

The Living Church.

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

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WHOLE No. 253.

The LIVING CHURCH COMPANY have now in the press a second edition of the Rev. Dr. Ewer's famous article on "What is the Anglican Church." At the request of very many correspondents, the "Open Letter" on "The Drift of the Catholic Movement," which appeared in these columns on August 25th, will be published in connection with the former article, by which it was called out; the two in one pamphlet with additions and corrections by the author.

UNITY.

BY JOHN GREENLEAF WHITTIER.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!
Suffer it now, in time to be
Shall one great temple rise to Thee;
Thy church, our broad humanity.
White flowers above its wall shall climb,
Sweet bits of peace shall ring its chime.
Its days shall all be holy time.
The hymn long sought, shall then be heard,
The music of the world's accord
Confessing Christ, the inward Word!
That song shall swell from shore to shore,
O faith, one love, one hope restore
The seamless garb that Jesus wore!

Aquum House, Holderness, N. H., Seventh mo., 28, 1888.

This poem by Whittier is a new one which he kindly wrote in an album for the "Earnest Workers" of Ashland, N. H., to be sold for the Rectory fund. It may be made or be bought by Mrs. S. J. Brown, Ashland, for a few weeks. The poem, as coming from a Quaker to a Church Society, is singularly appropriate.

News and Notes.

There is a new law in Michigan which should work excellently, by which a man can have his will admitted to probate before his death. All persons interested as his expectant heirs or otherwise must then or never question the testator's sanity. A will admitted to probate during the life of the maker cannot be contested after his death on the ground of his alleged mental incapacity.

It is reported in England that the Bishop of Manchester has been informed that, if he desires to resign his see, the Deanery of Exeter is open to him. It has for some time been no secret that he is exceedingly weary of his present position, and almost worn out with work and worry. The persecutor of Mr. Green will step down from the episcopal bench unalighted. He will not be able to do much harm as a simple Dean.

There is a rumor in English ecclesiastical circles that the Archbishop of York, who is probably the most unpopular prelate on the bench is about to set himself up as a "Protestant" leader in opposition to his brother of Canterbury, who is a good Churchman. Dr. Thomson is the man of whom a witty statesman once said that there were only two "translations" open to him, Heaven and Canterbury, and that he was fit for neither.

At the Gallican Church, Paris, on Sunday, August 5, the Count Campello, ex-Canon of St. Peter's, Rome, celebrated the Holy Eucharist, and probably for the first time in his life, gave the Sacrament to the communicants under both species. It was noticed that the Count appeared to be profoundly moved in administering the chalice. The sermon on the occasion was preached by the Rector, the Rev. Père Hyacinthe Loyson. There seems to be a strong desire among the various Old Catholic bodies for union and intercommunion with each other.

Mr. Gladstone's patience and determination seem at last to have won the great battle in which he has been for so long a time engaged. Mr. Parnell, in a recent speech at Dublin, actually gave Ireland to understand that he was prepared to accept the measure of Home Rule which Mr. Gladstone had promised, and he added that he thought the country was to be congratulated on the fair share of beneficial legislation which it had received. The Opposition is, of course, furious at this unexpected prospect of peace, but the great bulk of the people on both sides of the Channel feel vastly relieved.

The appraisers of the estate of the late Henry W. Longfellow have just filed their report, from which it appears that Mr. Longfellow left property worth \$356 320, invested to the amount of a few thousand dollars each in almost every paying speculation in the country. A man who is at once a successful poet and a successful speculator, is a phenomenon indeed. It is not often that two such highly desirable talents are combined; in fact, the poet has hitherto been considered as the very antithesis of the speculator. The proud distinction of uniting them was reserved for Mr. Longfellow.

As the unexpected only ever happens in France, it is quite possible that the Count de Paris will eventually come to the throne of that country. As the heir of his cousin of Chambord, and the head of the French Bourbons, he will to a certain extent command the allegiance, if not the devotion, of the Legitimists, while his education and principles give a guarantee of a liberal and enlightened rule.

A curious dilemma would present itself in reference to his title. To call himself "Louis Philippe II." would offend the Legitimists, who, of course, do not recognize as a king, the Duke of Orleans, who having solemnly sworn to protect the crown for his little kinsman placed it on his own head, but the Count de Paris is the son of this man's first-born, and of course has some respect for the memory of his grandfather. Orleanism, however, was an expedient not a principle, and Louis Philippe the younger would have no hesitation in calling himself either Louis XIX. or Philippe VII.

Attention was called some time ago, in this column, to Canon Basil Wilberforce's denunciations of the Ecclesiastical Commissioners for tolerating Public Houses on their property. So great was the effect of the Canon's statements that a special report on the subject was ordered by the Government. That report has just been made public, and it shows that the Commissioners have always restrained the undue erection of drinking shops, and that they are very careful in whose hands the existing ones are placed; while the significant fact is brought out that over half the houses they own they have no control, as they are let on long leases.

There is reason to believe that the threatened resignation of the Bishop of Lincoln will be averted, and that the amount required to complete the endowment of the new see of Southwell will be forthcoming by the end of the year. The old palace of the Archbishop of York at Southwell, a fine manor-house, standing in a pleasant garden, has been purchased by Bishop Mackenzie, and presented by him to the see, to serve as the official residence of the Bishop, who, more fortunate than the Bishops of Truro, Liverpool, and Newcastle, will find his cathedral waiting reading to receive him in the magnificent old Minster of Southwell.

A cable dispatch reports that the London Missionary Society has received a dispatch announcing that Ranavalona II., Queen of Madagascar, had died on July 13. This is apparently a confirmation of stories hitherto published, which it was believed were circulated for political effect. Ranavalona II. succeeded to the Malagasy throne in 1868, an event which had important effects upon the prosperity and condition of Madagascar. She was a reformer, and copied in some respects the policy of the late Czar of Russia, Alexander II. Among the more important measures of her reign were the reduction of the term of military service, formerly unlimited, to five years; the abolition of a corrupt judicial system and the substitution of trial by jury; educational reforms, which have borne good fruit, and the extinction of many native superstitions. In 1877 all slaves were emancipated, the spread of Christianity was encouraged, and the condition of the people greatly improved. "The good Queen Ranavalona," as she was called, had been ill with internal cancer for many months. The reports of her death, though that event was expected to occur at any time, were thought to have been set afloat on account of the French invasion of that country, and have not been credited until the receipt of the intelligence given above by the London Missionary Society.

All the previous catastrophes of the year have been dwarfed by the terrible volcanic eruption in the fair island of Java. No reliable estimate of the loss of life has been made public, but it is known to be enormous. One result of the calamity is a curious geographical change in the Straits of Sunda, which effectually closes to commerce that important highway between two oceans. Several new islands, it is reported, have been discovered. A channel in which ships are liable to discover new islands by being wrecked upon them will be avoided by prudent ship-masters, until there is a reasonable certainty that the islands and the reefs have all been found. Evidence continues to accumulate that the shocks of the recent earthquakes have been with more or less emphasis transmitted around the globe. There is no cause assignable in local or lunar conditions for the extraordinarily high tides which delayed travel within the past week or two upon the coast of New Jersey, and the "earthquake waves" which have just appeared on the coast of California are assigned without hesitation to the Japanese earthquakes. Thanks to the telegraph, the recent earthquakes have been more promptly and more accurately reported than earthquakes ever were before; and the data thus furnished ought to lead to really trustworthy and scientific deductions upon the nature and cause of the disturbances which produce these world wide effects.

The Rev. Dr. James A. Williams, of West Orange, N. J., died on last Sunday. The Tuesday before, he was attacked by pneumonia, and in view of his advanced age, his physician gave his family no hope of his recovery. Dr. Williams was born in West Orange, and for nearly fifty years held the rectory of St. Mark's Church, faithfully performing his duties up to his last illness, though having an assistant, the Rev. William Richmond. He presided over the Diocesan Conventions which elected Bishops Odenheimer and Staley, the first in 1859 and the latter in 1879, and was Chairman of the Standing Committee of the Diocese of Northern New Jersey. He was a man of fine appearance and benevolent disposition, and was much liked and esteemed. May light perpetual shine upon him!

Another Summer Cruise.

We left Chicago with a very strong head wind, but the change during the night prompts the reflection that there may be even worse things than adverse winds and heavy seas. For, in spite of these inconveniences, there is, at least, the satisfaction that we are moving; whereas when the boom is swinging noisily from side to side, and the sails are flapping lazily, and the pennant is hanging straight up and down the mast, one comprehends what the old poet meant, when he says, that the Deity 'overwhelmed' (obruit) the sailors in an 'unwelcome calm' (in-grato otio). And thus our first night's sleep was broken by causes the very opposite to those which made the departure from harbor so unpromising; and when day broke we were still becalmed some twelve or fifteen miles from shore. The relief produced by a light breeze, shortly after daylight, was succeeded by a thrill of excitement when the repeated cry "a fish," "a fish," announced, even to the sleepers, that the stout line and "spoon" had not been left trolling from the boat's stern fruitlessly. And, without waiting for a second call, all hands were soon on deck to see this fine specimen of the *salmo confinis*, or "lake trout," landed by the skipper. As this creature has been immortalized by the local press as "the largest trout," &c., it may be well to state that we arrived at the conclusion that he weighed twelve pounds, because he made as many (individual) meals at breakfast and lunch, for a hungry crowd, some of whom at any rate, had retired to their berths early the previous night, supperless; and all of whom fully appreciated the inviting color, the firm texture, and especially the unexceptionable flavor of the flesh of this first-of-July visitor, to enhance whose attractiveness, moreover, every artifice of the culinary art was called into requisition. And this explanation as to weight is all the more necessary, because, as our fish-scales were not graduated beyond eight pounds, there is danger of this catch of ours being relegated to the class of "fish stories." Besides, there is the possibility of our being warned of the man who reported the temperature of a certain winter's night to be 55 deg. below zero, as registered by a mercurial thermometer; and who, when reminded that mercury froze between 39 deg. and 40 deg., justified himself by saying that he had put his hand on the bulb, and calculated the actual degree of cold, by observing how long it took for the frozen mass to thaw. We did not weigh our fish by any such time allowance, but claim that our figure is not one of speech, nor an exaggeration.

This 1st of July, though, of course, secondary in importance to the "glorious fourth," is yet, like the latter, the birth-day of a nation. For on this day, sixteen years ago, came into existence that aggregation of Provinces, known as the 'Dominion of Canada. Our observance of the day, however, is that of the Christian 'first day of the week.' And so we have divine service at 10 A. M., attended by 'all hands and the cook,' excepting, however, the one inmate of the sickward. The wonderful adaptability of the Prayer Book to "all sorts and conditions of men" is never more noteworthy than to those who "make their business in great waters." The day is passed quietly in reading, of which a liberal and varied supply had been provided. A fine breeze, at times worth calling a "stiff" one, carried us on rapidly to our destination, Milwaukee, which was reached shortly after 5 P. M. Most of the other Yachts had preceded us; by hugging the shore, they had felt the land breeze hours before we had escaped from the region of calm. This irregularity and tardiness in arriving, unfortunately, marred one feature of the programme laid down for the annual Cruise of the C. Y. C., namely, divine service on board one of the large vessels at 3 P. M. The terraced Northern side of the harbor presented a very gay appearance all the afternoon till the hour of evening service, by reason of the thousands who had assembled to witness the arrival of so many fleet sailers. Meanwhile those on the "Norden" were called upon to assist in a sad office; even to lift into the gig, and take to the Hotel, the only one whom the pitching and tossing of the previous twenty-four hours had so permanently sickened as to render a longer stay on the water, not simply inexpedient but well-nigh impossible. Our numbers were thus reduced, and the State-room vacated. For the next three days the Captain remained on shore, to await the convalescence of his wife; which, happily, was rapid. He complains that, notwithstanding the general excellency of the appointments of the Plankinton House, he found it an inconvenience to be obliged, the regular meals being over on his arrival, to go to a restaurant for something to eat.

Monday was the day appointed for sailing for the "Milwaukee Cup," presented by Mr. Fleming for competition by the sloops of the C. Y. C. Eight or nine yachts entered, the distance being ten (nautical) miles to windward and back. The wind was just what was wanted, and the time by the first three boats—a few minutes over two hours—remarkably good. The "Cora" won; the "Wasp" getting second place though reaching the winning buoy first. Among the

three was the "Norden;" which, though not entered for the race, sailed over the course with some friends of the Captain on board, and is thought to have actually made the best run when allowance of time for tonnage is considered—a result which is partially due to the admirable sailing of the two Larsons, her builders, who thus far accompanied us. The Chaplain, however, thinks that some small share of the credit of this feat should fall to him, inasmuch as upon him, as senior officer, in the absence of the Captain, the command of the ship devolved for the day.

Tuesday was devoted to sight-seeing and visiting; the churches and clergy coming in for some attention by our party. Indeed three of the latter came on board, and had an opportunity of testing the "Norden's" sailing qualities. The Cathedral staff live with the Bishop in the adjoining clergy house. It was very encouraging to find such a very good attendance each morning of our stay at the early (7 A. M.) celebration in the chapel. At breakfast the writer was pleased to meet with the Bishop, Dean Spalding and Canon Mallory, the former taking a just pride in exhibiting to visitors the Cathedral and its surroundings; for, though humble in their origin, they form a magnificent centre, around which the work of the Diocese of Wisconsin clusters. *Floreat aeternum.* On this day one or two of the Yachts began their return to Chicago; but most of them remained for the banquet given by the Milwaukee club, whose kind intentions, however, were in a measure frustrated through the inadvertence of not sending the invitations direct to each vessel. As a consequence, some of the invited did not hear of the intended compliment till too late. This afternoon a sudden, and somewhat dangerous squall, compelled the Yachts to signal for tugs to take them into the inner harbor. We are proud to have taken ourselves in without such auxiliary power. In the evening our late passenger crossed in the big steamer to Grand Haven, en route to Old Mission, where we were to rejoin her later on.

On the 4th we waited for letters, and to hear the Revenue Steamer, "Andy Johnson," fire the customary salute in honor of the day. All Milwaukee was early astir, on pleasure bent; and it was pleasing to find total cessation of the noisy turmoil of business for at least one day in the year. Indeed, we were "left" by the fact; for, having purposely delayed till this morning, replenishing our stock of bread, so as to take it away fresh, we had to go without. At one o'clock in the afternoon we again weighed anchor, and having fired the customary salute were soon once more "at sea;" a quiet breeze wafting us well out in to the lake. T. D. P.

Canadian Church Affairs.

From our Special Correspondent.

