Ninety-Eighth Maryland.

Annual Convention of the Diocese.

Correspondence of the Living Church.

On Wednesday morning, the 18th, the ninetyeighth Annual Convention of the Diocese met in S. Peter's Church, Baltimore. Morning Prayer was said, and the Holy Communion celebrated, the Bishop of the Diocese being the Celebrant. The Convention Sermon was preached by the Rev. Dr. Gholson, of St. Bartholomew's Church, from the text, "Behold! to obey is better than sacrifice, and to hearken, than the fat of lambs.' The object of the Sermon was to show that the attempts at display, and the introduction of unwarranted ceremonies, which were in so many cases characterizing the worship of the Church, were owing to individualism. There was too much "religionism," he said, and not enough true religion. At the close of the Services, the Bishop took the chair, and called the Convention to order. The Rev. Dr. Dalrymple was elected Secretary, and Mr. Joseph Packard, Jr., appointed his assistant.

The Bishop then delivered his first charge to the Diocese, on the Arrangement and Harmony of Worship, which he said was regulated by the law, as expressed in the rubrics and Canons of the Church; up to which all should come, and below which none should fall. He said that the music in the Worship of the Church should not be "beyond the ability of the congregation to take part in; and that while solos were beautiful in themselves, they should have no place in any part of the Service, in which the people are expected to unite." He rebuked severely the irreverence which is so prevalent in man7 of our choirs, and asked what would be thought of a clergyman who, during the singing of the choir, should walk about the chancel, or lounge in his seat, and manifest no interest whatever in that part of the worship? On the conclusion of his charge, the Bishop read portions of his Annual Address, in which he warmly advocated Missions to the Jews, the proposed Church School for girls, in Washington, D. C., and the Temperance Movement in the Church.

Two thousand copies of the Bishop's charge were ordered to be printed. Petitions were presented from the Church of the Holy Innocents, and the Church of the Holy Comforter of this city, asking to be admitted into union with the Convention; and from St. George's Mission, asking leave to organize as a congregation.

Rev. Dr. Nelson, chairman of a committee on Temperance, appointed at the last Convention, presented a voluminous report, and offered a resolution looking to the formation of a Diocesan Temperance Society. Rev. Dr. Paret spoke ciples and methods of action proposed, the Conagainst hasty legislation in the question, and said that while he acknowledged the right of any minister to form a Temperance Society in his the "lusts of the flesh" renounced in the vow of own parish, he was not sure that it would be Baptism, and desires a successful issue of every best for the Diocese to form such a Society. He | right effort for its suppression." did not think it would be advisable to depart from the present conservatism of the Church on this question. The Bishop remarked that he ment, and offered the following as an amendhad already stated his intention of bringing the question before the different congregations of the Diocese, on his visitations, and that hence- Convention expresses its sympathy with the forth he intended to march under the banner of work carried on in the Chnrch of England, and total abstinence or temperance pledge, as might

be preferred, at the Altar. The Evening Service of the Convention was devoted to the missionary work of the Diocese. Rev. Dr. Hutton, Chairman of the Mission Committee, read the Annual Report, in which he referred to the 200,000 colored people in the Diocese, and the 15,000 seamen of the port of Baltimore, whose spiritual wants called loudly for the care of the Church. The report recommended that \$10,000 be raised for missionary work for the year. Addresses on Missions were made by the Rev. Dr. Grammer, of St. Peters' Church, the Rev. J. S. Lindsay, of Georgetown,

D. C., and Mr. Edwin Higgins. At the Thursday morning session, the Committee on New Parishes reported in favor of admitting the Church of the Holy Innocents, and the Church of the Holy Comforter, into union Washington, D. C. After transacting the usual with the Convention, and of leave being granted routine of business, and after devotional exercises for the organization of St. George's Mission, as by the Bishop, the Convention adjourned sine a congregation, "under the name and title of St. die. George's Church." The resolutions to that effect were unanimously passed.

