

# The Living Church.

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

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## WHY ARE THEY SHUT?

BY HORACE SMITH.

The following stanzas were composed while the author was sitting outside a country church in Sussex, much regretting that, as it was week day, he could not gain admittance to the sacred edifice.

Why are our churches shut with jealous care,  
Bolted and barred against our bosom's yearning,  
Save for the few short hours of Sabbath prayer,  
With the bell's tolling steadily returning?  
Why are they shut?

If with diurnal drudgeries o'er wrought  
Or sick of dissipation's dull vagaries,  
We wish to snatch one little space for thought,  
Or holy respite in our sanctuaries  
Why are they shut?

What! shall the Church, the house of prayer no more  
Give tacit notice from its fastened portals,  
That for six days 'tis useless to adore,  
Since God will hold no communings with mortals?  
Why are they shut?

Are there no sinners in the churchless week,  
Who wish to sanctify a vowed repentance?  
Are there no hearts bereft which fain would seek  
The only balm for Death's un pitying sentence?  
Why are they shut?

Are there no poor, no wronged, no heirs of grief,  
No sick, who when their strength or courage falters  
Long for a moment's respite or relief,  
By kneeling at the God of mercy's altars?  
Why are they shut?

Are there no wicked whom, if tempted in,  
Some quail of conscience or devout suggestion  
Might suddenly redeem from future sin?  
Oh, if there be, how solemn is the question  
Why are they shut?

In foreign climes, mechanics leave their tasks  
To breathe a passing prayer in their Cathedrals;  
There they have week-day shrines, and no one asks  
When he would kneel to them and count his beads,  
Why are they shut?

Seeing them enter sad and disconcerted,  
To quit those cheering fanes with looks of glad-  
ness—  
How often have my thoughts to ours reverted!  
How oft have I exclaimed in tones of sadness,  
Why are they shut?

For who within a parish church can stroll,  
Wrapt in his week-day stillness and vacation,  
Nor feel that in the very air his soul  
Receives a sweet and hallowing lustration?  
Why are they shut?

The vacant pews, blank aisles and empty choir,  
All in a deep, sepulchral stillness shrouded,  
An awe more solemn and intense inspire,  
Than when with Sunday congregations crowded,  
Why are they shut?

If there be one—only one—who might share  
This sanctifying week-day adoration,  
Were but our churches open to his prayer,  
Why! I demand with earnest iteration,  
Why are they shut?

## NEWS AND NOTES.

His numerous friends throughout the Church will learn with great joy that the Rev. Dr. Fulton has entirely recovered his faculties. His bodily health is still poor, but great hopes are entertained of his complete recovery.

THE Atlantic is certainly becoming a mere ferry. Here in Chicago, at noon on Monday, August 25, I have received letters and papers mailed in London at six P. M., on Saturday, August 16. This is the quickest time on record.

THE Bill authorizing the separation of the united dioceses of Gloucester and Bristol has become law in England. The new-old diocese of Bristol is to be congratulated, if on nothing else, on its liberation from the control of Bishop Ellicott.

MR. JOSEPH H. FOY, D.D., LL. D., for many years pastor of the "Central Christian Church" in St. Louis, has applied to Bishop Robertson to be admitted a candidate for Holy Orders. He was a very prominent divine in his sect, and his action has caused no little excitement and some bad feeling.

THE divorce abomination is now legalized in France and over 3,000 sacrilegious applications have been filed. The French law is even more lax than the American. It recognizes "insults to relatives" as a cause for divorce. The witty Parisians have dubbed this "a clause for the protection of mothers-in-law."

THE terrible scandal of the sale in England of "livings" will probably be soon done away with, to the great joy of all true Churchmen. A Select Committee of the House of Commons has presented a report, the chief feature of which is the following resolutions:

- That the sale of next presentations be prohibited.
- That resignation bonds be abolished.
- That donatives be turned into presentative benefices.
- That if a fair method of compensation be adopted, the sale of advowsons be prohibited, with certain limitations.
- That the limitation shall be such as not to prevent the sale to—
  - Purchasers having a proprietary interest in the same or an adjoining parish, or in both parishes, of not less annual value than the income of the living in question.
  - Some public patron or set of trustees not having power of sale.
  - The Governors of Queen Anne's Bounty Board.

It seems reserved for Missouri—the State, not the Diocese—to give a definition of ritualism. The Probate Judge of St. Louis is now pondering on the subject, and his decision is eagerly looked for. The cause was the Barr will, in which it may be remembered, a sum of money was left for candi-

dates for the ministry, restricting it so that it should not be given to any who were addicted to ritualism. The effort was to break the will, and show that it could not be executed because of the indefinableness of the term "ritualism." A number of the city clergy, the Rev. Messrs. Betts, Robert, Sylvester, Scheetz and Reed, were subpoenaed to appear one side and the other. I should much like to have been at that trial. Unhappy Judge! No wonder he postponed his decision.

DISCUSSING the functions that should be exercised by the Lower House, proposed by the Primate as a supplement to convocation, *The Church Times* says:

There is no justification whatever for the system introduced into the American Church in the days of ignorance at the close of the last century, when laymen were given places and votes in the Church synods, a mistake which has been copied in New Zealand, Canada, and more lately in Ireland. We have stated before now why this is fundamentally wrong, but it can hardly be said too often. The reason is because our Lord committed the power of teaching, and that of binding and loosing, in other words, the custody of doctrine and discipline, to the clergy of His Church, and not to the laity; and the clergy have consequently no authority to share or transfer that commission, any more than a policeman has a right to put some friend, not in the force, in charge of his beat. But the enacting of doctrinal and disciplinary canons is the most effective way of exercising the teaching and binding powers, as the operation of a canon is much wider than the area of a single parish. Yet, while it would be thought very strange for an incumbent to send a layman into his pulpit, or set him to celebrate the Holy Eucharist, it is not recognized that to send laymen into synods to vote there on spiritual questions, is quite as outrageous a breach of Church order, and a worse form of Erastianism than any from which we suffer now in England.

Yet, at the first convocation of which we have any record, "the brethren" met and voted with the Apostles and Elders (Acts XV).

THE PRESIDING BISHOP has notified the Committee for Foreign Missions that he has received "the consent of a majority of the Bishops, as well as of the Standing Committees, to the consecration of the Rev. Samuel D. Ferguson and the Rev. William J. Boone." He has further said that it seems absolutely necessary for the former to come to the United States for consecration. He is expected to arrive about the close of this month. From advance sheets of *The Spirit of Missions* kindly sent by the Rev. Dr. Kimber, I take the following: The Presiding Bishop has sent to Bishop Williams, of Yedo, "a commission authorizing and empowering him to proceed with Mr. Boone's consecration in conjunction with two or more Bishops of our Church, or of a Church in communion with the same, to be used after he shall by previous correspondence, have ascertained the willingness of the required number to co-operate with him.

"Since these arrangements were made, by a singular coincidence, a request has been preferred by the Bishop-elect, in which the President of the Standing Committee had concurred, that he might be consecrated in Shanghai, the city of his birth and of his father's Episcopal work. Mr. Boone was baptized, confirmed and ordered priest in China. In each of these services a Chinese participated. He hopes to have the Rev. Mr. Wong, the first person baptized by his father, as one of his "attending Presbyters." The proposed place of consecration is the English Church of the Holy Trinity in Hong Kew (the "Foreign Concession" of Shanghai), which Bishop Moule, of Mid-China, has offered for the service. This church itself is the outcome of the early efforts to secure from England a chaplain, made by the former Bishop Boone, who was buried in its graveyard. Both the first Bishop and his son, the Bishop-elect, have served its congregation at times.

"Besides these there are practical reasons for the step taken by the Presiding Bishop, which occurred simultaneously to him and the Foreign Committee, on the one hand, and to Mr. Boone, and those associated with him, on the other.

"The Mission needs a resident head at the earliest possible moment, after some two years' interregnum.

"It is expected that the effect of this consecration in the field will be followed by increased attention to and respect for the work on the part of the Chinese, and it is said in China that the step will be an advance of marked significance in both England and America as well as in the field itself.

"Mr. Boone shows that he can not well be spared at this time from St. John's College, or Mrs. Boone from St. Mary's Hall, when Mr. Thompson's services are so much needed in the superintendence of the evangelistic work at out-stations, and how much better, in all probability, they can be spared at the date of the next General Convention, when it will be of more advantage to the Mission that the Bishop should be in this country, and when, too, he and his family will have been absent for nearly the usual seven years' term.

"The time spoken of for the consecration, is Saint Simon and Saint Jude's day, October 28; but nothing is arranged." S.

## OUR NEW YORK LETTER.

The hot wave predicted by the *Herald* is upon us, and that enterprising journalistic weather vane is in a most torrid condition of self-glorification, although we suspect that in its secret heart it is not a little vexed that the Mercury does not range a few degrees higher. Still, notwithstanding the heat, there are many tokens, such as the falling of leaves, and the occasional sight of the familiar though bronzed faces of returned summer wanderers, that tell of the nearness of the autumn season with all its busy activities.

Let it not seem strange that we mention the falling of leaves, for New York is rich in trees, from the Battery to High Bridge; and so recent is the conquest of man, that Nature yet speaks eloquently of the time when all this island was her own. In truth, if one should spend a half-hour in unrestrained intercourse with some yet hale and vigorous descendant of the Dutch settlers, he shall look through the present condition of things as if it were but a flimsy veil, and shall see beneath its transparent texture the aristocracy of the city gathered about the verdure of the Battery, and shall almost hear the eloquence of Webster and Clay, or the strains of Jenny Lind and Malibran; he shall be awed by the impersonations of that mighty tragedian, the elder Booth; old firms and families, old contests, forgotten churches and clergymen, shall live again; the locomotive, the steamer, and the telegraph wires shall vanish—all Manhattan Island, above Canal street, basking the while in its primeval and untamed wilderness.

Although the Church is on the eve of renewed labors, little has transpired since our last that is worthy of mention.

That most interesting episode in Church enterprise, the Greek mission conducted by the Very Rev. Father Hatherly, has come to a sudden and inauspicious ending. This zealous evangelist is an Englishman, a graduate of either Oxford or Cambridge, who many years ago went to Constantinople and took orders in the Greek Church. He is now the leading missionary of that great branch of the faith. Writing to the Holy Synod of Constantinople concerning America, and finding that it had no representative of his Church, he immediately, in the face of the discouraging remonstrances of the Synod, set out for this country to establish a mission. Bitter disappointment awaited him; for, of the sixty Greeks and forty Russians of this city, but few had the means to assist him, and they were lacking in religious feeling, while the remainder were wanting in faith and devotion. The final services of the mission were held on Sunday in the school room of St. John's chapel, in Varick Street. There were but nineteen persons present, and the words of the Reverend Father were few and sorrowful. He attributed the failure of the work to a want of faith, and offered no prospect of a speedy renewal of his labors. "Disappointed of his ardent hopes, the venerable missionary will sail, in a few days, by the steamer Lord Gough, of the American Line, for Constantinople.

It seems somewhat strange that, in the midst of a society so heterogeneous, there should have been found no footing for a Communion so ancient and vigorous.

Grace church spire has at length reached its culmination, the cross that crowns the summit having been raised to its place during the past week. It is gratifying to have this old landmark restored. Beautiful as this work undoubtedly is, both in material and decoration, yet the effect at a distance is not impressive. This may be owing to the necessity of a subordination of its design to that of the church itself, or to the want of a sufficiently firm foundation for a more massive structure; but, whatever the cause may be, there is more of finished work in details, than of the dignity, and beauty, and greatness of design that would have been in proportion to the commanding position it was meant to adorn. Though stone has taken the place of wood, there is yet a lack of those elements that give the inspiring character of loftiness and stability.

Trinity steeple that other sentinel, standing at the foot of Broadway, and rising sternly at the entrance to Wall street, is now bristling from foundation to top with numerous scaffolds that have been raised for the workmen who are to repaint its surface. The thoughtful and appreciative citizen can not pass this church and its enclosure, or stop before St. Paul's, or think of St. John's, without a feeling of profound respect and ingrained affection for their steadfastness. He can not but fervently rejoice within himself, that, notwithstanding the ruth and encroachments of traffic

and manufactures, these monuments of the faith, uninfluenced by the allurements of Murray Hill, have been content to remain on their old foundations, and to still hold in their wonted care the charge at the first entrusted to their keeping. The turmoil and hurry of the world's tide without has no other effect than to heighten the solemnity of the services of worship within the sanctuary's walls; or to emphasize the edification, and deepen the peace and blessing there bestowed.

"Proud and lowly, beggar and lord,  
Over the bridge they go;  
Rags and velvet, fetter and sword,  
Poverty, pomp and woe."

Thus runs the song, "London Bridge," and thus should it be with the portals of Churches. Through them should proud and lowly, beggar and lord, poverty, pomp and woe, at all times, be enabled to pass; and, in the very midst of all these mixed and mingled elements of human life, should their spires ever rise to tell of righteousness, temperance, judgment, and the world to come, and to preach of the vanity of all things under the sun, that are not endured with the grace of the Gospel of the Kingdom of Heaven.

New York, August 23, 1884.

## LIBERALITY NOT WHAT THE AGE REQUIRES.

BY THE REV. F. S. JEWELL, PH. D.

To those who chance to have in their nature just the warp that tallies with the ins and outs of liberality, it has a sort of bewitchment. Like Duke Orsino over the music they cry out:

"That strain again—it hath a dying fall,  
O! it came o'er my ear like the sweet south;  
That breathes upon a bank of violets,  
Stealing and giving odour."

But this is, after all not a universal utterance. Nor is dissent from it confined to a certain hard, dry, cold orthodoxy. The age itself, with all its lax tendencies,—indifferent, liberalizing, and agnostic—is not wholly satisfied with it. It takes advantage, it is true, of both sectarian differences and rationalistic license, in behalf of its own self-satisfying doubt and easy virtue. But it has a secret consciousness, that need is not to be raised to a higher plane by lowering his standard of life and character; that the soul cannot be cured of the leprosy of sin by humanitarian conserves, aesthetic lotions or moral anodynes; that the Church is not to conquer the world for Christ, by giving up Christ for the world.