The Bishop of Montreal lately held an ordination in St. Paul's Church, Shawville, when three candidates were ordained to the diaconate. All these gentlemen had acted as lay readers, and gone to the missions which they previously served. This seems to be a very rational proceeding and one that may well be commended to the attention of the Bishops of the Church generally. It is a plan that might well be followed in the case of married men desirous of taking orders and to whom college expenses would be a serious stumbling block. Many a man could "put in" his last collegiate year in this way, and while supporting himself acquire a good practical knowledge of parochial work and come up periodically for his examinations. Our collegiate training is not so instinctively precious as to be in all cases absolutely indispensable, and in point of fact there is too often a prominent absence of the practical in the fitting of young men for the ministry. When it is considered that the main value of college life is its probational character, and that the majority of men really get their education before they enter, it seems a pity that earnest, God-fearing, well educated, able married men should be lost to the Church from their inability to attend college. Such cases I have frequently known, where married men in every sense qualified for the ministry have been inexorably refused admission to Orders simply because they could not afford a college course. I know men at this moment who could with ease pass any ordination examination, and who are burning to enter the Lord's vineyard, obliged sadly and reluctantly to relinquish what has been the one darling wish of their heart, because they have no means of supporting a wife and family for two or three years. One case will suffice: A dear friend of mine who, by incredible labor, has managed to take a B. A. at a first-class University by studying in his spare hours, and who has acted for several years as Lay Reader, is absolutely required by the Bishop to take two years of residence in a Divinity College. Why not allow this man to act as paid Lay Reader in some out-lying mission, and when ready pass his examination and take Orders? Of course all proper discrimination should be exercised, and sudden laying on of hands is to be avoided; but is there not the possibility of an excess of caution in these matters and the consequent loss of many good or promising men? It may be taken as a foregone conclusion that men of this

description are made of good stuff and are just the individuals we want. A man who with a wife and family, and being engaged in a secular calling, is able to educate himself for the ministry is not likely to be anything but a credit to the Church. This action of the Bishop of Montreal—who by the same token is himself a non-collegian—is to be commended.

A remarkable case in several ways has come to my knowledge from a parish in the county of Essex, diocese of Huron. A few months ago a young Englishman—previously a minister in the Reformed Episcopal Church—was ordained a deacon by Bishop Hellmuth, who had met him in England. His parish is one of the ordinary country type, with two churches, twelve or thirteen miles apart, and plenty of rough, hard work worth the regulation diocesan salary of \$800 per annum attached. Since his appointment, he has become extraordinarily popular as a preacher, and the little village church so densely crowded, that permission was obtained from the Bishop to hold Services in the churchyard, where a congregation of 800 assemblies every Sunday, and where the full Service is performed. He preaches over an hour without manuscript or note, and has emptied every other church in the place. Soon his fame reached the ears of the vestry of a wealthy and "fashionable" vacant parish in Detroit, who requested him to preach a "trial" sermon with a view to receiving the appointment. This our Englishman, however, firmly declined, expressing his determination to remain at least two, if not four, years at his present post. Meanwhile, a splendid work is being done by the Rev. A., which, if consolidated, will lay broad and deep the foundations of the Church for all time, in this parish and neighborhood.

A stranger incident is reported from Kingston, the Cathedral city of the diocese of Ontario. It is stated in a secular paper that a prominent clergyman of the Church of England is about to join the Salvation Army. His intention is not to leave the Church. Some correspondence has taken place between himself and the Bishop, who declines to interfere. It is a pity that something could not be devised by Canadian and American Churchmen like what is called in England the "Church Army." I know instances in England where great good has been accomplished by means of an organization similar to the Salvation Army, minus the objectionable feature. A relative of mine, a clergyman in England, has what he calls the "Gospel Army," who, judging from results, have proved themselves almost a desideratum in city parish work. There was a rumor some time ago to the effect that the Churchmen of Toronto contemplated starting a Salvation Army on Church lines, but I have heard nothing more on the subject.

The Provincial Synod meets on the 12th, in Montreal, and will probably sit for about a week. Some very important business will come up. A deputation from the North-west Province will wait upon the Synod to confer about matters affecting the general welfare of the Church in that region.

Ontario, Sept 3, 1888.

Jael and Sisera.

By the Rev. H. C. Randall.

It is well, in the present flow of German theology, to go back occasionally for a draught to the healthful, old English well. Canon Farrar's denunciation of Jael's act, (Judges IV.) in slaying Sisera, as "a hideous and atrocious murder," (See Article, Jael, in Dr. Smith's Diet. of the Bible) is one of many similar dishes which are being served up to those "who profess and call themselves Christians." Any one who is accustomed to the Canon's manner of writing, and to notice the point which he aims particularly and constantly to enforce, will readily understand what is the object generally of such writings. But here is the commentary of Bishop Patrick on the subject, "Jael fell a Divine power, moving her to smite the nail into Sisera's temples. Nothing but an authority from God, of which she was certain, could warrant such an act as this. It seemed a breach of hospitality, and to be attended with several other crimes; but was not so, when God, the Lord of all men's lives, ordered her to execute His sentence upon him."

This is from Bishop Hall's Contemplations, "Did I not invite this man into my tent," says Jael, "and doth he not trust to my friendship and hospitality? But what do these weak fears; these idle fancies of civility? If Sisera be in league with us, is he not yet at defiance with God? is he not a tyrant to Israel? Is it for nothing that God hath brought him into my tent? Doth not God offer me this day, the honor to be the rescuer of His people? Hath He bidden me to strike, and shall I hold my hand?" God that put the instinct into Jael's heart, put also strength into her hand; He that guided Sisera to her tent, guided also the nails into his temples. And now to have the words of that standard champion of orthodoxy, Dr. Waterland (Works vol. IV, p. 255): "The battle fought between Israel and Canaan, was the Lord's battle, and the cause to be maintained, was the Lord's cause. In these circumstances, Jael acted her part on the side of the God of Israel. It can scarcely be doubted, but that she had some Divine direction or impulse, to stir her up to do what she did. All obligations to man cease, when brought in competition with our higher obligation towards God."

Calendar.

September, 1883.

2. 15th Sunday after Trinity.	Green.
9. 16th Sunday after Trinity.	Green.
16. 17th Sunday after Trinity.	Green.
19. Ember Day.	Violet.
21. St. Matthew, Evangelist.	Red.
Ember Day.	
22. Ember Day.	
23. 18th Sunday after Trinity.	Green.
29. St. Michael and All Angels.	White.
30. 19th Sunday after Trinity.	Green.

The Laity.

Annual Address of Bishop Brown.

The laity are as truly as the clergy, the servants of God. They are called, ordained, to a different ministry, but one equally divine. For God's sake, for God's service, for God's honor, for the extension of God's Kingdom on the earth, they are to share their earthly treasures with their appointed pastors, and not because they have an affectionate regard for the ministers with whom they happen to be most nearly related.

The personal feeling toward their rector or missionary has nothing to do with their duty. Their authorized pastor may be distasteful to them. He may be proud, arrogant, heavy, dull, or lazy. This has nothing to do with the layman's duty to God. The Church has methods of properly disciplining unworthy priests, and of removing them from positions in which they are unuseful or in which they are likely to do harm. But the high ideal of duty before the laymen is, that whatever he does is for God, not for man. Whatsoever he may set aside from his earthly gains for the support of the ministry is the tribute that he offers Almighty God. It is not a charitable gift to a fellow being. It is a holy offering to Almighty God for the uses of His Kingdom.

Of course these remarks apply to the layman's contributions of substance for the support of the ministry, but in a larger degree to other relations in which he may serve the Church or the world. Loyalty to God means loyalty to His ministers. It is a dreadful thing for strangers to invent and circulate falsehoods that may divide husband and wife, but more dreadful for children so to bring sorrow and shame to their parents. And of this latter crime are laymen guilty, who by detraction, ill report, or wilful belittling of his character, seek to drive away a pastor from his flock. The relation of pastor and people ought to be in many respects like that of husband and wife, and never a mere matter of money, never a mere sentimentality, but resting on deep considerations of duty to God, mutual reverence and helpfulness and high honor, and never dissolved except in accordance with God's own laws.

The clergy as a body, feel that there is a large measure of this dignified estimate of their relations with the people in every congregation, and consequently there is ordinarily, on their part, contentment with their lot wherever it is cast, in affluence or in penury. But new elements are always showing themselves in our parishes as the work of leavening the world goes on. Some very worthy people look upon the clergy as useful lecturers on morals, to be paid so long as their teachings are interesting, and to be told to move on and off, as soon as the teachings begin to be a little old and stale.

The unrest among the people to which I have alluded, sometimes carries away from the pastor those that know his worth, and leave him with persons untrained in Church principles, and unacquainted with his personal merits. His eloquence is not quite so frisky as that to which they have been accustomed elsewhere. His reverent and self-collected manner they do not understand. They are quite sure that he is not the man for the place and the times, for this wonderful nineteenth century. Without consulting the Bishop or observing the law, they manage by wounding his many sensibilities, or diminishing his stipend to force him into another field. My dear brethren of the laity; you, as the clergy, are the representatives to the world of our Lord Jesus Christ. Do you know how He wishes the world to treat His ministers? Hear His own words! He that receiveth you (yes, poor ignorant apostles, treacherous Judas, cowardly Peter, doubtful Thomas,) receiveth Me, and he that receiveth Me, receiveth Him that sent Me.

More Bible Preaching.

From the "Church Times."

If the comparative scantiness and narrowness of the Protestant use of Scripture be so noticeable, what shall we say of the modern Roman Catholic relation to the Bible? It is scarcely too much to allege that for a large proportion, perhaps a positive majority, of modern Roman Catholic writers, the Bible scarcely seems to exist at all, so rarely does even a superficial acquaintance with it or a reference to it appear in their works. And if this be true even of the literary clergy, what shall we say of the laity, who are discouraged, when not forbidden, perusal of the Divine oracle? It is not to be forgotten, either, that although the Roman Catholic clergy are in terms permitted free access to the Bible, yet that access is never granted during their period of training, nor indeed until after they have bound themselves by solemn vow not to interpret Scripture otherwise than as the Roman Church receives and explains; so that it is most rarely that they are tolerably familiar with its contents, or able to exercise their reasoning faculties on the little they do happen to know. It is true that a real grasp of Scripture would prove a very formidable obstacle to the sacrifice of intellect and the passive obedience exacted from them, so that their superiors are wise in their generation in putting the Bible practically on one side. It is not too much to say that no man who knew the whole Bible, and knew it well, could possibly join the Roman Catholic Church as it now is. Take only one point, the modern Roman cultus of the Saints. Out of the very small

quantity of prayers which any ordinary Roman Catholic, especially in Spain or Italy, recites, only a mere fraction goes directly to God or Christ, and a very large proportion of those addressed to Saints are worded exactly as they would be worded if they were addressed to God. They are not merely requests for intercession, they are petitions for graces and benefits, to be conferred by the objects of address. Now, the whole Old Testament is a commentary on God's attribute of jealousy, His determination not to permit any of His creatures to be addressed in His stead; and the whole New Testament is a commentary on Christ's perfect human sympathy, of which popular Ultramontanism loses sight entirely by turning to others as likely to be more patient, loving, and merciful than Him Who died for us. Clearly, then, no one who has grasped those two central truths of the two Covenants could give in to Roman saint-worship, and where it is given in to, we may be certain that there is little knowledge and less love of Scripture.

It is a very remarkable comment on this aspect of the question that no one, so far as our memory serves us, of the Anglican converts to the Roman Church, however eminent otherwise, was known as a Biblical scholar or student. We do not mean that they did not read their Bible—Cardinal Newman's sermons alone would refute that paradox—but that it never formed their special and peculiar study. Not one of those very High Churchmen who did make the Bible their peculiar care, and who spent their powers upon it, ever showed the least tendency to join Rome. This is far too marked a circumstance to be merely accidental, and it quite squares with the extraordinary scantiness, poverty, and almost contemptible character of Roman Catholic contributions to Biblical literature during the present century.

Study, then, of the Scriptural writings as a whole, and that so as to become soaked through and through with their spirit, is the best of all preparations for a Churchman who is likely to have controversy on his hands. It is quite impossible to get either Protestantism or Romanism, as systems, out of the Bible, or even to reconcile either, fairly and honestly, with its broad scope and tendency. If Mr. Spurgeon or Cardinal Manning were to have their systems riddled by Scriptural sieves, there would be nothing worth speaking of left of them as systems; since, to take one obvious point, the theory of adult baptism cannot stand for a moment in the light of infant circumcision, any more than the theory of Papal Infallibility can stand with the history of St. Paul.

Let it be the part of the clergy, then, not merely to study the Bible more fully and carefully themselves, nor yet to press its perusal on their flocks, but to make their sermons far more frequently than now real expository discourses, going regularly through the books of Scripture with the help of the best commentaries and of personal thinking out of difficult passages, and they will have less reason than now to complain of inattentive congregations or of unstable seceders.

The Cruelty of Natural Law.

What had nature and nature's laws to do with the rescue of Barabbas and [the crucifixion of Christ? And was it inexorable law and cruel nature that made the agonizing prayers of Jesus to be ungranted? That great occasion did not illustrate inexorable and cruel laws of nature—hard fate—but vindicated the infinite holiness, the certain justice of God, the sovereignty of God's holy will, the infinite love and mercy of the great God, the Father of the universe—the supreme. Our relation to God is that of children to a Father. His Fatherhood, His tender love, is the very main teaching of Scripture and basis of His government. His pity and love are great, dear facts and never-ceasing realities. Filial confidence, affection and loving intercourse are the high privilege of man. He lives and moves and has his being in inexorable law, but in God, whose being is love. Our prayers, our desires, our fears will surely have His ear, His care, His loving sympathy. But we are His, and in His all comprehending providence, in the restoration of man and the establishment of His kingdom, each of us has his duty to perform, his burdens to bear and his sufferings to endure. We do not pray to God and say if consistent with the laws of nature, but if it be Thy will. It was by the will and wisdom of God and his uncompromising holiness, not the mere inexorable laws of nature, that our Lord was crucified. It was by the will of God, not by the cosmic course that the martyrs suffered; it is by the will of God, not hard law, that you and I have each one our trials, our failures and our successes, our health and our sickness, our life and our death. He is more ready to hear than we to pray, full of pity and tender love. He heeds our petitions, invites our loving importunities and pities our complaints. Hard, cruel, inexorable nature is no clothing of His, no teaching of His word, but unchanging, unwearied, unflinching, ever-watchful love and tearful chastenings. And in His eyes the great glory of man is not with clear and all-embracing intellect to comprehend all-controlling, irresistible, hard law, and coldly to bend where resistance is hopeless; but it is to know Him the Law-giver and Governor and King, that it is He that exerciseth loving kindness and righteousness and judgment in the earth; "for in these things I delight saith the Lord of Hosts."—*Southern Churchman.*

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

A Notable Centenary.