The Rev. Dr. Lewin, Chairman on the Commeasure to check the multiplication of feeble prove successful. parishes and congregations, reported a proposed change in Canon vii., Title A., by inserting in the ninth line, after the word "convention," as follows: "Provided the Convention shall be satisfied that the parish or congregation have a of a reasonable number of persons, finished, or so nearly finished, as, in the judgment of the Convention, to afford a reasonable prospect that it will be completed; and further, that they are not indebted to such an extent as to endanger their stability, and have a reasonable prospect of selfany parish or congregation failing, for three fore the Bishop's arrival.

successive years, to make a report, shall forfeit its right to send a lay-delegate to the Convention. The Convention then proceeded to the election of the Standing Committee, and the old Committee were re-elected. While the tellers were counting the ballots, the Rev. Dr. Nelson, of the Committee on "Temperance," offered the following resolution: "That the Convention of the Diocese of Maryland, expresses its sympathy with the Society recently organized in New York, under the name of the Church Temperance Society," after the plan and in affiliation with the general Society; and furthermore recommends parochial organization under the Rectors of the several parishes." The discussion of the resolution was again postponed, by the entrance of the tellers, and the resumption of the regular order of business.

At the evening session, the Committee on Nominations reported the names of the Rev. Drs. Leeds, Hodges, and Elliott, and Rev. A. R. Stuart, as clerical members of the Missions Committee; and Rev. Messrs. Stokes and Gibson, and Rev. Dr. Sams, as clerical members of the Committee on Religious Instruction, all of whom were elected. Considerable discuss sion took place on the adverse report of the Committee on Canons, in reference to a resolution of the Rev. Dr. Hodges, at the last convention, to the effect that the Standing Committee be required to report their rejection of paperreferred to them, and their reasons for such rejection. After several speeches had been made on both sides of the question, the whole matter was laid on the table by a vote of 75 to 53. The report of the Committee on the support of the Ministry was read, and ordered to be printed in the Journal. Rev. Dr. Nelson attempted to bring up his resolution on Temperance, but it being late in the evening, the motion to adjourn

The Convention assembled again on Friday, after Morning Prayer. The Canon reported the previous day, to prevent the multiplication of feeble parishes, was taken up and after some discussion adopted. The Rev. Dr. Nelson called up the resolutions on Temperance, which had been offered the day before; and, in a forcible speech, advocated their adoption. Several members of the Convention, while disclaiming any opposition to the Temperance movement, obected decidedly to the Convention committing itself in any way on the subject. Rev. Dr. Paret, of Washington, D. C., after a long and earnest speech against Dr. Nelson's resolution, offered the following as a substitute: "That while in regard to the sin of drunkeness, this Convention cannot undertake to pronounce upon the wisdom and expediency of any special prinvention, deeply sensible of the great evils wrought by drunkenness, recognizes it as one of

Hon. William Pinkney White delivered a brilliant speech in favor of the Temperance Movement to the substitute of Rev. Dr. Paret, which was almost unanimously adopted: "That this Temperance, and that he would administer the among Churchmen in the United States, for the suppression of drunkenness and the promotion of the cause of "Temperance." Rev. Mr. Paine. of Mt. Calvary, in behalf of the Committee to which was referred that part of the Bishop's Address relating to Missions, made a report recommending a mode of making collections which was adopted. Rev. Dr. Paret offered a resolution declaring that it is desirable that whenever the Standing Committee shall refuse consent to an applicant for admission as a candidate for Holy Orders, or for Ordination to the Priesthood, they should give the reasons for their refusal to the applicant and to the Bishop. He asked that the matter be referred to the Standing Committee to report at the next Convention, which was done. On motion of the Hon. Montgomery Blair, it was determined to hold the next meeting of the Convention in Epiphany Church.

Prior to the session of the Convention, the friends of The Protestant Episcopal Church News, held a meeting at which it was resolved to mittee on Canons, to which was assigned the make an effort to raise \$3,000 to put the paper duty, by a former Convention, of providing some on a firm basis. The effort it is thought will

About four years since, the then Curate of Middle Clydon, Bucks, (the Rev. H. Moran) seceded to the Roman Church. Last Easter Monday, his former Vicar had the gratification of that any sanction was given in God's Holy Word church-edifice sufficient for the accommodation being informed that, after fair trial and experience of what Rome is, Mr. Moran had returned to the Church of his baptism.

