

The Living Church.

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

Vol. VIII. No. 33.

CHICAGO, SATURDAY, NOVEMBER 14, 1885.

WHOLE No. 367.

JUST PUBLISHED.

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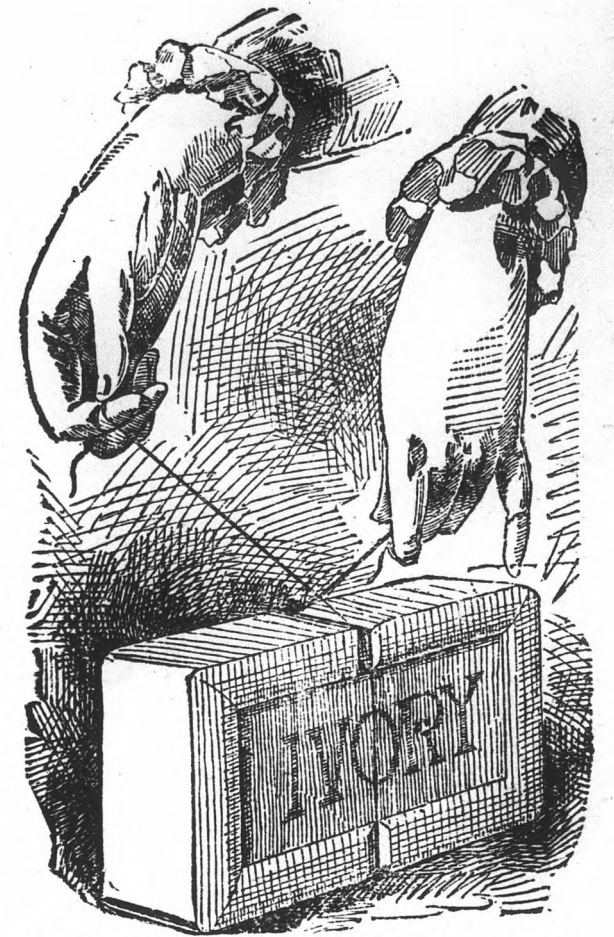
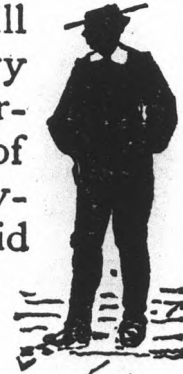
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The Living Church.

SATURDAY, NOV. 14, 1885.

AN AUTUMN VOICE.

BY GRACE C.

The summer glow has faded from
The garden, field and lane;
The blossoms, from their sleep of death
No sun shall wake again.

Not all deserted are the haunts
Of summer rose and spray,
The autumn blooming lingers yet,
To cheer the short'ning day.

Yet whence the charm of marigold,
Or china aster gay?
Chrysanthemum or hollyhock,
The dahlia's bright array?

Or who would seek the golden rod,
Royal in robe and name,
Yet humblest in its woodland life?
What magic doth it claim?

The autumn blooming, whence its power?
What lesson doth it teach?
Sweet summer voices now are mute,—
Have these no mystic speech?

Less fair and fragrant though they seem,
These later autumn flowers,
They bear a message deep as sweet,
To cheer life's shaded hours.

The spirit which it breathes is hope,
Triumphant over loss,
Its promise to the victor, life,
The crown beyond the cross.

Enduring strength, abiding peace,
The soul may gain through gloom,
Earth's buried hopes immortal rise,—
Thus speaks the autumn bloom.

Though darker, sadder, grow the days,
It lingers still to bless,
Its mission, one of peace and hope,
Its might, God's tenderness.

NEWS AND NOTES.

THE Right Rev. David Anderson, D.D., who was consecrated Bishop of Rupertsland, Canada, in 1849, and resigned that see in 1864, died in England last week.

THE criticism on a poem of the Bishop of Derry's which appeared recently in "News and Notes" was inserted without due reflection. The compiler owes it to himself to state that it was written by Mr. Edmund Yates, the famous author. "England at one" of course refers to unity and not to time.

NEXT Easter falls on the latest date on which it possibly can occur, April 25th, under the Nicean rule which decrees that Easter shall be observed on the Sunday after the full moon following the 21st of March. Its earliest possible date is March 22nd. It is one hundred and fifty-two years since Easter day has been so late, nor will it again fall on that day till 1943.

MR. HAWES makes a very curious error in his article on New York, printed elsewhere in this issue. He speaks of Trinity church as being Dr. Potter's, as it is indeed worthy to be, and, horrible thought, of Dr. Dix as a "Congregationalist." As well speak of St. Paul's cathedral as Mr. Spurgeon's church, and relegate Dr. Liddon to the enormously ugly "tabernacle" on the Surrey side of the Thames.

ONE of the few English peers in Holy Orders died the other day. This was the Earl of Buckinghamshire, father of the celebrated Hobart Pasha. He was

92 years of age. Lord Carlisle is now the only Reverend Earl. The Marquis of Donegal is an Irish Dean; and Lord Plunket, Archbishop of Dublin. The present Lord Petre is a Roman prelate, and on his introduction to the House of Lords wore his gaudy State robes over the violet cassock of his ecclesiastical rank.

THE Rev. Henry F. Hartman, Ph.D., whose death at Cologne, Germany, in the sixty-eighth year of his age, is reported, was a native of Germany. He came to the New World while a young man, and settled in Hoboken, where he finally became the rector of Trinity church. About fifteen years ago he returned to Europe on account of his wife's health, and has resided there ever since. He continued his labors in the Church in Germany, and ten years ago, when the chaplaincy of the English Church in Cologne became vacant, he was appointed to the post, and held the position until his death. His only son, the Rev. E. A. Hartman, is rector of the church at Duanesburg, N. Y.

STATISTICS show what a large amount of purely ministerial work the late Bishop of Manchester had to do. From his consecration in 1870 to the end of last year, he had consecrated 99 new churches, 20 new churches were built and consecrated in lieu of old ones, and 109 new district parishes and ecclesiastical districts had been formed. Last year he held 60 Confirmations, the number of persons confirmed being 12,508, and during his episcopacy he had confirmed about 173,600 persons. He had re-arranged the diocese, dividing it into three archdeaconries, whereas previously there were only two, instituted a diocesan conference in which clergy and laity were represented, advocated with much success the free and unappropriated seat system, established a diocesan board of education and a lay diaconate, and collected a large sum of money—the Bishop of Manchester's Fund—for helping to carry on religious work in poor districts.

THE Rev. Dr. Albert Wood, who as "Antiquary" was so well-known throughout the whole Anglican Communion, died very suddenly three weeks ago. He was attending the Lincoln Diocesan Conference, and suffered a fatal seizure as he was on his way to the conversazione on Wednesday evening. He was ordained at the Cape by Bishop Gray in 1855, but returned to England in the course of five or six years, and, after taking several curacies, was appointed in 1869 to South Reston, and to North Somercotes in 1883. His varied experiences, and especially his intimate acquaintance with the affairs of the South African Church were of great use and his practical mind suggested many valuable hints for the care of rural parishes. His antiquarian researches, which were deep and accurate, led to many unexpected results. For instance, he took great delight in showing that many a thing which had been set down to Protestant ignorance and bad taste, was really a survival of a mediæval custom. He received the degree of D.C.L. from the University of the South, and this degree was confirmed by the Archbishop of Canterbury.

A NEW word is coming into use to describe a system of locomotion invented

by the late Prof. Fleeming Jenkin. "Telpherage" is the name given to a means of transporting goods by the aid of electricity. A telpher-line has been constructed on the estate of Lord Hampden, at Glynde, England, for the purpose of carrying clay from a pit to the railway siding at that place, which was formally opened recently. The line is formed by two sets of steel rods supported on wooden posts about eighteen feet high. Grooved wheels run on these rods, from which baskets' or "skips," are suspended—ten of these make a train. These "skips" are in electrical connection with each other, and with an electrical motor placed in the middle of the train. The motor works under the influence of a current of electricity. An ordinary laborer, by touching a key, sets the train in motion, and can stop or reverse it at pleasure; the train travels at the rate of four or five miles an hour.

LADY DUFFERIN, the beautiful and energetic wife of the viceroy of India, is engaged in an earnest effort to obtain women-doctors for the Orient, where men physicians are scrupulously denied admission to would-be patients of the opposite sex. She should have addressed herself to this country where the "lady doctor" is an institution. The combined factors of curiosity and romance may be reckoned as strong additional incentives to women to go as medical missionaries to women in India, and to live poorly-paid lives of great labor. To penetrate where man, their long-favored rival, may not go; to lift the veil from the mysterious inner life of one of the most interesting and wonderful peoples in the world; to learn the thoughts—the real life-moulding thoughts—the hopes and fears, and follies and ideals, of thousands of their fellow-women, who have known no confidants from the great world outside—surely these, without even counting the splendid satisfaction of bringing health and succor from man to those whom nature burdens so heavily, are enough to throw round this poorly-paid career a glamor such as Columbus and DeSoto and Livingstone cannot have known. An occupation which stirs the imagination like this is a rare privilege in these days of yard-stick and scales. To any woman, therefore, who responds to the invitation of the Countess of Dufferin to carry female medical aid to the women of India, one may say, as Emerson to Walt Whitman years and years ago, "We greet you at the beginning of a great career."

IN an editorial on the first Lord's Supper, *The Congregationalist* thus admirably sums up the reasons why we must accept it as a fact that the wine used was fermented wine: The Jews had no scientific knowledge intimating the fermentation of bread and wine to be identical. The Jerusalem Talmud distinctly orders the Passover service to be celebrated with red wine, which is necessarily fermented. The Talmud limited the quantity to such a degree as clearly to show the prevention of drunkenness to be the object. Vinegar was used at the Passover table, showing that vinous fermentation was not prohibited. To this is added the opinions of Dr. Edersheim, a Christian of Jewish lineage and an eminent graduate of Oxford, singularly familiar with the

Talmuds and the entire Hebrew literature, who says, "the contention that this was unfermented wine is not worth discussion." The testimony of most eminent Jewish rabbis of our day is also all in this direction. All conclusions in the face of such testimony still unfuted, may be pronounced an "amiable fancy." *The Christian at Work* commenting on this says: "The wine, we add, was always mixed with water—about half of each. No one, we imagine, but a noodle would think to quote such a practice in that age as a warrant for the intemperate bibulosity of distilled liquors drank straight, to-day. But then the noodles are a thriving race, and they are apparently on the increase—a clear case of survival of the unfittest."

SUNDAY IN NEW YORK.

BY THE REV. H. R. HAWES.

Like London, with a difference. New York city is "very rough" on open stores and buying and selling in general; but, on the other hand, the "cars" are in full swing at reduced fares, and excursions out of town are all the rage. The New York churches are not scattered all over the place, or connected locally with districts and parishes, but they stand at intervals in the fashionable avenues—"Fifth," "Madison," and others. I was much struck with the perspective of spires reaching down those apparently interminable vistas. I cannot boast of having yet entered many of the churches. H. C. Potter's (Trinity), and Dr. Dix's (Congregational), are probably the two wealthiest. Dr. Potter himself—or Assistant-Bishop Potter—is perhaps the most influential ecclesiastic in America. Horatio Potter, Bishop of New York, is old and so failing in health that upon Assistant Bishop H. C. Potter devolves practically the work and organization of the diocese, and the sums of money which pass through his hands for charitable purposes are said to be enormous. I avoided the error of attempting to do too much on my first Sunday in New York; but entering Dr. Guilbert's church of Holy Spirit, Madison avenue, at eleven o'clock, I was at once struck with the atmosphere of the place, which I can call nothing else but "Americanese." The church itself, capable of holding about 1,500 people, is profusely painted and decorated with a great deal of fine and rather peculiar stained glass—certain tints of pink and lilac, and a curious colored mother-of-pearl-looking flat glass, shot with all the hues of the rainbow. This gives the wide house-like casements and windows an odd glow, unlike anything I have seen in Europe.

Dr. Guilbert himself is a very characteristic specimen of the American clergyman. He is in the prime of life, has risen rapidly from an iron to a handsome stone church and rectory in the most fashionable quarter of New York, and is widely esteemed for his genial and high character, his liberality of thought and feeling, his straightforward and forcible pulpit delivery, and an unflagging energy always well and wisely directed. He calls himself High Church—but, he added, "I generally agree with your opinions," from which I infer that High Church in America leaves a man tolerably free in doctrine, and by no means commits

him to anything very sacramentarian in ritual. A surplised choir, it appears, is not "High Church," but "Ritualistic" in America. The "High Church" choir consists of a skilled quartet of fine singers in the organ loft. Dr. Guilbert's music—and so far as I can judge, American Church music generally—inclines to the florid French school, although seldom sinking to the operatic level of the fashionable Catholic church in Paris, still less aspiring to the severity of our cathedral service. Unlike many of our own clergy, Dr. Guilbert and his curate (an admirable reader, by the way) are perfectly audible, and gifted with a natural and unaffected way of speaking and preaching, which at once conveys the impression that what is said is meant, and what is taught is believed. The doctor preached in his surplice from a by-no-means elevated reading-desk, and seemed independent of his notes, while apparently using them freely. Never for one moment did I lose the sense of being spoken to by a brother man on subjects equally concerning us both. This, I think, is an element of power which is often lacking in the English pulpit. The quartet singing of the *Te Deum* and canticles was very fine. The Psalms were read, and the hymn-singing was hearty and congregational.

THE CHURCH CONGRESS.

SPECIAL CORRESPONDENCE.

(Continued.)

THURSDAY EVENING, OCTOBER 22—
FREE CHURCHES.

The first writer on this subject was Mr. John A. Beale, of New York. He gave a brief historical account of the coming in of pews. Until the 14th century there were only stone benches around the walls, where those could sit who were obliged to wait for the service to begin. Later, seats were introduced into the chancel, but only in colleges and seminaries. Later still a man who built a church would build a high pew within it for himself and his family, which would descend to his heirs. Finally pews arose with the growth of Protestantism, and the American system of renting pews was adopted for the purpose of paying expenses when the churches were unendowed.

The Gospel is free. God is no respecter of persons. St. James wrote the best paper on this subject that ever was written, and Solomon declared that the "rich and poor meet together, the Lord is the Maker of them all." Rented pews make unscriptural distinctions between rich and poor. It is said that many pewed churches have free seats. The distinction, however, is too obvious. People will not go to church to be marked out as the poor of the parish. Is it practicable to support churches by voluntary contributions? The experiment has shown that it is. Seventy per cent of our churches are free. The old churches of St. George and the Annunciation in New York have been made free within a few years. In Florida every one of the forty-two churches is free. It is claimed that while many churches are free a large number of them are financially embarrassed. I reply, that old churches with the pew system are just as badly embarrassed, and greater interest and zeal are found in congregations where the seats are free. I say then, on account of the command of Christ, on account of the high principle involved, on account of the example of antiquity and Catholic practice, we should have the free system. I believe that the system of rented pews

must make out a reason for existence in the not distant future.

A paper was then read by R. Fulton Cutting, Esq., of New York. He said: "The free church is the affirmation of universal brotherhood. The middle class, as well as the poor, are shut out from pew-rented churches. If there is any impression conveyed to the popular mind by the pew-rented church, it is the alliance of Christianity with capital. I am ready to confess that the maintenance of the free church is more difficult and precarious than where a fixed income is derived from rented pews. But I venture to assert that free churches actually contribute more in proportion to their means to charitable and missionary objects. One objection is made; the separation of families. But there is no violation of the free system in the reservation of sittings for actual members of the congregation under certain limitations. The clergy should demand the institution of the free system as the condition of taking charge of a parish."

