

The Living Church.

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

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NOW READY.

THE OXFORD MOVEMENT,

By the REV. MORGAN DIX, D. D.,

Rector of Trinity Church, N. Y.

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A companion pamphlet to Dr. Ewer's "What is the Anglican Church?"

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By the late

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EUCCHARISTIC LIVES.

BY THE REV. J. H. MCCANDLESS.

[Gospel for 14th Sunday after Trinity.]

Distress unites, and moves the ten to pray,
And lift their voices to the Lord;
Relief divides, and scatters each his way,
Regardless of a thankful word.
While wounded love, in sad and wondering tone,
In reverie, as though none—
Beholding only one that knelt—
Speaks to ingrate hearts: "Were not ten healed?"

The stranger to God's Church and lawful Priest
Comes near to Christ; and with loud voice
Gives praise and thanks; for he at least,
In sight will thankfully rejoice.
All healed in Eucharistic song he lays
At Jesus' Feet his praise,
Adoring lowly Him Who blest
And filled, in love, his soul with deepest rest.

O loving Christ! what mercies, day by day,
Poured from Thy Hands around us fall;
But where are hearts that in thanksgiving pray?
Dost come to Thee one-tenth of all?
Our souls lift up a morning voice in prayer,
Kyrie Eleison! Spare!
Love hearts; and pardoning voices come,
What then our lives? A Eucharist? or dumb?

O souls absorbed by Christ's most gracious word,
Made pure and clean, and filled with gladness;
When at the Font and Altar, pray or He heard,
Seek Him; and keep His heart from sadness,
Seek Eucharist, and keep His love,
And live with Him above,
And at the altar with most thankful heart
Be present, where the nine from ten depart.

NEWS AND NOTES.

The *London Church Times* of August 22, contains in full the sermon preached before the Confraternity of the Blessed Sacrament in the church of St. Ignatius, New York, by the Rev. J. Stewart Smith, priest of the diocese of Chicago.

The Archdeaconry of London, which carries with it a Canon's stall, in St. Paul's, vacant by the death of Bishop Cloughton, has been conferred upon the Right Rev. Dr. Kelly, formerly Bishop of Newfoundland. Dr. Kelly is, or was, a very good Churchman, and is a brother-in-law of the Bishop of Nova Scotia.

SOME of the English papers announce that Mr. Gladstone intends to recognize dissent by raising a few prominent dissenters to the peerage. That eminent men should be honored, no matter what their religious belief, is, to my mind, fitting. That men should be honored because of their adherence to a false, religious faith, seems to me little short of sacrilege. But then I am "wrong-headed."

My "Notes" of last week have brought me more than the usual number of letters. A very dear and kind friend complains that I am too "dogmatic" about Belgian Liberalism, and asks if I would call the government of the United States "atheist," because it does not enforce religious instruction in schools. No, certainly not, though I firmly believe religious education should go hand in hand with secular. But the cases are by no means alike. The great majority of the Belgians wish their children to have religious teaching in their schools; and, in fact, refused entirely to send them to the "Godless" schools. Thus the "Liberal" scheme was nothing but despotism pure and simple, while its advocates were all avowed atheists.

It seems probable that very soon one will be able to telephone across the Atlantic. That will be very useful to those who are charged with the compilation of news. Imagine how convenient it will be for me to ring a little bell in the office, request the "Central" to give me "Mr. Gladstone," London, and then propound a question thus: "Hullo! Whom are you going to appoint to the new see of Bristol?" *Punch*, a short time ago, had an account of an interview with the Prime Minister. The journalist asked some questions, and then left by the second story window. One would not, how-

ever, wish to throw the telephone out of the window, and thus a new and ever-present horror is added to the cares of public men.

Of all the absurd articles which I have read in Church papers, I think the one published in its last number by the *Omaha Church Guardian*, under the rather ungrammatical heading "The Bishops and House of Lords," caps the climax. It is a signal instance of what one might call audacious ignorance; that is to say of acquired ignorance. The writer, I should imagine, has been recently in England, has there met a few Tory parsons, and been honored with an introduction to some member of the peerage from whose august lips he has had the privilege of hearing that the well being of the country depends on the preservation in its integrity of the Upper House. And so, overshadowed with majesty, the gentleman,—or is it a lady?—sits down and pens this remarkable article. I said a fortnight ago that I had been accused of monarchical tendencies. By a curious coincidence my accuser hailed from Nebraska. I commend to his kind attention and ready pen the recent editorial of his diocesan journal.

BISHOP TRICOMI, the Bishop charged with the superintendence of the Anglican Churches in Northern and Central Europe, contributes to the *London Times*, an article on the very remarkable movement towards Christianity amongst the Jews in South Russia.

The author of this South Russian Bessarabian movement, is a lawyer named Joseph Rabinowitz, a man who is respected far and near by his compatriots, and who has for a long time been endeavoring to ameliorate the condition and to raise the culture of his people. During the time of the persecution in South Russia in 1882 he was zealously advocating the repopulation of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return there commenced a complete revolution of his religious convictions.

These convictions are based on a belief that the historical Jesus of Bethlehem was, after all, the true Messiah spoken of by Abraham, Moses and David; for the crucifixion of whom the Jews have ever since been wanderers and their land made desolate. This deep impression on the mind of Rabinowitz was not produced by any influence of Christian missionaries, but entirely by the force of circumstances; and it carried along with it a very strong feeling that the only hope for his people's return to their land would be by their acknowledgment of such facts. In this way, without for a moment thinking of joining the Christian Church by baptism, a plan of forming congregations of Jewish nationality, founded upon the historical and doctrinal works of the New Testament, slowly and gradually ripened in his soul. He returned from Palestine with this watchword—"The key to the Holy Land lies in the hands of our brother Jesus." It may be said, indeed, that the centre of gravity in his creed lies hidden in the cry—"Jesus, our brother." These thrilling words have proved, as a matter of fact, to possess such powers of attraction among his persecuted brethren, that they have not only awakened the hearts of all in Kischinew—his own place of residence—but of many also in other parts of Bessarabia. More than two hundred families have now joined in one communion under the title of "The National Jewish New Testament congregation;" and by some of them the last Passover was celebrated according to a liturgy expressly drawn up by Rabinowitz. S.

OUR NEW YORK LETTER.

September, with a halcyon calm and a temperature of ninety-four in the shade, is, as usual, out-doing in the way of sultry oppressiveness all the efforts of the preceding months of the summer season. One more wave like the present, joined with a continued dearth of news, and a tropical inertia will inevitably settle over the spirit of your hitherto patient correspondent.

The air is full of the rumor of indefinite things that are likely to take place, but the curtain still conceals behind its thick folds the stage of action. Even the Seminary's new buildings, that we hoped soon to report the completion of, are at a stand, owing to the inability of some of the subscribers to the Building Fund to pay their subscriptions. This is particularly unfortunate for the institution at this juncture, as the incoming class is larger than usual. The students numbered last year but 80, and yet they were uncomfortably crowded, though some did not have rooms in the Seminary buildings. This year there will be over one hundred students, with no more accommodations than before.

In this connection the following passage from the Dean's last report, has a force and pertinency that cannot be overlooked:

"The year that has just closed must always be regarded as a marked era in the history of our venerable Seminary. The permanent relief from the straitened finances which have hitherto crippled the work of the institution, the completion of the endowment of the Alumni Professorship, after so many years of effort to secure it, the increase of the foundation for the maintenance of the office of Dean to one hundred thousand dollars, enabling the trustees hereafter to fill the office without the embarrassment of inviting clergymen to undertake the responsibilities of the position, while no provision is made for his remuneration or support; the erection of Sherred Hall, with its admirable lecture rooms; the gift of a fire-proof building for the preservation of the valuable library; the beginning of the additional dormitories to accommodate the increasing number of students; and, above all, the remarkable unanimity with which the General Convention and the Board of Trustees, after nearly forty years of effort to secure such a result, have agreed upon a plan to reduce the Board to a practical and efficient working body; all give promise of a future for our *Alma Mater* which even its warmest friends had begun to think they would never live to see.

"For the first time in many years, if not in the history of the Institution, the Treasurer's report comes to us with every dollar of indebtedness paid, and a balance in his hands. And, what is better still, through the increase of the permanent endowments, which amount to \$381,517.84, (market value) and the leasing of all the lots belonging to the Seminary, the income is now sufficient to meet all our current obligations. By this it is not meant that we have no need of further endowments. We ought never to rest satisfied until we have secured to each of the Professors a salary of \$4,000 per annum, endowed additional lectureships and fellowships, and completed the entire range of buildings contemplated in the plan which has been adopted."

These are words worthy the attention of every Churchman in the land; and they are as noble and as courageous as the cause is urgent in behalf of which they were written. With these sentences ringing in his memory let anyone look upon the empty walls of the incomplete buildings in Chelsea Square, and he will see how a great cause may be stayed by the luke-warm faith of those who should loyally push it forward, and how the great-hearted enterprise of a wise and far-seeing man may, for a time, be unaccountably marred and impeded.

There will be shortly deposited in the Library of the Seminary, which already contains a number of very interesting and valuable portraits, a likeness of Bishop Kilgour, who was the consecrator of Bishop Seabury at Aberdeen, Scotland, November 14, 1784. This exceedingly interesting portrait was kindly presented by the grandniece of the Bishop, in 1874, through the Bishop of New York, to the American Church; and he, at the time, informed Dean Seymour, who then presided over the Seminary, that he considered the Library of that seat of learning the most fitting place to deposit the treasure, in order best to carry out the kind intention of the donor.

Accidentally the picture was at the time mislaid; and, consequently, forgotten. After a lapse of ten years, it was found this summer, and will be placed by a happy coincidence of circumstances in the custody of the Seminary at the very time when the two churches are commemorating the Centennial of Bishop Seabury's consecration by the Primus of the Scottish Church.

Bishop Seymour, we are informed had the privilege, the present week, of inscribing with his own hand on the back of the portrait a suitable inscription recounting substantially these facts.

The venerable Bishop of New York is at home and very comfortable, and seems in every way abundantly to hold his own.

Bishop Thompson, of Mississippi, will arrive in town to-morrow, it is expected, and will endeavor to create an interest in Church work in his diocese, where there is much need of re-enforcement.

Frederick Turoch, assistant organist of Trinity church, a young man of rare, musical genius, died of consumption the present week. His amiable disposition and rare talents as a musician, had made him beloved and esteemed by many, and his death will be the source of sincere grief to his numerous friends and acquaintances, and a cause of deep regret to all who knew of his worthiness, or were aware of his rare genius.

Close upon the sounds of mourning, follow, as so often, the mellow strains of Hymen. The assistant minister in charge of

old Trinity entered this week into the homely, but interesting sphere of matrimonial existence. The scene of the termination of irresponsible and light-hearted bachelorhood in this instance, was in the midst of the summer gaiety of fashionable Newport. No more enhancing surroundings could be found for a beautiful wedding pageant; and report speaks goldenly of the accompanying loveliness and elegance of all things associated with this most festal occasion. Joy attend this auspicious event, and mirth rebound, "That all the woods may answer, and their echoes ring." The fair bride is a niece of the sainted James de Koven.

The repairs of St. Peter's are finished, and that Church will be opened for divine service on Sunday. New and beautiful windows, a re-furnished and re-fitted chancel, and freshly decorated ceilings will add to the opening services of the fall an unusual rejoicing and a deepened devotion.

The Church of the Heavenly Rest will also open on Sunday for the usual services, after having been closed for three weeks for needed renovations. The present high temperature will keep so many from returning to the city this week, that, although all the churches will open on Sunday, Church attendance will show its summer limitations; and sermons be brief and didactic, rather than profound or eloquent. There is an ebb and flow in all things, and there are tides in religion. Receding and rest follow all endeavor; and the fields, and streams, and mountains of mother Earth, and the roll of her oceans, may prove to be an added power, as their effects are seen both in the renewed vigor of the preacher, or the deep fervor of the worshipper.

New York, September 6, 1884.

A VISIT TO WELLS CATHEDRAL.

SPECIAL CORRESPONDENCE.

To visit the cathedrals of England is a very pleasant, and interesting thing, if a person has the time and money, and if he be of an architectural turn of mind he can have his fill, for there are no two cathedrals exactly alike. They may be classified into major and minor if you like, the major being such as York, Canterbury, Durham and Lincoln; while among the minor may be mentioned the beautiful and gem-like structure of Lichfield, with its three spires, called "The three Sisters of Lichfield," the city of which was for some years the home of the saintly Bishop Selwyn, whose grave under the shadow of the cathedral is fresh with flowers; or the chaste and beautiful Chichester, Worcester and Oxford; but to make distinctions is indeed invidious, all of them having some charm, some special points of interest. We will therefore now give our readers some idea as far as we can of a visit to Wells Cathedral. The city itself is wonderfully quiet, nestling in the midst of the Somersetshire hills, and truly all around is peaceful and serene. Not far from the city are the beautiful Cheddar cliffs, and the quiet little town of Glastonbury, with the remains of its once famous abbey, and the Holy Thorn which is said to blossom at Christmas, and its beautifully restored parish church—a few streets and shops, in which are to be seen a great many photographs of the cathedral in order to tempt purchasers, with beautiful clear water running down either side of the street, a market place and square. Some ancient gateways, behind which rise the massive square towers of the cathedral, is all that is to be seen on first entering the city. There is that same air of peaceful repose in this city as there is in several other cathedral cities, especially Lichfield and Southwell. As a cathedral dignitary said, "If there were no cathedral, there would be no Wells."

Passing out of the market square through an ancient gateway, we enter the cathedral close, and there rises up before us the Western Towers, a peculiar feature of these towers is that they give you the idea of being left unfinished; there is something wanted; and when we compare them with the Central Tower it is that there are no crockets or pinnacles at the four corners, and it is the lack of these that give you this idea. In the niches of the west front there are several carved figures, but these in the central niches have had their heads knocked off, which gives them a disfigured appearance. Entering the nave we are struck by the beauty of the building and the massive grandeur, the rich clustered columns, the lofty clerestory, the groined roof, while in the distance the eye instinctively rests on the inverted arch under the central tower, so different from what is to be seen in other cathedrals, and which is a great peculiarity of Wells, but our admiration for this, beautiful as it is was rather spoiled and shaken when we were told that this formed no part of the original structure or design, but that it has been placed there together with one

at the entrance of each transept in order to support the central tower.

In the nave there is a plain stone pulpit around which are the words: "Preache thou worde, be fervent in seasons, and out of season, reprove, rebuke, exhorde, with all longe suffering & doctryne." The west window which is of three lights, is filled with rich stained glass. In the north transept there is a peculiar clock, which we were told was taken from the neighboring abbey of Glastonbury. In the south transept there are recumbent figures, in canopied recesses, and in the centre there is an ancient font with circular stone base, and oak cover which certainly is not striking.

Entering the choir under the massive stone screen which separates the nave from the choir, and on which is placed the organ, we noticed the carved reredos behind the altar, while in the distance we see the stained glass windows of the Lady chapel which is at the extreme east end of the building. The stalls have all been restored, the canopies being of white stone supported by slender marble shafts, while the names of the various prebendaries to which they are attached are in Old English letters on each. The Bishop's throne which is on the south side of the choir is of stone surmounted with a canopy of rich tabernacle work, while on the opposite side is a small stone pulpit. On the altar we observed what is to be seen in all English cathedrals, a pair of altar candlesticks and candles, but no cross, or vases, or flowers, as may be seen in some.

Behind the altar are three open arches, above which are seven niches, but which are empty,—above these there is a beautiful stained window.

Leaving the choir we made our way to the exquisite Lady chapel, which is octagon in shape and is supported by one clustered marble column. Under the east window there is a small altar, and we presume that it is used occasionally for divine service; there are several niches which are empty, and certainly better empty than with the heads knocked off as seen on the West Front. On each side of the small altar are two canopied recesses one of which was formerly used as the piscina, the other, so we were told, as the place for the holy oils in pre-Reformation times. The windows around the Lady chapel are all filled with stained glass which would seem to be the fragments of the ancient stained glass which had been gathered together and placed in these windows.

