brookland.
 Thursday, Oct. 26—St. Paul's, Wellsboro.
 Friday, Oct. 27—St. James', Mansfield.
 Sunday, Oct. 29—Andrew's, Tioga, and St. John's, Lawrenceville.
 Tuesday, Oct. 31—St. Paul's Chapel, New York, celebration of the semi-Centenary of the Presiding Bishop's Episcopate.

There will be a Retreat for Clergy, conducted by Rev. Alfred G. Mortimer, at St. Mary's, W. at New Brighton, Staten Island, beginning Monday evening, Oct. 9th, and ending Friday morning, Oct. 13th. The expense will be \$4. Clergy who desire to attend the Retreat are requested to inform the Rev. Alfred G. Mortimer, at the above address, at their earliest convenience.

All Diocesan, Convention and Council reports should be sent to the undersigned Secretary of the Convention of Niagara, Address, Rev. E. Ashley, E. D., Sisseton Agency, Dakota, via St. Paul.

Acknowledgements
 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 the building is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

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Class of '82 and '83, St. Mary's	24.02
Class of '84	32.25
Class of '85	26.10
Class of '86	25.00
Mrs. J. E. Boyd	25.00
J. L. ...	6.55
Miss Keith	10.00
N. Y. Hitchcock	100.00
Bishop McLaren	50.00
Mrs. H. P. Bell	25.00
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Pupils, D. Catur	25.00
M. C. E. Chandler	5.00
Mr. Z. Cooley	100.00
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Amount previously acknowledged	3,236.44
Total	\$4,820.64

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 I hereby acknowledge the receipts following, the earnest hope of larger help for my work:
 From Rev. E. Goodwin, Hartford, \$10; Friends in Hartford, \$20; Rev. Wallace Carnahan, Anniston, Ala., \$5; Rev. C. T. Olmsted, N. Y. City, \$25; P. E. Orange, N. J., \$5; Rev. L. C. Waterman, Ft. T. \$15.

I need at least \$1,250 more; \$125 to pay for the completion of the Mission House at Weatherford, work on which has been undertaken in faith; \$1,000 to build two Mission Chapels, at Abilene and Colorado City, where they are absolutely needed to enable us to have stated Services. Who will contribute to these pressing necessities, but to those whose representative I am, the Stewards of the Lord? Therefore I beg them, in the name of the Lord and for love of His Bride, to give up promptly to this work, according to their respective ability.

WM. D. BARTWELL, Missionary.

Miscellaneous.
 The following Convention Journals for 1882 are needed by the Registrar of Quincy to make up a complete file for the Diocese:
 Alabama, California, Delaware, Kansas, Maine, Minnesota, Nebraska, New Hampshire, New York, care Pennsylvania, Tennessee, Texas, Virginia, West N. Y., West Virginia, Wisconsin.

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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, 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, 2059 Sanson St., Philadelphia, Pa.

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 " 18—Conversion of St. Paul.
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 " 21—The Reality of Faith.
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St. Margaret's Diocesan School for Girls, Waterbury, Conn.
 The sixth year will open (D. V.) on Wednesday, Sept. 13, 1882. Instrumental music under charge of J. Baker, Jr., a private pupil of Fieldy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCOIS T. RUSSELL, M. A., Rector.

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 The Rev. J. LEIGHTON MOKIM, 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.

Calendar.

September, 1882.

3. 13th Sunday after Trinity.	Green.
10. 14th Sunday after Trinity.	Green.
17. 15th Sunday after Trinity.	Green.
20. Ember Day.	Violet.
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.

DOMINE QUO VADIS?

A Legend of St. Peter.

Written for the Living Church.

In the dark days of Nero's reign,
Whose hand with Christian blood was red,
Trembling before the heathen's rage,
From Rome, St. Peter faithless fled.

'Twas night; and through the city gate,
Where drunken guards in silence slept,
No angel walking by him now,
With stealthy step he slowly crept.

Fear paralyzed his soul, until
The dangerous spot was safely past,
When conscience raised her voice and spoke
Those words his Lord had uttered last.

Bowed down with shame, St. Peter walked,
Till, in the twilight dim and gray,
He saw a well-remembered Form
Pass slowly down the Appian way.

"Lord! whither goest Thou?" he cried,
And marked the cross the Saviour bore:
"I go to Rome," his Master said,
"There to be crucified once more."

St. Peter could not meet that glance
Of pitying love and deep reproof,
Seen once, and only once before,
When from his Lord he held aloof.

Overcome with mingled grief and shame,
He fell in anguish on his knees,
As, gliding slowly on to Rome,
His Master's fading Form he sees.

It was enough! in his grand soul
All fear and shame forever died:
Backward he turned, and nobly wrought,
Till he at Rome was crucified.

And still, beside the Appian way,
The mark of Jesus' feet is shown;
But, ah! his living print remains
In human hearts, and not on stone.

MARY BAYARD CLARKE.

Seventeenth Sunday after Trinity.

Written for the Living Church.

Lord, we pray Thee that Thy grace may always
prevent and follow us, and make us continually
to be given to all good works, through Jesus
Christ, our Lord. Amen.

This Collect, like the preceding one, is of ancient origin. In the original Latin, of which ours is a literal translation, it appears in the "Greg. Orationes Quotidianæ," the "Missale Romanum" (Dominica XVI. post Pentecosten), and the Salisbury Use. The original, of interest perhaps to some, is as follows: "Tua nos, Domine, quaesumus, gratia semper et praeveniat et sequatur, ac bonis operibus jugiter praestet esse intentos. Per Dominum." Thus, in its Eucharistic use, though in another tongue, we unite with the whole Catholic Church of the West, and in communion with her saints both living and departed. And thus, though separated by both seas and centuries, and, alas! also, by needless variance in use and doctrine, still, thank God, we confess the essential unity of the Holy Catholic Church. Who can say, that in its use, the Gracious Lord does not look at our oneness in "The Prayers and the Breaking of Bread," rather than at our diversity and strife in practice?

The Collect is one of the more terse and compact kind. It differs from the preceding one, in two characteristics. It conveys no intimation of a time of peril to the Church, and contemplates the attainment, through our humble prayer before the Altar, of that grace which belongs to the calm and common pursuit of a holy life.

Opening with the simple and reverent address: "Lord, we pray Thee," it fixes our thoughts upon Divine grace as the only source of the blessings sought. Unlike the prevailing style of prayer under those separate and unorthodox forms of religion which boast of their superior spirituality, it does not expend itself in the effort "to inform the Lord of things which He might be presumed to know," but proceeds at once to make our requests known unto God (Phil., iv. 6).

The position, prerogative, and power attributed to the grace besought, is most striking. It is not so much a thing of our own narrow limitations, as simply with us and possessed within us. It is a something larger than that. If not completely envying us in our spiritual being and daily life, it is—like the ancient pillar of cloud and fire—either for our safe guidance, placed before us or for our sure defence planted behind us; or, at the same instant, for these ends, it both precedes or "prevents" and "follows" us.

