

# The Living Church.

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

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## NEWS AND NOTES.

It is certainly worthy of note in this column that both the President and the acting Vice-President of the United States are Churchmen.

THE BISHOP OF DURHAM'S (Dr. Lightfoot's) marvellous influence over men seems to have followed him from Cambridge to his northern diocese; for at a meeting for Church extension held recently, under the presidency of the Marquis of Londonderry, he launched successfully a scheme for building some twenty-five churches at a cost of \$375,000. The Bishop himself contributes \$15,000; the Dean and Chapter \$5,000; and, altogether, \$100,000 were promised in the room.

A SOCIETY has been started in England for proving the "Scientific accuracy of the Bible." The object is good, but the Society has been unfortunate in its first choice of a lecturer. A Dr. Kinns was sent out, but unfortunately his science has proved itself science "falsely so called," and he has drawn down upon himself the indignation and ridicule of the most distinguished Christian Scientists. Too great care cannot be exercised in the choice of defenders of the Holy Scriptures.

THE quaint Epiphany custom of presenting gifts of gold, frankincense, and myrrh, on the part of her Majesty, duly took place this year in the Chapel Royal, St. James. Its ancient glory has, however, departed. Formerly Sovereigns presented their gifts in person; but since the illness of George III. the custom has never been revived, and the duty was delegated to two members of the Lord Chamberlain's department. Although the Epiphany fell on a Sunday, and the Dean of the Chapel Royal officiated, there was a very small congregation.

MANY people are very fond of boastfully comparing the salaries paid to our Government officials with those "lavished" on the officials of European nations. For example the Chief Justice of the United States receives \$8,000 a year; the Chief Justice of England, \$40,000. Whether it is not better to pay high salaries, and thus secure the highest talent, while at the same time lessening the danger of corruption, is a question well worth consideration. But what will our boosters say to evidence just elicited before a New York Court, from which it appears that the net personal receipts of the Clerk of New York County for the past year were \$80,000, more than half as much again as the salary of the President.

THERE is no doubt, whatever, that socialistic and communistic principles are very rapidly coming to the front in France. At a public meeting in Paris the other day, among the ideas put forward were that a census of the unemployed should be taken, to rebut the denials of the existence of a crisis; that the State should issue a loan of \$24,000,000 for erecting workmen's houses, bakeries and register offices; that the State should advance \$4,000,000, and the city \$1,000,000 to the Trades Unions; that articles pledged by artisan families should be redeemed by the State; and that the new railways should be constructed by workmen's societies. Various speakers also proposed that the hours of labor should be reduced, without any reduction of wages, and that butchers and bakers should sell to the working classes at cost price. The legislature actually took up seriously the question of redeeming articles pledged for small amounts, but dropped it hastily when it was discovered that opera-glasses, gold-

headed canes, and plated watch-chains, formed the greater portion of such articles.

THERE is now no doubt that the ancient see of Bristol, which in 1832, was consolidated with that of Gloucester, will be revived. The Government has given its consent, and at a recent meeting in Bristol no less than \$70,000 was raised for an endowment, in addition to \$2,500 a year promised by the Bishop from his episcopal income. The Bishopric of Bristol was first founded in 1542. It was re-founded in 1551 by "Letters Apostolic" directed by Pope Paul IV. to Cardinal Pole. A manuscript copy of the original Bull is in the British Museum. In 1685 and 1686 Dr. Lake was Bishop of Bristol and received James II. there. He was one of the historical seven who went to the Tower, and was succeeded (owing to a translation) by Dr. Trelawny, another of the seven. Bishop Butler subsequently added great lustre to the see.

THE RIGHT REV. DR. JACOBSON, Lord Bishop of Chester, England, has resigned his see, under the provisions of the "Bishop's Resignation Act," according to the terms of which he will be entitled for the remainder of his life to a pension of one-third the episcopal income, which in his case will amount to \$7,300 a year. When a Bishop has entered upon his eighty-first year he may be excused for thinking that the time has come for handing over his charge to a younger and more active man. Dr. Jacobson has administered his diocese with discretion, moderation, and tact, and has conferred on it in these troublous times the distinction, so coveted by nations, of an uneventful history. To make no enemies, to stand aloof from controversy, and to retain the attachment of all his friends has been the happy fortune of the retiring Prelate. Mr. Gladstone will now have an opportunity of counterbalancing to some extent the ill-advised appointment of Dr. Ryle, to the see of Liverpool which was formed by a division of Dr. Jacobson's diocese.

## THE ALBANY CONVENTION.

SPECIAL CORRESPONDENCE.

The Sixteenth Annual Convention of the Diocese of Albany assembled in St. Paul's church, Troy, on Tuesday, January 15, at half past 10 o'clock, when the Holy Eucharist was celebrated by the Bishop, Archdeacons Payne and Carey being Gospeller and Epistoler. A portion of the Bishop's address was delivered, in which fitting reference was made to the loss which the Diocese at large suffered by the decease of several prominent Churchmen during the past year. In a review of the work done by the General Convention in the matter of Liturgical enrichment, and flexibility, the hope was expressed that the "Book Annexed" would be still further enriched, so that the year 1889 might give to the Church "a Book of Common Prayer fully adapted to all her needs." The address was not lacking in godly counsel to the clergy assembled respecting the great, but in some quarters, the despised duty of preaching. The common practice of taking isolated texts which in so many instances were merely used as mottoes, around which men wove rhetorical garlands was severely condemned. The earnest and devout study of the Holy Scriptures in their original, rather than the study of modern sermons, or commentaries was urged upon the clergy.

The Convention was organized by the re-election of the Rev. W. C. Prout, as Secretary; General Selden E. Marvin, Treasurer; and the Rev. Canon Chapman as Registrar. The Rev. Secretary appointed as his assistant the Rev. Canon Fulcher.

On motion of the Secretary, the following visiting clergy were given seats in the Convention: The Rev. Messrs. Edward Lewis, and Wm. E. Hooker of Central New York, and the Rev. Daniel Washburn of Central Pennsylvania.

Judge Forsythe, Chairman of the Special Committee to treat with the Diocese of New York in regard to the claim of this Diocese upon the Episcopal Fund of the original Diocese of New York, reported that no decisive action had been taken, but a disposition had been shown by the New York Convention to consider more seriously Albany's claim the present year. The Special Committee of which Judge Forsyth was Chairman was continued in power.

The Committee on Constitution and Canons reported adversely to the proposed amendment to a canon authorizing the Trustees of the Episcopal Fund to invest in railroad and city bonds. The Bible and Common Prayer Book Society of Albany and its vicinity reported that 3,875 volumes had been distributed during the year. Its total receipts amounted to \$1,505.63, its disbursements \$1,337.20, having a balance on hand of \$168.43.

At half-past eleven o'clock a missionary service was held and the business relating to the missionary work of the diocese was transacted. The Treasurer of the Board of Missions reported as having received from parishes and mission stations \$9,508.56, and that he had paid the missionaries in the Conventions of Albany \$2,435.49; Troy, \$3,808.75; Susquehanna, \$1,162.50; and Ogdensburgh, \$2,131.66.

On the motion of the Hon. Wm. Kemp, the sum of \$10,000 was voted for missionary work this current year.

Interesting and encouraging statements were made by some of the missionaries and rectors respecting the work in the diocese; notably that of the Rev. Mr. Burnett at Groversville, and Rev. Mr. Kirby, the rector at Potsdam; of the building of a large and beautiful church at Colton, in St. Lawrence County, by a generous Churchman of Potsdam.

The old Board of Missions was re-elected, as was also the Standing Committee.

Wednesday an attempt to change the time for the meeting of the Convention to the fourth Tuesday after Easter, failed, and instead a proposition to change the time to the first Tuesday after the 10th November was laid over until the next Convention.

The following preamble and resolutions were unanimously adopted:

"Inasmuch as we have been informed that it is the purpose of the Bishop of Edinburgh to commemorate the centennial anniversary of the consecration of Samuel Seabury, the first name in the roll of bishops in the American Church, and has invited Bishop Doane to preach the sermon on that occasion, it is therefore resolved that this Convention here-with express the hope that our Bishop may be induced to accept the invitation of the Rt. Rev. Henry Cotterill, D. D., Bishop of Edinburgh, and in person acknowledge the debt of gratitude felt by American Churchmen to the Church in Scotland for the generous and Catholic gift of the Apostolic Succession, and offer our devout wishes for the continued prosperity of that branch of the Holy Catholic and Apostolic Church with which we are so closely bound by ties of holy fellowship and communion."

"That if it be the pleasure of the Bishop of the diocese to take with him a chaplain on his proposed visit to Scotland, in October next, the convention would be gratified, if he should invite the Rev. J. William Tucker, S. T. D., to act in such capacity."

Formal notice by the Secretary of the Lower House of the General Convention was received, regarding its action on the Book of Common Prayer which on motion was sent to a special committee, consisting of the Rev. Drs. Dean, Tucker, Lowell, and Caird, and Messrs. Meads, Weir and Forsythe.

At half-past 7 o'clock Wednesday evening, the Bishop resumed his address, which was a detailed report of his acts. During its delivery the Rt. Rev. the Assistant Bishop of New York entered the church, and his presence having been made known to the Bishop, the reading of the address was suspended, and he cordially welcomed the Assistant Bishop to a seat, the Convention rising to receive him. Subsequently, at the request of the Rt. Rev. President, the Assistant Bishop of New York briefly addressed the Convention.

In more respects than one this Convention will be memorable. As is well known the diocese of Albany is a unit, there are no contending factors or parties, but each and all work together for the advancement of the Church's interests; individual tastes and preferences being set aside for the welfare of the whole body.

In order to give Mr. R. Graham, Secretary of the Church Temperance Society an opportunity to present the claims of the society to the members of the Convention, it was resolved that a recess be taken from half-past two o'clock for one hour. The chapel of St. Paul's church on State street, was kindly placed at the disposal of the Convention for this purpose, and all enjoyed the rich oratorical treat which Mr. Graham gave them. In the church of the Ascension, the Rev. James Caird, rector, is a large and flourishing branch of the society; and it is expected that other parishes in the city of Troy and other places will have similar organizations.

At the conclusion of Mr. Graham's address, the Bishop, as previously announced presented the claims of the cathedral of All Saints, Albany, to the Churchmen and Churchwomen of the diocese.

Never did the Bishop speak with more earnestness and pathos than upon this occasion; and many who before looked upon the building of the cathedral as an impracticable whim, went away determined to do something towards the accomplishment of the grand design of building a cathedral to the glory of Almighty God worthy of the diocese of Albany and of the capital city of the Empire State. The corner-stone of the new building, the Bishop stated, would be laid (D. V.) in the coming June, when it is hoped that the full amount necessary to rear the provisional building (\$150,000) will be on hand.

On Thursday morning the Board of Missions re-organized, and made the missionary appointments for the ensuing year, and so closed the very interesting sixteenth Convention of the diocese of Albany.

## A WASHINGTON LETTER.

Though somewhat late in the day, I may speak of our Dr. Lindsay, chaplain of the House of Representatives. He is tall, erect and commanding of figure; has a frank, open countenance; a clear fine voice, and is without a good extempore preacher. He is one of the examining chaplains of the diocese and was a warm friend of the late Diocesan.

Just who will be bishop, your correspondent may not attempt to predict. One thing is sure, however, and that is that he neither can, nor will be, extremist. The requirement of a two-thirds vote may complicate the balloting, and then again knowing this, a sufficient vote may, early in the day, be concentrated on some available and acceptable presbyter, and the election be an unusually prompt one.

The late bishop left his watch and valuable library of some 1,500 volumes to his especial friend, the Rev. C. W. Andrews, rector of Christ church, Navy Yard, this city—a worthy gift worthily bestowed. It may be safely estimated that four-fifths of Bishop Pinkney's salary and other means were annually spent in charities, which were chiefly distributed among the poorly paid rural clergy of his diocese. One of the chief glories of the "old Ascension," on H street, while under his pastoral oversight, was the liberal hand with which the alms of the people were distributed to the suffering of the diocese, and indeed of the land, while the parish church was in a condition which would have elicited from many a rector primary attention and substantial aid. The poor first, comfort and luxury afterwards, was the bishop's motto; and attending to the former, the latter, in due time, came in the shape of liberal aid from his wealthy friend, Mr. Corcoran, who, now, in addition to benefactions to the amount of some \$70,000, offers \$10,000 more, provided the remainder of the debt (\$21,520) be paid off by the congregation during the year 1884.

St. John's church has been beautifully and marvellously decorated in the style of the renaissance, at a cost of not over \$2,000, and is now the most attractive, cosy, home-like church, internally, in the District. When the windows which, have been ordered mostly from Chartres, France, shall have been placed, the edifice will be a poem in art, worthy its pious uses and the taste of the day. A lady, Madame Larin, executes most of the designs for the windows, which, all told, will cost in the neighborhood of \$5,000; and will commemorate the lives of many of the former citizens of the District and members of St. John's. One is in memory of the late wife of the President. She was the daughter of the Captain Herndon who sank at his post of duty as his ship went down at sea. Time would fail me to enumerate the harmonious details of the twenty odd windows; but I may say that the sharpest criticism of our art-revival will be unable to condemn the principles followed, or the method in which they have been carried out. In the series of windows, the life of St. John is prominently emphasized. The height of the figures will be some 18 inches—a tasteful medium for the eye.

The rector of this parish has laid our Church literature and particularly our Church schools under a debt of large gratitude in the publication of his volume of Church History in question and answer. Though not void of imperfection, it is decidedly the "best thing of the kind out." It was carefully revised by Dr. Drowne, of the Garden City Schools, and largely guided by the sketches of that notable scholar, Bishop Williams. The volume is a monument of patient scholarship; and it is gratifying to know that it has taken the rank which it merits and is what it was written for—used. Besides the authorship there exhibited by the Rev. Mr. Leonard, the Rev. Dr. J. T. Wheat has lately published his "Early Reminiscences;" and the Rev. Dr. N. W. Camp has in preparation a devotional volume. These, added to the works of the late Bishop Pinkney, those of the Rev. Dr. C. H. Hall, of the Rev. C. M. Butler, D. D., of Drs. Crummel, and Hodges, of Lowrie and Ingle, of Perin-chief, give us a list of a dozen and a half books, from eleven authors now, or in the past, clergy of the District.