Leaving the north choir aisle we ascended a long flight of stairs which must at some time have led to some building connected with the cathedral. Turning to the right we entered the Chapter House which is of the usual octagon shape, the roof being supported by one single pillar of stone, around which were clustered several small marble shafts. To the right of the entrance is the seat of the Dean, on the left that of the Precentor, while on the opposite side is the Bishop's Chair, over which there is a faded coat of arms.

There is one peculiar feature at Wells, that there is no lectern in the choir, the lessons being read from the stalls, while in the nave there is a massive brass reversible lectern which is used at the nave services.

Leaving the cathedral we entered the cloisters which seem to be the grave yard of the cathedral, and a true God's acre it seemed to be. Nothing can be more in keeping with the surroundings, than that one who has been connected with this sacred edifice in life, should be laid to rest under the green sod, under the very shadow and within the very precincts of this "Holy and beautiful House." Passing from the cloisters we came out opposite to the castellated draw-bridge, which is the entrance to the Episcopal residence, around which there is a moat, and which is the most unique of anything to be seen anywhere, sending the mind in the far distant past, and at the same time blending the present with the past. The whole surroundings are extremely beautiful. In the grounds of the Palace are to be seen the remains of what was formerly a large dining hall, but the roof has been taken down for many years and nothing is left but the wall on one side.

We were fortunate in being able to be present at the service which was fairly well rendered; the choir boys have exceedingly sweet voices, and the Psalms were chanted extremely well. The second lesson was read by the Dean, the learned and able Dr. Plumtre, and seldom have we heard a lesson read better. He is doing what he can to make the Cathedral a centre of religious life for the diocese, and we trust that success will attend his efforts.

We have now completed our talk and can only say that a visit to this beautiful cathedral and city will well repay any one who wishes to see what an English cathedral is like.

J. Harvey Treat
Box 7
98 394

Calendar—September, 1884.

14. 14TH SUNDAY AFTER TRINITY.	Green.
17. Ember Day. Fast.	
19. Ember Day. Fast.	
20. Ember Day. Fast.	
21. (St. MATTHEW, Evangelist.	Red.
21. 15TH SUNDAY AFTER TRINITY.	
28. 16TH SUNDAY AFTER TRINITY.	Green.
29. St. MICHAEL AND ALL ANGELS.	White.

"DIP IT UP."

BY MARIE ALLYNE.

Not a ripple stirred the ocean,
Not a cloud the brazen sky.
On the ship was scarce a motion;
Men had laid them down to die,
Having for a drop of water,
With the boundless water nigh.

On the great Atlantic sailing,
Thus beclmed for days they lay,
Hope had waned and strength was failing,
Not a ship had passed that way.
Still they looked with straining vision
For the sails that death would stay.

Then, Oh joy! a steamer speeded,
But unseen was their distress;
While their parched lips dumbly pleaded,
She her onward way did press.
Would the Christ leave them to perish?
He who once did water bless?

No, the ship gave answering token;
"Dip it up," they eager read;
Then with anguish keen, unspoken,
Hope with that brief message fled.
Yet again far signal lifted:
"Dip it up," it pleading said.

Then, as winged, the ship departed,
"They've forsaken us," cried one,
While the rest were broken-hearted.
He crept, ere the day was done,
From the ship's side stooped for water
Till his cup with it o'er-ran.

As the grateful drops he tasted,
"Tis not salt!" he cried amazed;
Flowed the precious boon unwarded,
While to God their hearts were raised,
For amid the lonely ocean
On the Amazon they gazed.

Flows for us a healing river,
We may dip its waters clear,
Strengthened by the Christ, the Giver,
While we stoop to drink it here,
Safe it bears us through life's ocean,
And beyond to life more dear.
Cleveland, Ohio.

MOSCOW'S NEW CATHEDRAL.

FROM A CORRESPONDENT.

The new Cathedral at Moscow is one of the most remarkable churches in Europe. Not many cathedrals can boast of having been built in one life time, but there are Russians still living who saw the French army depart from Moscow, to commemorate which event the church of St. Saviour has been erected. In less than three months after the retreat of the foe, a decree went forth from Alexander I. that a memorial temple should be built, and five years later, the foundations were laid. But not on the present site. The Emperor accepted plans which, had they been carried out, would have given to Russia the highest building in the world, namely, 770 feet, on the Sparrow hills, between the routes of the entrance and departure of Napoleon; but the undertaking for awhile collapsed, and the architect and building committee, after expending or misappropriating in ten years, upwards of four millions of roubles, were banished, and their estates confiscated. The Emperor Nicholas adopted new plans, and chose the present site, which has cost, with embankment, terrace, etc., upwards of \$900,000, and where, at the outset, a nunnery had to be removed, and 70,000 cubic feet of earth to be displaced, before, on the 27th of July, 1838, the laying of the foundations was commenced. The building continued slowly to rise for 20 years, and in 1858 the scaffolding was removed, this latter item alone having cost 277,000 roubles, or upwards of \$200,000. A quarter of a century more has been expended on fittings and decoration. The style is ancient Russian, or rather Græco-Byzantine the most striking feature of which, to a Western eye, on the exterior is the five copper cupolas, for the gilding of which were required 900lb. of gold, their total cost being upwards of \$85,000. The domes are surmounted by crosses, the centre one, nearly 30ft. high, standing 340ft. from the ground. The building covers an area of 73,000 square feet. The bells, as usual in Russia, are of ponderous weight. The largest, or "holy-day" bell, weighs 26 tons, or half as much again as "Great Paul." Even the second, or "Sunday" bell is within a ton's weight of that bantling; while the smallest of the "every-day" bells descends to about 30lb. The cost of the peal was upwards of \$65,000.

The foundations of the church are of Finnish granite, and the whole edifice is faced with marble, the doors being of bronze ornamented with Biblical subjects, and lined with oak. The principal entrance measures 30 ft. high by 18ft. broad, and the two doors weigh 13 tons, the total cost of all the doors being \$300,000. Thus, it will be allowed that many of the features of St. Saviour's are produced on a magnificent scale, though one familiar with the spire of St. Stephen's, Vienna, or that of Salisbury, the west front of York Minister, or that of Amiens, might hesitate to pronounce the effect of the exterior of St. Saviour's beautiful. As to the interior, there can be, I think, little difference of opinion. I have seen most of the celebrated cathedrals in Europe (with the exception of those of Spain), but in its way I know of nothing so exquisite as the interior of St. Saviour's at Moscow. The building is erected in the form of a Greek cross, three of the broad ends of which form corridors, lower and upper, surrounding three sides of, and open to, the central square or temple proper, while the fourth end is occupied by the altar and its appur-

tenances. The upper corridor reminded me of the galleries in Santa Sophia at Constantinople. The walls are adorned with frescoes illustrating principal events in the history of the Russian Church, one of which I remember elicited during my visit a characteristic remark from an American tourist, whom, with his daughters, I had invited to join my party. The painting represented an ecclesiastic commencing to dig the foundation of the Kief Monastery, in the eleventh century, before which my friend pulled up and exclaimed, "Halloa! turning the first sod for a new railway." The walls of the lower corridor or "procession gallery" are adorned with paintings commemorative of the battles of 1812.

But it is when one stands in the temple proper and looks above and around, that the gorgeousness of the building is so striking. The floor of this part is 220 feet square, the length of the cross either way 270 feet, and the height from the ground to the cupola measures 230 feet. The floor is of marble, and the walls are lined with exquisite varieties of the same material. It was intended at first to use only Russian marble, but some amount of Italian was subsequently found to be indispensable. The total cost of all the marble in the building exceeded \$1,500,000. Lifting one's eyes the galleries are seen to contain 36 windows, and the cupola 16, all of which are double, with frames of bronze. Round the cupola is one row of 640 candelabra, placed there at a cost of \$150,000, with a second row of 600, costing an additional \$60,000. There are four lustres weighing four tons each, and the total number of candles to be lighted throughout the building is upwards of 3,000. At the top of the cupola is a painting by Professor Markoff that will freely shock the principles of Westerns, who object to the use of pictures in worship. It represents in colossal proportions the first person of the Blessed Trinity as an old man with the Infant Jesus. The height of the figure is 49 ft., the length of the face 7 ft., and the height of the infant 21 ft. Also, below the cupola are a number of figures of Apostles and Fathers each 21 ft. high. Great expense has of course been lavished on the eastern end of the church. The cost of materials and workmanship for the altar-space, apart from the icons or sacred pictures, amounted to \$180,000. In this part of the church are some of its most remarkable paintings, most, if not all, by Russian artists. They are too numerous to particularize. I remarked, however, a striking picture of Sergius blessing Demetrius of the Don. I see from my notes that "The Last Supper," by Semigratzky, and 11 pictures by Verestchagin attracted my attention. The structure of the altar screen is a departure from the traditional Russian type, for instead of a tall, ugly blank partition, half or two-thirds of the height of the church, hiding the eastern end, the screen of St. Saviour's is low and elegant, and throws open, except for a few feet above the floor, the whole of the sanctuary. But a more marked and as some would think unorthodox departure from the customs of the Russian Church, is the construction of the altars. I am under the impression, gathered, I think, from the work of the learned Dr. Neale on the Eastern Church, that the "holy table" in the Russian Church should be always of wood, whereas in St. Saviour's I saw two at least constructed of blocks of polished marble, the semblance of a table being given to each by a moveable inch board of cypress wood laid on the top. Much of the ornamentation of the sanctuary and its furniture was exceedingly beautiful, notably some enamelled candelabra by Klebnikoff, but perhaps I have sufficiently described this princely cathedral, erected at a cost of twelve millions of dollars, said to be capable of accommodating 10,000 worshippers, and which from its first conception has been built, as I have said, in a single lifetime.

This last thought was especially impressed on my mind, in connexion with a visit I had paid to an old Russian aristocrat, whose age has been extended to four-score years and ten—a nobleman who has played a well-known, if not very enviable part in Russian history. He was in Moscow during the French invasion of 1812, and in the following year served as a young officer at the battle of Kulm; where he was wounded. A dozen years later, with two brothers he took a prominent part in founding the society of political malcontents known as the Decembrists, who in the month of December, 1825, raised insurrection, and tried to deprive the Emperor Nicholas of his throne. For this one of the brothers was executed. Another died in exile at Tobolsk, and I was asked to visit his tomb. The surviving brother escaped execution by reason of a letter he had written condemning murder, and saying that an undertaking begun by regicide was horrible. He was, however, in 1826, banished to Viluisk, among the Yakutes in Eastern Siberia, where his sister, writing to him from St. Petersburg, asked how he managed his double windows to keep out the excessive cold. He replied that his windows consisted of sheets of ice, which so horrified the sister that she implored the Emperor to send her brother to a milder climate, and he was accordingly removed after two years' residence, to the genial atmosphere of the Irish, near Semipolatsk. After remaining there for six years he went to Yalutorofsk, near Tobolsk, where he married, and remained in Siberia till 1856,

when the late Emperor Alexander II. began his reign, as the present Emperor has done, by an act of clemency in allowing certain political exiles to return to Europe. This brought back Mouravieff-Apostol, with whom my business consisted simply in delivering from one of his relatives in England a souvenir in the form of a little painting on terra cotta, for which purpose I drove out to a summer villa in the suburbs of Moscow. To me, who had read and written of the Decembrists, the meeting was most agreeable, and to talk face to face with this old gentleman was like holding converse with a personified chapter of history. He showed me, too, an album with portraits of Decembrists. I could not help being struck at the fine intellectual, and superior appearance of many of them, as compared with the miserable countenances of some of the Nihilists I have seen in Russia prisons. I lighted upon Mouravieff-Apostol drinking tea in the cool of the evening on the veranda, surrounded by wife and friends, with intellect clear, and able to converse with me in French. He had recently inherited a large fortune, but it came in his last years, for he had attained, as already stated, to the age of 90, and was one of only five Decembrists remaining. Returning once more in thought to the cathedral, I could not help wishing that before his sun went down he might be spared to see the building consecrated. When the foundation was laid with great pomp in 1838 there were present the Russian generals who had opposed the invading foe, the Emperor Nicholas, his son Alexander II., and others most of whom have now passed away; but some few veterans remain who saw the deliverance the cathedral is intended to commemorate. We read in Holy Writ of the consecration of a temple at which the young men shouted and the aged wept; but at Moscow surely both young and old have been permitted to rejoice together.

MARRIAGE AND DIVORCE.

BY HENRY L. CLARKE.

The readers of THE LIVING CHURCH are much indebted to it for publishing the charge of Bishop Littlejohn, on "The Church's Duty to the Family." He forcibly depicts the evil resulting from a disregard of the sanctity of marriage, which certainly is the key-stone of the arch upholding the integrity of the family. The Bishop's charge is tinged with sadness; but is incisive, logical, filled with a wealth of illustration, and fortified by an impregnable bulwark of facts. The Catholic Church possesses an element of irresistible power, carrying with her a vivifying influence for good, as manifested in her numerous reformatory and charitable institutions. The subject of marriage and divorce now agitates the civilized world. In a recent debate in the French Chambers on the subject of divorce, M. Jules Simon, ex-Minister, eloquently portrayed the evil resulting to women from divorce laws, and proclaimed his belief that women did not desire divorce, knowing it to be to their disadvantage and a "diminution of their social and moral state."

The Diocesan Convention of New York, in October last adopted resolutions on the subject of marriage and divorce. The resolutions appear in the journal of that convention, and were re-produced (though in a somewhat mutilated form) in the Journal of the late General Convention, as follows:

WHEREAS, By legislative enactments of the different states of the Union, the laws of marriage and divorce are at variance; and in many cases in direct conflict, rendering a valid marriage or divorce in one state, invalid in another, and

WHEREAS, In the interest of morality, it is the duty of all Christians to aid in arresting this growing evil which has become a reproach and a scandal, and

Resolved, That our delegates in the next General Convention should use their best efforts to accomplish this desirable result, inasmuch as one of the best safeguards of our Church and our country, is found in the holiness of matrimony, therefore

Resolved, That our delegates in the next General Convention be requested to bring the subject of marriage and divorce laws before that convention, with the view of eliciting throughout the country, such general attention to the subject as may lead to a national law, or uniformity in the laws of the States; and also effect such legislation as is consistent with the law sanctioned and required by Christ, also

Resolved, That a copy of the above resolutions be forwarded by the Secretary of this convention to the Secretary of the House of Bishops, and to the Secretary of the House of Deputies of the General Convention of the Church.

These resolutions were submitted to the Diocesan Convention by the undersigned, who introduced them with remarks here briefly summarized. While the General Convention could not control State laws, yet it could create throughout the country a wide-spreading interest on the subject. The laws of New York expressly provide that "a defendant guilty of adultery shall not marry again in the life-time of the plaintiff," such marriages being "null and void." Under this law the Supreme Court for a long time decided that such guilty party could not contract a marriage out of the State, which would be held valid in New York. Recently the Court of Appeals reversed such decisions, and held that though such marriage if contracted in New York would be bigamy, yet the marriage in another State, being legal there, the New York statute had no application,—it being in the nature of a penalty merely—even if the party went to another State to evade the laws of New York. This decision can be found in 86 New York Reports (41 Sickels) 18, Van Voorhis against Brentnall.

So loosely drawn are the laws of some States, (that a change of residence by the head of a family, may prevent innocent women and children from knowing their legal position. Each of the 38 States has different laws.

As each State is sovereign, no national law can be made operative without amending the constitution of the United States; thus a nation of 50,000,000 of people is left in uncertainty by the ever varying laws of 38 States, on a matter of such vital importance. Connecticut had 404 divorces in 1865, as stated by Dr. Woolsey, formerly President of Yale College, and that is considered disproportionate to the rate of increase since that time.

Massachusetts and some other States have laws making marriages illegal when had in other States to evade the law. New York has no such law as to marriage, but has, as to duels and some other crimes.

The Bishop of Maine obtained a repeal of many objectionable features of the divorce laws of that State, by appearing before a committee of the Legislature. Many startling facts were stated by the undersigned when the foregoing resolutions were introduced. But surely enough has been stated to stimulate the zealous efforts of all Christians.