Church Bells.

Before many of the quickly passing months shall have departed the centenary of a memorable day in Church History will have arrived, and will afford a grand opportunity for effecting a good work of intercommunion, strength and refreshment. Without pretending to be quite exact, it was probably in November, 1784, that Dr. Seabury was duly consecrated in Scotland, and became the first Bishop of the Church of God in America. Doubtless the exact day can be ascertained. The hindrances which forbade his consecration in England are sad to think upon, and form one of the frequent instances where the Episcopate has not manifested the wisdom and resolution which the Church required, and in which it allowed Erastianism to do much harm. The Episcopate was won, however, for America, and the good results which have followed may well satisfy the inquirer of the great benefits of Episcopacy. The Church of God in America is now become a mighty power for good. Amidst the many evanescent and changing scenes which that wonderful country exhibits, the Church appears as the most lasting and solid institution in the land. Possible improvements there are, undoubtedly, and it is to be feared that the poor are in America sadly untouched by Church influence,—a defect which needs a thorough reformation; but ever since the introduction of Episcopacy the growth of the Church in America has been satisfactory and highly encouraging. The mistake has too often been made of not beginning any Church effort with the Episcopate.

It would appear to be the Apostolical plan of proceeding, and common sense seems to suggest the same idea, that, in any new mission, a working Bishop, accompanied by two, three, or more priests, ought to go forth to work up the new country. Then from the beginning the Church would be both complete and also self-propagating. Confirmation would be duly administered, giving full meaning to what ought to be the teaching of any one who honestly believes his Prayer Book, and men could then be ordained to the ministry as they should be educated and prepared for their work. It is probable that much of our mission work would have been more lasting and encouraging if the Church had been faithful in the matter of Episcopacy to what she herself declares.

We can scarcely think that the Church of Scotland, or of America, or of England, will permit the centenary of the consecration of Seabury to pass by without a very comprehensive, large-hearted, and joyous commemoration. If November, 1784, be the date of his consecration, there is ample time—and yet not too much time—for securing this on a large and practical scale. It may be quite assumed that the Church of America will most heartily desire to do something. There can be no doubt of the zeal and affection with which the growing Church of Scotland will embrace so sweet an opportunity—one that cannot recur—for union in this commemoration; nor can it be suspected for a moment that the Church of England—sorrowful as she ever has been at the unhappy causes which impeded her a century ago in consecrating Seabury, and sorrowing yet more deeply because when S. P. G. began its career, eighty-three years before (1701), she allowed that work to be carried on as if she hardly believed in Episcopacy—will most gladly and most heartily come forward and rejoice with America and with Scotland because they were true to Church principles, and secured what England, under sinister influences, denied. Nor is it unlikely that the Church of Ireland would delight to join in the commemoration.

And in what way can the commemoration be best effected? This may well be left to America and Scotland to suggest and to carry out.

But it may be permitted to offer here a suggestion or two. Whatever is done would not in any way interfere with the usual Pan-Anglican Synod, and care ought to be taken that the commemoration should strengthen rather than weaken the continuance of that important and most useful gathering. Perhaps some American Bishops would come to Scotland. The Cathedral of Edinburgh, the place (if available), too, in which Seabury was consecrated, and other important places in Scotland, might well be the scenes of the union of American Bishops with Scottish Bishops in Holy Communion, and praise, and prayer, and preaching. Simultaneously, the same might be proceeding in America, where, perhaps, one or two of the Scotch Bishops might be present to unite with many of the vast array of their brother Bishops across the Atlantic. And as to England, might not an American Bishop, and a Scotch Bishop, and an Irish Bishop, and an English Bishop (probably the Archbishop of Canterbury himself), unite in Canterbury Cathedral in one solemn act of worship also, and thus experience how good and joyful a thing it is for brethren to dwell together in unity?

Then if these things were done, other works would follow. There would be meetings for counsel and prayer, and interchange of thought and intercommunion of good feeling. The whole Church of the Anglican Communion, in all its vastness, would profit by these proceedings. England, Scotland, America, and the Colonies too, would each one be greatly benefited. If, too, there is to be a Primate for Scotland, would not this be the occasion for the commencement of that Primacy? America, with its wealth and energy, is sure to do something noble and generous, and to erect a church or (better and more likely) a cathedral somewhere in the States, commemorative of the event. And as to England, there can be little doubt that she will record her sympathy, whether by enabling the Scotch Church to found another bishopric (suppose) at Berwick-on-

Tweed, thus uniting the border-land in terms and conditions of the deepest spiritual love; or in aiding in the establishment of the Primacy with some appropriate degree of dignity; or in whatever way may seem best and most likely to form a loving memorial of a great event in which she rejoices in common with America and Scotland.

It may be hoped that the Church of America and the Church of Scotland will at once, while there is ample time, set to work and arrange for some such commemoration of the centenary of the consecration in Scotland of the first Bishop of America. G. V.

Aversion to Manual Labor.

The practice of educating boys for the professions, which are already overstocked, or for the mercantile business, in which statistics show that ninety-five in a hundred fail of success, is fearfully on the increase in this country. Americans are annually becoming more and more averse to manual labor; and to get a living by one's wits, even at the cost of independence and self-respect, and a fearful wear and tear of conscience, is the ambition of a large proportion of our young men. The result is that the mechanical professions are becoming a monopoly of foreigners; and the ownership of the finest farms, even in New England, is passing from Americans to Irishmen and Germans. Fifty years ago a father was not ashamed to put his children to the plow or to a mechanical trade; but now they are too "feeble" for bodily labor; one has a pain in his side, another a slight cough, another "a very delicate constitution," another is nervous; and so poor Bobby or Billy or Tommy is sent off to the city to measure tape, weigh coffee, or draw molasses. It seems never to occur to their foolish parents that moderate manual labor in the pure and bracing air of the country is just what these puny, wasp-waisted lads need, and that to send them to the crowded and unhealthy city is to send them to their graves. Let them follow the plow, swing the sledge, or shove the foreplane, and their pinched cheeks will be expanded, their sunken cheeks plumped out, and their lungs, now "cabined, cribbed, and confined," will have room to play. Their nerves will be invigorated with their muscles, and when they shall have cast off their jackets, instead of being thin, pale, vapid coxcombs, they shall have spread out to the size and configuration of men. A lawyer's office, a counting room, or a grocery, is about the last place to which a sickly youth should be sent. The ruin of health is as sure there as in the mines of England. Even of those men in the city who have constitutions of iron, only five per cent. succeed, and they only by "living like hermits, and working like horses"; the rest, after years of toil and anxiety, become bankrupt or retire, and having meanwhile acquired a thorough disgust and unfitness for manual labor, bitterly bemoan the day when they forsook the peaceful pursuits of the country for the excitement, care, and sharp competition of city life.

Kindness to Children.

It is always to the credit of a man to show kindness to a child. If you see a man, on the street, or in a railway car, taking pains to help or gratify a child, it gives you at once a better estimate of him. A man with a somewhat coarse expression of face, and of unprepossessing appearance generally, was walking along a street in the suburbs of Philadelphia. He was noticed by two persons approaching him, and his unattractive manner and bearing were commented on as he drew near. But, just before he reached these passers, the man stopped and turned aside to help a poor street boy struggling under a heavy load of refuse firewood. The man lifted the load from the boy's head, balanced it anew, steadied it until the boy was fairly started with it, and then spoke a cheery word to the little fellow. In that simple, kindly act the man himself was transfigured. There was now a winsome look about him. He had shown himself another person from his outer appearance. Nor was this an over-estimate of the meaning of such an action, as viewed by these chance passers. Four thousand years ago, at least, in the funeral ritual of the ancient Egyptians, one of the tests of the soul before the final judge was the treatment of little children. The soul that would pass unscathed must be able to say it had never refused help to a helpless child. And our Lord and Master Himself, as he set a little child before His disciples as their example and their charge, said emphatically: "Whosoever shall receive one of such children in my name receiveth me. But whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." It makes a good deal of difference whether a church or an individual is faithful or not in loving ministry to children. It makes some difference to the children, but not so much as to those who care for or neglect them.—*Sunday School Times.*

Make the home beautiful, but not in ways that will render you a slave to its furnishings and use. Adornment is to be condemned that degenerates from the expression of personal taste, and the wise employment of the resources at hand, into a frippery of details and ornament that absorbs time that might be better used in other ways. Some one makes the assertion that the present rage for decoration is impoverishing the intellectual life of women. Material beauty is certainly a poor substitute for that which enriches the mind and increases the capacity of the soul for noble living.

The greatest happiness of this life is to be thoroughly resigned to Providence, a resignation which constitutes the true repose of life.—*Humboldt.*

The Household.

Large pillows and shams are no longer fashionable. The entire bed is covered to correspond with the furniture of the room. Only a bolster is used during the day, small pillows being added at night.

If you are afraid that your yeast cakes are a little stale, put one of them in a cup of warm water with a good pinch of hops; let this stand for an hour or so before using; it will have an excellent effect on the yeast and will insure good bread.

Wine jelly, or in fact any jelly made of gelatine, may be varied and improved by putting in fruit; large handsome strawberries add to the beauty of the dish, or raspberries, plums, quarters of peaches or pears, all may be used to good advantage.

Veal salad, if made with care, will actually take the place of chicken salad, and will deceive the epicure. Use at this season of the year a little lettuce torn in small bits and plenty of celery salt. Make the dressing just the same as if the meat were chicken.

An economical and appetizing way to cook very small new potatoes is to first wash and scrape them well, boil them, and the instant they are done, drain off the water, dry them off, and then in the kettle, right with them, make a milk gravy. This is a nice dish for breakfast or supper.

One way to cook oysters for an invalid is to first drain them in a colander, then melt a little sweet butter in a frying-pan, and when it is brown put the oysters in, after wiping them dry; turn them over in three or four minutes, and as soon as the gills turn up, take them out and lay them on a hot plate.

Gathered muslin curtains on the lower or upper sashes, fastened by brass rods or a cord, will be found very useful in dining-room windows—in fact, in any of the back windows—keeping out the too curious gaze of neighbors, and softening, if not entirely concealing, the nearer view. They are greatly improved by a finish of rich satin ribbon bows. These curtains do not interfere with other long curtains of muslin or lace, but heavy curtains of textile fabrics for dining-rooms are out of date, darkening them too much.

BEEF TEA.—An esteemed correspondent writes: Please accept, for your Household column, a receipt for making beef tea, which is easier to make, and more nutritious than the old fashioned kind boiled in bottles. Take a pound of raw beef, being careful to leave out all fat, chop fine, and pour over it a pint of cold water. Let it stand an hour, occasionally stirring, then put upon the fire and let it boil hard for ten minutes, then take off and strain through a strainer or a piece of coarse swiss, and salt to taste. It will require a good deal of salt. This is excellent for weak, delicate persons and children, as well as for invalids.

Too many families suffer and too many lives are sapped and blighted by the excessive individualism of those who should hold it part of their "business" to make home happy and to fill the minds of others with energy in life, by a sympathetic share of their own inspiration. When the head of a family lives in a little world of his own, he is practically cut off from the sources of natural and domestic happiness, and, before long, he may expect to become, if he is not already, a caterpillar who has spun around him a cocoon, of very good material it may be, but by no means personally or intellectually attractive to those around him; and, what is worse, he has deprived, or is depriving, the members of his own home or family of the warmth and vitality which they have a right to expect from him. He is the sun of the little social system, and, if the sun refuses to shine beyond the boundary of a little world of its own, banked in by heavy, dull, and repellant clouds, light and life fade.

The right of the servant to civility is as absolute as her right to her wages. She sells her work, not her personality. She is one of the nearest "neighbors" whom we are exhorted to love as ourselves. But for ourselves we make excuses, towards ourselves we are patient, with our whole class we forbear. If then we are rude towards blundering Bridget, and go smiling to the parlor to greet the visitor whom she has just admitted by mistake, we are guilty not only of unkindness, but of vulgarity. For we pay a deference to position, to clothes, and a purse, which we deny to womanhood. We wish the visitor in the "farthest India" perhaps. Yet we assume the virtue of hospitality if we have it not; we send her away with a comfortable sense of having conferred a pleasure; we pat ourselves approvingly at having discharged a social duty. All this indeed we have a right to do, but not to leave the other undone. To have one standard of courtesy towards the guest and another towards the servant, is to be snobbish.—*Harper's Bazar.*

QUERY.—How can I remove mildew from out-ton and linen goods?

Answer.—Wet the spots in lemon juice, then spread over it soft soap and chalk mixed together, and spread where the hottest rays of the sun will beat upon it for half an hour. If not entirely removed repeat the same. Or, wet in clear lemon juice and lay in the sun; or soak for an hour or two and then spread in the sun. Or, mix soft soap, powdered starch and half as much salt together, and moisten freely with lemon juice. Spread this on both sides of the spots and lay in the sun. As soon as dried wet the spots again with the same mixture, lay in the sun, and repeat the operation until the spots disappear. If newly spotted, once wetting will be sufficient. Another way is to wet the spots in chloride of lime, just dissolved in water, and spread in the sun only a few minutes, then rinse. Repeat if the mildew is not all removed, but do not let this preparation remain but a few minutes before rinsing, even if the process has to be repeated several times, as chloride of lime will injure the cloth if left on long.

WHAT TO DO IN CASE OF FIRE.—The following hints may be useful to persons suddenly alarmed by an outbreak of fire. If fire occurs in a room, be very careful with the available water, especially so where the quantity is limited. An ordinary jug of water may be sufficient to extinguish a body of flame if judiciously used. Close doors and grate, because by stopping draught you deprive fire of its attacking propensity. If in a bedroom, carefully but well saturate a blanket with the water available, and on your hands and knees—thus escaping from the thickest of the smoke, which ascends—approach the seat of the fire, and endeavor either to stifle or beat out the flames. A table cover in a dining-room will do instead of a blanket. If unsuccessful, leave the room, being sure to close the door, and alarm the household by springing a rattle, which every house should possess; and when all are together, make for the easiest place of access to the street. A silk handkerchief wetted well, when tied firmly round the mouth, act as a good smoke respirator; and a blanket wetted and wrapped round the body will enable a person to pass through a sheet of flame in comparative safety.

The Lost Diamond.

By Mrs. George Vernor.

Josie Waldron was putting her room in order very briskly one winter morning, while her sister Alice dusted the parlors in a manner that betokened but little pleasure in her work.

"Allie," called Josie, from the chamber, the door of which opened into the back parlor, "work does not seem half so hard this morning. It is so nice to have something delightful to look forward to. And was there ever anything so lovely as this dancing school party?"