And, here, it ought not to escape our notice, that there is a deep practical significance in the fact that we are taught by the Church to lay a first stress on the guiding function of that grace, as "preventing" or going on before us. One of our foremost follies and sins, is that of following our own leading; and then, when in consequence, we find ourselves involved in difficulty, of imploring the grace which follows to succor and defend us. How often would our sore need of the latter be either greatly lightened, or be practically obviated, if we would but first faithfully commit our way unto the Lord; if we would but always first seek, and then follow, the leading of His Holy Spirit!

Passing from this, the Collect, in direct rebuke of that false religion which over-exalts human belief, or faith, to the neglect or disparagement of that practical, human goodness, which is both the sign and the fruit of a true faith, goes on to implore such an exercise of divine power over our hearts and lives, as will cause us to abound in good works. "Make us," for—while we are still free agents—God, working in us "both to will and to do of His good pleasure" (Phil. ii. 13), is somehow a divine cause of all goodness in us and in our works.

Furthermore, it is no fluctuating and frigid obedience to the Christian law of good works,

which is contemplated. We pray that we may be given—devoted—to those good works which God has appointed for us to walk in; and that, constantly, or continually. Both of these qualities—the devotion and the continuance—are absolutely necessary to the perfectness of these good works; for the soul of our devotion to them is love—our love for Christ; and the secret of our persistence is the true life that is in us, that is, the life which we live by the faith of the Son of God (Gal. ii. 20).

Out of both of these also springs the unspooling character of our holy desire, and the fullness of the fruitfulness which we seek through grace. No selfish selection either of the duties to be performed, or of the virtues to be practiced, is contemplated by the Collect. Not the good works which are convenient or pleasing, which cost us no sacrifice, and which most accord with our taste or gratification. No! none of this spiritual selfishness; none of this pious dictation to God, none of this over-ruling of the completeness of the law of Christ! The true soul bows itself lovingly and obediently to the whole law of charity and practical goodness, and only prays to be given to all good works, cost what they may; be the cross what it will.

And that these good works may be patterned after His high example, and be ascribed to the glory of His grace, we pray for this leading, and following, and in-working, through Jesus, our Saviour; Christ, our anointed King; our Lord—the one absolute worship of our hearts and law of our lives! Amen.

The consecration of Divine gifts to the service of the Master, is as rare as it is beautiful. The recent death of Sister Agnes, of a Roman Catholic Sisterhood, in Baltimore, brings to mind the parallel case of our own Frances Ridley Havergal. The former was gifted with a voice of phenomenal compass and sweetness. She was a French girl, of a family of very moderate means, and early developed a voice that attracted attention.

It is related that when her mother applied to Parini, the foremost music teacher in Philadelphia, as to terms for teaching her, he replied, after hearing her sing: "Let the remuneration be the poor privilege that Parini can state that once Louise Gubert was his pupil."

This young girl had a fortune in her voice, but she early resolved to devote it solely to the Masters use; and, against the wishes and advice of friends, entered a convent, and devoted her time to teaching pupils sent to her. Last month, she died of consumption, and the Eastern papers devoted columns to the notice of the death of "The Sacred Singer," known in her community as Sister Agnes.

Frances Ridley Havergal, an English girl, the daughter of a clergyman of the Church of England, who died about two years ago, was another instance where a voice was consecrated to God's service. She was not a singer of such wonderful power as Sister Agnes, but she had a sweet voice, and was also a writer of poetry that had all the elements in it of true devotion. More of her works have been sold, than of any poet of modern days. Her life is familiar to so many readers, that particulars are not necessary now; but these two instances are mentioned, in hopes that all readers who have the Divine gift of song, will be encouraged to dwell much upon the Source from whence it came, and to use it in the services of the Church, with thankful hearts to the Giver.

If a friend presents a piano, or even a piece of music, to one who sings, that one is always pleased to use the gift in the presence of the giver. How much greater, then, should be one's desire to render thanks to the Giver of all good things, for the gift of the power of song.—*Young Churchman.*

A pretty account the treasurer of a thriving city parish has to show in these days under the head of interest. How would it look computed into missionary work? A friend of ours once furnished a basis for computation. About to go as a missionary to China, he passed through Washington one day. He remembered Gantier's restaurant, his mind ran away at once to the rat-sausage and bird's nest pie of the flowery kingdom. "Tom," said he to himself, "you must have one of Gantier's good dinners before you go to a diet of hard-tack, with rice and chopsticks bringing up the rear." Then he reflected that Gantier would take a dollar from him for the most moderate kind of a dinner (it was before the war). He instantly fell to calculation. A dollar, reasoned he, will buy four American Society Bibles; each Bible might convert three Chinamen before they used it up. "Tom," appealed he, "can you eat twelve Chinamen's souls at one dinner?" The dinner was not bought. But on that basis, how many Chinese souls are used up in paying the interest accounts of our city churches? The question is comical.—*Philadelphia Press.*

One of the most beautiful of all Christian hymns, ancient or modern, is that written by John Henry Newman, and beginning: "Lead kindly light amid th' encircling gloom." He had gone to the Mediterranean in 1832 with Hurrell Froude, who was ill, and, leaving his friends, returned to Sicily alone, where he was very sick with a dangerous fever, in which he was nursed by kindly hands. In due time he set forth homeward in an orange boat for Marseilles, and was becalmed a whole week in the Straits of Bonifacio, and there, within sight of Caprea, the home of Garibaldi, he wrote the aforementioned hymn, which has found its way into the use of all churches.

An advocate of corporal punishment for children said, "The child when once started in a course of evil conduct, is like a locomotive on the wrong track—it takes a switch to get it off."

"The Spirit of the Living Creature was in the Wheels."—Ezekiel 1:20.

Written for the Living Church.

O Everlasting Love, Eternal Light,
Forever filling all, on earth, above!
O Light, Life, Love, what are they all
But different names for one Eternal Power,
Pervading all the boundless universe?
Each human life is but one tiny point
In God's vast universe of life and love;
Yet, just as from a central point of light
Dart myriad rays, far-reaching on all sides,
So, from each little life, however small,
Are radiating, constantly, life's rays,
Connecting it with other outward things,
According to the light that God has given.
To some, the All-Wise God, though loving still,
Has granted but scant gleams of His own light;
To others—oh! the consciousness of life
And light and love which pours into our hearts
From Him, the omnipresent source of all,
Then reaches forth, to see, to feel, to grasp
The wondrous things of Nature and of Life!
Some rays are those of sense, of sight, of touch;
Others are thoughts or feelings merely, vague
And hardly understood, or well defined
And reaching out with longing or with love [know,
Towards something that we know or faint would
Sometimes we gaze on Nature, and our hearts
Go out in countless rays of praise and love
On every side to Nature's wondrous God;
Sometimes the bright reflection of God's love
In human life, or suffering, call forth
The life-rays of our joy or sympathy.
Sometimes the rays are music, and our thoughts
Run deeper and more true expression borne
On rays of music, out in God's bright world.
How varied are our lives! Each of them bears
As many countless sides as has a sphere.
Some rays grow for most lives grow, though some
Life, light and love seem more and more as one.
In that bright vision of the prophet, "was
The living creature's spirit in the wheels;"
So is our life, our spirit, in the midst,
And from it stretch the light-rays which are like
The spokes that join the centre of the wheel
On all sides to the never-ending rim;
Fit emblem of God's all-embracing love!
E. C. E.