Hence, while there are some who count on an easy continuance in their evil ways; and others who look with scorn upon religion itself as though it were a sham; there are not a few, and those, earnest thinkers; who demand something as a religion, more assured than sectarianism and more reasonable than this so-called liberality. They are beginning to revolt from their inherited Protestant individualism, with its endless contradictions in religious opinion, and its consequent harvest of sceptical doubt and rationalistic denial. They have ceased to be able to believe that to be a divinely revealed religion, which has less consistency and certainty than common learning; which is the sport of every self-willed prejudice, fanciful speculation, and fanatic extravagance; and which with such baneful facility distorts the divine in doctrine and distracts the human in practice.

And they see well that these evils are not to be corrected; that religious certainty and spiritual peace are not to be secured through the agency of any of this boasted breadth and liberality. Give us something—they say—which is positive and has certified authority; something which may be accepted without question; something on which we may calmly lean, and know ourselves secure—something which "stands fixed and stately like a firm-built column where all may press with joy and confidence"—an ancient, well-tried, changeless faith, and a venerable Church with sole and certified divine authority, and institutions of corresponding validity and power. But this is within the province and the mission of the "One Catholic and Apostolic Church." Thinking men who seek a final settlement of doubt will seek it there, in our own branch of it, if it be permitted to maintain its Catholic truth and certainty. But resolve all that into an easy, fast-and-loose, vague-and-vagrant, sweetness-and-light, liberalism; and you drive them to the Church of Rome. Or if in your liberality, you minimize the Creed; lower the standard of the priestly life to the surrounding level of lay luxuriousness, and make piety among the people a sort of poor pensioner on parish pride, subsisting on the scanty devotional alms of a hebdomadal service in a fashionable church, and satisfy these doubting minds that you are right, they will settle back into the frost and death of the conviction, that Christianity is either the master sham of the age, or it is a lost

Atlantis, only lifted above the low, far-off horizon, and at unwonted times, beholden by a few imaginative souls, through the power of some fair but delusive spiritual *Fata Morgana*.

Liberalism, with its busy and professedly benign but insidious traversing of the whole religious fabric, and its heedless and indiscriminate drawing of bolts and loosening of nuts and rivets, is not what the age needs, and not what its thinking and earnest minds demand. From it then, as from the Pope, the Turk and the Devil, may the "Good Lord deliver us."

## A PLEA FOR THE SISTERHOOD LIFE AND WORK.

It may seem presumptuous to some that a priest of the Church should attempt, in the columns of a Church paper, to urge upon Churchwomen, at least some Churchwomen, a sphere of work and a possible vocation to which they may not hitherto have given much attention, but there is a cause; the fire is kindled, and I must speak.

One of the crying needs of the Church in this day and land is a large increase of trained and disciplined Sisters. I earnestly wish that a few hundred of the godly, devoted, self-sacrificing women who are now doing their best to advance the Church of Christ in their neighborhood, and who could become regular Sisters if they only realized the vocation to the "religious life" (technically speaking), I wish these already consecrated workers could read some of the replies to letters I have lately been writing to the several Sisterhoods, desiring a few trained Sisters to come out into Illinois and take charge of a magnificent Hospital work. Not a Sister can be had. The remuneration would be ample—but there are no Sisters who can be spared. The several Superiors would gladly comply with my urgent request, but they have not enough Sisters to carry on the various works which are already under their care. And what is the result? Rome steps in, and of necessity takes up the work we could have and welcome.

The American people, always quick to discern the true value of a really meritorious institution, are just becoming convinced of the practical utility and benefit of religious orders of women, as nurses, mothers of Orphanages, and teachers. More than this, educated and professional men—especially physicians who have come in contact with Anglican Sisters—are impressed by a certain superiority of tone, a certain refinement and culture, which they possess in a greater measure than the average Roman Sisters. This is easily accounted for, by us, at least. But as a result our Sisters are in demand, and the supply is woefully limited. My own sad experience this summer is proof enough, the letters I allude to are proof enough, of this unfortunate fact. What do we want, then? I appeal to the many earnest Churchwomen, who are not bound by any special ties of home, or family, who feel called to do all they can to build up the Church of Christ, and who are doing their best now in their present circumstances, to build it up. I appeal to these noble fellow-workers to ask themselves if there is not a higher method of self-consecration open to them, and to which our Blessed Lord, by the very needs of His Church, calls them, in the life and work of the Sisterhoods of the Church. With the thorough training, and under the protection of the rule and habit of a Sister, their work for the Lord and His Church will be many fold more valuable and effective, and their reward the greater at the Last Day, as well as in the present gathering in of the fruits of their labor.

Rome does nearly all this charitable work of which our Sisters could do a large proportion, if we only had them for the field.

If this important subject has not before occurred to many who read my appeal (born of sore disappointment as it is) perhaps it may lead some devoted women to give themselves to this work, and to assist in the advancement and expansion of our Anglican Sisterhoods. God grant that the day may soon come, when our clergy shall not be compelled to let Rome take advantage of excellent opportunities offered to us, because we cannot find three or four Sisters in the United States who are at liberty to take up the work for which they are demanded.

A PARISH PRIEST.

G. FRANK STEPHENS has executed a work of six figures for the church of the Redeemer, Bryn Mawr, near Philadelphia. They represent a band of seraphim playing on musical instruments. They are to be cast in red copper bronze, and the wings will be of beaten copper. They are greatly admired and each figure has an individuality of its own.

Calendar—August, 1884.

31. 12TH SUNDAY AFTER TRINITY. Green.

HONOR THEM ALL.

BY MARIAH.

Long have our heroes been peacefully lying, Sleeping the calm, silent sleep of the dead, Resting from battle, from toil, and from danger, Resting in peace in their cold, narrow bed.

Many fond hearts sad memories are stirring; Many an eye with tear-drops is filled, Thinking of thousands of valiant young soldiers Who for their country their blood freely spilled.

Under the daisies together are lying Soldiers in gray and the soldiers in blue; Each bravely fought for the cause he deemed worthy; Each gave his life for the cause he deemed true.

NAHSHOU, THE STANDARD BEARER.

BY SISTER BERTHA.

Of all the Old Testament characters, none so vividly carries out in type the work and person of our Blessed Lord, as does Nahshou. A mosaic, the bits scattered here and there, which gathered together, form a lovely picture worth studying in detail.

See the camp of Israel in the wilderness. In the centre stands the Tabernacle with the cloud of God's Presence hovering over it, the altar of burnt offering with the ascending smoke of the sacrifice, the court surrounding it, and at some distance, the tents of the tribes pitched around in regular order according to God's particular directions.

Gathering these facts together, let us remember that our Lord is called "the Lion of the tribe of Judah" (Rev. v. 5); that "His banner over us is love" (Song ii. 4); that in Ruth iv, 20, 22, and in St. Luke's Gospel, l. 32, 33, this very Nahshou spoken of as the standard bearer of the tribe of Judah, is one of Christ's human ancestors of the house of David; that there are many verses that speak of Christ in connection with the East, as, the Morning Star, the rising Sun of Righteousness; that St. Paul calls him, "The Captain of our Salvation," and most beautiful of all, in the margin of Solomon's Song v. 10, it reads, "My Beloved is a Standard Bearer"—and a banner is the symbol of triumph over death—so that in all these details we have the colored stones, which pieced together, form the complete mosaic picture of Christ working out our salvation.

But watch the figures in the scenes before us and see them move, each in their appointed place. While we look, the cloud of God's presence begins to lift and go forward. Moses comes to the door of the Tabernacle with a silver trumpet in his hand, and as he blows the alarm, the camp is all astir. The Levites come and take down the Tabernacle in the order that God Himself has directed; the priests carry first the ark, and the others follow with the holy furniture, the curtains, bars, and posts; then the tribe of Judah, not Rueben, go forward first, Nahshou bearing the standard, and all the others following his steps. Where he sees the ark and the cloud he leads, and no one goes but as he goes first (Num. x. 5, 14). Along the plain, up the steep hillside, down into the valley, by the border of the sea, (Deut. 1, 7,) he first learns the dangers, he first plants his footsteps, he first wounds and wears his own feet, and each one follows after knowing that he is leading them by the right way toward their resting place. If any among those tribes leave the path, and do not keep their eye on the standard of Judah, they are lost in the wilderness; they are no longer in the presence of God; they faint and fall by the way, with none to help them. Did not our Standard Bearer thus tread all the paths of trial, sorrow and temptation through this wilderness world, with weary, wounded feet, that we might "follow in his steps?" "He led them forth by the right way, that they might go to the City of Habitations" (Psalm lvii. 7)—"And I, John, saw the Holy City, New Jerusalem . . . and I heard a great voice out of Heaven saying: "The Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God"—(Rev. xxi., 2-3); "and I heard the number of them which were sealed of

all the tribes of Israel, of the tribe of Judah (first) were sealed twelve thousand; of the tribe of Rueben were sealed twelve thousand;" and so of all the others—(Rev. vii. 4-8).

Once more turn to the "Song of Solomon," that story in figures of Christ and His "love"—the Church: "Thou art beautiful, O my love! comely as Jerusalem, terrible (or glorious) as an army with banners."—Song vi. 4. Can we not see Christ's complete and wonderful work for us in this picture? Our Standard Bearer has led the way, first through a perfect human life, to show us how to be perfect as He is—on, first through death, he conquered it for us, that as we follow Him through the grave we may pass safely on to our joyful resurrection; then once more the tents are pitched around the Tabernacle of the Presence of God, but this time it is forever. No trumpet of alarm will ever sound again to disturb the quiet joy as they are gathered glorious as a victorious army with banners round the standard of Judah's Lion. No more march of weary feet through the wilderness, for thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken (Isa. xxxiii. 20).

But listen again to Balaam as he stands on the hillside, and sees Israel abiding in his tents. "How goodly are thy tents, O Israel, as valleys are they spread forth, as gardens by the river's side, as cedar trees beside the waters." (Num. xxiv. 2, 5, 6). Is not this the picture completed? And there the glorious Lord will be to us a place of broad rivers and streams, and "he showed me a pure river of water of life, and on either side was there the tree of life, and by the river upon the bank thereof shall grow all trees for meat whose leaf shall not fade, and so shall ye divide this land unto you according to the tribes of Israel." (Isa. xxxiii. 21. Rev. xxii. 1. Ezk. xlvii. 12, 21). No longer the dry parched wilderness, but under the cool shade of life-giving trees, their Guide now leads them beside the living fountains of waters, and they shall go no more out forever. (Rev. vii. 17. iii. 18).

THE DEFECT OF THE NEW VERSION.

In the October Century, Professor George P. Fisher, of Yale, writes forcibly of "Martin Luther, after Four Hundred Years," and compares the new version with Luther's translation of the Bible, to the detriment of the new, as follows: "He was determined to issue not a colorless version, or a version enervated by idiomatic peculiarities of the Hebrew and the Greek, or a pedantic version, intelligible and interesting only to the cultivated, but rather a translation which should make the Bible appear to have been written in German. He gives amusing accounts of the struggles it cost him to make the sacred writers 'speak German.' In dealing with Job, especially, his patience was well-nigh exhausted. No one could understand what it had cost him to make Job 'reden Deutsch.' But he succeeded. In his version, the apostles and prophets 'reden Deutsch'—the Deutsch of the shop, the market, and the hearthstone. Luther's Bible is a living book. If the recent English revision of the authorized version, admirable in various particulars, fails at any point, it is just here. There is a lack of freedom in the incorporation of English idioms; in a word there is an undue servility. So far as a translation fails to give the force and beauty of the original, it is incorrect. Close adhesion to grammar and lexicon, in many instances, may be the cause of greater loss than gain. We must have the spirit as well as the letter of the text. If we cannot have both, then better the spirit than the letter. Our recent revisers make the frightened disciples who saw Jesus walking on the sea cry out, 'It is an apparition' (Matt. xiv. 26). Would such a company of fishermen, in a state of alarm, use this word? If not, some other should have been substituted for it. The juicy language of Luther's version, its sinewy vigor, its racy idioms, and the rhythmic charm which it has in common with the authorized English version, are literary merits which it is impossible to estimate too highly."

BISHOP GILLESPIE, speaking of Nashotah, in his diocesan paper, says: "Fifty-five hundred dollars have been received from legacies. The agency of the President has been successful, chiefly in securing funds for daily expenses. The Board, in view of the times, has advised the suspension of active effort for the endowment, and return of Dr. Cole to Nashotah. The President transmits his resignation as President, to take effect September, 1885, continuing as Professor of Pastoral Theology. About fifteen students have been in attendance. The Alumni have applied for a lease of forty acres or more for the erection of cottages for their summer use, and eventually for disabled members of their body. This is a good move, and one projected in the days of good Bishop Armitage. The trustees by their action have expressed to the Church that no removal is contemplated. In this they have listened to the earnest request of the President, who has found the rumor in the way of his efforts to raise the endowment."

Night and day let us keep our souls awake and our hearts lifted up to God.

RIGHT BELIEF.

BY THE BISHOP OF EASTON.

The subject-matter of religious belief presents us with a large variety of material as curiously combined and as beautifully interlaced as are the phenomena in any department of natural science.

We take into the account the traditions of the race, the universal affirmations of humanity, the instincts of the natural conscience. Before our eyes lie the many pagged volumes of nature and of providence, with spiritual lessons emblazoned in the firmament, peeping forth to us from the flower, whispering to us in the breeze.

We hold in our hands a volume, which is emphatically the Book of Life, and the authentication of its last page covers the whole. "Blessed is he that keepeth the sayings of the prophecy of this book." It is a volume of great diversity, written at sundry times and in sundry places, the coherence of its constituents not being always evident. And this Christian religion, written in the book, is also embodied in an organic structure, the book itself directing us thereto, and bidding us hear the Church; there are teachers and rulers set over us in the Lord, and to these the book itself bids us hearken, these it bids us obey. While yet there is a burden of individual responsibility in this matter of belief, which no one can evade by casting it absolutely on another.

And the faculties which are exercised upon the belief are as various as the subject matter. The pure intelligence alone cannot grapple with the problems before it. It must take counsel with the instinct, the conscience, the affections; even the imagination and the emotions have their just place in assisting us to conceive of the truth and to grasp it.