Causten Broune, Esq., of Boston, followed in a very forcible speech: "My own practical knowledge of the free church system extends through thirty-three years. And I stand here now to say that I believe in it more firmly than ever, and I believe it wise in its policy and practical in its operation. I am not disposed to favor general and random free church agitation in established pewed churches. Where the pew system has been in existence some time, and is working with a fair amount of success, it is not always easy to measure the harm that may be done in such cases; but the question, what ought to be the general policy of the Church in parishes to come, admits, I think, of a clear and positive answer. The question is, which of these two systems is the best adapted to get as much as is possible done of that work which the Church was put into the world to do? The work of the Church is eminently a missionary work. We are then to take care that we do not hinder the access of men to the public ministrations of religion. Upon such a matter as this, I do not see how a question of degree can be entertained. Shall we say that we hinder the access of men a little? Surely not. But the poor are now practically excluded. It will be said that seats are assigned to the poor. But the poor will not come where they are ticketed and labelled as such. It is said that if there be free churches especially provided for the poor, that will be enough. The trouble with that is that such will inevitably be second-class churches. Very good churches for the poor; like the soup which one of Dicken's characters speaks of as very good soup—for the poor."

"Our friends—I am sorry I have heard none of them yet—will say, 'Have you anything to offer that is a satisfactory substitute?' Will your free-church system work practically? Here comes in this matter of thirty-three years experience. I think it will. But what is a free church? The common idea is that it is a church in which a man gives through the offertory as a way of paying for his seat. This is a profound error. The offerings of the people are not a substitute for pews. A free church is a public charity, as much so as a hospital, and every man who puts into the offertory plate his ten dollars, or, if he can do no better, his five cents, is a donor to a public charity. That is the true principle. If rectors will work this into the minds of their people, we shall hear less about

hard scratching in the free churches. Whether we shall get more money or not, nobody can tell, but what is given will be better worth having. I have heard it spoken of as almost a discreditable feature about free churches, that there is such continual begging. Well, why not? If giving is a religious duty, why not? Why not press them all the time to do it, like any other religious duty? Another thing. I have heard it said that in free churches, the great burden falls upon a few individuals. Well, why not? Why not? Do not men give to the support of free hospitals according to their ability, and why should men not give in the same way to free churches? . . . The free church system rests upon a great principle, and so has an enormous advantage in making its way in the world."

The Rev. John Cotton Brooks of Springfield, Mass., asked: "What is the Church concerned to do in the world? What is a parish intended to do? I have heard that it is to preach the Gospel to the poor. This is true, but the parish is a complex organization having also the rich to deal with, middle classes, people outside, and the world at large. It is intended to be a universal power to reach out to all the ends of the world. I deny the statement that the pew system is keeping the poor out of the Church. We are not the cold-hearted people that the free church advocates represent us to be. Go into the pewed parishes. You will find our people gathered in the parish buildings.

"Are they there laboring for their settled parishioners? No, for the poor. You find the Girls' Friendly Society room, the Church Temperance room, the Young Men's Guild room and many other agencies for bringing in and elevating the poor. No, it is not the pews, it is something else that is keeping the poor out. Foreign emigration does not bring religion with it. Then work is harder than it used to be, and the laboring classes are too tired to go to church. Then there is another cause simple, but true. It is the sewing machine more than the pew doors, which is keeping the poor away from the church. Twenty years ago if you went into a poor woman's home, you found her sewing to make just the sufficient garment for her family and herself. Now you find her hard, hard, at work on the dress, that it may be as elaborate as her neighbor's. The sewing machine has sowed seeds of demoralization among the poor. We hold the rental of pews to be the best financial system. If Christians are exclusive, try to change their spirit and the pew doors will by-and-by open of themselves. The free system will not reform the rich, and all charitable experience tells us that it will pauperize the poor. Lastly, what is to become of missions? If the plate is to be passed from pew to pew week by week, how shall money be collected for Church work abroad? We must get rid of this weekly offertory. I want as much as others to preach the Gospel to the poor, but I don't see how it can be done unless parish expenses are paid by rental of pews."

Francis Wells, Esq., of Philadelphia spoke next. "There have been changes in the past fifty years so grave and broad and deep, that it calls for the wings of a very strong faith to bridge the chasm, and persuade ourselves that 'we are travelling home to God in the paths our fathers trod.' What is it that distinguishes the present era of the Church to which we belong from the past eras of its history? I turn and look back over the track of my own life. I can see on the far horizon of my

own recollection the faint outline of the saintly Bishop White. A little nearer, and grand old Griswold, and the venerable Chase loom up out of the dim past. A little nearer, and I see Meade, with his erect rugged simplicity, and Johns with his beautiful eloquence, and McIlvaine, matchless master of the pulpit, and Tyng, my own master and father in Israel, so recently summoned to his thrice-blessed rest, and risen to his glorious reward. I can see Elliott, Hopkins, and the majesty of Alonzo Potter. These men lived in a time of the Church, when simplicity marked all its services. . . . What I wish to emphasize is simply this—my own profound conviction that one thing at least that marks the Church of the present day is an intense sentimentalism. This spirit to which I refer has passed over the Church, until the fathers that are gone would scarcely know it. Our Episcopal staves and our signet rings, and our embroidered dress coats for evening dinner parties—[cries of 'Question,' 'Question.']—If you have been in the habit of going to church as long as I have, you will know that if you follow the model of the correct sermon, the introduction is usually the largest part. [Applause.] I will go on where I left off. Our vestments and garments of divers colors, gorgeous colors generally, our girdles and rosaries redolent with episcopal benediction, our chancel furnishings and appointments, our posturings and gesturings, our—as the Assistant-Bishop of New York has recently called them—our theatrical and spectacular and acrobatic performances—what is all this but the expression of this intense sentimentalism that has passed over and taken possession of the Church? Now it seems to me that this free church system is simply a part of this sentimentalism. I look upon it as a fad, a hobby, ridden with that zeal and honesty that bestride all hobbies. . . . Cases where the pew system excludes anybody from attendance upon the worship of God are so few, that they form no argument whatever. The doors of the Episcopal Church (I wish our Congregational friends to note this) are open to all comers, and always have been."

Bishop Doane volunteered a few earnest words. The name of Wm. Crosswell is associated with everything lovely. He was the apostle of the free church system in New England. He believed that the priest should be at the call of every poor man, woman or child in the city, and far oftener was he found in the homes of the poor than of the rich. Pew-holders are not therefore Pharisees, but there can be no doubt the Pharisees of the New Testament would have been pew-holders. Finally, the fact of the possibility of the support of the parishes by the free church system is abundantly proven.

Bishop Niles followed with some pointed remarks. "It has been said here that if we convert the people first, the pew doors will open of themselves. I believe pew doors will disappear in time. I have known a man to give \$125 for his pew, who gave later \$500 under the free system. Some one said that the free system is pauperizing. If men are converted and the pew door opens, a man can go in, but is not allowed to make an offering, so is pauperized. We do not pretend that the poor come rushing in crowds under the free system, but we do not want it for the poor alone, but for the shy and retiring, those who fear to disturb the convenience of others. "Two students in college paid \$35 a year for church sittings. The pews

were sold after Easter, and in their graduating year they could not well afford to pay a year's price for the little time remaining. One of them (now a clergyman of the Church and present in this hall to-night) sat in a friend's pew for several Sundays. But he felt ashamed of being a pauper, so for three Sundays he sat in the gallery. The remaining four Sundays of his college days he staid at home. The rector and vestry of a pewed church are not necessarily sinners. I am the rector of a pewed church. We are not therefore sinners, but the pewed church is a sin. We are tied up in it until the persons who own the pews give them up. There is no need of any diminution in missionary offerings if envelopes are used."

The Rev. Mr. Rainsford, of St. George's church, New York, followed. He said: "I am in heart and soul a free-church man. It seems to me that we put the whole thing on a false basis when we speak of the free church as intended to reach the poor. The first and chief good of the free church system is that it puts the rich man in his right relation. The great need of the Church of God at this time is to bridge the widening chasm between the different classes. The Church of God recognizes no cliques, and the very church building should stand for the expression of this principle. The free church system encourages self-denial in the rich themselves. It is no self-denial for them to give to missions. But it is a very real self-denial for one of these men to give up his seat, and Sunday by Sunday take his place where he can find it in the courts of the House of God."

Bishop Doane who was in the chair, said that 10 o'clock, the hour for adjournment had arrived, but cries of "go on, go on," from all parts of the house showed the audience to be eagerly desirous that the discussion should continue. A number of voluntary speakers then made brief remarks: The Rev. Dr. Boggs of Newark, the Rev. C. H. Babcock of Columbus, Ohio, the Rev. D. W. Rhodes of Cincinnati, the Rev. B. W. Maturin of Philadelphia, and the Rev. Dr. Hopkins of Williamsport, Pa.

The Rev. Mr. Maturin said that he was a convert to the pew system. Theoretically he believed in free churches, but in the present un-ideal state of things the pew system is the best. He has free seats in his church, but they are all the top seats, while the back seats are sold. The free church system is objectionable because the clergy are not sufficiently assured of support, and because people value more highly what they must pay for.

Dr. Hopkins closed this session, a particularly enjoyable one for the sparkling of wit and humor and happy hits, which enlivened it all through, with a few racy words.

"I rise," he said, "simply to disclaim for my father the honor of appearing in the list given by my brother from Philadelphia. My father wrote in favor of free churches as early as 1834, before the Oxford movement was felt in this country, and later, in his book entitled 'The Law of Ritualism' published in 1866, he maintained that ritualists have standing ground within this Church.

"I feel sorry for my brother in his loneliness. The party to which he belongs is long ago dead and buried. "He seems like one, who treads alone, Some low church hall deserted Whose lights are dead, whose guests are fled, And all but he—departed!"

Dr. Hopkins made his customary low bow as he spoke this last word, and re-

tired amid shouts of laughter and a perfect storm of applause.

DEACONESSES AND SISTERHOODS.

The discussion of Friday morning was opened by the Rev. Dr. Thomas M. Peters, of New York.

He stated that for the past thirty-five years he had had women laboring under him in the work of the Church, and for twenty-one years these women had been members of sisterhoods. "Sisterhoods should choose their own spiritual adviser, that they may have one whose religious views harmonize with their own. I have always felt myself incompetent to advise with regard to woman's apparel. I think any lady quietly dressed is protected by her sex and character from those annoyances which a uniform is supposed to ward off. The existence of sisterhoods is a rich gain over the past. Much of the work of the Church can only be done through their aid.

"Deaconesses are those women who, outside of the community life, devote themselves wholly to good works.

"It is necessary that women should have special training for Church work, and the question is how they can be maintained during their education. They should be set apart for their work by a special service.

"I believe the day will dawn when the office of deaconess will be an established thing in the American Church. Let the Church smooth the way for the feet which bear the willing heart, and give them her most ready help. Theirs is the offering, hers will be the great reward."

Bishop Doane followed: "I am unable to see in Holy Scripture any clear warrant for organization of woman's work. Still, deaconesses and sisters are neither Romish nor Protestant, but Christian and Catholic. There is difficulty in combining the practical and sentimental sides of their life and work. True woman is neither the Martha that serves and never sits, nor the Mary that sits and never serves, but the combination of the two, that is never so encumbered that it cannot stop and sit at Jesus' feet and hear His word, and never so absorbed that it cannot rise and serve. The true idea of a sisterhood is to make proportionate the two elements. The most conspicuous question is the question of vows. Every society demands some pledges. No woman ever undertook to be deaconess or sister without intending and expecting to continue such all the days of her life. The three-fold vow is objectionable. It is a mistake to say chastity when we mean celibacy. (Of course the sister could not be a married woman. She could not take her husband, and she could not leave him.) So the use of the word poverty is not an exact use of language. Obedience is the essence of the whole, obedience to the rules of the sisterhood. Provision ought to exist in extreme and exceptional cases for an honorable dismissal. I think a special dress necessary. Not always black. As to confession, a sister ought to have a right, as everybody else has, to 'open her grief.' Morbidity, however, is a great danger. It is well to require at the first a full and fair statement of her past life, and then to encourage the woman in a less formal way to seek advice.

"The bishop in each diocese should have the entire and immediate control of the sisterhood. The bishop should appoint the spiritual head of any body of men or women. The matter of forms of devotion belongs to the episcopate. Not, however, as to private prayers. As to property, it is unwise and dangerous to allow the sisterhood the independent

control of accumulated property. Nor should it be in the hands of the bishop, but in the hands of trustees."

The Rev. Calbraith B. Perry of Baltimore who has a colored sisterhood under his charge was the first speaker of this session. He thought the Church would be unwise to legislate on this subject. There is danger of destroying the young life by over-pruning. Let the sisterhoods grow. The circumstances of the age are such that the evils of the past cannot be repeated. St. Simeon Stylites standing on his pillar, on the corner of Broadway to-day, would be taken for an advertisement. As to vows, universal experience teaches that this must be a life work or it is almost worthless.

The sisters must have a uniform, but it need not always be black. "My black sisters wear blue."

There can be no greater instrumentality in elevating the degraded than that exercised by these noble, self-sacrificing women who go forth among their homes in Christ's uniform.

The Rev. A. St. John Chambrè, D.D., of Lowell, Mass., spoke next. "I do not think it is any longer a question whether we are to have these orders. They have evidently come to stay. They have also already received a recognition from not a few of our right reverend fathers. Reading the history of the Church, we must recognize that from the beginning the Church has accepted the work of devout women, and it seems to me that they are spoken of in the New Testament. If *diakonos* does not mean deaconess, I do not know what does. If Tryphena and Tryphosa were not deaconesses, I do not know what they were. If the widows were not women employed very largely in Church work, I am very much mistaken. I do not think they were women who had lost their husbands. . . . I do not suppose that we have any need of an order of women in the Church that shall be composed of recluses. I think the dangers that are apprehended lie in that direction. What we want is women for work. I do not think that any women can effectively accomplish the work that is needed, who are not given to the work specifically, who do not give their whole time, all their energies, all their days it may be, to this work. So far as work in parishes is concerned, I must speak out of my own experience. I am called upon not seldom by night and by day, to administer the consolations of religion, the sacraments of the Church, but if there could precede me some devout woman, whom I might be able to call upon at the moment, I am sure that my ministrations would be more effectual. I think that even common decency often requires the visitation of some godly woman before the priest of God shall present himself. I do not sympathize with the idea that a woman who calls herself a sister is necessarily holier than one who lives in the world; but I can only call upon these women for a small portion of their time, and often when I call upon them they are not ready. We need those whose *lives* are given in this direction.

"I cannot help thinking that it is a very dangerous doctrine that we are to let these institutions develop themselves without legislation. Now is the time to legislate. I would have no order that is not distinctly subject to the bishops, and to the canons of the Church. It is of small importance what kind of dress they wear, only let them not ape the sisterhoods of an alien Church. I would not have any irrevocable vows. I do

not think that any vows should be taken."

The chairman then introduced Lord Brabazon of England, who after speaking warmly of the cordial reception which had been accorded him in this country, made some interesting statements concerning the Girls' Friendly Society, and the Young Men's Friendly Society.

The Rev. Arthur Brooks of New York, stated that it is not true that sisterhoods have proved useful in every instance. Woman's work should indeed be organized, but not so as to destroy her individual development. There is individualism in the sisterhood but it is the individualism of the Sister Superior.

The Rev. A. C. A. Hall of Boston, was the next volunteer speaker. "Let me, on behalf of sisterhoods and of brotherhoods, disclaim any sort of rivalry, either with deaconess institutions, or with individual work. We seek that rivalry which is found in provoking one another to love and to good works. Let marriage be honorable in all whom God calls to that holy estate. Let the single life be adopted by those to whom our Lord's word comes with that awful sanction, 'He that is able to receive it, let him receive it.'"

"I do feel most earnestly with regard to the inadvisability of Church legislation. There are dangers with regard to what is called the religious life. (The term 'religious' does not mean extra-pious, it implies simply the being bound by a special rule). There are dangers of undue and ill-regulated asceticism, of undue exercise of authority, of doubtful or erroneous doctrine. We object only to being placed under the individual caprice of a particular bishop. Let the Church at large legislate, and then the bishop will speak as the mouthpiece of the Church. Do not legislate, however, by a committee that knows very little about the subject. Do not adopt here in America a brand new system of religious communities. We in America claim to be the heirs of all the ages. We want to gather up the experience of the past, and fashion something that is truly American and truly Catholic.