At two recent visitations of the Bishop of the Diocese of Texas, to Christ Church, Houston, he confirmed a class of 28 persons, the largest ever presented in the Parish. Two others were support." The Committee also recommended a prevented by sickness, and two, "ready and denew section to the same Canon, to the effect that sirous," were called to the rest of Paradise be-

Ninety-First Massachusetts.

Diocesan Convention.

Correspondence of the Living Church.

The Ninety-first Annual Convention of the Diocese of Massachusetts was held in Boston on Wednesday and Thursday, May 18th and 19th. The devotional exercises were held in Trinity Church, and the business sessions in its chapel. The Right Rev. Benjamin H. Paddock, D. D., called the Convention to order; and, after the list of the clergy in the Diocese, and the names of parishes in union with it, had been called, there followed Morning Prayer, a Sermon, and the Celebration of the Holy Eucharist. The Sermon was preached by the Rev. Reginald H. Howe, Rector of the Church of Our Saviour, Longwood, from 1 S. Timothy iii: 14, 15: "These things write I unto thee, hoping to come unto thee shortly: but, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth." Bishop Paddock was the Celebrant. The offertory was for the fund for the relief of the aged and disabled clergy of the Diocese. After Service, the Convention re-assembled in the chapel. The Rev. Joseph H. Clinch, S. T. D.. was elected Secretary, and the Rev. William Henry Brooke, D. D., was appointed his assistant. Various committees were then appointed by the Bishop, the most important being that on the Constitution and Canons, consisting of the Rev. William R. Huntington, D. D., the Rev. Malcolm Douglass, D. D., the Rev. Edward M. Gushee, the Hon. William S. Gardner, and Mr. Causten Browne. After quite a discussion as to the merits of certain contested credentials, the Convention took a recess until 3:30, at which hour the Bishop delivered his Eighth Annual Address. During the last Conventional year, he has made 143 visitations, and been present at 39 other Services. On 119 occasions he has confirmed 1,067 persons; baptisms, 2; Celebrations of the Holy Eucharist, 30; Sermons preached, 147; Addresses, 90; catechizings, 12; other meetings, 121; marriages, 3; burials, 5; lay readers licensed, 29: postulants admitted, 3; present number, 6; candidates for Deacon's Orders, 1; for Priest's Orders, 8; present number, 22; Ordination of Deacons, 10; clergymen dismissed, 4; received, 7; deceased, 15; present number, 148: churches consecrated, 3; churches opened, 2; churches building, 7; corner-stones laid, 3. The Bishop spoke in terms of high commendation of the "Girls' Friendly Society for America," and the "Twenty Minutes' Working Society." A portion of the Address was devoted to a consideration of the new revision of the Bible, which the Bishop characterized as the greatest intellectual indertaking since the Reformation. He hoped no clergyman would in any way make use of this revision in the Service; as there is but one version which can be lawfully read in this Church. He deprecated all foolish talking among the clergy as to this revision, saying that it should not be met with un-Christian criticism, but with careful thought. As to which is the better version, time would decide. In alluding to the Temperance question, he said, that, although multitudes of Christian men have declined in days past to take any part in the consideration of this matter, on account of the fanaticism of some of its advocates, yet that now the time had come when these men might act. He spoke highly of the New York Society, which has been lately formed. Eulogistic mention was made of the late Bishop Atkinson, and the Revs. Samuel P. Parker, D. D., Robert B. Van Kleek, D. D., and Alexander H. Vinton, D. D. After the Address. various committees were appointed, and reports read; the Secretary of the Diocesan Board of Missions (the Rev. Charles H. Learoyd, of Taunton) making the very gratifying announcement, that the receipts the past year had been \$9,467.51, or \$2,002.99 more than the expenses