St. Bartholomew's Day, 1884.

THE TRAGEDIAN BOOTH AND THE LORD'S PRAYER.

A friend tells us an anecdote of Booth, the tragedian, which we do not recollect having seen in print. Booth and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity, and piety. The host, though disapproving of theatres and theatre-going, had heard so much of Booth's remarkable powers, that curiosity to see the man had, in this instance, overcome all his scruples and prejudices. After the entertainment was over, lamps lighted, and the company reseated in the drawing-room, some one requested Booth as a particular favor, and one which all present would doubtless appreciate, to read aloud the Lord's Prayer. Booth expressed his willingness to do this, and all eyes were turned expectantly upon him.

Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. As yet he had not spoken. The silence could be felt. It became absolutely painful, till, at last the spell was broken as if by an electric shock, as his rich-toned voice, from white lips, syllabled forth: Our Father, which art in heaven," etc., with a pathos and solemnity that thrilled all hearers.

He finished. The silence continued. Not a voice was heard or a muscle moved in his rapt audience, till from a remote corner of the room, a subdued sob was heard, and the old gentleman, their host, stepped forward, with streaming eyes and tottering frame, and seized Booth by the hand.

"Sir," said he, in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man; and every day, from my boyhood to the present time I thought I had repeated the Lord's Prayer; but I have never heard it before—never!"

"You are right," replied Booth; to read that prayer as it should be read has caused me the severest study and labor for thirty years; and I am far from being yet satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much beauty, tenderness and grandeur can be condensed in a space so small, and in words so simple. That prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of divinity.—Selected.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday, like the last, is a memorial of harvest, setting forth the duty of Christian thanksgiving by the example of the one leper out of the ten cleansed who returned to give glory to God in Christ. Leprosy being incurable, except by a miracle, the act of our Lord is typical of that continual wonder-working by which He sustains our life, and gives to us the bounties of His Providence; and the act of thanksgiving suggests the recognition, at this time of the year, of the hand of God prospering by its mysterious operation the work of man in producing the great necessary of life. Such a recognition involves falling down at the feet of God in thankful adoration; the absence of it, leads men to depart on their way unheeded of the supernatural character which is involved in even the most ordinary provision for the necessities of life.

MEN desire and expect to succeed in what they zealously undertake; they think much of whatever trouble they submit to in the way of charity, and presumptuously reckon upon the good they have done. Jesus Christ was content to see His gracious designs and endeavors for the welfare of the Jewish nation made void by their wickedness and obstinacy.—Kebble.

It is your own duty, moreover, which you have to mind, not the duty of other people.

THE HOUSEHOLD.

A WELL-BEATEN egg is a great addition to a dried-apple pie.

The Journal de Pharmacie says that a mucilage composed as follows will unite wood, porcelain or glass: 84 ounces of gum arabic in strong solution, twenty grains of solution of alumina dissolved in 1/2 of an ounce of water.

ONE may be polite and gentle with very little money in his pocket. Politeness goes far and costs little. It is the cheapest of all commodities and humblest of the fine arts, yet so useful and pleasant as to be ranked among the humanities.

WHEN making layer cake which is to have a filling of fresh fruit, or one of any kind which ought not to be put in until it is time to serve it, it should be taken from the tins in which it is baked and be placed on the tins turned upside down. Take the precaution to heat these tins if they have cooled, in order to prevent the cake's falling.

EXCELLENT soft gingerbread is made of one cup of sugar, one cup of butter, one cup of sour cream, one cup of New Orleans molasses, four cups of sifted flour, one tablespoonful of soda dissolved in a little hot water, one tablespoonful of ginger, three well-beaten eggs, the rind grated of one lemon. Raisins may be added if you please.

HOUSEKEEPERS who do not think they can afford to have Worcestershire sauce on the table often, can make a bottle of it do good service by using the sauce as a flavoring extract. There is nothing which adds a piquancy and an indescribably good taste to gravies like this popular sauce. A tablespoonful is enough to flavor a medium-sized gravy-boat full of gravy.

TAKE one fourth pound fresh cheese, cut it in thin slices, put it in a frying-pan turning over it a large cupful sweet milk; add 1/2 teaspoonful dry mustard, a pinch of salt and pepper, and a piece of butter the size of a butternut; stir the mixture all the time. Roll three Boston crackers very fine, and sprinkle in gradually, then turn at once into a warm dish; to be sent to table immediately.

FEW people are aware that, when they find a wall-paper which suits them precisely, by having it properly varnished they can render it almost time-proof. It can be washed when it becomes dingy, and will last for many years. Under these circumstances a more expensive paper can be afforded, and thus a better effect can be had, permanently and for less money, than by the usual system.

NEVER fret children just before they retire to rest. Let the father's caress, the mother's kiss, be the last link between the day's pain or pleasure, and the night's sleep. Send the children to bed happy. If there is sorrow, punishment or disgrace, let them meet it in the day-time, and have hours of play and thought in which to recover happiness, which is childhood's right. Let the weary feet, and busy brain, rest in bed happy.

DELICIOUS filling for a layer cake is made of bananas, sliced thin, with powdered sugar sprinkled over them. The bananas should not be prepared until almost tea time, for they become discolored if they are perfectly ripe and allowed to stand long. Another way to prepare a filling is to chop some pineapple very fine, and put half pineapple and half banana together; put a layer of banana on the cake, then cover this with the chopped pineapple and sugar.

To use pieces of cold boiled ham that are too small for the table, chop them fine, line a salad dish with lettuce leaves, season the chopped ham with pepper, a little mustard, and then make a tomato dressing; take one pint of tomato-juice, strain it, thicken it by adding one tablespoonful of arrowroot, mixed with a little of the cold juice; then stir it into the other and let it boil for two or three minutes; add a little butter and pepper, and pour over the ham. Serve hot or cold.

BESIDES tidies and lambrequins for the mantel and table spreads made of macramé or fish-cord or carpet-warp, very handsome window lambrequins are made also, and when one considers how short a time it takes to crochet them, it does not appear to be much of a task. One industrious woman, who never sits with idle hands, has made a bed-spread also, with broad bands of ribbon run in it; it is a really elegant piece of fancy work, and one which will never wear out. The stand scarfs are pretty when crocheted of an open-work pattern, and lined with scarlet or blue silesia. The lining, of course, costs less than the ribbons.

GOSSIP BELOW STAIRS.—It is well known that servants are fond of gossip. Among the growing evils which exist in society, and which do much to injure its members, is the widespread habit of gossiping about their employers, which they have acquired and are indulging in to a greater or less extent all the while. The fact that family secrets have often been obtained by subterfuge or arean methods, has always been more or less evident, and in fact in celebrated law cases has often been proven; but we are speaking now more of the tales which are told about their employers by servants to each other, than of news procured from them on the same subject by outside parties. Perhaps the servants ought not to be blamed, on the ground of gossiping, when the example is constantly set before them by their employers, but this view of the case is overshadowed by the fact that they are in a position of trust, and by the repeating of overheard conversations or the discussion of their employers' peculiarities to their detriment, they to a certain extent violate that trust. Employers should always be kind to their servants, and show some feeling and appreciation for them, and not overburden them with work; but they should at the same time be firm, and have it plainly understood that they will frown upon any attempt at gossiping. If Miss Van Arden would refuse to listen to any tales about her friends and associates, Madame Coiffeur would cease to relate them, and if the members of a household would likewise forbid any stories being repeated to them, they would do much to counteract the habit. But the best way to prevent one's servants from gossiping, is to be exceedingly careful what is said before them. People are entirely too careless in this regard. They will discuss around the dinner or supper table the most private matters, forgetting that, if the attendant servants should repeat what they hear, even innocently, it might result most disastrously. Employers need warning, therefore, as well as servants, and it is high time both classes should take some measures to stop this reprehensible and dangerous custom.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

THE CHURCH OF ENGLAND.

As long as Edwin lived, the country enjoyed a prosperous state of peace. At length, however, the rivalry of other kingdoms causing a war to be stirred up against Edwin, he unfortunately lost his life, and again the Church was deprived of a powerful protector.

Long before these times, Christianity had found a refuge among the Picts and Scots, in the monasteries which had been founded. Of these holy places, none attained greater celebrity than Iona. It was from this monastery that St. Aidan came, whose exertions in the cause of the Gospel were crowned with remarkable success. He was sent for by Oswald, who, on the death of Edwin became Bretwalder, or chief of the petty kings of Britain, and who contributed in no small degree to the establishment of the Anglo-Saxon Church. This Church was presided over by men of great piety and deep learning; and before the time of the Norman Conquest, it was firmly rooted in every part of the island. Monasteries were founded, and missionaries were sent forth to other countries, to teach those truths which after many a struggle had, through the Providence of God, found a permanent home in England. For a time, indeed, the Danes were permitted to harass the land, and to throw a gloom over the Church, but this was of short continuance. The genius of Alfred, one of Britain's wisest kings, prevailed; he in a great degree was the founder of that state of things of which we are now receiving the fruits, and which justify the title which has been awarded him, of being "the Great."

Some changes necessarily took place when William the First obtained the crown by his sword. The Pope availed himself of the situation of William to advance those pretensions which at length terminated in the thralldom of the English Church. The frame of society was broken up by the Conquest, and this was one of the causes which led to the foundation of so many Norman monasteries. The monastic system had for ages been in existence in these islands, but not to the extent to which it afterwards prevailed. After the Conquest a few Saxon bishops were allowed to remain in their sees, but the greater part of them, together with Stigand, Archbishop of Canterbury, were deprived; and for nearly a century after, not a single Saxon was promoted to any bishopric, or other eminent place in the Church; all these being filled by Normans, few of whom could even speak English! The preachers were for the most part Saxon monks, who wandered over the moors to the villages which lay within reach of their monasteries. Before the Norman Conquest the people had been accustomed to hear the Apostles' Creed, the Lord's Prayer, and the Psalms in their own tongue, but now through the influence of the Church of Rome the whole public service was performed in Latin. The monasteries had their full share of the miseries of these times, and while the King robbed them of their treasures his barons deprived them of their lands. Being opposed to the changes which were taking place, they offered resistance to the introduction of the new service, and at Glastonbury three monks were shot in a fray which arose from this, and eighteen more wounded. At length, however, the Salisbury Missal was compiled from the old services, which contained some of the prayers which have still a place in our Prayer Book, and was in general use up to the time of the Reformation. When the Conqueror removed Stigand from the Primacy he appointed Lanfranc, a native of Italy, to succeed him; and the Church derived great benefit from the wise and conciliatory counsels of this prelate. He was succeeded by Anselm, who received the appointment from William Rufus, four years after the death of Lanfranc. It would probably have been delayed much longer had not the King been seized by a fit of illness, which alarmed his conscience. But in those days Church lands were unmercifully plundered, and when an abbey or a see became vacant, it was a common practice to defer making any appointment, and the sovereign

in the meanwhile appropriated their revenues to his own use. When Henry the First came to the throne he issued a charter, promising full amendments of the grievances inflicted by Rufus, but he forgot to act upon it when he felt himself secure on his throne.

Up to this time the Church of England continued independent of the Church of Rome. Anselm acknowledged the Pope to be the highest Bishop in the Church, and on this account to have the investiture of the Archbishops, but not to interfere with the election of Bishops, or to give laws to the Church of England. The Church in England was under a head of its own; governed by the King in temporal, and by the Archbishop in spiritual matters. In an evil hour this independence was surrendered by the successor of Anselm, and was not recovered until the Reformation. During the reign of Stephen, the Church suffered in common with the whole country. The old chronicles in describing these times, after relating the excessive cruelty which was practised by the powerful in the castles which were so greatly multiplied at this period, said "Never did heathen men worse than they did: for after a time they spared neither church nor churchyard, but took all the goods that were therein, and then burned the church and all together. Neither did they spare a bishop's land nor an abbot's, nor a priest's, but plundered both monks and clerks. . . . To till the ground was to plough the sea; the earth bare no corn, for the land was all laid waste by such deeds; and they said openly that Christ slept, and His Saints. Such things, and more than we can say, suffered we nineteen winters for our sins."*

The following reign was disgraced by the barbarous murder of Thomas à Becket, Archbishop of Canterbury, before the altar of God in the Cathedral at Canterbury. He had incurred the King's displeasure by resisting an attempt which Henry was making to enslave the Church of England, and to make it subject to his own despotic will. When the Conqueror destroyed many of the institutions which he found established, he left the Church free; and directed that it should be governed by its own laws, as it had been in Saxon times. This liberty Henry sought to destroy, and by losing his life in such a cause the Archbishop was canonized. It is well known that he was murdered by four knights of King Henry's court, who hearing their master complain that no one would avenge him against a turbulent priest, bound themselves to do so; and hewed him down with their swords on the steps of an altar when he was about to minister. The King expressed much grief at what had occurred, and submitted to the most humbling penance at Becket's tomb to manifest his sorrow for the angry speech which had prompted the murder. The authors of it first retired to Yorkshire, but finding themselves to be objects of universal aversion, they went to Rome, from whence the Pope sent them on a pilgrimage to Jerusalem, where they spent the remainder of their lives.

We must not pass over in silence the name of Stephen Langton. He was the first person who divided the Bible into chapters as we now have it; and was a diligent preacher and commentator on Scripture.

When a dispute arose between King John and the monks of Canterbury about the election of an Archbishop, the Pope, taking the matter into his own hands, sent over Langton. He was, however, one who preferred the liberty of His Church and country to the interests of either Pope or King, and took a leading part in the efforts made by the barons to procure a better government, in the struggle in which Magna Charta was obtained. Langton was also distinguished for taking a lead in another cause, which was less reputable; and that was in assisting Pope Gregory VII. to bind the clergy to a single life. This harsh measure, which was productive of much scandal in the Church, was in full force until the time of the Reformation,—that is for a period of about three hundred years. During this time the Pope's authority was frequently exercised, and

* Sax. Chron. A. D. 1137. † Early English Church, p. 343.

those corruptions which were received and maintained at Rome were admitted into England, and defiled that pure religion which had once prevailed within her shores.

I have already described to you the means by which our Church was at length liberated from the usurpation of Rome, and purified from the errors and false doctrines which had so long prevailed. The doctrines and discipline which were then firmly established have continued ever since, with the exception of a few years in the middle of the seventeenth century, when violent and wicked men overthrew the Church and constitution of the kingdom. Those were indeed sad times, and the Clergy, and many who fondly clung to the religion of their forefathers, suffered great hardships.

These troubles had lasted about twenty years, when the good Providence of God put an end to them. The monarchy was restored, and the voice of prayer and thanksgiving was again heard in the churches; and those who survived the cruel persecution to which they were exposed, returned to their homes. The restoration took place in the year 1660. Soon afterwards a commission was issued by King Charles II., empowering twelve Bishops and twelve Presbyterian divines to consider various objections which were made to the Liturgy. This conference was held at the Savoy, and is commonly called the Savoy Conference. It did not produce any union. Some few alterations were made which, having been adopted by Convocation, and submitted to Parliament, received the Royal assent on the 16th of May, 1662, and the Prayer Book which was thus confirmed is what we now use; and which we ought to value as a precious gift of Him by Whom alone kings reign and princes decree justice; * and through Whose Providence it is the voice of our branch of the holy Church, throughout the world acknowledging Him.

* Prov. xiv. 15. INVESTORS should read the 10 years business report of The J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,500,000 loaned at 7 to 12 per cent. Not a dollar lost.

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HEREDITARY SCROFULA.

ARE you aware that in your blood the taint of scrofula has a prominent place? This is true of every one. It is liable at any time, on the slightest provocation, to develop itself in some insidious disease, Consumption and many other diseases are outgrowths of this impurity of the blood. HOOD'S SARSAPARILLA has a wonderful power over all scrofulous troubles, as the remarkable testimonials we have received unmistakably prove.