It is this complexity which leads many to exclaim, some in disdain, some in weariness, some in desperation, what is Truth?

I have sought to state honestly, the elaborateness of the problem which concerns the faith. I know scarcely any limit to its complications. It touches all histories and all philosophies. It involves issues of fact; it cries out for reconciliation with the discoveries and speculations of an age eminent for the industry of its enquiries, and the accuracy of its methods.

I claim however that the complication and the difficulty vary with the individual, and that in no instance is the practical problem, what am I to believe in things spiritual, beyond the ability of that individual to solve or more difficult than like problems in our natural life. We believe rightly, although some on wider and some on narrower exploration. If I have made a speciality of Egyptian monuments for instance, I shall find a difficulty which it shall need profound study to relieve. But this does not impeach the reasonableness of my neighbor's faith, who has not studied hieroglyphics.

And so it is that men endeavor to import into the region of belief, a simplicity which it refuses to entertain.

There are those who will not take into their calculation the complex nature of the enquirer himself, but assert the absolutism of the unaided intelligence.

The autobiography of John Stuart Mill is an eminent illustration. He had no childhood. From his babyhood his father treated him as a creature with nothing but a brain. At four years of age he was a scholar and a philosopher in embryo. Faith as among our natural endowments was ignored, affections were allowed neither play nor utterance. Sublimely confident in the unerring processes of unaided logic, he feared not to solve the gravest questions, political, social, religious, as one would do a sum in algebra.

How vain the effort! mere intelligence never yet made a picture or invented a song. Mere logical demonstration of parental obligation, never yet instructed a mother to rear a child. Thinking without loving will never find a God who is as loving as He is wise.

Some find a refuge from the complexity of enquiry and the perplexities of doubt in the arms of Rome. The new convert tells us in his enthusiasm, I never knew peace before; no doubts do now disturb me; I have no questions any longer to determine, for there is a voice, living and unquestionable, which determines for me what I am to believe. But this is desolation not peace.

Some find their rest in indifferentism. Much study, say they, is a weariness to the flesh. There is nothing that can certainly be known; whether God is being or abstraction, whether Satan is person or fiction, whether death is the ending or beginning, we do not know and we do not care. But do they not care? Their utterances are like the Stoic's: "Pain's not an ill, he mutters, with a groan."

Some religionists again would greatly simplify the problem: Believe that you are personally saved, and you are saved. Believe that you are sanctified, and you become at once free from stain.

Religion, says one, is the simplest sort of thing. It is a change of heart, just that and no more. And thus men look with indifference or dislike upon the whole apparatus, confessedly elaborate, of liturgy, ceremony, sacrament, fast and festival, discipline and ministration, which imply that to build men up in the Faith is a work which needs and invokes numerous agencies.

The position in these matters, of the Church which has received us into her communion or her ministry, is readily defined. She affirms the necessity of a definite belief, and declares by consequence that religious certitude is attainable. She sets this belief out in its amplitude and has no one favorite truth which disallows the rest.

She summons us to bring into our search for truth, all the varied faculties of man, mind, heart, soul; docility as well as curiosity, humility as well as courage. She proffers her guidance and help, but never proposes to exempt us from the labor of thought and meditation. She bids us prove what we have taken on trust. To use the illustration of Archbishop Whately, not always so felicitous in his expositions, her very creeds, magnificent as they are in their intrinsic credit and prestige, challenge always the test of Scripture, and are as bank bills, portable and serviceable, but ever ready to be redeemed with gold at the counter.

But the Church is also careful to tell us that in things spiritual as in things natural, there are degrees of complexity varying with our personal development. The faith of a child is as real, as genuine and as practically serviceable as that of the cultivated man. The provision made for carrying on our animal life to its best estate is most elaborate. But the necessities of life are very few. The childish things are not to be despised, because when we become men, we must in some sort put them away.

Am I wrong in the suggestion that our own lay-people are not enough at pains to inform themselves, and are too little able to give an answer to one that asketh a reason of the hope that is within them? They are not so unintelligent, so uninstructed in the matters which pertain to civil politics. Is their citizenship in the heavenly kingdom of less interest? How often do we look about us in Christian homes, and see newspapers, but no religious ones; histories of the decline and fall of nations, but none elucidating the story of the Church's hopes and triumphs; books about farming and tillage, but none about breaking up the fallow-ground of the heart and bringing forth the fruits of righteousness. —Convention Address.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE TWELFTH SUNDAY AFTER TRINITY.

The contrast between the Old and New Dispensations is vividly set forth in the Gospel and Epistle for this Sunday. Glorious as the former was in its origin and in its continuation, it was a ministration of condemnation, with sacrifices of atonement, but with no sacraments of life. The Incarnation of the Son of God was the origin, and the Mystical Presence of Christ the continuation, of a spiritual life which the world had not before known since the Fall. The Church of God had grown deaf, and heard not the Voice from Heaven as that Voice had been heard of old; there was an impediment in her speech, so that the Word of God did not go forth from her lips in prophecy. The Son of God came down on earth, and touched her by making Himself one with her through his human nature; the sigh of His Passion was followed by the "Ephphatha" of the Resurrection; and as soon as His work was perfected, by the looking up to Heaven of His Ascension and Session at the right hand of God, the ears of the deaf were unstopped to receive the Inspiration of Pentecost, and the tongue of the dumb loosed, so that "their sound is gone out into all lands, and their words into the ends of the world." The same touch of Christ and communication of grace in the communication of that which forms part of His Person, is still the means by which the Church as a corporate body, and every individual member of it as a living member, is vivified and sustained: and He Who gives spiritual ability to the ministers of the New Testament, that their acts and words may be the means by which His Presence is continued in the Church, is making the ministration of righteousness, even in the by-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai.

"THERE hath no temptation taken you, but such as is common to man;" nothing that is beyond human strength, assisted by the grace of the Holy Ghost, to bear. "For God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make also a way to escape, that ye may be able to bear it." God, as the saying is, suits the shoulder to the burden. If He lays any part of His Son's Cross upon you, you know that He has united you to that Son, has made you a member of Him, that by His strength you might endure what you never could endure by yourself.

A really good man had rather be deceived than be suspicious; and rather forego his own right than run the venture of doing even a hard thing. This is the temper of that charity of which the Apostle says that it shall never fail.—Bishop Butler.

It is not wisdom, nor knowledge, nor learning which fits a man for God's service, but a contrite heart, a pure mind, a humble spirit, a lively faith, and a devout charity.

THE HOUSEHOLD.

LYE is excellent for cleaning sinks and sink drains.

AN extra mat, an old one, should be placed in the hall at the front door on a rainy day.

A STRONG solution of oxalic acid will remove dry paint. After you have tried everything else without success, try this.

A WISE and experienced housekeeper says: "Doing everything as well as possible always saves labor in housekeeping."

ONE way to utilize bread crumbs is to dry them thoroughly in a warm (not hot) oven, roll fine and keep in a jar, for frying oysters etc.

To ornament a tidy made of any material and edged with antique lace, cover the round dots in the lace with bright-colored embroidery silk.

If you cannot obtain cream for use in salad-dressing, a substitute which will answer is made by thickening sweet milk with a little arrow-root or cornstarch.

PRETTY doyleys for the cake basket are made by embroidering pretty little figures in the corners of plain white napkins; fringe the edges, if they are not already fringed; overcast where you stop travelling, and if you can do so make a border of drawn work.

½ OUNCE of alcohol and three or four drops of oil of mustard rubbed around the back of the neck, applied with the corner of the handkerchief, will relieve nervous headache, or, menthol or Japanese peppermint, rubbed around the optic nerve and back of neck and ears, will have the same effect.

WHEN a crack is discovered in a stove, through which the fire or smoke penetrates the aperture may be completely closed in a moment with a composition, consisting of wood ashes, and common salt made up in a paste with a little water and plastered over the crack. The good effect is equally certain, whether the stove is hot or cold.

A pretty cloth for the tray, or in fact to put on at either end of the table, is made of toweling of good quality, with a band of turkey-red calico put around it. Feather-stitch the upper edge, and button-hole in medium sized scallops the lower edge. For this use canary-colored marking cotton, or light blue is very pretty. The effect of these on the white table cover is good.

A MOST appetizing sauce for fish is made by beating four tablespoonfuls of butter until it is like cream; then beat into it gradually a tablespoonful of lemon juice, and one of good strong vinegar, a teaspoonful of chopped parsley, and half a teaspoonful of salt, and a little less than this quantity of black pepper, or, if you like the flavor, a pinch of curry powder may be used in place of pepper.

THE prettiest way to make a shoulder cushion for a straight-backed and narrow chair is to make a bag of the right width and size, then face the ends with silk and tie them or shur them as you would a work-bag or a scent-satchel. If the seat of the chair is covered with olive plush the cushion should be of olive plush also, and the ends should be lined with pink. If you are capable of doing so, embroider a few pink rosebuds and small sprays of green on the centre of the cushion.

A PIECE of heavy canton flannel spread under the table cloth, prevents hot dishes from leaving white spots upon the wood. It prevents the noise of moving dishes and the disagreeable rattle of knives when laid down besides staining the table. The cloth fits better when spread above the flannel, and does not easily slip about. Spread the table cloth evenly over the flannel; leave the centre fold on the upper side and exactly in the middle of the upper side.

A HANDSOME and easily made bracket for a corner is made of a strip of black satin about ten inches deep. On this embroider or paint a vine with green leaves and red berries. Line the satin with some stiff material, and ornament the lower edge with crescents attached to it by small cords of black silk. The upper edge may be fastened to the shelf by tiny silver or gold headed nails or it may be tacked on the wrong side and turned over, so that no heading is necessary.

A BRUSH should never be used on oil cloth A soft woolen cloth, warm water and soap, will brighten and preserve the colors for years, while a brush, soda and too hot water will fade out and rot the oil-cloth in a short time. If cleaned frequently a brush need never be taken to paint—the soft woolen cloth, warm water and soap answering every purpose except in obstinate cases of finger or pencil marks, when a little apollo or a little borax or ammonia dissolved in the water will remove the spots very easily.

A NICE way to vary the ever-welcome chocolate cake filling, is to use the whole egg in its preparation. Take five tablespoonfuls of grated chocolate, one cup of sugar, one egg, not beaten but mixed up with the sugar and chocolate; thin with about two teaspoonfuls of milk. Cook for about five minutes by setting the basin in which you have mixed it into a saucapan of boiling water; stir it constantly to prevent burning. This is a sufficient quantity to cover a cake of three layers of medium size; flavor it with vanilla.

THE chief reason why the oil cloth on the kitchen floor wears out so soon, and makes it a heavy expense to keep it in good condition, is this: when it is washed it is not conscientiously dried; patches here and there are left moist, and the cloth soon becomes rotten, the coating peels off, and all comfort from having a neat kitchen floor is dispensed with. A flannel mop will do wonders in the way of drying the floor. It should be of old, soft flannel, but there must also be a desire on the part of the one using the mop to do the work as it should be done, and she must be willing to take a cloth in her hand with which to dry the corners.

HAPPY is the mother whose children cling to mamma, and give her all sorts of confidences in that tender hour before they go to sleep. It may seem like a burden sometimes, when you are tired, and particularly tired of noise and talk, to give the children that hour, but you will never regret it. In all their apparently wrong-doings give them forever and eternally the benefit of the doubt. Let them feel absolutely certain that there is one person in the world who will appreciate the force of the temptations as well as the weight of the wrong act. It may be that to render this blessed result possible we women are given the smaller brains, and that we have an innate power of inaccuracy, and that we do not greatly purpose to be entirely and coldly reasonable. E. W. B.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX. THE REFORMATION.

It was left to the piety of Edward VI. to complete some of the works which remained undone at the death of his father, and the foundations of Christ's Hospital, and the schools at Shrewsbury and Birmingham are among the memorials of the youthful monarch's zeal.

At this time the Church of England was completely delivered from the usurped dominion of the Pope, and the monarch was declared to be supreme over all persons, and in all causes, ecclesiastical as well as civil.

In the following year Cromwell who had been an unscrupulous instrument of his royal master, incurred his displeasure and without the benefit of a trial suffered as a traitor.

In the year 1543, the King was married to Catherine Parr, his sixth and last wife. She was a woman of considerable learning and great piety.

Bishop Latimer lay for some years a prisoner in the Tower, but was liberated towards the end of Henry's reign.

The Queen and Cranmer, being known to be favorers of the Reformation, an attempt was made to undermine their credit with the King, and to bring them within reach of the bloody laws which were in force.

With regard to the Reformation, the great events of this reign were the rejection of the Pope's authority in England, and the translation of the whole of the Scriptures into the English tongue.

Edward VI. was only ten years old when he succeeded to the crown, but possessed talents and learning far beyond his years.

his character was stained with vanity and rapacity. The Archbishop continued in the Primacy, and in the year 1547 procured an order of council for a new visitation of the dioceses to inquire into the discipline and religious practices of the Bishops, clergy and people.

Church and abbey lands still continued to be the prey of those in power, and Cranmer, wisely judging that the only way to check this plunder was by placing the Church and its services, its faith and discipline, on the solid basis of Gospel truth and primitive order.

In preparing the new services for the Church of England, Cranmer consulted all those Bishops and divines whose learning and attainments commended them as counsellors; but his chief assistance was derived from Ridley, who was now Bishop of Rochester.

The See of Rome was not idle during the progress of these matters, and a council was summoned to meet at Trent, in order to counteract the reformation which was spreading over Europe.

In the same year another Liturgy, varying in some respects from the former one was published by Royal authority. The plunder by those in power continued throughout the reign of Edward VI.;

In the year 1553, King Edward died of consumption, and was succeeded by his sister, Queen Mary. Her reign was soon troubled by the unhappy claim of Lady Jane Grey to the crown, which was seized in her behalf, but contrary to her wishes.

All that had been done in the preceding reign in favor of the Reformation was abolished, and many fled to the continent, to avoid the dangers with which they were now threatened.

These bloody scenes terminated with the death of the Queen, which took place in the year 1558; and the great work of the Reformation was completed by her sister, Queen Elizabeth, who succeeded to the throne.