"I object, on scriptural ground, to a prohibition of life vows. Our Lord sanctioned them. 'Go and sell that thou hast, and come, follow Me,' in a life of poverty. If the purpose and intention of the sister or brother is to give themselves to a life-long dedication, why should they not make a life vow? so that when a temptation comes—and temptations do come—you may then throw yourself back behind a resolution and a vow that you have made with all solemnity and all deliberation. It was said that sisterhoods had a way of wishing to have their own chaplain, their own adviser that will advise to suit them. Is this peculiar to the sisterhood? Does not the parish desire to have its own adviser?"

Here the bell rang. The Rev. Dr. Gallaudet then rose to give information to those specially interested in the subject. Bishop H. C. Potter has published a little book in which he gives descriptions of the different sisterhoods. The Church Almanacs give lists of them. The Bishop of Long Island will gladly furnish information concerning deaconesses to any who desire it. Any one who feels a drawing toward this consecrated life can visit any sisterhood for a month. She can be a probationer for two or three years, before finally deciding whether or not it is to be her life work.

Dr. Hopkins said a few words at the close of the session, opposed to Church legislation.

(To be continued.)

The Household.

CALENDAR—NOVEMBER, 1885.

15. 24th Sunday after Trinity. Green.
22. 25th Sunday after Trinity. Green.
29. 1st Sunday in Advent. Violet.
30. ST. ANDREW, APOSTLE. Red.

THE LEGEND OF ST. DOROTHEA.

(Inscribed to Flower Missions.)

BY KATHARINE READ LOCKWOOD.

Fair Dorothy went up and down
The lanes and byways of the town,
God's Peace upon her gentle brow;
God's Peace within her heart, I trow:
A maid whose every thought was given
To deeds of love and hopes of heaven.

Her life was made of sweet content;
On charity's kind errands sent
To souls that hungered, souls in pain,
To souls that doubted, souls in chain;
Where ways were dark, and men were fear-
ing,
This lovely lady came, with cheering.

The cross that's worshipped now, world-
wide,
A few brave hearts owned then, aside;
The handful bearing Jesus' Name,
Acknowledged Him through scoff and
shame;
Fair Dorothy of these, not hiding
Her Lord's reproach, for foe's deriding.

One day a tumult rose in Rome,
Where Dorothea had her home,
"Seize all the Christians," was the cry,
"Let not one Nazarene go by,
Ransack all corners of the city,
And burn them without show of pity."

Fair Dorothea with the rest
Was borne upon the crowd abreast;
Calm, pitiful, crossed by no doubt,
To Christ the Lord her heart went out.
What were her brief and fleeting losses,
To His and all the martyrs' crosses?

A youth, attracted by the stir,
"Ho, Dorothy!" called out to her,
(Speaking within his palace door,
"You've had your way. What ask you
more?"

You would not listen to my warning,
And so you die, this dreadful morning.

"I could have saved you, had we wed.
A broken reed, when all is said,
Is this Jew-god on whom you lean?"
She smiled, blue-eyed, gold-haired, serene;
"Nay," said she, without fail or falter,
"My sole Love waits me at the altar."

"You rave, you rave, you throw aside
Life, Beauty, Wealth and Youth," he cried.
"I go to Life more fair by far
Than any dreams of mortal are.
This very night I'll see the flowers
That bloom in Paradise's bowers."

"Oh flowers," he scoffed, "Oh Paradise!
You cheat yourself with fool's device.
And yet I love you. This right arm
Would even yet shield you from harm.
Only recant!" "And miss the blessing
That follows on a good confessing?"

"Oh slow of heart, why doubt you this?
Nay, when my soul has gained her bliss,
I'll pray some roses from the warden
Of the immortal, heavenly garden;
I'll send them to you, as a token
That true are all the words I've spoken."

She bowed her head, smiled, passed to
death,
Praising her God with latest breath,
And many mourned her in the town
Where she went kindly up and down;
And one man, plunged in wild excess,
Could but lament her none the less.

That night, a knock came at his door.
He opened it, and stood before
A boy with seraph brow and eyes;
Who, facing his confused surprise,
Held him fair boughs, with roses laden,
Gifts from the blessed Martyr Maiden!

Next day a rumor rang along
The wondering city's busy throng
Saint Dorothea's lover came
To those baptizing in Christ's Name.
"I do repent," he cried. "Believe me!
And as Theophilus receive me."

Thus Theophile and Dorothy,
(God's Gift, God's Love) in mystery
Of Baptism united were
And he became a minister
Of the young Church and fondly cherished
Her Faith until for it he perished.

So runs her legend, fair and wise,
Who roses sent from Paradise.
And in her name the Church, since then,
Sends flowers forth to suffering men,
Such as she toiled among when living;
Sweet hints of heavenly comfort giving.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART III.—Continued.

CLIMBING UPWARD.

He gave Phoebe his hand to help her
in, and even bethought himself of pick-
ing up Johnnie's basket which was still
lying on the ground.

As he was getting in himself, the
gentleman who had been in the first
cab approached him, and whispered
something to him.

"Yes, you are right," he answered,
"if the man had been quite sober this
accident need not have happened, he
could have pulled up his horse in
time. If you like to dismiss him, and
wait in one of these cottages, I will
send you back this cab when I get to
the Hospital; I shall not want it for
some time, and you can send it back to
me again, if you are not going far."

"Only to Mr. Shuttleworth's, thank
you so much; I shall call and inquire
for the child to-morrow," said the
young man warmly, and then the doc-
tor and the two children drove off to-
gether, leaving him to get rid of his
unsteady driver as best he might.

In less than five minutes the Hospital
was reached, a picturesque red brick
building, with a large garden round it,
and in another minute a white-capped
Sister of Mercy was helping the stran-
ger to carry Johnnie into one of the
wards. He had not spoken as they
drove along, but he had groaned, so
Phoebe knew he was not dead, but she
was so terribly frightened that she
could not take her eyes off his white
face, nor find words to ask the gentle-
man whether he would be able to be
taken home when his leg was set.

She followed him and his bearers
along the corridor, but at the door of
the ward the Sister stopped her.

"Wait there, my dear, I will send
Sister Alice to you in one minute, and
I will come and tell you all about your
brother as soon as he has been made
comfortable. He will be much bet-
ter in a little while."

It was very terrible to be shut out
and not to know exactly what was being
done with Johnnie, but fortunately
Phoebe had heard of the Sisters, and
how kind they were to the sick chil-
dren, and so she made no resistance, and
stood there patiently on the mat,
trembling all over, till a young gentle-
looking Sister came out and took her
kindly by the hand.

"Come with me, dear child," said
Sister Alice, leading her into a nice
little sitting-room, and giving her a
chair. "Your brother's leg will be
soon set, for we have splints, and ban-
dages, and all that is wanted here, and
when it is done Sister Catharine will
come and tell you."

"But he looks so pale, ma'am, and he
can't speak," faltered poor Phoebe.

"That is because he is faint, but they
will give him something to revive him,
and he will soon be better. The fright
has made you very pale too, but I
think a cup of hot tea will set that to
rights. The patients are having their

tea now, so I can get you one at once."

She went away to fetch it, and re-
turned in a minute with a nice steam-
ing cup and a piece of bread and butter.
Phoebe drank the tea gratefully and
felt much refreshed by it, but found
some difficulty in eating. However
the slice was thin, and she was afraid
to vex the kind Sister by leaving it, so
by degrees she ate it up, and what with
the rest, and the food, and the cheerful
way in which Sister Alice talked to
her, she soon brightened up, and began
to relate the history of the accident,
and how it had been for a little child's
sake that Johnnie had rushed into peril.

"Was it a creature about two, with
little round curls all over its head?"
asked the Sister, with eager interest.

"Oh, yes, ma'am, it was a little girl,
I think, for I noticed it on the door-
step as we were coming along. I have
seen it before sometimes, but always
close to its mother till to-day. She is
a widow, at least she wears that sort of
cap."

"Yes, she is a widow, I know her
quite well, her husband was killed in a
railway accident about a year ago, and
if it were not for her little child she
would be all alone in the world. Oh
how good God was to send your brother
to save the little child's life! It must
have been killed if the cab had passed
over it."

"Mother will be so glad," said Phoebe,
with a radiant face; but in another in-
stant she added sorrowfully, "only
Johnnie is so hurt. Will he ever be
able to walk again, do you think?"

"Yes, certainly; if a broken leg is
well set, people often feel no ill effects
from it at all when once the bone has
grown together again, and that gentle-
man who brought you here is a first-rate
London surgeon. He told Sister Cath-
arine his name, that she might know
he could be trusted."

"And it was God Who sent him to
pick up Johnnie," rejoined Phoebe,
with quite a new feeling of God's ten-
der providential care. "I suppose as
he is such a grand doctor he will be
sure to mend Johnnie's leg well, and
then will he let him go home with me?"

"I don't think so, my child, I feel
sure it would not be safe to move John-
nie now, he will have to be kept as still
as possible; but Sister Catharine will
tell you more when she comes."

"Oh! but if I have to go home with-
out him what will mother and grand-
mother say! Mother could come here
to see him if you would let her, but
grandmother couldn't, and oh! she will
fret so without Johnnie, she misses
him even when he goes to school."

"Perhaps she will be too thankful to
God for saving him from a still worse
accident, and making him the means
of preserving that baby's life, to fret so
much as you think," suggested the Sis-
ter consolingly. "Tell me about her;
does she live with you?"

"Oh, yes, she has lived with us this
year past," began Phoebe, and in ex-
plaining all about "grandmother," and
"mother," and "father," the time
passed quickly, and it did not seem so
very long before Sister Catharine came.

She was able to report that the leg
had been thoroughly well set, and that
Johnnie was quite revived and could
speak, and had asked where Phoebe
was, and whether his mother might
come to him.

"I think Sister Alice had better put
on her bonnet and go home with you,"
concluded Sister Catharine, "and then
she can bring your mother back with
her just to see with her own eyes that
her boy is comfortable, and after that

both your mother and you can come
and see him every Monday as long as
he remains here."

"And not other days?" asked Phoebe,
rather mournfully.

"No, Monday is our visiting day,
and we are obliged to keep to that.
Your mother will understand our rea-
sons better than you can, but I don't
think you need be afraid that Johnnie
will not be happy with us, we will do
all we can to make him so."

"Oh, yes, Ma'am, I know! The other
lady has been so kind to me," said
Phoebe, gratefully, "but might I—
would you—might I just see Johnnie
before I go?"

"I am afraid not, dear child, the doc-
tor says he must be quite quiet just
now. I told him that I was going to
send you home, and that his mother
should come and see him, and he
seemed quite satisfied, he only said,
"Ask Phoebe if the flowers are safe."

"Oh, yes, Ma'am, here they are, in
these two baskets. They are for the
church, St. Michael's church; fancy
dear little Johnnie thinking of them
now!"

The poor little maiden's heart was so
full at the moment that her tears be-
gan to fall, but they were not unthank-
ful tears by any means, and Sister
Alice who came back just then with
her bonnet and cloak on, felt what was
needed to do her good, and spoke a few
words to Sister Catharine in an under-
tone, asking leave for something.

(To be continued.)

BISHOPS IN AMERICA.

The London Rock.

Until the Declaration of Independence
America was, so to speak, part of the
diocese of the Bishop of London, which
was, of course, a great hindrance to the
growth of the Church. The dread of the
long ocean voyage thinned the ranks of
candidates for holy orders, many
worthy men being too poor or too weak-
ly to undertake it, while others died on
the way. Many efforts were made to
give bishops to America, but they all,
from various causes, miscarried. The
Church, planted in faith and prayer by
the hands of holy men, was left by the
revolutionary war prostrate in the dust,
her sanctuaries wrecked, her clergy
banished or hunted from place to place,
her children scattered like a flock of
shepherdless sheep. Her enemies had
ridden over her head; bruised, indeed,
she lay, but not broken—her life was
yet strong in her. She was taunted
with being a fragment of English
tyranny, a piece of State machinery un-
suited to the needs of a Republican
country. But as soon as peace was de-
clared the "Daughter of Zion" rose full
of hope that it would be given her to
prove worthy of the great work that lay
before her. Full of faith in her Divine
mission, and feeling that if the battle
was to be fought it must be by a Church
completely officered, she sent forth one
of her sons to seek consecration. Dr.
Seabury, finding political difficulties in
the way of English consecration, and
chafed by the law's delays, sought it at
the hands of the Church of Scotland.
The Anglican bishops were able soon
afterwards to consecrate White, Provost,
and Madison, and thus the American
Episcopate began. White, calm, loving
as St. John, a Republican and an
Evangelical; Seabury, full of fiery zeal,
a staunch Tory and a High Churchman;
such were the two fathers of the
American Church, widely dissimilar in
character and thought, yet bound to-
gether in the "unity of the spirit."

These men, with their colleagues, Provost and Madison, held the first episcopal consecration on American soil in 1792 for the see of Maryland. From that day to this the bishops of America have grown in numbers until there are now sixty-eight in the United States—men who for piety, devotion to duty, untiring labors, and, above all, for humility and comparative poverty are examples to all their order. They are chosen in a way that commends itself to every one's common sense. It is not relationship to a Crown Minister, or friendship with an influential dowager, or the successful coaching of some aristocratic dunce, that paves the way to a mitre. There must be other qualifications—qualifications that appeal to the Church at large.

Let us see how the choice is made.

In each diocese there is a convention that meets annually. Half the members are lay (communicants), half are clerical. The latter sit by virtue of their office, the former by election. When the see is vacant a special meeting of the convention is called, and the clergy having selected certain names, after silent prayer, and after the singing of the "Veni Creator," proceed to vote. The papers dropped in the urn are then counted; all names receiving below a certain number of votes are weeded out, and another voting takes place, and so on until one name obtains a certain fixed majority. That name is then submitted to the lay delegates, and they vote "aye" or "no." If the "ayes" have it, well and good; if the "noes," the clergy vote again, and send down another name. When one name has been accepted by both bodies thanksgiving is offered, and the "Gloria in Excelsis" sung. The next step is to submit the name to every convention in the Republic, and, if accepted, then to every bishop, and, if they approve, the presiding bishop proceeds with the consecration. No kind of influence whatever moves the choice; holiness of life, learning, energy, and to be acceptable to their people are the sole qualifications for the episcopate. The effect of such a mode of election has a twofold influence for good; first, on the man himself, who feels that he has been called of God, and is proportionately humble, and, next, on the diocese and Church generally, as it is felt that he is the fittest man for the position, and has been given in answer to prayer.

The life of an American bishop is beautifully simple, as compared with that of his English brother, and approaches more closely to the Apostolic model. The position offers no attraction to a worldly mind, there is no title or state to dazzle, no "my lordship," no 5,000*l.* a year, no "palace;" the incomes are small, frequently only 600*l.* with travelling expenses—indeed, we know one bishop whose diocese is as large as all England, and who has practically no income at all from his see, and expends his own fortune in church building. The "see houses" are often small and plainly furnished, and contain no liveried menials. There is, therefore, no glamour of wealth or rank around the episcopal thrones of America to make them desirable in men's eyes; he that desireth the office of a bishop "desireth a good work" only. The work is one that calls for great self-denial and energy. The bishops are separated from their families for a great part of the year, for they must annually visit every parish in their diocese. It will be better understood what this means, when we state that only four of the dioceses

contain under five thousand square miles, the general measurement being tens of thousands.

The luxury of American travelling along the beaten tracks makes it difficult to take in the weariness and even danger that attends one who bumps for hundreds of miles in a rough cart over a roadless country, or rides solitarily through pathless forests or on trackless prairies. Such, however, is the travelling of the bishops of a great number of dioceses, but it is gladly undertaken to cheer the isolated clergyman and encourage the groups of faithful laity. Everywhere the bishops are welcomed, they are the friends of all and are as much at home in the log cabin of the pioneer as in the drawing-room of the cultured New Englander. To the clergy their visits are a bright expectation and remembrance, for the bishops put themselves on an equality with their clergy whose brothers, not masters, they consider themselves to be.

Sixty-eight living springs of brotherly love and ceaseless energy in work, make up a river of life in the American Church, which is filling that wondrous land with fruit.

BRIEF MENTION.

HENRY K. OLIVER, the author of the noble old Church tune, "Federal Street," died recently at Salem, Mass. An exchange says that this, his most famous tune, was named for the street in Boston where he wooed and won his wife.