The Pastor to his People.

The following circular has been addressed by one of our pastors to his parishioners, as an aid in self-examination and as a preparation for pastoral visits:

Is it your rule to attend Service on Sunday; and to receive the Holy Communion regularly?
Do you realize that it is sinful to absent yourself from church on Sunday, and from the Holy Communion without good reason for doing so?
Do you try to attend the week-day Services, and do you realize the benefit of a Service without a sermon?

Do you conscientiously and in the sight of God weigh your excuses for not performing religious duties?

Do you inform yourself about your faith and your Church? Are your children baptized?

Do you instruct your children about the Bible and the Church, and do you prepare their minds for Confirmation?

Do you encourage and require your children to be regular and punctual in attending Sunday School?

Are you and your children regular in your private devotions?

Do you say grace at meals, and have Family Prayers?

What is your rule for giving of your substance to the Lord?

Do you take a Church paper, or read Church literature?

Do you think of your responsibility as a parishioner? Do you pray for your Parish, your Minister, and your Bishop?

Do you ever want to ask your Minister questions concerning the Bible and the Church?

When you are sick will you use the Church's Prayers, and her Minister for your comfort and consolation, and not wait until recovery is considered hopeless?

Will you contribute five or ten cents (or more) monthly for Missions?

Little Sins.

Those who have care of the body, know that little neglects at first bring on great diseases for which there is no cure. What a little thing is a spark! The naked foot can stamp it out and feel no pain. Let it fall and smoulder on unheeded, whole houses and cities will be consumed in one vast overthrow. You have seen how fiercely the fire will dart, putting itself forth as with living fury, to find something to devour. Who would imagine to himself in that wild raging fierceness, the little harmless-looking spark, which the mere touch of a finger would put out? One little spark has often caught a fine dress; a few seconds more, and if it be not smothered, nothing remains but at the longest a lingering, torturing death. What sligher and finer than a thin edge of a wedge? Let it have room, and what oak will it not break in pieces? What softer than a drop of water? As it falls against a hard stone, it parts asunder, soon disappears, and the stone seems as it was before. Yet our proverb again tells us, "continual droppings wear away stones." The knee of a man is soft and easily hurt. The knees of men have worn holes in the hard stone.

Since this is so in things of nature, our estates, our bodies, why should it not be so to our souls? Those outward things are mostly pictures of something in our souls. Through things which concern our bodies, our estates, things which we see, about which the thoughtless are more or less concerned and feel, God would impress upon our souls, what concerns them, and our never-ending being.

God has stamped upon His creation, this great law. He repeats it in the order of His providence; that we may have it before our eyes, and know and feel and believe it as to our souls. That law is, "things of little account, if neglected, become of great account." Stop beginnings if you would stop short of the end. As you would know that one who was continually saying as to his money, "it's only this," "it's only that," would soon fall into difficulties, and waste his substance, and might come, even if very rich, to poverty, so see that you do not waste, in little

things, the grace of God. As you would not walk in slippery places, which in one steady, smooth descent slide down to a precipice, so do not walk fearlessly amid little sins. They are, if you abide in them, the sure, steady descent into the pit of hell.—*Dr. Pusey.*

Col. Ingersoll.

The *Burlington Hawkeye* pays its respects to Col. Ingersoll as follows:

Some one sends us a little tract containing epigrammatic expressions from Col. Robert G. Ingersoll's latest lecture, "What must I do to be Saved?" We have read the tract, and we have read the entire lecture. If this is truly Ingersoll's creed, the Colonel isn't so very far out of the way. He is coming round, maybe, after all. We subjoin a few articles of this great man's creed, just to show from what book he got his declaration of faith:

"Honest industry is as good as pious idleness," says the Colonel.

Well, that's all right. That's orthodox. The Bible says the same thing, and said it long before the Colonel thought of it: "Faith without works is dead."

Christ believed the temple of God to be the heart of man.—*Ingersoll.*

Yes, that's orthodox, too. We "worship Him in spirit." "Ye are the temple of the Holy Ghost."

If I go to heaven, I take my reason with me.—*Ingersoll.*

Of course, and so you will; in many places the Bible says as much.

Fear is a dagger with which hypocrisy assassinates the soul.—*Ingersoll.*

That is good Gospel, for "perfect love casteth out fear."

If I owe Smith ten dollars, and God forgives me, that does not pay Smith.—*Ingersoll.*

Correct again. St. Paul says, "Owe no man anything but love."

If you go to hell, it will be for not practicing the virtues proclaimed in the Sermon on the Mount.—*Ingersoll.*

That's all orthodox. "If ye know these things happy are ye if ye do them."

The men who saw the miracles all died long ago. I was not acquainted with any of them.—*Ingersoll.*

Same way with the men who saw Servetus burned. But the Colonel believes that Servetus was burned.

A little miracle now, right here—just a little one—would do more towards the advancement of Christianity than all the preaching of the last thirty years.—*Ingersoll.*

"If they hear not Moses and the prophets, neither will they be persuaded through one rose from the dead."

People who have the smallest souls make the most fuss about saving them.—*Ingersoll.*

Of course, Colonel; they are the hardest kind to save.

Obliging a Preacher.

Just back of Missionary Ridge, Chattanooga, while following the highway to reach Tunnel Hill, I came across a little church half hidden in the woods. The building was primitive, and the old darkey who sat on a log by the door was more so. After I had made inquiries about the route and was ready to go on, he said:

"Better git down, boss, an' come in to meetin'."

"Do you hold services this afternoon?"

"Yes, sah. We am gwine to open in 'bout five minits, an' I 'spects de sermon will be a powerful one."

It didn't seem just right to be riding around the country on Sunday, so I got down and took a seat beside the old man. After a few minutes spent in general talk he said it was time to go in. I followed after him, and found myself the sole audience. I next found that he was the preacher who was to deliver the powerful sermon. He opened services in regular form and with all due solemnity, and then announced his text and began preaching. I stood it for fifty-five minutes, and then as he had only reached "second G," I waited until he closed his eyes and then made a slide for the door. It was no go. I hadn't gone six feet before he stopped his sermon and asked:

"Stranger, must you be gwine?"

"Yes, I feel that I must."

"An' you can't hear the rest?"

"No."

"Den I'll chop off right whar' I is."

"Oh, don't do that. You can go on with your sermon just the same."

"But you see dar' muns' be a colleckshun tooken up arter the sermon," he protested in anxious tones. "If you'll oblige me by takin' a seat I'll sing a hymn an' pass the hat."

I sat down, and when he had read and sung a hymn, he passed the hat, transferred the quarter to his vest pocket and observed as we went out:

"I didn't git down to the mos' powerful part of the sermon, but if you happen 'long dis way nex' Sunday I'll giv' you de odder half. Dat quarter comes jest in time to encourage me to keep the good work bilin'."—*Detroit Free Press.*

Senator Vance has a story of a kind old man who lives at the top of a hill in North Carolina. One day a wagoner came by, and, unluckily got his team "stalled" at the foot of the hill. To the old man's house he went, asking the loan of a pair of mules and a "fifth chain" to help him up the hill. Said the kind old man: "My friend, I have not got a pair of mules or a fifth chain, to save your life. But I am always anxious to help a man in distress; I can lend you the best fiddle you ever drew a bow across."