Messrs. C. I. HOOD & Co.: Gentlemen—My youngest son has always been troubled with Scrofulous Humor; sores in his head discharging from his ears, and a running sore on the back of his ear for two years; his eyelids would fester and ulcerate, discharging so that I was obliged to wash them open every morning, his eyelashes nearly all coming out; he was exceedingly dainty, most of the time eating but two slight meals a day. We were unable to find anything that had the least effect upon him till last spring, 1876, we gave him two bottles of Hood's Sarsaparilla. His appetite improved at once. The back of his ear healed up without a scar, and not a sore in his head since. Sincerely yours, Mrs. N. C. SANBORN, No. 108 Merrimack St., Lowell, Mass.

"We do not as a rule allow ourselves to use our editorial columns to speak of any remedy we advertise, but we feel warranted in saying a word for Hood's Sarsaparilla. Sarsaparilla has been known as a remedial agent for centuries and is recognized by all schools of practice as a valuable blood purifier. It is put up in forms of almost infinite variety, but Messrs. Hood & Co., (Lowell, Mass.) who are thoroughly reliable pharmacists, have hit upon a remedy of unusual value. Certainly they have vouchers of cures which we know to be most extraordinary."—Editors Lowell Weekly Journal.

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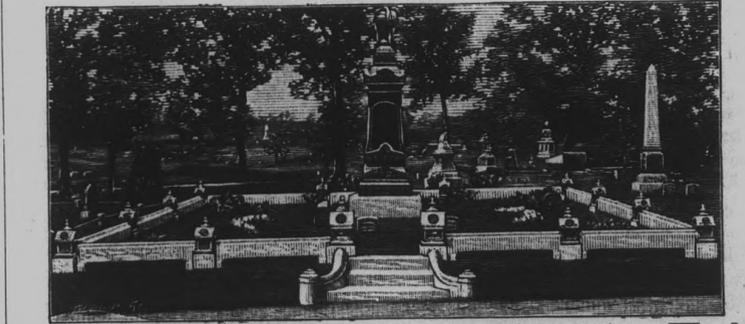
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The Living Church.

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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.

**Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 306, or anything below, then you are in arrears.

The great value as a tract of Dr. Ewer's "What is the Anglican Church" is evidenced by the fact that THE LIVING CHURCH COMPANY have had to issue a fifth edition of it. The price is fifteen cents a copy, free by mail.

Our readers will learn with satisfaction that the Bishop of Fond du Lac has consented to write for them a full account of the Seabury Centennial Celebration in Aberdeen, and also to give them a series of letters containing his impressions on this, his first visit to the Old World.

THE REV. HENRY BAUM, "after four years of experience in conducting *The American Church Review*," has been led to believe that a new Church Weekly is a necessity. So he has established "The Church Press," a very handsome paper. We doubt the "necessity" but wish him success.

A CLERGYMAN writing to a contemporary gives the following needed caution: "Notes on Ingersoll" is deservedly having a large sale. The clergy should, however, be warned that the publishers have thought fit, with very questionable taste in such connection, to use the cover for a scurrilous attack upon English Orders, which, of course, makes it impossible for us priests to recommend or circulate the book."

WITH this issue the series of articles on Church History (page 3) is brought to a close. In the following issue a serial story for the young will be begun. The story has been written for THE LIVING CHURCH, and we hope it will prove to be interesting and instructive. The Church History will soon be published from this office in book form, and will be the second volume of our Sunday school Library. Many readers have expressed their indebtedness to this series and the hope that it might be republished.

A SUBSCRIBER kindly informs us that the Rev.—"occupied the pulpit" for some time, in a certain church. This is what our old friend L. N. used to call "the speech of Ashdod." The priest who ministers for our people "occupies the pulpit," but a small portion of the time he is engaged in public services. He conducts the worship, officiates in the church, administers the Holy Sacraments, and is a pastor of the people. Upon the due discharge of these functions depends his value and usefulness, as well as upon his ability as a preacher. Churchmen should not speak of the clergy as Sunday lecturers, but as priests of the Church.

A WRITER in one of our exchanges has been good enough to give a column or two of advice to preachers about the Reading of Hymns. He thinks this exercise is one of the most important, and should be made one of the most edifying that the "pulpit" puts forth. If there is a single good reason for a minister's reading of the hymns before singing, we fail to perceive it. Here is the

congregation with the books open before them, and the choir ready to lead the singing, when the preacher stands up and goes through an elocutionary performance. If the hymn was intended for such treatment, that should be the end of it; but as soon as the sonorous, sing-song of the parson dies out, the same thing is gone through by tune, and the same words are gone over by the people who have just listened to the reading. It is about as meaningless and silly a piece of ritualism as could be imagined. The solemn gravity with which it is gone through by preacher and people makes it all the more ridiculous.

THERE is no part of the Church's Liturgy that more directly links us with the early ages of Christianity than the Collects. The criticism sometimes made, that there is in them too much ascription and too little substance, will appear trivial if one consider that concise as that substance is, it embodies all the great facts of Christian doctrine; each collect being a distinct subject. They express an exalted faith, and breathe a spirit of purest devotion. We can hardly say that they were composed, for they have grown into use, being the cherished expression of saints to whom Christ and divine things were ever present realities. We can but be conscious that our own religious feelings are too poor and cold, compared with them; we are not up to them. What adoration they express! What loving trust in God our Saviour! What reliance on His love and mercy and protecting care! What contrition and earnest entreaty for support amidst the perils and trials of this earthly pilgrimage! A study of the collects alone, affords a beautiful illustration of the spirit of the Christian religion.

IT may be some comfort to the poor parson who is girding himself for the autumn work without having had the summer holiday, to know that in England they have what is called the "Poor Clergy Holiday Fund." Even there it is not every poor clergyman who can get help for an outing, for there is not enough money to go around. But the aid, so far as it goes, is a blessed thing. It may be embarrassing for those who most need it to make application for aid, as it looks like asking charity. Yet this fund is the offering of the people, indicative of their love and kind thoughtfulness for those who are over them in the Lord, and the clergy need have no delicacy in accepting it. This much we venture to remark, in anticipation of a similar generous thoughtfulness on the part of our own laity. They should not be behind their English brethren in devising liberal things. On the whole they are not, though in this particular direction they have not yet moved. This is a good time to think about it, good reader, as you return from summer sojourning by the sea or rambling in the mountains. It is to be hoped that the renewed vigor and spirit that you enjoy will be manifested in every direction. If you cannot find a way to help your pastor to a holiday you can help him in the work he has at heart, and that will be almost as good as a holiday to him and to you.

AN objection frequently urged against the Book of Common Prayer as a manual of public worship, by those unaccustomed to its use, is that it is too complicated. It is difficult to find "the place." There is too much turning of leaves and changing about in the services, for the comfort and edification of the unpractised worshipper. As it is doubtless a fact, that a large majority of adults who seek our communion, are first interested and influenced by our liturgical worship, independent of any arguments or ecclesiastical theories, it is of the first importance that every assistance possible be given to strangers to enable them to follow and understand our services. All is plain and easy enough to those who are trained in the use of the Prayer Book, and it may seem strange that any one should be puzzled in using it even the first time. But we know that many are confused and vexed by the difficulty that does exist; that rather than bother and bungle through the service they sit

still, and take no part in it, determined to have no more to do with it.

To meet this difficulty, in the old Country, "The Sunday Service Book of the Church of England" is soon to be issued from the University Press. It is intended to simplify the complications of the Prayer Book and to present the Sunday services in unbroken continuity. It will not, of course, supersede or change the Prayer Book, but will, it is hoped, popularize the services. It may be a convenience even to regular worshippers to have the entire Sunday service in continuous order. There are some difficulties in the way of such an arrangement, and it would seem at first sight that the book must be inconveniently cumbersome.

A plan for popularizing the Sunday evening service has been for some time tried by a number of parishes in this country, and with encouraging results. The entire service, including Psalter and Hymns, is printed on a leaflet and distributed in the congregation. These leaflets may be had at this office for seventy-five cents a hundred, or at a lower rate when ordered for any length of time.

The American Literary Churchman undertakes to read THE LIVING CHURCH a lecture on the morals of controversy, and to administer a rebuke to the editor, for what is termed "a cowardly and cruel" article on Monsignor Capel. The editor of that semi-monthly, politico-religious, quasi-literary journal, since he has taken to politics, is especially sensitive about enquiries into the private character of public men. One would think that with the case of the presidential candidates on his hands, and with all the momentous issues, civil, literary, and ecclesiastical, which that enterprising editor has to attend to every fortnight, he might let us "abuse the Pope" and his Domestic Prelate to our heart's content. But the editor of the A. L. C. is impulsive and chivalrous, and bent on righting everything and everybody. He comes to the defence of Monsignor Capel, and makes a savage onslaught upon THE LIVING CHURCH for calling on that gentleman for his credentials. He complains that without producing an atom of evidence and on the faith of a story, we have put the Monsignor upon his defence, and required him to prove a universal negative; that we have assumed to settle controversy by insinuations against the private character of our assailant; and that it was none of our business, after all, as Monsignor Capel's pamphlet was addressed to the General Convention, and not to the editor of this journal. This is about the sum of the indictment, omitting the undue severity of the language. We beg to offer a few considerations, without any asperity of retort, which should satisfy our able contemporary that the course we have pursued in this matter is entirely fair, without a tinge of malice, and strictly in the line of duty.

1. We have not called upon the Roman pamphleteer to prove "a universal negative." The allegation made was, as far as under the circumstances it need be or ought to be, *specific*, viz., that there were rumors of his having been silenced in England by his ecclesiastical superiors, for causes affecting his private character. The demand was, Is it so or is it not? If it were necessary, we could state the offence for which, as is currently reported and understood, he was secluded.

2. Under the circumstances Monsignor Capel's pamphlet was an affront to the General Convention. This is not a case of a cat looking at a king. It is the case of a popular champion of the Roman Church coming forward and addressing our Bishops and House of Deputies. Before considering his message we have a right to ask, Who are you? What are your credentials, as a champion of the Roman faith and polity? What are your antecedents? Unless current report in this case is authoritatively denied, we should be disposed to add: "Go home and teach where you are, better known." We do not claim that this is any answer to the pamphlet. It is simply a reason for not entering into the controversy at all.

3. In addressing the General Conven-

tion the Monsignor addressed all Churchmen represented by that body. The Church press is not going beyond its province when it considers as its own cause whatever affects the interests or honor of the General Convention.

ECCLESIASTICAL SCHOLARS.

The Independent says that "it has now been long agreed by the best ecclesiastical scholars of all Christian bodies, Episcopal and non-Episcopal, that the bishops were originally identical with elders or pastors, and that gradually a distinct order was created by the prominence assumed by a presiding elder, or bishop."

Now this is an extraordinary statement, and shows how even an "independent" may know but one side of a case. That there has arisen from time to time a priest or a bishop in the Anglican Church who has thought it the way of charity to admit that the origin of Episcopacy is a matter of some uncertainty, is not denied. Some of these liberal minded brethren have been men of average attainments in learning, but to say that they were the best, or among the best, ecclesiastical scholars in the Church is very absurd. A man may be a popular writer and a notable preacher, without being a respectable "ecclesiastical scholar." Such men, under the influence of Genevan traditions, have held and taught a good many things inconsistent with the standards of the Church, and with their own position as officers in the Church.

The Ordinal begins with the assertion that "from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons."

This is the teaching of the Anglican Church as set forth by her standards and defended by her best ecclesiastical scholars. The denial of this by Churchmen has been exceptional and erratic. Until the time of the Reformation this teaching was not denied by any respectable portion of Christendom. Even schismatics, as a rule, retained this theory of organization, and in the most notable instances retained the three Orders in actual administration. There is positively no historical evidence that the Episcopate was an outgrowth or an afterthought. The most learned historians, Presbyterian and Congregational, adduce no facts to sustain the theory which they advance to justify the departure of the sects from Episcopal rule. Mosheim offers it as a mere inference. Schaff proposes it hesitatingly, with the frank admission that in the second century the entire Christian Church was Episcopal. The Continental reformers, in departing from Episcopacy, justified their action on the ground of necessity. They ate sour grapes and their children's teeth are set on edge. It is for the nineteenth century to propose the preposterous theories that Episcopacy revolutionized the entire Christian world within a hundred years of the Apostles, and that the cause of Christ is promoted by sectarian divisions.

The fact is that "ecclesiastical scholars," without a respectable exception, for fifteen hundred years "agreed" that there were by Divine sanction three Orders in the Christian Church; and probably nine-tenths of all who profess and call themselves Christians to-day are agreed in the same way. Those who challenge their position should show cause for departure from the doctrine and discipline of the Catholic Church. The most they have shown is that in the times of the Apostles the word "Episcopos" (which we translate Bishop) was sometimes applied to Elders.

Now this is not a question about names but about things. "Ecclesiastical scholars" are agreed that the title of Overseer, "Episcopos," Bishop, was given to pastors over single congregations. It was given also to our Lord, who is called "the Shepherd and Bishop" I Peter, ii, 25. It described a function; at first it did not designate an Order. The Apostolate was clearly an Order. The eleven evidently understood that they constituted an Order in the Church, and they proceeded to perpetuate their Order by the election of Matthias. The ordination of St. Paul by the great Head of the Church witnessed that this Order was not to be confined to the original number of twelve; and St. Paul, by divine guidance, increased the

number by ordaining Timothy and Titus. Allusion is made in the sacred writings to others called Apostles and exercising Apostolic functions. The Diaconate was an Order and the Presbyterate was an Order. Apostles and Presbyters (Elders) were "overseers," the former of "all the Churches," the latter of single congregations. This is the condition of things that we find in the New Testament, this is the polity of the Church that we find universal in the first chapter of Church history, and this was everywhere and by all acceded to for fifteen hundred years. If "a distinct order was created by the prominence assumed by a presiding elder" as *The Independent* asserts, we should like to have some historical evidence of the fact. Who was the "elder," where and when did he "assume," who yielded to or opposed his assumption?

There must have been "assumption" all along the line, almost at the same time, in portions of the Church absolutely cut off from intercourse and ignorant of what was going on in other places. What an extraordinary development! and not the ghost of an echo of it in any contemporary writing!

Let it be understood, that we are contending not about words but about offices. We find the three offices clearly distinguished in the New Testament, and it makes no difference whether with St. Clement we call them Apostles, Bishops, and Deacons, or with St. Ignatius give them the names of Bishops, Priests and Deacons.

THE CODEX ALEXANDRINUS.*

One of the most important uses to which photography has been successfully applied is the reproduction of early manuscripts and rare editions of printed books. A photographic facsimile, which can now be printed in ink and thus be made permanent, has obvious advantages over a hand-made copy; and, when a rare text is the subject, who would not, next to the manuscript itself, wish to have its perfect image, in preference to the best edition that scholar and printer can produce? The scholar may err; the printer may blunder; but the lens of the camera cannot fail.

Perhaps no ancient text, certainly no Biblical text, has been more studied than the Codex Alexandrinus. For upwards of two centuries and a half the editions and collations made from it have been numerous. Walton, Mill, Wetstein, Young, Ussher, Gale, Grabe and Woide, all in their day collated the text or edited various portions of it. Scholars of our own time, Alford, Tischendorf and Lightfoot, have labored on it; and early in this century the Old Testament was published in sumptuous style at the cost of the English nation.

But, in the nature of things, no printed edition is infallible, and had the manuscript by any accident been destroyed, no unimpeachable copy of the text could have been referred to. With the modern processes of photography at their command, the trustees of the British Museum therefore determined to reproduce, by the best possible method, this invaluable Codex. The volume of the New Testament was issued in 1879; and, since then, have appeared in succession the three volumes, into which the Old Testament is divided. The entire manuscript consists of upwards of 1,500 pages.

The title of this ancient Greek manuscript of the Bible, which is by common consent ascribed to the fifth century, is derived from the fact that it belonged to the Patriarchal Chamber of Alexandria as far back as the beginning of the 14th century, as appears from a note in Arabic of that period inscribed on the first page of Genesis. Another note, also in Arabic of the same time, records the tradition that the manuscript was written by the hand of the martyr, Thecla—a tradition, however, which need not be seriously considered. Whether the Codex was preserved at Alexandria earlier than the 14th century there is nothing to show; but the evidence of some of the writing points to an Egyptian origin, and we may assume that no city of Egypt would be more likely than Alexandria to be its birth-place. When Cyril Lucar, Patriarch of Alexandria, was promoted to Constantinople, in 1621, he took the manuscript with him, and presented it, through the English Ambassador, as a gift to King Charles I., in 1627. From that date it remained in the Royal Library, until 1757, when it was transferred, with the rest of the Royal manuscripts, to the newly-founded British Museum.