THE tantalizing uncertainty of an extemporaneous system of worship is well illustrated by a recent occurrence in a large city church. The pastor extended an invitation to a visiting minister to offer the opening prayer, which the latter did by addressing "the throne of grace," for full *thirty-five minutes!*

SPIRITUALISTS are very much excited over the exposure of Mrs. Eugene Beste, the illuminated materializing medium, well-known in New York, Philadelphia and Washington. During a seance at the house of a leading believer some incredulous persons at a pre-arranged signal rushed in, seized the supposed materialized spirit and turned on the gas. Mrs. Beste, very much undressed, was disclosed, and uttered piercing screams till relieved from her embarrassing plight. She afterward made a written confession stating that she had produced her effects by means of underclothing soaked in a solution of phosphorus and spattered with luminous paint. These articles were, of course, concealed by her other clothing when she entered a room and she brought them into view after the gas was turned off by removing her dress. She refunded the money she had received and was allowed to go.

VESTMENTS from *Punch*. (Our new incumbent was disposed to be "high.") *Young Countryman*.—"I zay, George, what wur that parson had acrost his shoulders Sunday, looked like some o' his wife's things."

Elder Countryman.—"Ca-nt zay 'm, I heard im zay a wur stole."

Young Countryman.—"Stole! Na, Na, I wouldn' think that o' parson! more like some o' these 'ere new 'arvest dick'rations."

ON one occasion it was said to Lord Shaftesbury, "Why do you, at your advanced age, continue to work so hard for others?" He replied, "Because my time is getting short and I must fill up every hour."

F. W. NEWMAN recently said, "In my spirits I am certainly as young as ever, and perhaps I ought to add that I largely attribute that to two facts, I can never remember to have drunken a sip of wine or beer in a solitary mood, (in my boyhood healths were drunk in company everywhere), and for eighteen years I have disused meals of flesh."

CANON DRIVER, Regius Professor of Hebrew at Oxford, in his speech at the Church Congress, Portsmouth, hoped that the Revised Version would be brought into general use, and pronounced it more accurate than the Old Version. Canon Meyrick wants the Revised Version re-revised by convocation before being accepted by the Church.

THE Christian natives of the South Sea Islands, prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is baked, nor a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's Holy Day.

DR. PHILIP SCHAFF writes from forty to fifty pages of manuscript daily, sometimes for weeks at a time, besides attending to numerous other duties. His diet for days is only pure milk and fresh eggs.

WELLESLEY COLLEGE, (Mass.) for young women, opens with five hundred and ten students and seventy-four professors and assistants. Bishop Paddock will make his annual visitation on December 6.

POPE LEO XIII. is a hard worker. At six he rises; at seven celebrates Mass; at eight the decisions of his congregation and other correspondence are attended to; at eleven the public audiences are held; at 12:30 he takes a walk in the gardens of the Vatican. His personal expenses are a little over two dollars a day.

WHEN forty new missionaries were ordained in the cathedral of Algiers, last Easter, the cardinal with all the bishops, priests, seminarists, etc., present, kissed their feet in view of the words of the prophet: "How lovely are the feet of the messengers, etc."

IN a Thibetan house the ground floor is devoted to the cattle, horses and pigs, etc. The fowls usually roost with the family on the first floor. The family never wash themselves, believing there is a sanctity about uncleanness.

A ROMAN priest in St. Louis has announced that he will refuse the first steps toward Confirmation to any child who attends the public school, and upon a reporter making inquiries of other priests, he ascertained that this is the attitude of the entire Roman Church.

A CERTAIN person named in a Protestant paper, has offered \$1,000 reward to "any Roman Catholic who will furnish a single text of Scripture in which Christ or His Apostles, or the Evangelists, called the Blessed Virgin Mary 'the Queen of Heaven,' 'the Empress of the Universe,' the mediatrix between God and man, or in which the Apostles prayed or directed the Church to pray to her at all."

It is understood that the Maories have decided to embrace Christianity, but will join no Church which allows the sale or manufacture of strong drink by its members.

THE cost of restoring and completing the great cathedral at Cologne since 1823, when the long suspended work was resumed, was \$5,250,000.

HINTS FOR HOUSEWIVES.

A HALF teaspoonful of soda in half a cup of water will relieve sick headache caused by indigestion.

A FEVER patient is cooled off and made comfortable by frequent sponging with warm soda water.

CHEAP OAK VARNISH. — Dissolve three and one-half pounds of pale resin in one gallon of oil of turpentine.

STORIES heard at mother's knee are never wholly forgotten. They form a little spring that never quite dries up in our journey through scorching years.

FASHIONABLE mottoes for pillow shams are "Good night," "Bon Soir," "Did you forget to lock the front door?" "Sweetly Dream," and "Be sure and leave the milk pitcher out."

TOMATO PICKLES.—Slice ten pounds of tomatoes, sprinkle with salt, cover with a plate and weight, let stand over night. Drain well. Then to four quarts of vinegar add one pound of brown sugar, one-half cup of mixed spices (the unground are the best), let these come to a scald, then add the tomatoes and cook until tender.

KEEPING BUCKWHEAT BATTER is often very troublesome, especially in mild weather. It can be kept perfectly sweet by pouring cold water over that left from one morning, which is intended to be used for raising the next morning's cakes. Fill the vessel entirely full of water, and put in a cool place; when ready to use, pour off the water, which absorbs the acidity.

PICCALILLI.—One peck green tomatoes, slice thin, add one pint salt, cover with cold water, and let them stand twenty-four hours; then chop very fine one head of cabbage, six onions, twelve green peppers; then cover with hot vinegar, drain it through a sieve, add one pint molasses, one tablespoon each cloves and allspice, two ounces mustard seed, and cover with cold vinegar.

It is electricity, and not the "total depravity of things" that causes shreds to fly back again and again to a woolen garment when vigorously brushed. Dampening the brush-broom will prevent the accumulation of electricity; and dampening the hair-brush, or laying a damp towel on the hair will prevent the electric exhibition which sometimes, on a frosty morning, renders almost impossible the brushing of the hair.

GENTLEMEN'S SILK WRISTERS.—Materials.—One-half ounce of Dorcas silk and four No. 17 needles.

Cast on ninety-six stitches, thirty-two on each needle, and join as for a stocking, knit around plain. The rest is knitted ribbed, two plain and two purl, until they are the desired length; five and a half inches are medium size.

Saxony can also be employed, casting on same number of stitches and using same needles.

KNITTED RUG.—A nice way of using odds and ends of worsted is to knit them into a rug. First cast thirteen stitches on to a knitting needle, then knit a plain strip until you have perhaps fifteen yards, then cut the strip length-wise through the middle. Take a piece of bed ticking the size you wish your rug to be, then begin and sew the selvedge of your worsted pieces on to the strip of your ticking round and round until the surface is entirely covered. As soon as the worsted is cut it will unravel and be crinkled.

UNBLEACHED butchers' linen is just now the popular, though inexpensive, material for wash tidies, splashers, etc. Momie cloth, bolting gauze and grass cloth are more expensive. Felt outlined with gold etching silk is very pretty in tidies, lambrequins, ottomans, table scarfs, etc.

Linen tidies may be finished by fringing all round the edge. A few pretty designs for these are: "Miss Muffet," in which the old nursery rhyme is well illustrated; "Two is Company; Three is a Crowd," a comical owl design; "Sit Thee Down," very appropriate and sure to please; "The Gossips," and "I Cannot Sing the Owl Song," consisting of two owls sitting on a leafy branch, one holding a guitar and the other a book marked "Music." Above are more branches and another owl, apparently in a listening attitude, while below are the words above written. This is also pretty for a music rack which I will describe sometime.

The Living Church.

Chicago, Saturday, Nov. 14, 1885.

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

AN editorial in THE LIVING CHURCH of June 28th, entitled "Unattached Christians," has been reprinted by several Church papers in this country and credited to *The Irish Ecclesiastical Gazette*. That paper took it from our columns without credit, and garbled it also. We mention the fact only to save ourselves from the imputation of having pilfered it.

It is interesting to note that at a recent convocation the Bishop of the diocese requested the clergy to bring black stoles. This is the first official recognition, in this Church, so far as we know, of ecclesiastical colors. At another meeting of clergy not long ago (in another diocese) the Bishop privately requested the clergy not to wear black stoles. When bishops disagree, what are we to do?

Church Work is the name of a new and very neat monthly magazine conducted by Mrs. A. T. Twing. Its purpose is to afford a medium of communication to the women of the Church and to promote Church work. It promises to be of great service to clergymen, teachers, workers in hospitals and homes, and to all who wish to learn what to do and how to do it. Subscriptions are received by all Church booksellers. Price \$1.00 a year. Communications for the magazine should be addressed to the editor, Dorchester, Mass.

WE are glad to hear again from Father Himes, the veteran missionary of Dakota. Seven years ago, at the age of seventy-four, he left his work among the Adventists and became a minister in the Church of his childhood. He has bravely toiled with brain and muscle to build churches on the frontier, and he has won the admiration and gratitude of all who have watched his self-denying work. Now, at the age of eighty-one, he writes: "My health keeps good, my eye is not dim nor my natural force abated. Allow me to say, THE LIVING CHURCH is all

that its name purports. The mechanical work and the make-up of the paper are good. Success to the toil of its managers." Success and blessing, we reply, to the aged priest who at four-score years and one is bearing the labor and heat of the day in the pioneer work of the Northwest!

THE position of the choir in our Church service is not a matter of indifference. Even in the attitude of priest and choir we seek to express that our idea of worship is not that of a performance by the minister or the singers. These do not pray and sing for the congregation, so they do not pray and sing towards the people. The lessons are read by the minister, facing the people, because they are read to them, but the prayers and praises which are addressed to God, are said and sung on either side of the chancel, facing to the right or left or towards the altar. One of the first elements of order in our public worship is the position of the choir near the chancel, where they may conveniently lead the people while not facing them. The spectacle of a congregation looking into the faces of the singers as they lead the choral parts of worship, is distracting to a well-instructed Churchman. The writer remembers well the impression produced upon his youthful mind in an old New England "meeting-house" where the choir were perched in a lofty gallery over the entrance; and when the congregation rose, after the slow and solemn reading of the entire hymn by the minister, the whole company turned right about face to the rear and gazed at the young men and maidens who warbled in the loft above. The hymn ended, the congregation faced about and sat down to gaze upon the minister who stood up and prayed, with closed eyes in full view of the audience. The curtain was drawn in the song box above, and what went on behind the scenes could only be conjectured from an occasional giggle and whisper that floated down in the pauses of the prayer.

THE Archbishop of Canterbury has sent to the Archdeacons of Canterbury and Maidstone prayers to be used in the approaching election. The third prayer is like that for the President of the United States, especially in the last part. In the first part, the petition asks that "electors may faithfully and wisely make choice of fit persons to serve under our most religious and gracious sovereign, the Queen, in the High Court of Parliament." The petition might well ask, also, that candidates be led to know their own minds, for instance, in the matter of disestablishment. Of the Liberal candidates, according to the record,

who are pledged to vote for disestablishment, there are over four hundred. If that is so, says *The Times*, the game is up. But according to this paper's showing, while some Liberals are out-and-out advocates of disestablishment, a large number will vote for this measure, if proposed by the leaders of the Liberal party, while others, again, are open to conviction and are ready to adopt the views of their constituents. In other words, these four hundred candidates embrace the usual number of trimmers whose opinions and convictions are extremely accommodating. If multitudes of electors and scores of candidates in England are, as would seem, a duplicate of what we have in "the States," it is to be feared they are equally past praying and past being prayed for, at least as to politics.

A MODERATE drinker, writing in *Blackwood*, thinks that such as himself have the remedy for drunkenness in their hands. He has been visiting some of the public houses in London and says they are a disgrace to the country. He contends that they supply a natural craving, viz., that of society, and should answer as the poor man's club-house. On the other hand, he found the public houses to be built with sole regard to profit, to be of insufficient size, ill-ventilated and often over-heated, to have all their attractions centre around the bar, while they never supplied non-intoxicating drinks such as tea and coffee. All this he would have remedied by law so that the public houses may conduce to the comfort and meet the social cravings of the poor, whether men or women. If this were done, he thinks the vice of drunkenness would die a natural death. It is probable that the writer is too confident about this, though if suitable public houses were provided, much evil might be done away with. One of the effects of high license is the closing up of the poorer class of dram-shops. If such as remain could have suitable accommodations and comforts, could be supplied also with non-intoxicating drinks, with books and papers, etc., while, as the writer advocates, there should be a banishment of the bar, the social good of such drinking places might be much improved and go far to correct the evil. If legislation cannot banish dram-shops altogether, perhaps the next best thing is to banish so many as it can, and look to the improvement of the rest.

THE programme of the Cleveland Convocation, held last month, suggests some thoughts about liturgical use. The opening service, which was rightly a Celebration of the

Holy Communion, not including any other office, was divided into sixteen parts, in which as many changes were made by the officiants. The whole "Order" is printed in full, with the names of bishops and other clergy to whom were assigned the respective divisions. There is one appointed for the Commandments, another for the Epistle, another for the Gospel, another for the Creed, another for the Hymn, another for the Sermon, two others for the Offertory, another for the Prayer for the Church Militant, and so on, through all the possible divisions.

We have no disposition to speak slightly of any service of the Church, wherever held, and however conducted. But we do desire (and we voice the desire of many Churchmen in the remark) to see the holy services of the Church conducted with simplicity and dignity; and it seems to us that this minute parcelling out of the service so that every clergyman present may be brought forward, destroys the dignity of the service, and savors of personal compliment. It sacrifices continuity, introduces confusion, and distracts the minds of worshippers, by the introduction of many individuals as leaders. It is derogatory to worship, and gives to the service in the house of God the appearance of a performance. It necessitates a "programme;" and where this is printed, with the names of the participants, the effect does not tend to increase reverence. The name and personality of the priest should not appear in the church. He is before the altar as a steward of God's mysteries, no matter what his name or rank may be. We regret to see the names of a score of men printed on a programme setting forth an Order of the Holy Communion.

PRAYERS FOR THE DEAD.

Why should he pray for ———'s soul, that he might have eternal rest, when he is in rest? Why pray that perpetual light might shine upon him, when it was already shining upon him? We can understand prayers for blessings we have not; but not prayers for those we have. We might as well pray for two eyes, when we have two eyes; or for ten toes when we have ten toes. Prayers for the dead are foolish; the wicked dead cannot be benefited by them, nor do pious dead need them.

This is the reasoning of *The Southern Churchman*. If it proves anything, it proves too much. Let us be consistent and carry it out. Why should we pray for the whole state of Christ's Church militant, when we know that Christ loves the Church as the husband the wife, and no good thing will he withhold from them that live a godly life? Why pray that he would comfort and succor all who are in trouble, when we know that as a father pitieth his own children even so is the Lord merciful to them that fear Him? Why pray for grace to all bishops and other ministers, when grace is

already assured to them in Baptism, Confirmation, Holy Communion, and Holy Orders? We can understand prayers for blessings they have not; but not prayers for those they have, especially as the increase of spiritual blessings must depend upon their own spiritual attitude towards God, not upon our prayers. Prayers for the living are foolish. The wicked cannot be benefitted by them, nor do the pious living need them. How does that argument sound? But we are taught to pray for what we desire, conformably to the will of God. We desire the increase of strength and grace for all who are struggling here with temptation and sin; we desire the increase of light and blessedness for all who have finished their course and do now rest from their labors. It is no more foolish to pray for the one than the other. It is the will of God, we believe, to answer prayer for both.

A SELECT CHURCH.