One especial item of interest among the reports of Convocations is, that by the gift of \$1,500 from a Layman of Cambridge, a missionary at large is to be employed in the Eastern Convocation. On the evening of the first day, the Sixth Annual Festival of Parish Choirs was

held in Trinity Church. Second Day. After Morning Prayer, the Convention met for business. The first thing to be considered was the report of the Committee of 1880, on Divorce, which was read by the Chairman of the Committee, Dr. Douglas, of Andover. It was a report of marked ability, and asked the Legislature to grant absolute divorce only on account of adultery, to permit re-marriage to the innocent party only, and to require the publication of intentions of marriage. Father Grafton, of the Church of the Advent, Boston, denied to the loosing of the marriage bond because of adultery, and said that the only divorce it does allow is that for fornication, for ante-marital acts. He could not see how, in this Commonwealth, where divorce is so great an evil, the Legislature could even condemn Mormonism. The next subject which provoked discussion was as to whether clergymen without any parochial cure The Rev. Mr. Chamberlain made an earnest plea port at the next Convention.

why he and twenty-five others should be thus enfranchised. The Rev. Dr. Huntington reported, for a committee appointed at the last Convention, a resolution as to a plan for nomination for officers. It was suggested that prior to election of delegates to the General Convention, there should be a canvass made of all who are entitled to vote for such candidates. At least four weeks before Convention, the Secretary should send circulars to the delegates, inviting an expression of opinion as to these names, as well as names for the Standing Committee, and that the three names which have the largest number of votes should be presented to the members of the Convention, to guide them in their voting. Such a method of procedure was sharply condemned by a number of speakers, as savoring more of the manipulations and wire-pulling of a political caucus than of the Church of God. It was said that such a system must cause bitter feeling in many parishes. The Rev. Mr. Rand, of Haverhill, presented a substitute resolution, that the Bishop should call for nominations, each clerical and lay member having the right to name one candidate for either the Standing Committee, or for vacancies in the list of deputies to the General Convention. The vote on the substitute was 48 yeas to 65 nays. Then followed the vote on the original report; the vote being taken by orders. The result was as follows: Clerical vote, 34 yeas, 45 nays; vote by parishes, 22 yeas, 19 nays. Thus the resolutions were lost by non-concurrence. Much amusement was caused by the Nay vote of All Saints', Worcester, in opposition to its Rector, who presented and warmly advocated the original

The Rev. Dr. Arey, of Salem, presented a report recommending that, of the alms taken at Holy Communion, from one to ten per cent. of the same, at least once a month, be devoted to the relief of widows and orphans of deceased clergymen, and of aged, infirm, and disabled clergymen. This was the action taken by the last General Convention, which action Dean Gray stigmatized as immoral, and the Rev. Mr. Chamberlain as atheistic. The report was adopted. The Rev. Edward L. Drown, of Newburyport, was chosen as a substitute Deputy, to fill the vacancy caused by the death of the late Dr. Parker. The Standing Committee for the ensuing year is as follows: Clerical: George S. Converse, Thomas R. Lambert, D. D., Phillips Brooks, D. D., and Edward L. Drown. Lay: Enoch R. Mudge, William S. Gardner, Causten Browne, and George C. Shattack, M. D. The next meeting of Convention is to be held in the same church, on the fifth Wednesday after Eas-

Ninety-Seventh Pennsylvania.

Correspondence of the Living Church.

The Ninety-Seventh Annual Convention of the Church in the Diocese of Pennsylvania, was held in Philadelphia, at the Church of the Epiphany, beginning Tuesday, May 10th.

Bishop Stevens, in his annual address, referred in in a very touching way to the clergymen who had died since the last meeting of the Convention. He expressed cordial approval of the Temperance movement now going forward in the Church; and spoke of it as being emphatically a great Church movement, conducted rather on Church lines of action than on the radical principles which have been used by other agencies, and often with reactionary evils. "It is a work," he said, "by the Church within the Church, and for the purging of the Church." In relation to Sunday Schools, he spoke of the necessity of having better qualified teachers, and of the desirability of having graded schools, with a system similar to the secular school.

The Bishop referred to the importance of establishing a central Diocesan House; remarking that it becomes more difficult, from year to year, o provide for the meetings of the Annual Convention. In three years from now, the One-Hundredth Annual Convention will be held; and, on that occasion, such a House would be an appropriate gift from the Church-people of the diocese to the diocese. The Bishop alluded to the good done by the French Church, and suggested that it would be desirable to have a chapel in connection with a Diocesan House, where the Gospel could be preached in several different languages, to enable foreigners of the city to have the benefit of Church teaching. He then spoke of the necessity of guarding Church property more carefully. He also commended the work of the Church Hospital. The Address closed by invoking a blessing on the assembled Convention.