A well-regulated exterior ought to spring from a still better internal rule; inasmuch as the cause should always be better than the result; beautiful leaves and abundant fruit, and all the virtue of a tree, spring from its healthy roots. Without leaves the tree would lose its beauty, and have no shelter for its fruit, and so a well-regulated external life is both a bright indication of that inner life which governs it, and tends to maintain the integrity of the inner man.

The same issue of a contemporary which commends editorially a certain kind of tobacco, and cigarettes made thereof—which cigarettes it advertises—contains also a eulogistic notice of a deceased Statesman whose death was caused by obacco cancer.

The Household.

A good way to cleanse a frying-pan or kettle, is to boil wood-ashes and water in it.

Make no remarks with pen or pencil on the margin of any book that does not belong to you. Return borrowed books promptly and in good order.

Thin slices of bread dipped in tomato sauce, and then fried in butter until they are brown, take the place of an omelet. This is a good way to utilize stale bread.

If you clean your mirror with a soft paper instead of a cloth, time and trouble will both be saved, as there will be no lint, and the glass will have a better polish.

A little powdered borax put in the water in which laces, muslins, and lawns are washed will improve their appearances greatly; use just as little soap as you possibly can.

The rind of a lemon is recommended by a noted cook as giving a delicate flavor to tomato catsup. It should not be put in until the catsup is done and is cool. Cut it in small pieces.

When about to broil fish it is a good plan to grease the gridiron well with a little lard. You will not be troubled then by having about half the fish sticking to the gridiron when you attempt to remove it to the platter.

When you accept an invitation to visit, go promptly at the time set, and take an early opportunity to let your hostess know how long you expect to stay, if no time has been specified in the invitation. That will enable her to plan her arrangements accordingly.

When flowers are not to be had, a lovely mass of green may be produced by taking small branches from any tree in fresh leaf, and putting the ends in jars with water and charcoal; the mouth of the jar is then closed with a lump of potter's clay, and the branches are kept clean and beautiful for a long time.

Should you accidentally over-hear a remark to your disadvantage, consider first if there may not be some truth in it. If you feel that there is, turn it to profitable account, and try to improve, or to get rid of the fault, whatever it may be. But never show resentment at anything not intended for you to hear, unless it is something of such importance as to render it necessary that you should come forward in self-defence.

Many oil-cloth mats last but one winter; when, if properly cared for, they would last much longer. One reason is, that too many tacks are used in fastening it down. It is a good plan to let the oil-cloth lie without any tacking for two or three days, until it is flat, and the danger of wrinkling is over. If bound with carpet-binding, use strong linen thread, and take long stitches. Very few tacks will keep it in place. It should never be scrubbed.

A pretty hair-pin box is made by taking four of the small Japanese fans, which are about four or five inches across. Tie the handles together close to where they join the fans. These handles make four little legs for the box to stand on. Catch the fans together with a few stitches of black thread, and you have a delicate but very pretty ornament for the dressing-table. If you use fans a trifle larger than those mentioned here, a small paste-board box can be set within, and so it can be used to put small articles of jewelry in.

An ingenious way to make a pair of vases appear to be larger than they really are, is to get two blocks of wood, in size and shape about like a quart-bowl, leaving a space large enough to set the vase in and have a little margin; cover them with plush, and put one at each end of the mantel. Curious vases of bronze or brass show to good advantage on these little pedestals. The base must be large enough to give an impression of strength and safety. A round piece of plush may be used to cover them, laying it in plaits where it is necessary.

A tasteful way to arrange the narrow curtains at each side of a hall door is to make them of muslin or lace; gather them at the top and bottom; have the muslin full. About midway between the top and the bottom, tie a ribbon around the muslin, make a pretty bow and let it come next to the glass. Tie the ribbon so close that the muslin will be drawn in at the centre; let the muslin hang loosely and gracefully, not in stiff folds. If there are no other windows in the hall, plenty of light will be admitted by this arrangement. Dotted muslin is preferred to plain.

GOOD LISTENERS.—As people are generally more anxious to speak than to listen, a good listener is always sure of a welcome. When listening, the attention should never be engrossed by any ideas but those of the speaker. Another important element is the art of speaking the right word in the right place, a difficulty which seems insuperable to many, and which really is greater than appears at first sight. When listening to the cares and troubles of others, it is scarcely gracious, and certainly not comforting, to give a long list of similar grievances. Nor is it polite, when a friend is shown a painting, a sculpture, or other work of art, for him instantly to describe a similar thing, only more valuable, that he has seen elsewhere, or possibly has in his own possession.

FIRE SCREEN.—Ladies who favor domestic art can make a pretty screen for an unused fireplace, by bonizing and gilding an old towel stand, and substituting a single horizontal rod for the double rail at the top and bottom. The small wooden rings can be bought at most any toy shop, or can be ordered at a turner's and colored or gilded. It is not necessary to have them at the bottom, but the effect of so short a curtain is more pleasing if drawn at both places. The curtain may be of any material, but a fish net lined with a bright color is particularly pretty for the purpose, and is quite a novelty. Rattan or ebony frames for these screens are easily found at most furniture stores, but they are surprisingly expensive. The towel stand, if rightly managed, will make a very good substitute; and, if the taste of the designer be very ambitious, she can adorn the uprights with gilt figures, or better still, cover them with plush neatly tacked on.

Don't live a single hour of your life without doing what is to be done in it, and work straight through it from beginning to end. Work, play, study—whatever it is—take hold at once, and finish it up squarely and cleanly; then, to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And, if ever you find yourself when you have so many things pressing upon you, that you hardly know how to begin, let me tell you a secret; take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and, though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life: "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, Now.

St. Peter's Home, Mortimer Road, Kilburn.

BY N. D'ANVERS, Author of Vegetable Life, Lowest Forms of Water Animals, Forms of Land and Water, etc.

Having heard much of the noble and infinitely varied work being done by the sisters of St. Peter's, I wrote to the Mother Superior, and asked to be allowed to go over the Central Home, Mortimer Road, Kilburn. I received an immediate and courteous permission from the assistant superior; and on a bright June afternoon I was driven up to the door set hospitably open and given access to the long cool-looking cloisters, in which a number of little children were happily at play. During the few moments which elapsed before my ring was answered, I stood in the gateway feeling as if I were in some mediæval retreat, so exquisitely peaceful was the well-kept garden, and so quaint were the costumes of the little waifs and strays who were here gathering up a store of health and strength for the battle of life, which most of them would never have fought at all but for the timely succor received in St. Peter's Home.