The autotype edition which is now completed, is an excellent one, faithfully reproducing the manuscript, page for page, in full size. At a comparatively moderate cost this true likeness of the Codex Alexandrinus will find its way to the different libraries of Europe and America, and be welcomed as the best possible representative of the original. May we not hope that the good example thus set will be followed by other

*Facsimile of the Codex Alexandrinus. 4 vols. 1879-1883.

countries, and that such world-famous Biblical codices as the Vaticanus and Sinaiticus and unique texts of classical and mediæval manuscripts, will also be multiplied by the same unerring agency?

LETTERS TO THE EDITOR.

REVIVAL OF TITHES. To the Editor of The Living Church: I am one of the Revived Order of Deacons. I mean in the sense of returning to what was the intention of those who revised the Ordinal at the Reformation. The Apostles instituted the diaconate for the purpose of attending to the finances of the Church. I therefore conclude that the simultaneous revival of tithes, and of the diaconate is indicative of the direction our work should take.

The Rev. Francis Granger in his pamphlet on Church Finance, mentions (in 1878) that several congregations in the United States are working successfully on the lines of tithes and offerings. I also believe that many individuals, both in your branch of the Church and ours, are returning to God's law of the tithe. My motive in writing is to request information as to what has been done, believing that we shall be much encouraged and see our way to greater success.

I submit the following for the consideration of your readers. If on the authority of St. Augustine of Hippo, the tenth part belonged to God in his day, it does so now, and Malachi iii. 7, applies to us as much as it did to the Jews of the restoration under Ezra. We have robbed God in tithes and offerings, and to us is the promise, "Return unto me and I will return unto you saith the Lord of Hosts." In free will offerings we have returned to God; and that He has returned to us, witness our rejoicings over the centenary, (like David's in 1 Chron. xxix. 14), of your own Church, over our restored cathedrals and churches, our missionary societies, over the Pentecostal outpouring of the Holy Ghost on every part of our Church. All this is God's answer to our offerings, our Eucharistic alms and (money) oblations. We have given no tithes, and therefore there can have been no blessing on that score, and after v. 10, there is not a word about offerings. We are however, thank God, still asking in a different spirit to the text "Wherein shall we return?"

All the rest of the "burden" of Malachi, on this subject relates to tithes—"Ye are cursed with a curse; for ye have robbed me, even this whole nation." (Rev.) J. R. HOLST.

Now the tenth part in the Jewish Church, the Christian Church (also in their day among the heathen of Greece and Rome), has until the later centuries been for the support of the clergy. For this curse in the American church we need go no further than your issue of August 30, viz: "Some Phrases of Life," and "Support of the Clergy," also that extraordinary diocese mentioned by Mr. Granger, in which out of 13 clergy, one is hired for \$6,000, and receives as much as all the rest put together, and 12 are not "hired" at all. In Canada we are told by our Board of Missions in the strongest language, that we shall lose all influence in the Northwest. In England many of the clergy are in a state of positive destitution, many on account of agricultural depression having been forced to resign their livings. It seems to me that in return for our offerings, God has so blessed us, that from every corner of the Church comes the cry for money and men to gather in the Harvest. Free will offerings have raised the Church to a position from which she will certainly recede unless supported by a steady income. It really seems as if the Revival of Tithes would convert the world, because as surely as the greater contains the less, a tithing people will also give the largest offerings. Witness the building of the tabernacle and the temple of the third paying Jews. God's promise of what He will do for us when we restore His Tenth is contained in the 10th and 11th verses, to which I refer your readers. Also to Mr. Granger's "Pamphlets on Church Finance" and "The Cathedral System Adapted to our Wants in America," in which he advocates the restoration of "God's Treasury" and treats of the

perished took place, and there the Cross was erected over his grave, thus signing the land in the Name of our Blessed Lord. The name Cross Ness or Cross Cape was given to this point, and Keel Ness or Keel Cape to Cape Cod from its general resemblance in shape to a vessel's keel.

Another article in your last issue called attention to an inscription proposed for the monument to the late Dr. De Koven. There are men in this old town that was settled in heresy, schism, and false doctrine, who see good reason to thank God that Dr. De Koven lived, and that his teachings shall be the teaching of the whole earth in that day when the kingdoms of this world shall become the kingdoms of God. Let puritan Plymouth then lay this wreath on the grave of one of the saints of the Church: "Here lie the earthly remains of the Rev. James De Koven, a true priest of God, who in his day and generation was a light unto men, and who used the talents that God gave him in helping to keep His Church from Protestant Rationalism on one hand, and Romish error on the other. 'They shall be mine saith Almighty God when I make up my jewels.'" CATHOLICUS.

CONCERNING THE BAPTISTS. Under the head of Brief Mention in your issue of August 9th, you stated that "a Baptist minister, for a score of years, writes that he has never known an immersion unaccompanied by an invocation of the Holy Trinity." This may well be, as the custom varies with the administrator, but the correctness of my previous statement, viz: That it is the habit with many Baptists, when several candidates are to be immersed, to use the Sacramental words over some and not with all, or to substitute some other formula for "I baptize thee" is not affected thereby, and I have received the testimony of nearly a dozen witnesses, since my note was printed, that of their own personal knowledge, the facts as stated, have occurred.

AN OFFER. We have an altar here, table style, of oak; with super-altar. We offer it to any church which will pay expression on it, and promise that it will never be put to a secular use. It has been consecrated.

PERSONAL MENTION. The trustees of the Bishop Seminary Mission have elected the Rev. Edward C. Hill, Professor of Liturgies in Seminary Divinity School, Fairbault, Minn., the duties of which chair have been discharged by him for two years past as acting professor. Mr. Hill has accepted the position but will retain also his position as Assistant Minister in the cathedral. Having gone East for vacation his address will be No. 147 Columbia Heights, Brooklyn, N. Y., till November 1.

TO CORRESPONDENTS. CATHOLICUS ANS. AM. "The 'Magnificat' being sung as a Canticle, and not as a Gospel Lesson, we should say the 'choir-wise' position was correct."

W. B. T. There are some expressions in your letter that seem severe, and likely to offend rather than to convince. R. R. G.—The exact time when the term "Episcopos" came to be applied only to the successors of the Apostles and the title "Apostle" was discontinued, cannot be exactly stated. It was about the date of the death of St. John.

A. C.—We have already published a report of the "commencement," about which you write. T. H. T.—Read the editorial on "Ecclésiastical Scholars." If you need anything more on the subject write and explain what you think of it.

H. C. R.—The Composition of Church Synods, so far as this Church is concerned, is fixed and is probably final. It is not a question that we consider open to discussion. G. M. L. B.—The author has very kindly revised the poem for us, but, unfortunately, the last sheet has been lost. Will you be good enough to recopy the two closing stanzas. G. S. M.—If we admit your letter on "Prayers for the Faithful Departed" we would have to allow a somewhat lengthy answer. We think our readers have had enough of this discussion for the present.

F. D. H.—Your letter would fill two columns, and your reasoning if accepted would leave nothing but conjecture and uncertainty as to religion, the Church, and the Bible.

OBITUARY. ASHTON—In Providence, R. I., August 29, 1884, in the 73 year of her age, Abby Stacy, daughter of the late Amos R. Turner, and widow of the late Job Ashton, of Providence, R. I.

HOPKINS—Entered into life, after a lingering illness at Rock Point, Burlington, Vt., on Thursday, August 29, in the 90th year of her age, Melusina Muller Hopkins, widow of the Rt. Rev. John Henry Hopkins, first Bishop of Vermont.

HUNTINGTON—Died at Crested Butte, Colorado, on August 29, Augusta Johnston, wife of the late H. D. Huntington, of Cincinnati.

AN ENGLISH ORGANIST at present under engagement, desires an appointment in the west. Good choirmaster. Holds testimonials from Sir George Elvey, organist to the Queen, Fred Archer, and several Oxford graduates in music. Accustomed to choral services; regular communicant. Address "Organist," care A. H. Day, manager for Evans & Bro., 216 Clark St., Chicago.

AN ENGLISH CHURCHWOMAN desires an engagement as a useful companion, or in any capacity of trust. No objection to children. Address A. L. Newport, Rhode Island.

SITUATION WANTED.—Governess in School or Family, Country preferred. Canadian Churchwoman, English, French, Junior Music, Good references, Michipicoten River, Ontario.

TO THE CLERGY. As corrections are being continually made for The Living Church since 1882, the clergy will confer great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. As THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville, Ill.

A clergyman in Priest's Orders, wishes to go North, on account of climate; is single, and desires a catholic-minded parish, or willing to be so. To work in a Northern or Eastern city would be desirable. Good reference. Address B. care of Lord & Thomas, Adv't Managers Chicago.

"LAVENDER" a monthly. The only French Episcopal paper. Yearly subscription, \$3.50. The fourth year began October, 16th, 1884. Editor: The Rev. C. Miel, rector of St. Sauveur. Address 2329 Sanson St., Philadelphia, Pa.

WANTED.—Organist and choir master. A Churchman competent to organize and train boy choir. Address Trinity Church, Cleveland, Ohio.

TO THE EDITOR OF THE LIVING CHURCH: 313 McGavock, Nashville, Tenn., Sept. 5, 1884. May I ask of your readers, if any of them can help me to obtain one or more of the following Convention Journals of the Diocese of Tennessee: 1880, 31, 32, 33, 34 and 1881. W. C. GRAY, Church of the Advent.

WANTED.—There are good openings at Jubilee, Ill. (Jubilee College) for a shoemaker, blacksmith, wagon-maker and carpenter. Churchman preferred. Address St. Xavier. Address 2329 Sanson St., Philadelphia, Pa.

PHILADELPHIA, Aug. 1, 1884. The Second Annual Conference of the American Church School for Girls, held at the Society of Detroit, on the 5th and 6th days of October next. The sessions of the conference will be as follows: Sunday, October 27th, at 4 P. M., at Paul's Church, a meeting in the interest of Sunday School Superintendents and Teachers. Topic for discussion "Requirements for Sunday School Teachers."

Monday, October 28th, 9 A. M., at St. John's Church, Celebration of the Holy Communion, 10 A. M., Chapel of St. John's Church, 11 A. M., at Paul's Church, a meeting on topics bearing upon Sunday School work; 3 P. M., business meeting; 7 P. M., same place, closing session. Address to the Advantages to the Church of a Sunday School Institute.

Communications may be addressed to the Secretary of the Committee, R. R. Scope, Wheeling, W. Va.

THE GENERAL THEOLOGICAL SEMINARY. The Seminary will reopen on Wednesday, September 10th. The Entrance Examinations will be held at 3 A. M. Candidates for Priest's Orders or graduates of colleges will be required to pass an examination in the Acts of the Apostles in the original, the elements of Greek Grammar, and present an English composition. For further particulars apply to REV. E. A. HOFFMAN, D. D., Dean, 426 West 23d Street, New York.

IMPORTANT THEOLOGICAL TEXT-BOOKS

RECENTLY PUBLISHED BY CHARLES SCRIBNER'S SONS. THE PHILOSOPHIC BASIS OF THEISM. By Samuel Harris, D. D. \$3.50. THE GROUNDWORKS OF THEOLOGIC AND CHRISTIAN BELIEF. By George P. Fisher, D. D. 2.50. THE REFORMATION. By George P. Fisher, D. D. (New edition) 2.50. THE DOCTRINE OF SACRED SCRIPTURE. By Prof. George T. Ladd, 2 vols. 7.00. BIBLICAL STUDY. By Charles A. Briggs, D. D. 2.50. THE THEORY OF MORALS. By Paul Janet. 2.50. HISTORY OF THE CHRISTIAN CHURCH. By Philip Schaff, D. D. 3 vols., ready 12.00. QUOTATIONS FROM THE NEW TESTAMENT. By C. H. Toy, D. D. 3.50. HISTORY OF THE JEWISH CHURCH. By Dean Stanley. 2.00. HISTORY OF THE EASTERN CHURCH. By Dean Stanley. 2.00.

These sterling books have already been introduced into the leading Theological Seminaries of the country. Special terms for examination or introduction will be made known upon application to Charles Scribner's Sons, Publishers, 743 & 745 Broadway, N. Y.

POUGHKEEPSIE FEMALE ACADEMY. Rev. D. C. WRIGHT, S. T. D., Rector.

This Institution will re-open on Wednesday, Sept. 10th, with the usual number of accomplished teachers in the several departments: Preparatory, Academic, Collegiate, and the Arts.

ST. AGNES' HALL. Boarding and Day School for Girls. New buildings, ample grounds, beautiful location.

CATHEDRAL GRAMMAR SCHOOL. Under the supervision of the Bishop of Springfield. 4th year will begin Sept. 28th, 1884 per annum. Tuition rates to sons of Clergy, 50c for Catholics. Address the Rev. G. W. WEST, St. A., Rector.

ST. MARY'S SCHOOL. A Boarding and Day School for Girls. The Seventeenth year will commence Monday, Sept. 22, 1884. Address the Sister Superior.

BISHOP THORPE—A CHURCH BOARDING SCHOOL. For Girls. 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th.

MISS SCROPE'S French and English School. For Young Ladies and Little Girls, will reopen September 10th. A Resident French Teacher, Vocal Music, Mrs. Ellen G. Hayden, Piano, Miss F. E. McKinney, and instruction of Mr. Wm. H. Sherwood (Boston).

ALTHOUGH FRENCH AND ENGLISH HOME BOARDING SCHOOL for Girls. Under the charge of Mme. Heloise Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms \$200 per year. Address MRS. H. CLERC, 435 Walnut St., Philadelphia, Pa.

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ST. HILDA'S SCHOOL. A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address the SISTER IN CHARGE.

ST. CATHARINE'S HALL. Diocesan School for Girls. 281 Washington Avenue, Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Admittance opens September 23, 1884. Rector, the Bishop of Long Island. Boarders limited to 25.

BERKELEY SCHOOL, Providence, R. I. Universities, West Point, Annapolis, Technical and Professional Schools, Eight-year Curriculum. Private tuition. Department in Science, Art, Music, or the Languages. Military Drill. Boys from 10 years upward. Year Book for 1884-5, contains tabulated Requirements for 44 Universities, Colleges, and Schools. For catalogue, address the Rev. Dr. THOMAS M. CLARK, Visitor.

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MR. & MRS. A. H. HOYT'S HOME. 16 Marlborough St., Boston, Mass. FOR YOUNG LADIES AND SCHOOL GIRLS.

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MORGAN PARK MILITARY ACADEMY, Morgan Park, Cook Co., Ill. A first-class Preparatory School for Boys. Send for Catalogue.

Twenty-fifth Annual Session of the HAHNEMAN Medical College and Hospital of CHICAGO, ILL. For Catalogue and Clinique, address E. S. BAILEY, M. D., 301 Michigan Ave.

CATHEDRAL SCHOOLS, Garden City, Long Island, N. Y. St. Paul's for Boys, St. Mary's for Girls. Re-open September 17th. The Boys occupy the large and commodious school edifice just completed. Address, for particulars, Rev. T. STAFFORD DOWNE, D. D., Acting Warden.

Dearborn Seminary, 2141 Calumet Ave., Chicago. Day school for young ladies and children. Z. Grover, principal. Mrs. Jennie F. Crandall, acting principal. The twenty-fifth session will begin Monday, Sept. 14. A Kindergarten will be opened Monday, Sept. 15.

CHARLES INSTITUTE, N. Y. CITY. 108 West 59th St.—On Central Park. Boarding and Day School for Boys and Young Men from 7 to 20. Re-opens September 23d, 1884.