The Annual Sermon was preached by the Rev. D. F. Warren, D. D., Rector of Christ Church, Pottstown, his text being "Speaking the truth in

(Ephesians iv: 15). The third day, the report of the Board of Missions was read by the Rev. Joseph D. Newlin. The report of the City Mission was given by the superintendent (Rev. Samuel Dur-After that, the Committee on Canons offered a canon for enforcing obedience to the canons upon Churches and congregations. A large portion of the remaining time of the Convention was spent in discussing this subject, and the Canon, with an amendment proposed by Judge Thayer, was referred to a committee of should have the right to vote in the Convention. six (three clergymen and three laymen), to re-

FOURTH ANNUAL CONVENTION

Of the Diocese of Quincy.

Correspondence of the Living Church.

The 17th of May was a perfect day, and the good city of Quincy was in its most delightful eason of spring foliage and blossoms. Into the picturesque tower of St. John's Cathedral, at the hour of ten, marched the surpliced choir and clergy, singing. The large chancel and choir were well filled, and seats assigned to lay delegates were nearly all occupied.

In the Service and Celebration the Bishop was assisted by several of his clergy. The Rev. A. B. Allen of Rock Island, who was to have preached the sermon, was prevented from attending by the death of his father. Bishop Burgess read a portion of his Address in place of a sermon. It would have been well could all the laity of the Diocese have heard it, as most of the clergy did. I hope some portions of it may find their way into your columns. The people need just such plain talk.

Speaking of the action of the General Convention in relation to the ratification of the Book of Common Prayer, by which some abbreviation of the Services on certain days will be effected, the Bishop uttered a caution against a too easy yielding to what seemed to be a popular tendency. He thought it was possible to shorten religion as well as Services.

The plan of the Missionary Board and of the Building Commission received hearty endorsement by the Bishop as well as by Committees to which these subjects were referred. There was some earnest and practical advice in the Address, upon pastoral work. The clergy were exhorted to be instant in season, out of season, and not to delay action and effort till the season of Lent comes around. They were to urge on the Lord's work at all times.

The Bishop spoke with considerable feeling of the difficulty of finding clergy, and of retaining them in the various fields. Much of the trouble he laid to the charge of the laity in failing to provide for the clergy. It was a robbing of God to hold back what was needed for their support; the Bread of Life was one of the "necessaries" of life; it was just as urgent to pay the Lord's dues as any debts; they ought to be "preferred claims" and be paid at any sacrifice. No wonder there are restless clergy and that they are frequently complained of and faulted. How can they do their work well unless they are made free from care and anxiety about daily bread?

The promise and needs of educational work at St. Mary's, Knoxville, were noted with cordial emphasis. The Convention was informed of the gift to the Diocese by Mrs. Benedict, of the Theological library of the late Reverend T. N. Benedict. It is proposed to make such gifts available to all the clergy and laity who may desire to use them.

Notwithstanding the increase of Episcopal visitation since the Diocese was erected and Bishop Burgess came to it, the need is not yet met in the rural districts. The Bishop deplored his inability, owing to his present charge in the city of Quincy, to occupy and work up the promising fields that he has visited and explored. In the Report of the Committee on this portion of his Address, it was recommended that at an early day steps be taken to enable the Bishop to give himself up more completely to missionary work. The statistics for the year were encouraging, and shewd activity on the part of Bishop and clergy. It has been a year of considerable change. Several important places are soon to be supplied and some new points are to be occupied.

The Committee appointed by the last Convention to revise Constitution and Canons reported. and the Constitution was revised with considerable discussion. Some changes were made in the Canons, but they are not counted as finished. The adoption of the Canon on the Appellate Court recommended by the Federate Council was the most important action under this head. The Canon on Offences for which Communicants are liable was repealed. Article 18 of the Constitution, over which there was such a struggle in Chicago a few years ago, relating to Resort to the Civil Court, was repealed. The Article was the offspring of the excitement growing out of the "Cheeny case," and was carried through under great pressure of personal influence and eloquence.