A full-sized statue of the late Bishop, in marble, in full robes, is to be set up in Oak Hill Cemetery, through the kindness and liberality of Mr. Corcoran and other friends, so soon as the work can be fitly done and placed. Though the late Bishop was not intellectually superior to some of the prelates of the Church, few, if any wielded a stronger personal influence, or was more popular in his diocese. May his mantle fall on shoul-

ders called to succeed the Rev. Dr. Randers willing and able to bear it, in all its weight. The diocese, in view of all things, is quiet and thoughtfully at peace and brotherly love prevails. PAX.

## MARYLAND CHURCH AFFAIRS.

FROM OUR CORRESPONDENT.

Having mentioned Mr. Moody in my last letter (of January 12th), I am tempted to tell you two anecdotes of his work in Baltimore in 1879, which show how generous-minded that able and excellent man is towards other religionists; how he can enter into their ways of thinking and doing. Perhaps this is one secret of his unquestionable power. You will remember that at the very time the "Fathers" were holding a revival at Mt. Calvary church, Mr. Moody was carrying on a great mission in Baltimore, attended by throngs of interested people. I have purposely transposed the terms in the above sentence, because, for the life of me, I cannot see much difference in principle between the two things, and I do see a great similarity in the methods pursued, as my two stories will show.

After Mr. Moody finished his sermons or speeches, and addresses, which were sometimes very stirring, it is well-known that it was his custom to have private interviews with those who felt a desire to open their grief to him and receive further comfort or counsel. That is to say, if you are willing to face facts, and are not going to be scared out of your seven senses by a word, he heard their confessions, and I have no doubt that he promised them the divine forgiveness, if they would "turn from the wickedness they had committed," which I take to be pretty much the meaning of absolution. Dr. Shattuck, the well-known layman of Boston, (in his paper at the Richmond Church Congress) quoted a witty saying that the Methodists and Roman Catholics both used confession, but the latter confessed their sins, while the former confessed their virtues! Be this as it may, I am sure the majority of those who consulted Mr. Moody talked to him about their sins, but as their conversation was auricular, and went into his private ear only, I cannot of course speak positively on this point. Well, to go at once to my story. At one of these crowded meetings, one of the young mission-priests from Mt. Calvary went in to see what was going on, to hear and to learn. When the time came for conference, interviews, and spiritual counsel, as Mr. Moody was moving about, eager to do all he could for the anxious souls whom his words had awakened, he came suddenly upon this "Father." He was dressed in his peculiar garb and Mr. Moody naturally mistook him for a Roman priest. And what do you think Mr. Moody did? He did not turn away in horror, nor did he call for a policeman to put him out. He looked at him, and said, in his kindly, honest manner, "You are a priest, ain't you?" The "Father" was so taken back, that for one-half second he hesitated, and seemed to be doubtful whether he was or not. Soon recovering himself he replied, "Yes, I am a priest." "Then turn in, won't you, for God's sake, and help me with these people. You see how full my hands are to-day."

The other story is much to the same purport. A poor woman, stirred up by Mr. Moody's glowing words, came to him with her tale of sin and sorrow. He saw that she needed help and guidance, and that it must be something more and of longer continuance than he could possibly give her. "Who is your clergyman?" said he. "Father so and so, was the reply, naming a Roman Catholic priest." "O, then, you are a Catholic!" "Yes, sir, but somehow what I have heard you say, makes me think you can help me more than anybody." "My good woman, I am going away soon; I will do what I can, but it must be but little. I advise you to go to your priest; tell him what you have told me, and take his advice; it will do you no good now to break away from your old religion."

O, Mr. Moody how could you do such a thing! What will your friends, Bishop Randolph, Dr. Campbell Fair, and the other famous protesters of 1879, think of you? This going to priests was the very thing that put them in a frenzy of alarm. What will the editor of *The Southern Churchman* think of your advising this poor benighted woman to go to a man who preached "the Gospel of Satan," for this is what he accuses even Dr. Ewer of doing. *Verbum sapienti sat.* Let those who are wont to extol Mr. Moody's wisdom, learn from him a lesson of moderation, of kindness, of forbearance with their own brethren, and let them, as he did, acknowledge that there are various ways of doing good, and of dealing with distressed souls—in short of preaching and spreading the Gospel.

The Rev. Dr. J. H. Eccleston has begun his services at Emmanuel church, to which

dolph. He is considered a great addition to the staff of our city clergy. I can give you no account of his sermon, for I did not think it right to leave my own church—a thing I very rarely do. I shall, however, avail myself of the first convenient opportunity of hearing him. He is an old Marylander, and every one is glad to have him back again.

The Baltimore Sun says that at the Monday meeting of the "Clerical Association," the subject of Darwinism was discussed. "The essayist," it says, "denounced the Darwinian theory as rationalistic and unscriptural, ignoring a personal God, and the Supernatural." I am quite sure that all our clergy would not take this view, or use such language; and I hope there were some present who would more than doubt both the expediency and the propriety of denouncing great scientific men and their researches and theories. Argument is one thing, denunciation is another, and the latter is far from being an effective or acceptable method of propagating truth. So at least think many of those who sit in the pews, and I suppose there is no harm in whispering it in a friendly way to the clergy. I have been looking over the Report of the Richmond Church Congress (it was there I got my quotation from Dr. Shattuck) and I found the following remarks by that most sensible man, Dr. W. R. Huntington, which is apropos to what I have just said:

"We need by no means count that Sunday lost on which we have failed to confute the scientists. I have so many hundred sermons, once said in my hearing an eminent preacher and no less sensible than eminent. I have so many hundred sermons, and I thank God there is not one of them on the conflict between science and religion."

"I believe," once said, also in my hearing, a singularly clear-headed layman, a lawyer, as he threw down on his table a pamphlet sermon just received by post: "I believe in my heart that science and religion can be harmonized, but I believe it in spite of all the sermons I have ever heard or read upon the subject." (Report of the eighth Church Congress, page 64). This Report, allow me to say, I find full of useful and interesting matter; it is published by Mr. Whittaker, of New York, and is well worth its price, which is only one dollar. Among other papers it contains Dr. J. L. Tucker's now famous address on the Relations of the Church to the Colored Race, and the discussion which grew out of it. Dr. Shattuck's paper too, which opened the Congress, is a capital one, and very amusing and instructive.

Baltimore, January 26, 1884.

WHAT CHURCH SHALL I GO TO?

BY THE REV. J. W. SHACKELFORD, D.D.

That depends upon what you are going to church for. If you are merely going to hear fine music, find out where the best music is performed, and go there, whether it be a Roman Catholic Church, or a Methodist, Baptist, Swedenborgian, or what not.

If you are merely going to hear fine preaching, find out where that best suited to your taste is to be heard, and go there, whether to hear Beecher, or Talmage, in Brooklyn, or Bishop Potter, Dr. Dix, Dr. Hall or Dr. Taylor, in New York.

But if you want to go to church to worship God, then it would be well to find out, first, whether Christ authorized any special worship; secondly, if he did, where can we find it.

The popular idea, as to the first question, is that when our Lord said to the woman of Samaria, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth," he swept away all special and external appointments of Divine Service, and left men to worship as they please.

But is this true? We know that our Lord worshipped every day in the Temple, in the stately, solemn ritual of the Jewish church; and when he held His famous conversation with the woman of Samaria, He certainly rebuked the sect spirit which had led the Samaritans into schism, claiming for the Jewish church a divine authority ("We know what we worship"), and while He went on to state the Catholic character of the coming Church, he said not one word about departing from the established principle of worship. To worship in truth is to worship the true God, and to worship Him as He has appointed. To worship Him in spirit, is to bring to that worship the spirit of reverence which bows the whole nature, body, mind and soul, before Him in adoration. There is not a hint of any abolition of the existing principles of worship.

Christ certainly established a Church. He chose men to minister in and rule it. Certain acts were to be done, and they only were to do them. He gave them a solemn commission—"Go ye, make disciples of all nations, baptizing them." He gave them the Holy Ghost, that they might rightly fulfill their ministry. They were to represent Him when He should be gone away into heaven; in His name to bless, in His name to pronounce penitent sinners' pardon. "Whosoever's sins ye remit, they are remitted." Here was a commission given to a particular order of men, and they were to hand it down to others. "As my Father sent me, so send I you. He sent me to send you. I send you to send others." And so they did. The priesthood was not to be confined to a tribe or a family, but spiritual fathers were to have spiritual sons. So the apostles appointed successors to rule the Church when they should be taken away.

Timothy was consecrated by the laying on of the apostles' hands, to be the first Bishop, or Overseer (the name matters not), of Ephesus, and Titus to be the first Bishop of Crete. They had under them elders, or presbyters, or priests (they are called by all three titles), and deacons, and these all ministered in holy things. St. Paul, in his epistles, gave directions to the bishops about the ordination of the lower orders of the ministry, showing that this kind of government was to be perpetuated.

But the principal act of this new priesthood was to offer the memorial sacrifice of the cross. When Christ instituted the Christian Passover, to take the place of the Jewish rite, He said: "Offer this," that is, this sacrifice which I am about to make upon the cross, as a memorial of Me. This makes the Christian ministry a priesthood, and shows us the necessity of this priesthood to offer what St. Paul calls "the mysteries of God."

Now this service is the worship which Christ established to take the place of the bloody sacrifices which made the worship of the Jewish Church. Our first question, then, is answered: Christ did establish a worship for His people, and it was the Holy Communion, the Holy Eucharist, or thanksgiving, the Holy Sacrifice, the memorial of His passion and death, and is the only service He commanded. There was to be the teaching of the people, in the way of sermons and catechizings; there were to be supplications and prayers offered up constantly, but the one great act of worship was to be in Holy Communion, the pleading before the Father of His one Sacrifice upon the cross, and the partaking of the sacrifice, the spiritual food for the spiritual part of our nature, our souls. His precious Body and Blood.

Secondly, where shall we find this worship? We have seen that the Christian priesthood alone has the right to offer the Christian sacrifice, and according to the rule of the New Testament, he only can be considered a priest who has received the laying on of hands of a successor of the apostles who has received authority from them, as they received theirs from Christ Himself.

There is one other point. Christ left to His Church a definite Faith, which was to be held and taught. It was embodied in a form which we call the Creed. St. Paul says to Timothy: "Hold fast the form of sound words," "that good thing which was committed unto thee, keep by the Holy Ghost."

Now you know where to go to church if you wish to worship God in the way He has appointed. In such a church the Faith He left to His Church must be taught; there must be a lawful priest who has received this authority, not from man, or a congregation of men, but from Christ, through the apostles and those whom they consecrated to succeed them in the government of the Church; and the Sacrament which Christ commanded to be offered and received. That is a true Church which has these three things in it, and no other can be.

EPHANY.

BY S. A. B.

Three Kings on holy quest were bent,  
Led by a glorious star,  
Whose beams, to longing eyes, kept guard  
O'er one strange spot afar.  
Unwearied in their course, they trod  
Those sacred Eastern plains;  
Spurred on, for all their hearts were touched  
By mystic, unknown strains  
Of mighty love sent down by God,  
To lead them to the Light  
Of this dark world, Who lay a Babe,  
Yet full of God's great might.  
With wondering hearts they knelt before  
The Christ-Child lying there,  
And poured out, with their precious gifts  
Their hearts in love and prayer.  
And we, to whom this heavenly Child  
Returns each coming year,  
Withhold our precious, longed-for gifts,  
Which are to Him so dear.  
Our gold of pure, unsullied love,  
Our myrrh of sacrifice,  
Our frankincense of holy praise  
For Him Who was our price.

THE SIN OF FRETTING.

There is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech, so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably every one in the room, or the car, or the street-corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—Select.

THE FILIOQUE.

From the Church Eclectic.

TO THE EDITOR.—In your article on the "General Convention of 1883," in the November number reference is made to my "Speech against the Filioque," to which latter you remark that "Western Christendom is irrevocably committed."

If this be true, then so much the worse for "Western Christendom!" Our Blessed Lord, as recorded in St. John, xv. 26, taught that the Comforter, "even the Spirit of Truth, proceedeth from the FATHER," not "from the Father and the Son." The Creed, as set forth by two undisputed General Councils, and accepted by the Church throughout the world, does not contain the "Filioque." Not only so, but the Ecumenical Council of Chalcedon decreed that "those who presume to compose, or propound, or teach, or deliver any other Creed, . . . if they be Bishops or Clergymen, shall be deposed, Bishops from the Episcopate, and Clergymen from the Clergy; and if they be monks or laymen, they shall be anathematized." Adding Filioque to the article concerning the procession of the Holy Ghost, is, *quoad hoc*, "composing, propounding, teaching and delivering" "another Creed," which no authority short of that of the Undivided or Universal Church has any right to do. Nor can any man, or set of men, even if the latter constitute a fragment of the Church, such as "Western Christendom," thus presume to "compose, or propound, or teach, or deliver," any such "other Creed," without incurring the denunciations of the Chalcedonian decree.

It follows, from what precedes, that if "Western Christendom is irrevocably committed" to the Filioque, then it is so committed against the express teaching and prohibition of the Universal Church—the Spouse of Christ; and we are instructed in Holy Writ that whosoever "will not hear the Church, let him be unto thee as an heathen man and a publican." It was nearly a thousand years before the Western Church, led by Rome, accepted the unauthorized addition first made by the Third Council of Toledo, in Spain, (a mere Provincial Council at that) in the year of our Lord 589; which addition was used only in France and Spain for several centuries thereafter. In this connection it is pertinent to inquire whether a fragment of the Church, then already tainted by corruptions of later days, is to be followed as against the unanimous voice of the Primitive Church, when the Niceno-Constantinopolitan Symbol was confessedly the *semper, ubique, ab omnibus* of the Christian world?