GIRLS' HIGHER SCHOOL, 487 & 489 La Salle Ave., Chicago. Ninth year begins Sept. 16. Full Classical and English courses. Family and Day School. Address, MISS R. S. RICE.

HOWE GRAMMAR SCHOOL for BOYS. Lima, La Grange Co., Indiana. This school is established by and is under the special patronage of the Bishop of Indiana. Christiana Ter opens the 2nd Wednesday in September. Boys received at eight years old and upwards, and prepared for College or Business, with the closest attention to physical and moral training. For circular and other information address Rev. C. N. SPALDING, A. M., Rector.

MISS MARY E. STEVENS' BOARDING AND DAY SCHOOL for Young Ladies, West Chelton Ave., below Wayne, Germantown, Pa. The 17th Session will begin Sept. 18th, 1884.

SWITHIN C. A. SHORTLIDGE'S MEDIA ACADEMY, MEDIA, PENN. Thirteen miles from Broad Street Station, Philadelphia. School year 1884-5 opens Tuesday, September 9. Fixed price covers every expense, even books, etc. No extra charges except for Music and Chemicals. Students admitted and classified at any time. No examination necessary for admission. Summer vacation school July and August the regular school year opens September 9, but students may come at any time before the 1st of September. One of the best equipped, best taught and most successful schools in the United States; always full. Fifteen experienced teachers, all men, and all graduates—six of them Harvard men. All teaching in small classes so that each pupil may have individual care. Special attention given to students who are backward pupils. Individual and class instruction. Early deficiencies in young men's education corrected. Young men whose education has been neglected instructed privately. Special opportunities for apt students to advance rapidly. Special drill for all and backward boys. Patrons or students may select any studies with the regular English, Scientific, Civil Engineering, Business or Classical Course, or parts of different courses. Students fitted at Media Academy are now in Harvard, Yale, University of Pennsylvania, Princeton, Lehigh, Lafayette, University of Virginia, Columbia, Williams, Dickinson, and several Polytechnic Schools. "Conditioned" College students of any class tutored in any study and fitted for college examination. A physical and chemical laboratory. Courses of lectures, with the best and latest apparatus for illustration. Fifteen hundred volumes added to the Academy Library in 1882. Physical apparatus doubled in 1883. Ten students fitted for college and admitted in 1883. Twenty in 1884. A Graduating Class every year in the Commercial Department. Fine school buildings, in which all the schools in the Principals. No boarding out with wardrobe, bureau, table, washstand, toilet set, two single beds with springs, good mattress, pillow, and an ample supply of bedding, all in complete order. No large dormitories. Rooms carpeted throughout, and thoroughly heated by water supply in hot air. The health record of this school is perfect. No malaria. The health record of Media has few parallels. Media Academy sets a high standard of cleanliness and appliances necessary to make it a real gentleman. No lazing or other rosyism. No roughing it. Students at this academy must not sacrifice the home influences for an education devoid of good morals, good manners and gentle surroundings. The school is adapted in every way to the education of young men and women. Media Academy is not a mixed school, but strictly a boarding-school for the male sex. Media has seven churches, and a temperance charter which prohibits the sale of all intoxicating liquors. Media is conveniently accessible from all points. No change of location. Philadelphia, via Pennsylvania Railroad, coming from New York, Pittsburg, Baltimore, and Washington. Nineteen trains leave Broad Street Station, Philadelphia, for Media. Return trains every hour; distance, thirteen miles. Ask at Media station for Academy coach, which meets every train. Drive to the school, only five minutes. Illustrated circular of Media Academy address the Principal or Proprietor, SWITHIN C. SHORTLIDGE, A. B., and A. M., (Graduate of Phillips' Exeter Academy and Harvard College), Media, Penn.

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KEBLE SCHOOL, Syracuse, N. Y. BOARDING SCHOOL FOR GIRLS. Under the vision of the Rt. Rev. F. D. Huntington, S. T. D. The school will begin Monday, Wednesday, Sept. 10th, 1884. Apply to MARY J. JACKSON.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y. A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum. WILFRED H. MUNRO, A. M., President.

SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J. For Young Ladies and Children. Open day summer. Sixth year opens Sept. 13, 1884. Address MISS JULIA ROSS, Principal.

LAKE GENEVA SEMINARY, Lake Geneva, Walworth Co., Wis. A cultured Christian School for young ladies. The house is built of red stone, steam heated, gas lighted, sanitary conditions are unequalled. The school has an equal wall appointed. Fall term opens September 17th. Apply for Catalogue.

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MISS G. R. KIERSTED'S ENGLISH, FRENCH & GERMAN Boarding and Day School for Young Ladies and Children will open on Wednesday, Oct. 1, 1884, at 53 East 57th Street, corner of Park Avenue. Full public school methods. Circulars on application at 200 W. 125th St., N. Y.

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. REV. J. BRECKENRIDGE GIBSON, D. D., Rector. The next school year will begin Sept. 16, 1884.

JACKSONVILLE FEMALE ACADEMY. A School of Literature, Languages, Music, and Art. 55th year opens Sept. 10. Location unsurpassed. Instruction unsurpassed. New buildings, steam heat, modern improvements. Apply early to secure room. E. F. BULLARD, Prin., Jacksonville, Ill.

ST. GABRIEL'S SCHOOL, Peckskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opens Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual developments. For terms, etc., address the MOTHER SUPERIOR, Sisters of St. Mary.

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BOOK NOTICES.

THE WITNESS OF ST. MATTHEW. An Enquiry into the Sequence of Inspired Thought pervading the First Gospel; and into its Result of Unity, Symmetry, and Completeness as a Perfect Portrait of the Perfect Man. By F. J. B. Allnatt, B. D., rector of Drummondville, Quebec; Examiner in Divinity, University of Bishop's College, Lennoxville, Government Inspector of Superior Schools, London; Kegan, Paul, French & Co., Paternoster Square, 1884. Price \$1.50, pp. 244.

This book is evidently the work of a devout and earnest man. Its object he sets forth in his Introduction. Premising that the study of the Holy Gospels is designed, 1st, to afford such a true and sufficient view of Jesus Christ, as may lead us to believe in Him, and to accept Him as our needed restorer, and 2ndly to effect a transformation in those who devoutly contemplate the picture of the God-man, as set forth in those Gospels, the author proceeds to point out that each Gospel exhibits distinctive characteristics, and presents a special aspect of our Saviour's life and work. And hence he comes to the conclusion that each, as it were, a separate portrait of the Perfect Man. Valuable and interesting as he admits a "Harmony" to be, in its place, and indispensable as is the chronological study of our Blessed Lord's life, he maintains that, in view of the very great difficulties which beset that branch of research, the continuity to be sought by the reader is one of spiritual significance, rather than of time. The author's aim, therefore, in the work before us, is to indicate as far as concerns St. Matthew's Gospel, the thread of spiritual teaching which pervades the apparently unstudied arrangements of its details, and to bring out its special view of the person and work of Jesus Christ. And we presume that it is his intention to do this with regard to the other Gospels, each of which, in the order in which they occur, he believes to be an advance in spiritual love upon the preceding one. The prosecution of his work naturally involves an extensive and interesting analysis of the Gospel, and although it will not be possible to decide upon the absolute correctness of his theory, at this first stage of the undertaking, it certainly promises well. At all events, the student of Holy Writ will find a very useful and suggestive aid in Mr. Allnatt's book. It can only be fully appreciated by a thorough perusal.

A RECORD OF ELLEN WATSON. Arranged and edited by Anna Buckland. London and New York: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Price \$1.75.

This is a brief but vivid and beautiful portraiture, drawn chiefly from her own letters and writings, of an English girl, whose death, at the early age of 24, seemed the wonderful promise of perfection never attained—the spring-time of a summer without its harvest—a picture, grand in conception, but giving only hints of tone and color, a life of marvellous possibilities never reaching realization. At the age of 18, Miss Watson had prepared herself, mostly without assistance, for the examination held by the London University for women, since merged in Matriculation, and was placed second in the Honors' Division, also gaining the Gilchrist scholarship for Girton College. Returning home to act as teacher of her young brothers and sisters, she continued her studies by rising at an early hour in the morning, and carried on a course of study in the higher Mathematics and Physics. Reaching a point in the latter where she could advance no farther without assistance, she applied to Professor Carey-Foster, who became greatly interested in her, and opened the Physical Laboratory at University College, London, to her for practical experiments under his direction. She also applied for admission to the senior class of physics, and it was through her application to the Council, that both these classes were first thrown open to women. We cannot now follow her most interesting career either in the purely intellectual or the religious life, which afterwards became of so much greater moment to her than all else, but a reading of the work will well repay any thoughtful person. With her strong craving for positive truth and mathematical demonstrations, it is interesting and most instructive, to note her gradual acceptance of the truths of revealed religion which she once said, "I do not need—Science thorough-

ly satisfies me;" and the rest and growth she finally found in the bosom of the one Holy Catholic and Apostolic Church.

STORIES BY AMERICAN AUTHORS. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price 50 cents. This, the fifth volume of notable stories by Americans contains, "A Light Man," by Henry James; "Yatil," by F. D. Millet; "The End of New York," by Park Benjamin; "Why Thomas was discharged," by George Arnold; and "The Tachypomp," by E. P. Mitchell. The series is handsomely printed and neatly bound.

The September number of The Spirit of Missions has an interesting description of the Nestorian Tablet, the only monument or relic of an extensive mission in China in very early times. The Tablet dates from A. D. 781, at which time the "Illustrious Religion" was a recognized power in the Empire. The introduction of such reading in our excellent missionary magazine is a step in the right direction. Even at an increased expense it would be good policy to increase the variety of contents.

The Magazine of Art for September presents a varied and attractive table of contents richly illustrated. Some of the engravings are superb; all are excellent. The illustrated article on Old Church Plate is of especial interest to ecclesiastical antiquaries. The August number, which we failed to notice, had a capital picture of "Going Round with the Plate," at which churchgoers may smile, and from which some of them may learn to see themselves as others see them. Cassell & Co., 741 Broadway, New York. Yearly subscription, \$3.50.

Thomas Whittaker will issue soon the volume of sermons by the eloquent Bishop of Peterboro', Dr. Magee, recently published in London. Its title is "The Gospel of the Age."

THE MESSRS. HARPER have begun the publication in their admirable "Franklin Square Library" of the new English Dictionary of the Rev. James Stormouth, which is considered the best of recent efforts by scholars to provide a complete and accurate handbook of reference for all who read, write, and speak English. It will be issued in extra weekly numbers, to be completed in about twenty-three numbers, at twenty-five cents each. It will form, when completed, a handsome imperial octavo volume of more than 1,200 pages, printed from plates furnished by the British publishers, in a new, bold, and clear type, specially cast for the purpose. The paper is of superfine quality, and the volume will be of a size and weight convenient for constant use. It will be bound, when completed, in an elegant and substantial style, and muslin covers for binding will be supplied by the publishers on receipt of fifty cents net.

The centenary of Columbia College, New York, occurs this year, coincidentally with that of the formation of the "Board of Regents" of New York State, which was created by the same act that changed the name of King's College to Columbia College, and reorganized it after its suspension during the War of Independence. Mr. John MacMullen, a graduate of Columbia, has prepared a paper on King's College for the October Harper's, which will be followed in the November number by one on Columbia.

THE CLOISTER.

The cloister was really the living-place of the monks. Here they pursued their daily avocations, here they taught their schools, they transacted their business, they spent their time and pursued their studies, always in society, co-operating and consulting, and as a rule, knowing no privacy. "But a monk always lived in a cell," I think you will be inclined to object. The sooner you get rid of that delusion the better. Until Henry II. founded the Carthusian Abbey of Witham, in 1178, there was no such thing known in England as a monk's cell, as we understand the term. It was a peculiarity of the Carthusian order, and when it was first introduced it was regarded as a startling novelty for any privacy or anything approaching solitude to be tolerated in a monastery. The Carthusian system never found much favor in England. The Carthusians never had more than nine houses all told; the discipline was too rigid, the rule too severe, the loneliness too dreadful for our tastes and for our climate. In the thirteenth century, if I mistake not, there were only two monasteries in England in which monks or nuns could boast of having any privacy, any little corner of their own to turn into, any place where they could enjoy the luxury of retirement, any private study such as every boy nowadays, in a school of any pretension, expects to have provided for himself, and without which we assume that nobody could read and write for an hour.—The Nineteenth Century.

THAT imagination may prove fatal receives fresh proof from the case reported in the Medical Press, April 25, 1883, by Dr. C. R. Francis. The patient, awakened from his sleep by something crawling over his naked legs, immediately jumped to the conclusion that it was a cobra, went into a state of collapse, and died, though it was discovered, even before death, that the supposed cobra was a harmless lizard.

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

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QUESTIONS.

BY ROBIN HOOD.

What am I?—Strange, distraught,
My soul is filled with endless thought.
What is life?—that it should seem
A short unsatisfying dream.
What is death?—that I should fear
The end of days, approaching near.
What is eternity? that I should shrink
To meet the unknown, beyond its brink.

NOTES ON THE CHURCH SERVICE.

BY THE RT. REV. W. WALSHAM HOW, BISHOP OF BEDFORD.

I.

I suppose very few persons have better opportunities than I have of comparing the various modes of rendering the Church Services. As a rule, I am at three different churches each Sunday, and, with the single exception of the simplest form of service to be found in a very old-fashioned village church, every variety, and every shade of every variety of ritual is in turn brought under my observation. I should like to say two things to begin with:—

1. That I thank God I can pray to Him and praise Him in the dear old words of our Prayer Book without being overmuch disturbed by the differences I meet with in the mode of expression.

2. That I do not mean to touch upon the great disputed points of ritual, my object being merely to put down a few notes concerning little practical matters, in which my varied experience may perhaps help me to give some hints to the clergy, as well as to their valued assistants in the musical rendering of the service.

To begin, then, at the beginning. Shall the service in our parish churches be read in a conversational voice, or monotoned? I would not lay down any rule, but the monotone, if not too rapid, and if distinct, simple, and reverent, has its advantages. It prevents peculiarities of manner and diction, and allows the words to depend more upon their own chaste and beautiful rhythm, than upon the particular emphasis or expression which a reader may choose to throw into them. If, however, the reader intones, let him beware of anything beyond simple reading on one note. I have heard some clergymen in intoning prolong the last syllable of each clause in a way the reverse of devotional. Moreover, I am more and more inclined to think that, except where full choral service is used, we have made a mistake in both intoning and responding on G. Whatever it may be for the choir, it is too high for the congregation; and I believe our services would be much improved in reverence and helpfulness to devotion, as well as being more congregational, if F were more widely adopted, as the note of the service. As to responding, I am quite sure that, so far as the congregation is concerned, it is discouraged and repressed by the adoption of a high note. I have often been struck with the way in which a congregation—especially a congregation of men—will fall into one tone in responding, but it is fatal to attempt to make that tone one much above the natural pitch of the voices. Sometimes one hears very good responding without any monotone at all, each saying the words in the simple natural way of ordinary speech; but this is only to be relied upon in thoroughly educated congregations. And in most cases the absence of any leading note in the responding, results in wretched dreariness and coldness.