Wm. A. Grimshaw, Esq., having resigned his position as Chancellor of the Diocese, John W. Marsh, Esq., of Warsaw, was elected. The Standing Committee of last year was re-elected, the Rev. Wm. B. Corbyn, D, D., President. The Missionary Board is as follows: The Bishop and Rural Deans, Rev. E. H. Rudd, T. L. Allen, John Wilkinson; Messrs. Sam'l Wilkinson, Gen. Hoffman, and Victor H. Webb. Delegates to the Federate Council, Rev. Drs. Leffingwell and Corbyn, Revs. A. B. Allen, Robert Ritchie, and E. H. Rudd; Messrs. E. J. Parker, J. W. Marsh, Sam'l Wilkinson, Lawrence E. Emmons, H. A. Williamson. Lay Assessors of the Appellate Court, C. W. Lefflingwell and J. W. Marsh. Board of Equalization, S. Wilkinson, H. A. Williamson, S. W. Grubb, V. H. Webb. The Convention adjourned to meet on the second Tuesday after Easter, 1882, in the Cathedral,

ROMANISM AND CATHOLICITY.

Bishop Seymour's Views. From the Chicago Times.

Again, the passages are often quoted by Romanists away from their context, and wear s color which they do not possess when read as they are written. Again, statements are hazarded about the fathers and councils, which will not bear investigation, and are found on examination to be absolutely without foundation in fact, as for instance, that the general councils were all summoned by the pope, and had no authority until confirmed by the pope. This is not true of any one of the six undisputed general councils, namely: Nice, Constantinople, Ephesus, Chalcedon, second and third Constantinople. The third Constantinople placed Pope Honorius under anathema by name, as a heretic, in teaching ex-cathedra that Christ, after His incarnation, had but one will. These reckless assertions are frequently made in Roman theological treatises, and the unlearned reader may be, and often is, imposed upon by them, and is not himself responsible for intentionally misleading London, and also a dear friend of my own who others. Let it be clearly remembered what the has passed to his rest. The latter often told me status of the pope is to-day what he claims for of the troubles of all kinds with which they had himself by divine commission and right; and to struggle. In fact, if they had been plotting then take up the chain of passages which the to blow up St. Paul's, instead of attempting to Roman books contain to establish their cause, and it will at once be seen that they not only fail to prove what they are adduced to justify, but go far toward refuting such spurious claims. The mind must be kept clear in reference to two main ideas—the primacy and supremacy. a site. The piece of ground which they at last The one, Rome enjoyed. It was an ecclesiastical arrangement rendered necessary in human af- It lay in a hole on the banks of a canal, and it fairs, when any number of persons are acting together. There must be a first, a head, a president, chairman, call him what you will. Thus have built an ordinary church if they could have Rome became naturally as the first see in importance in the then known world. Supremacy is absolute control, and this. Rome has tried to substitute for the primacy. And, to base the substitution upon divine right, commission from Christ, supremacy as she has evolved it has now received its logical conclusion in the claim to infallibility. This is well, since now we can deal with the whole system, as false in theory, and false in fact. She has made herself responsible for it by her Vatican decrees, and cannot play it. St. Mary's is a wealthy district; and, under fast and loose with her claims in controversy as once she could. The supremacy, when tested by history, will be found to grow less and less until ards-carum et venerabile nomen-is decidedly it disappears entirely, and Gregory I., at the end of the sixth century, repudiates the idea, when suggested in a very mild form, with horror. What would he say to-day?