But is "Western Christendom irrevocably committed" to the Filioque? Upon this point I must take direct issue with the affirmative of your editorial. Let us see:

The Lambeth Conference of 1867, (composed of English and American Bishops), declaring themselves as "professing the Faith delivered to us in Holy Scriptures, maintained in the Primitive Church and by the Fathers of the English Reformation," and expressing "the deep sorrow with which we view the divided condition of the Flock of Christ throughout the world, ardently longing for the fulfillment of the Prayer of our Lord, 'That all may be One, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me,'" solemnly recorded their conviction "That Unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught by the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the Undisputed General Councils," etc.

This Lambeth declaration was not only signed by the English Bishops and all the nineteen American Bishops there present, but the whole House of Bishops of "this Church," at the General Convention of 1868, also formally resolved that they "cordially united in 'the language and spirit' of the same.

Again, The Lambeth Conference of 1878 solemnly declared that "We gladly welcome every effort for reform upon the model of the Primitive Church," which declaration was expressly ratified and reaffirmed by the Bishops of "this Church" assembled in Council at New York, 1880.

The Bonn Conference, held in September, 1874, under the Presidency of Dr. Dollinger, and attended by forty or more representatives of the Anglican, Eastern and Old Catholic Churches, including two Bishops and several other eminent Divines of the English and American Churches, *unanimously* put forth the following statement as to the Filioque, viz:

"We agree that the way in which the word Filioque was inserted into the Nicene Creed was illegal, and that, with a view to future peace and unity, it is much to be desired that the whole Church should set itself seriously to consider whether the Creed could possibly be restored to its primitive form without sacrifice of any true doctrine expressed in the Western form."

In 1865, the House of Deputies of our General Convention adopted the following resolution:

"Resolved, That all those branches of the Apostolic Church which accept the Holy Scriptures and the Niceno-Constantinopolitan Creed, and which reject the usurpations of Rome, are called, by the course of events and the indications of Divine Providence, to renew those Primitive relations which the Roman Schism interrupted."

At the General Convention of 1877, the House of Deputies formally declared that the unity of Christendom "manifestly cannot be restored by the submission of all other

parts to any one part of the divided Body of Christ, but must be reached by the glad reunion of all in that Faith which was held by all before the separation of corrupt times began;" for which reason, with others recited, that House, by resolution, "humbly requested the House of Bishops, by a Commission of learned Divines, or otherwise, to provide for the setting forth of an accurate and authentic version, in the English language, of the Creed, and the other acts of the said Undisputed General Councils concerning the Faith, thus proclaimed as the standards of orthodox belief for the whole Church."

The House of Bishops, at the General Convention of 1880, appointed a Commission in compliance with the request indicated; which Commission, by reason of the sickness of one or more of its members, having failed to act, a new one was substituted by the Bishops at the recent session of their House at Philadelphia.

It may be added that, in 1868 and 1874, no less than sixteen Diocesan Conventions, in fourteen different Dioceses, (two of the fourteen in 1874, repeating their action of 1868), memorialized the General Convention on the subject of providing a correct English version of the Nicene Creed,—a larger number than ever memorialized that Body on any other subject.

These memorials were followed by the action of the House of Deputies in 1877, and by that of the House of Bishops in 1880 and 1883, as stated.

In view of these considerations, is it not just possible, Mr. Editor, that your "irrevocable" theory ought to be revoked? S. CORNING JUDD.

THE STARS.

BY M. S. B.

Do you ever stop to think how beautiful the stars are? Have you ever watched one as it came peeping through the blue of the evening sky faintly glimmering and then pushing more into view a twinkling, flashing, dazzling orb, attracting the gaze of all alike from the King in his palace gardens to the wayfarers upon the highways of the world? Have you not watched some star intently until your eyes grew strained and weary; have you not still watched it until it seemed to expand into fiery streaks clearer than the rays of the most gorgeous sunset lengthening until they reached your heart, encircling you with light, until in your rapture you stood absorbed in the wonderful star swinging like a royal lamp in the vaults of the house of the King of Kings? I have often watched the stars, and when one more glorious than the others arose I have ceased to wonder that the Magi of olden time left all to follow one like unto it, yet even more beautiful. Could we have gazed upon that Star of Bethlehem and have followed those wise men to the stable door, we could have beheld a sight even more lovely, namely: the Light of the World in Whom there was found no blemish. How like that of a beautiful evening star was the career of our Lord! He came a little babe all radiant with childlike purity. He came into a sin-beset world, lighting it with his presence. As the splendors of His two-fold character were revealed, they, like the heavenly star, attracted the gaze of the waiting, wondering multitudes, and many weary souls were drawn unto the brightness to see it gradually expand and flash forth into rays of holy love, until Jesus the Light of the world came beside them and spoke words of peace to their disquieted hearts. By long watching we discover the beauties of the stars, and through long suffering often we learn the most valuable truths of this life. Having been brought almost to the verge of despair, at last God rewards us, encircling us with his absorbing love until we are lost in the raptures of adoration and the blessed quietness of peace, of that peace which was heralded once on earth by angels at the beginning of the first Christmas-tide. Buffalo.

WHAT TONGUE DID CHRIST SPEAK?

Some students of this question, which the revision of the Old Testament has beset with renewed interest, are of the opinion that the population of Palestine at the time of Christ's mission was Greek. The Rev. Alexander Roberts, D.D., recently published a book on the Old Testament revision, in which he gives some reasons for this conclusion. For centuries preceding the coming of Christ, the Greek language permeated the countries bordering on the Mediterranean. The old Hebrew, in which the law had been written, had become a dead language, and only the learned men of that period were able to read the Pentateuch. The pure Hebrew race in Palestine spoke Aramaic, which was unlike the Hebrew of Moses and Isaiah. The Greek language and Aramaic were, then, the tongues spoken in that country at the time of the coming of our Lord. Hence, Dr. Roberts argues that while teaching the people Christ would address them in a language that they understood. Even if he knew the Scriptures in the original Hebrew, he would no more be likely to use them in that way than a modern preacher who knows the New Testament in the original Greek would give his text in that.

The evidence that the common people understood Greek our authority considers conclusive. As examples of facts which led him to this opinion he quotes the epistles which were written in Greek by some of the apostles to the Hebrew Christians. Paul's epis-

les to the Greeks were, of course, written in Greek. "But," asks Dr. Roberts, "why should Peter, who was a strict Hebrew, write his epistles in Greek unless the Hebrews understood Greek? Why was the Epistle to the Hebrews ascribed to Paul written in Greek?" The apostles appear to have spoken in Aramaic and in Greek as the occasion seemed to demand. Christ did not address Himself merely to a province, but to the world, and His utterances were, therefore, in the language of civilization; moreover, "it was the civilization of that era which accepted Him, while the Hebrews rejected Him."

DRIFTING.

BY W. D. P.

Upon a trackful sea, beneath a sky  
Full fair, full cloudy in alternate change  
My little craft drifts on, and in it I,  
Now moody and now careless, watch the range  
Of each white-crested wave athwart its path,  
Nor notice calm, nor heed the storm's wild wrath.  
You star by virtue of its right holds no  
Constraining sway upon the craft or guide  
Who should its tiller hold. For weal or woe  
It drifts: to sink beneath some wave or ride  
Its crest. No thought of needle or of star  
Yet on this trackful sea out far, so far!  
Its prow nowhither points, though yonder where  
The ocean's rim is hooped to golden skies,  
And toward which fair wind and current bear  
A stormless and a beautiful haven lies.  
But yet forever on 'neath cloud or rift  
My little craft and I do strangely drift.

THE HOUSEHOLD.

A DELICIOUS dish for tea or lunch is made thus: On a very fine wire gridiron (or one made of wire net used for screens), place some slices of salt pork, cut as thin as possible, on each slice lay a good-sized oyster, or two small ones; broil, and serve hot. Coffee, crisp toast, with chopped cabbage makes an almost ideal lunch.

A PIANO MAKER gives the following directions for removing finger-marks from and restoring lustre to highly polished but much defaced furniture: Wash off the finger-marks with a cloth, or better, a chamois skin, wet with cold water, then rub the surface with sweet oil mixed with half its quantity of turpentine. A liberal rubbing of this mixture will prove effective.

HOW TO GET RID OF RATS AND MICE.—Prepare lime for whitewashing the cellar, and put into the quantity of lime water sufficient for covering a cellar a large piece of copperas—as large as two fists; dissolve well, proceed to whitewash with it. No rats or mice will return to the cellar, and it makes the cellar sweet and healthful, destroying any malarial influence. I repeat it every year, as a preventive of all those troubles. I cover not only the plastered wall, but all wooden closets and partitions, and even the coal bins, with the lime and copperas water.

A correspondent of the London *Lancet*, in refuting the idea that salt is injurious to the human system, among other sensible things says: "Common salt is of immense importance in the processes ministering to the nutrition of the body. It is the chief salt in the gastric juice and is essential for the formation of bile. It is wholesome and indeed necessary, taken in moderate quantities, and abstention from it is likely to be injurious. Buffaloes will tread miles to reach a 'salt lick' and the value of it in improving the nutrition and aspect of horses and cattle is known to every farmer."

FOR WALL ADORNMENT.—A piece of birch bark, rolled up to form a cylinder and fastened firmly to the wall, makes a pretty ornament when filled with grasses, pressed ferns, dried golden rod and trailing vines of blackberry or climbing ferns. Pictures are pretty when their cards are concealed by the feathery tufts or seeds of the clematis mingled with blackberry vines and the fern commonly called "Christmas fern," which is an evergreen and known to botanists as *Aspidium Acrostichoides*. Speaking of wall pockets, there never was anything prettier than the pasteboard shapes covered with cones of pines and hemlock and acorns.

THE latest fashion in table covers is to knit them; occupation is thus provided for those who do not feel equal to high art in needlework, or whose eyes will not stand the strain. These table covers are of silk; old silk dresses, old ribbons that are too faded or streaked to be of any further use, are transformed into things of beauty by being cut in narrow strips a third or fourth of an inch in width, and then are knit on large needles of wood. If you have old black silk make a border of that. The cover may be finished with a fringe of the silk, cut in strips of the proper length and wide enough so that they may be fringed by drawing the threads out. This fringe is tied in as thread is put in the monie cloth ties.

FLAXSEED QUITE A PANACEA.—No household in the country should ever be without a supply of flaxseed, both whole and ground; for there is scarcely anything which can be used with greater success by the amateur physician. At least half of the ailments of little children may be traced to a cold, or to some disturbance of the digestive organs; and in either of these cases a flaxseed poultice is a sovereign remedy. Pour boiling water on the ground flaxseed, stirring briskly at the same time, till it is the consistency of mush; then put it into a flannel bag previously prepared, apply it as hot as it can be borne, and cover with several folds of flannel. Let it remain until it begins to cool, when it may be replaced by another. In cases of cold on the chest, hoarseness and cough, it often acts like a charm, and also in attacks of diarrhoea and pain in the bowels. I have seen a little child screaming in agony, relieved in a few moments by this safe household remedy, falling into a quiet sleep, and awaking the next morning quite well. Its great recommendation is that it can do no harm, even if it should fail to do good, which is more than can be said of many nostrums confidently prescribed for family use.

Flaxseed-tea, if properly made, is also excellent for colds and coughs, and is pleasant enough to necessitate no coaxing of the little ones. Put two tablespoonfuls of the seed into a quart of cold water, set it over the fire, and when it begins to boil, allow it two minutes by the clock. Then strain, taste the juice of a lemon, and white sugar to taste. Keep it on the back of the stove where it will be warm, and give a wineglassful at short intervals.



## The Living Church.

Chicago, February 2, A. D. 1884.

Entered at the Chicago P. O. as second-class mail matter

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Rev. C. W. LEFFINGWELL, D. D. Editor.

Subscribers wishing receipts should forward one cent in addition to price of subscription.

Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 274, or anything below, then you are in arrears.

Chicago, January 21, 1884.

State of Illinois—County of Cook, ss  
Arthur P. Seymour, of the Living Church Co., Publishers of the Living Church, of Chicago, Ill., does solemnly swear that the average weekly circulation of the Living Church is now Thirteen Thousand copies per week.

ARTHUR P. SEYMOUR.

Subscribed and sworn to before me this 21st day of January 1884.

GEORGE F. KOESTER,  
Notary Public.

DEAR BROTHER OMAHA, don't be quite so "earnest" about it! Can't an editor advise a brother editor to go to school, without having the ninth commandment held up to him in such a solemn way? And your "Diagnosis" and things are dreadful. Come to Chicago and get a broader view of things. Omaha is too small a place for you.

WHAT do you mean, brother *Church News*, of Mississippi, by "mass of distracting advertisements" in the ANNUAL? There are no advertisements from the title page to the end of the last page of clergy list. We don't see where the "distracting" is. Perhaps you were looking at last year's ANNUAL. That was a trifle distracting, we admit.

It is not generally known that at the late General Convention the House of Bishops appointed a committee consisting of the Bishops of Connecticut and Western New York, and the Assistant of New York, to report to the next General Convention, "what vestments of the clergy for use in Divine Service are now lawful in this Church."

THE thanks of THE LIVING CHURCH COMPANY are heartily proffered to the Church press for appreciative notices of their ANNUAL. With scarcely an exception these notices have been kind and commendatory in the highest degree. This is encouraging as an indication of a growing spirit of fairness and impartiality among those who have the largest influence in shaping public opinion.

WHAT rascal next will be written up as a saint? Roman papers and preachers are now engaged in portraying the virtues of the Indulgence pedler, John Tetzl. One writer says he was a learned and pious monk, "full of the spirit of a high and noble asceticism." How many men, after four hundred years, would know themselves if they could "revisit the glimpses of the moon" and read their biographies!

THE LIVING CHURCH COMPANY have now ready a new Tract, No. XXI. of the Series, specially appropriate to the approaching season of Lent. It is entitled, "The Lenten Fast," and is from the pen of the Rev. Charles T. Stout. In a clear and concise manner it shows the scripturalness of fasting, and disposes of all the objections commonly urged against the observance of Lent. Price fifty cents per hundred.