The first years of Elizabeth's reign were harassed by plots and conspiracies; and as these were chiefly the work of Romanists, who had the sanction of the

Pope for their conduct, the just punishment which the enemies of the Queen received might have the appearance of persecution on account of religion, but it was no such thing; they suffered for political crimes, not for religious opinions.

Again the service of the Church was performed in the English language, and the Bible made accessible to every one who sought for it; and that great work received its completion which we have the happiness to enjoy.

A QUEER LETTER.

A correspondent of St. Mary's Parish Record, Brooklyn, sends to that journal the following letter with explanation, and note by the editor:

"The writer was a Chinaman employed as waiter in Bishop Whittaker's school at Reno, Nevada. The scholars were in the habit of importuning for eatables between meals, and the Bishop, considering the habit pernicious, forbade Ah For to give them anything more; and he, not wishing to deny the children, prepared this document and tacked it upon the corridor wall.

After having read the paper once or twice the sense and spirit of it will be very plainly seen, and the readers will find it entertaining and original.

[We present the letter in its original form and wording, as far as it is possible for us to do so. The printed portion (with pen and ink) is very neatly done, surprisingly so; and the handwriting would compare favorably with that of many of our school graduates.]

THIS NOTICE FOR THE CHILDRENS WHOSEVER ASK SOME THING TO EAT.

Please wait to meal times when you want any thing I all excused you for your wrong to ask me But i do want you excuse me if i right to say nomum to you after you been readed notice For our Bishop so fraid make you sick if you eating over what you ought to eat Moreover afraid you grown up same a sign like as some wide childrens if you spoiled you self eating so your Dear parents will be take charge to Bishop that what made he command his Chinaman once & twice & offen time for no let you have anything more But our Bible teach us said give to him who ask thee & said not to forbid let the childrens come to me therefor dear children I all give to you never say nomum to anyone who ask me I rather asked Bishop because me for brookin what I use to promiss him But shame to becech him too much so I becech you this time may you kindly keep you mouth not to ask anymore take a good time to eat when you come to table save me much shame to see our Bishop I bethank you very much for your kindly to me Wrote this of your servant Ah For.

A MAN who keeps a meat market, not a thousand miles from Boston, took an ingenious way to get rid of some large wharf rats which gave him no end of trouble. He had a new refrigerator placed in his shop and the very first night an immense rat gnawed through the thick planking to the inside and was enjoying a good square meal when discovered.

JAMES PYLE'S



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HALL'S Vegetable Sicilian HAIR RENEWER:

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Dr. EMIL SEIP, Detroit, Mich., certifies that "HALL'S HAIR RENEWER is excellent for hair growing, and gives back the natural color to faded and gray hair."

Mrs. S. E. ELLIOTT, Glenville, W. Va., says: "One bottle of HALL'S HAIR RENEWER restored my hair to its natural, youthful color."

No injurious substances enter into the composition of HALL'S HAIR RENEWER, and it is not a dye. Its vegetable ingredients render it in the highest degree beneficial to the scalp as a preventive of disease.

Buckingham's Dye FOR THE WHISKERS Is, in four respects, superior to all others.

1st—It will produce a rich, natural color, brown or black, as desired.

2d—The color so produced is permanent, cannot be washed off, and will not soil anything with which it comes in contact.

3d—It is a single preparation, and more convenient of application than any other hair or whisker dye.

4th—It contains no deleterious ingredients, as do many preparations offered for like use.

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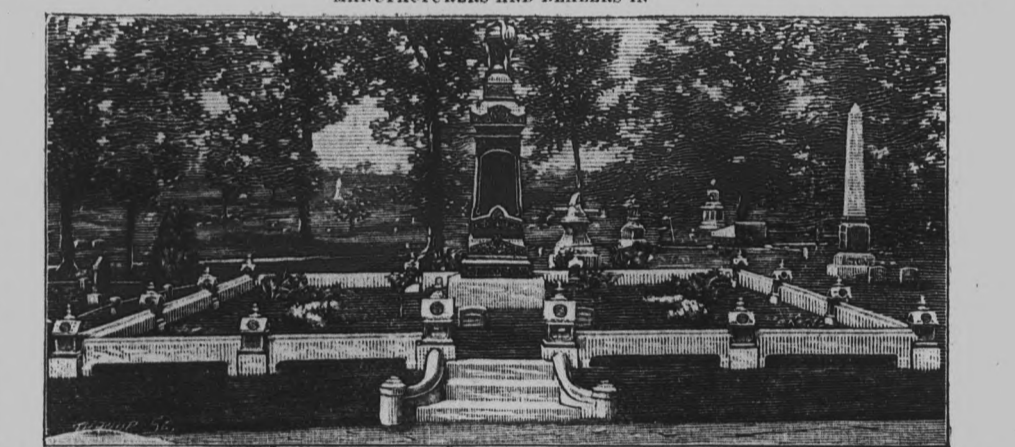
contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Malarial Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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## The Living Church.

Chicago, August 30, 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.

\*Advertisers wishing space in THE LIVING CHURCH ANNUAL for 1885 should notify the undersigned at once, as it will go to press punctually on November 1st. A very large edition has been already ordered by Messrs. S. A. Maxwell & Co. of Chicago. Two editions were sold last year in four weeks. For 1885 several new and valuable features will be added, and there is no doubt that a very large sale will be attained.

THE LIVING CHURCH COMPANY,  
162 Washington Street, Chicago.

A YORKSHIRE rector recently announced to his congregation that after Christmas next he will refuse to bury with the Church's service any adult person who shall have neglected to commune, and who shall have died without expressing repentance for this disobedience. Why should those who have for years excommunicated themselves be buried from the altar they have abandoned, and by the priest whose message they have despised? If a man desires Christian burial, let him live a Christian. The same may be said as to marriage. What right to the Church's blessing in Holy Matrimony have those who disregard every ordinance of the Church?

"AGGRIEVED Parishioners" frequently write to the Editor of this journal to know if such and such things are lawful in the conduct of the services or the administration of the parish. Such questions can seldom be answered without the risk of interference in local affairs, and making matters worse where there are local troubles. A frank talk with the rector might set it all right, and save further annoyance. He may have reasons for his way of doing which would satisfy every complainant, if they were known. Rubrics and canons were made for the Church; the Church was not made for them. Some of the regulations imposed upon our grandfathers a hundred years ago, bear hard upon us now under changed conditions. There has been of late years a tendency to adapt the services to the circumstances and the people, and public opinion has sustained the clergy in small deviations from rubrical requirements in the interest of greater adaptability. Legal provision will follow public opinion, it will not precede. In case of serious and persistent violation of rubrics by a rector, aggrieved parishioners should write to their Bishop, not to a Church paper.

"A law-abiding Churchman who for nearly half a century has enjoyed the privilege of joining in the responses of our Liturgy as directed by the rubrics," writes to express his disapproval of some changes that are taking place in our liturgical usage. He complains that the uniformity of the old customs is broken, and that "modern Churchmen" are going contrary to rubrics and ancient practice. Has it ever occurred to our venerable brother that "ancient practice" had a beginning somewhere and at some time, and that rubrics are the record of usage that was established before rubrics were made? The two points of especial complaint by our correspondent illustrate this fact. One is the use of the Lord's Prayer by the priest alone, beginning the Office of Holy Communion; and the other is the saying of the sentence preceding the Trisagion by the priest alone, the people beginning at "Holy, Holy, Holy, etc." Now in both instances the change that is taking place is a return to ancient usage, not a departure from it. It has been the usage of the English Church and is so still, and it was doubtless intended by our Prayer Book compilers to continue this usage. The rubrics are not prohibitive of this usage, properly construed, while there are good reasons for it. The rubric in Morning Prayer, directing the people

to say the Lord's Prayer with the minister, "both here and wheresoever else it is used in Divine Service," cannot apply to another service where a rubric is especially provided directing the minister to say "the Lord's Prayer and the Collect following, the people kneeling." Ancient usage must here be taken to illustrate the rubric, and that usage was uniformly as now practised by "modern Churchmen."

So as to the Trisagion. The rubric says it is to be said "by the priest and people." It does not direct the people to say it with the priest, nor to repeat it after the priest. He may say one part of it and they another, so far as the rubric indicates. Ancient usage here comes in to settle the matter, and "modern Churchmen" are only following that when they instruct the people to begin with the Trisagion proper and leave the introductory sentence to the priest alone. It is to be hoped that our aged and venerated laymen who have stood up nobly for the Church for half a century, will consider that "ancient usage" is a good deal older than they are, older than our rubrics.

### FIFTY THOUSAND A YEAR.

Fifty thousand a year, and nothing for Church or charity! Of course he pays taxes, and some portion goes to support paupers. Taxes are paid for value received, for the benefit of law and order, whereby a man may get and keep wealth. There is no more charity in the poor house tax than in the present tax. Fifty thousand a year, and nothing for love, nothing for God! To be sure he spends a large amount on his family, but that a heathen man would do. An animal is kind and liberal to its mate and its young. There is no charity in providing for one's own. Fifty thousand a year, and nothing for the millions

Of hearts that are breaking with losses,  
And weary with dragging their crosses,  
Too heavy for mortals to bear.

Nothing for the suffering bodies and sorrowing souls of the unfortunate, who have met with shipwreck of health and hope on life's tempestuous main! Nothing for the honor and praise of God, for the maintenance of the religion upon which wealth and safety depend! Fifty thousand a year, and all for himself and wife and children! One-half he spends, and the other half he lays by "for a rainy day." Pity the poor man in the gloom and unrest of that rainy day when it comes. His children will have grown up and gone off, each looking out for self and caring for nobody else, after the example of their father. They will perhaps be improvident, dependent on the old man, reckless in spending, and conscienceless in getting his money. Whether rich or poor, provident or spendthrift, they will be anxious for him to die that they may have his whole estate. He will know this, and he will know that nobody in the world cares when he does depart. It will be a dark, rainy day indeed when he is no longer able to give his mind and energy to the pursuit of business, but has to sit in his chair at home, and think over his life. What has he lived for, and what will become of him? There is not one thing in the world more or better for his having lived. He and his family are the worse for the money he has lavished so selfishly.

He lives in a four-story brown-stone, on Fifth avenue. His house and furniture are valued at a hundred thousand dollars. He pays taxes to the amount of five thousand; family expenses, twenty-five thousand—living, as he thinks, in a modest way. His two daughters dress plainly for \$2,500 a year for both. They have their mother's economy, and do a great deal in fashioning their garments. The oldest boy is kept at school for a mere matter of a thousand dollars a year. The family spends four thousand at the sea-shore, which he thinks "little enough." He allows six thousand for strictly housekeeping expenses. There are several thousands yet to be accounted for. This amount may be set down for social amusements and extras. Probably not more than fifteen hundred is spent on operas and plays. The "coming-out" party of the youngest daughter, last winter, cost five thousand. It was a "very tidy affair." This sum did not

include the personal expenses of the ladies in dress and jewelry.

Reader, do you know any such men? Perhaps not; but there are such men in every great city. They grow rich on the labor of poorly-paid men and women, and thrive upon the Christian civilization to which they are born, in which they are educated, without doing anything to sustain and perpetuate it.

### LIBELLING THE DEAD.

The decadence of party bitterness has been a marked feature of our Church during the past ten years. Mutual confidence and forbearance have come to be the rule to such an extent that, exceptions stand out in disagreeable prominence. The new era of kindly feeling and Christian courtesy shows itself in the Church press, which almost uniformly speak the things which make for peace.

There was a disagreeable exception, which disappeared from the scene when its editor went to that world, where, it is to be hoped, he found all things to his mind. There is still a promoter of gall and bitterness in the New York correspondent of one of our valued contemporaries; but fortunately the common sense of the Church perceives this to be only a severe case of non-assimilation, producing aches and general loss of amiability.

A sporadic instance of the party hate of the former day has cropped out in an obscure paper lately begun in Baltimore. We imagine the number of those is very few who will not read the following with astonishment and regret:

Some time since it was decided to erect a monument to the memory of the Rev. Dr. DeKoven, the distinguished ritualistic Professor of Racine College, and in this way to aid in perpetuating his influence. To accomplish this end appeals were made to both High and Low Churchmen to assist in the undertaking. We have but little doubt that the appeals were responded to. For ourselves we could not conscientiously give money, but we will not be violating our principles in offering as a contribution the following inscription for the monument: "Here sleeps the dust of the Rev. Dr. DeKoven, a man who has done as much as any other to destroy the Protestantism of the Protestant Episcopal Church; and to draw the Church of which he was a distinguished member, back into the communion of the Roman Catholic denomination."

There is such a thing as respect for the dead. There is such a thing as special veneration for those who have died loved and lamented by thousands. But to show a lack of respect for such, is a venal offense compared with the utterance of gross falsehood concerning them. The person who could deliberately write and print such a statement as the above, without duly informing himself as to the real facts, shows himself to be devoid of the first principles of the gentleman, lacking in the charity of the Christian, wholly out of chord with the temper of the Church, and an unhappy instance of survival from the era when partisan bigotry passed for piety. May God give him many years, that he may have space to repent him of his shameful libel upon one of the saints of our Church.

### WHO CARES?

A jocular patient replied to the anxious inquiries of his friends, that he had put himself in the doctor's hands, and should hold him responsible for the result! About nine-tenths of the world seem to have put off their concern for the general good in the same way. We mean that people, generally, leave all the great issues to a faithful few, while they themselves are content to reap advantages from the sacrifice of others.

We see it in politics. The people are equally concerned and equally responsible for the general good. But the masses are content to let things go at random, and trust the "doctor" for the result. So long as private enterprise is not thwarted, nobody cares to inquire what is going on at the capital. The officers of State may be wearing themselves out in their faithful efforts to shoulder the burden, or they may be reaping a harvest of corruption. It is all one to the people, until the crash comes, and then they bethink themselves—too late—that fidelity should be rewarded and corruption rebuked. As long as the machine will run, who cares how it is run, or by whom?

It is so with philanthropic enterprise. A few earnest-minded men and women

see that humanity is groaning under burdens, and that the happiness of all is perilled. They set themselves to reform abuses that are undermining the very foundations of society. They sacrifice all personal interests, and find themselves left to fight the battle alone. History is full of these noble, single-handed conflicts, that ended only in a grave and an epitaph. Nobody seemed to care. It was the "doctor's business!"