I will now confine myself to the first section of the Morning and Evening Prayer—the portion which precedes the Lord's Prayer—for the addition of which we owe a very deep debt of gratitude to the compilers of the Second Prayer Book of Edward VI. This portion (consisting of the Sentences, Exhortation, Confession, and Absolution) has to do with penitence, and may be looked upon almost as a little preparatory service by itself. It is certainly according to primitive usage, as it is in harmony with common sense, to begin our service penitentially. When sinners come into the presence of the All-holy God, surely it is right they should humble themselves and confess their sins before passing on to other acts of worship. Thus our service begins with an act of humiliation. Let us take care, then, not to treat this portion as if it were an act of jubilant praise. Of course the General Confession itself is, strictly speaking, the one penitential act, and this we are directed to say with a "humble voice." It is to me almost more distressing and disturbing than anything else I suffer, to hear, when one comes to the Confession and kneels down to tell God of one's sins, the organ sound the dreadful G, and the choir go off at the top of their voices, as if it was the most joyful thing in the world. I am sure it would be most helpful and instructive if the Confession were never taken on a higher note than E, and always said as softly and penitentially as possible. I need not say that this applies equally to the Confession in the Communion Office. Not long ago I was present at a service in a West-end church, where the organ and choir took all the "Amens" in the Communion service on E flat, but rose to G for the Confession, thus giving it by contrast a double tone of jubilation! But to return to the General Confession, I will confess that I am not fond of the "Ely use" (which harmonizes certain clauses). It seems to me, though often very beautiful, and capable of very devotional rendering, too pretty for a Confession. Indeed, one clergyman, who

had dropped the Ely use for the Confession in his church, was asked by his people, "to let them have that pretty chant again." Some recommend that, as the whole of this preparatory service, from the beginning to the end of the Absolution, is closely connected with the Confession, it should all be said on a low note (E), a higher note being taken at the Lord's Prayer. Others would begin on the note to be used for the whole service, dropping to the low note only for the actual Confession. The Rev. Thomas Helmore told me he preferred taking as low a note as D from the beginning to the end of "O Lord, open Thou our lips," then rising with the response "And our mouth shall show forth Thy praise;" but I think this would give too penitential a tone to the Lord's Prayer, and I should prefer either of the two before mentioned plans. As to this part of the service I have only one more hint to give. The thoughtful clergyman will take care to select the sentence with which he opens the service so as, when possible, to be appropriate to the day or the season. We have too few opportunities of marking the special season, but by using sentence 8, during Advent, 2, 3, 4, or 5, during Lent and on all Fast Days, and 6 on Festivals, we may give just a touch of appropriateness to our opening words which is not too trivial to be worth remembering.—*Church Bells.*

OPINIONS OF THE PRESS.

Episcopal Register.

BISHOP SEYMOUR AND THE GENERAL SEMINARY.—A curious problem has been brought to light in the correspondence just published between Bishop Seymour and Dr. Hoffman, the Dean of the General Theological Seminary. An anonymous correspondent of *The Southern Churchman* alleged that Dean Hoffman was anxious to shake off Bishop Seymour's influence from the management of the Seminary. In reply the Dean states that Bishop Seymour has done only what was his duty as a trustee, and has forwarded the policy of the Dean in the endeavor to make the General Seminary all that its name implies. There can be no question, we think, that Dean Hoffman has sincerely worked for a more comprehensive and generous Churchmanship in the development of the important institution committed to his care. His entire independence from outside influences may, we hope, enable him to realize his ideal. In co-operating with the Dean, the trustees have a noble opportunity. While it may be possible for the busy partisan occasionally to be over-active in such co-operation, it would seem as though such an intrusion at the present day must incur immediate contempt from all fair-minded men. So strong is the current in favor of fair play, that it is very likely to convert the partisan to a generous Churchmanship in spite of himself, and while shaming into silence the narrower side of the man, to rouse whatever nobility there may be in his nature. Partisanship is not indeed wholly extinct, but its pressure has no allowable place in theological education. If the man who enters the ministry is to be a true man, he must have looked at all sides of the truth, and have an opportunity to embrace that presentation which satisfies his conscience. He must be supplied with the data. This opens the door for each legitimate school of thought to reach the students by lectures or by books. These moral means for propagating opinion are legitimate. The data having been supplied the student should be isolated from all inducements in the shape of personal pressure or money interests, so that his convictions once formed, he can look back and say, "I believe," as the result of unbiased investigation.

Kentucky Church Chronicle.

LEARN FROM OUR ENEMIES.—Here is a sentence from Mr. Frederic Harrison, the apostle of the Religion of Humanity, which we commend to those who are opposed to changing the name of the Church.

"For a man to say that his religion is Agnosticism is simply the skeptical equivalent of saying his religion is Protestantism. Both mean that his religion is to deny and to differ. But this is not religion. The business of religion is to affirm and to unite, and nothing can be religion but that which at once affirms truth and unites men."

The Church Guardian (Montreal).

CHURCHMANSHIP VERSUS CONGREGATIONALISM.—One of the greatest hindrances to the onward march of the Church in Canada is the spirit of Congregationalism, which restricts the views and efforts of a congregation or parish to the narrow sphere of its own limits. How few of our people take an active interest in any Church work that does not lie at their own doors! And yet they daily profess their belief in the "Holy Catholic Church, which is the blessed company of all faithful people," and pray, in words at least, "for its good estate." Thus their action is a perpetual contradiction of their creed and their prayers. They entirely fail to realize the fact that they belong to a great body, whose members, scattered all over the world, are yet bound together by a real, though mysterious tie of sympathy, so that "if one member suffers, all suffer with it." And so they go on from year to year, utterly oblivious of this grand fellowship, absorbed in their own local interests, with no thought or care for the tens of thousands of their brethren who are with them, one in Christ. This intense selfishness—for we can call it by no milder name—is not Church-

manship—it is not even Christianity. The true Churchman, while he acknowledges and strives faithfully to meet the claims of his own particular parish, will not forget that he has sympathies to cultivate and duties to discharge towards the whole Household of Faith. Let the members of our Church throughout this dominion rise to this conception of their relationship and duties, and we shall yet see her advance to the discharge of her Heaven-sent mission, "fair as the sun, clear as the moon, and terrible (to her foes) as an army with banners."

Church Times.

THE PAPAL SUCCESSION.—It is allowed that no one but the College of Cardinals can elect a Pope, and nobody but a Pope *de jure* can make a Cardinal. If, therefore, there have ceased to be Popes *de jure* long enough to allow of the College of Cardinals, rightly and duly appointed, to die out, the whole institution, whatever be the nature of its claims, is gone for ever. The Churches of the Roman Obedience may have created a new College of Cardinals and a new Papacy, but no one now can possibly claim to be the successor of St. Peter in the sense in which the ancient Popes were alleged—we do not say truly alleged—to have succeeded him. The modern Popes are only successors of the ancient ones in the sense in which the Emperor Napoleon was the successor of Louis XVII. The succession of the Bishops is quite a different matter. In their case it is not a question of appointment, but of consecration by the laying on of hands; and as no one has ever been able to point to a time when it is pretended that consecration was not used, the mere fact that a man was treated as a Bishop, is proof that he must have been one, just as the fact that a man is a man, is proof that he must have been born.

Church Times.

THE SCOTTISH SUCCESSION.—We perceive with surprise that the Church papers of America have warmly resented a statement which the Bishop of Ohio made to the Upper House of the Convocation of Canterbury with respect to the succession of the Transatlantic episcopate from Bishop Seabury; and we regret to add that umbrage has also been taken at our innocently intended paraphrase of Dr. Bedell's words. As a matter of fact, the Bishop appears to have been in error when he stated that the Scottish succession had died out, but the line twice became as fine as the golden zone of the White Lady of Avenel. The facts, we believe, are as follows: Bishop Seabury took part in the consecration of only one other Bishop—Claggett, of Maryland. Bishop Claggett laid hands on four others—Smith of South Carolina, Bass of Massachusetts, Moore of New York, and Parker of Massachusetts; but the only one of these who took part in a consecration was Bishop Bass. He assisted at that of Jarvis of Connecticut; and Bishop Jarvis laid hands upon Hobart of New York, Griswold of the Eastern diocese, and Dehon of South Carolina. Of these, Bishops Hobart and Griswold were the spiritual progenitors of a very numerous family, and the Scottish line has thus become "as broad as an Earl's baldric." But our American brethren must not suppose that we have any interest whatever in the question; for, in point of fact, the present Scottish succession is of as purely English origin as that of the Churches of Canada, Australia, South Africa, or New Zealand. Unlike the ancient Irish episcopate, which is represented by the Bishops of the Disestablished Church, the old Scottish prelate finished at the Reformation, and the first attempt to renew it, namely, one that was made by James I., also died out, the present Scottish line taking its origin in the time of Charles I. For our own part we regard the difficulties which led to the application by the Northern Bishops as nothing less than a special interposition of Providence. Not only has it secured to the Church of England an invaluable witness, confirmatory of the Thirty-sixth Article, as to the sense in which our own Communion Office is to be understood, but it preserved the nascent Church of the Republic from the tremendous misfortune of such a Liturgical revision as would otherwise have been effected.

LAMBETH PALACE AND ITS ARCH-BISHOP FIFTY YEARS AGO.

FROM THE AUTOBIOGRAPHY OF SIR A. ALISON.

The publication of my work "On Population," obtained for me an introduction to the venerable prelate, who at that time was the head (under her Majesty), *sic* Scotch, of the English Church. Knowing that the Archbishop of Canterbury (Dr. Howley), was interested in that subject I sent him a copy of the book, which immediately procured from his Grace a kind and complimentary letter of thanks. This was followed soon after by a minute and elaborate criticism on the work, and observations on its contents, which showed that his Grace had fully appreciated my object. With characteristic modesty he represented this critique as the work of a friend just transmitted to him, but the style and handwriting sufficiently revealed the real author. He intimated a wish to form my personal acquaintance, and accordingly the next time I was in London I went to one of his public dinners at Lambeth Palace, with which I was extremely struck, and which as it has now passed into the things

which have been, is worthy of being described by a contemporary observer. These "public days," as they were called, were days on which the Archbishop received all who chose to come at a public entertainment served up in the great hall of Lambeth Palace, the archiepiscopal residence near London. During the season in London, they were held once a week. The only security taken against the hospitality of the Primate being abused was that none should appear but in Court dress. The dinner was served with the utmost splendor; thirty livery servants and fifteen out of livery attended on the guests; a profusion of magnificent plate loaded the table, and the viands, cooked with French delicacy, vied with the wines in evincing the hospitality of the noble host. The hall was hung round with portraits of the Archbishops, his predecessors, from the Norman Conquest downwards. Generally from eighty to a hundred persons sat down, yet such was the courtesy of the noble host that scarcely any one went away without some piece of personal kindness or attention from him being engraven on their memory. The entertainment altogether was second only to the royal banquets in St. George's Hall, Windsor, and it was a proud thing for the Church of England, and characteristic of English society that the most splendid entertainments in the kingdom, after those of the Sovereign, were given by a private gentleman who had risen from the humble duties of a country curate, to be the head of the proud aristocracy of Britain, and that they were open without invitation to all without distinction who were arrayed suitable for presenting themselves. I had the pleasure of dining several times after with his Grace at small parties, consisting for the most part of prelates or other dignified clergy of the Church of England. Nothing could be more courteous and bland than the manner of the Archbishop on these occasions, or more entirely suitable to the highest prelate in a Church beset with enemies, but resting on the affections and respect of the great body of the people. Without evincing any very brilliant talents, his conversation was pregnant with moderation, good sense, and universal charity. He was the very model of a Christian Bishop, and seemed deeply imbued with the first of Christian graces—the love of all mankind. His charity was unbounded. His wife, Mrs. Howley (a very superior woman), told me that they amounted to half of his income, which was then £30,000 a year. It is now reduced to £15,000. His manners were entirely in unison with these dispositions; they were gentle and condescending in the highest degree. Without ostensibly taking the lead, he had the rare art of guiding the conversation into the topics most interesting to his guests, and in themselves of general moment. Among other matters he asked me the particulars of Burke's trials and condemnation (already mentioned), and was much struck by his generosity in embracing his companion who was acquitted, when he was found guilty, and said, "And yet he had committed sixteen cold-blooded murders; there is none so bad as to have no good in them; I fear none so good as to have no bad." The print of his Grace's putting the crown on the head of Queen Victoria at her coronation is an exact resemblance. The Bishops and dignified clergy I met at his table were all men of gentleman-like demeanour and pleasing manners, but with the exception of Dr. Phillpotts (the Bishop of Exeter), who was very able, and Dr. Jackson, then rector of St. James', Westminster, afterwards Bishop of Lincoln, none of them seemed to be possessed of remarkable talents. Perhaps, however, this may have been owing to their modesty in not wishing to shine before their superior in the Church.

CHURCH WORK.

MAINE.

YORK.—On Wednesday, September 5, at the request of the Bishop of Maine, the Bishop of Quincy laid the corner-stone of a church to be built in this ancient town. The ground on which it is to stand was given by one of the citizens, and several ladies who are summer residents, together with guests of the season, have contributed so generously to the work as to make it one of unusual promise. It seems, indeed, like the sudden blossoming of long-buried hopes, for 250 years have elapsed since Fernando Sorges, on this very spot first planted the Church, along with his grand provincial and municipal schemes so soon to perish. Until now the Church's interests have never been revived in this locality. In spite of the heat, a goodly number were present at the laying of the stone, and the service was both interesting and hearty. Brief addresses, worthy the occasion, were made by the Bishop and the Rev. H. E. Hovey of Portsmouth, N. H. The church is to be named most happily, in memory of the first Bishop of Maine, the beloved and long lamented Burgess, St. George's church.

COLORADO.

STATISTICS.—The journal of the convocation in this jurisdiction reports as follows: clergy, 28; parishes and mission stations, 58; communicants, 1,917; Baptisms, 330; Confirmations, 155; candidates for Holy Orders, 3; total value of Church property, \$278,085.

UTAH.

SALT LAKE CITY.—Visit of the Lord Bishop of Rochester.—The Twelfth Sunday after Trinity, Salt Lake City and the parish of St. Mark's, were honored with a visit from the Lord Bishop of Rochester. On account of an unexpected change of the railroad time table, he missed the train, which would have brought him to his destination on Sat-

urday. Sunday morning, one of the clergy of the parish met the Bishop at Ogden, and he arrived in Salt Lake just in time for the morning service. Although he had been on the wing five days with little rest, with much apparent vigor and freshness he delivered a sermon of unusual interest to the full congregation that had assembled. In the evening Bishop Thorold's Temperance address, drew to the Cathedral large numbers from the outside, including leading Mormons, and people of extreme radical views on the question of temperance, who heard some wholesome ideas set forth, with a clearness which could not be mistaken; a most sensible and courageous treatment of the subject founded in the reasonableness of things, and in human nature as it is, and not as it ought to be.

Such a visit from such a man does much to strengthen the Church life in this region, and to encourage those who are working here against such odds, to supplant this iniquitous heresy with a pure, Christian faith.

WESTERN MICHIGAN.

SUMMARY OF STATISTICS.—From the Journal of the convention we take the following statistics: Clergy canonically resident including the Bishop, 27; candidates for Orders, 2; parishes, 26; number of communicants, 3,136; Baptisms, 389; Confirmations, 217; total of offerings, \$65,032.50, of which \$3,522.27 was raised by Women's Associations, and \$1,690.88 by Sunday schools.

CENTRAL PENNSYLVANIA.

SUMMARY OF STATISTICS.—The Journal of the Convention gives the following report: Clergy canonically resident, including the Bishop, 94; parishes and missions, 108; candidates for Holy Orders, 11; communicants, 7,795; Baptisms, 1,215; Confirmations, 651; value of Church property, \$1,301,200; total of offerings, \$259,489.31.

SPRINGFIELD.

MT. CARMEL.—Church School.—Through the efforts of the Rev. R. B. Hoyt, Dean of McLeansboro, who has been in charge of St. Paul's church since June last; the school work has been successfully enlarged, and on Monday, the 1st of September, "St. Maur Hall," was formally opened, with an able and accomplished corps of teachers. The curriculum includes the cultivation of the manners no less than of the mind, the great aim being to graduate girls of thoroughly intellectual and spiritual mould.

CENTRAL NEW YORK.

SUMMARY OF STATISTICS.—The following statistics are gathered from the Journal of the sixteenth annual convention of this diocese: clergy, 104; parishes, chapels and missions, 138; candidates for Holy Orders, 7; deaconesses, 7; communicants, 13,206; Baptisms, 1,409; Confirmations, 846; total offerings, \$240,250.06.

NEW JERSEY.

DUNELLEN.—Convocation.—The convocation of New Brunswick held its session on September 2nd, in the church of The Holy Innocents. It was attended by the Bishop and a good representation of both clergy and laity.