In the February issue of *The Spirit of Missions*, the Secretaries of our Foreign and Domestic Board make a proposition the children of all our Sunday Schools to act as agents for that periodical. A commission is allowed of fifty cents on each subscriber and the money so earned is to be used as a Lenten or Easter offering. We hope this plan will be very generally adopted. If *The Spirit of*

*Missions* could double its circulation (as it ought) there is no doubt that there would be great increase of interest and offerings.

WE note in the last issue of *The Spirit of Missions* contributions are acknowledged from one clergyman, amounting to \$6,500. Did we not fear to offend we should give his name. His example is an Epiphany that should be imitated by others who have abundant means. This clergyman for years has continued to dispense in this liberal manner. Thank God there are some people of wealth who know how to do good with it, and have the will as well as the way.

THE Feast of the Purification brings to mind an office of the Church which has in our country fallen into disuse, to a great degree: that of the Churching of Women. Perhaps it is the publicity incurred by going forward in the church which prevents mothers from observing this duty. It seems a great pity that it is so. Pastors might, perhaps, revive this ancient and appropriate custom by instructing the people and by the influence of pastoral advice. The Prayer Book Committee propose an enrichment of the Office by the addition of the Hymn *Dilexi Quoniam*.

A PASTORATE of a quarter of a century, in this age and country is certainly well worthy of note. Twenty-five years ago last Tuesday, Dr. Locke assumed charge of Grace church, Chicago, and on the same day he took to himself her who has proved such a noble help-meet. It was fitting that the wardens and vestry of the parish he has served so well, should celebrate the double event by the magnificent reception of last Tuesday; it was fitting that an enormous concourse of their friends should assemble to do honor to the faithful, zealous rector and his devoted wife; it was equally fitting that the clergy of the Convocation over which Dr. Locke has presided for so long a period should join in the general chorus of gratitude for the past, and affectionate good-wishes for the future.

THAT'S right, good brother, it is true our Christmas illustration was not as good as we had hoped, still we think that, poor as it is, we are in advance of THE LIVING CHURCH, which a year ago had its Christmas Angel standing on an "Estey Organ" and blowing from his trumpet the good news of "Ivory Soap" to the soiled inhabitants of this benighted world.—*The Kalendar*.

Yes, dear *Kalendar*, we remember it well; that angel appeared with most incongruous environment. You had your say about it at the time and we forgave you. But is it not a little cruel to harrow our souls again, after so long a time, by conjuring up such visions out of the dead past? Time was that "when the brains were out the man would die." Must we be haunted still, from year to year, supping on horrors as *The Kalendar* comes with its dread reminder! Nay, let us quit even now, and smite each other friendly in some other spot. We are getting sore in that place.

ONE element of the Epiphany it is to be hoped has not been overlooked or passed over lightly by clergy and people, viz.: GIVING. "Let your light so shine before men that they may see your good works," is read to the congregation almost weekly. This is a practical and blessed Epiphany, a way of manifesting Christ which is open to nearly all. There are few who cannot give something, two mites, perhaps one. For the rich to give small sums to great objects of Christian enterprise or charity is no Epiphany. To give in this way for the sake of getting rid of an importunate solicitor, is not manifesting anything but meanness. But to give promptly, cheerfully and with liberality in proportion to our means and the magnitude of the interests involved, this is a true Epiphany, this is honoring the Lord, this is manifesting to the world the power of the Gospel upon the giver, and sending forth that Gospel to bless others and influence them to give. It is a light that kindles other lights till the illumination goes around the whole world.

A MORE extraordinary article we have not read for many a day, than that which appeared in *The Standard* (N. Y.) of

January 9th, and just now brought to our notice. It is a deliberate attack on the movement so auspiciously inaugurated in Chicago for the founding of a Theological Seminary. There is no way of answering such an attack but to cry "shame!" There is no argument in it to answer. It is merely the personal opinion of a New York editor. He asserts that we have Seminaries enough, hence another is not needed, least of all in Chicago, which is such an unhealthy place! He is very much concerned about taxes, repairing the side-walks, &c. Perhaps the cause of the editor's fright is the suspicion that Nashotah may somehow be affected by the Chicago school. Surely it is not the fault of Chicago that Nashotah's means have been limited and her students few, these many years. The friends of Nashotah have had time enough and have been appealed to long enough to do something substantial. With the means at her disposal she has done nobly, and there is no reason why she may not go on and do even more if her friends will furnish the means. Chicago is not going to ask for any of the dollars or any of the students that are at Nashotah or on the way there. Those who desire to help Nashotah (may the tribe increase) can go on and do it. We venture to say that Dr. Wheeler has done a very wise thing in founding in the great and healthy city of Chicago such a school as was lately organized here.

### "THE GOSPEL OF SATAN."

In *The Southern Churchman*, issue of January 10th, we find two short but surprising editorials entitled, "Thank you," and "Dr. Rankin's Letter." Both have to do with a supposed doctrine of "Confession," which seems to drive the editor almost literally mad. The first is an ungenerous and unfair attack upon the teachings of the late lamented Dr. Ewer; the second deals with the rector of St. Luke's, Baltimore, who lately wrote an able and temperate letter, which took the wind out of the sails of *The Southern Churchman* so completely that the editor seems to be entirely non-plussed. He is still at sea as regards this subject, though he is anything but becalmed. He says: "If this is all, Dr. Rankin does not urge confession at all, and the public press has slandered him. The whole ground, too, which is alleged for arraigning a venerable and quiet parish-priest, is, it should be observed, that reporters had professed to publish their views of Dr. Rankin's teaching in the secular daily papers in Baltimore, and Dr. Rankin ought to have protested against it." (Here comes in very amusingly the great Protestant ideal) "As he has not protested we take it for granted that this is a correct statement of his teachings!" This is like the young lady who said, "I know it is true, for I read it in the newspaper." Our contemporary's rule may work in Richmond, but we can assure him that if he will spend six months or less in Chicago, he will soon cease to be nervous about reporters; and he will have small respect for any man who would venture to judge him by what is published in the papers about his teaching or preaching.

But Dr. Rankin is still living; he can defend, and he has defended himself as far as he deemed it necessary. We have a few words to say of the other article in which the editor feels impelled "with all the indignation of his nature to quarrel (not with Dr. Ewer, he says, but) with the teachings of Dr. Ewer." And the way he separates the teachings from the man, is by assuring us that Dr. Ewer taught "a gospel according to Satan and not a gospel according to Christ." That this faithful priest has lately been called home under circumstances so pathetic as to produce a veritable sensation of widely-felt sympathy; that not only his bereaved parishioners, but fellow-Churchmen all over the land, have been touched by the contemplation of his holy character and marked ability—all this is nothing to the editor. He cannot vent his views about "Confession" without indecently dragging in the name of this departed servant of God. And to give some point to his remarks, the teachings of the dead must be misrepresented and distorted. We are far from believing that the editor of *The Southern Church-*

*man* would wilfully misrepresent any man. But the mere word *confession* seems to drive some men wild; they cannot see straight, cannot be just.

The article begins with a eulogy on Francis Xavier, the Roman Catholic saint; for even a Virginia Churchman cannot so far outrage the opinion of the world as not to admire, or at least pretend to admire, the holy character of Xavier. But this eulogy is totally inconsistent with the tenor of the article. The writer quotes with applause the saintly man's dying exclamation: "*In te, Domine, speravi, non confundar in aeternum.*" How is this? If this was Xavier's hope, if he thus placed his dying trust, must we not believe that he taught the people, to whom he gave his life, the same faith? Did he teach those poor souls to rely upon a broken reed, while he stayed himself on his God? If the writer thinks he did, does Xavier deserve the eulogy bestowed on him?

From Xavier we pass thus to Dr. Ewer. "We have no quarrel with Xavier, we quarrel with his teachings, even as we do with the teachings of Dr. Ewer; for he taught another gospel than taught (*sic*) by Christ and his Apostles. He taught that pardon was not to be obtained *save by confession to a minister and his absolution.*"

It is not perfectly clear to whom "he" in the middle of the above paragraph refers. By rules of grammar it may refer to our Saviour, or to Dr. Ewer, or to Xavier. Where has Dr. Ewer taught anything of this sort? Even of the Roman Catholic Xavier, this could hardly charitably be said, without some qualification, because the Council of Trent has decreed (Sess. xiv. c. 4), "that contrition perfected with charity doth at all times itself reconcile offenders to God, before they come to receive actually the sacrament of penance." But letting that pass, where has Dr. Ewer taught what can be fairly considered equivalent to the statement of *The Southern Churchman*?

The editor continues: "Whoever teaches this abomination, teaches the gospel according to Satan, and not the gospel according to Christ." A more ungenerous, indeed, we must say a more outrageous expression has seldom proceeded from an editor's pen. Where did this absurd and shocking phrase come from, "a gospel according to Satan!" The comparison delicately insinuated, the kind, well-weighed judgment thus passed on the life-work of one who was surely a learned priest and faithful pastor, need not be enlarged upon; but we do think the resources of the English language might have enabled even *The Southern Churchman* to express whatever meaning was intended (assuming that some sense was intended), in less offensive terms. Well may men of the world sometimes doubt whether Christians really believe in the charity they talk about. *De mortuis nil nisi bonum.* This does not mean that every man, bad or good, must be loaded with praise as soon as he dies. But it does mean that in the face of death the impulse, not only of Christianity but of humanity, is to arrest the word of censure; to say as little as possible when you cannot say what is good; and, above all, when there has been conspicuous zeal, goodness, fidelity, not to pursue a dead man into his grave with misrepresentations of what he taught when he was alive.

One word more. What is the use of such articles as we refer to? If *The Southern Churchman* really wishes to write against the Roman doctrine and practice of penance, and any tendency which he thinks he sees in any quarter of our Church to urge habitual confession injudiciously, we could furnish the editor with a few powerful sentences from Hooker and Jeremy Taylor, and the late Bishop Philpotts of Exeter, any one of which would be worth for that purpose ten such scurrilous paragraphs as we are criticising. The editor's remarks (we cannot say arguments) are the weakest we have ever read even from his stand-point. And *cui bono?* *The Southern Churchman*, we suppose, circulates most largely in Virginia and the South? Are we to understand that there is real danger of the Virginians all going to confession, and adopting the "gospel according to Satan?" Dr. Ewer was

far too-learned a theologian to teach that "pardon could not be obtained save by confession to a minister (*sic*) and his absolution." But supposing he had taught this, is Dr. F. C. Ewer so high an authority in Virginia that they are ready to forget all about "The Voice of Free Grace" which has been sung from time immemorial in their Church Councils? Surely this cannot be. Yet why this great alarm? At any rate, it does not look like the even-balanced temper of men who feel that they occupy a strong position which the "enemy" cannot take. It is rather a sign of the weakness that comes before surrender.

The truth is (and this, moreover, is the charitable view to take) that both Francis Xavier and Dr. Ewer urged confession, when they did urge it, because they loved to relieve troubled souls. Dr. Ewer believed that this was one of the remedies recommended by the Church for burdened consciences—one of the best helps, in some cases, for bringing home to men the free pardon of the Gospel. He was trying to get men to desire and seek the Divine forgiveness. Opinions may differ, always will differ, as to how far the remedy of confession and pastoral counsel and advice may be discreetly used. Good men may make mistakes on one side or on the other, but they need not be accused of doing the devil's work because they see their duty otherwise than we see it. All this talk about the "gospel according to Satan" is not likely to promote correctness of thought, to begin with, nor that spirit of peace and good will among men without which our religion itself is nothing worth.

It is not unworthy of note that the article we have been commenting on at perhaps needless length, is entitled "Thank You," and was drawn out by the editor's receiving a marked copy of the December number of *The Church Review*, with Dr. Dix's beautiful and touching tribute to the memory of his friend. Dr. Dix describes, eloquently but briefly, the cruel, thoughtless treatment of Dr. Ewer in the panic of 1868, and contrasts the gratifying spirit we find everywhere in 1883. The unlooked-for result was to produce some more bitter words, as if they could reach one who has gone beyond the strife of tongues—who has passed, "To where beyond these voices, there is peace." We commend to the readers (if not to the editor) of *The Southern Churchman*, these telling words of Dr. Dix (p. 521):

"The times are wondrously changed for the better. Men are more generous, more appreciative, wiser, more loving. In our last General Convention, for example, during the whole course of which the spirit of unity, peace and concord seemed to rule each hour and every heart, it happened once that a member, anachronically, moved a resolution having the old firebrand smell about it, the old clatter of the rack and chains. *Now he who moved to lay it on the table was Judge Sheffey, of Virginia.* No one imagined that my honorable and learned friend had altered one iota in his principles; but he saw, as all but the blind do, that the time has gone by for throwing stones and setting out scare-crows."

### A NEW SOCIETY.

Some of the advocates of theological readjustment are evidently becoming very restive under the doctrinal restraints which they have sworn to accept. Their latest idea is that "the enlightened cultivated few" (*i. e.* those who have accepted and continue to exercise an office which obligates them to preach a creed which they no longer believe,) shall so organize themselves that they can be distinguished from the "uninformed multitude" (*i. e.* those who believe in the Church, the Divine Christ, and all the Faith as it is held by the Church). This Society of the Enlightened Cultivated Few would be a happy deliverance if it should relieve the Church of the shame and incubus of men wearing her robes but denying her Creed.

There are, however, some difficulties in the way. To establish such a society, it will be necessary to ascertain first of all who are properly included within the limits of this very limited aristocracy. Now, if we appeal to those who are generally suspected of this distinction, to confess the soft impeachment, we all know that the excessive modesty of their natures, that delicate self-depreciation

which characterizes their utterances, that absence of self-consciousness which lends such a charm to their lives, will at once suffuse their countenances with the blush of humility, while they exclaim—"Far be it from us to be deemed worthy of such a distinction!"

On the other hand, should the appeal be made on their behalf to the general suffrage of their brethren, the result would not be more decisive. For, in the judgment of unprejudiced candor, the opinion which would at once be announced would be that these persons are not more "enlightened" or "cultivated" than their brethren. The light that is in them does not shine with any special splendor. Their culture does not seem to be deeper, though it may appear to be a little "broader" than that of any equal number of the clergy selected from the general list.