The Church of Christ is the grandest philanthropic enterprise that the world has known. The culture and prosperity of modern civilization are its outgrowth. Yet it is built on sacrifice, all the way down. The great masses of the world have simply reaped the advantage of the unselfish toil and devotion of the few who really gave themselves up to the cause. The few who cared for it were the leaven that saved the lump. Even of those that nominally give their allegiance to the Church, but a small proportion seem really to feel responsible for it. The most patronize it as a desirable institution, but only a few seem thoroughly to be committed to it.

Whatever the work, whatever the issue, in the Church, or out of it, the zealous few who stand in the front are often forced to exclaim, "Who cares?"

We appoint our missionaries, and they give up everything, in the trust that we will follow them with the same interest of prayer and sacrifice; and in many a lonely, weary hour, yea, in many a storm unsheltered, in many a pilgrimage un-fed, in many a crisis unprovided, they cry out in anguish of spirit. "Is there any one, O Lord, who cares?"

We elect our bishops, and lay upon them the care of all the Churches; they see the need, they hear the cries of perishing souls, they work to the last limit of human strength; and as they see the torrent sweep on, and the destroying flood overwhelm all the great interests for which they are giving their life, we hear the same sad and helpless refrain, "Does anybody care?"

It is in small things as in great. The rector of the parish gives his life, and seldom sees that others know or feel the need of the work he is doing. A lone woman struggles for years to found and maintain a little Church in the hamlet where she lives, and gives up, one by one the hopes of help and sympathy with which she began, and taking up her cross, learns to say, with more of resignation than we men have learned, "Nobody cares!"

It is the old, old story. Christ died for those who did not care, and we ought also to lay down our lives. He cares, and we shall know it in due time.

### "BE COURTEOUS."

The Apostle Peter, himself a rugged man, and in his earlier life surrounded with homely associations, seems not to have been insensible to the beauty and Christian propriety of the delicate grace of courtesy manifested in the little acts of social life. Therefore he says, in his Apostolic instructions to Christians, "Be courteous"—I Peter, 3-8. This advice is applicable to all the relations of social life, but for the present purpose it is sufficient to consider it in relation to the duty which parishioners owe to those who worship in the same congregation, and especially the courteous attention which they owe to newcomers and strangers.

It is not to be supposed that there is any intentional neglect in this direction, that there are any who would consciously obstruct the growth of the parish by social indifference; but from one cause and another, it happens that there are often those who feel neglected, and who perhaps, may sometimes have good reason. Strangers, especially, are very sensitive to any seeming slight, and are perhaps in some instances weaned from Church, or led into some other worshipping congregation, when a courteous notice and a hearty welcome would have made them constant worshippers. No amount of personal attention on the part of the rector alone can atone for this sense of neglect.

A family moves into the parish, they attend church a few times, the children come to the Sunday school, the rector visits them, and here the matter perhaps rests a number of weeks; few people call; they

are in a new place, with a feeling of isolation and loneliness and perhaps homesickness; kindly attention would do them a world of good; they wait, yearning for it till heart-sick they feel neglected and fall into the habit, which is so common, of staying away from church altogether.

While well aware that there are some who feel neglect when there is no just cause, or who plead neglect as an easy excuse for omitting their duty, yet we believe there are more who do not receive the courtesy and social sympathy that they have a right to expect.

One must not say, "Am I my brother's keeper?" nor must one say, "Too many acquaintances already; can't know everybody." Here is a sacred law of Christian courtesy. In the household of faith, there are social laws that are peculiar. Christians belong to the same family; yea, to the very same Body in Christ. The connecting tie that binds those who worship together, and who commune together is most sacred.

Do not be unmindful in this matter. If you would build the parish and cement it, be courteous to all, be attentive to all, and do not wait too long before calling on strangers.

### BRIEF MENTION.

On one of the many official excursions made by boat to Fortress Monroe and Chesapeake Bay, Chief Justice Waite, of the Supreme Court, Judge Hall, of North Carolina, and other dignitaries of the Bench were participants. When the government steamer had fairly got out of the Potomac and into the Chesapeake, the water was very rough, and the vessel pitched fearfully. Judge Hall was taken violently with seasickness. As he was retching over the side of the vessel and moaning aloud in his agony, the Chief Justice stepped gently to his side, and laying a soothing hand on his shoulder, said: "My dear Hall, can I do anything for you? Just suggest what you wish." "I wish," said the sea-sick judge; "your Honor would overrule this motion."—*The Episcopal Recorder* does us the credit to assume that we never quote except from Holy Scripture. It asserts that our quotation "Let not thy right hand know what thy left hand doeth" is misquoted, and that there is no such "passage." We never said there was. The phrase is not original and is correctly quoted. Under the circumstances our contemporary's reference to a "passage" in Ecclesiastes is not appreciated.—"What an immense success an English hotel-keeper would have in America," says *Harper's Bazar*, "if he could bring over his servants and their manners." He might bring them over, perhaps, but could he keep them? And if he could keep the servants could he keep their manners?—A Methodist minister once started a church in a Western town, but for want of pecuniary support was soon obliged to abandon it. His farewell sermon to the lukewarm brethren ended thus: "At the last day the Lord will say to St. Peter, 'Where is your flock?' and St. Peter will answer, 'Here, Lord.' He will say to Calvin, 'And where are your sheep?' and Calvin will reply, 'Here, Lord;' and so all of the shepherds can answer. But when He asks me 'Where are your sheep?' how will you feel when I am compelled to reply, 'Lord, I haven't any; mine were all hogs?'—We are glad for once to see ourselves as others see us. Pere Hyacinthe says that all classes in America are permeated with a profound religious sentiment. We fear, however, there are some classes in America that he has not studied.—A clergyman out West, so it is reported, has his study connected by telephone with the residences of his parishioners, and does all his parochial visiting by wire. He hopes they will make the annual donation party in the same way.—A corpse which was placed in a Mexican church overnight, recovered sufficient vitality to steal the church jewels before morning. It is a pretty hard country where you cannot trust even the corpses.—"The infernal activity of the pauper hens of Europe" is keeping down the price of eggs in New York. It is strange that nothing is said in the platform of either political party about protecting our home hens.—On a recent Sunday a

clergyman of the Episcopal Church of Scotland officiated in Gaelic, to a large congregation, in St. Giles' Cathedral, Edinburgh. This is the first occasion on which a Church clergyman has officiated in St. Giles' Cathedral since July 23, 1637, when the Jenny Geddes incident occurred.—Correspondents will please be patient if their inquiries do not receive prompt attention during the hot weather. All will be served in time.

American dentistry is noted as being the best in the world. It has come about, probably, on the principle of demand and supply. We have the best because we need the best. Dentists in London now advertise the latest American improvements. The New York dentist who charged the President of Venezuela \$7,000 for services not long ago, evidently thought he furnished a superior quality. Dr. Hepworth had a bill of \$2,500 from the same high-toned practitioner. We understand that neither the President nor the Doctor has paid.—The Princess Louise is a good housekeeper, cook, confectioner, laundress, seamstress and dressmaker. Being a princess, instead of the daughter of a retired fishmonger, she is not ashamed to possess such accomplishments.—Europe has just produced a crop of beet-root sugar estimated at 2,000,000 tons. Two-thirds of all the sugar consumed in European countries is produced from the sugar beet.

PREVENTIVE WORK.

If a score of men should accidentally go over a precipice and lie mangled below, it would not take long to arouse the sympathies of men who, by their personal help or their means, would come to their rescue. But, suppose some man at the top were quietly keeping watch, and warning travelers of their danger and preventing them from going over the precipice, think you that equal enthusiasm could be aroused in his behalf.

Now, a great deal of our humane work such as is done in reformatory institutions, Magdalen and founding asylums and the like, is only the doctor at the bottom trying to fix up men who have gone over; while our mission schools, kindergartens, day nurseries, guilds, and such like, is the man at the top, preventing the mischief taking place.

Since men have gone wrong we certainly owe a duty to them, but why should we have this flood of sentiment that sends the doctor, and not pay a like attention to the man at the top who certainly is the greater of the benefactors. In other words, we ought to go to work in cool reason, and do more vigorously the preventive work, such as is done in our little and obscure mission stations. And yet how hard it is to get personal and financial help for preventive mission work, simply because there is in it no blood, and bitter cries and harrowing scenes. It is of the essence of preventive work to hide itself, and only the philosophical seem to appreciate it. The sentimental need something else to arouse them to action. A convict in his cell, who had frequent visits from his chaplain, remarked that if the Church had taken one-tenth as much pains for his salvation when he was a boy he would not be there. When he was a boy, nobody cared for him, but now everybody seemed anxious for his soul.—St. Chrysostom.

PERSONAL MENTION.

The Rev. Wm. Munford has accepted the charge of St. Matthew's Cathedral, Dallas, Texas. Address accordingly. The Rev. Scott B. Rathbun has resigned the rectorship of Christ Church, Walton, diocese of Albany, and become Principal of Park Institute, a boys' school, at Rye, Westchester Co., N. Y. The Rev. J. F. Conover, D.D., has accepted a call to Trinity parish, Janesville, Wis., and will enter upon his duties there September 1. Address accordingly. The Rev. R. G. Quennell of Trinity church, Seneca Falls, N. Y., has accepted the rectorship of Christ Church, Binghamton, N. Y. The address of the Rev. Geo. F. Plummer is changed from Portland, Ore., to 787 W. Lombard Street, Baltimore, Md. The Rev. F. D. Harriman has taken charge of Christ Church, Middle Haddam, Conn. Address accordingly. The Rev. H. C. Mayer has resigned the chaplaincy of St. Barnabas' (N. Y. City Mission), and has accepted the rectorship of Trinity church, Pass Christian, Miss.

APPEALS.

Twelfth Sunday after Trinity offerings for Church work among deaf-mutes in the dioceses of New England, Albany Long Island, Northern New Jersey and New York, may be sent to "The Church Mission to Deaf-mutes" incorporated in New York in October, 1872. To promote the temporal and spiritual welfare of adult deaf-mutes." The Rev. Thomas Gallaudet, D.D., General Manager, 9 W. 18th St., N. Y. Mr. William Jewett, Treasurer, 107 Grand St., New York.

OBITUARY.

REYNOLDS.—Entered into rest, Saturday Evening, Aug. 23, 1884, at 704 Sedgewick St., Chicago, Harry D. Reynolds, son of A. H. and Charlotte S. Reynolds, aged 12 years. In pace.

MISCELLANEOUS.

School organist wanted in one of our best Church Boarding Schools, one who wishes to pursue a course of study. An excellent chance for a boy to help himself to an education. Apply to W. care Lord & Thomas, McCormick Block, Chicago. WANTED.—By a lady of experience, a position as companion to take entire charge of children, or the care of motherless children. Can give good references. Address S. P. Q. Rye, N. Y. WANTED.—In a rural Parish, diocese of Fredericton, Canada, a young, unmarried Priest or Deacon to assist in the public services, and to take charge of a select school for boys. Address Rev. C. Wills, Petticoat, New Brunswick, Canada. Refers to Rev. F. H. T. Horfield, Cambridge, New York. WANTED.—A Churchwoman of fine education, culture and experience, able to offer the highest references, would like to hear of a position such a person could fill. Address for one week, 1037A, care of LIVING CHURCH.

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Racine, Wis. First Warden, Dr. James de Koven. Report of Committee of Bishops at last Trustees' meeting. "Racine Grammar School and College are in admirable order, and are justly entitled to the confidence and support of the Church and public at large." Special attention paid to smaller boys. Inspection cordially invited. Appeal is made for the endowment of this institution as the true memorial of Dr. De Koven. Christmas Term opens Sept. 15. For further information, address REV. ALBERT ZABRISKIE GRAY, S. T. D.

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MISS ISABELLA WHITE.

Stamford, Conn. Has assumed charge of St. Margaret's School, Buffalo, N. Y., a Boarding and Day School for Girls, until Sept. 1st. Miss White should be addressed at Butler, Pa.

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SOME PHASES OF LIFE

AS SEEN BY THE USHERS IN THE CORRIDORS OF POPULAR CHURCHES IN THE LARGE CITIES ON FESTIVAL OCCASIONS.

In the large parishes of our cities, especially such as have well ordered, dignified and pleasing services, with popular preachers as well, there is often attracted on Sundays and other festival occasions, a multitude of strangers and occasional visitors. But how to provide satisfactory sittings or even standing places for all, is frequently a most perplexing question, especially to the ushers, who are expected to be at all times not only polite and attentive to strangers, but also to show each and all of them to the best pews in church, and at the same time to see that the pew holders have all their places secured up to the last moment. So it comes to pass that many curious and ludicrous phases of human nature among Christians (suppressed at other times) become painfully prominent in the churches' crowded corridors. For example, Mrs. Arrogant comes bustling in with two lady friends, and coolly tells the usher that she wants "a pew up the broad aisle, about half way!" "But, my dear madam" says the usher, "we have no places now except back, and at the sides, will give you the best we have, and after service commences, there may be vacancies, so that we can please you better." "How is that I should like to know? I am from St. Patrician's! and we always show strangers to the best pews in church at once!" "Yes it is quite true, we seldom have many visitors, but what do come we make the most of. Now sir, unless we are seated together up the broad aisle, I shall write to the rector, as I am positive that he would not approve of such conduct on your part towards us—indeed I was never treated in such a shameful manner in all my life!"