The colored clergy were represented by the Rev. Dr. Crummell, who preached the convocation sermon. Dr. Crummell, depicted with eloquent force the necessities of the colored race, and spoke of the means that should be adopted by the Church, to bring these neglected people to the saving knowledge of the truth. The usual business was transacted, and at the afternoon session Missionary Addresses were made by the Bishop, the Rev. H. E. Thompson and Dean Rodman.

WEST VIRGINIA.

ROMNEY.—Thirty years ago Churchmen were numerous in this old county of Hampshire. Churches and chapels dotted its surface, and the services of the Church were not unfamiliar to this people. Now, all these have passed away, and non-conformists of many different names hold sway. The old church edifice of this place, where the prayers and praises of the Church were wont to be heard in the days of Bishop Meade, fallen much to decay before the war, and serving as a stable for the horses of Federal troops in the war, has reverted to the original donors, and been converted into a public school building. In the midst of this state of things a faithful layman, Mr. J. C. Covell, Superintendent of the West Virginia Institution for Deaf-Mutes and the Blind, has had it in his heart—although almost alone—to attempt the erection of a church. He has secured a desirable lot, and obtained subscriptions amounting to about \$500, and has the Bishop's consent to accept a loan of \$600 from the American Church Building Fund Commission. Yet, with the strictest economy it will require \$500 more to complete the church. Mr. Covell is taking steps to erect the building at once, and now he is forced to appeal to Churchmen at large to "strengthen the weak hands and confirm the feeble knees." Contributions may be addressed to the Rev. George M. Hills, D. D., rector of St. Mary's church, Burlington, N. J., or to J. Collins Covell, Romney, W. Virginia.

VERMONT.

BURLINGTON.—Death of the Widow of Bishop Hopkins.—The death of the venerable Madam Hopkins, widow of the Rt. Rev. John Henry Hopkins, first Bishop of Vermont, occurred at Rock Point, on August 26, at the advanced age of 90 years. The funeral services were held in St. Paul's church on Friday, August 29, at which a large number were present, notwithstanding a heavy rain.

Just before leaving the house at Rock Point, which had been her residence for nearly forty-five years, prayer was offered, all present kneeling around the body. On arriving at the church, the body was borne by six men of the family; two sons, in the priesthood of the church, the Rev. Dr. Hopkins of Williamsport, Pa., and the Rev. Theodore A. Hopkins of Burlington; three grandsons, the Rev. C. William Camp of Kingston, N. Y., Mr. Fred. T. Camp of New York city, and Mr. John Henry H. Canfield of Burlington, and one grand-son-in-law, the Rev. Frank W. Smith of Woodstock, Vt. The body was met at the church door by the Rt. Rev. Bishop Bissell and the Rev. Gemont Graves, the former saying the professional sentences. The lesson was read by the Rev. Mr. Graves, and was followed by the "Rock of Ages," sung to a tune composed by the late Bishop Hopkins. The closing prayers were offered by the Bishop, the hymn, "Jerusalem My Home," closing

the services) at the church. The same bearers then carried out the body, through the rain, and the long line began its slow progress to Rock Point, to the place which had been reserved for her, beside her husband in consecrated ground. On reaching the spot, the rain was so severe, that some delay occurred, waiting for a lull in the steady downpour. The body was borne from the eastern gate of the cemetery to the Bishop's monument, under one-half of which was the open vault. The surplised choir in advance, singing "O Paradise, O Paradise." The entire service at the grave was taken by the Bishop, the choir singing the sentence "I heard a voice from heaven," and also the hymn "Jesus lives, O mighty Wonder," at the conclusion of all. The earth was cast upon the body by the oldest son, with his bare hand. After the hymn the closed case was placed in the vault, and all was over.

MICHIGAN.

DETROIT—Church Schools.—Within the past three years, three schools have been organized under Episcopal direction in this city, viz., St. Paul's Grammar School, St. Margaret's Primary School and Kindergarten, and Holy Trinity Parish School. The rapid growth of St. Paul's School has excited general surprise. Beginning a little more than two years ago with seven boys in the basement of St. Paul's church, it now numbers 65 boys from 10 to 18 years of age, four distinct grades, with a teacher for each grade, and occupies the former residence of the Bishop, and parsonage of St. Paul's church, which is now undergoing enlargements for the third time. The course of study fits the boys for college, and has already sent more than any other in the city. The marking system is strict and follows the West Point model.

St. Margaret's is the best and largest representation of Froebel's system in the city and is also graded. Holy Trinity Parish School is part of an extensive parish work recently inaugurated by the Rev. G. Mott Williams.

CONNECTICUT.

NEW LONDON.—The Year Book of the parish of St. James shows efficient work on the part of its various societies, the completion of the Memorial House, and a total of contributions for objects within and without the diocese of \$17,977.12.

FOND DU LAC.

RIPON.—The Rev. Fr. Gratton who has been ministering at St. Peter's church during his stay in Ripon, concluded his services on Sunday, the 8th of August, and will go from thence to Madison and Kansas City before his return to Boston.

NEW YORK.

STATEN ISLAND.—The Richmond County Standard, has this item: "The church of the Ascension has been peculiarly fortunate in having the services of the Rev. Dr. Stocking during the hiatus in its rectorship. His efficient and conscientious discharge of the Church duties, added to the fact that his sermons, as to matter and manner of delivery, have been of an unusually excellent character, have made the parishioners loth to part with him. His course of lectures has been unusually able and instructive, that on Sunday last especially, being delivered with the fire of true oratory."

"Dr. Stocking has baptized forty persons within the past six weeks, and infused new life and vigor into a parish that had been going badly behind of late."

NORTHERN CALIFORNIA.

BISHOP WINGFIELD'S SCHOOLS.—A Correspondent writes: "Yesterday we had the great pleasure of visiting St. Augustine's, Benicia, California."

The grounds are beautifully and tastefully laid out. The shady walk from the road leads to the rector's residence, which is nestled in a bed of trees and plants, and presents an ideal study nook. The house is large and well arranged, and from its door the halls and barracks are in full view.

The Bishop received us in his kind and fatherly way, and during the whole visit was so courteous and hospitable that we were not aware of trespassing upon his very valuable time. I suppose there is no Bishop in the Church more engaged than Bishop Wingfield. Every hour seems occupied, and yet he is always ready to entertain strangers and talk awhile over the Church work. He is not only Bishop of a most straggling diocese with many hills and rocks, but also the superintendent of two large schools, for one of which he is both commissary and orderly. We were struck with the gentlemanly behaviour of the boys, the quiet and cheerfulness of the dining hall, and the fatherly manner in which the Bishop moved among them, as well as the respect with which they regarded him. It did not seem like a boarding school. It was more like some great and pleasant re-union of an affectionate family. All loved the Bishop because he showed, by his tender and considerate manner, that he had their interests at heart. The curriculum is very thorough. The boys are strong and healthy. The drill develops their muscles, gives them a good carriage, a manly air and a gentlemanly deportment. The good St. Augustine's has already accomplished is incalculable. It is indeed a missionary Church work. The surest way to secure a permanent Church work in these wild, rugged and Godless parts, is by first planting the school. Pioneers in the Church have learned this by experience. Bishop Wingfield is accepting the experience of those who have gone before him, and is doing the noblest and mightiest thing for the Church of Christ. Here he is preaching a thousand sermons in a thousand ways daily, from the characters as they grow up under his care. The sweet lessons of the Church are learned, loved and practised. A number of unconscious preachers are sent into the world to tell the story so dear to the Churchman's heart. And in the roll of years the fruits will be borne to the Altar of the Lord.

The Bishop gives the School time, patience, money, believing that the greatest good will come to the Church from it. He does not neglect his diocese, but is ready for any call made by his clergy. We are happy to find the work of the schools progressing, and while he has endured untold anxiety and a multiplicity of annoyances, he is buoyant with Christian hope, and believes that God is leading him on and will protect the work. We were much gratified with the School, and edified with the Bishop's entertainment. Let us remember him in our prayers and in our charities. His *Out Post*, Picket work, needs the cheers and aid of the Home Church."

MONTANA.

THE CONVOCATION.—The fourth annual convocation of this missionary district met in St. John's church, Butte, on St. Bartholomew's day, August 24th. The Rev. Mahlon N. Gilbert, now rector of Christ church, St. Paul, formerly a zealous and highly esteemed missionary of this district, preached the convocation sermon in the morning to a large congregation. Mr. Gilbert's sermon was highly appreciated by all present, and his many old time friends were more than delighted at seeing and hearing him once again. He will always be a welcome visitor to Montana. The Bishop (Dr. Brewer) delivered his annual address at the evening service. It was characteristic of the man; full of deep and stirring thoughts; bright and hopeful for the future, and suggestive to his clerical and lay helpers. He grows on one. He has the love of his people, and time will show a grand outcome from his manifold, arduous and persevering labors. The Church in the East ought to be proud of having such a faithful and energetic man at the head of this little missionary squad. His people are proud of him, but cannot lend much help. If the brethren in the East will hold up his hands by a financial prop, he will give good returns.

The Rev. Alfred Brown, missionary at Billings and Livingstone, Montana, was advanced to the priesthood at the morning service. Mr. Brown has shown himself faithful in the Master's work, and therefore purchased for himself a "good degree." We wish him God speed.

Monday's work was opened with morning prayer. The business sessions of the convocation developed nothing of marked interest. The routine of business was carried out; the only discussion that was held was brought about by resolutions offered by the Rev. Mr. Webb, of Helena, looking towards the endowment of the Episcopate. Last year a move was made in the same direction, the result of which was an accumulation of some \$300 for that purpose. The sum will grow.

In the evening a missionary meeting was held. A small congregation assembled, and all were delighted over the enthusiastic addresses made by the Rev. Messrs. Alfred Brown, T. Webb and M. W. Gilbert. The Bishop introduced each of the speakers in a very happy vein. This was the first assembly of the kind that the Church has had in Butte. We believe that a good impression has been made, and the mission will be the stronger because of it.

THE BISHOP'S WORK.—A clerical friend writes: "A day with a Missionary Bishop. We read with wonder and admiration the inspired accounts of the journeyings and experiences of St. Paul in his efforts to preach the Gospel to every creature. And with scarcely less interest have we followed the footsteps of some modern Apostles in their untiring devotion to preach the Gospel to the heathen where the name of Christ was never heard before. Men like Selwyn and Pattison seem to have breathed the very spirit of the Apostolic age. And the work of some of our own missionary bishops, could it be written by an inspired penman, would not be found wanting in the spirit of heroic self-sacrifice and devotion, in the readiness to endure hardships and to overcome obstacles, nor in thrilling instances of earnestness and devotion on the part of individual souls whose hearts have been touched by the Gospel which they preach. It was my good fortune to accompany the Missionary Bishop of Montana not long ago upon a short trip to several missions which are worked in connection with St. Peter's church, Helena. The Bishop arrived in Helena where he resides on Thursday evening. And Friday afternoon, about two o'clock we started out on a buck board behind a team of "bronks," named Peter and Paul, which are kept especially for the missionary work in this field and travel some two or three hundred miles a month in the interest of the Church and the Gospel. We stopped at a little log cabin on the way to see a blind orphan girl named Dorcas, and to leave her a bundle of nice clothes, made and sent to her by some little girls in New York, who became interested in her through a letter in *The Young Christian Soldier*. We arrived at Wickes, after a ride of twenty-five miles, over mountain roads, and through beautiful scenery, though in a broiling sun, in time to hold service that evening. We had to sweep out the hall, fill and light the lamps, and then wait for the congregation which was late in coming, and was not large, it being a week-day evening. We staid that night at the hotel, if such it could be called, with bar and gambling-room attached. Next morning immediately after breakfast I baptized a child, and then we started across the range to Boulder, where we spent the remainder of the day in making calls and arranging for the Sunday services. And at night we were very hospitably entertained at the Hot Springs, where we enjoyed a swim in the large tank of warm water, a luxury with which nature has supplied Montana quite bountifully.

"Sunday morning we drove into town, where we had an infant baptism at ten o'clock, and at half past ten the baptism of two adults. We had our service in the Good Templar's Hall, the Methodist Bishop occupying the Methodist church at the time. The congregation was good and attentive, and the service quite hearty for a place where there are but very few Church people. The Bishop preached a most impressive sermon from the text "Somebody touched me." It makes one think of Apostolic preaching to hear the Kingdom of God and the Name of Jesus Christ. His are true Gospel sermons. He preaches the Gospel of the Kingdom. And that is just what our Lord and His Apostles preached. And it is just what men need, and is just what touches them. And men, hard-fisted and hard-headed mountaineers will come to hear such preaching, and it will tell on them too. There were moist eyes in that congregation as the good Bishop reasoned with them, of sin, of righteousness, temperance, and of judgment to come. After the service one man and two women were confirmed by the Bishop. The man came thirty miles on horseback from the other side of the mountains to be confirmed. He came last year but was just too late for the service. Certainly he was in earnest. After the Confirmation the Bishop celebrated the Holy Communion, of which there were eight partakers. We have service at this place about eight or nine times during the year. And the results of the work are largely due to the living influence of a noble Christian woman, a descendant of Bishop Claggett of Maryland, who lived a Christian life though separated from the privileges of the Church, and let her light so shine before men that they saw her good works and her Christian patience and glorified our Father in Heaven. She entered into rest over a year ago, but her

influence for good may still be seen in that community.

"After service we ate a hasty lunch and then recrossed the range, to fill another appointment at the Clancy Hot Springs, seventeen miles from Boulder. The service was appointed for four o'clock but it was half-past four when we reached there, and we found the people awaiting us. About twenty persons had assembled here from their mountain homes, and we had a right pleasant service and a telling sermon from the Bishop. After the service was over the good old lady who keeps the hotel, came to me with tears in her eyes, and her heart overflowing with gratitude, to tell me how thankful she was for the service, and how much she enjoyed the Bishop's sermon. She said it was the first service she had attended in several years, and that it was "like water to a thirsty soul." And she did hope that we would have service there again sometime. She gave us a splendid supper, and I am sure we needed it for we had another service before us and twenty-five miles yet to drive. After supper we hastened back to Jefferson five miles, to fill an appointment at eight o'clock. This is one of our regular stations where we have service once a month. There have been several baptisms here during the year, and the people seem to take an interest in the services, though we have only one communicant. We need more men and more money to work these places as they should be worked. The Bishop gave us another grand sermon—it is not often that one can hear three such good sermons in one day.

"After the service we started for home by the light of the full moon which was pleasanter to ride by than the scorching heat of the sun. A drive of twenty miles after half past nine would seem a long drive to some, after a hard day's work, but Missionary Bishops seem to be made of cast iron, or some other equally durable stuff, and can stand most anything. We reached home about half-past one, having ridden some fifty miles since morning, and having held three services and two Baptisms."

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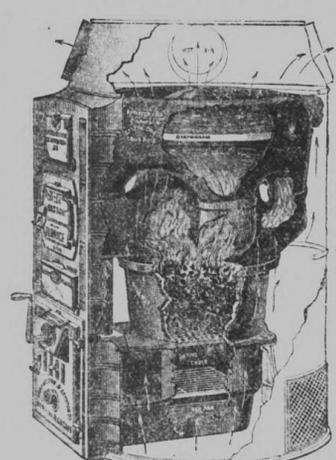
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First Mortgages on City Property, Philadelphia, Baltimore, and Indianapolis,	\$1,866,866 07
United States Loans and Loans of the States of Pennsylvania and New Jersey,	325,739 47
Boston, Hartford, Baltimore and other City Loans,	680,400 00
Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks,	470,921 83
Cash in Bank and Bankers' hands,	548,006 44
Loans with Collaterals,	795,000 00
Notes Receivable and unsettled Marine Premiums and Book Accounts due Company,	301,183 06
Net Cash Fire Premiums in course of transmission,	962,198 68
Accrued Interest and all other Property,	91,420 68
Total Assets,	\$9,071,696 33
LIABILITIES.	
Capital Stock,	\$3,000,000 00
Reserve for Re-insurance,	2,380,709 75
Reserve for Unadjusted Losses, and other Liabilities,	470,921 83
Surplus over all Liabilities,	3,211,964 63
Total Liabilities,	\$9,071,696 33

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