It seems to us, therefore, that this new sect of the Enlightened Cultivated Few is impracticable, and if it is so difficult to find the Few, then the fewer the better.

But to grant for a moment the possibility of identifying this "enlightened cultivated few" with sufficient precision, might not their organization savor somewhat of that caste-spirit whose deadly influence has so often been portrayed by their cultivated pens in terms quite bewildering to the "uninformed multitude?" If this elect Few, this *creme-de-la-creme* of the clergy, withdraw into the magnificent isolation of their superior intellectuality, would it not be a positive surrender to that principle of sacerdotalism which is so dreadful to think of? True, it would be only a literary (or alleged literary) sacerdotalism, but when it proposed to do away with everything that distinguishes Christianity as a religion, would it not be well to avoid even the remotest resemblance to its words and institutions? With such intense prejudices against the very name of priest, the Few will no doubt feel the force of our suggestion and avoid any step which would involve the idea of even an alleged literary priesthood. Hence this scheme seems in every view of the case to be impracticable.

THE PURIFICATION.

The Epiphany season, suggestive of so many inspiring truths and crowded with so many blessed associations and scenes in the life of our Lord, is drawing to a close. Before its glorious sun goes down, however, the Church bids us contemplate the touching and beautiful scene in the Temple, where the infant Saviour is presented by His blessed mother. The Lord has suddenly come to His Temple. For the first time it is glorified by a Presence even greater than that of the Shekinah. Known at least to one, the aged Simeon, is the majesty of that Presence, veiled in the helpless but lovely form of human infancy. It is the hour that gave to us the sweetest hymn of all the ages, "Lord, now lettest Thou Thy Servant depart in peace."

The Presentation of Christ in the Temple was not an Epiphany of glory to astonish the multitude. It was like all the manifestations of our Lord, deeply significant to those who have eyes to see, but unobtrusive. He manifested His obedience to the law, the consecration of first-fruits to God. He manifested to Simeon and Anna His real character and mission as the Messiah, the Light to lighten the Gentiles and the glory of His people Israel.

It is well that we associate with this day the name of the Blessed Virgin, the common title being for some centuries, "The Purification of Saint Mary the Virgin." It was Bishop Cosin who gave to the day its first title (the Presentation of Christ in the Temple) which is doubtless in accordance with most ancient use. But we may be thankful for the retention of the title which names her who offered the Sacrifice of the poor while she held in her arms the Riches That should bring joy to all the nations of the earth. It was granted her to manifest to the world an example of the high and holy ministry of mothers consecrating their children to the Lord. All unconscious of herself she stood there, bearing on her bosom the Divine Babe, but she cannot be forgotten by Christian souls who thank God that in the Presentation

of Christ in the Temple all childhood is consecrated; and Christian mothers everywhere delight to follow her example. There is no more beautiful picture in the Gospels than the scene commemorated by this day; there is no more lovely scene now granted to us than the dear mother bringing her precious infant to the font.

LETTERS TO THE EDITOR.

ST. IGNATIUS' CHURCH, NEW YORK. To the Editor of the Living Church: Will you, through your columns, permit me to ask why, among those who loved the late Dr. Ewer, (and in a paragraph in your paper recently you say their name is legion) there is no effort whatever being made to raise some monument to his memory? There are a faithful few here, who have with him struggled against many difficulties and much opposition, to keep up the parish of St. Ignatius during the last ten years, in which time he was enabled to do an outside work for private individuals and for the Church at large that few realized. He was taxed beyond his strength, but he never considered self where the good of others or the Church was concerned. He has been prematurely taken from us, and his parishioners have met with a loss, which to them can never be made up. They feel, however, that those who have been so benefitted by his labors in private help and in his published works, should assist them now, in this their time of bereavement, in their effort to sustain his parish church in this city. To have it fail would be a blow to the cause he loved. Surely a subscription might be started of one dollar and upwards, as the case might be. Among so many who profess to love his memory, it would be no great tax on any individual, and would do much towards raising a sum which would encourage his friends here in their effort to pay the remaining thirty thousand dollars (\$30,000) due on the church property, which property is now valued at sixty-five thousand dollars (\$65,000). Sentiment costs nothing, and those who lovingly cared for and stood by Dr. Ewer during the years in which he was so persecuted and misunderstood, feel that they may justly ask his friends outside the Parish of St. Ignatius to show their appreciation of this great man's work, by helping them to perpetuate his memory in this city where he so quietly and nobly labored for the truth. Will not some earnest minded person undertake this work? ONE OF THE MANY. New York.

CHRISTMAS GREENS.

To the Editor of the Living Church: As to the proper time for removing Christmas Greens, I agree with your correspondent A. C. H., so far as relates to the present year, 1884. But I arrive at this result by a different method of calculation. The festival season through which we are now passing, will end this year with the fourth of the Sundays called "after Epiphany." This point is determinately fixed by the Ecclesiastical Calendar. On the day following there will begin, by the same inflexible authority, a quasi Fast of seventy days, in commemoration of the captivity of God's people in Babylon; including after the thirtieth day, a Fasting Season of forty days, commemorating our Blessed Lord's Temptation in the Wilderness. Both these seasons end simultaneously at Easter—as any one may see by telling off the days on the Calendar. The Sundays embraced in the latter of these divisions of time, the Church calls, in their order, so many "Sundays in Lent." Those included in the preceding thirty days, she calls respectively, as nearest the fiftieth day (counting backwards), Quinquagesima; as nearest the sixtieth day, Sexagesima; as nearest the seventieth day, Septuagesima. But all these seventy days, are, in her view, either a fast, or a semi-fast. Consequently, the decorations that are proper to the Natal season—a season of the highest festival character—are thereafter out of place in our churches and worship; and we have the simple rule; remove Christmas greens on the Monday before Septuagesima Sunday, every year. MCK.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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PERSONAL MENTION. The address of the Rev. James J. Creigh, 18 Conshohocken, (near Philadelphia), Pa., is Philadelphia, Pa.

TO CORRESPONDENTS. "THE SNOW"—The verses are very pretty, but the "moral" in the last verse seems to be far-fetched. Perhaps another ending might be found.

ACKNOWLEDGMENTS. BISHOP GREEN FUND. Four Subscribers, 1.00; W. Barrow, Jr., 5.00; Rev. C. M. Gray, 1.00; Brother and Sister, New York, 5.00; A. B., 1.00. Total \$13.00.

OBITUARY. HAYWARD.—On December 31, of whooping cough, Charles Wickham, youngest child of Rev. W. S. and Mrs. Hayward, of Manistee, Mich., aged almost four years.

JOHNSON.—Gone to her rest, December 26, 1883, Kitty, the much loved daughter of the Rev. P. A. Johnson, of Nevada, Mo.

MISCELLANEOUS. A lady of experience desires a position as teacher, matron, or housekeeper in a school, church institution, or private family.

TRINITY CHURCH, Broadway and Wall Street, New York. Night Service at 8 P.M. Beginning with the 2d Sunday after Epiphany, Jan. 20th, until Easter, there will be a short Mission Service and sermon in Trinity Church every Sunday at 8 P.M. SEATS FREE. All persons cordially invited.

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By the late REV. F. C. EWER, S. T. D. (COPYRIGHT SECURED.) Price 15 cents, free by mail.

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BOOK REVIEWS.

CHURCH LAW. By John W. Andrews, Esq. Columbus, Ohio. A. H. Smyth, New York; T. Whittaker, Chicago; Jansen, McClurg & Co.

This is a duodecimo volume containing 72 pages of text and 70 of appendices. The book "does not profess to be an exhaustive treatise upon the law of the Protestant Episcopal Church in the United States," but to "discuss simply the method of ascertaining such law, and some of its most important principles, with suggestions as to its origin, and the extent of its jurisdiction."

The theories which underlie the discussion and the suggestions, are utterly unsound. Briefly stated, the leading idea advocated in the first chapter is in substance, this, that the Church in this country has no law except such as she has affirmatively enacted or adopted. The chapter is concluded by a summary which we quote:

"We have then as laws and regulations for the government of the Protestant Episcopal Church in the United States, as follows: 1. The Constitution of the Church, and the Canons of the General Convention thereby authorized. 2. The constitution and canons of the several dioceses, of force only in such dioceses, respectively, and subject to the lawful authority of the General Convention. 3. The rubrics of the Church, and in some particulars, the Articles. 4. The civil laws of the States affecting the churches, and their members, in regard to corporate or personal rights, civil privileges, and the acquisition and preservation of property. 5. Such forms and usages and laws of the Church of England as have been adopted by this Church, in her Constitution and Canons."

As will be noticed, this summary entirely ignores both the Divine and the Catholic law—the former doubtless unintentionally, but the latter purposely, as we presume.

The author struggles to overthrow the positions maintained by Judge Hoffman, upon the points under discussion in his "Law of the Church," which positions, pointedly antagonize the theory advocated in this book. Two opinions of a Lay Court in England, concerning the Church of England in the colonies, are cited by our author as if bearing upon the discussion, one of which, at least, has no application whatever; and enough of the other is not given to enable us to determine whether it has bearing, direct or remote. Aside from these opinions, and some other citations, in the way of secular analogies, which are totally inapplicable, Mr. Andrews cites no authority in support of his position, except the absurd resolution adopted by the House of Deputies of the General Convention of 1789, "that the Protestant Episcopal Church possesses no institutions until made for her specially, and that we are no further bound by either the Catholic or the English Canons, when confessedly applicable, than as we distinctly, and by legislation recognize them."

These monstrous propositions sustain Mr. Andrews' theory; but our author does not call attention to the following facts, which entirely overthrow this action of the House of Deputies of 1789, namely: First: that this opinion did not prevail, as it was opposed to that of the House of Bishops in that General Convention, and to that of both Houses in the previous and subsequent Conventions, etc. (Vinton's Manual on Canon Law, 15, 16; Wilson's Life of Bishop White, 141.) Second: that Bishop White said of this resolution that "If the matter had been so understood at the close of the Revolutionary War, and there had been among us such spirits as I can now designate, it would have torn us to pieces."—(Vinton's Manual, 15; Appendix to Wilson's Life of Bishop White, 347; Hoffman's Law of the Church, 37, note.) Third: that in the Preface to the Book of Common Prayer it is declared that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require; and also that in every Church, what cannot be clearly determined to belong to doctrine must be referred to discipline. Fourth: that in reply to a resolution of inquiry by the House of Deputies, of the General Convention of 1808, the House of Bishops at that Convention, declared that they considered "the whole Ecclesiastical System" of the Church of England (of course so far as applicable to our circumstances, and not superseded by our legislation,) obligatory on this Church, and as what will remain so, unless there shall hereafter appear cause to alter it, etc.; (Bishop White's Journals, 259; Bishop Perry's Journals, Vol. I., 355), from which declaration neither that House of Deputies nor any other ever expressed any dissent. Fifth: that both Houses of the General Convention of 1814 declared that the "discipline" of the Church of England, so far as applicable, was still operative in this Church, though not exercised as "at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country." (Bishop White's Journals, 310-11; Bishop Perry's Journals, Vol. I., 409, 431.)

These facts completely demolish the wild propositions of the House of Deputies of 1789, referred to, and of course overthrow the theory advocated in Mr. Andrews' book; which theory is likewise in direct conflict with the doctrine maintained by Judge Hoffman, (Law of the Church, 14, 15, 63, 64,) Dr. Hawks, (Const. and Canons, 265,) Hugh Davey Evans, (Theopolis Americanus, 316-17,) Dr. Francis Vinton, (Manual Canon Law, 1-33,) Bishop Hopkins, (Law of Ritualism, 78-80,) Thomas Addis Emmet, (Report of the Rev. Cave Johnson's case, 493; or see quotation from same in Hoffman's Law of the Church, 38, note.)

The second chapter is devoted to a very lame advocacy of the idea that the General Convention is a Body of "powers conferred by the dioceses." And here again the author finds himself confronted by Judge Hoffman, and plunges into a fruitless grapple with the learned Canonist in respect to the manifestly correct proposition, as to the powers of the General Convention maintained by the latter in his "Law of the Church," that upon every question of jurisdiction, the inquiry is not, whether the power has been conferred (by the Constitution,) but whether it has been denied or restricted.

By the Constitution, organization of the national Church in this country was effectuated and jurisdiction recognized with certain limitations. This being accomplished, the powers of the General Convention were ample through the College of Bishops, the inherent authority and powers of the latter, in respect to legislation for the Church, subject to such organization, being restricted or limited by the condition of the required concurrence of the House of Deputies, as specified in the Constitution. There is no pretence in the Constitution of the delegation of specific powers by the dioceses uniting in the organization. The notion that priests and laymen can confer powers and authority upon Bishops, beyond the mere matter of consenting to the bounds of territorial jurisdiction, is simply absurd.

In the third and last chapter of this book, the author, among other matters discussed, rejoices in the name "Protestant Episcopal Church," and treats very inadequately the subject of a Court of Appeals. This chapter also promulgates many false notions, and the text of the entire book is so saturated with error, that we are constrained to pronounce the work not only unreliable, but harmful in its teachings and tendencies. The Appendixes, however, are valuable in the way of reproducing considerable portions of Judge Hoffman's "Law of the Church," (a work now very rare,) and the Constitutions of June 23, 1789; August 8, 1789; and October 2, 1789, etc.

KADESH-BARNEA. Its Importance and Probable Site, with the Story of a Hunt for it, including Studies of the Route of the Exodus and the Southern Boundary of the Holy Land. By H. Clay Trumbull, D. D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price 8c.

Kadesh-barnea seems a small subject for a large book, but the author fully justifies himself in writing the book and we see that the publishers have not made a mistake in giving it a handsome setting. Kadesh-barnea, forty centuries ago, was a site of importance, and for nearly twenty centuries its location has been a subject of doubt and discussion. It is intimately associated with the story of the Israelites in their desert life. "The hinge and pivot of the southern boundary of the Holy Land in history, and of the Holy Land in prophecy." During a vacation ramble, the editor of The Sunday School Times succeeded in wringing from the desert the secret of the centuries. The arguments, references, descriptions, and narrative are admirably done, and an index and pocket map give additional value to the handsome volume.