The LIVING CHURCH (Protestant Episcopal) has definite ideas concerning the Christian church. It is quite a select body according to its idea, whose chief characteristic is hereditary laying on of hands.—*The Northwestern Christian Advocate.*

No! Brother *Christian Advocate* of the Northwest; the Church is not "a select body" according to the idea of THE LIVING CHURCH. That is the Puritan idea, the sect idea from the beginning. That is the Methodist idea, or was when those good people set up their society as a church, and undertook to do without lawfully ordained bishops. All the sects that ever saw the light have had one idea in common, and that idea has been to make "a select body." It was because the Church was not "select" enough that the Novatian Puritans, and the Donatist Puritans, and the Puritans of every age down to the Wesleyan Puritans, left the Church, for the purpose of making one more select. We use the term "Puritan" in no spirit of contempt, but as designating the common motive of those who have founded religious societies to take the place of the historic Church. Misguided people often have good motives and they are often very good people. The devotion and zeal of all sorts of Puritans deserve respect, but that does not affect the merits of their cause. They have demanded what Christ never appointed. They have tried to do more than He proposed to do. They have required the field to be without tares, the net without any bad fishes; and they have failed to accomplish what they had no warrant from Christ to undertake. None of their select societies has remained select. All the sects, starting with the Puritan idea, have soon needed purifying. They have gone on dividing and subdividing, each new section of a sect claiming to be purer than the body from which it

separated. How many kinds of Methodists there are we have forgotten. Of Baptists, and Presbyterians and Lutherans, there are many varieties; nearly all of the half-hundred or more of other sects are offshoots of three or four like these. To what extent of absurdity this Puritan idea of a select church may go, is illustrated by the history of Methodism itself. The original Methodists left the Church because it was not select enough. In a short time some of the Methodist brethren thought the Methodist society was not select enough. Divisions resulted, and these soon failed to be select enough. The process of purifying has gone on till there are twenty or thirty "Methodist churches." The last effort at realizing a "select body" by people professing and calling themselves Methodist, was among the "Primitives" in Georgia last summer. Some of them had a wholesome fear of cyclones, and they proceeded to dig pits for a refuge for their families on the approach of these atmospheric disturbances. Others held that this indicated a lack of faith. They held that the Church should refuse to fellowship those who had not faith enough to meet cyclones above ground. Hence another select church was formed, by the name of the "Anti-Cyclone Primitives!"

So much for the idea of a select church, which is not the idea that Churchmen have. They believe in the Church as catholic and comprehensive. They regard all who are baptized as members of Christ's mystical Body. They would include the editor of *The Northwestern* and the Anti-Cyclone Primitives. They grieve that these brethren do not receive the witness of the Fathers and walk in the way with themselves. They look with charity upon the divergence of denominational Christianity from the Apostolic model, knowing that men's minds have been confused and blinded since the upheaval of the social, political and religious world in the sixteenth century. They are doing and will do all they can for the restoration of the unity for which Christ prayed.

But they would be false to their inmost convictions if they failed to maintain what they believe to be fundamental facts concerning the Kingdom of God. They believe that the Episcopate is the continuation of the Apostolic office founded by Christ. They believe with Irenæus and Tertullian that without the Episcopate there is no Church. Therefore they hold to the Episcopate and urge upon Christian disciples of every name to accept it.

By this, however, they do not proclaim that the "chief character-

istic" of the Church is "hereditary laying on of hands." The Novatians had the Apostolic Succession, the Donatists had it, but they were not the Church. As organic bodies they were not of the Church. They have come down in history as schismatics, notwithstanding their "hereditary laying on of hands." They did not continue in the Apostolic fellowship, in the breaking of bread, and in the prayers. It is for restoration of unity in these, among all who profess and call themselves Christian, that Churchmen are striving, with ever increasing charity and wider liberality of construction as to what should constitute the essentials of agreement, and as to what may be left to the freedom of individual conviction.

LETTERS TO THE EDITOR.

IMMERSION.

To the Editor of The Living Church:

Running at the base of St. Paul's churchyard in Salem, N. Y., is White Creek, across which a permanent dam, with movable gates, has been built. In the stone wall steps lead down to the water, and this forms an out-door baptistry. White robes are provided by the parish, weighted at the bottom. Two people were baptized here September 30, 1883, in the afternoon, music being led by choir and cornet.

It is known all about that the rector is ready at any time to immerse any who wish.

H. H. J.

October 29, 1885.

To the Editor of the Living Church:

On the 29th of March, 1871, I immersed Mrs. Phœbe Keese Cordell in the tank of the Baptist meeting house, in Pleasant Hill, Missouri. It was done at the request of the candidate.

d'ESTAING JENNINGS.

White Haven, Pa.

To the Editor of the Living Church:

In reply to your inquiries of cases of immersion in the Church, I would state that I stood sponsor for a young lady, belonging to the Cherokee Nation, who was baptized in Fulbright Spring by the Rev. T. I. Holcomb in the summer of 1859, in the presence of a large congregation of Baptists and Campbellite Baptists. The candidate knelt in the water and was immersed face downwards. It was a very impressive service and one of the first Church services held in this place.

MRS. WADE BURDEN.

Springfield, Mo.

To the Editor of The Living Church:

Bishop Pierce of Arkansas tells me that he has frequently practised immersion, and it may interest you to know that the baptistry at the cathedral here is arranged with special reference to this, and has a retiring-room adjoining, where candidates may change clothing.

G. F. D.

Little Rock, Ark.

To the Editor of The Living Church:

A number of persons have been baptized by immersion in my parish during the last few years. My second Baptism was by immersion. The young man having conscientious scruples in the matter, found the comprehensive Church willing and glad to extend the widest liberty. I went into the tank with surplice on, and the whole service was very impressive.

These testimonies are a good thing

for the Church in demonstrating its true Catholicity. D. C. G.

Davenport, Iowa.

A CORRECTION

To the Editor of The Living Church:

In your issue of October 31, there is a poem entitled, "The Children," and credited to Charles Dickens. I wish to make a correction as to the author of this really beautiful poem. It was written by Charles M. Dickenson, Esq., of this city, editor of the *Binghamton Republican*, and a gentleman of fine literary abilities and much culture. It was written while Mr. Dickenson, then a young man, was teaching school in a small village on the Hudson, and I think in the year 1860. It has been published in several volumes of poems and has received favorable comment from the English and American press. I know whereof I speak, as I am the possessor of an author's copy given me by Mr. Dickenson. Knowing your unvarying fairness I have no doubt you will gladly make the correction and give the author his due; viz., "honor in his own country."

ERASTUS C. DELAVAN.

Binghamton, N. Y.

[We credited the beautiful poem in question to Charles Dickens, on the authority of *The Churchman*.—ED. L. C.]

CHURCH STATISTICS.

To the Editor of The Living Church:

At the last General Convention held in the city of New York, Bishop Elliott made a very eloquent and valuable missionary address. At first he almost declared his contempt for statistics. They neither indicate the state of the Church, nor its present wants, nor the progress made.

I desire to make use of your columns to express my own doubts of the value of statistics as we obtain them, but from a different point of view. I have been accustomed to study the statistics of parishes found in annual reports, for many years, and I must say, if these are the sources from which we are to obtain a clear view of the state of the Church, we are in a very unhappy condition in this respect. In reading over some of these reports we shall not fail to discover a large number of discrepancies; but I shall be better able to illustrate this point by example.

The clergyman is required, for example, to report the number of Baptisms during the conventional year, both adults and infants. Instead of being thus particular he puts down a total of five. He is required to report the number of communicants. He begins by reporting the number returned last year—then the number admitted, the number received, the number removed, the number dead, and then, often, after balancing these items, will make a mistake and report too many or too few. One man reports in his parish a total of individuals of 108. He then goes on and reports 81 communicants and 72 Sunday school scholars. Of course such a result is possible, provided you can imagine a large proportion of the scholars to be communicants; but it is not probable.

Offerings, for example, are reported under three different heads—Parochial Diocesan, and General; but the offerings are often put under the wrong heads. One man reports 21 families in a parish; his immediate successor reports just double the number, and finds them all.

Strange as it may seem, these discrepancies are not confined to the larger parishes. On the contrary, some of the large parishes are very accurately reported, while some of the smaller ones are made out at present entirely by

guess-work. There is internal evidence in some reports, of their accuracy, and in others an equal amount of evidence that they are not correct.

Now let me ask: What does such a state of things indicate? Does it show that a rector takes that care of his flock which he ought to take?

A clergyman who had been in a parish between three and four years was immediately succeeded by another.

OPINIONS OF THE PRESS.

DRIFTING.—There are two reasons which specially impel the Universalists to abandon "fighting orthodoxy" in addition to the common irenic spirit which has come over the denominations.

DIOCESAN PAPERS.—Whilst we have nothing but the most hearty desire for the success of this or any other well devised effort for increasing the influence of the Church and for disseminating Church information, we cannot but feel that this policy is a mistaken one, and that any such effort cannot be permanently successful.

has shown that sufficient support cannot be obtained to sustain a purely diocesan paper; and those making it in the past have paid dearly for their temerity.

ALTAR AND TABLE.—Why should either of these terms be objected to? If the Holy Communion be viewed as a mere memorial, the proper word would be Altar; for there is no connection between a memorial and a table, while the erection of altars for memorials is scriptural and universal.

It is strange to see those who assert the "merely memorial" theory, asserting also that what ought to be called an altar is a table; and it is equally strange to see those who assert the theory of a table, also asserting that the Supper is merely a memorial—that that which is taken from a table and given us to eat is a memorial and a memorial only.

THE BOOK ANNEXED.—The consideration of The Book Annexed by the American dioceses has at length begun, and we observe that the great and powerful See of New York has virtually pronounced against it.

SPECIAL COMBINATION OFFER. Table listing subscription rates for The Living Church and various supplements like Harper's Monthly, Harper's Bazar, etc.

Address THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

PERSONAL MENTION.—The address of the Rev. J. B. Pitman is St Peter's church rectory, Bainbridge, Chenango Co., N. Y.

The address of the Rev. S. H. S. Gallaudet is Asbury Park, N. J. The address of the Rev. Louis De Cornis is changed to 463 Franklin Ave., Brooklyn, N. Y. Address accordingly.

TO CORRESPONDENTS.

"LAYMAN."—Thank you for the suggestion. We will be more careful. A. B.—We know of no reason why women should not be eligible as wardens if they are eligible as vestrymen.

DECLINED.—"A Baptism;" "The Unity of the Spirit in the Bond of Peace" (too long). P.—(1) When the preacher must use the lectern for a pulpit he has no choice but to lay his sermon on the open Bible.

J. B. W.—True, it is useless to try to force dogma upon skeptical minds, but you must be sure of your science before your argument is of value.

J. A. L.—The subject is one that had better be referred to a pastor, as in the case you describe. There is a great difference of opinion but discussion would do no good.

IN LOVING MEMORY.—Were we to publish your verses we should be inundated with similar tributes to the memory of departed friends.

APPEALS. NASHOTAH MISSION.—It has not pleased the Lord to endow Nashotah the great and good work entrusted to her requires as in times past, the offerings of His people.

COLORED WORK.—Three hundred dollars is needed in our school for colored children. The Church must begin with the young, if it would do its duty by these people.

SOUTHERN PRESBYTER, adjudged infirm for duty over a year since, and thus without assigned duty, and of needed support, and in the absence of relief from the General or Diocesan Clergy Fund, in deficient treasury, urgently appeals, through us, for assistance, and that he may be relieved by the willing and generous, thus coming to his relief.

MISCELLANEOUS.—ASSISTANT WANTED.—For Lorne College, Westminster, British Columbia. Deacon preferred. Address, stating particulars and salary expected PRINCIPAL.

A LADY in perfect health, having spent a number of years as companion and nurse in a physician's family, desires a like situation. Is a good reader and writer. References, exchange. Address "Madam," Fredonia, New York.

WANTED.—A young, energetic, unmarried clergyman as assistant in mission work, salary \$900. Address the Rev. A. W. Ryan, Warren, Pa.

A Missionary in the South-west can give services at three new stations of promise if he can procure a horse. Contributions can be sent to Missionary, at this office. Correspondence invited.

I HAVE for sale in aid of the Building Fund of Trinity church, Gainesville, Florida, some of the choice land of Alachua Co. 20 acre lots, uncleared, \$100. 10 acre lots, uncleared, \$150. 10 acre lots cleared and improved from \$300 to \$600.

COTTAGE FOR RENT, on the grounds of St. Mary's School, Knoxville, Ill. A pleasant home for a family with daughters to educate; eight rooms and summer kitchen, cellar, well, cistern, fruit trees, etc. Rent \$150 a year. Apply to C. W. LEFFINGWELL, KNOXVILLE, ILL.

A WARNING.—THE LIVING CHURCH has received a letter from the Rev. John Williams, rector of St. Barnabas church, Omaha, stating that a man by the name of A. D. Campbell, who is posing as "a liberal Episcopal clergyman" in Missouri, is an adventurer.

OBITUARY.—BECKWITH.—At Sewanee, Tenn., Friday, October 30th, 1885, Rainsford, wife of the Rev. C. M. Beckwith of Atlanta, Ga., and daughter of Geo. R. and Susan B. Fairbanks, aged 24 years.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.—We will send THE CHURCH CYCLOPEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPEDIA, postpaid, on receipt of one dollar. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

READY NOVEMBER 16th.

The Living Church Annual And Clergy List Quarterly.

THE LIVING CHURCH ANNUAL, as the public have been advised, has now become a Quarterly Magazine, as its full name indicates.

One Hundred Definitions relating to the Altar, and the rites and ceremonies connected therewith. This feature alone is worth more than the year's subscription price.

The Clergy List Has been carefully revised, and at greater expense, to secure accuracy, than has ever been incurred by any similar publication.

THE LIVING CHURCH ANNUAL, as the public have been advised, has now become a Quarterly Magazine, as its full name indicates. The Advent number will be issued November 16th, and will contain the same amount of valuable matter as in the past. The most important addition is a Glossary of Ecclesiastical Terms.

One Hundred Definitions relating to the Altar, and the rites and ceremonies connected therewith. This feature alone is worth more than the year's subscription price.

The Clergy List Has been carefully revised, and at greater expense, to secure accuracy, than has ever been incurred by any similar publication. However, knowing how utterly impossible it is to get a list once each year that can be correct for any length of time, the publishers have begun the issue of the Clergy List Quarterly.

The subscription price for THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY is 25 cents per year, advance payment. All who subscribe now will receive, in addition to the Advent number, a Quarterly corrected Clergy List, which will be issued on the 15th days of the months of February, May, and August, 1886.

Send subscription at once (by Postal Note, if possible, for fractional amounts), to THE YOUNG CHURCHMAN CO., PUBLISHERS, MILWAUKEE, WIS.

The trade supplied with the Advent number direct or through E. & J. B. YOUNG & Co., Cooper Union, New York.

THE YOUNG CHURCHMAN CO., PUBLISHERS, MILWAUKEE, WIS.

BOOK NOTICES.

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

DICTIONARY OF NATIONAL BIOGRAPHY. Edited by Leslie Stephen. Vol. IV. Beal-Biber. New York: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Price, \$3.25.

This grand and much needed work is progressing, though necessarily slowly. It is meeting with great favor, all of which it deserves.

GORDON: A Life of Faith and Duty. The Text by W. J. G. Illustrated by R. Andre. New York: E. & J. B. Young & Co.,

A very pretty and cheap little book, gotten out by the S. P. C. K. Society. The illustrations are colored. The narrative is one that interests readers of every age.

TWO YEARS IN THE JUNGLE. The experiences of a Hunter and Naturalist in India, Ceylon, The Malay Peninsula and Borneo. By William T. Hornaday. With Maps and Illustrations. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 512. Price, \$4.00.

The author is well qualified to make an entertaining and instructive book, being a naturalist of high standing and an experienced collector. He writes with enthusiasm about the wild beasts and the wild nature of the East Indian countries. The book is a large, handsome volume of 512 pp. with maps, illustrations, and index.

THE BOY TRAVELERS IN SOUTH AMERICA. Adventures of two youths in a journey through Ecuador, Peru, Bolivia, Paraguay, Argentine Republic, and Chili with descriptions of Patagonia and Tierra Del Fuego, and voyages upon the Amazon and La Plata Rivers. By Thomas W. Knox. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1886. Pp. 510. Price, \$3.00.

This book is on the plan of the popular series "The Boy Travelers in the Far East." The aim is to give a truthful picture of the South American countries and people in connection with adventures which will keep the young readers awake. The frontispiece is handsomely printed in colors, and the entire volume is a credit to the publishers.