The letter I had received had said, "This is a hospital," and I was thinking, "Surely there must be some mistake; this is no hospital," when a maid-servant appeared, and asked me to follow her. I did so, and was ushered into a large room on the ground floor, with polished oaken floor and shining oaken beams. Here I was asked to wait a little while, and I sat down and looked about me. "Once upon a time," I thought, "this was a kitchen; what a dear, old-fashioned room it is!" I was not the only occupant. A sweet-faced sister was earnestly conversing with a clergyman; another lady was waiting to see the home; and as we sat opposite to each other, with the cold neutral 'unconscious-of-each-other' air peculiar to the natives of England, I realized that this was, after all, a modern building, in fact a private house in Kilburn, with the residences of city men clustering all about it, and omnibuses running close by. First one and then another of my fellow 'waiters,' however, disappeared, and as maid-servants flitted backwards and forwards preparing tea, I examined the fine engravings of sacred pictures on the walls, and the books on the shelves, recognizing many old friends of my own, such as Harper's Magazine, Flowers of the Field, Women on Painting, etc.

At last I was summoned to the presence of one of the sisters, who came forward with outstretched hand to meet me. "My correspondent?" "No; the 'Assistant Superior' is ill, but I will show you all." "Tell me first," I said, "how you began to be." The sister smiled. "We began twenty-one years ago with three houses in Brompton Square; but we quickly outgrew them and so moved here. This is the Mother House and there are many offshoots from it, such as St. Michael's Home, Cheddar, for Incurable Men and Women, now being enlarged; the Convalescent Seaside Home at Littlehampton, just started; the Industrial School for Younger Children in the country. Then we have our Mission work in London in the parishes of St. Saviour, Hoxton; St. Matthew, City Road; St. Columba, Haggerstone; St. Mary, Charterhouse, Golden Lane."

"Oh, what a quantity of work! and what a variety! I thought you only received poor ladies." The sister smiled again, and said: "Well, now come round with me and see the wards. That will give you a more practical notion of what we are doing than any talking." "Oh, yes, I shall like to come," I answered. "But about the mission work; do tell me how you set that going. Do you hold services?" "We just go down amongst the people; but you must go to one of our mission houses and see the sister-in-charge," said the sister. "We must begin the wards now."

I rose, of course, at this, though there were a great many more questions I wanted to ask, and followed 'my sister,' as I had mentally characterized her, to distinguish her from the many others we met on the snow-white stone stairs, or in the polished oaken passages of the vast home. Pausing at a door on which is written 'Holy Cross,' built, 'my sister' explained, in memory of the foundress, I learnt that this ward is reserved for lady patients of the class of governesses, etc., who pay 8s. a week and have many comforts, such as divided compartments, separate meals, etc. I felt as if I were an intruder as we entered this ward, but each and all of the suffering inmates of the long rows of beds acknowledged my bow with a courteous inclination of the head, and the nurse presiding at the tea-table in the centre of the room rose, so that I soon recovered my ease. From this beautiful room, for it was beautiful with flowers, decorations and sunlight, we went into a bath-room sacred to the ladies' room, and 'my sister' told me that each ward has a bath-room of its own.

Now for the 'Convalescent Ward,' to reach which we went through a series of very prettily furnished private bedrooms for ladies who are able to pay a guinea a week. "Always full these rooms are," said

'my sister,' who knocked at each door before we entered. 'The Convalescent Ward,' like that of the Sick Ladies, was bright with flowers. 'Nearly all surgical cases,' said 'my sister,' as we went in. "All to get better?" I asked. "Yes," she said, raising her voice so that every inmate of the long broad room heard and answered with a smile, 'all to get well here, every one!'

'Now for the 'Children's Ward; and we went up and up again, passing the lift for coals and food, to a true nursery, where the little convalescents were having their tea at a long table in the centre and babies of all ages were lying in the little cots set against the wall. "Oh, you poor little darlings!" I said to myself; adding aloud, "And do they soon get better under your care?" "Alas!" said 'my sister,' "it takes a long time to grow spines and hips; but they do their best to get well. Here's a boy who's rather too big for us; he's come from New Zealand; and she lead me to a bed containing a lad of some ten years of age with a very refined, high-bred face, who smiled somewhat sadly at the notice taken of him. "And are all these children ill?" I asked, turning to the convalescents at table. "All were very ill when they came; this child, for instance," touching a fat, rosy-cheeked boy, "was very bad indeed six weeks ago."

At this notice the child, who looked as if he had lived on *revalenta arabica* all his life, held up his face to 'my sister,' but to me to be kissed, an unconscious compliment which greatly delighted me; and I would gladly have spent an hour with the 'poor little darlings,' but time was flying fast, and my visit must be over by evening; so I followed 'my sister' to the 'Consumptive Ward,' whence, alas! not one inmate would ever go forth again, save to the mortuary chapel on her way to her last resting place!

As we entered this ward, set apart for those about to die, I could hardly keep the tears out of my eyes. "Here," 'my sister' told me before we entered, "are many who have been obliged to leave the Brompton and other hospitals, and but for the Home would have nowhere to die in but the workhouse. Indeed, they are not unhappy," she added; but I felt ashamed of my health and strength as we passed from bed to bed in the warm, bright room. There was a fire, warm though it was, and 'my sister' pointed out the hot water pipes 'for keeping an equal temperature in the winter.'

'Now for the old peoples' ward,' she said, and I followed her upstairs this time to yet another ward full of life-studies for an artist. Dear old women waiting, too, for death, as all the young ones were in the Consumptive Ward, but waiting at eventide with their work done, not snatched away in their early youth or prime. Somehow, the sight of this old women's ward cheered me. Death would come there only as a friend, I thought. "They have little tea-parties at each other's beds," said 'my sister.' "Aye, that we do," they all nodded. "And see," went on my guide; 'this door leads into a lobby, and there are some doors from the chapel opening into it. When there is no fear of draughts we set all these doors open, and those who are not able to go to the service can join in it and hear the singing. I'll ask them to leave the door open into the ward, and when we reach the chapel you shall see it. One more ward to be seen—for chronic incurables, long wearisome cases, which no hospital could take; and the 'Industrial Dormitory,' where the girls we are training as servants sleep."

These two wards seen, the former even sadder in its revelations of hopeless suffering than the consumptive one, we passed on through the now deserted cloisters to the mortuary chapel with its crimson bier waiting for the next of those appointed to die. Flowers decked the walls, the sunbeams poured in, touching with golden light the long list of names of those who had paused a moment here on their way to the grave. "You beautify everything," I thought, "and strew the path of agony with flowers." But my guide's bowed head and reverent face forbade me to speak, and I followed her to the chapel, down a long flight of stone steps which a little, but only a little, prepared me for the lovely building into which I was ushered. "Oh, how beautiful!" I exclaimed, "Who built it?" "J. Loughborough Pearson," said my guide; "and the windows and decorations are by Clayton and Bell."

I could scarcely refrain from asking to be left alone a little space, as 'my sister' bowed her head to the altar; but the bell was beginning to ring for evensong, and we were obliged to hasten on. "You must see the doors opened which let the music through," said my guide, and she pushed back some carved oaken panels, through which I saw into the old women's ward, the peep forming a most charming picture. "There is the little door you noticed in the garden," 'my sister' further explained.

"With the little winding stone steps leading up to it?" "Yes, our chaplain's entrance. But come, you have still to see the dispensary?" and I followed meekly down another long,

winding, stone stair-case, along a passage, past a massive oaken door, with a slab folded down against the passage wall beneath it, 'where the poor people come for relief,' through the kitchen where cooking for eighty is done every day—"not ordinary cooking, you know, but invalid dishes of endless variety"—to a locked door, where we had to pause and wait whilst the key was fetched.