During this conversation, Mr. Dudelet, who has one sitting (and is quite one year in arrears for the rent of that) passes in with three or four friends and fills up the pew, so that Dr. Goodfellow and family, who rent the other sittings in the same, and who come later, are excluded—so the usher is now obliged to find places for them somewhere, or the ill feeling now started, might ripen into an open war. This is scarcely accomplished, when four ladies and a child desire to be shown to Mr. Dudelet's pew! "Sorry ladies, but the pew is already filled." "Why that is strange—we are from the church of the Holy Family, and Mr. Dudelet gave us a special invitation to come to this service—however if his pew is filled, you may seat us together, somewhere in the centre of the church!" "Indeed, I am sorry, but there are no vacant places now; after service commences we may be able to find you a nice standing place in the aisle." "Well! I declare, that is cool! I will see the Rector, as I am sure he would not approve of such language to us, and numbers of pews unoccupied too!" "Mr. Usher, will you kindly open the side windows? I am nearly suffocated." "Yes, Mrs. Caustic, in one moment." "Please show us to Mr. Sanctus's pew," and three ladies force their way through the crowd. "Mr. Sanctus! let me see—I don't remember that Mr. Sanctus has a pew." "Oh, yes, he has; it is No. 7." "No. 7! why that belongs to Mr. Freeholder. Oh, I remember, now. Mr. Sanctus does sit there; but his name not being on the list, it did not occur to me for the moment. This way, ladies!" "It is very singular that we need to have been subjected to such annoyance before being seated. I should think Mr. Sanctus would speak to the rector."

"Mr. Usher, will you please close those windows? I am astonished that you would open a window right on my neck, when you know I am so delicate!" "Yes, Miss Pluribus, I will attend to it in one moment." "Mr. Usher, how is it that these people are in our pew? you know our family quite fill up all the places!" and the astonished usher beholds Mrs. C. Fish and several with her, all apparently in a great state of excitement. "Why, Mrs. Fish, I have put no one in your pew!" "Well, there are two women in it, and I want you to take them out!" "Mr. Usher, did I not tell you that I wanted the windows open?" "In one moment, Mrs. Caustic." "Is there any one in my pew, Mr. Usher?" "Why, yes, Mrs. Freeholder; there are two or three of Mr. Sanctus' friends, just gone in." "Well! I wish in future you would put no one in my pew until after service commences; I cannot be so frequently crowded out." "Sorry! but don't see how it is any fault of mine, Mrs. Freeholder. "Now, Mrs. Fish, I will see what I can do for you," and the usher proceeds to interview the two women. "Ladies, this is Mrs. Fish's pew, and she desires to occupy it." "But we prefer to sit here; we can neither see nor hear back there." "I have no doubt but that this pew is preferable; but you will be obliged to move. I am very sorry to have to disturb you; but you will remember that I gave you sittings when you came in, and in my absence you left them, and have taken these." "I want you to understand, sir, we are from St. Luther's! We were never here before, and we do not intend to come again if this is the way strangers are treated. Such boorishness I never before seen manifested, and I shan't fail to let your Rector know all about it, sir!"

"Is our pew full Mr. Usher?" "What pew do you refer to Mrs. Squatter?" "Why No. Sixty, of course, Mrs. Hollyhock's, you know we always sit there" "Yes, sixty is full," "That is very strange, when you are well aware, that Mrs. Hollyhock says that we are to consider her pew as ours!" "Can't help it, her friends asked for it and I simply showed them without question." "Well! any good pew in the centre of the church will answer." "Sorry, but we have no vacant places now, except back, and at the sides, Mrs. Squatter." "Well! I will see the rector, and know if I am to be treated in this manner!"

"Mr. Usher, I shall have two places to spare in my pew to-day, if you have any nice people" says Mrs. B. Blood Parvenue, as she sails in, "but I cannot tolerate persons who smell of tobacco smoke!" "Quite so, Mrs. Parvenue"—"Good morning Mr. Usher, I am a little late, but hope you have not filled my pew?" "Oh, no! Mrs. Sweetbriar, there is no one in it." "Well, you might bring in a couple of gentlemen—they usually behave—there was that Widow Dovey that you put in our pew last Sunday, with her hair banged, and a young man with her, about old enough to be her son, and such conduct in church I never saw!"

"Why Miss DeMine, why don't you remain for service?" asks the usher, of a lady now passing out. "No, our pew is filled, Mrs. Hardcheek who has a sitting near us, has brought friends, and filled our pew, and I do not like to disturb them, although it is rather hard that we must needs be deprived of our places on such an occasion as this."

Now the service commences, the doors are opened and aisles all filled, and as the usher quietly retires for a few minutes rest and reflection—it may be he wonders, if after all, the usher's lot is altogether a happy one? O. W. K.

BOOK NOTICES.

WORSHIP IN HEAVEN AND ON EARTH. Responsive, Congregational, Reverent, Musical and Beautiful. By the Rev. J. G. Norton, M. A., Rector of Montreal, Can.; Sometime Scholar of Trinity College, Dublin. Author of "Hearty Services," &c. London: Wells, Gardner, & Co., 2 Paternoster Buildings, Montreal; Dawson Brothers, St. James street, price \$1.75.

The more we have examined this work the more ready we are to acknowledge the indebtedness which the Church at large owes to its talented and earnest author for its production. It is certainly all the more likely to exercise an extended influence from the fact of its being so evidently written by one who would hardly be classed among those whom it is the fashion to call "advanced," and certainly still less among "extreme" men. He writes with rare freedom from both prejudice and exaggeration; and, although one may not be prepared to agree with him in all his conclusions, he is yet so fair-minded that he wins respect and thoughtful consideration.

He deplores the losses in point of ritual beauty which the services of the English Church sustained at the hands of the Puritans, and freely admits the fact of the use by the Early Church of many adjuncts which it is the fashion in certain quarters to stigmatize as "Popish;" such, for instance, as Religious Processions, the Sign of the Cross, the Ceremonial Use of Incense," etc. His extended notice of Eastward worship is particularly valuable. With respect to Incense, he says, with great good sense and moderation: "Incense would hardly have been represented by the Divine Spirit as a worthy symbol of the sacrifice of praise and thanksgiving in heaven, if it were inconsistent with true spiritual devotion, or unworthy of a place in man's worship on earth. And yet . . . there are thousands amongst us who would regard Schism—with its direct guilt and its incalculable train of spiritual follies and misfortunes—as a small matter compared with the use of this perfectly harmless and expressive symbol."

We need hardly say, that the author, while he readily admits the propriety of a judicious use, in Public Worship, of significant symbols and acts of reverence, jealously guards that real and spiritual Worship without which all external forms are worse than vain. "Devotional gestures" he says "which are in any way intended for other persons, and not simply for ourselves and for our God, are apt to overstep the modesty of nature, and to become offensive and ridiculous. Our devotional gestures should express the devotional feelings of our own hearts, and no more. If our hearts are chastened and humble, our gestures will be chastened and humble too."

If, to this brief notice of Mr. Norton's book, we have devoted less space than—had it been in our power—we should have been glad to accord to it, we trust that we have said enough to lend to it as a whole, our hearty endorsement, as a work eminently calculated to promote the extension of pure Catholic Worship on the lines of the Early Church.

Mr. James Parker of Perth Amboy, N. J., has published a very interesting paper prepared at the request of the convention of New Jersey on the subject of "The meeting of the Corporation for the Relief of the Widows and Children of Clergymen in Communion with the Church of England in America," held in Christ Church, New Brunswick, N. J., May 11, 1784.

THE eleventh annual report of the Church Mission to Deaf-Mutes, with an appendix containing reports of work in other departments, and the sermon at the ordination of

the priesthood of the Rev. W. H. Syle and the Rev. A. W. Mann, is printed in pamphlet form, by Clayton & Co., New York. The ordination of Mr. Syle and Mr. Mann is the first known among deaf-mutes, either to the diaconate or the priesthood.

The seventeenth annual report of the Holy Communion Church Institute, at Charleston, S. C., the Rev. A. Toomer Porter, rector, contains also the Address to the graduating class by E. H. Frost, the Circular and Curriculum of the Institute, much interesting information regarding the working of the School, and engravings of the buildings composing it.

"The English Pulpit of To-day," is the title of a new Homiletic Monthly, published at Westfield, N. Y., edited by Alfred E. Rose. Subscription price, \$1.00 a year.

It is a vulgar and commonplace prejudice which would measure everything by its own habits of mind, and condemn things as fanciful to which itself is unaccustomed, simply because, confined and contracted by treading its own matter-of-fact round, it cannot expand itself to receive them, or has no power to assimilate them to its own previous notions, or adapt its own thought to them. It is the same habit which would laugh at one who came from a foreign clime in a garb to which a peasant-eye is unswayed. —Dr. Pusey.

J. Q. A. WARD'S model of the statue of "A New England Pilgrim," executed for the New England Society of New York, is now being transferred from clay to plaster. Its site when cast in bronze has not been fully agreed upon.

Rot-gin and unsavory and bitter drinks are often necessary to our health; so are afflictions and mortifications to the health of our souls.—Kable.

\*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 latest gives date of expiration. If the number thereon is 24, or anything below, then you are in arrears.

THE OLD AND THE NEW. The old style pills! Who does not know What agony they caused—what woe? You walked the floor, you groaned, you sighed, And felt such awful pain inside. And the next day you felt so weak You didn't want to move or speak. Now Pierce's "Pellets" are so mild They are not dreaded by a child. They do their work in painless way, And leave no weakness for next day. Thus proving what is oft confessed That gentle means are always best.

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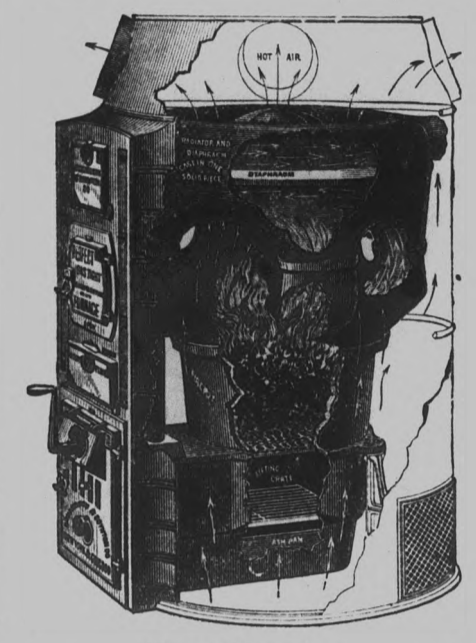
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SICK OR WELL SICK OR WELL SICK OR WELL Send for free circular of Riverside Sanitarium (Magazine Swedish Movement Water Cure) Hamilton, Ill., opp. Keokuk, Iowa. WRITE WHEELER & HAWKINS, St. Paul, Minn. for information regarding investments.

LETTERS TO THE EDITOR.

PRAYERS FOR THE DEPARTED. To the Editor of The Living Church: If your correspondent of July 5th had ever mourned the death of some relative or friend to whom he was most tenderly attached; if irrepressible yearning for a lost presence had made life seem for awhile bereft of all worth and interest, it would have been a comfort as well as a benefit to him, to practise the venerable and divinely taught custom of praying for the dead.

Surely all those who confess with sincerity their belief in the sublime doctrine of the Communion of Saints, should not neglect praying for their departed friends any more than they should for those who are still with them, for: Angels and living Saints and dead But one communion make: All join in Christ their living Head And of His love partake.

Pagan nations who have no idea of the immortality of the soul or the resurrection of the body, think of their dead friends as we do of animals, i. e. that they are annihilated. But the voice of God speaking by means of His Holy Church and our own hearts has given us these precious truths: the spirits and souls of the righteous after they are delivered from the burden of the flesh are in joy and felicity; they bless and praise God for His goodness, love and mercy; they never forget or cease to love us but are constantly making intercessions for us, knowing that we are still surrounded by the sorrows and temptations of life from which they have been released, and while they are waiting with patient hope for us to join them, and for the end of the world, they are going on from strength to strength and their path is as the shining light that shineth more and more unto the perfect day.

Surely He Who descended into the place of departed spirits, having robbed death of its sting and the grave of its victory, is still a human hearted Saviour, and will not be indifferent to our petitions when the only loving office we can render for our departed friends is humble faithful prayer!

Remember not Lord our offenses nor the offenses of our forefathers, neither take Thou vengeance of our sins. We pray Thee help Thy servants Whom Thou hast redeemed with Thy precious blood, make them to be numbered with Thy Saints in glory everlasting.

We beseech Thee that we with all those who are departed in the true faith of Thy holy name may have our perfect consummation and bliss both in body and soul in Thy eternal and everlasting glory. We also bless Thy holy name for all Thy servants departed this life in Thy faith and fear beseeching Thee to give us grace so to follow their good examples that with them, we may be partakers of Thy heavenly kingdom, and that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His passion.

So pray we when our priests lead our devotions in public. May we not continue our supplications in private and pray that the merciful Judge before Whom our friends will appear, will accept them, purge them from all earthly stain, purify them with the purification of the Sanctuary and draw them into His bosom of endless rest forgiven, blessed forever more?

May we not also pray that "the place of waiting will be to them refreshment, light, perfect cleansing, endless growth of Divine beauty, the face of God transforming them more and more into Himself until the day of the Resurrection, when He will bring them through the golden gates into the heavenly city to His dear feet, there to see Him face to face in His unveiled splendor, there to join the choir of redeemed ones, in the new song, the Song of Songs; there to unite with Cherubim and Seraphim, with angels and archangels in one unending chant of praise, through all the ages of Eternity."

A. G. S.

Providence, R. I.

SUPPORT OF THE CLERGY.

To the Editor of The Living Church: The Bishop of Albany speaks the truth when, as he says, he believes "the low estimate in which the clergy are held by the lay people is the root difficulty, because out of it grows the treatment which the clergy receive." The first step towards remedying the evil is for the lay people to respect the office of the minister, and the latter has a right to demand it, if we are to believe there is such a thing as a divinely organized ministry. But unfortunately many of the laity, though blessed abundantly with this world's goods, and able to give if they will, are not possessed with that large-heartedness which prompts the spirit of charity, benevolence and liberality, and choose rather to consult their own wishes. They extend a call to a rector, with a salary of say \$1,200, believing that he will be acceptable to the parishioners. But in course of time the rector's former popularity begins to wane, for which there are various causes. He is not the fine preacher he was thought to be; he has not a good voice; he does not succeed in building up the parish; or perhaps personally he is not liked, and his family is unpopular; he may have his particular friends, and neglect others socially, who expect him, as a matter of course, to show them attention. May be in conversation he has hurt the feelings of some, or even said things insulting. I

maintain that the fault of a lack of proper support for the clergy is not always on the side of the laity, and that often the root of it lies in some personal issue between the rector and parishioners, for which often both sides are to blame. Thus it is that people are influenced by various causes, and a body of parishioners who have for some years supported the rector have at last succeeded in accomplishing their object, which was to so starve him that he should feel compelled to seek other fields of labor.