Alice appeared at the door, duster in hand, "I don't look forward to it with much pleasure," she said dolefully.

Josie turned her brown head and gave a quick glance from her bright eyes at her sister.

"On account of the white slippers, I suppose," she remarked.

"Yes," Alice continued, leaning listlessly against the doorway, waving her duster to and fro. "Just think, Joe, of Carrie Merrill and Sue St. John, and I don't know how many more in their white kid slippers, their silk dresses and fresh gloves and everything else pretty and suitable, and we've got to wear last summer's white muslins, and black boots!"

The last words were pronounced with such an accent of contempt and distaste, that Josie could not help laughing.

"It is all very well for you—" continued Alice indignantly and keeping back the tears with difficulty—"You don't care for dress and pretty things—but I do. In some way, patched up things and unsuitable clothes always hurt me. I wish we were not poor! I hate to be poor!" and Alice threw the duster across the room at an unoffending chair with an impatience that could no longer be controlled.

"Just fancy this horrid old dusting every day and all the bothering bed-making, and looking after Nan—and having nothing—yes, not one thing you like."

"Now you are looking through your colored spectacles Allie, and they are awfully blue to be sure! I think you forgot the piano when you said we never could have one thing we wanted. You said you would be willing to do without everything if you could only have that, and now, the very first thing papa considers unnecessary and extravagant, you are fretting and fuming over. Besides the boots are very nice and they are not new enough to pinch our feet. The white slippers might not be needed again till we out-grew them, but the boots are useful all the time. I'm sure our dresses are lovely, and mamma said we might have all the valenciennes in her box to trim them. She got fresh ribbons for us too, and poor mamma does need so many things herself."

"Now don't go off on that line," interrupted Alice. "We can't have the slippers—and so far as I am concerned—the thing is a failure. If it were not for having questions asked, I should stay at home, but everybody is so inquisitive and the girls will all want to know—There!"

A bell sounded from a room on the other side of the hall. Josie smoothed out the pillow covers, gave a final pat to the bed, and lifting a pile of books from the table proceeded to the library for lessons with her father, while Alice flew about breathless and worried to finish the dusting. When it was done, she followed her sister and received the rebuke for tardiness with very ill grace.

"Always behind time, my dear," and when she muttered something about having "too much to do before nine o'clock," her father advised her to begin earlier.

"I'm sure I did not waste any time after breakfast," began Alice, but Josie glanced at her sarcastically, and she colored with anger and hung down her head.

It was a bad beginning for the day and the girl felt that everything would go wrong. She was in a bad mood, and let temper and envyings and strife and discontent get the mastery of her.

"Latin was horrid!" "French worse!" "Mamma was cross." "The babies were bothers!"

And all the time the white kid slippers were at the bottom of the mischief.

In the meantime the mother descending the stairs slowly after putting baby in her crib, with the day's task hanging heavily on her mind, was fretting about these same slippers.

"I suppose it is just as well for them as their papa says—even better, but I should like to give them pretty new things. They always look well, but Alice I know set her heart on slippers—but then when a thing is right, no amount of argument can make it any other way, and it certainly would be wrong for us to spend so much money for useless things. Ah, Nannie, what are you doing?"

Nannie was three years old, and she was usually doing mischief. She was a slight, quick little creature whose tiny hands and feet could not be kept still, and her blue eyes were continually searching for something to busy them with.

Just now, she had put Dolly on Josie's freshly made bed and pulled off the neatly spread pillow covers, for a quilt to keep her warm. Poor thing she needed it as she had no garments to speak of, only a pair of stockings and one shoe, she had lost part of her head too, and was dripping wet,

as Nan had bathed her in the basin, using all the water in the pitcher.

Dolly having been put to sleep, Nan had thought herself of writing a letter to Brother Rob, at school. This she had proceeded to do, using several fresh sheets of paper, and a great quantity of ink upon her sleeves and hands and one large splash on the front of her white dress. She sprang from the table in much haste as her mother appeared, and began to wipe up the ink with a clean towel.

"Why, Nannie!" cried Mrs. Waldron in distress.

Nannie smiled faintly and looked up a little scared.

"You did 'stomish me mamma, so's I couldn't finish my letter," she said laughingly. "Please don't make your eyes so stiff at me," she continued dancing about so as to avoid her mother's rather fixed and anxious gaze.

It was not in mother nature to refuse a smile to such a baby, and Mrs. Waldron's momentary vexation vanished as she divested the little girl of her spoiled dress and put on a clean one. Nannie was sent to watch Susan the cook a little while, as her mother wished to improve the time of baby's nap by doing the marketing, but alas, she had scarcely arranged her bonnet and shawl, when the little girl, appeared, this time led by Susan. She looked pale and frightened but irrepressible as ever.

"I was puttin' the lemon pies in th' oven, mem, and she cranin' her neck to see me, whin she jist sat down in the pail of wather, standin' on the floor. Shure it's a mercy it wasn't hot!"

Little Nannie glanced first at her mother's clouded face, then at her dripping shoes, her weeping apron, and damp dress and said demurely.

"Well, I never in my born days!"

There was nothing to do but to change all the child's clothes with as much patience as she could muster and to take her with her to market. When she returned baby was awake and the mother's hands full of the petty cares that made up her days.

Through all the weary running and caring and amusing and waiting upon the two babies, with the enjoyment of their prattle and sweetness, too, in spite of the weariness and sameness, she was bearing the burden of Alice's disappointment and fretfulness with the added pain of being unable to gratify the child.

She, too, was at variance with circumstances, at least in all her natural tastes. She liked ease and she found very little time for rest.

She liked books and music and time for culture, but there was none. Her life was filled with the pettiest cares, the dulllest routine made up her days and the closest economy was always needed to draw the "two ends" together. The two pairs of slippers would have stretched the ends far apart, and new dresses were out of the question, but how much pleasure it would have been to have a full purse just once.

"It is angels' work, my dear," her husband had once told her, when she fretted at the seeming waste of her days in slavery, and if doing their Master's will is their work, then indeed it was. To be sure, as a general thing, the doing her duties quickly and well, the loving service of hands and feet for creatures so dear to her, the congenial task of assisting in the lessons, and the little delights and charms of the loving home life—which was one consecrated to God, and lived as in His sight—compensated a thousand fold for all that seemed hard to her when she was in a "bad mood" as poor Alice so often was. The very sensibility made these moods very ready to come, and now she had not slept well.

Baby was getting a tooth, and as "misfortunes never come singly," Nan's mishaps were many, so that the mending was untouched when afternoon brought callers and twilight was upon her, while she had the dissatisfied, unhappy feeling of having done nothing she had intended to do when the day began.

Of course, the babies would not go to sleep, and her anxiety to quiet them only made them more nervous. Alice and Josie were used to their mother's absorption by the "infants," and had learned to help themselves; so that they dressed without her assistance, and, as it was to be an early party, they were ready before eight, and waiting for their father to escort them, when Mrs. Waldron came, blinking from the darkness of the nursery, into their room to survey them.

"How very nice you look, dears!" she said, smiling with pleasure at the two pretty figures flitting before her.

"Your dresses are beautifully laundered, and the fresh ribbons make them look new. Really the boots are very handsome—"

"Yes, and mamma dear, I'm sure they make our feet look smaller, so we shall not mind the doing without the slippers in the least, cried Josie gaily, seeing the little shadow creeping over her mother's face, as Alice glanced discontentedly at her feet."

"Well, dears, I hope you will enjoy yourselves." There is papa putting on his overcoat. Kiss me, and wrap up warmly. I will run out and give Susan orders for breakfast before you go, as I cannot leave the babies afterwards—and—"

"Mamma dear, could not we have something of yours,—your jewelry to wear? We

do need a pin or something," said Alice in a low tone.

"Why, certainly, dear," answered Mrs. Waldron rather dreamily. She was very indulgent, very much pre-occupied and this evening, tired and depressed, so that she scarcely heeded her daughter's request.

She was looking forward to the luxury of an evening "in quiet" to write a letter or to do as she pleased in, and at any rate was always glad to give pleasure to her children, so that she did not think of limiting Alice's choice of ornaments.

Josie had gone into the parlor and was drawing on her gloves, very bright, smiling and charming in her happiness, without a trace of dissatisfaction on her young face.

"Where is Alice?" asked her father as he entered the room ready to go with them.

As he spoke, Alice came in rather hurriedly and breathing quickly. She had run up stairs to her mother's room, and was nervously folding and unfolding a scarf about her neck. She now drew near the stove and spread out her hands as if to warm them.

"Well, dears!" cried Mr. Waldron a little impatiently and yet indulgent, too, "I suppose you do not want to be late," and he took them off as their mother appeared from the kitchen with her usual listening face.

"Mamma is always expecting to hear a baby cry," said Josie, and she kept up a lively chatter till they reached the hall, saying good-bye to their father at the door of the dressing-room.

Josie was soon ready to descend with a party of girls under the care of the lady who had promised to chaperone a number of children whose mothers were detained by home cares; but Alice who was fumbling with her shoe remained behind a little while with Carrie Merrill.

She was frightened and fluttered and a good deal "put out." None of the girls looked better than herself and Josie. The most of them had black shoes or slippers, and her fretting had been for nothing. How much she had suffered over the thought of those white slippers.

"See, Carrie," she said, speaking hurriedly to her friend. "Mamma let me wear her diamond pin. It is elegant you know, belonged to her great, great grandmother, or somebody as old."

A moment before she had been triumphant in the thought of out-shining the rest of the girls in splendor, even if she could not have white kid slippers; but now she was rather sorry to risk the treasure her mother seldom wore herself, as she saw Carrie's neat shoes, no better than her own.

She knew very well that her mother had not intended her to wear the great, old-fashioned pin, with its clustering, costly diamonds. But no one else would have diamonds, and the spirit of envy, pride and vanity had so possessed the child when once she had listened to its whisperings, that her better thoughts were crowded out, and the wearing of that pin seemed the one good thing in life to her.

"It is not disobedience," she continued to tell her conscience, over and over again when it had found entrance into her mind once more.

"She said I could have any of her jewelry." But then Alice was perfectly sure that her mother considered it absurd for a young girl to wear such things, and that she did not dream of the child's choosing the heirloom of such value that it was carefully kept under lock and key, and very seldom taken out and that only on great occasions.

"Diamonds!" cried Carrie. "Let me see; oh, yes. Don't it sparkle? But there's one gone!"

A great lump rose in Alice's throat. She gasped. The color rushed to her face, then left it and she leaned pale and breathless against the dressing-table.

She slowly turned and looked in the glass. Yes, in the centre of the brooch was a dark, empty space where the largest diamond had glittered when she took it from the velvet case.

Her knees shook and her teeth chattered. She looked pitifully at Carrie and opened her lips to speak, but her dismay was too deep for words. She began hurriedly to shake her wraps, to peer under the furniture, to search the folds of her dress.

"There's no use looking!" said Carrie. "You could see it shine, you know. Perhaps the man that takes care of the hall may find it. There he is, out there! Tell him. You can pay a reward you know."

"Where's the money for a reward?" thought Alice, even in her fright—but she did as her friend advised, then pinning the brooch in her pocket, out of sight, and where it would be safe, she descended to the dancing-room. No wonder Alice, usually so graceful and light of step, danced as if she had weight to her feet. There was such a heavy one on her heart, poor little girl.

One hope she had. Perhaps it had been lost before she left home, but the anxiety to assure herself of this was so torturing that minutes seemed hours to her and she welcomed the last dance with gladness surprising to her companions.

"What are you groping after, Alice?" asked Josie, impatiently, as after having undressed, and extinguished the light, Al-

ice crept around the parlors, the floor of her room and even under the bed.

All in vain. No welcome glimmer met her eye, and she must wait the long night through before she could search her mother's room, or replace the jewels in the casket.

It is very strange that children do wrong so often. It is so thoroughly wretched to try to sleep with an uneasy conscience, and to carry a sense of guilt about with one.

"What ails Alice?" inquired Mr. Waldron of his wife, as they were enjoying a few minutes of quiet, while the "babies" were out for an airing.

"I suppose it is the party. I dislike their going out in the evening. The excitement is bad for them."

"Josie did not seem tired, but Alice did not learn any of her lessons. She was absent-minded, listless and at last, really impertinent. She quarreled with Charley and boxed Nannie's ears, ate no dinner, and I heard her slamming the doors, a moment ago, so that the house shook. You told her yourself that her morning's dusting was untouched, and Josie accused her of wasting time over your jewel case, instead of doing that. Really, dear, I have noticed that she is rather vain and is growing too fond of dress and too eager to spend time over it and it has been a trouble to me."

So the anxious father and mother worried themselves over their daughter's growing fretfulness and impatience, her utter neglect of duty, her nervousness, her wandering about the house without any object, for another day. That day was Friday, and Alice stood listlessly waiting for Josie to open the closed door of their room. She knew that her sister was preparing for the Holy Communion and that it was her duty to make clean her heart.

"What shall I do?" she asked herself. She dared not remain absent from the Feast, and she could not carry an unrepented sin to God's Altar—that was too dreadful. And repentance meant confession first on her part, but how could she bear to see the change in her mother's face, to hear her reproaches, to feel herself lowered in her father's esteem, to be conscious of Josie's surprise and perhaps—contempt?

But then the burden of the hidden sin! The sting of it, the hateful poisoning of her peace of mind, the hindering of any good work or word on her part! She had heaped up sin after sin on account of it—sins of omission—sins of commission. Fretfulness, neglect of her work, deceit, disobedience, ill-humor, leaving off devotions. Such a list of blackness was appalling to her.

She gave herself an impatient twist. Oh, the longing to begin anew with a white page, a clean heart, the heavy weight lifted.

The door of the room was opened and Josie came out, but Alice still lingered. She shivered and then started to go up stairs. Her mother was looking over accounts, her face drawn in many an anxious line. She lifted her head rather impatiently, and looked sternly at Alice. She was not pleased at the interruption and the poor girl felt her courage oozing away rapidly.

"What is it Alice?" asked Mrs. Waldron, holding her pencil as if ready to commence at the troublesome figures again.

"Mamma, I have come to tell you," she faltered, her color rising, a lump coming into her throat—dropping her eyes before her mother's fixed gaze—"that I took your diamond pin to wear the night of the party." The flash of anger in her mother's eyes stopped further words, but an instant afterwards she continued, bravely, her confession, without looking up.

Parents know more of their children's hearts than they themselves sometimes, and the displeased mother, just and loving, even in her righteous indignation, took account of the girl's pale face and hollow eyes, remembered her changed conduct during the past few days, saw her misery, her pain, her repentance, recalled the day and knew whence came the courage to do a thing so hard as this trembling child was doing. She mastered the anger that took possession of her, for an instant.

"And you know just where the wrong was, dear?" she said gently.