Such a dispensary it was that met my eyes when we were admitted; such huge cases of linseed meal for poultices; cod-liver oil, etc., for doses.

"I suppose," I said, "you have a chemist for making up the prescriptions?" "Oh, no, the sisters do it all! The doctors—we have three, and a large staff of consulting physicians, who all give their advice gratis—write the prescriptions, they are handed in through this little sliding door, made up, and placed in that big basket on the table outside."

"Ah, women are skilful enough, really," I said, laughing; "there's very little they can't do." "You would indeed say so if you saw what our sisters got through. And now I think I have shown you all."

We shook hands, and I was just leaving when a happy thought struck me. "I would ask permission for the friend who brought me just to see the chapel."

"Oh, yes, certainly; fetch him by all means. One of the maids shall hold the pony." So I got another glimpse of the chapel, this time nearly full of kneeling girls and children. The organ was pealing, the candles were lit on the altar; reluctantly I turned away, carrying with me many a memory which will endure.

The Torpedo Fish.

Upon a sandy beach a fisherman had landed, and among the finny game was a rare fish—a torpedo. "I don't want any more of them in my net," said our informant. "I couldn't calkerlate what I had. My hands got numb-like when I was pulling it in, but when I took hold on 't' heft it, wall! I thought I'd been struck by lightning. I've heard on 'em, but never seen one afore. Just touch him right here." But we declined the invitation.

The torpedo is often found on Cape Cod, but rarely up in this section. It belongs to the ray family, and fishermen are often made painfully aware of its presence in their nets, the shocks passing up the lines, and even following up splashes of water, completing a current in this insecure way, and giving the men a violent shock. A specimen, half dead, gave shocks when handled by Dr. Atwood, and in handling others in good condition he experienced hard usage, and many shocks that throw him upon the ground as quick as if he had been knocked down by an axe. He also received shocks by taking hold of the pole of a harpoon when at the distance of eight feet from the fish, and felt numbness while holding the rope attached to the harpoon. Even when cutting the fish the fingers were so affected that he with difficulty grasped the handle of the knife.

The largest specimens of torpedo found in our waters weigh nearly 200 pounds. The liver of this fish yields, in the largest, about three gallons of oil, which is regarded as of superior quality for burning.

An experiment has been made in giving the torpedo a shock, which was evidently unpleasantly affected, swimming out of the way, and shaking its body with a peculiar motion, and opening its gills spasmodically, thus proving that it could be caught with its own weapon. The battery, if it can be called such, occupies a position between the skull and the pectoral fins on each side, and is a most wonderful and complicated provision of Nature. It is composed of a large number of upright columns, each of which is covered and inclosed by an extremely thin membrane. These columns are again built up of flat disks, separated by a delicate membrane, which seems to contain fluid. This structure may be roughly imitated by piling a number of coins upon each other, with a bladder between each coin—in fact, a kind of voltaic pile. The length of the columns, and consequently the number of disks, varies according to their position in the body. The columns extend almost through the creature, from the skin of the back to that of the abdomen, and are clearly visible on both sides, so that those at the middle are necessarily the longest, and those at either end become gradually shorter. In many large specimens more than 1,000 columns were counted, and the number of disks on an average a hundred to an inch. It seems from the best researches, that the growth of this organ is produced, not by the increase of each column, but by a continual addition to their number. A vast amount of blood vessels pass through the electric organ, and it is permeated with nerves in every direction.

The use for this formidable weapon is obvious, as the fish is extremely slow and clumsy in its movements, and were it not for this assistance it would stand a poor chance of obtaining food. In ancient days the animal was pressed into use for medicinal purposes, and was the original electro-therapeutic medium. Dioscorides, the physician who attended Antony and Cleopatra, is said to have made use of its powers.—N. Y. Evening Post.

A Letter from Baby.

(Written precisely as dictated by a little child, three years old.)

DEAR PAPA—I am good and so is Ernest and Warring and Alice. When are you coming home? Tupp (the dog) is sometimes good, and sometimes bad. I did not go to the concert, because I had to go to bed. Mamma has a new carpet in her room. Dear Papa bring me a wagon, and a doll and a little kitchen, please Papa. This blot is a kiss for you I made it on purpose. I got a blister on the inside of my hand, but it don't hurt me much. Harold goes out doors and Harold's got a vaccine. With love from BABY.

[From Frank Leslie's Illustrated Newspaper.]

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 Scaly 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.

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

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Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Central New York.—Two very sudden deaths occurred in St Paul's Parish, Oxford, on Wednesday the 13th inst. Mrs. Frank Clark, a most estimable lady, and for many years a devout communicant of the Church, was found dead in the early morning; and Percy—the youngest child of the Rev. J. M. C. Fulton, rector of the parish—died after a few hours' illness. An unusually promising boy, interesting and intelligent beyond his years, little Percy has, by God's grace, gained the victory before the battle, and reaped the harvest without bearing the toil and heat of the day.

St. Francis De Sales has truly said. "The shortest life is the best, if only it leads to Eternal Life." The funeral, from St. Paul's Church, was largely attended, and several of the neighboring clergy were present.

Colorado.—The Rev. B. F. Matran, Rector of Christ Church, Ovesso, Mich., who has been spending a three months' vacation in Colorado, returns home for the first Sunday in October.

During his stay in Colorado he has held Service every Sunday in Calvary Church, Idaho Springs, and frequently in Grace Church, Georgetown. These parishes are without a rector and have recently extended Mr. Matran a call to the joint rectorship of the two Churches at a pledged salary of \$1,800 per annum. Both parishes are free from debt, have cozy, thoroughly furnished churches, and lots upon which to build rectories. As Mr. Matran is engaged in a great work at Ovesso, Mich., and "cannot come down" it is thought extremely doubtful if he can accept the call so unanimously tendered him.

Will not some earnest faithful priest, full of zeal and knowledge of men and things, who would like to take up his residence in one of the most healthful regions in the world, communicate with Bishop Spalding with a view of taking charge of this delightful and thoroughly harmonious work?

Connecticut.—The congregation of St. Michael's Church, Litchfield, with which the late Chief Justice Origen S. Seymour was permanently connected, have shown their respect for him and their high appreciation of his worth, by placing to his memory a handsome stained-glass window in the church which he loved so well, and served so long and ably.

The St. John's Church Home, Stamford, was opened on Sunday last. By the work which this house is intended to inaugurate, it is hoped that a great need in the town will be supplied; and that generous hearts and hands will be ready to help the undertaking. Two rooms will be fitted up as an infirmary—for the reception of persons who in the time of sickness cannot receive proper care at their own homes—invalids needing rest and nourishing diet—and cases of accident, which the increased number of manufactories in the neighborhood make liable to occur at any time. A day nursery where children can be left whose mothers go out to work, is also included in the plan. The women will contribute a small amount of their earnings, but both of these departments will be supported, on the voluntary support of the benevolently inclined.

The Sunday School which has been carried on in this part of the town, during the past year, will be held now in the church house on Sunday afternoons, and the Sunday evenings will be continued in the same place. The industrial school for little girls, will commence about November 1st, and will be held on Saturday afternoons during the winter. A reading room is also to be connected with this work, which, no doubt, will prove a benefit to the neighborhood.