Our present system, certainly is "radically wrong." I do not propose to suggest a remedy. But why place the minimum salary at \$1,000? Do all need that amount? and would not many feel they were rich if they had it? During the two years I have been in the ministry my expenses have not averaged \$45 per month, and I don't see that they need have, unless I had uselessly spent what I might have possessed, or been extravagant; and yet I have all along paid board, dressed respectably, bought what books I needed, and spent some for my own enjoyment. I have no family or others depending on me for support.

No, the "Support of the Clergy" is largely a question of administration. But why long for the return of the primitive and Catholic order in mission and a ministrations, as the Bishop of Central New York does? It will never return! The Truth is eternal; but the administration of the temporal affairs of the Church will always be influenced by existing circumstances and the signs of the times.

In our methods for remedying existing evils, let us beware of hobbies. I know a clergyman, who has been prominent some years in working up a scheme by which every clergyman in the diocese should receive at least \$1,000. He has a wealthy congregation, and in a large measure the success of the scheme was due to it. The aggregate contributions of the congregation last year were in the thousands; but for foreign missions, nothing; general missions, nothing, and for domestic missions not \$900. M.

PAYING MISSIONS.

To the Editor of The Living Church: In answer to John All Ways, who suggests the Paying Missions, we would like to say that we know of a clergyman who for six years had four missions, well organized, he giving regular Sunday services, and instruction in the Sunday schools, also week-day visiting. At the close of that time he left a church built by his effort, at one of the missions, and a priest in charge with one thousand a year and house rent, while for the six years' work in the four missions he did not receive one cent more than the small amount from his own parish. The same priest is now doing mission work in addition to that of his parish, where he is obliged to ride from fifteen to twenty miles in the cars, and pay his own car fare with no other recompense than the good will of the people. A THIRTY YEARS' PRIEST'S WIFE.

DIVISION OF THE SERVICES.

To the Editor of The Living Church: With your kind permission I should like to say that the suggestions of the New Hampshire Convocation, recently printed in your journal, are nearly identical with the New York traditions. These traditions are valuable because they have come down from the days of the Stuarts, and because the Church in New York was never tainted with Puritanism. No doubt there were formerly plenty of Puritans; and they made their presence sufficiently obvious by their curious habits of getting control of the vestries, thrusting ministers of their own way of thinking into the parishes, making love to the glebes and parsonages, and many like godly practices; but after awhile they all turned Presbyterians, and then Churchmen had a little peace. The traditions, however, are the following: 1. The priest reads the whole morning and evening service, including the Litany. 2. The priest reads the whole Communion service, but an assistant may minister the chalice. 3. The priest takes the eastward position at the canon, if not throughout the service. 4. At visitations, convention services, and the like, a second clergyman may read the Lessons. Though I am not very old, I have been in the habit of going to church for half a century, and I can say that I never saw these traditions broken by a native New York clergyman, High or Low, until about the year 1855, when the clergy of Trinity chapel began to introduce what appears to have been a fancy of their own, of dividing the service at the Creed. This, however, was a temporary and local fashion, which never found much favor, and which is now for the most part abandoned. I have only twice seen the service chopped up into mincemeat. The first time was a good many years ago at a church in Brooklyn. But as the rector, though a most worthy and estimable old gentleman, had thought proper to decorate his chancel with a table, two huge reading desks, and the somewhat unusual adjunct of a flight of stairs, he could hardly be regarded as an authority. The other time was at the consecration of a church in the country. It so chanced that I could hear what was going on, but could see nothing; and the effect of one strange voice rising after another can only be compared in its influence upon one's nerves, to the buzzing of a swarm of mosquitoes. It is said that the Convention of Long Island is a great offender in

this respect. I cannot speak from my own experience; for, suspecting such to be the case, I have sedulously staid away from its solemn (?) services.

The truth is that the New Hampshire gentlemen have the Prayer Book with them (though they make some suggestions that seem strange to a New Yorker, about the Offertory, for instance); for the Rubric invariably speaks of the priest, the minister, the bishop, meaning that there can be but one, and never of many priests or bishops.

B. R. BETTS.

Jamaica, N. Y., Aug. 18, 1884.

THE GENERAL THEOLOGICAL SEMINARY.

To the Editor of The Living Church: Will you allow me through your columns, to say to our Alumni and friends, that, in consequence of the inability of some of our subscribers to make good their subscriptions, we unexpectedly find ourselves without sufficient funds to complete our new buildings. They will cost when finished \$80,000. Of this we have \$70,000 and therefore need \$10,000 to supply the deficiency. The two Dormitory buildings are ready for roofing. But when the roofs are on, the work will be stopped, unless friends come to our aid, for the trustees wisely determined not to involve the Seminary in debt. There never was a time when these buildings were more urgently demanded. Nearly fifty promising young men are waiting to be admitted, at the opening of the next term, and more will come as soon as the new dormitories are ready for occupancy. I cannot believe that those who feel interested in raising up a body of well educated clergymen, will suffer the work to be stopped for lack of this comparatively small amount.

Contributions should be sent to Woodbury G. Langdon, Esq., Treasurer, 719 Fifth Avenue, New York.

E. A. HOFFMAN, Dean.

New York, August 22, 1884.

A WORD TO CHRISTIAN WOMEN.

To the Editor of The Living Church: It seems to me that the subjoined extract from the Parish Bulletin of the church of the Incarnation, Washington, D. C., written, doubtless, by its faithful rector, the Rev. Dr. Townsend, is well worth circulating among the devout and tender-hearted women of the Church, outside of that parish. Will you kindly publish it? F. B. C. Elizabeth, N. J., July 15, 1884.

A CRUEL FASHION.—We cannot forbear to speak of a cruel custom which forces itself upon our notice at the most important of all times—when we are administering the Blessed Sacrament—we mean the fashion of decorating ladies' bonnets with birds, remembering that our Lord said, not a sparrow falls without the notice of His Father, we cannot but think with what feelings He must mark the destruction of some of the most beautiful of His creatures, sacrificed to the god of this world. Perhaps this is done thoughtlessly. So much the worse. God expects us to think, and act in accordance with His pleasure. We do not believe He can fail to regard with displeasure the annihilation of whole races of beautiful birds to gratify pride.

"BEFORE MEN."

To the Editor of The Living Church: A "plain commentary" on the text "Take heed that ye do not your alms before men to be seen of them" says, "It was commanded in the former chapter (5. v. 16.) Let your light so shine before men, that they may see your good works. But there is no contradiction between that place, and this: for what was there commanded, was that by the shining of the light, our works, not ourselves, should become conspicuous; and that men should thereby be led to glorify, not us, but our Father which is in Heaven, in like manner, what is here condemned, is not that alms should be done before men; but that here observation should be the motive of such almsgiving:—"before men—to be seen of them."

Surely this plain comment justifies the Church in the propriety of her selection of the text she places at the head of the Offertory sentences and ought to satisfy "Delaware" that his wonder should be lost in love and praise to Him Who has given us in the Church a Mother who dispenses so faithfully and wisely, that Holy Writ of which she is both witness and keeper.

R. G. QUENELL.

Seneca Falls, N. Y.

ANOTHER good story is current about the late Bishop Jacobson. It relates to an incident, at an ordination, or rather before it. A young man from Cuddesdon, about sixteen years ago, wearing a new kind of stole then coming into vogue, was quite unconscious that he, waiting with others for the procession to be formed, was being eyed by Dean Howson. All the other "assistants" at the little scene, however, as they stood in and about the chapter house, noticed the growing desire of this dignitary to call the attention of the diocesan to his candidate. The Bishop, who said little and observed much, was perfectly aware of the dean's supposed failings and of the dean's excitement. With the greatest earnestness, however, he entered on a vigorous discussion with one of the by-standers on some knotty and quite unimportant point. The dean made an attempt to break in, was foiled by the apparently unconscious prelate; prowled round the offender again, returned to the charge (all those who saw what was going on much amused and anxious to know the end), edged in a word, which apparently at length aroused the attention of the Bishop to the flagrant fact that he was about "to admit to the order of the priesthood" a young man who wore a "stole with crosses at the end of it!" Knowing that the Bishop

would neither defend it nor attack a man for such slight offense just before his ordination, all waited for "the judgment." The Bishop looked grave and thoughtful—and then, as he fully agreed with the dean that there was no knowing what such a dangerous man might do, sympathizingly asked, "Did he ask you to kiss it, Mr. Dean?" Horror-struck at the thought, or utterly dumb-founded at this new suggestion of what Ritualistic audacity was capable of, the dean paused to consider the position, and in so doing lost his opportunity. The Bishop, as if nothing had occurred, suggested that it was time to proceed to the ordination. The candidate was safe, but the gravity of many was sorely tried.

OPINIONS OF THE PRESS.

The Churchman.

CHRISTIAN NURTURE.—The Church idea is coming to be more and more generally accepted that the training up of children should be not for a Christian life, but in it. This was the conception so admirably worked out by Dr. Bushnell in his "Christian Nurture." In this remarkable book, certainly one of the best which Dr. Bushnell ever wrote, he set forth so truly the Church's teaching in this matter, that she might almost take it for a hand-book. That children, and especially the children of Christian parents, who absorb their influence as naturally as flowers absorb the sunlight, should be expected to grow up outside of the Christian life, and at some indefinite time in the future suddenly break into it, would be a marvel, were it not that all manner of strange theorizing in religious matters has left nothing to excite surprise. Happily, perverted teaching of this sort is not always a match for Christian practice, and exemplary Christian parents are inevitably training up their children in the Christian life, even when they imagine it is to be hit upon in after years in some chance revival.

Episcopal Register.

MORAL RESPONSIBILITY OF THE PRESS.—The publication of criminal items in the daily papers exerts a vicious influence. Familiarity with crime hardens the heart, and to minds capable of receiving evil impressions is a sure poison. The moral effect of the criminal column in a secular paper has not been recognized by the public, because attention has not been called to it. The public, however, are learning the depraving influence of those sheets which publish nothing but police news. It takes very little logic to extend the verdict to the column in the average paper, which is only less injurious than twenty-eight columns of the same stuff, because the quantity is less. The editor who is questioned about this feels himself in a corner. If he is an irreligious man, and possessed of little or no conscience, he will say: "The public want it, and will pay for it; business is business." Judas, we remember, had compunctions about betraying innocent blood; but now-a-days the criminal news-monger will out-Judas Judas, and coolly pocket the pieces of silver which he makes by putting vice before innocent eyes. A view which even the most ingenious men usually fail to answer is this: "The press is an instrument of moral education, is it not?" When the editorial soul has answered "yes" to this inspiring question, which, by the way, never gets a negative, then the question may be asked, "Does the publication of criminal news appear consistent with the acknowledged function of the press as a moral educator?" There may be editors who care for nothing but the dollar; there are, however, very few who like to be thought utterly indifferent as to the effect of their papers on young and innocent minds. The time is coming when the secular paper will be shut out of respectable homes unless the police news is omitted. The religious press has on it the responsibility of educating public opinion to a point when it will be impossible for a money-maker to own that he is willing to publish vicious information because it pays

English Churchman.

AMERICAN "EVANGELISTS."—England appears to be the happy hunting-ground of the American speculator in things religious as well as in things secular. Mr. Moody is reported, indeed, to have been less satisfied with the results of his recent preaching excursion, than with that of an earlier date. We have not much faith in the report of interviewers, and the late disclosures as to the getting up of this new branch of journalistic enterprise are not likely to increase English confidence in the professional interviewer. But we can readily believe that the American "Evangelist" was disappointed at the brilliancy of the victories of the Salvation Army in contrast with his own campaigns. He attracted the rich and well-to-do, and he has been egregiously flattered by them, but he has wholly failed to touch the poor. Mr. Sankey's songs, not Mr. Moody's sermons, were the real magnet. Their coming was very eagerly anticipated by English Dissenters, in the hope that it would arrest the enlistment into "General" Booth's "Army," which have proved so costly and fatal, especially to the Methodist sects. Mr. Moody was exalted into a sort of Pontiff of Revivalism, and the older revivalist bodies seem to have been anxious to procure from this curious theologian a dogmatic and ex-cathedra con-

demnation of "General" Booth's teaching and methods. Whether they ever obtained it, we do not care. Messrs. Moody and Sankey's earlier adventure upon England was doubtless of great assistance to the Dissenting cause, since it was only natural that the majority of their "converts," on being advised to join some "Church," would prefer a sectariap to a parochial and national communion. Mr. Moody was always graciously ready to take the help of English priests and bishops, but he could not be expected to give them any help in return. It has always been a marvel to us how any of the national clergy could expect any profit to the Church from a "mission" grounded on the conception that a true "Church" cannot be national and cannot be parochial, but is a sort of club of self-conscious persons, who hold that they are called to separate themselves from the parish and the nation, and probably also from the family of which God Himself had made them members. This narrow conception is due—first, to the degrading of the Incarnation of the Eternal Son into a secondary and merely accidental place in the revivalist scheme of doctrine; and, secondly, to the extraordinary neglect of the teaching of the Son of God as to the place of Baptism in the formation of His Church.

CHURCH WORK AMONG DEAF-MUTES.

From the Deaf Mute's Journal.

In September, 1850, the Rev. Thomas Gallaudet began a Bible class for the deaf-mute residents of New York City and vicinity. It was held in the vestry room of St. Stephen's church, at the corner of Broome and Christie streets, under the rectorship of the Rev. Joseph H. Price, D. D. Several members of the class were baptized, confirmed and received to the Holy Communion.