SOUL-BODIES FOR OUR BOYS AND GIRLS. By William Blakeie, with Illustrations. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 108. Price 40 cents.

This manual has been prepared to meet the demand for safe and simple exercises, which, practised daily, will aid in "building better bodies." A little book published by the author awhile ago, "How to Get Strong, and How to Stay So," urged the need of physical culture for "our boys and girls," and here the theory is reduced to systematic practice, care evidently being taken that the muscles be equally developed. As far as we can judge from examination, not use, the author's plan seems admirable, and—what is very important—safe. The exercises are intended to be practised at brief intervals between other studies, and they require no expensive apparatus.

GUENNS. A Wave on the Breton Coast. By Blanche Willis Howard. Boston: James R. Osgood & Co.; Chicago: Jansen, McClurg & Co. Pp. 440. Price \$1.75.

Miss Howard has given us another story which shows a marked advance on her earlier stories, "One Summer" and "Aunt Serena." "Guenn" is in an entirely different vein from either of these, stronger and full of pathos. The scene is laid in Brittany, that paradise of artists, and the characters, from the artist life among the peasantry of a fishing village, are drawn with life like fidelity and appeal to our sympathy. The American artist, Hamor Guenn, the village beauty, Thymert the friend and curé of the neighborhood are strongly drawn and will add much to the author's reputation. The charm of the book is increased by the sketches which form the headings of the chapters.

ONLY A GIRL. Adapted from the French by C. A. Jones. New York: E. & J. B. Young & Co.

This is the "story of a quiet life," yet a life full of heroism because full of self-sacrifice. The scene of the story is laid in Brittany, in an old-world-looking place, Plongastel, where is the famous "Calvary," the finest monument of its kind in Brittany. This "Calvary" is often alluded to in the story, and seems to have had no small influence in the formation of the character of the heroine, the simple peasant girl, whose life bore such rich fruits of Christian love as she followed the footsteps of the Master. We have seen few stories that we would so willingly place in the hands of the young.

SUNDAY SERMONS FOR A YEAR. By the Rev. H. J. Wilmet-Buxton, M. A. New York: James Pott, Pp. 226.

The author has a happy way of illustrating truth, and some of his very brief sermons will make a deeper and more abiding impression than many that are long and learned. They are unpretentious and plain, more thoughtfully than emotional, more practical than sensational.

LECTURES ON PASTORAL WORK, delivered in the Divinity School, Cambridge, 1882. By the Rev. Rev. Walsingham How, D. D., Bishop of Rochester, Suffragan of East London. New York: E. & J. B. Young & Co. Price 30 cents.

No candidate for Holy Orders, or clergyman of any degree, can read this book without profit. In style it is a model, clear, crisp, unaffected and dignified. The lofty ideal of the pastoral office set forth by the distinguished author is illustrated by his own character which, unconsciously to himself, shines out from every page. Spiritual ministrations so real as he would have them to be, so free from whim, caprice, and narrowness, so tender, devout, wise, self-sacrificing and abundant, would doubtless win men in any land or age for God. We commend these lectures, unreservedly, to both the clergy and faithful laity.

Vick's Floral Guide comes to us in a new cover, anticipating the spring-time in dress and contents. We can say from several years of experience, that it is a safe "guide" as well as a most charming one. Valuable advice is given in every number about the cultivation of flowers and vegetables, and the seeds and bulbs recommended for sale are the very best. There are many gardeners and families in every part of the country who order all their seeds of James Vick, Rochester, N. Y., and they are always pleased. Send ten cents for a copy of the Guide and the amount will be deducted from the first order for goods.

THE LIVING CHURCH COMPANY have just printed for the author, the 22d thousand of the well-known eight-page tract, "Nineteen Questions about the Protestant Episcopal Church" by the Rev. R. S. Barrett. In a very clear and succinct manner, Mr. Barrett disposes of the principal objections urged ignorantly against our Church and its services. For copies of this Pamphlet address Lock Box 256, Henderson, Kentucky. Price 25 cents per dozen. One dollar per 100.

The American Church Review for January has the following articles: The Economy of Humanity, by Robert B. Thomas, M. A., England; Dr. R. Heber Newton's Rationalism, by the Rev. George W. Dean, D. D.; Fasting Communion, by the Rev. Samuel Benedict, D. D.; The Makers of Italy, by Miss K. M. Rowland; Benjamin Hale, with Portrait, by the Rev. William A. Matson, D. D.

We have received from the Secretary, of the journal of the late General Convention, with the Digest of Canons. As usual, the journal is admirably gotten up and reflects great credit on Mr. Hutchins and the printer.

The February Century—the "mid-winter" number—is admirable in all respects. We are glad to note how many of our subscribers take advantage of our clubbing rates to procure this splendid magazine.

Few people but will realize the startling truth shown in the advertisement of Rev. T. P. Childs.

Nearly every family in the land has friends or near and dear relatives who have passed through every stage of disease described in the advertisement, how true to life how fearfully suggestive of the dangers that may result from careless exposure, how carefully we should heed those warning Coughs and Colds, how fearful are the unseen dangers that surround us on every side, a slight cold or rough night, may bring us to the door of Catarrh, Bronchitis, consumption, with death in the near future. Take care of the first symptoms, is the lesson read from this warning advertisement. To many it will be a matter of surprise that CATARRH is very frequently mistaken for CONSUMPTION, the symptoms in each being so similar, especially in the early stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in very desperate cases. The discovery of this cure for Catarrh and diseases of the Throat and Lungs has attracted great attention. Leading men everywhere publicly state that Child's treatment has cured them or their families of Catarrh or Throat or Lung difficulties, among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have seen and used it, are satisfied. Childs has discovered a certain, positive and permanent cure for these diseases, that when properly used never fails, even in the most desperate cases. It is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it cannot be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete cure is effected. The names and addresses of hundreds of cured thousands at their own homes never having been seen. In a thoroughly honorable and characteristic manner he publishes the names and addresses of some he has cured, and any who desire may inquire of the patients themselves what Child's treatment has done for them. The following testimonials are from leading publishers: "The publishers and editors of the Journal and Messenger, Cincinnati, have known Rev. T. P. Childs for many years, and have every confidence in any statements he may make. "Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the perscription advertised, the publishers of the Illustrated Christian Weekly, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of the Congregationalist, of Boston, with many thanks on our part, we received the advertisement of Mr. Childs, we at first declined to publish it, but on our inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the Christian Weekly, we accepted the advertisement. The publishers of the St. Louis Christian Advocate, after careful investigation, are satisfied that Rev. T. P. Childs' treatment of the head, throat and lungs, is all that it is represented to be."

How can you remain a sufferer from dyspepsia when worse cases than yours are being cured by Hood's Sarsaparilla. Try it.

SCROFULA

Probably no form of disease is so generally distributed among our whole population as Scrofula. Almost every individual has this latent poison coursing through his veins. The terrible sufferings endured by those afflicted with scrofulous sores cannot be understood by others, and the intensity of their gratitude when they find a remedy that cures them, astonishes a well person. We refer by permission to Miss Sarah C. Whittier, of Warner, N. H., who was cured by Hood's Sarsaparilla of 13 Scrofulous Sores of the severity of which confined her to the house for two years. Six months previous to taking Hood's Sarsaparilla she could not get about her room without outcries. Her friends said: "I did not think it possible for her to live many months; she was reduced to a mere skeleton. Her cure is hardly less than a miracle." More wonderful cures than this have been effected by this medicine. There is no doubt that in Hood's Sarsaparilla we have the most remarkable medicine that has ever been produced, and a positive cure for Scrofula in its numerous forms. Price \$1.00, six for \$5.00. Prepared only by C. I. HOOD & CO., Lowell, Mass. Sold by Druggists.

Hood's Sarsaparilla

RUPTURE

Relieved and cured without the injury to the system by Dr. J. H. SIGFRIED'S method. 109 Broadway, New York. His book, with photographic likenesses of bad cases before and after cure, mailed for 10c.

The Progress of Disease.

We do so unwilling to admit the presence of disease, fall a ready prey to the grim destroyer whose insidious approach, subtle progress and unseen workings develops such fatal results. Let us be warned in time, lest it be "too late."

Are You Sure It Is Consumption?

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease, when they have only CATARRH in some of its many types; the symptoms in many forms of these diseases are quite similar and can easily be mistaken. Catarrh, unalarming in its character and beginnings, neglected, develops and spreads, and in time poisons the vital organs, until it finally is no longer "ONLY CATARRH," but some disease that gives but little hope of health or life. We do not claim to cure Consumption, but are fully convinced from the results of our daily practice that we can save and restore to health many who now feel their case to be hopeless.

DANGER SIGNALS.

Do you take cold easily? Have you a cold in the head that does not get better? Have you a hacking cough? Is your throat affected? Are you troubled with hoarseness? Soreness of the throat? Difficulty in breathing? Have you pain in the head between and above the eyes? A sense of fullness in the head? Are the passages of the nose stopped up? Is your breath foul? Have you lost all sense of smell? Are you troubled by hawking? Spitting? Weak, inflamed eyes? Dullness or dizziness of the head? Dryness or heat of the nose? Is your voice harsh or rough? Have you any difficulty in talking? Have you an excessive secretion of mucus or matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Ringing or roaring or other noises in the ears, more or less impairment of the hearing?

If so, you have Catarrh.

Some have all these symptoms, other's only a part. Some of these symptoms indicate that the disease has passed from the head and has attacked the throat and bronchial tubes, and is effecting the lungs and other vital organs of the body, and unless the disease is stopped, its ravages will effect and endanger the life. In most cases Catarrh is only a local disease, and requires only local treatment. But in old or neglected cases the whole system becomes poisoned by the disease and then constitutional treatment is necessary to assist in expelling it from the organization.

Some Bad Symptoms.

The long continued corruption of the air that is breathed passing over the foul matter in the nasal passages, poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep, passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often fickle, the head less clear, it is difficult to keep the energies up to the old standard, and often without knowing why, he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming impaired so that they cannot perform their natural healthy functions. Our constitutional treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and on the blood.

Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best of judges as being the most complete treatment ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically and the whole treatment compounded to meet the wants of each individual. To this fact alone, much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of patients all over the country have enabled us to bring the application of our Remedies to the highest point of perfection. Do not trifle then with some cheap so called "cure" which at best can afford but temporary relief, (while the roots of the vile disease are left to strike deeper and deeper,) but be in earnest and be thorough or do nothing? You have been years in contracting the disease; you cannot be rid of it in a day, or with one application of any medicine.

The Experience of Others.

The record is a guarantee that Childs' Treatment for Catarrh and all diseases of the Head, Throat and Lungs is not new and untried, but a positive and certain remedy. We, above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs, may feel certain of success in its use.

Only Fair We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent us by grateful patients—almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young women and old, children and adults.