THE WITNESS OF THE CHURCH TO CHRISTIAN FAITH. By James Mulchahey, S. T. D. New York: James Pott & Co. 1885. Pp. 214.

These thoughtful sermons follow the course of the Christian Year, and are adapted to use in lay-services as well as for private reading. There are some sermons that lose most of their power of influence by losing the original utterance of the preacher; but Dr. Mulchahey's style, simple and unpretentious, is easily read and understood. There is no appearance of rhetorical effort for effect, and no need of oratorical display to set it off.

THE BOY'S BOOK OF BATTLE-LYRICS. A collection of verses illustrating some notable events in the history of the United States of America, from the Colonial Period to the outbreaking of the Sectional War. Thomas Dunn English, M.D., LL.D. With historical notes and numerous engravings of persons, scenes and places. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 168. Price \$2.

A brave book for boys, and why not for girls? It is very handsomely gotten up, and will serve as an attractive accompaniment of the study of American history. Of course a good deal of the poetry is of the machine order, but the motive is good and the lines are stirring. Some pieces, like the Battle of Monmouth, deserve to ring on through the centuries.

POEMS OF NATURE. By John Greenleaf Whittier. Illustrated from Nature. By Elbridge Kingsley. Boston & New York: Houghton, Mifflin & Co. 1885. Price, \$6.00.

The first of the holiday gift books this year comes from the Riverside press, Cambridge. We hope it is a pleasure to the good old man whose songs have delighted children's children, to see his lovely pictures of nature set in such a frame. Everything about the book is in the best style of the printer's art. The heavy plate paper is printed only on one side, the illustrations are

numerous and exquisite, and the binding worthy of all within.

THE WIT AND WISDOM OF E. BULWER-LYTTON. Compiled by C. L. Bonney. New York: John B. Alden. 1885. Pp. 264.

One who likes another to select the wit and wisdom of an author for him, will find the task well done in this volume. The book opens with a short biographical sketch of Bulwer Lytton, whom Miss Callie Bonney considers "if not the greatest, one of the greatest, novelists, not only of the age but the world." Following are extracts from the most popular of Bulwer's novels, each paragraph with its title according to the judgment of the compiler.

GLOBE READINGS FROM STANDARD AUTHORS. Madam How and Lady Why or First Lessons in Earth Lore for Children. By Charles Kingsley. Illustrated. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 321. Price 50 cents.

HOME STUDIES IN NATURE. By Mary Treat. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 243. Price \$1.50.

The wide-spread interest which the Agassiz Association has aroused among our youth in the study of Nature, will receive fresh stimulant from these little volumes. To the lovers of Charles Kingsley the reprint of "Madame How and Lady Why" will be particularly welcome. Though designed especially for the young, children of a larger growth will find much to appreciate in this study of Nature's wonders. Kingsley is in his happiest vein as he writes of volcanoes, earthquakes, the chemistry of the soil of field and glen. It was written for English boys and girls, but not a few American children would be made happier and wiser by its perusal.

Miss Treat writes pleasantly in Home Studies of her own observations in Nature's realm, of the habits of our familiar birds, insects and plants both North and South. She is an enthusiastic student of Nature and is sure to inspire her readers with like enthusiasm. The volume is well illustrated.

AS IT WAS WRITTEN. A Jewish Musician's Story. By Sidney Luska. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Pp. 253. Price \$1.

This is a new departure in the line of fiction. The author adopts a rapid, vivid style, dealing with passion, heredity, and the supernatural with no timid hand, mingling the subtleties of psychology with the commonplace of everyday life in New York with startling audacity. The chief characters in this strange story are drawn from the Jewish population of the metropolis: A gifted young violinist and a beautiful Jewess, also musical, with whom the young Jew falls violently in love at first sight. There is also a nineteenth century young American, full of life, and gifted with sound common sense. A ghostly power is likewise introduced—an "emanation" of the hero's father, who possesses the hero, causing him to commit a fearful crime in accomplishment of a curse pronounced generations before upon the descendants of an unworthy parent. Crude and sensational the story is, but it shows the marks of a genius akin to that of Hawthorne and Poe. The musical motive throughout is sustained in a masterly manner. The young author is said to be a protégé of E. C. Stedman and by him considered remarkably gifted.

EVOLUTION VERSUS INVOLUTION. A popular exposition of the doctrine of true evolution, a refutation of the theories of Herbert Spencer, and a vindication of Theism. By Arze Z. Reed. New York: Zabriskie. 1885. Pp. 275.

From the standpoint of evolution this work is admirable. It demonstrates the identity of the agnostic and the atheistic philosophy and the absurdity of both. It is a mine of information upon a great variety of subjects, historical and scientific, and is evidently the result of much study and profound

thought. The weak point of this very strong work is that it is dominated by the scientific imagination. Scientists pride themselves upon their exactness, but there is no class of thinkers on the face of the earth who are so led astray by imagination and blinded by theory as they. You can trust their observations, in the main, but beware of their deductions! Our author is too much of a scientist to be a philosopher. His argument for the existence of the supernatural as the basis of what he would term Involution, must be satisfactory to all religious minds and unanswerable by others. But in endeavoring to satisfy a scientific fancy he ignores one of the profoundest facts or quietly assumes that it is not a fact. The origin of Life is by gradual evolution, he says, because it is demonstrated that it never is immediate and spontaneous! He meets Darwin and Spencer squarely on some points and deals with them conclusively; but here, on the main point of the whole controversy he is with them. He would bridge over the chasm between matter and life, between animal and man, by a process. It cannot be done. Life and soul are creations distinct from matter and cannot be conceived as evolved from matter any more than sunbeams are evolved from cucumbers.

THE JOY OF THE MINISTRY. An endeavor to increase the efficiency and deepen the happiness of pastoral work. By the Rev. Frederick A. Wynne, M. A. New York: James Pott & Co. 1885. Pp. 202. Price \$1.

A delightful and useful book, especially for the younger clergy. Few are so old and wise as not to be able to get some good out of it. Some readers will regret that so little suggestion is given about dealing with individual souls. The spirit of the work is excellent and it will do good. The book treats of: Personal Qualifications for the Ministry; The Warrior Spirit; The Labourer; Hints for the Study; On the Knees; In the Pulpit; Reaching Young Hearts; The Sick Room; From House to House.

The following publications, in paper covers, are received:

TALFORD. New York: Funk and Wagnalls.

ALICE DEAN, or How to Make a Happy Home. Philadelphia: James Hammond.

A WOMAN'S TRIUMPH; a True Story of Western Life. Chicago: A. H. Andrews & Co. Price 25 cts.

PHILISTINISM. Plain words concerning certain forms of modern scepticism. By R. Heber Newton. New York: G. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price 50 cents.

THE DOCTRINES OF THE REAL PRESENCE, the Sacrifice of the Eucharist, the Christian Priesthood and Absolution. By Bishop Walter Ken Hamilton, of Salisbury. New York: James Pott & Co.; Milwaukee: The Young Churchman Co.

The Magazine of Art closes its eighth volume with the November number, which is one of unusual excellence. The frontispiece is a reproduction in brown of Romney's famous portrait of Lady Hamilton as the spinstress. There is also an article upon the portraits of Lady Hamilton, with three illustrations. Two articles of special interest to Americans are the American Salon, with illustrations, and the St. Louis School and Museum of Fine Arts. The full-page illustration, from Meissonier's master-piece, "Napoleon in Russia," is noteworthy. Other articles of interest are: Profiles from the French Renaissance; Medallists of the French Renaissance; The Romance of Art and Dr. Newville.

The following are the latest issues in Harper's famous "Franklin Square Library": Darien Exploring Expedition, by J. T. Headley, illustrated; Entangled, a novel, by E. Fairfax Byrre; The Salon of Madame Necker, by Vicomte D'Haussonville; Lady Lovelace, a novel, by C. L. Pirakis; A Coquette's Conquest, a novel, by Basil; Lewis Ar-

undel, a novel, by Frank E. Smedley; The Waters of Hercules, a novel, by E. D. Gerard; The Royal Highlanders, a novel, by James Grant; Love's Harvest, a novel, by B. L. Farjeon; Adam Bede, a novel, by George Eliot, illustrated; In Sunny Lands, by William Drysdale, illustrated; The Courting of Mary Smith, a novel, by F. W. Robinson; A Strange Voyage, a novel, by W. Clark Russell.

HARPER'S HANDY SERIES issued weekly at the low price of 25 cents each, continues to give in convenient form, all that is latest and best in English literature. The following are the latest issues: The Luck of the Darrells, a novel, by James Payn; Houp-la, a novelette, by John Strange Winter; Self Doomed, a novel, by B. L. Farjeon; Malthus and His Work, by James Bonar, M. A.; The Dark House, a novel, by G. Manville Fenn; The Ghost's Touch, and Other Stories, by Wilkie Collins; The Royal Mail, by James Wilson Hyde, illustrated.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

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BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XI.

THE FIFTEENTH YEAR OF TIBERIUS.

3. That our supposition of two commencements, one legal, the other historical, of the reign of Tiberius is really a fact, will appear from the statement of the Roman authorities, as follows:

a. Suetonius: "Augustus ordered his colleague Tiberius to proclaim the vows which it was customary to make for the next lustrum. A law was proposed by the consuls making Tiberius administrator of the provinces on equal terms with Augustus, and giving him charge of the census."

b. The Ancyranum Monument: "Very recently I had a census made by my colleague Tiberius."

c. Patriculus: "At the request of his father Augustus, the Senate and people of Rome decreed that Tiberius should have equal authority with the emperor over all the provinces and military forces."

d. Tacitus: "On Tiberius every honor was heaped—he was adopted by Augustus as his son, assumed as colleague in the empire, taken as a partner in the tribunitary authority, and presented to the several armies—all this at the open suit of his mother." Again, "When urged by the Senate to take the government, after the death of Augustus, Tiberius replied that having been called by Augustus to a participation in his cares, he had learned how hard to bear, and how subject to the freaks of fortune, was the burden of the general administration." Still again, "When Augustus was dead, Tiberius gave word to the praetorian cohorts as Imperator, and wrote letters to the armies in the style of one who had obtained supreme authority, only in speak-

ing to the Senate did he hesitate." And once more, "Tiberius sacrificed somewhat to fame, that he might seem chosen and exalted to the empire by the voice of the people, rather than to have crept darkly into it, through the intrigues of a woman, and by adoption from a superannuated prince."

e. *Dion Cassius*: "Immediately after the death of Augustus, Tiberius sent letters as emperor to the several armies and provinces, but did not call himself by the name."

f. *Josephus*: "Tiberius died after he himself had held the government twenty-two years." This "himself" Hofman justly regards as an allusion to the association with Augustus.

A goodly array of authorities is this in evidence of a formal and authoritative elevation of Tiberius to the imperial throne, before the death of Augustus, with special jurisdiction over the provinces and armies. Gibbon, accordingly, has no hesitancy in saying, "Augustus dictates a law by which the future prince was invested with an authority equal to his own over the provinces and armies." And Merivale remarks, "This communication of power can hardly admit of any other interpretation than that the son was thereby formally associated in the empire with his father."

4. It may be superfluous, but, if so, perhaps the pathos of the situation will be sufficiently interesting to allow of our adding this one more item of evidence, viz; the necessities of the situation and the fitness of the thing.

In A. D. 9, Augustus completed his 72d year. For 51 years he had borne the burdens of the mighty realm which his uncle Julius had subdued and created, and had guided the helm of the world-wide state with the hand of a master. And now he was worn and weary. The provinces were all restless and rebellious. Revolts in Germany and Illyricum had actually threatened the integrity of the Empire. The armies demanded a resolute leader. And at Rome hydra-headed faction was all too busy. Six years before, the two young Cæsars had gone to their graves, and the transparent incapacity of Agrippa had left him with no one but his stepson Tiberius upon whom to depend. Thoroughly well, thus far, had Tiberius done what was required of him. His campaigns in Germany and Illyricum were masterly, skilful and successful. His conduct had been in every way worthy of a Cæsar. In him the provinces found an astute and capable ruler. In him the armies discovered a leader who could command and conquer. In him the senate discovered a sagacious and shrewd politician. In him Augustus perceived a willing, though a wily, coadjutor.

At the close of the Dalmatian war, every honor short of the Imperial dignity had been showered upon Tiberius. A triumph was decreed. A royal welcome was accorded him. Surnames of the most extravagant kind were proposed in open Senate, until Augustus called a halt, by suggesting that they might wait until he was dead. Over all this enthusiasm, the slaughter of Varus and his legions threw a dark and ominous cloud. But when two years later, news was brought to Rome that her disgrace had been avenged by the stepson of the emperor; that by masterly skill he had exhausted and shattered the strength of the Germans; that to the laurels won in Dalmatia, he had added an amaranthine wreath, plucked from the banks of the Elbe, what honor could satisfy the adulation of the Senate, or give vent to

the popular enthusiasm, or save the emperor from a dangerous rivalry? A triumph? That of Illyricum was not yet celebrated. The consulship? That was but an empty honor, already twice bestowed upon Tiberius. The tribuneship? That he had been holding ever since his adoption. Indeed, there was nothing but the command of the provinces and armies, the collegueship, outside of Italy, on equal terms with the emperor himself. It was an imperious necessity that Augustus should ask what the consuls were eager to propose, the Senate were impatient to bestow, and the people enthusiastically waiting to ratify. Regents had been appointed for causes less great and in emergencies less exacting. Or, if the necessities of the emperor, the needs of the immense domain of Rome, the merits and successes of Tiberius, the enthusiasm of the Senate and people, seem hardly sufficient, let there be added the cunning, the adroitness, the mad ambition, the vast influence of Livia, wife of Augustus, and mother of Tiberius, then, surely, we have the all-controlling cause, which, from Eden till now has been, and from now to the New Jerusalem will be, the potent factor in all camps and councils. "At the open suit of Livia," says Tacitus, Tiberius gained his place. And to her credit be it said, that, so long as she lived, Rome had no reason to regret the mastery she had won for her son. It was after the mausoleum of Augustus had closed its doors upon her remains, that the mask was dropped and Tiberius showed himself as the monster that he was. Thus, the facts of the case, and the words of the witnesses make it quite certain that Tiberius became the imperial master of the provinces of the Roman world before the death of Augustus. So that St. Luke's chronology is that of strict legal accuracy. And, if we can fix the date of this association, we will have solved the most important difficulty in all the sacred chronology.

To the Editor of *The Living Church*:

I inadvertently made a mistake in giving the times of the new and full moon in A. D. 28. The proper dates are: New moon, March 14, about 3 P.M.; full moon March 28, about midnight. This change does not effect the argument. It is made only for the sake of accuracy. W. P. TEN BROECK.

OUR CHICAGO LETTER.

No event of equal interest in the matter of mission work has occurred for a long time, as the semi-annual meeting of the Chicago Branch of the Woman's Auxiliary, which was held in Trinity church, in this city, on Wednesday the 28th ult., being SS. Simon and Jude's Day. It was characterized by no little enthusiasm, and appears to have elicited interest in some quarters in which it has not hitherto been properly understood and appreciated. Indeed, I do not think I am mistaken in the opinion that the importance of the work of the Woman's Auxiliary to the Board of Missions is not, as a general thing, estimated at anything like its full value. It will necessarily take time, however, to develop itself, and to prove its power of working in harmony with the already-recognized institutions of the Church. Keeping itself free from even the suspicion of partizanship, and placing itself loyally under the constituted authorities of the dioceses in which it works, it cannot fail to command the confidence of the Church, and to earn

for itself a hearty "God-speed."

The meeting referred to above was a decided success. It was held of course under the presidency of Bishop McLaren. The proceedings commenced, most appropriately, with a Celebration of the Holy Eucharist, at which at least as many as a hundred and twenty-five persons received. In place of a sermon, the rector of the parish—the Rev. Mr. Osborne—delivered a most animated address, in which he eloquently enforced the overwhelming importance of engaging, heart and soul, in the mission work of the Church; he earnestly exhorted his hearers both to pray for and to work for that object. At the subsequent meeting, Bishop McLaren introduced Dr. Seymour, Bishop of Springfield, who made an eloquent appeal on behalf of his work among the colored people of Cairo, in the southern part of his diocese. He remarked, in the course of his address, much to the amusement of his audience, that the reason why the Church people of New York gave so liberally to Church objects was, because they had been well educated up to it by the constant appeals that were made to them from all parts of the land, and that he for his part proposed to do his best in the same way and to the same end, to become an educator of the people of Chicago. The offerings upon this occasion are to be appropriated in equal portions to foreign missions and to Bishop Seymour's work among the colored people at Cairo.