This work led the youthful pastor to found St. Ann's Free Church for Deaf-Mutes and their friends, in October, 1852. The first services were held in the small chapel of the New York University. In the fall of 1857, the church removed to the Historical Society Building, and in 1859 purchased its present property, formerly Christ church, in West Elizabeth street, near Fifth avenue. In 1859, the rector of St. Ann's church was provided with an assistant minister, and was thus enabled to pioneer services for adult deaf-mutes in other large cities. This general movement at length opened the way for the incorporation of a new society, under the general laws of the State of New York, in October, 1872. It was called "The Church Mission to Deaf-mutes." It undertook to promote the temporal as well as spiritual welfare of deaf-mutes after they had finished their school days. It established a Home for the Aged and Infirm. For several years through the exertions of its general manager, the Rev. Thomas Gallaudet, D. D., and his associate, the Rev. John Chamberlain, this society extended religious services in the sign language throughout a large part of our country, and was instrumental in leading many deaf-mutes to become communicants of the Church. At length this extensive work was providentially subdivided and made more effective. The Rev. H. W. Syle, the first deaf-mute ever admitted to Holy Orders, is ministering to his brethren in Philadelphia and parts adjacent, having diocesan commissions in Pennsylvania and Central Pennsylvania to sustain him. The Rev. A. W. Mann, another deaf-mute in priest's orders, is canonically connected with the diocese of Ohio, and is itinerating through thirteen of the western dioceses, holding services which are attended by large numbers of deaf-mutes. The Rev. Job Turner, a deaf-mute, in deacon's orders, canonically connected with the diocese of Virginia, is laboring as a missionary among his brethren in the southern dioceses. The Rev. Thomas B. Berry, rector of the church of the Epiphany, Trumansburg, N. Y., is extending Church services for deaf-mutes in the dioceses of Central and Western New York.

All this work, which has grown out of the Bible class of September 1850, asks for offerings towards its support on the twelfth Sunday after Trinity, August 31st, as the Gospel for that Sunday recites the miracle of our Lord in curing the deaf and dumb man.

Offerings in the dioceses of New England, Albany, Long Island, and Northern New Jersey, may be sent to the Rev. Thomas Gallaudet, D. D., No. 9 West 18th street, New York; in Pennsylvania, Central Pennsylvania, New Jersey and Delaware, to the Rev. H. W. Syle, 2206 Wallace street, Philadelphia; in the western dioceses to the Rev. A. W. Mann, 5 Chestnut street, Cleveland; in the southern dioceses to the Rev. Job Turner, Staunton, Va., and in Central New York and Western New York, to the Rev. Thomas B. Berry, Trumansburg, New York.

It is hoped that each year will increase the number of congregations and individuals who will remember the Church work among deaf-mutes on the twelfth Sunday after Trinity.

"The Adoration of the Magi," by Paul Veronese, now owned in England, goes to the Russian government, the price being \$60,000. It is to be placed in the cathedral building on the site of the assassination of the late Czar.

STRIVE and labor above all things, to be real and true.

CHURCH WORK.

SPRINGFIELD.

JERSEYVILLE—Church of the Holy Cross.—This is indeed a very gem of a sacred building. The parish has been under a cloud, being without the ministrations of a priest for some time. It is hoped that now under Dean Whitmarsh, its present rector, the parish will enter on a new era of prosperity.

MARYLAND.

NILESTOWN—Convocation.—The Washington convocation represented by the Dean, the Rev. Meyer Lewin, D.D., together with the Rev. Messrs. Thomas G. Addison, D.D., W. L. Hyland, D.D., J. W. Chesley, M. H. Vaughan, J. B. Gray, Charles D. Andrews, and J. B. Perry, visited King and Queen parishes, Rev. J. Gibson Gantt, Rector, on July 29th, 30th and 31st. The services were at the church, chapel and mission. Two sermons were preached. These were by the Rev. Dr. Addison and the Rev. Mr. Perry, and the impression made will be lasting. Stirring addresses by the Dean and others followed these sermons. After the evening services, on the first two days, the subject for discussion was the Support of the Clergy. The Dean, the Rev. Drs. Hyland, and Addison, and the Rev. Messrs. Perry and Andrews handled this delicate and important subject ably and practically. The addresses at the mission were on the parables of the Lost Sheep, Lost Silver, and Prodigal Son—admirably fitted for the congregation, and most impressively and instructively made by the Dean and the Rev. Messrs. Andrews, Hyland and Addison. Large congregations, hearty music, and unusual interest characterized all of those services.

The Dean found the church yards clean, new carpet, beautiful tower and bell for the chapel, a large bell, a substantial belfry, and a new roof for the church. Two societies are still working to accomplish as much more before they will again be favored by his presence, and those who so ably assisted him and encouraged them in their work.

IOWA.

DEAF-MUTE REUNION.—The deaf-mutes of Iowa hold their second re-union at Cedar Rapids, September 6, 7, 8 and 9, and have invited the Rev. Messrs. Mann and Chamberlain to conduct services and interpret their proceedings. The services will be held at Grace church, at hours to be announced in due season.

MASSACHUSETTS.

STATISTICS.—The following statistics are furnished by the Journal of the Convention: Number of clergymen, 162; candidates for Holy Orders, 31; churches consecrated, 5; parishes in union with the convention, 105; Baptisms, 1,587; Confirmations, 1,253; communions, 19,941; total of offerings, \$644,473.50.

SOUTH DAKOTA.

SIoux FALLS.—The Rev. J. M. McBride, who for the past three years has been in charge of this parish, left for Pierre, D. T., last week. During his rectorate the parish has wonderfully improved, there being a very great increase in the attendance at divine services. Three years ago it was but a small mission; now it stands a healthy, self-supporting parish.

CHICAGO.

CHICAGO—Grace Church.—A choir of men and boys which will be supplied is now in training for this church. It is hoped it will be ready about the time of the consecration of the church which will take place shortly.

NORTH EVANSTON—St. Matthew's Church.—Thursday, August 21, was the occasion of a pleasant gathering on the grounds of St. Matthew's church. An excellent and bountiful dinner was given by the ladies of the mission, kindly assisted by many of their friends, and residents of the village.

The church was prettily trimmed with flowers, vines and fruit, and at 5 o'clock all assembled for service. The 277th hymn was sung, then followed the usual evening prayer, beginning with the Lord's Prayer. The 9th Selection of Psalms was read. Special lessons were used and a short discourse given by the pastor from Ruth II., part of the 7th verse.

The offerings amounting to over eleven dollars were applied to the chapel debt.

NEW YORK.

NEW YORK—CHURCH OF THE TRANSFIGURATION.—The seventh annual report of St. Anna's Guild, connected with this church, together with the anniversary address, delivered before the Guild, by the rector, the Rev. G. H. Houghton, are printed in neat pamphlet form. It now numbers 43 members, and reports offerings for the year, of \$10 at Christmas, and \$4 at Easter, to the Endowment Fund of the parish church; \$12 to Trinity church, Whitehall, for Sunday School building fund, and \$33.11 to the Burial Fund of the Guild. At the weekly meetings 1,057 towels and 254 flannel petticoats have been made for the Maternity Society of the parish.

NEWBURGH—Dr. Brown's Funeral.—At the interment of this aged priest, whose death was announced in this column last week, a very large number of visiting clergy, and a great delegation of Masons were present. The Bishop of Springfield and the Assistant of New York made touching addresses.

CENTRAL NEW YORK.

UTICA—Calvary Church.—This parish gave a reception at the rectory on the evening of August 19, in honor of the twenty-fifth anniversary of the pastorate of the rector, the Rev. Dr. Goodrich. The beautiful lawn was illuminated with Chinese lanterns and reflecting lamps, the weather all that could be desired, and the large attendance a witness to the high esteem and love of old and young, rich and poor, which Dr. Goodrich has won during his long and faithful service. A purse of over \$300 was presented by the congregation, \$25 from the Sunday-school, and a letter read from Bishop Huntington in which were many gratifying expressions of love and confidence.

PENNSYLVANIA.

PHILADELPHIA—A Noble Gift.—Mr. William Bucknell, an influential and prominent member of the Baptist denomination of this city, has donated his elegant suburban residence, with thirteen acres of choice land to the City Mission, to be used as a Home for Consumptives, and as a branch to the House of Mercy, at present located at 411 Spruce street. This valuable gift is "In Memoriam" of Mr. Bucknell's first wife, a Demo-

cratic member of the Church. Absence from the city of the Bishop, as well as of a majority of the Board of Council, has prevented a formal acceptance of the property; but the unavoidable delay will soon be at an end, and the proper transfer made.

The Shield's legacy, received in part some two or three years since, was \$160,000, of which only the interest is expended. About \$40,000 will be added to the endowment when the estate is wound up. The House of Mercy was the gift of a solid Churchman, in 1876, and has been over seven years used as a Home for Poor Women.

NEW HAMPSHIRE.

CLAREMONT—Trinity Church.—This parish is going steadily on in the work of making improvements in and around its house of worship. A choir-room (20x20 ft.) has recently been erected at its south east corner—intended, also, for the accommodation of the Ladies' Aid Society meetings—and is an annex to the chapel to be erected on the east side of it, as soon as sufficient funds for that purpose are at hand. There is a fair prospect that in the near future a long sought and much needed addition to the parish buildings will be made. The Evans' legacy of \$8,000 has been placed in the hands of the Treasurer; and it is understood the building committee contemplate the removal of the old rectory buildings to the north east corner of the Trinity church lot, to be fitted up for the sexton's dwelling, this fall—also to commence building the new rectory on the site of the old one, and to lay its foundation, ready to go on with the building early in the ensuing spring. It is to be a substantial brick edifice. At the Bishop's last visitation a class of ten candidates were confirmed.

CONCORD.—It has at length been decided by the Diocesan Committee to locate its Girls' School here—the citizens of the city having donated suitable grounds for its site, with buildings thereon that may be utilized, somewhat, in the construction of such additional ones as may be deemed necessary. With regard to the future operations of the committee it need only be said, that they will go forward in the erection of suitable buildings, and in making all necessary arrangements for opening the School, as soon as adequate funds are at their disposal for that purpose.

PITTSBURGH.

UNIONTOWN—Laying of Corner-stone.—The corner-stone of the new St. Peter's church was laid with brief but impressive services, on August 15. There were present the Bishop, several of the clergy, and visitors from other churches. The rector, the Rev. Robert S. Smith, and his parishioners have every reason to be encouraged with the progress of their work.

MISSOURI.

A VALUABLE GIFT.—The diocesan journal for August has the following item:

"The Rev. E. M. Pecke, of Ironton, some years ago pledged his library for a church which was building in the diocese of Springfield where he was. Being in danger of being lost for an amount, \$500, much less than its value, the Rev. Dr. Fulton wrote about it to THE LIVING CHURCH, and aroused such interest that an amount was pledged by many persons, clergymen and others, sufficient to redeem it. Since then Mr. Pecke, being grateful for Dr. Fulton's offices, and being desirous of giving his library to this diocese, reserved to Dr. Fulton the privilege of choosing such books as he desired, the remainder to go to the diocesan library. They have been sent to the Bishop, and are now in the room in Christ church devoted to the library. The boxes have not yet been opened. It is a valuable collection."

BOONVILLE—Ordination.—On Thursday, July 24, in Christ church, the Bishop admitted to the diaconate Mr. Joseph J. Wilkins, who for the past year has been holding services here as Lay Reader. On the previous evening the Bishop confirmed a class of eight.

WISCONSIN.

PORT WASHINGTON.—A good work is being done in St. Ann's mission. The Church is gaining a firm footing, and the people are beginning to value her beautiful services. The congregation worship in a neat little chapel, set apart for that purpose by the Bishop of the diocese, but improvements are very much needed and an appeal is made to the Church at large for assistance. The people themselves have done much already, and deserve the sympathy and aid of the people of God. All donations should be sent to the Rev. D. Laserson, 583 Fourth St., Milwaukee.

EUCCHARISTIC WORSHIP.

In all the records of antiquity there are to be found only two passages which give any semblance of plausibility to the reasoning of those who advocate the neglect of Eucharistic Worship. The first is from a misrepresentation of one of those canons known as Apostolical; the other, from a misunderstood passage of St. Chrysostom's.

As to the mistaken canon, it is necessary to remark that the eighth of the Apostolical Canons (which deals with the clergy) enjoins that if any bishop, priest, or deacon do not communicate, they are to state their reason for abstaining, and if it be reasonable they are to be excused. From the next, or ninth, canon (which relates to the laity) it has been argued very strangely that they were placed under a more strict law, and were required always to communicate, if they should remain during the Oblation. This, however, has arisen from a mistranslation of the canon by one Dionysius. The words of the original Greek, expressed in English, are: "Who do not remain at the prayer and Holy Communion;" while Dionysius, in translating it into Latin, makes it say: "Who do not persevere in the prayer, nor receive the Holy Communion."

The object of the canon was not to oblige all to communicate, whether prepared or not, but only to remain throughout the service, to join in the prayer; otherwise to be excommunicated, as disturbers of order. For, as Balsamon, a distinguished canonist, clearly puts it, to say that "the faithful laity, and those consecrated persons who

are not touching the holy things, must communicate daily or else be excommunicated, is not the meaning of the canon, nor could it be put into execution; and therefore the ninth canon means that the faithful who do not stay throughout are to be punished. In this way interpret the canons agreeably with the second canon of the council of Antioch."

The other passage referred to is taken from one of St. Chrysostom's pulpit orations. Christians, even in his days, had begun to manifest coldness and indifference to too many instances, as to their Christian privileges and duties; and as we learn from him, some had become so lukewarm as only to communicate at Easter. This was a grievous neglect, and justly excited that eloquent Father's indignation. He accordingly reproves them in strong terms. Considering them as unfit to join in the prayers, because of their neglect, he tells them to depart as unworthy; thus striving to correct an abuse indicating great religious indifference. He strongly condemns those who rarely communicate, but he no less strongly condemns those who went away after the sermon, before the Celebration. His words which have given rise to so much misapprehension are these: "In vain is the daily Sacrifice; in vain do we stand before the altar—there is no one to partake. Not that I bid you merely partake; but render yourself worthy of partaking. Art thou not worthy of the Sacrifice nor of the Partaking? Then neither are you of the prayers."—Lendrum's Principles of the Reformation.

He alone is never brought down in things unlawful who is careful to restrain himself at times even from things lawful.—St. Gregory.

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THEY FIND

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INCORPORATED 1794. CHARTER PERPETUAL. Insurance Co. of North America, Company's Building, 232 Walnut St., Philadelphia. One Hundred and Eightieth Semi-Annual Statement of the Assets of the Company. January 1, 1884.

Table with 2 columns: Description of assets and their values. Total Assets: \$9,071,696 58.

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