- Mr. Z. Z. LEE of Grangeville, St. Helena Par. La., writes: I cannot speak too highly in praise of your valuable medicine which like a charm in relieving the loathsome disease for which they are recommended. I have been permanently cured of Catarrh in the head by the use of your Catarrh Specific. I will answer all letters addressed to me, in regard to this subject. Yours with thanks, E. POWELL, Heath, Burke Co., N. C.
- You may use my name as a reference, as I have been cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies. HARRY TRUESDELL, Rock Dale Mills, Miss.
- You are at liberty to use my name as a reference in favor of the healing qualities of your remedy. It has not only cured my wife of Catarrh in the head and throat, but has cured her of dyspepsia. B. S. DUNKIN, Carroll, Ind., Aug. 18, 1882.
- You may use my name, also that of my wife; we have both been cured by your treatment. We recommend your remedies to all we hear saying they have Catarrh. We can do it with pleasure and conscientiously, for we know of what we speak. L. W. SPAYD, Colorado Springs, Col.
- I was thought to have had consumption, and had suffered many years with what was really Catarrh, before I procured your treatment. I have had no return of the disease. MISS LOUISE JAMES, Crab Orchard, Ky.
- When I received your treatment I could hardly move about, but before I had used it six weeks I could work all the time, and have been attending to my business ever since. I shall always recommend your treatment in the highest terms. Yours respectfully, IRVING C. GLINSON, Mobley's Pond, Ga.
- I received your medicine and used as directed, and I now rejoice in saying that I am well. JOS. A. MARTIN, Gayley Bridge, Fayette Co., W. Va.
- Your medicines were duly received, and effected a permanent cure, for your prompt attention, and for the thorough cure of my husband. Respectfully, MRS. A. L. FORELAND, Centerville, Texas.
- I was terribly afflicted with nasal and bronchial Catarrh, and concluded to give your treatment a test. In a short time I cured me. I induced my brother to try it, and he was cured. R. C. JONES, Rock River Falls, Wis.
- Being one of your cured patients, I recommend your treatment to all I find troubled with Catarrh. Respectfully, MRS. JOHN SULLIVAN, 123 Dorman St., Indianapolis, Ind.
- I write to tell you that I am perfectly cured of Catarrh. O. P. WISE, Magnolia, Ark.
- I would not take a farm for your Specific if it could not be replaced. J. P. ROBERTS, Chicago, Ill.
- Your treatment has cured my daughter of Catarrh induced by a severe attack of measles. JOHN W. RILEY, U. S. Express Agent, Troy, O.
- My health is fully restored. The horrid and loathsome disease is all gone. MRS. W. D. LINCOLN, York, Neb.
- Your treatment did me great good. I have not lost a day by sickness this year. J. H. SIGFRIED, Middlebury, N. C.
- I am glad to say that I found your medicine all that can be claimed for it. I am fully restored. J. H. LIPPINCOTT, Clarksville, Gloucester Co., N. J.
- I have used your Catarrh treatment and am cured. A thousand thanks to you for so sure a remedy. FANNIE DEMENT, Dyer Station, Tenn.
- I am much pleased to say that I have used the treatment faithfully, with the happiest and best results. JOHN A. FLATT, Goffs Falls, N. H.
- Your treatment cured me; your inhalers are excellent. This is the only radical cure I have ever found. E. S. MARTIN, Pastor M. E. Church, Port Carbon, Pa.
- No amount of money could induce me to be placed in the misery I was in when I commenced using your medicine. J. C. MCINTIRE, Fulton, Mo.
- I am so far recovered that I am able to attend church, can walk half a mile. Have a good appetite, am gaining all the time. MRS. A. N. MUNGER, Detroit, Mich.
- Now I am cured; head free; air passages all open, and breathing natural. A thousand thanks to you for so sure a remedy. JUDGE J. COLLETT, Lima, Ohio.
- Your Cold Air Labeling Balm has proved a great benefit to Mrs. Marble as well as myself; can heartily recommend it to others. E. MARBLE, Concord, Mich.
- It affords me great pleasure to notify you that I have, as I sincerely believe, entirely recovered from that loathsome catarrh, that troubled me for many years. B. BENEDICT, Baltimore, Md.
- I received your Catarrh Specific some time ago, and used as directed. It acted like a charm. It cured my cough and stopped that which was in my throat. JAMES W. SANDERS, Five Mile, Mason Co., W. Va.
- I am cured, another formidable case at last yielded to your treatment. W. B. MOISE, Bryan, Texas.
- I am now entirely cured. When I had used it three months I felt like a different woman. Too much cannot be said in favor of your Catarrh treatment. It has saved my life. MRS. E. G. MITCHELL, Fairbury, Ill.
- Mrs. Mitchell lives near me and has used your treatment with perfect success, and is now well and happy. This I am witness to. JOHN G. STEERS, Fairbury, Ill.
- Mr. J. C. WILMOTH of Oxford, Ind., writes: You can say to whoever you like, that your Catarrh medicine has done me wonders; it has driven the disease out of my system. My wife continues in the best of health, and has no cough. It is with great pleasure we are able to recommend so wonderful a medicine as yours has proved to be to us. J. H. BULLARD, Springfield, Mass.
- About one year ago I ordered your Bronchial treatment for my father. The benefits to him have been magical, and far beyond our most sanguine expectations, as this has been the only winter he has had since that he has not passed most of the time in bed all the time in the house. Very truly, C. S. SHERWOOD, Portsmouth, Va.
- Between nine and ten years ago, being afflicted with Catarrh, I obtained your course of treatment, and after persisting in its use some months, was completely cured, and have had no return of the disease. A. J. STILL, Pattenburg, N. J.
- More than a year ago I used your Catarrh remedies, with almost untold benefit to myself. I prize your remedies more than I can tell you. MRS. E. P. HOOKER, Dehance, O.
- One of the most terrible cases of Catarrh we have had in our practice, was that of W. S. SUNDOL of Wills, Montgomery Co., Tex. He says: "In the spring of 1877, the disease assumed a new form, my mouth and throat were attacked, ulcers were formed, and soon the ulcers were all eaten away, and large sores through the posterior nares. My condition was not deplorable, but apparently hopeless." After three months use of our treatment, he says: "I am entirely cured, all the horrible disease entirely removed."
- This is to certify that I was a sufferer from nasal catarrh; I tried remedies of several physicians, but instead of getting better I gradually grew worse. I saw your advertisement. I applied to you at once and received your remedies and commenced their use at first. I thought it was a humbug, but I followed your directions and now I can rejoice in saying I am well. DANIEL, Geneva, Ala.
- Your wonderful remedy has by close application cured a most stubborn case. You are at liberty to use my name as a reference. F. R. MILLER, Smyrna, Tenn.
- Your treatment has proved a complete success in my case; the disease had troubled me for about fifteen years. THOS. D. JONES, Middle Granville, N. Y.

Home Treatment. Child's Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home, with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address, Rev. T. P. CHILDS, Troy, Ohio.

Say you saw this in THE LIVING CHURCH, Chicago, Ill.

Calendar—February, 1884.

- 2. PURIFICATION B. V. M. White.
3. Fourth Sunday after Epiphany. Green.
10. Septuagesima. Violet.
17. Sexagesima. Violet.
24. Quinquagesima. Violet.
27. Ash Wednesday. Violet.

LIGHT OF THE WORLD

BY WILLIAM FRANCIS DICKENSON, M. D.

At the consecration of Assistant Bishop Potter in Grace church, New York, just after the laying on of hands, a ray of sunlight shone through the storm then prevailing. The services began in tempest and deluges of rain which swept the streets. The heavens were wrapped in sombre-mantled cloud— Against the windows dashed the bleak storm-beats.

The organ prelude rolled its thunders sweet While robed processions moved along the aisle. Elders, Apostles, who with peace-shod feet Had gathered here in greeting for awhile.

Of him, elect Apostle, now so soon To stand with Christ's commission given. In all the fulness of his life's rich noon, "A legate of the skies"—an officer of Heaven.

There were Christ's ministers from far and wide: Among the wisest, noblest and the best. From the far East, from Rocky Mountains side— The fair Southland, the prairies of the West.

The solemn services were finished now Which led up to the final, crowning act—"The laying on of hands." Then came the vow—"A shepherd of the flock—the faith intact.

I promise faithfully to be—to keep— In tenderness and love to wield the rod, Remembering all Christ's poor, weak, straying sheep.

Not done alone, but with the help of God. The mitred leaders as the questions ceased. In solemn readiness then waiting stood. And spake the words, by which the kneeling priest Should rise a Bishop in the Church of God.

"We lay our hands in delegated power Upon thy head. Now in the saintly line Henceforth and ever from this solemn hour, A Bishop's office and his work is thine.

"Nor let this sacred charge from thee depart. Watchman and Leader, faithful at thy post, Ever God's gift keep glowing in thy heart, And for this work, "Receive the Holy Ghost."

The words were ended; when lo! a wave Of sunlight mid the storm came floating down Through the rich panes and lit the hallowed nave. As if in storm and shine were mingled cross and crown.

Light of the world! ye herald of the cross! Shine forth in splendor through its gloom and sin! Amid its cloud and storm—its pain and loss! Ye mitred leaders! stand! in glory's sheen!

CANADIAN CHURCH AFFAIRS.

(SPECIAL CORRESPONDENCE.)

A very sensible and important move towards the consolidation of the Canadian Church, was lately made at a meeting of the Provincial Synod committee of Rupert's Land, holden in the city of Winnipeg. It was decided to make overtures to the rest of the Church in Canada, to jointly devise some means of welding together the three separate provinces, and placing them under one central governing power. This is an excellent suggestion, and the wonder is that the present unsatisfactory state of affairs has been allowed to last so long. At the present time there are virtually three distinct Anglican Churches in the Dominion, viz., the Church of old Canada, comprising the dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto, Huron and Niagara with the missionary diocese of Algoma; the church of the North West, comprising the diocese of Rupert's Land, Athabasca, Moosonee and Saskatchewan; and the Church of British Columbia, including the dioceses of Columbia, New Westminster and New Caledonia. These three Churches are entirely independent of each other, not possessing the shadow of legislative connection, and are all presided over by their own Metropolitans or Patriarchs. Some federal union which would ensure simultaneous action and organized effort, would be a great gain. The tone of the meeting seemed to favor the establishment not of one vast province, but of a federation of the present ones.

The diocese of Algoma, which still continues its career of prosperity, has just finished its first ten years of separate existence. It is fully twelve years since the question of dividing Algoma was first agitated in the Canadian Provincial Synod, when the Rev. Canon Dumoulin was elected bishop, which honor, after a somewhat prolonged period of deliberation, he declined. Then the Rev. F. D. Fauquier, the late Bishop, was elected, and sometime after consecrated, entering upon his duties just ten years ago. At this time there were only seven clergymen in the diocese and nine churches. When he died in December, 1881, there were 15 clergy, 40 church buildings, and upwards of 90 congregations. The clergy now number 20, and the catechists four. During the two years of Dr. Sullivan's administration, the mission fund has more than doubled, the nucleus of a widows' and orphans' fund has been formed, and \$3,700 has been collected in cash for the purchase and equipment and maintenance of an Episcopal steam yacht. The bishop is doing an excellent work in England, and is at present preaching on behalf of the S. P. G.

The diocese of Algoma will soon become a district of some importance. In a few years the great national highway, the Canadian Pacific Railroad will traverse it, over which thousands of emigrants will pass on

their way to the North West. The population of Algoma is at present estimated at 70,000, which is likely soon to be very largely increased by transient and permanent settlement.

When one considers the dangers and discouragements that environed this one ewe lamb of the Canadian Church until very recently, it is a cause of intense thankfulness that our only missionary diocese now promises to be a success, and a permanent evidence that our zeal, though cold, is not utterly dead. It was only when Dr. Sullivan took his memorable stand in the Huron election, that the prospects of Algoma assumed the appearance of assured hopefulness.

The Bishop of Niagara's health is greatly improved, and he is now able to do a considerable amount of work.

The Bishop of Huron has offered the first "preferment" vacant in his diocese to the Rev. Dr. Wilson, of Salvation Army notoriety, and late curate of the cathedral, Kingston, whereat a "Presbyter" of the diocese of Huron writes a wrothy letter to The Toronto Mail, attacking the conduct of the Bishop in passing over some of the older clergy of the diocese who have "borne the burden and heat of the day." There may be some force in this, but is not the Church one, and are we not just a little too much influenced by diocesan jealousies. It seems a pity and an absurdity that men of first-rate talent should be forbidden to enter a new diocese simply because there are men within it of long standing, possessing no other fitness in anyway for higher preferment than the fact that they have "hung on" to the diocese, or the diocese has "hung on" to them, for fifteen or twenty years. I don't know how it is with you, but these sectional jealousies obtain very generally here and our dioceses are run more like separate Churches in communion with each other, than subdivisions of one organic body. Why should not a clergyman who does good work in any parish deserve as well of the whole Church as a faithful and useful citizen of any county or city would of his country? Of course, I am not pronouncing upon this individual case, but upon the general principle of Canadian diocesan exclusiveness.

The Temperance cause, of which I spoke last week, still continues to take deep root, and is progressing vigorously in all parts of the Dominion Church, especially in the diocese of Toronto, where there must be nearly forty branches of the diocesan organization. It seems more than probable that a temperance text book will shortly be introduced into the common schools of Ontario, the new Minister of Education, Hon. G. W. Ross, being himself a pronounced temperance man.

In a great many churches, the New Year was impressively ushered in with a midnight Celebration of the Holy Communion, which is a very excellent development of the Methodist watch services. In Toronto, these services were very largely attended, and they were held in many churches hitherto (and as yet, for that matter,) unsuspected of any tendency towards "ritualism". Thus the world moves on. Ontario, January 28, 1884.

THE DARWINIAN THEORY.

In an interesting letter to his diocesan journal, Bishop Bedell, of Ohio, says: "Being fully persuaded that truths are never contradictory, for all Truth is of God, your correspondent devoted a season of enforced silence to the study of Mr Darwin's two great works, 'The Origin of Species' and 'The Descent of Man,' and satisfied himself not only that Mr. Darwin was not an atheist, but that no ascertained and undisputed fact as stated by him conflicts with Revelation. Some suppositions which still remain to be verified bear that aspect, but ascertained truths do not. The books are full of wonderful illustrations of the skill of the Divine Creator.

"This is Mr. Darwin's language: 'There is grandeur in this view of life having been originally breathed by the Creator into a few forms or into one; and, that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved.'

"Mr. Darwin is much more modest than some of his followers. His conclusion is thus stated: 'The reader who has taken the trouble to go through these chapters on sexual selection will be able to judge how far the conclusions are supported by sufficient evidence. If he accepts these conclusions he may, I think, safely extend them to mankind.'

Mr. Darwin was not an atheist. He only doubted whether the idea of God was instinctive. He thought that it is developed. 'With the more civilized races, the conviction of the existence of an all-seeing Deity has had a potent influence on the advance of morality. It is impossible, however, to maintain that the belief in God is innate, or instinctive, in man.' And the last result of the doctrine of development which he maintains is the 'hope of immortality.' These are his striking words—"The fact that man has risen instead of having been aboriginally placed at the summit of an organic scale, may give him hope for still higher destiny in the distant future." 'We may look with some confidence to a secure future of great length.'

Speaking on the same subject, President McCosh, of Princeton, said in a recent lecture: "My first position is the certainty of evolution. Evolution is but the coming of one thing out of another. No scientific man under thirty years of age in any country denies it, to my knowledge. To oppose it is to injure young men. I am at the head of a college where to declare against it would perplex my best students. They would ask me which to give up, science or the Bible. There is a general progression in nature. The theory that the world was once a vapor from which the earth evolved is not inconsistent with the Scriptures, for they speak of its being 'void, without form.' The natural struggles for existence lead to the survival of the fittest, a most benevolent law, and also in accordance with the Scriptures. Man is so constituted with the faculties that God has given him that he learns by experience. Without order, of what benefit would experience be? Evolution teaches that the present comes out of the past and goes down to the future. Evolution but shows the agencies by which God's plans are carried out. It is but the evolution of Genesis when each 'brings forth after its kind.' Science tells the same story. But what is the limit to the fixedness of the law? I believe that the evolution of new species is a question in science, and not of religion. It should be left to scientific men."

JEWISH MISSIONS.—In the Spirit of Missions for January appears the following statement by the Rev. C. Ellis Stevens, Secretary of the Church Society for promoting Christianity among the Jews.

"In answer to inquiries, the Secretary desires to state, and trusts it will be distinctly understood by everyone, that in entering into auxiliary relations with the Domestic and Foreign Missionary Society, this organization has not become dependent upon the resources of that society for support, but relies, as heretofore, upon its own treasury. Its relationship is similar in this respect to that of the American Church Missionary Society and the American Church Building Fund Commission. The growth of the work calls for increased contributions from the Church. Offerings may be designated, 'For Jewish Missions,' and should, in all cases, be sent to the Treasurer of the Church Society for promoting Christianity amongst the Jews, Mr. William G. Davies, 37 Bible House, New York."