In the afternoon, luncheon was served in Trinity House, and a hospitable invitation was extended by the rector to all present. About a hundred and fifty guests partook of it. Trinity House is a spacious and convenient building which was originally appropriated to a very humble purpose, having been nothing more nor less than a stable. Having been altered, however, and put in repair, and thoroughly refitted, it is now a most commodious place for a variety of parish purposes, being immediately in the rear of the church, and contiguous to the rectory. On the ground floor are two good-sized rooms, used for the infant Sunday school class. The corresponding rooms overhead are turned to account on Sundays for Bible classes, and on week-days for the meetings of various ladies's societies. All the apartments are neatly carpeted and conveniently furnished. This was the first occasion of a public nature upon which Trinity House has been occupied, and it admirably answered the purpose to which it was thus applied. All the arrangements for the luncheon had been made by the Young Women's Missionary Guild, and reflected the highest credit upon their taste and management. I have reason to know that their efforts afforded the highest gratification to the members of the Auxiliary.

Luncheon having been discussed, the Woman's Meeting was held, at which there were present representatives of many of the forty parish branches. In the course of the proceedings, Mrs. Locke read a letter from Miss Julia C. Emery, in which she referred with great hope and expectation to the General Meeting of the Auxiliary which will occur at the next General Convention, to be held in Chicago in October, 1886. Mrs. Locke also spoke of a new periodical, edited by Mrs. Twing, which is devoted exclusively to the subject of Woman's Work in the Church. Mrs. Vibbert gave an extremely interesting description of a recent visit to Salt Lake City. She spoke at some length of Mormonism, and also of the work, in that re-

gion, of the devoted Bishop of Utah—Dr. Tuttle—whose schools, with their four hundred children, she visited. So, take it all together, the meeting was in every particular a grand success, and the most enthusiastic one that has yet been held. Among the priests in attendance, besides the rector of Trinity, were Drs. Locke and Vibbert, Dean Phillips, Canon Knowles, Dr. Morrison, T. N. Morrison, Jr., B. F. Fleetwood, and A. V. Averill.

Mrs. Vibbert, I learn, hopes to continue her work among the parishes, visiting Epiphany church and St. Luke's mission in this city, Sycamore, and several other points, at a very early period. I need hardly say that she takes especial pleasure in making these visits, and I ought to have mentioned before that in her address she referred with much feeling to the self-denying efforts of many of the societies that have been established in country parishes.

The repairs and great improvements that have been effected in the church of St. Ansgarius in this city ought to have been noticed in the columns of THE LIVING CHURCH long before this. I can only say that the omission has not been due to any want of interest in the Church's work among our Swedish population, nor to any under-estimate of the work that has been accomplished. More than forty-six years have elapsed since this parish was founded; but the present site of the church, I believe, has only been occupied since the Great Fire of 1871. The former edifice was situated much farther south, and was a frame building, whereas the present structure is of brick. I am informed that it will seat seven hundred persons with ease. The late Bishop Whitehouse interested himself very much in its erection. It had, however, long been in need of repair and re-decoration, when the recent work of restoration was undertaken. The improvements have been most marked, and reflect great credit upon the taste and skill of all concerned. The interior has been neatly frescoed, a new pulpit with sounding-board has been erected, and two book-cases have been placed in the sacristy. The priest's house also, which adjoins the church, has had needed repairs. All this was accomplished by an outlay of \$600, chiefly if not indeed entirely raised by the pastor, the Rev. John Hedman, who has had charge of the parish for something over six years. More than a year ago, Mr. Hedman started a parish paper in the Swedish language; he gave it the name of *Det Kyrkliga Hemmet*, which being interpreted means—*The Churchly Home*. He has also a parish school in successful operation, with from twenty to thirty scholars in regular attendance. It may not be generally known that the Church of Sweden, although it calls itself Lutheran, and certainly is "Protestant" to its heart's core, yet retains several observances, which, if used in a church of the Anglican Communion, would be stigmatized in some quarters as "Ritualistic," or even "Popish." Lights are in use in some of the cathedrals at home, and a special kind of cope or mantle is worn in every church by the priest when officiating at the altar. Communicants do not touch the chalice when receiving, neither is the wafer (for only wafer bread is used) placed by the priest in their hands, but on the tongue, the lips being slightly parted for that purpose. The National Church of Sweden claims to have about two-thirds of the population, and all the people have to contribute to her support, without regard to their particular religious affinities. It

is much to be wished that Mr. Hedman's work among his fellow-countrymen in Chicago were more thoroughly appreciated by American Churchmen generally than I fear it is. It must be lonely work for him, as the only Swedish priest in the city, and we all therefore ought to be ready to manifest our practical sympathy with him in his efforts to build up a flourishing parish. Is there not some way in which we can manifest to him and his flock, from time to time, the reality of our belief in Catholic inter-communion among members of the One Body?

OUR NEW YORK LETTER.

There is reason to believe that a volume will be prepared to commemorate the Centennial of the diocese of New York. This would be following the example of Virginia, and the admirable volume published by Mr. Thomas Whitaker in connection with the Centennial of the latter diocese, might be taken for a model. More, however, may be included than the addresses and papers delivered at the time of the New York Centennial. Such a volume would scarcely be complete without some account of the other dioceses in this State and prepared, naturally, by their respective bishops. It may, also, include an account of some of the leading churches in this city. So, also, of our charitable institutions which are an essential part of the Church's equipment, and greatly add to its efficiency and influence. If such a volume did not prove to be one of much historical interest, not only to the diocese, but to the Church at large, it would not be for the want of material.

One might almost say there is enough of romance connected with the formation and growth of this diocese to give a rich and picturesque setting to the driest of facts. Take this fact, for instance, that any one of a score of our churches, contribute more and exert a larger influence, perhaps, than did all the churches of the diocese a century ago. Some of these churches have come to be scarcely less than little dioceses in themselves, having their chapels, their clergy, their Sunday schools, guilds and societies of all sorts. Or take the fact that our charitable institutions which outside of London, are not to be surpassed, as a whole, in the wide world, have all, saving the city missions, sprung up since 1850. They are the outcome and expression, it seems to me, of Christianity in its purest, most practical and most primitive form, as expounded and exemplified by the Master. We may disagree and wrangle about polity and doctrine. And we, or others after us, will keep doing so, probably, to the world's end. But there is no wrangling about taking a poor fellow to an inn and taking care of him, or about saying to a wayward sister as she comes to be reclaimed, "Neither do I condemn thee, go and sin no more," or about giving better than cups of cold water to hundreds of homeless or orphan children, or about doing all save the actual working of miracles in behalf of the deaf, the cripple and the blind. This, at least, is Christianity, if there is no longer Christianity in preaching and in ministering at the altar. And for one, the writer is free to acknowledge that what he has seen of these institutions has done very much to broaden him out and to call out his sympathies towards all sorts of Church people and to make him feel that men and women are not to be measured by opinions or practices, but by Christly doing and serving. We know, at least,

what Christ said about feeding the hungry and clothing the naked and when he is to say it again. And before we exclude from our sympathies any sort of people who are doing these things, we shall do well to ask of ourselves which of them the Lord will exclude at the judgment day for being Churchmen of one kind or another.

The forthcoming volume, if it comes, ought to be rich in everything to make it readable, entertaining and instructive, and nothing but stupidity could make it otherwise.

Honors are being showered on Archdeacon Farrar and the more so, it would seem, as he is nearing the end of his visit. On Sunday, the 25th, he preached at Trinity church, a great crowd attending and many failing to gain admittance. The *Tribune* spoke of it as a great sermon, and it certainly contained many eloquent passages. The words of his text were: "Little children, keep yourselves from idols." In the afternoon, he dined with the Rev. Arthur Brooks. On the following Monday, a breakfast was tendered to him by E. P. Dutton & Co., at the Fifth Avenue Hotel. The eighteen guests were chiefly composed of editors, as the editor of *The Evening Post*, *The Evangelist*, *The Century*, *The Churchman*, etc. Such honor is vouchsafed to those wielders of that pen which is mightier than the sword.

On Monday noon, the Archdeacon was met by a large company of ministers at the house of Mr. Cyrus W. Field, in Grammercy Park. Dr. K. S. Storrs made the address of welcome, saying that they gave him greeting because they felt themselves delightfully indebted to him as a fervent and a quickening Christian scholar, referring at the same time to various of his works. They were reminded that four years ago Mr. Field had given a reception in the same rooms to Dean Stanley, and that they rejoiced with great joy in every opportunity of sharing the wisdom which flowed from his lips.

The Archdeacon, in reply, regarded the reception he had received as one of the chief honors of his life, referred to what he had especially aimed at in his "Life of Christ," and said that he was not a heretic as might be gathered from his sermons on "Eternal Hope," Dr. Pusey having told him that if he could substitute the idea of a future education for a future probation, his views would be absolutely tenable, and that St. Gregory of Nyssa, one of the most eloquent and great of the Fathers of the Church, expressed views on the subject far in advance of his. He said he had never ceased to grieve for the loss he had felt in Dean Stanley, who was the link between royalty and the people, the rich and the poor, and whose memory would always exist as a sweetening influence in the Church. In the evening, he gave his first lecture in Chickering Hall on Dante, a large and cultured audience being present.

Thursday night the American Temperance Society and the Church Temperance Society gave a reception to the Archdeacon at Chickering Hall. Admission was by ticket, and yet in spite of a tremendous downpour, the hall was filled with an audience as intelligent, cultivated and influential as could well be got together. I do not believe that another Englishman living, except Mr. Gladstone, could have brought out such an audience as that. Some of the most notable men in town occupied the platform. In the absence of the Assistant-

Bishop, the Rev. Dr. McKim presided, making an address of welcome, while Dr. Cuyler also made an address of welcome in behalf of the society of which he is president.

In his address, the Archdeacon gave his reasons for becoming a total abstainer, saying, however, that he did not in the least reflect on those who were not so. He had found, for instance, that there was no necessity in the use of liquor on the part of individuals or nations, that it seemed to add nothing to health or long life or to capacity for work, but just the contrary, while the great reason which led him to be a total abstainer was that of pity, pity in view of the miseries and sorrows caused by drink. He quoted any number of authors in proof of his position, while his address all through abounded in literary gems and extracts. He said that in this temperance work America was ahead of England, and that as they had helped to give us independence and freedom from slavery, so he hoped we would help England to be delivered from a curse concerning which Mr. Gladstone so thrilled the House of Commons by saying it had caused more miseries than war, pestilence and famine. The address was temperate, weighty, convincing, and altogether admirable.

St. George's church proposes to put up a parish house to serve for the clergy, the Sunday school, for vestry meetings, I believe, and purposes of all sorts. Mr. Rainsford wants to provide for the future by making the most of the present. The coming up and prosperity of this church are a marvel on the part of those who remember the hopeless condition of things, apparently, into which the church had fallen.

St. Philip's church in Mulberry street is arranging for a mission. A meeting at which the rector of the church of St. Mary the Virgin presided, was held the other evening when various committees were appointed and the decision arrived at to hold a ten days' mission, beginning November 27. St. Philip's is the old established church for colored people.

The Rev. Mr. Aitken began the mission at St. Luke's, Brooklyn, the Rev. Mr. Van De Water, rector, last Saturday night. I hope to be able to give as faithful account as may be of his way of doing things, and what is accomplished.

New York, November 6th, 1885.

THE AMERICAN CHURCH.

VERMONT.

ENOSBURGH FALLS.—On St. Michael and All Angels' day the Rev. W. F. Weeks, minister in charge of St. Matthew's church, was advanced to the holy priesthood, the Rev. Dr. Bliss, rector of St. Paul's, Burlington, being the preacher. There was a very large number present at the Holy Communion. Mr. Weeks has had charge of the work here for a little over a year. During that time the Church property has been much improved, the exterior having been repainted, and the tower raised with a large cross placed above. St. Matthews is now one of the most Churchly buildings in Vermont. Mr. Weeks also has the charge of Christ church, Enosburgh Centre.

ST. ALBANS.—St. Luke's Church.—The Bishop visited this parish, the Rev. Thomas Burgess, rector, October 25th, celebrated the Holy Communion, and at night administered Confirmation to a class of eleven. There is now a weekly Celebration of the Blessed Sacrament in this parish.

CENTRAL PENNSYLVANIA.

MAUCH CHUNK.—A New Rectory.—Mrs. Charles H. Cummings, the only surviving daughter of the late Hon. Asa Packer, has recently presented to St. Mark's parish, the Rev. Marcus Alden

Tolman, rector, a very handsome brick house to be used as a rectory. It is situated in the centre of the town, about three minutes' walk from the church, and is a very large and commodious building, admirably adapted to its use. The rector has always been provided with a residence by the Packer family, but until now the parish has not owned a rectory. This is a noble gift from one who seems never to be "weary in well doing," and with many other valuable gifts to the parish, this will long serve to keep in memory an honored name. St. Mark's is now one of the most completely equipped parishes in this country.

SOUTHERN OHIO.

DEAF-MUTE MISSIONS.—The Rev. A. W. Mann held services at Christ church, Dayton, and St. Paul's church, Cincinnati, on October 10th and 11th respectively. At the latter service he baptized two adult deaf-mutes who were educated at the State school located at Columbus.

On Sunday, November 1st, two services were held at Columbus; the first one at the State school for the deaf, and the second at Trinity church. At the latter service four children of deaf-mute parents were baptized. Soon after this service the Rev. Mr. Mann took the train for Springfield, forty miles distant, where a combined service was held at Christ church, with the assistance of the Rev. E. M. McGuffey, who filled the place of the absent rector, the Rev. I. T. Rose.

LONG ISLAND.

SAG HARBOR.—Christ Church.—This parish has just been presented with a handsome coronal light of sixteen burners for the nave of the church.

WESTERN MICHIGAN.

MT. PLEASANT.—St. John's Church.—Bishop Gillespie visited here on the 21st Sunday after Trinity, October 25th, and confirmed a class of seventeen persons presented by the Rev. J. A. McGlone. Last May a class of thirty was confirmed. Fourteen months ago there were but twelve communicants attached to St. John's church, two males and ten females. The last Confirmation swells the list since then to eighty-nine, of whom thirty-one are males. A handsome rectory of the Queen Anne style of architecture, and containing eleven rooms, was commenced three months ago and will be ready for occupancy and nearly free from debt by December 1st. The services are so well attended that on many occasions people cannot obtain seating room.

WEXFORD COUNTY.—The missionary visited this portion of his charge on the last week of October, and held two services on October 25th in Sherman (a village of some 500 people, where a lot is offered for a church if we will build upon it) and preached and celebrated the Holy Communion. In the afternoon, after a drive of 20 miles, he read Evening Prayer, and baptized a child. Monday P. M., he had a drive of 12 miles doing pastoral work, which he also did in other towns on his way, out and back, traveling altogether nearly 300 miles.

NEW YORK.

HAVERSTRAW.—Anniversary Services. The seventh anniversary of the Rev. A. T. Ashton's ministry as rector of Trinity church was observed on All Saints' Day. The rector's text was taken from Philippians 1:8-11: "God is my record, how greatly I long after you all in the bowels of Jesus Christ," etc. Loving mention was made of all those who have entered into their rest during the last seven years (seventeen of the number being communicants and twenty-three little children). The following statistics will give some idea of the work accomplished during the rector's residence: Baptisms, 140; Confirmations, 56; Marriages, 27; Burials, 55. Offerings for all purposes—parochial and the general missionary and educational interests of the Church, \$12,623.01. A large congregation was present and a very large number received the Blessed Sacrament.

WISCONSIN.