"Yes, mamma."

"Then, Alice, though I will not try to make you think I do not care for the loss of the diamond, I will not reproach you, for I think the lesson you have had a severe one indeed. I must have some of it too," she continued rather ruefully. "I was discontented about the slippers, too; and in brooding over what I had not, but wanted to have, I neglected to look after you as I ought, and so to prevent you from making yourself ridiculous as you certainly would have done, had you appeared wearing such an ornament—to say nothing of the sin and misery of it."

"And now, dear, kiss me, then bring me the casket and let me see how my great, great grandmother's brooch looks without the big diamond, that I may get over the pain as soon as possible, so that we may say and think no more about it."

Poor Alice putting the casket into her mother's hand, kissed her tearfully and ran down stairs, strangely light-headed and sore hearted at the same time.

There remained the hated dusting, before the retirement of her room and her Friday's devotions, for which she longed. She began her work conscientiously and carefully, and even went down upon her

knees without the usual groan, to wipe the zinc under the coal stove. In her zeal, she brushed out the hollow under the feet of the stove, where the dust, generally remained undisturbed, till her mother, growing impatient, cleaned it away herself. Behold in the little heap of dust, thus brought to light, glittered and shone with splendor extraordinary her ancestor's great diamond!

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The LIVING CHURCH ANNUAL for 1884 will be ready for Advent. Several new features will be added. The compilation of the parochial and clergy lists has been undertaken by the Rev. F. W. TAYLOR, Rector of Holy Trinity Church, DANVILLE, ILL., to whom all suggestions, changes, and corrections should be addressed.

Voluntary Service.

No work or service rendered to the Master is so acceptable as that which is voluntary, and by voluntary service is meant that which needs no persuasions other than the love of duty and the pleasure experienced in performing it. A laggard Christian may, under persuasions, be stimulated to duty, be moved to temporary action; and of course the hope is always that these persuasions, used to start one in the good way, will lead to something like permanent action; but of such materials we never can construct a "perpetual motion." What is lacking is the existence of a permanent force, like the flow of water that makes the unceasing waterfall, permanent like the divine attribute of love that never intermits.

It is a question worthy to be considered to what extent habit in the performance of one's Christian duties encourages the spirit of voluntariness, and whether the way of doing, for instance, our Church work under the stimulus of committees and other secondary agencies, be not detrimental to the Christian spirit, though it be a very direct and very efficient way of getting accomplished the thing that we would have done.

To be more explicit, there is a fund to be raised in the parish, or a charity to be encouraged, or a stipulated collection to be made; one way is for a committee to go over the large territory of the parish, with weary feet, from door to door, and after failures here and there, from the absence of the persons, and after the labor of repeated visits, to collect the little sums, leaving on the persons contributing, the feeling of having been dunned, rather than the joyous feeling of having made a cheerful Christian gift. Another way of doing the same thing is for each person to be his own committee, and to bring his offering or stipulated sum voluntarily and without any intervening agency—doing it scrupulously as a Christian act—and enjoying the consciousness of having done a right thing and of having done it voluntarily. There is an amazing difference in the two ways, both in respect to the economy of labor and in respect to the spirit that is cultivated in the contributors; and inasmuch as the spirit with which one does any Christian service is of more account than the service itself, it is obvious that the best way of doing it is that which fosters and encourages the best spirit.

Why should not every Christian pay his pew rent and his quarterly subscriptions to the different funds without the asking? It is as much his business as anybody's—and if he waits for a committee to call on him, he waits for some one to do his own work which he ought to do himself and be grateful for the privilege of doing it.

There are three classes of Christians; first, those who promptly respond to the call without any intervention of personal application. These are the voluntary workers. Secondly, are the impulsive people, who subscribe to a fund and when the time of payment comes, have lost their interest or changed their mind and so repudiate. This class fortunately is not large and is always to be put down under the item of "profit and loss." Then there is the third class, good and reliable people, who do all

that they promise, but are obstinately bent on doing it at the end of a personal appeal. They might without any trouble to themselves spare the committee or the collector; but no, they never do it, so some one must walk many miles and be subjected to annoying inconveniences on their account.

It is for the eye of such that these lines are penned. Pray consider what you are doing. It is not the wearisome labor that you unnecessarily impose on others that we regret so much as we do the privilege of which you deprive yourself. By this little habit of yours, you change the whole character of your offerings to the Lord. You make them a tax on yourselves and a burden to others, when so small a thing, in the manner of paying, might make your gift a joy and a blessing; refreshing your own spirit at the same time that you relieve others of toils endured on your account.

A Prospect of Peace.

In April, 1881, a Royal Commission was appointed in England to consider the whole question of Ecclesiastical Courts. The Public Worship Regulation Bill, which was to do so much for the peace of the Church, had proved itself incapable of regulating anything, and had already produced the gravest scandals. Loyal subjects of Church and Crown were being carried to prison for disobedience to the law; open defiance was preached on every side, and chaos seemed fast approaching.

Under these circumstances, Archbishop Tait, who found he had conjured up a spirit which he was powerless to lay, begged for a representative Commission, who might consider the whole question and formulate a settlement. His request was granted and the Commission appointed. Its constitution was sufficiently comprehensive, for it contained all the elements—legal, ecclesiastical, historical, and antiquarian—that would naturally suggest themselves as proper to be combined for such a business; and it had, moreover, a strong infusion of statesmen and men of affairs to secure that actual necessities should not be lost sight of. Nor was it forgotten that there are various "schools of thought" and differing parties in the Church. Each was assured of consideration by having more than one sympathetic Commissioner on the list.

Now, after long and careful consideration, a Report has been made public which, if adopted by the Government as it probably will be, will remove the causes of the past scandals and effect very radical changes in the whole course of ecclesiastical discipline.

First and foremost, unwep, unhonored and unsung, Lord Penzance, ex-Divorce Judge, goes back into the obscurity from which he was so unfortunately dragged. Instead of Mr. Mackonochie, it is the depriver who is himself "deprived." And with him disappear all the Courts as to whose jurisdiction there has been such an animated debate. The force of all the objections which have been urged against them has been admitted by the Commission, and the fact that such a body should have made such admissions will doubtless prevent all recourse to the Courts, pending the consideration of the Report.

Having thus disposed of the existing Courts, the Commissioners, evidently guided by a sincere desire to promote peace in the Church, propose in principle the revival and restoration of the two ancient and properly ecclesiastical Courts, those of the Bishop and Archbishop, and to secure for them pure and proper spiritual jurisdiction. For those who may wish to go beyond these Courts, there is to be a Court of Final Appeal, a revival in some sort of the ancient Court of Delegates, composed of five lay judges, members of the Church. On questions of doctrine and worship, these latter are to have the power of consulting the Archbishop and Bishops of the Province. When the judgment of the ecclesiastical Court is varied by the Appeal Court, sentence will not be pronounced by this latter, but the case will be remitted to the former Court.

The Commissioners lay especial stress on the fact that their project has been considered "as a whole," that is to say, that no one part of the Report should be adopted to the exclusion of the rest.

The Report certainly suggests a plausible solution of the difficult questions which at present vex our sister Church. A theory cannot be pronounced satisfactory until

seen in action. It will be the earnest prayer of all who love Christ's Kingdom on Earth, that peace may reign within its borders, and that all its energies may be directed to the salvation of souls.

The Physician and the Clergyman.

In some respects, the family physician and the Rector sustain similar relations to people. If a physician is wanted, he is sent for, not left to find out at a venture that some one wants him. A clergyman should be respectfully notified of any case of sickness which he should attend. Of course, if he know of sickness, he will not wait; but he may not hear of it. Would any one blame a Doctor who had not been sent for, for not calling?

A Pastor has certain objects in his visits. He will go to see persons as often as he thinks he can benefit them religiously. He may visit one person in a block oftener than he does some other. Of this no one has more right to complain, than he would have if his family physician visited one patient oftener than another. Suppose patients should require their Doctors to keep up a vigorous social visiting of them, whether sick or not! Doctors pay few social visits; that is not what they are for. But few ought to be demanded of the clergy. It is not what they were ordained for.

Suppose any one should say, "I will not employ Doctor —; he visits often in our street and never calls on me." It would be hardly less out of taste and reason than a remark that we heard not long since—"I will never go inside of his Church again, because he drives past my gate, and dines at the Grubbs' half a dozen times, where he drops in to see me once;" and that lady's father was a Doctor. Suppose her paternal ancestor were to be measured by the same measure!

Just so far as "visiting" is tributary to the work for which a Rector comes among a people, just so far will a wise man visit, and no farther.

The following from our admirable contemporary, the *Young Churchman*, gives us a lesson in the "Art of Putting Things." We have long wanted to say something of the kind:

There is much of pleasure in conducting a Church paper. One gathers about him a large circle of acquaintances, and creates friendships that are very dear and lasting; but there is a sad side to the business. All the phases of human nature are revealed to the editor, and it is discouraging to find that Churchmen, especially Clergy men, have many of the weaknesses that are found in the world's people. The most trying one, is the careless manner in which many of them regard their financial obligations. It is no infrequent thing to write many times to a clergyman, calling his attention to the bill that is due, without getting any reply whatever. It wouldn't be wise to expose all the short-comings, in this respect, that are known by the editor. It is noticeable that some of the clergy make frequent changes. The experience that editors have had with some of them, would explain why it is, very often. There are some of them who owe the *Young Churchman* for subscriptions in every place they have been in, in the past few years. But, after all, there is much more of pleasure than of pain in the profession. Not for the world would we relinquish the friendships that have been formed, the experience gained, and the good that must have been done. The wounds are many, but the blessings are greater.

Laws and legislators, in Church and State, may be divided into two classes, viz., the theoretical and the practical. The theoretical legislator imagines himself commissioned to put into the form of legal enactment everything that he believes to be right in the abstract, without regard to public opinion or political conditions. Anything less than this he considers a compromise of truth, a betrayal of principle. He has no eyes nor ears for the signs of the times, nor the least concern as to whether his legislation may do good or ill. He does not think that laws should be made to fit circumstances, but that circumstances must be made to square with the law.

The practical legislator, on the other hand, values a law for the good that it will do, and not for the abstract principle that it may embody. While he does not believe that a law based upon principles essentially evil can bring any lasting good, he knows that some laws which are right are nevertheless inexpedient. He does not regard the legislator as a public teacher but as the administrator of public af-

fairs, bound to consider the consequences as well as the motives of his action.

Between these two classes of law-makers and constituents there is always a conflict. They divide the house, in legislative assemblies and Church councils. There is, doubtless, need of both. Theory and expediency are the two poles of the magnetic needle by which the Ship of State is safely guided.

We noticed, not long ago, the re-opening of St. Giles', Edinburgh, for Presbyterian worship, after a partial restoration of its ancient cathedral dignity. The opening ceremony, as described in the English papers, was very absurd. It was conducted by the Lord High Commissioner. The anthem for the occasion was "God save the Queen," and the building was declared to be re-opened "in the name of the Queen." There was nothing, after all, incongruous in the proceeding, as the Kirk is a State institution, originating in politics, and not in any religious movement, reformed or unreformed.

Although a very large number of extra copies was printed, the entire edition of our issue of August 25th, which contained Dr. Ewer's "Open Letter" was speedily exhausted. More than one hundred applications for copies had to be refused. Under these circumstances we have decided, as may be seen by the announcement in another column, to re-print in convenient pamphlet form not only the "Open Letter," but also the article, "What is the Anglican Church," which called forth that letter. Both articles have been carefully revised by the gifted author, specially for this edition. We feel assured that very many of our subscribers will wish to possess them in a more permanent form than that in which they have already appeared.

No apology will be needed for the space given to the learned and interesting article on "Ecclesiastical Courts" in another column. It is well that Churchmen should have an opportunity of feeling that they belong to an Organization, which for precedents can go back eighteen hundred years and which can point with proud certainty to ancient records whose truth cannot be called into question. This is what the Church, and only the Church, can do. What kingdom, what empire, what polity can do as much? The kingdoms of this world are of yesterday, the Kingdom of God, which is the Holy Catholic Church, is eternal. The gates of Hell cannot prevail against her.

LETTERS TO THE EDITOR.

Aged and Infirm Clergy.

To the Editor of the Living Church:

Will you allow me to call the attention of our Church authorities to the great necessity of doing something adequate and immediate for the relief of our aged and infirm clergy—and for the indigent wives and orphans of those deceased.

At our last General Convention the subject was eloquently set forth by the House of Bishops, and seconded in a Resolution and Committee by the House of Deputies. What that committee has accomplished aside from recommending as a tentative measure, that every minister reserve from the Communion alms not less than one nor more than ten per cent for this relief, I know not. But I know that neither 1 per cent nor 10 per cent from the regular Communion Alms is going to afford the necessary relief. Look at the facts. Thirty-seven Dioceses are now calling upon the General Fund for the relief of widows and orphans of deceased clergymen, and of aged, infirm and disabled clergymen.

In January, 1882, the chairman of this committee stated, "We have now about 120 beneficiaries, and have appropriated for 1882, between \$9,000 and \$10,000. Our whole income last year was \$7,100 of which \$2,500 was from the royalty on Hymnals. Of "the number of the names, 120," only one fifth are infirm and disabled clergymen. The five-sixths are widows and children. Many needy ones decline to ask, because the amount is so small and needed by others in extremity. I believe there are not less than 200 who ought to be beneficiaries. Instead of the \$50, or \$100 each, which is the most we can give to an individual, I believe that an average of \$300 per annum, would not be too much to secure plain food, decent raiment, and some little schooling for the children. Now

200 x 300 = 60,000. I believe that \$60,000 per annum would be only a decent provision for the exigency."

To meet this necessity a tithing of the Communion Alms was recommended by the Committee of the House of Deputies already alluded to. But the Corresponding Secretary of the Fund created by the General Convention wrote in 1882, "The plan proposed by the General Convention of voluntarily tithing the Communion Alms has resulted in very little. A few Rectors complied with it, and only a few. It is by personal appeals, and bringing our claims before the Church, and philanthropists through the Church that we chiefly rely."