Dakota.—The Right Rev. Robert H. Clarkson, the Missionary Bishop of Dakota, has just completed a visitation of the southern portion of the Territory. Commencing at Elk Point about the first of September, he visited all the towns in the Sioux Valley north to Elkton, on the Chicago & North-Western railroad; thence west to Huron, in the James River valley; thence down the valley and along the Milwaukee & St. Paul railroad to Yankton.

Four new churches have been finished, two others are in process of erection, and one at Sioux Falls has been enlarged and improved. Grace Church, Huron, was consecrated by the Bishop on the 10th of September.

St. Thomas' Church, Morriston, was opened for the first Service on the 13th of September. Trinity Church, Watertown, is entirely finished and ready for consecration. Christ Church, Yankton, is all complete but the windows and seats. Father Himes' new chapel, at Vermillion, is well under way.

Calvary Church, Sioux Falls, has purchased a fine parsonage adjoining the church. Two new missionaries have commenced work in this part of the Territory, and another one is expected in October. There are now eighteen church edifices in the Territory, and about fifteen clergy canonically connected with the Jurisdiction. The immigration into Dakota has been very large during the past year, and continues to pour in at an unprecedented rate. The Bishop calls for ten more missionaries, and the means to sustain them. There are more than a dozen towns where churches could be erected, with from \$300 to \$500 outside aid. The other Christian bodies are sending large numbers of clergy into Dakota and liberally aiding in the erection of churches.

A missionary is needed very much at Canton, Eden, and Parker. These towns are connected by railroad, and are near together. Mr. Stafford, a Divinity student from Faribault, is now ministering to the Church-people at Canton and Eden. The new church at Morriston is a stone one, and that of Yankton is of brick, and a very fine one in every respect, and one that would be creditable to any city of the same size in the country.

The Convocation of the Territory met at Yankton on Tuesday and Wednesday, the 19th and 20th of September. The Rev. B. F. Cooley, of Fargo, preached the opening sermon on Tuesday evening. On Wednesday morning, the Bishop administered the Holy Communion to the clergy and laity in attendance on the Convocation, and read to them his annual report on the work in the Jurisdiction. The Rev. Mr. McBride, of Sioux Falls, preached on Wednesday evening.

The Committee on the consideration of the subject of the Diocesan organization, reported unanimously in favor of giving up the Diocesan organization and disbanding. The following officers were elected: Rev. John Morris, Secretary; Mr. E. E. Hudson, Treasurer, and Hon. Geo. H. Hand, Chancellor. The Bishop appointed the Rev. Dr. Hoyt, Dean of Southern Dakota, and the Rev. B. F. Cooley, Dean of Northern Dakota. The Standing Committee for the ensuing year are: the Rev. Dr. W. I. Harris, Rev. B. F. Cooley, Geo. Pennington, and Judge Hudson, of Fargo.

Florida.—We note with pleasure the receipt of a new diocesan paper, the Florida Churchman. It is to be published monthly as the Journal of the Diocese by the Board of Missions and the Woman's Auxiliary.

Long Island.—We have received the Journal of the Fifteenth Annual Convention, and take from it the following statistics: Clergy, in-

cluding the bishop, 103; churches and chapels, 97; ordinations, 11; postulants and candidates for orders, 17; lay-readers and catechists licensed, 12; deaconesses, 15; probationers, 1; parishes in union with the Convention, 66; churches consecrated, 1; baptisms, 1,934; confirmations, 1,174; communions, 15,167; Sunday-school scholars, 16,476; marriages, 690; burials, 1,495; contributions, \$466,397.17.

An effort is being made to remove the remaining indebtedness, \$7,000, from the parish of St. Mark's, Brooklyn, of which the Rev. Spencer S. Roche is rector. Mr. Roche, who was formerly Assistant Minister of Grace Church, Brooklyn Heights, took charge of St. Mark's six or seven years ago, and has been ever since laboring to reduce the debt. On his return from Europe, within a few days past, a lady of the congregation offered to pay the greater part of the remaining sum, provided the entire debt be cancelled at once. Efforts will be put forth to meet this liberal offer, and it is hoped Christmas Day will find the parish altogether freed of its burden.

Massachusetts.—With the cordial consent of the Bishop of the diocese an effort is being made to complete the Church of the Ascension, at Ipswich, as a memorial to the late Dr. J. Cotton Smith. This Church is an outgrowth of Services commenced by Dr. Smith, some twenty-five years ago, and owes its existence mainly to his efforts. For several years he took entire charge of the Services when in Ipswich, and through his interest and influence Services were maintained in his absence. After a rector was appointed his support for some time came chiefly from Dr. Smith. Two years ago, the beautiful edifice, which was erected chiefly through his liberality, was conveyed by him to the Trustees of Donations in the diocese of Massachusetts, to be held for the use of the Parish of the Ascension forever.

With the object of completing the Church, and making it a memorial to Dr. Smith, a meeting of the vestry was lately held, and a committee was appointed to raise funds for the purpose. It is desired to erect a suitable tablet, put in pews, complete the now unfinished ceiling, introduce gas, the total expense being estimated at \$1,200. Contributions may be sent to the Rev. J. W. Atwood, Rector.

Missouri.—The Rev. C. E. Cummings, the colored priest in charge of St. Augustine's Mission, St. Louis, secured nearly \$800 by his recent trip to the East. On this, and what he had in hand, in all about \$1,320, he has proceeded to receive bids and let the contracts for a brick building, of which the foundation is already laid.

The Rev. H. D. Jardine, rector of St. Mary's, Kansas City, intends opening a young ladies' day and boarding school, in connection with his Church.

On Sunday the 10th inst., at the House of the Sisterhood of the Good Shepherd, the Bishop admitted Miss Rector, as a resident probationer into the community. She has resided for six months and taken part in the work of the Sisterhood. She will be Sister Ada.

Michigan.—Dexter is without a clergyman of the Church, the late Rector of St. James, the Rev. J. H. Magoffin, having to the great regret of his flock, felt it his duty to accept a call to Cheboygan. A local paper says: "The people of Dexter will wait a long time before they find the place thus made vacant supplied by one who will so thoroughly draw men after him. Not only in his own Church relations has Mr. Magoffin made all his friends, but in every relation of life he has bound all to him in the closest ties of friendship."

Nebraska.—In accordance with the appointment of the Bishop, the Harvest Home Services were held in St. Stephen's Church, Grand Island, on the 17th inst. The church was very tastefully decorated with vegetables, fruits, and flowers. An offering was taken up for diocesan Missions, amounting in all, to \$13.50. At the children's Service, in the afternoon, ten infants received Holy Baptism. All the Services were largely attended.

New Hampshire.—Union Church in West Claremont, and Trinity Church, in the principal village, on Sunday, the 17th inst., were favored with a visit from the Bishop. A class of five young persons was confirmed at Union, at the Morning Service; and one of twelve, in Trinity Church, at the Evening Service; the Bishop preaching excellent sermons, and addressing the newly confirmed, on both occasions. There was an unusually large attendance at both churches; the Rev. Mr. Smith, of the West parish, assisting in all these Services.