DEAF-MUTE MISSIONS.—The Rev. Mr. Mann has completed his eighth annual report of work among deaf-mutes, in the Central Western States and North-west, of which the following is a brief summary: Number of services, 186; parishes served, 76; baptisms, 52; confirmations, 30; number of deaf-mutes reached, more or less directly, 2,500; number of state schools for deaf-mutes visited, 6; number of deaf-mutes within this missionary field, 9,000; miles travelled per week, average, 800. Summary of eight years' labor: Parishes served, 138; baptisms, 217; communicants, 166; proportion of deaf-mutes to other people, 1 to 1600. They are, as will be readily inferred, scattered, one here and there, widely apart, requiring more travel to reach. A large number of the services have been what is called combined or joint, the regular congregations and deaf-mutes worshipping together, the latter assisted by the interpretation of the missionary.

CHURCH WORK.

NORTHERN NEW JERSEY.

Paterson.—The clergy of the city, including a majority of all the ministers of the different religious bodies, have united in a very decided disapproval of "chances" and other modes of gambling at Church and other fairs. They have issued a card expressive of their condemnation of such measures, and their determination to discountenance the same. Paterson has been famous for its fairs for Church and charitable objects, at which "raffles," "chances," "voting," etc., have been chiefly resorted to.

WISCONSIN.

Milwaukee, St. John's Home.—On Saturday, January 26th the Home Guild of St. Alban's parish, Sussex, visited the Home in Milwaukee. This Guild is an organization composed of young girls of the parish who meet weekly—on Saturday—to work for the St. John's Home. Sussex is about twenty miles from Milwaukee. The day chosen for the ride was an ideal winter's day and the sleighing could not be better. The rector of St. Alban's, the Rev. Mr. Burleson, Mr. Topping, and Mr. and Mrs. John Weaver superintended the transportation of the Guild from Sussex to the Home. Mrs. Weaver is the President of the Guild, which numbers 21 members. Two were unable to join the ride on account of sickness, so that 19 children of the Church made up the party. At 12 o'clock the three sleighs from Sussex turned on to Cass st. and deposited their loads at the door of the Church Home. It was a merry, happy party, many of the little ones visiting Milwaukee for the first time. A warm welcome awaited the Guild from the matron and family of the Home. At 1 o'clock a bountiful luncheon was provided; Bishop Welles, in the meantime, having joined the party, giving them his welcome to the city and the Home. After luncheon, which was greatly enjoyed by all, the guild visited the cathedral, the chapel and school-rooms, and the hall. In the hall the children of the sewing school were gathered, and at the Bishop's request they sang one of their Christmas carols. After some visiting in the city the sleighs were brought up, good byes were said, and a bright, cheerful party started for Sussex, all the happier for the visit to the Church Home.

Milwaukee—St. John's church.—Sunday, 27th, the Bishop visited this parish for Confirmation. There was a full and attentive congregation, and the associate Rector, the Rev. Mr. Throop, presented a class of sixteen for the laying on of hands. After the Confirmation and a brief address the Bishop administered the Holy Communion, all the newly confirmed receiving the Sacrament. The work in this parish seems

most excellent and encouraging. Mr. Throop is delivering an admirable course of pre-Lenten sermons. The Rev. Dr. Keene is still in England. He is expected to return early in March.

Milwaukee—Soldiers' Home.—On Sunday, the 20th of January, Bishop Welles held Confirmation at the Soldier's Home near the Sec City. It was a bright winter's morning, and the chapel of St. Cornelius looked especially beautiful in its Christmas and Epiphany decorations. The Rev. Dr. Foote—former rector of St. Paul's, Rochester, N. Y.—visiting at present in Chicago, and the Rev. Mr. St. George of the cathedral, Milwaukee, accompanied the Bishop. There was a large congregation, composed mainly of the veterans of the Home. The chaplain, the Rev. C. L. Mallory, Canon and Precentor of the cathedral, presented a class of sixteen for Confirmation, and after the Confirmation and a brief address to the class, the Bishop administered the Holy Communion. There is a Sunday School and a weekly Bible class maintained by the chaplain and in all his efforts to do faithful Christian work he is sustained by the sympathy and active labors of General and Mrs. Sharpe. There is an evident deepening of spiritual life among the soldiers who attend the services of the chapel, and the untiring work of the chaplain is greatly blessed.

CENTRAL NEW YORK.

Willsburg—Christ church.—The parishioners of this parish are very much encouraged over the success and bright prospects of the Church work in this parish. The Rev. John F. Herrlich who is also the rector of Grace church, Elmira, N. Y., was assigned this charge two months ago. Services are now held every two weeks at 3 o'clock, and much interest is manifested by the people of the church. The rector is very active and thorough in his Church management, and delivers very interesting and scholarly sermons, that are listened to by large congregations. The Sunday School in connection with the church is well attended, and increasing in attendance. The Ladies Church Guild is also one of the leading and successful organizations of the church. During the Christmas time the church was very handsomely decorated for the season. Much credit is due Mr. George Owen, the senior warden of the church, for his personal attendance and interest manifested in the welfare and success of this parish; also, the young people of the church and Sunday School assist in every good work that tends to the promotion of Church work.

Romulus—St. Stephen's.—The Church people of this parish are erecting a very neat and church-like church edifice. The building is of gothic design, 25x45, chancel 11x45, choir-room 7x11, and vestry 7x11, stained glass windows and tower, 60 feet high, with a large cross, form the top. The auditorium will seat 250 to 300 people, the whole cost of the building including the furnaces will amount to \$2,500 to \$3,000 when finished.

NEW YORK.

New York—Trinity church.—On Sunday, January 20, the first of the new Sunday evening mission services was held in this church. These services will be held regularly until Easter, their object being to reach the people living in the neighborhood of the church. No collections are to be made, and the church is open to all. The services will not be of more than one hour's duration, and a short sermon will be delivered each week by different clergymen. On the first evening there was not a very large attendance. Those present were of a very respectable class. The service was conducted by the Rev. J. W. Hill, the Rev. David J. Ayres, the Rev. L. A. Arthur, and the Rev. James H. Armstrong. A sermon was preached by the Rev. George William Douglas. Mr. Douglas said that a few simple, brief, and hearty words would be addressed from week to week to the people, such as might touch their lives and shine brightly upon the struggles of the week. He spoke briefly on the consciousness of sin. "What makes us afraid sometimes to stand alone in the dark?" he asked. "The consciousness of sin. What makes men afraid when newspapers print facts concerning their daily lives? The consciousness of sin." Leaflets were distributed among the congregation showing the order of service.

New York—St. Thomas' church.—The annual record of this parish, which has just been published in a neat form, is a record of which any parish might well be proud. The works undertaken are various, but success seems to crown them all.

New York—General Theological Seminary.—Sherrid Hall, the new building of the Seminary, has been completed, and was formally dedicated by Assistant Bishop Potter on the Festival of the Conversion of St. Paul. Before proceeding to the new building the Bishop, Clergy, Faculty, and students of the institution gathered in the chapel where the Holy Communion was administered. Bishop Potter was assisted by Bishops Seymour of Springfield, Scarborough of New Jersey, and McLaren of Illinois. The music was furnished by the choir of the seminary. Assistant Bishop Potter, in speaking a few words at this service, stated that the new hall had been built with money given by Jacob Sherrid, who was a glazier and painter in this city many years ago. He gave \$60,000 to the General Theological Seminary. Before Jacob Sherrid there was another man who, in his time, had exercised a great moral influence over New York City, and that was John Pintard, who also showed a generous spirit in contributing to the proper training of young clergy. These men should never be forgotten within the walls of the new building.

A procession was formed and a long line of clergymen, students and visitors passed over to the new building. As they walked along selections from the eighteenth Psalm were recited. A dedicatory prayer was said in Sherrid Hall by the Assistant Bishop, and a hymn was sung. Bishop Seymour, who was formerly Dean of the seminary, spoke of the old reception rooms in his time and the little attempt at relieving the bare walls which was then made. A sudden change from those old rooms to the new ones of Sherrid Hall, he said, would have been too much for the young men, and it had to be a transitional change. He congratulated the Faculty especially on the fact that now each professor would have a room of his own and the mountain would now go to Mohammed instead of Mohammed going to the mountain. The Bishop of Illinois also spoke a few words congratulating the institution on its increased facilities. Bishop Scarborough believed that architecture had a great effect upon men and upon students. He also believed that when

students felt that their lecturer was dull, it was owing to bad oxygen. Religion depended, he believed, on good oxygen; therefore he congratulated the students and professors on their new rooms. The new building was then examined. It is a three story brick structure, with dimensions about 70 by 30 feet, and divided into two rooms on each floor, fitted up exactly alike. The ventilation was especially noted and the steam-heating apparatus. The rooms were found to be light, airy and cheerful, and some of the clergymen who had sat in the old ones wished they could come back and take another three years' course in the new ones. Sherrid Hall cost \$45,000.

SPRINGFIELD.

Springfield—St. John's Mission.—A correspondent writes: "Permit me to supplement last week's notice of St. John's mission. Friday, the 11th inst., witnessed the presentation of the fifth class (during the synodal year) to the Bishop of Springfield for Confirmation. These classes numbered, respectively, eighteen, ten, eight, six and three. The declining figures represent the close work of the missionary, who, it may be stated, without exaggeration, approached every man, woman and child within his district who could at all be influenced by him. The candidates, in every case, were well taught and examined before being admitted to the rite which made them communicants. The earnestness of these people, all of whom earn their living by the labor of their hands, is demonstrated not only by their devout and reverent demeanor, but also by their ready response to the appeal of the rector of the parish, to assist in the financial support of the mission. About \$360 per annum were pledged by the people, some of the poorest contributing most liberally, one or two persons giving actually more than a fifth of their income to the Church. These offerings, the liberality of kind friends of the mother parish and the self-denial of the missionary, have built up St. John's mission into its present solidity."

QUINCY.

Warsaw—St. Paul's church.—St. Agnes' eve was observed in St. Paul's parish, in a manner to make an indelible impression on the young girls forming the guild bearing the name of that martyred saint. A large number of the guild received at the early Celebration, while in the evening the church was well filled to listen to an earnest and beautiful address by the Rector, the Rev. W. Bardens, to the guild. The service was choral, and the offertory was taken by four vested boys. On Monday evening St. Andrew's and St. Agnes' guilds were elegantly entertained by the family of the senior warden, who is also chancellor of the diocese.

ILLINOIS.

Freeport—Deaconry meeting.—The nineteenth meeting of the chapter of the Northern Deaconry of the diocese was held in Zion church, Freeport, Monday and Tuesday, January 14th and 15, 1884.

There were present during the session the Rev. R. F. Sweet, Dean; the Rev. A. W. Snyder, of Rockford; the Rev. Wm. H. Knowlton, of Galena; the Rev. William Elmer, of Sycamore; the Rev. N. W. Heermans, of Amboy, and the Rev. H. Safford. A telegram from the Bishop of the diocese announced that important business for the Church would detain him from attending the meeting. Various questions for the good of the Church were discussed and ably handled. The topic for consideration for Monday was "The supply of candidates for the holy ministry." Evening Prayer was said by the Rev. N. W. Heermans, after which the Rev. Mr. Knowlton, without notes, spoke earnestly and fervently upon the subject, exhorting parents, and especially mothers, to bring their children up with a view to the holy ministry. He was followed by the Rev. Mr. Snyder in a very practical and common sense argument upon the same subject. The speakers certainly left a deep impression upon the congregation.

At 10 o'clock on Tuesday the Holy Communion was administered, and a sermon upon the gospel of the day was preached by the Rev. Mr. Snyder. A business meeting of the chapter was held at 3 o'clock, when various reports of missionary work were made and commented upon. Mr. Sweet then announced that after seven years of labor as Dean of this deaconry, and in consequence of removal from the diocese, he would resign his office, and would send his resignation to the Bishop of the diocese, to take effect February 1st, and that this would be his last meeting with the deaconry in an official character. Suitable resolutions were then offered and approved, expressing very great regret at the departure of the Dean and brother priest to a new field of labor, and wishing him God speed in his new work. The evening session closed the meeting of the chapter. The Rev. Messrs. Elmer and Knowlton spoke upon the subject of "The Christian life." A keen interest was taken in the speeches, and they were attentively listened to. The next meeting of the chapter was left to the call of the new Dean and the secretary.

INDIANA.

Warsaw—Convocation of the Northern Deaconry.—Bishop Knickerbacker, Dean Faude, and seven of the other clergy of this deaconry gathered together in St. Andrew's church, Warsaw, the Rev. J. A. Farrar, Rector, on Tuesday evening, January 15, according to appointment. Two of the clergy of the Convocation were necessarily absent. The Bishop preached a good sermon on Manliness. "Quit you like men; be strong," in his forcible, practical, unmistakable way. Four persons, presented by the rector, were confirmed. The sermon, before celebration of the Holy Communion on Wednesday morning, was preached by the Rev. S. Rosevelt, of Bristol. Farther sermons were preached by the Rev. W. N. Webbe, of Ft. Wayne, Wednesday evening and by the Rev. J. J. Faude, of Michigan City, Thursday evening. The four sermons furnished a marked variety in the subjects treated, and were delivered to large congregations, who signified their interest by unusually close attention. A carefully prepared paper on "Absolution," presented by the Rev. S. C. M. Orpen, of Lima, elicited some earnest discussion on Wednesday afternoon. "The preparation of Confirmation classes," by the Rev. S. T. Brewster, of Plymouth, and "What clerical ministrations are most acceptable to the people?" by Judge E. V. Long, of Warsaw, were papers presented on Thursday A. M., for the discussion of which there was but brief time. Earnest desire was expressed for the publication of Judge Long's paper, for a wider influence and benefit. Two other papers, "How to introduce the Church to new places," by the Rev. J. A. Farrar, of Warsaw; and "The state of the departed," by the Rev. W. W. Raymond, of Goshen, presented Thursday afternoon