The matter is thrown back, then, upon the General Church. And it is high time that the Church takes effective measures to do the work. If all the Parish clergy would devote 1/3 of each monthly Communion Alms to this purpose, it is estimated from the Report to the last General Convention of \$56,2853 Communion Alms in three years, that \$62,000 would annually be raised for this purpose. But this appears to be impracticable, for if one tenth of the Communion Alms cannot be obtained surely one third cannot. What then is to be done? I am well aware that a number of our older Dioceses, 23 in all, have each some amount of a Fund for the needy within their own borders. But they do not benefit the suffering in the other 37 Dioceses or Missionary Districts, which have no fund. For, alas, it must be acknowledged that our Church has too little of the "Communion of Saints" on earth, but little practice of the principle, that "if one member suffers all the members suffer with it." I have been many years in the ministry, and chiefly in large cities, and I have seen but very little of it. In the meantime, however, what is to be done? Want and suffering on the part of the ministry, stare us in the face. Is the Church as a whole then so very poor? She has elegant churches, hospitals, asylums, schools. She is stretching out her hands to establish missions where love from man to man shall be preached. Her contributions as reported in 1880 were \$7,311,784.11, and cannot she give bread to her disabled and hungry ministers, and to the widows and orphans! Does she ever read this question, imbedded in her Communion Offertory Sentences, "Whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Brethren of the Church, clerical and lay, there is a judgment to come which may begin at the House of God. And the condemnation in that judgment will be "I was an hungered and ye gave me no meat. I was thirsty and ye gave me no drink. Naked and ye clothed me not. * * * Verily I say unto you, inasmuch as ye did it not unto one of the least of these my Brethren, ye did it not to me." PRESBYTER.

Some Causes of our Weakness.

To the Editor of the Living Church:

Your editorial in a recent issue hits the true cause of the falling away in the numbers of our candidates for Orders: a lack of the fear and love of God. The power of Christ alone can move our people toward earnest living and godliness. The power of Christ alone can call our young men into all the hardships and self-denials of our ministry. Indeed a ministry that is easy can never be soul-saving, and that our work becomes year by year more difficult is a sign that God is preparing for Himself a little band that will always persevere though weary and faint. Religion that becomes strong enough to compel strong men to give up sin, will find no obstacle in pushing awakened souls into the field of active workers.

The ultimate cause of this evil is that God does not give unto Anglican Christianity the Holy Ghost in great power. This is the anomaly of modern Christianity,—we may not see why this is so. It is a curious fact, however, that almost without exception every great revival in Anglicanism has been pushed out or silenced before the end. This shows the co-existence in our bosom of some great world-power that has won for itself a recognized place in the life of the Church herself, and which under the disguise of religion, like the toad in the garden, ever watches for occasion to antagonize the gracious forces that would eventually expel it. Hence our power which is good is more natural than supernatural. This power once discovered needs to be

overpowered and turned out as useless for the purposes of religion.

Things, however, tend toward a better condition. Changes are coming that will make possible a great revival—the need of the Catholic Church the world over. There are two changes needed by us especially, on which I trust you will prepare editorials, before we may hope for that moral elevation that may result in divine power and blessing. I refer to the powers of the Bishops and Rectors. The Episcopacy in its twofold forms of Bishop and Priest is a divinely appointed channel of grace,—and if grace shall flow through it, it must be left to discharge its functions in the Church unimpeded except by those natural and spiritual causes that limit of necessity or mar its powers for good. Such is not now the privileges of our Episcopacy. We rail at the Romanist for destroying the Nicene Episcopacy by putting all Episcopal power in the hands of the Pope. But the Pope is a Bishop. Our Episcopal power to send on missions has been given to laymen. No doubt this change was made to protect souls against the arbitrary powers of worldly Bishops. But it is all wrong. It is dethroning the head of the house in favor of the child because some parents are bad. The souls to whom our duty sends us to rebuke, exhort and preach, now elect the men who fill this high office. What must we expect from such radical changes? Bishops, clergy and laity are now placed in such unique relations as promote most, not strong, godly lives but self-seeking worldly lives.

Another matter equally grave: the Rector's relation to his parishioner. Although the Rector and parishioner have always been regarded, as seen in our legislation, as reciprocally bound to each other and to a common worship in the jurisdiction and limits of a common parish, the Rector is now alone practically bound, the parishioner being free to go where he please. The Rector bound to his Bishop and the parishioner to his Rector is Cyprian's definition of the Church. Our legislation to-day shows that that is our Church's understanding of their relations. Practically our people do not feel bound by existing law and they come and go at will. Many Rectors connive at it and feed not only their own but their brothers' sheep. They baptize his lambs when over the borders. They marry his children. Any thoughtful mind can see the perilous effects of allowing this solemn obligation, connected so closely with the whole life of the parishioner, to become voluntary. No obligation is voluntary. What is allowed to become voluntary of personal preference only ceases to be an obligation at all. Hence our loose organization. Hence our low sense of responsibility. Hence our pandering to sin. How long will the fathers of the General Convention allow this root of all evils? Man's obligations must be objective. It was so ordained in the visible Church, but since there is no obligation to the Rector who represents the visible Church, the obligation vanishes. With these data, any one familiar with the laws of spiritual growth may demonstrate the necessary weak faith, low practice, and ready contumacy of our people. They will tolerate no rule. Clergymen dependent on such lawlessness find it hard to be better than their surroundings. If our people will not be true to us and God, how can we be true to God and them?

How can the Church expect her young men whom she requires to obey no outward, visible authority, to respect her calls for more laborers? How can the Church expect the Holy Ghost to call men whose loyalty has never been tested and proved by the demand of obedience to her voice? JNO. B. WILLIAMS. *Bladensburg, Md., Aug. 4th, 1888.*

The Cure for Sea Sickness.
To the Editor of the Living Church:
In a recent number of the LIVING CHURCH I noticed a prescription for sea-sickness, called the "Nitrate of amy." Without presuming in the slightest degree to reflect upon the doubtless large experience and kindest intentions of your correspondent, I would nevertheless very strongly warn against the use of this drug without the advice of an experienced physician.

It has often, I believe, a dangerous action upon the heart, and as heart diseases are sometimes unknown, it would be more than well, as certainly in such instances it would be always convenient, to take every possible precaution. I will only add, with

regard to sea sickness itself, after a considerable experience of "going down to the sea in ships," that the condition of one's internal economy at starting, as also the force of the will, have more than anything else to do with that most leveling of disturbances. A. Z. G.

CHURCH OPINION.

N. Y. Guardian.
DR. EWER'S OPEN LETTER.—No one should impugn the motives, or undervalue the work, of Dr. Ewer and his co laborers. In their belief and observances they are undoubtedly earnest and sincere. Within the bosom of the Church there is room for them. The spirit of the Church is a spirit of toleration. By the formularies of the Church some liberty of interpretation and some diversity of practice are allowed; and so long as the Catholic party do not contravene the spirit and law of the Church,—so long as they strive to maintain her identity and independence, to vitalize her services and energize her teaching,—and so long as they honestly labor to fulfil the mission of the Church, and through its medium bring humanity back to God,—they should not only be tolerated but encouraged. The days for estrangement and bitterness, for uncharitable suspicions and unfriendly relations between the different parties of the Church, are passing away; and if the sternness of Dr. Ewer—with all its glaring fallacies and failings—should lead to a calmer thought and a clearer understanding on the questions at issue, it will exercise a blessed influence for good, and may yet prove one of the indirect agencies employed by God to bring about a happier union and a more prosperous era in the Church.

Episcopal Register.
THE NEW THEOLOGY.—It seems to us, also that the present day tendency of religion is not only towards the useful, but towards a pruning away of the useless. When Robertson developed the idea of atonement in the direction of self-sacrifice he rendered good service, but the error came when not satisfied with pruning away subtleties, he began to lay his knife at the root of all atonement, and denied the vicarious sacrifice. It may be well to prune away the materialistic horrors of future torment, where the expressions go beyond the Scripture, but it is very unwise to loosen the root doctrine of God's retributive justice. It may be well to get rid of a mechanical theory of inspiration, but when the knife is laid at the root of inspiration itself, so that God's word cannot be regarded as containing a valid promise or a binding commandment, then it is all unwise.

Churchman.
PROGRESSIVE REVELATION.—Many of the modern objections raised against the record of God's Revelation are based upon either ignorance, or a misconception of what that Revelation really is. Men have been permitted to remain in blindness as to the way in which the Bible grew, and the vast range covered by its different parts. The old Puritan doctrine of inspiration ignored the human element, and there is, even now, on the part of many, a disposition to overlook what may be called the time element. There is, no doubt, perfect unity and harmony between all the separate Books of Scripture. They mutually illustrate and confirm each other. Nevertheless, each has a special purpose, and some of them belong to widely sundered eras in the long history of man's moral and religious development. The truths unfolded in St. John's Gospel are considerably higher and more important than those contained in the Pentateuch. There is a difference between the lessons furnished by the life of Noah and those revealed in the life of St. Paul, though both men were notable examples of faith.

Nearly all the moral difficulties connected with the Old Testament spring from the assumption that men who were groping in the twilight are to be judged by the same law as those who lived in the noonday of Revelation. They are considered Christians when they were, it may be, little better than heathen, or, at most, imperfect Jews. There was a marvelous development between the age of Moses and that of the apostles.

Standard of the Cross.
SISTERHOODS.—The subject is one of those delicate ones the successful handling of which depends very largely upon happy presentation. Let a canon be framed whose obvious purport is to aid and honor such orders as are desirous of proving their loyalty as well as devotion to the Church; and it will be sure to pass. For there are none of them which do not covet the reputation of loyalty, and there are none that would not be glad of the confidence and aid of diocesan authorities. It is only natural that expressions of mistrust should provoke resentment, and make those who are suspected cling to whatever guise of independence they possess. A cordial acceptance of the aid which the formal ministry of women offers will go far to win in return a hearty conformity to the existing order of the Church. At the same time, a thorough mutual understanding between the Church and those who desire to devote themselves to her service with peculiar ardor is the surest means of preventing them from wasting their zeal in asceticism.

Church Standard.
THE LACK OF MISSIONARY FUNDS.—Briefly, we believe, the present distress is because of distrust of the present administration of missions; and a long growing, and perhaps not very clearly defined, but real dissatisfaction with methods and results. * * * * * There has been a steady decline of offerings per communicant, amounting to 26 11-14 per cent., or

more than one-fourth, or a falling off from the rate of 1871-4 of more than \$100,000.00 for the triennium.

We do not see how a vote of want of confidence could be more plainly expressed. But it can be made more emphatic, and to all who care to read it, it has been done. Obviously, the Domestic department offers the chief opportunity for intelligent appropriation by contributors, and it is very significant, that the specials, that is, offerings not entrusted to the discretion of the managers, amount to nearly one-third of all that passes through their hands for the year ending September 1, 1888.

MY JEWELS.

BY E. W. G.
Where are my much-loved Jewels to-day? My Jewels both pale and bright, Jewels which I count brilliant and rare, Jewels of softest light; All of them precious, of value high— Where do my Jewels now scattered lie? My own New England keeps tender watch O'er some that were given first; O'er is there that will never be moved Far from her precious trust, For should it pass from my sight, I would know 'Twas treasured safe where the daisies grow. Safe in a casket where Eight are ranged With hands that thieves care not to break. From whence to wear in His glorious crown The King in His joy will take. There shall I see them in beauty shine, And know though His, they shall still be mine. Two of the purest, beneath the grass Were left in the boundless west; Another, where Santa Rosa sleeps On the dark Gulf's troubled breast; And one went down 'neath the wild wave's crest— Eye may not find it, so deep is its rest. And two were cast on the sandy beach, In Florida's land of flowers; Three lie 'neath the glow-worm-lighted moss, Where the proud Magnolia towers— Lost for a time, to be surely found. When loud the Archangel's trump shall sound. Some—I shall perchance see them again, The prairies are keeping now; And some in the "Old Home" still 'Neath the Elm's kind sheltering bough; And some with many a varying ray, Are near to gladden me day by day. O Father! give me a thankful heart For Jewels still left so far! Help me to fit them each for Thy sight Who sees which the faultless are. That, so when Thou shalt make up Thine own, Mine all may be Thine, and near Thy Throne.

Personal Mention.

The address of the Bishop of Massachusetts is now 26 Chestnut street, Boston.
The Rev. Richard C. Saring has resigned the Rectory of St. Paul's Church, Columbia, Penn., and accepted that of Christ Church, Middle Haddam, Conn., to which place he wishes all matter sent after Sept. 5th.
The Rev. Samuel Snelling having accepted the rectorship of Grace Church, Amherst, Mass., entered upon his duties Aug. 1st.
The address of the Rev. C. S. Witherspoon for the future will be Grace Chapel, North Omaha, Omaha, Neb.
The Rev. G. W. Ridgley, formerly editor of the *Episcopal Recorder*, died last week, in his eighty-sixth year.
The Rev. S. R. Gordon, D.D., rector of St. Thomas' Church, Croton, Md., died on Aug. 19th, aged 70 years.
The Rev. W. H. Hickox, rector of St. John's Church, Wakefield, Kan., died very suddenly on August 8th.
The Rev. C. S. Perovial, rector of Grace Church, Cresco, Iowa, at the recent Commencement of his Alma Mater, Hamilton College, Clinton, N. Y., performed the duty of Alumni Poet, and received the honorary degree of Ph. D.
The Rev. Francis Gilliat has been asked to continue at St. Ann's Church, Lowell, Mass., until the location of a rector. Address, 30 Willow st.
The Rev. G. W. Dumble, rector of St. Luke's, Jackson, Tenn., has accepted the rectorship of St. James', Milwaukee.
The Rev. S. DeLaney Townsend has accepted an appointment as assistant minister of St. John's parish, Decatur, Ill. P. O. address is Decatur, Ill.
The Rev. Dr. Osborne has resigned the Church of the Holy Innocents, Taosny, Philadelphia, and accepted the Rectory of St. Andrew's, Yardley, P. O. address, Morrisville, Berks county, Penn.
The Rev. J. H. Holst, for ten years the Rector of Christ Church, Streator, Ill., has resigned, to take effect the 1st of October, that being the date of the tenth anniversary.
The Rev. C. T. Blanchet, of the Japan Mission, arrived in New York, Aug. 22nd, by the S. S. "Boythia," of Cunard Line, and may be addressed at 298 North Avenue, North Cambridge, Mass., or care 23 Blue House, N. Y.
The Rev. C. F. A. Bielby has resigned the Rectorship of St. Mary's Church, Buffalo, N. Y.; his address for the present is "Little Falls, N. Y."
The Rev. F. H. Potts has resigned his position in Griswold College, Davenport, Ia., and may now be addressed at the College of the Sisters of Bethany, Topeka, Kansas.
The address of the Rev. A. Phelps is now Paineville, Ohio.

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Married.
TILLOTSON-VAUX.—On Tuesday, Aug. 28, 1888, in City Church, Santa Cruz, Cal., by the Rt. Rev. Wm. Ingraham Kip, Bishop of California, assisted by the Rev. G. W. Frote, the Rev. C. O. Tillett, (Rector of the parish) and a rambling daughter of the late Rev. Wm. Vaux, Chaplain U. S. A. No cards.

Obituary.