The talented organist, from Montreal, at Trinity (Mr. Frank A. Sell), has in training a man and boy choir—the first of the kind ever organized in either of these parishes. In common parlance, he has made his undertaking "a success." And, if the boy choir, in due time, is found to be the means of better harmonizing and inspiring the devotions of the congregations, than a choir of men and women, to lead it in "sacred song," then we will cheerfully admit that its introduction has also been "a success."

This parish is indebted to the indefatigable labors and organizing skill of its present Rector, the Rev. Charles S. Hale, for the many recent improvements in the interior arrangements of the church. Within a little more than a year past, he has obtained from his people subscriptions (in large sums, cash, from the wealthy), aggregating some \$4,500 (besides the sum of \$2,000 for other purposes) which he has expended in the purchase of a first-class organ, and for alterations and improvements inside the church. The organ is placed at the north side of the chancel, where the robing room was, originally; and the space occupied by the old organ is used for the robing-room, and the assembling of the boy choristers, preparatory to their professional entrance to their seats in their stalls. Still further improvements, in and about the chancel, are contemplated. In fine, Trinity Church is apparently in a more prosperous condition than it has been for many years past.

New York.—The General Theological Seminary opened with an average number of students, and it is pleasant to note that among them is a son of the eminent and greatly beloved Missionary, Archdeacon Kirkby, late of British America, but now living with his family in Garden City, Long Island, and connected with the work of our American Church, under the auspices of the Board of Missions.

A young lady in St. Peter's parish, Port Chester, managed very gracefully, to raise by her own efforts, a handsome sum for the benefit of the Church. On the occasion of her grandmother's birthday, she quietly mailed neatly printed cards of invitation to her personal friends, and members of the parish, young and old, to meet at her residence, where they had a delightfully social time. She pleasantly contrived with this, a sale of rare and beautiful articles, useful and ornamental, which she had long been gathering at home and in her travels abroad. Every article sold at a fair price, and the sum of nearly eighty dollars was thus realized for the Church. It was a very enjoyable affair, and there was a mutual appreciation of pleasure given, and good accomplished.

The reredos of Osen stone and marble, the design of which was described in the LIVING CHURCH last spring, has been completed at the Church of the Beloved Disciple, New York.

The floor of the chancel and aisles has also been laid in mosaic. The expense of these improvements was borne by Miss Catherine Tolman, the foundress of the church.

The town of Garnerville derives its name from the Garner family. It is a manufacturing place, the chief industry of which is the large Calico Print Works, owned and operated by the Garner estate.

The Church is represented here by Trinity parish, one of the oldest parishes in the Diocese; having been admitted into union with the Convention in 1847. For several years the Rev. A. T. Ashton has been Rector of the parish. During his residence quite a number of improvements have been made; among which, may be mentioned the enlargement of the beautiful rectory and the painting and carpeting of the interior of the church.

On Tuesday evening, Sept. 12th, the Rt. Rev. Dr. Seymour, Bishop of Springfield, visited Trinity parish and administered the Apostolic Rite of Confirmation to a class of twelve. The Bishop delivered an eloquent and instructive sermon on the Presence and Work of the Holy Ghost. His clear and stirring words will long be remembered.

Pennsylvania.—Of the hard-working parishes in this Diocese, perhaps none is so little known, and receives such little encouragement as St. Chrysostom's, Philadelphia. Cut off as it is from Conventional privileges—owing to technicalities, which, we trust, may soon be overcome—the clergy and the laity have not become fairly acquainted with its field of work, or even, in some cases, with its existence. The parish is thoroughly a Mission in character, as but very few families are enrolled as members, and these are of the poorest class. The church is a small brick structure, with accommodations for about forty; this will be turned into the chancel when the parish has sufficient funds to build a larger edifice. And yet, in this almost vacant field, and under the most disheartening circumstances, the Rev. C. S. Daniels, priest-in-charge, has engaged in his work, sure that the field will increase, and that the parish will, some day, be felt as a power in that region. With only six communicants, the Holy Eucharist is celebrated every Sunday and Holy Day, and Matins are recited every morning. With such a small building, there is but little room for the altar; and yet, this stands well elevated, and has its proper vestments, which, together with colored stoles, chalice veils, burses, etc., have been kindly donated by some of the friends of the parish. The congregation consists almost entirely of unconfirmed persons. The Baptisms are numerous; and some of the flock have been waiting a long time for Confirmation; and it is hoped that an Episcopal visit may soon be secured. A parish building is much needed, for Sunday School, as well as for a working men's club room. This necessary adjunct, when secured—\$500 are still wanting to secure it—will greatly enhance the work of the Rector. It should be remarked that the Rector pays all the debts of the parish, before he receives the money for his own support; and the deficiency which, this year, amounts to \$123, falls upon his shoulders. If this does not become one of the leading parishes of the Diocese, at some not very distant day, it will surely not be owing to any lack of earnestness on the part of the Rector, who is, at present, laboring empty-handed, in the field.

Quincy.—Christ Church, Robin's Nest, the Rev. George Moore, rector, celebrated its Harvest Home Festival on St. Matthew's Day, Sept. 21st. The special Service, approved by the Bishop, was used, and an address delivered by the Rector. After the religious exercises the congregation united in a basket picnic, which proved very enjoyable.

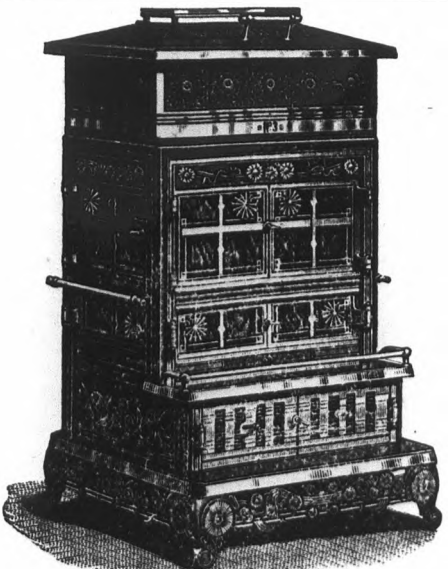
Wisconsin.—From the Journal of the Thirty-Sixth Annual Convention, we take the following summary of statistics: Clergy, 71; Candidates and postulants for Holy Orders, 10; Ordinations (Diaconate 1, Priesthood 4), 5; Confirmations, 370; parishes, 40; missions, 67; number of families, 2,745; baptisms (adults, 201, infants, 495), 696; communicants, 4,748; Sunday scholars, 3,054; total contributions, \$588,678.82.

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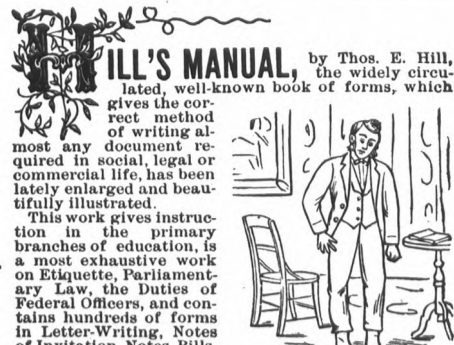
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