MILWAUKEE.—Choir Festival.—On Friday evening and Saturday morning, October 30th and 31st, occurred the choir festival services in All Saints' cathedral. At the evening service there were present, besides the cathedral choir, the choirs of St. Edmond's mis-

sion and Christ church, Milwaukee; of St. Paul's, Beloit; of Trinity, Janesville; and of St. John's, Watertown; in all about 120 voices. The presence of a crowded congregation inspired the choristers. They had all been well trained and the service was not only impressive, but grand. It was a purely choral service, as was that of the morning.

A pleasant feature in the evening service was an anthem "The Lord is mindful of His own," by Mendelssohn, sung by the Beloit choir, in time almost perfect, and in the beautiful harmony of sweet, strong, and thoroughly trained voices.

At the morning service the choir force was augmented by the presence of the seminarians from Nashotah, the choir of St. Luke's, Racine, and the Racine College choir; increasing the number of choristers from 120 of the evening before, to more than 200. The words of the "Te Deum", always impressive when said, taken up by the multitude of voices in the anthem by Sullivan, rose in power and wonder.

The Church in the Northwest has never had such a service before. Over 200 surpliced choristers keeping time to the great organ, and more than filling two aisles of the cathedral in going down the side and marching up through the centre of the nave in the processional, each choir bearing a cross and banner, made a scene that no one who was present can ever forget.

The sermons, the one in the evening by Dr. Gray, warden of Racine College, and the one in the morning by Canon Knowles of St. Clement's church, Chicago, were both upon the subject of music as forming the chief part of the worship of the Church. The latter was specially addressed to the choirs. Both sermons were equal to the occasion, and the surest test of their excellence was that they commanded the close attention of the choristers.

Besides the Bishop and his cathedral staff there were present of the clergy, the Rev. Drs. Gray of Racine, Conover of Janesville, Wright of Waukesha, Ashby of Milwaukee, the Rev. Prof. Reiley of Nashotah, Canon Knowles of Chicago, the Rev. Fayette Royce of Beloit, the Rev. Messrs. Sanford, French, Piper and Thorpe.

This choir festival service promises to become an organized institution in the diocese. It was the happy idea of the Bishop to invite, one year ago, the surpliced choirs of his diocese to attend the Jubilee service, held to commemorate the happy event of the payment of the cathedral debt. The services at that time were so impressive, and the results to the visiting choirs so beneficial, that it was decided to invite all the choirs to the cathedral again this year to take part in a service to be called "The Choir Festival." Since last year three new surpliced choirs have been added to the list, making the present number in the diocese, eleven.

With the wealth of beautiful chants and hymns and appropriate sheet music at our disposal, and with the latent wealth of sweet rich voices which only needs the care of patient training to develop, and with the aid of skilful musicians to serve as trainers, that are living in all our towns, there is no reason why our Church should not make use of it all to enable her to enrich her services, in beauty, power, and dignity to an extent hitherto unknown.

PROVINCE OF ILLINOIS.

KNOXVILLE—*St. Mary's School.*—All Saints' Day at St. Mary's School was an occasion of special interest. The day with its hallowed associations with the departed had been chosen as the time for the presentation of two memorial windows. One in memory of Mary McCracken Sanburn, was given by her husband; the other, in memory of Carrie Skinner Burgh, was the gift of her classmates. Both Mrs. Sanburn and Mrs. Burgh were graduates of St. Mary's. In the middle panel of the first window was a branch of Annunciation lilies, surrounded by the motto, Blessed are the Pure in Heart; in the other, Fra Angelico's angel of the Resurrection. The chapel was adorned by the class banners; and upon the altar and in the font, were beautiful flowers. The floral cross was in memory of another well-beloved pupil of St. Mary's—Esther Vilas, who not many days before, had entered the rest of Paradise. After the services were concluded, the

flowers were carried to the cemetery, and placed on the graves of beloved ones.

CONNECTICUT.

NEW HAVEN—*Christ Church.*—(The Rev. E. Van Deerlin, rector.) On All Saints' Day a very beautiful service in memory of departed members of the parish was celebrated in this church. The service consisted of a choral celebration of the Holy Eucharist with an appropriate sermon on the words: "I would not have you to be ignorant concerning them which are asleep." The rector showed very clearly that the truth of the "Communion of Saints" involved their intercession for us and our prayers for the faithful departed. The processional Hymn was 494, and the Burial Psalm was sung as an Introit. At the Offertory was sung "I heard a voice from Heaven, etc." Stainer's *Benedictus qui venit* and *Agnus Dei* were most effectively and touchingly rendered, and stirred to its very depths ones' religious emotions. The *De Profundis* was sung immediately after the blessing, followed by Hymn 261. The whole congregation remained throughout the entire service and a large number received Communion.

QUINCY.

PREEMPTION.—*St. John's Church.*—There is a good work going on in this parish. The Rev. Stuart Crockett began his labors here last June, and since that time he has been able to get the church thoroughly renovated, both inside and outside. The chancel has been all re-arranged and a complete set of new furniture placed in it; and the church is expected to be consecrated on St. John the Evangelist's Day, December 27th. There is a class of eighteen candidates waiting to be confirmed as soon as the Bishop returns from Europe. A similar good work is going on in Grace church, Bowling, where Mr. Crockett officiates every Sunday afternoon. We are glad to learn that quite a good number who left the Church, during the vacancy of the ministration, are returning home to the Church of their fathers; and some of the candidates to be confirmed have been brought up as Methodists, and "Old School" Presbyterians.

MARYLAND.

BALTIMORE—*Mount Calvary Church.*—The new chancel has been completed, and was opened on All Saints' Day for the first time. Workmen have been engaged for some time in making the necessary alterations to enlarge the church and the clergy house adjoining, on Eutaw street. The chancel, which is in the north end, is now thirty feet square. It is built of red brick, trimmed with Ohio sandstone. The walls go up twenty-six feet, to correspond with those of the church, to allow any future additions to the church to be made without destroying the proportions of the building. The roof is an open timber one, finished in hard wood and oiled to show the grain of the wood, and the beams are of oak. Light reaches the chancel from above through six stained glass windows. At the ends of the oaken beams above the altar are the figures of six adoring angels, their faces directed toward the altar. The altar remains as it was before the improvements were made. The whole floor of the chancel is laid with costly English tiles in beautiful figures. On either side of the altar are high, handsome brass candelabra, each holding forty-one lights, showing off the altar floor and surroundings with fine effect.

On the right of the altar, to one entering the church, close to the wall, is a credence table and piscina, with the head of a cherub exquisitely carved in stone, the eyes depressed at an angle of about 45 deg. Near the base are the words, "In memoriam, C. F. B." The whole is of Caen stone. This was a gift. Over the arch at the entrance to the chancel is a circle of lights. The organ has been removed into the choir and reversed, the organist now facing the choristers. By the improvement about ninety sittings have been added to the church. Choir stalls of oak, to correspond with the pews, will be added. To compensate for the space taken from the clergy house for the enlargement of the chancel, a lot on the west side of the church has been utilized, and a choir-room and nine other rooms added to the clergy house. About one-half

the clergy house was torn down. The new rooms will soon be completed. A private stairway has been erected. The cost of the whole work, from the choir-room to the organ, has been about \$10,000.

MASSACHUSETTS.

MALDEN—*St. Paul's Church.*—A pleasant incident recently occurred at a catechising service. A young mother presented herself for Baptism, with her infant son. Mother and child were together engrafted into the body of Christ's Church. Such scenes touch the hearts of pastor and people and witness to the world the blessedness of the Gospel of Christ from whom the whole family in heaven and earth is named.

CHARLESTOWN—*St. John's Church.*—A most beautiful dosel of white Turkish satin has been presented to this church, by a member of the congregation, and was used for the first time on All Saints' Day, on which day also, at the request of the rector, many members of the parish sent beautiful flowers, as memorials of beloved saints in Paradise, to be placed on the altar, and carried to the graves of these loved ones after service.

A pair of massive brass altar vases has recently been presented to this church by a parishioner.

BOSTON.—*All Saint's Church (Dorchester).*—The tenth anniversary of the entrance of the Rev. George S. Bennett on the pastorate of this church, was observed with appropriate services during October.

On Thursday, the 15th, the actual date, there was a celebration of the Holy Communion in the church, which was attended by a goodly number of communicants. On Friday, there was a reception of the children of the parish at the rectory. Sunday, October 18, the rector preached his tenth anniversary sermon, in which he gave a review of the growth of the parish from its feeble beginning, eighteen years ago, and dwelt especially on its increase during the decade under his ministry, in which the advance had been from twenty-five families to one hundred and thirty, and from twenty-nine communicants in 1875 to one hundred and seventy-two, the present number. In the afternoon of Sunday a commemorative service was held by the Sunday school, at which addresses were made by Mr. Geo. T. Stoddard, the first superintendent, Mr. Henry M. Snell, his successor, and Mr. Thomas Mair, who now holds that office. On Monday evening, a reception was held in the Sunday school room of the church, at which a large number of past and present members of the parish tendered their good wishes to Mr. and Mrs. Bennett. During the evening the Rt. Rev. Bishop Paddock, in behalf of the parishioners, presented an elegant silver private Communion service in an oak case to the rector; a case of silver forks to Mrs. Bennett, and a liberal sum of money to both.

The Bishop in his remarks, congratulated pastor and people on the good work accomplished during the past ten years, and stated that there was every reason to expect, that by the end of another decade, the parish might hope to see, standing among the beautiful trees which adorn the church grounds, a shapely edifice of stone, erected by the pious efforts of its people for the worship of Almighty God.

MISSISSIPPI.

PASS CHRISTIAN.—The Diocesan Female Seminary of Mississippi was begun at this place October 1st, by the rector of the church, the Rev. H. C. Mayer, who, a year ago, came south from New York City. The formal opening or dedication of the institute took place on Tuesday, October 20th, the Assistant Bishop being present and making an address in his accustomed masterly and earnest manner. His theme was "Education in its Three Phases—the Physical, the Intellectual, and the Spiritual." Mr. Mayer is assisted in the conduct of the seminary by a trio of specially cultured and accomplished Southern ladies (Mrs. Kells, Mrs. Yerger and Mrs. Fowler) who some years ago, managed the Fairmount academy, near Sewanee, with "phenomenal success." An excellent art teacher has also been secured, and lectures are promised by the Rev. Dr. Hinsdale,

rector at Biloxi, who lately left the presidency of Hobart College and came South for his health, by Dr. Charles Le Roux, and by Bishop Thompson himself. The new institute is growing in numbers almost daily, and it would certainly seem but reasonable that, with excellent teachers and a glorious winter climate, it should prosper yet more and more.

WESTERN TEXAS.

SAN ANTONIO.—*Consecration of St. Paul's Church.*—On Sunday, October 25th, Bishop Elliott consecrated the new church on Government Hill, opposite the army headquarters, known as St. Paul's Memorial. The service was remarkable as being not only a consecration, but the first service ever held in church or parish. The rector, the Rev. Geo. S. Gibbs, had arrived a day or two before. The Bishop and clergy, including the Rev. Mr. Gibbs, rector, the Rev. Messrs. Richardson, Hutcheson and Ticknor, of San Antonio, Fuller, of Seguin, and Dr. Taylor, of Boerne, robed in the rectory adjoining, and in procession marched into the church. The request for consecration was presented by Dr. Smith and Capt. Simpson, members of the vestry. The Bishop preached the consecration sermon. The offering was for district missions. The church is of stone, gothic, furniture of oak, and cost about \$7,500. The rectory adjoining is a roomy and comfortable frame building, costing about \$3,000. The parish was organized more than two years ago, and raised about \$5,000 to build a church. A friend of mission work then proposed to build a handsome stone church for them if they would give \$1,500 to the "Fund for the Permanent Episcopate," and build a rectory, which they agreed to, and the well-equipped parish is the consequence. The rector found his house furnished for him when he arrived. Bishop Elliott is quite ill with the prevailing fever and will be unable to fill some of his important appointments north.

SEGUIN.—*Montgomery Institute.*—This Church school has now a larger number of pupils than ever before. The boarding department lacks only four of having all it could accommodate.

About a Broken-Down Invalid, and How he Recovered his Health.—One of the busiest editors in Philadelphia, and one most thoroughly devoted to his work, is Rev. Victor L. Conrad, of that widely circulated religious paper, the *Lutheran Observer*. He is the office-editor, with all of the most exacting work on his hands. He became, in consequence, a broken-down invalid; but is now in as good health, and as able to go through his arduous duties, as at any time in his life. A press reporter who called upon Mr. Conrad gives, in substance, the following account of his interview with that gentleman, in which he spoke of his loss of health through over-work, and of his subsequent complete restoration; and consented, in the interest of overworked editors, broken-down literary men, and exhausted men of business, to have his narrative made public. He said:

"By long and unremitting overwork I was brought into a condition of great nervous weakness. My digestion was bad. I had a general feeling of good-for-nothingness, and was unable to perform my editorial duties with satisfaction. I realized that something must be done promptly, or I would become a confirmed invalid. This was seven or eight years ago. From the experience of others I knew something of Compound Oxygen; especially in the case of a Mrs. Kelley, daughter of Col. Hornbrook, of Wheeling, Va., who was brought to this city on a bed, a complete wreck from paralysis and a fearful sufferer from neuralgia. I knew how apparently hopeless her case was; and I knew of her complete restoration to health through the use of Compound Oxygen.

"To make a long story short, I began the treatment. Improvement was slow, but very apparent. Before long that miserable feeling of good-for-nothingness was gone. My nerves were toned up. My stomach improved and eating was no longer a cause of torment. Recovery was a simple and pleasant process. I could experience the pleasure of restoration and still attend to my literary duties. I continued the treatment until my health was fully restored, and I could perform my editorial duties as well as ever. This restoration to health took place several years ago, and has been permanent.

"A case even more wonderful than my own is that of my brother, Rev. F. M. Conrad. His nervous system was completely shattered, by overwork and the use of too powerful drugs. For several months he was entirely laid aside. The first effect of Compound Oxygen in his case was the ability to obtain healthy sleep, to which he had long been a stranger. Then his whole system was toned up. His digestion, which had been greatly disordered, became healthy. A marked improvement in his eyesight was one of the most notable indications. He is now busy among the churches, as well as attending to his duties as Editor-in-Chief of the *Observer*.

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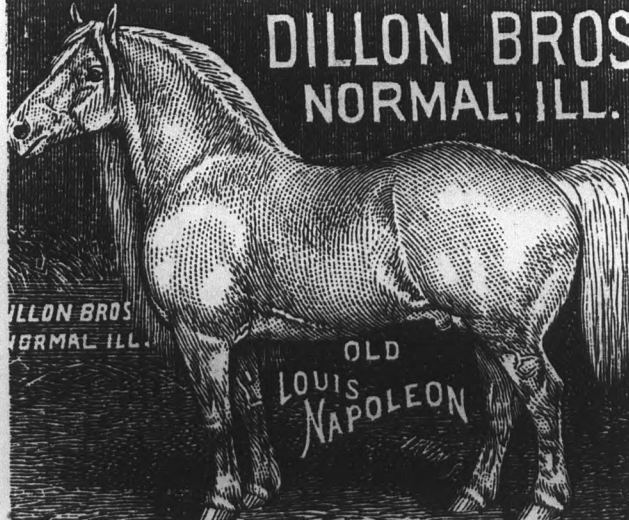
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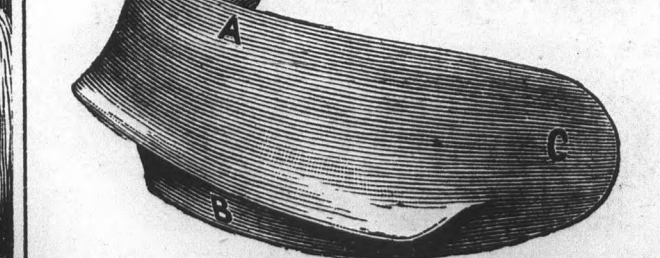
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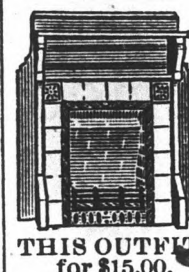
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