VAN WINKLE.—Entered into rest, at her residence, in Jersey City, N. J., Aug. 23, 1888, Mrs. Anna Margaret Goss Van Winkle, wife of Simon Van Winkle, Esq., Vestryman of St. John's Church, West Hoboken, N. J., and mother of the Rev. George Washington Goss Van Winkle, of the Diocese of Springfield, Ill.

The lamented subject of this notice held relations with the several parishes of the neighborhood of her residence, because she had prayers for all and was always ready to aid and to join in any work in any parish which promised to set forward the Church of Christ and promote the glory of God; hence, several parishes feel themselves bereaved by her death, which have shared in her unselfish and catholic labors. Canonically, she was connected with the Church of the Holy Trinity, Jersey City, and had been a member and communicant of that parish for more than thirty years, and that parish, accordingly, has especially shared in her devotion and self-denying labors. During all those years, until disabled by feeble health, Mrs. Van Winkle has filled all those offices of usefulness open to her sex who will occupy them, and which, though humble, and though they attract but little attention, fit the spheres in which the work is done which greatly, and perhaps chiefly, promote the growth and the support of the parishes of our land. After such a life of usefulness and of labor, one feels that there is a significance in the word "rest," "entered into rest," "went to rest from their labors." The close of Mrs. Van Winkle's life, in its spiritual experiences, corresponded with its progress. Perfect resignation and perfect peace characterized its close and, so she entered into rest. S. M. RICE, Rector of the Church of the Holy Trinity, Jersey City, Aug. 31, 1888.

DUBOIS.—Died at his home in Carlville, Ill., Aug. 25, 1888, Alexander McKim Dubois, aged 71 years and 6 months.

"In the Communion of the Catholic Church, in the confidence of a certain faith." One of the founders of St. Paul's parish, Carlville, and for many years one of its Warden; at the time of his death a member of its Vestry and of the Standing Committee of the Diocese of Springfield, and Deputy to the Provincial Council of Illinois; a good man and true, kind, liberal, just, devout; loved and honored by his fellow-citizens, and his pastor's constant friend. May he rest in peace, and the Lord have mercy on him in "That Day." D.

TORREY.—Entered into rest, on the vigil of St. Bartholomew, at Boston Highlands, Joseph G. Torrey, in his sixty-sixth year.

ROGERS.—Entered into rest, at Brooklyn, N. Y., Easter-even, March 24th, 1888, Alfred H. Rogers, aged 72 years. His wife was peace.

ROGERS.—Suddenly, July 1th, 1888, Alfred H. Rogers, son of the late Alfred H. Rogers, aged 45 years; a layman for many years of St. Barnabas Church, Roseville, New Jersey. "Faithful unto death."

Acknowledgements.

For rebuilding St. Mary's School, Knoxville, Ill.: Mrs. Sidney Tuttle, Bloomington, Ill., \$ 5.00 Wm. Ollis, " " " 5.00 J. A. Young, " " " 1.00 St. John's, Kingston, N. Y., " " " 5.00 Mrs. E. J. H. Tomlin, Jacksonville, Ill., " 5.00 J. Van Brink, St. Louis, Ill., " 500.00 Previously acknowledged, " 5,141.00 Total for Rebuilding, " " " \$5,682.00 C. W. LEFFINGWELL, Rector.

Appeal.

THE CALAMITY AT ROCHESTER, MINN.
On the evening of Aug. 21st, a terrific cyclone struck the town of Rochester, Minn., and carried with it great loss of life and property. The fearful condition of ruin and suffering which always follow in the trail of such hurricanes cannot but appeal strongly to the active sympathy of the whole country. The Mayor of Rochester issues an appeal for help which is eloquent in its simple statement of facts. In the town and vicinity, twenty-four persons were killed outright, and more than a hundred injured. One hundred and thirty-five dwellings in the town alone, were totally demolished and their contents ruined. A large number of others were unroofed and otherwise damaged. The ruined houses were nearly all owned and occupied by mechanics and laborers who have lost everything they had in the world except the clothing upon their persons. The Mayor states, "The Relief Committee has a detailed list of 324 families in the city alone, entirely destitute, who appeal to the public for aid. The leading business men of the city are all heavy losers, and cannot, therefore, do as much for the sufferers as they would wish. None of the public buildings escaped damage. One school building was destroyed, the Court House is unroofed, the churches are seriously injured, the elevators and war houses are wholly or partially ruined. Money, clothing, and carpenters are needed. One hundred thousand dollars expended in tools, lumber, etc., for the penniless would scarcely put them on their feet, and it is only by their own help that they can be saved. A place in the hands of a thoroughly organized committee of twenty-one citizens, and may be forwarded to T. Whitten, Mayor of Rochester, Minn., or to the Relief Committee. "Who gives two, who quickly gives." May those suffering ones of that beautiful prairie town of Rochester be speedily relieved by neighbors near and far. The want is urgent. The laws of humanity is the Christian's cause. M. N. GILBERT, Rector of Christ Church, St. Paul, Minn., Aug. 27, 1888.

Miscellaneous.

Rectory of St. Peter's Auburn, N. Y.
My Dear Mr. Brown:—Your Alumni Catalogue reveals my indebtedness for the education of my congregation. You have had, as Boarders, the daughters of many Episcopalians from various parts of the country, who attended service with cherished denominational views in your great obligation for your own benefit influence over them, and the care that has been exercised that they should adorn the doctrine of God their Saviour in all things.

The position of many of your former pupils in society to-day, gives the highest commendation that Mrs. Browne and yourself could desire. Nor can I forget the thorough fulfillment of the pledge in your prospectus, that there should be no interference with cherished denominational views in the care you have exhibited that children of Episcopal parents should renew baptismal vows in Confirmation. Feeling that the high character of the Auburn Young Ladies' Institute is well deserved, it gives me great pleasure to sign myself, Very truly yours, JOHN BRAINARD.

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Remittances and applications should be addressed to the Rev. Eliza Whittlesy, Corresponding Secretary, 37 Spring St., Hartford, Conn.

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Ecclesiastical Courts.

London Times.

Law may be the perfection of reason; but, to be satisfactory to suitors, it must have grown, and it must have been tested and adjusted by actual application to their needs and to the needs of others like them. In the inquiry into the constitution and working of ecclesiastical Courts the Royal Commissioners have carefully observed these conditions. They comprised among themselves two distinguished historians, besides several eminent ecclesiastical lawyers, and their report presents an archaeological sketch of the whole field of investigation. They commence by a rapid survey of the practice in other Christian societies. In the Scotch Establishment, and also in the Free Church, an elaborate hierarchy of Courts exists for the supervision of doctrines and morals. Although the Church Courts have no executive power of their own for the enforcement of the civil consequences of their judgments, the Civil Courts obediently give them effect without presuming to question their theological soundness or formal correctness. In the Scottish Episcopal Church the Bishop tries causes with the assistance of his diocesan Chancellor. An appeal lies to the Episcopal Synod, advised by legal assessors. When a sentence involves civil results, it has to be carried out by a civil action. For the Irish Episcopal Church the arrangements are similar, final judgments being enforced by the Civil Courts under the contract by which all in Holy Orders have engaged to submit to the Church laws and tribunals. Two systems are found in the Protestant Episcopal Churches of the United States and British colonies. Sometimes there is a Court of Triers which recommends a sentence to the Bishop. Sometimes the Bishop sits in person with legal advisers or assessors. In the United States provision is rarely made for an appeal. In the Australian Church an appeal committee of the General Synod has been formed. Civil consequences both in the United States and the British colonies require the intervention of the temporal tribunals, though in the United States the secular Courts are disposed to hold that, when a regularly appointed spiritual Court has decided a point its decision is binding upon them. In the Diocese of Adelaide every licensed clergyman is a tenant at will of the Ordinary; and judgments can thus be enforced by immediate deprivation. In the Russian Church the Bishop and his Consistorial Court, which consists of ecclesiastics and lay officers, exercise full jurisdiction of first instance. Contumacy is punished by temporary suspension or consignment to a monastery. Above the Consistorial Courts is the Holy Synod. Above all is the Czar, though he commonly acts through the Synod, in which he is represented by a Chief Procurator with a vote. Prussia has provincial Consistories with a mixture of ecclesiastical and lay members. An appeal lies to the Evangelical Supreme Council, which is partly lay and partly clerical. The Royal Tribunal for Ecclesiastical Affairs may cancel a sentence; it cannot impose one or modify it. In France the Catholic Church possesses no coercive jurisdiction. Clerical obedience to ecclesiastical Courts is wholly voluntary, except that the Penal Code punishes the wearers of costumes to which they are not entitled, and may, therefore, be invoked against intractable degraded priests. Other religious bodies in France are governed by elected synods of clergy and laity, which meet with the approval of the State, and submit their resolutions to it for sanction. With many variations in detail the general result of a comparison of the usages of other Christian Churches is to show that ecclesiastical disputes are always, elsewhere than in the Church of England, considered as settled, in the first instance at least by an authority either wholly or chiefly ecclesiastical. More commonly than not, temporal Courts are seen to exert a right of intervention, either directly or through a need for the aid of their material power to carry Church decrees into effect. The earliest records of ecclesiastical history point to the same conclusion. The report refers to precedents in which even a pagan Roman Emperor was called upon to enforce Church law.

The Church of England, however, and not that of Antioch, Russia, or even Illinois, is the community for which legislation is wanted. It is enough to perceive the names of Canon Stubbs and Mr. Freeman on the list of the Commission to know that the ecclesiastical procedure of the early English Church has been scientifically collated and analyzed. An appendix contains an exhaustive compilation of the entire subject; and the report embodies a very lucid outline, which might be incorporated as it stands in English histories. In the Anglo-Saxon Church, the Bishop, by virtue of his office of chief pastor, was the ecclesiastical judge. Although he might hear ecclesiastical suits in the hundred and shire Courts, the jurisdiction was his and not that of the Court. Beyond the personal jurisdiction of the bishops was that of the archbishops. Beyond both were provincial synods of prelates, at which Kings and lay lords sometimes attended, for the enactment of Canons, the trial of important questions concerning ecclesiastical estates, and the occasional removal of bishops. Notwithstanding the existence of several degrees of jurisdiction, the report doubts whether there was any regular provision for appeals from an inferior to a superior Court. The Commission has traced no regular custom of appealing to Rome. Such appeals as were carried thither it treats as exceptional. Ecclesiastical sentences, it believes, without venturing to be positive on the matter, were executed by the shire administration, and in the ordinary civil mode. Recourse was not had to the Crown for its help or authorization. With the Conquest a more definite system arose. While no new code was introduced, the traditional Church law was more skilfully and philosophically developed. Bishops and

Archdeacons were forbidden by William to hold ecclesiastical pleas in the shire moot; and the purely ecclesiastical Courts grew in strength in proportion. Jealousy of the activity of archdeacons who were drawing most of the ecclesiastical jurisdiction, through the larger leisure they enjoyed, into their Courts, induced the bishops to nominate Officials to preside over the episcopal tribunals. Though the appointment of an Official did not hinder the bishop from sitting in person, there was no appeal to him from his Official, who consequently soon monopolized authority. Now began a regular system of appeals. An appeal lay to the bishop's Court from the Court of the archdeacon, to the archbishop's Court from the bishop's, and eventually from the archbishop's to the Pope. English kings watched vigilantly the assumption of independence by ecclesiastical Courts. Stephen endeavored to prevent the teaching of the civil law. Under Henry I. statutes in the councils of the clergy required the Royal assent. The Constitutions of Clarendon interdicted appeals to Rome. The scope of ecclesiastical jurisdiction was at times retrenched. Suits about advowsons, legitimacy, and dower were lopped off it as affecting real estate. Yet the whole mass continually widened and deepened. Under the later Plantagenets controversies over Lollardism extended the boundaries of the Church Courts to the fruitful field of heresy. Prosecutions on charges of heresy the report declares to have been novelties in the fourteenth century. Canon lawyers added enormously to the bulk of ecclesiastical litigation by multiplying the habit of appeals and rehearings. Appeals to Rome were not the sole grievance in this direction. They were only a single link in an endless chain of appeals from one ecclesiastical authority to another. Statutes of pramunire curtailed appeals to the Pope without abolishing the jurisdiction altogether. When Henry VIII. undertook his ecclesiastical revolution, the English Church thus possessed a very complete system of ecclesiastical law and ecclesiastical Courts. Their defect was that justice was done by them so deliberately and diffusely as to ruin the tempers and empty the purses of their suitors. Church law was administered tediously and expensively; and in the last resort an Englishman had to plead in foreign Courts. But, at any rate, it was Church law which was dispensed; and it was dispensed by ecclesiastics. The episcopal Officials were ordained clergymen, although a very low grade of Orders satisfied Church requirements. Grievous as it was for a litigant to be summoned to Rome, it might be said that he was summoned to a Court of his Church, and Churchmen decided his cause. The legislation of Henry VIII., revised by the legislation of Elizabeth, transferred the ultimate appellate jurisdiction from the Church to the Sovereign, to be administered by him through the extraordinary Court of the Delegates who were laymen. From the intermediate episcopal and archiepiscopal Courts it stripped the ecclesiastical semblance by emancipating their judges from the obligation of ordination. Since the Reformation, with the brief interval of the reign of Queen Mary, the clergy of the Church of England have ceased to take part in the administration of their ecclesiastical law. Reforms in the ecclesiastical law in the last fifty years have only emphasized the divorce of the clerical staff of the Church of England from the control of the ecclesiastical jurisprudence.

Nothing can have been worse than the medieval system of ecclesiastical jurisdiction. If it were necessary to choose between that and the arrangements by which Henry VIII. and Elizabeth replaced it, the Commissioners would probably have been unanimous in preferring the latter. Most of the subjects of ecclesiastical jurisdiction down to the period of the Reformation were of a description to be much more properly assigned to lay judges for their decision than to ecclesiastics. Simply by an accident or by usurpation could they have ever been brought within ecclesiastical cognizance. Many other questions there are of a more intrinsically ecclesiastical character which ecclesiastical minds are, on account of their necessary prejudices, least of all fitted to determine. None such does the Commission propose to give over in any sort to clerical adjudication. On the other hand, a majority of the Commissioners consider it is eccentric to exclude clerical authorities from actual personal intervention in questions of clerical doctrine and clerical morality. The bishop they consider is the natural person to pronounce in the first place whether his clergy have or have not infringed the duties of their office. They desire to reinstall the bishop in his episcopal court in reality, and no longer merely in name. They recommend the restoration of his power both to chastise clerical transgressors on the rights of their congregations and to forbid vindictive lay persecutors. He ought, in their opinion, to have both the prerogatives and the responsibility of an ecclesiastical judge. While all their proposals for the regulation of ecclesiastical Courts and procedure deserve careful and respectful attention, this is the keystone of the whole. Their review of various polities throughout Christendom has shown them the clerical representatives of every Christian body except the English Church exercising, or helping to exercise, at all events, primary judicial authority in matters of clerical faith and discipline. If the right is to be exercised by an Episcopal Church, it seems a paradox that it should not be intrusted to the episcopate. If there be any members of the Church who might be expected to dissent from the plan, it will be the bishops themselves.

Many a boy might be saved from a period of wild and reckless dissipation, if only there was somebody who could see the better part of him, and care enough for it to endure the rougher outside, and to help him along.

Never think anything worthless till it has done all the good it can.

Grace Church, New York.

Every visitor to the metropolis is familiar with the imposing edifice of Grace Church, which commands the busiest portion of Broadway just where the great thoroughfare turns a little in its direct course, at Tenth street. The first building of this parish was less stately. In 1805 a lot of ground at the corner of Broadway and Rector street, close to Trinity Church, was purchased from the German Lutherans; and with funds loaned by Trinity corporation a plain brick Church was erected upon it, 101 feet long and 57 feet wide, having as its chief ornament a round wooden cupola in place of a spire. When the church was finished the pews were sold, and the money offered to Trinity vestry who declined it, and it was subsequently invested as a fund for parish maintenance. We are told that the church being without an organ, a parlor instrument, the property of the Rector, was borrowed, being repaired for use at a cost of \$20.

The first Rector was the Rev. Samuel Bowen, of South Carolina, who was succeeded, in 1816, by the Rev. James Montgomery, who was in turn succeeded, in 1821, by the Rev. Jonathan Mayhew Wainwright, afterwards Bishop of New York. Under Dr. Wainwright, who resigned in the memorable year of the beginning of the Oxford Movement, in 1833, substantial progress was made. In 1834, the Rev. Dr. T. H. Taylor accepted the Rectorship, and held it until his death in 1867. Under him the parish was moved "up town," as it then was, to the present site, and the Grace Church of our acquaintance was consecrated in 1846, at a cost of \$100,000—a large sum for this period.

In 1868, the Rev. Dr. Henry C. Potter, who, as is known, is a nephew of the present Bishop of New York, and son of the late Bishop of Pennsylvania, was elected to succeed Dr. Taylor. The parish, in his hands, has grown to be, next to Trinity, perhaps the strongest and most active parish in the American Church. The "up town" movement which has now left Grace Church quite beyond reach of the fashionable quarter, has not perceptibly affected the parish. It is even more difficult than in former days to procure permanent sitting room, and the immense congregation represents the very best social elements of the metropolis. Nevertheless, it has long been evident to the rector that such a condition of affairs cannot last for future generations, and one element of his quiet policy has been to prepare for the time when poor parishioners shall predominate. Money is freely lavished upon the sacred buildings—the latest improvement being the construction of a spire of stone—with the intention that the parish centre shall not be removed, but remain in future a church for the many, endowed and, as the Rector fondly hopes, free.

The parish activities of Grace are not unfamiliar to the readers of the LIVING CHURCH. Nevertheless, to make this article more complete, we will venture to repeat what may be already known to many, and will begin with a description of the edifices. The parish church is of stone, in the gothic style, cruciform, with a west tower and spire. The stone, originally presenting the white surface of marble, has become softened into gray from the action of the city atmosphere. On the right, as you face the edifice, is a miniature chapel for week-day services, called the Chantry, nestled close to the buttresses of the larger church (with which it directly connects), and turning the chancel end to the street. The outlines of this Chantry are exceedingly delicate and graceful, and, being of more recent construction, the stone retains its freshness. To the left of the church in an enclosure laid out as a garden, is the elegant Rectory in the same style and material as the rest—resembling somewhat an English gothic manor-house—and between the two is the towered front of the new Grace House devoted to parish charities. The interior of Grace Church is solemn and stately, with a dim light falling from richly colored windows, many of which are memorials. The chancel contains a marble altar and reredos, with a grand many-figured oriel window, symbolizing the *Te Deum*. The music of the church is elaborate and yet devotional, the great organ being in three parts, located respectively in the chancel, the rear gallery and the roof. The church is crowded at nearly all services, and on great days it is almost impossible to gain access even to the aisles.

Grace House has a new part on Fourth Avenue in the rear of the church. Here is a day-nursery for children of the poor, the infants being cared for while their mothers are at work. Here is centered the "Junior Century Club," in male and female departments, with a pleasant hall for books, newspapers and for simple amusements, and here also is the headquarters of a branch of the Girl's Friendly Society, also a dietary kitchen, a mortuary for strangers who die in the city, and accommodations for a resident physician. Last year the physician made 361 visits among the needy, supplying dietary food in 75 cases. A mission was also maintained to the hospitals and prisons. An industrial school numbered 450 girls. There was besides a Fresh Air Fund Charity, under which \$1,300 was expended in sending the sick and helpless to the seaside, and a gift of \$5,000 was made to establish a permanent "Grace House-by-the-sea." The Ladies' Benevolent Society distributed in charity \$1,500 and the St. Luke's Association \$1,700.

In Fourteenth Street is located the handsome and substantial Grace Chapel—a free church for the poor, supported entirely by Grace parish. It has connected with it free reading-rooms, night schools and a large charitable work. The Italian mission in New York, under the Rev. C. Stauder, is accorded the use of this chapel at certain hours. In Avenue C, at the church of the Nativity, is centered the German work of the parish under several missionary clergymen.

The parish numbers all told about twelve hundred communicants. There are 1,500 children in the Sunday Schools. The gifts of the wealthy members of the congregation to Church work have been and are numerous and liberal in a private capacity unrecorded in the parish books. In the ten years, from the close of the Rebellion to 1875, the church offerings for charitable purposes aggregated about \$1,082,368. They have since aggregate \$150,000 annually. Last year \$12,469.81 was contributed to mission work in New York; \$5,296.71 to Foreign Missions; and \$17,585.59 to the work of the Domestic Committee. Would that we had more such parishes.

Work in Oregon.

From Bishop Morris' Annual Address.

Notwithstanding the loss of nearly two months' time from sickness last winter, I have still been enabled to visit all our congregations and missions once, with two exceptions, and many of them two and three times. I have been down the southern coast to Coos Bay, Port Orford, and Ellensburg, and in the opposite northeastern corner of the State, to the valley of the Wallowa. I have visited Grand Ronde, Powder River and John Day Valleys twice, and Pendleton three times, once when we had the variety of the mercury at thirty degrees below zero. I have then crossed the Blue Mountains six times since the last Convocation, with the varied experiences of heat and cold, mud and snow, dead-axe and buckboard wagons that thus far have been inevitable. These journeys, with the characteristic "bed and board" that they furnish, are quite enough to satisfy the most ardent desire for "roughing it;" and it is with no feelings of regret that one learns that these experiences are soon to be numbered with the things of the past. It is confidently believed that within the next year the railroad will be completed to Baker City. When this is done the journey to Grand Ronde and Powder River Valleys will be one of comfort and pleasure. The mission at Pendleton and Weston, in charge of the Rev. Mr. Potwine, shows encouraging signs of growth and improvement, and should have an additional clergyman without delay.

There not only remains a large outlying field in which our ministrations are unknown, or where we have no established work, but this field is constantly growing larger, through the development of the country and the incoming of new population. The Oregon and California railroad has been extended more than sixty miles south of Roseburg, and is rapidly approaching the California line. This will bring Jackson county and other southern portions of the State within comparatively easy reach of Portland, and will open out to settlement and improvement a most important and attractive part of our country. For fertility of soil, beauty of scenery, growth of fruits and charms of climate, it is unsurpassed by any part of our State; and, when once it is touched by the magic influence of the completed railroad, it will command wide attention and draw a large population. We should by all means establish a mission in Jackson county at once, if a clergyman could be found to undertake it. I have arranged to make a visit to this county in the latter part of this month, having the Rev. J. W. Sellwood "to my minister," being well assured that there is great advantage in going thus "two by two," as in primitive and apostolic times. Last July, in company with the Rev. R. L. Stevens, I visited Opos and Curry counties, on the southern coast, making much the same journey as the year before.

This part of the State also, according to the assurance of well informed and responsible persons, is about to be connected with the Oregon and California railroad at Roseburg, and to receive new impulse in all its material interests. It is already an inviting and promising missionary field, and will soon receive large additions to its population through this proposed railroad connection. On our last visit to this part of the State, public services were held at six different points, the Holy Communion administered twice, two adults and thirty children baptized, one person confirmed and \$60 contributed toward diocesan missions.

Although nearly a month was given to this journey, it was found that more time still was required to make a thorough visitation of that part of the Jurisdiction lying on the southern coast. The lower boundary line of the State was not reached by forty miles. Church families are known to have settled on the Chetoo, near to California, and the names of others were taken living far back in the mountains. I propose to visit these families this summer, though to do so will add forty miles more to our horseback journey, by a laborious trail through a mountain wilderness.

Each year that these visitations are made discovers new families that are members of our Church, as well as those of other communions, who are most grateful for these ministrations of the gospel. At present there seems nothing to be done but to continue these annual visitations. They do much to cheer and encourage these scattered members of the flock, and to enable them to realize that they have a living connection with the great body of Christ's Church, though they are so far removed from all its ordinances and offices. Our own members are thus held firm in their allegiance, and the field made ready for permanent occupancy.

I expect to find on my next visit a number of persons who are ready and desirous to be confirmed. An evidence of continued interest is shown in the contribution of \$30 in Marshfield toward our Lenten Missionary offering, which comes to me with an earnest call for the services of a clergyman, and the assurance of a liberal subscription towards his support.

In the month of January the Rev. Reese P.

Kendall took charge of the mission at Canyon City and other points in John Day Valley. On my recent visit there, I found very encouraging signs of renewed life and interest. Though our ministrations in this valley have been inconstant, and much interrupted from the beginning, we have good ground for satisfaction in what has been done and for encouragement in the future. The Rev. Dr. Nevius, in the days when the church was new and unknown in all that mountain region, laid good foundations for its future growth. One thing to be seen as worthy of special notice is the style and character of the church buildings designed and erected by him.

St. John's Church, Union, St. Thomas, Canyon City, and St. Peters, Dalles, are examples of a very admirable style of architecture for small wooden churches of moderate cost, and their influence upon the taste of the people is already observable. In contemplating other new buildings, they will no longer be content with the rude and unseemly structures that have been so common in our country.

When I behold these and similar monuments of the zeal and faithfulness of our pioneer missionaries in this and other parts of our field, I am moved to sentiments of gratitude for their faith and labors of love, in what to the eyes of most observers seems an obscure and unimportant work. We must ever be grateful to God for the spirit of devotion and liberality in the hearts of His people that builds grand temples for his service and honor; that makes the place of his feet glorious with all that art, taste and riches can lavish upon it. But we make a great mistake if we suppose that such are of necessity and eminently the places where the noble faith and the highest devotion are illustrated. The zeal, the courage, the toil, the patient waiting, the weariness of hope deferred that builds a humble little chapel in country, village or hamlet, for God's poor, and by God's poor, may transcend that which shall rear a magnificent cathedral and adorn it with all manner of precious gifts. One has but the faith to speak the word, and the grand creation springs into life. The other comes of that spirit that makes the heroes, confessors and martyrs of God's Church. If it fall to our lot in a later day and in a more advanced condition of things to enter into the labors of these faithful brethren who have gone before us, to find, as it were by comparison, great and goodly cities which we builded not, houses full of all good things which we filled not, and vineyards and olive trees which we planted not, let us honor those who bore the burden and heat of that day of small things, and thank God for the good success that crowns their labors.

Church Work.

Michigan—The Rev. Paul Ziegler has resigned the charge of St. Peter's Church, Detroit, and intends, henceforward, devoting his entire time to St. Paul's Grammar School, which bids fair to be a great success.

Louisiana—We gather the following statistics from the Journal of the forty-second Council; Clergy, 34; Parishes, Missions and Chapels, 72; Confirmations, 378; Communicants, 3,946; Total Contributions, \$93,220 76.

Dakota—The interior of St. Paul's Church, Grand Forks, has been very much improved during the summer, and new pews have been ordered. The ladies of the parish expect to furnish the chancel and carpet the Church. It is hoped that the building will be venerated with brick this fall. The Rev. W. P. Law, former minister in charge, has been spending a month in the parish. The Rev. J. Nelson Jones, late of Manitoba, has now taken charge of the work. Grand Forks has doubled its population in the last two years, and now numbers six thousand souls.

Western Michigan—The Journal of the Ninth Annual Convention furnishes the following statistics: Clergy, 24; Total Value of Church Property, \$291,813, with a debt on same of \$23,098; Confirmations, 165; Communicants, 3,111; Total Offerings, \$60,352.28.

Massachusetts—In many ways the Church shows a remarkable advance in vigor and influence in this Diocese. Fifty years ago the Puritan element was so strong that it dominated all other religious systems. In 1853, Massachusetts could count but thirty-nine clergy, and 1,287 communicants, and now—but let figures speak for themselves:

Year.	Clergy.	Confirmed.	Communicants.
1833.....	39	109	1,287
1843.....	52	427	4,118
1853.....	85	349	5,609
1863.....	100	802	8,897
1873.....	129	903	11,531
1883.....	168	1,055	18,582

The returns show an increase far in advance of any growth of population.—*Episcopal Register.*

Long Island—The Stewart Memorial Cathedral and St. Paul's School at Garden City, have been declared by the contractor to be completed. The total cost of the cathedral has been nearly \$2,000,000, and the school \$1,000,000. The great organ in the cathedral alone cost \$100,000. The time has not yet been set for the consecration of the cathedral, but St. Paul's School is to be opened on Sept. 19. Ex-Judge Hilton, Executor of the Stewart estate, has authorized the Rev. Dr. Drowne to purchase the vestments for the cathedral, and the books for the school library. Bishop Littlejohn's residence, which is in course of erection, is to cost \$80,000.

Kentucky—According to the terms of the resolution adopted by the last Council looking to a division of the diocese, it was required that pledges to the Episcopate and Contingent Fund should be made by the first of September to the amount of \$2,500.00 for the Eastern Diocese, and \$4,500.00 for the Western Diocese.

At this date (August 24th) pledges have been received from ten parishes of the proposed new diocese amounting in the aggregate to \$2,275.00, and from individuals to the amount of \$150.00. Two parishes and three missions have not yet been heard from which last year paid to this fund \$140.00. It is safe to assume that they will pay in the future at least as much as in the past, so that it can be announced that the proposed new diocese has complied with the terms of the resolution.

Of the parishes in the Western portion, fourteen have responded to the circular of the Committee guaranteeing the payment of \$3,455.00.