The idea of true Catholicity is presented by our Lord on the Mount of Ascension surrounded thedral, and of St. John's, Red Lion Square. by His eleven apostles: "Go ye," says He, the Head; "Go ye into all the world, and preach the study, as a singularly clever and successful solugospel to every creature." "Go ye, therefore, and teach all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy inconvenient plot of ground? St. Augustine's Ghost; teaching them to observe all things what- is, however, an experiment in another direction, soever I have commanded you, and lo! I am with and one that I venture to think is as much a you always, even unto the end of the world." Here is Catholicity; mission and jurisdiction extending east and west under an unbroken roof. given to all the eleven alike, and this, the last for no less than 140 feet, and it is covered with a utterance of our Lord on earth, coupled with the groined brick vault. This necessarily involves promise that this commission in all its essentials a great deal of buttressing. But, instead of should continue to the end of the world. Now putting it outside the aisle-walls, Mr. Pearson the Head of the Church, our Lord Jesus Christ, has set it close to the arcade; and, by piercing has ascended into heaven, and like the natural the lower story, has provided an ambulatory He shines through the gifts of the Holy Spirit in all lands. The true idea of the Church Catholic is that of a pyramid with its apex above which are very low, are set outside the proces- doubt, taken from the frescoes of San Lorenzo the clouds in the Person of our Lord on the throne of God. His gifts of orders, and mission, and jurisdiction, are bestowed now, as they have been from the first, upon His collective apostolate; not upon any one apostle and through him to the rest. "Go ye," said our Lord, not "Go low aisles, can scarcely be regarded as being functions of the ministry, while Mr. Commerce's thou." So He says to-day, and I am here in shapely. As to the interior, the pomp of style obedience to that behest, having my mission and jurisdiction directly from Christ through the home episcopate, and not through an Italian Bishop, who claims to he in the place of Christ, and to be the mouth and voice of the Church.

Rome has a show of Catholicity in nominal bishops for all lands. She has bishops in partibus, whom she calls after sees which they never saw and never will see. She stamps herself as the Roman Church in the latest Creed. Her socalled ecumenical councils are simply Roman councils, having no representation save those who own her obedience. We, with the old patriarchates, Constantinople, Alexandria, Antioch, and Jerusalem, protest against her assumption, her false claims, her errors in doctrine, and corruptions in practice. The English Reformation turned upon this one point which I have been discussing. The question put to the Convocations of Canterbury and York, was this: "Hath the bishop of Rome, by Divine right, any more jurisdiction within this realm of England, than any other foreign bishop?" To which those lawfully constituted synods answered: No, he hath not: and they made their negative good by irrefragable testimony. Among those who voted in the negative were Gardiner, Bonner, and, with one or two exceptions, the entire native episcopate of that day. The continuity of the English Church was unbroken. Her spinal-cord of orders, mission, jurisdiction was never severed, never weakened, It holds right on from the present day to the apostles, who received their gifts from their ascended Lord in the cloven tongues of Pentecost. We, the episcopate, the true Catholic episcopate of this country, take our place beside our Lord, and receive His command from Himself, not through St. Peter, to rule and teach, and bless in His name in this land. We are not the subjects of an Italian monarch, the creatures, that is, the creation of a foreign potentate; we are the American Catholic Church for the American people, not the Roman Catholic Church; or, to use the language of the Creed of teach, and bless in His name in this land. We

Pope Pius, the "Holy Roman" Church for the American people, and we are abundantly able to vindicate our claim from scripture, the ancient fathers, and ecclesiastical history.

GEORGE F. SEYMOUR,

Easter in London.

From our English Correspondent.

LONDON, April 21, 1881. Last Friday's Church Times was filled with particulars of our Easter-Services; and would, I think, have been regarded by many of our readers as a very interesting study. A phenomenon like 1,556 communicants, at a church which, I suppose, does not contain more than a thousand sittings, would, I suppose, strike even American Churchmen as very noteworthy. Such, however, was the record of St. Mary Magdalene, Paddington. This church was projected some years ago by a group of outlying members of the congregation of All Saints', Margaret Street, which occupies the site of the once famous Margaret Chapel. Amongst them was, I believe, a wellknown American gentleman, long resident in establish a new centre of spiritual life, they could not have been treated with more suspicion. Nevertheless, in the end, their indomitable perseverance carried everything before it, and not the least of their difficulties was that of finding in the sacred purpose of the ministry, which secured was a most odious and unsuitable one. required almost as large an outlay to bring the structure up to the level of the street, as would started fairly. However, the crypt which had thus to be formed has been made into a chapel, which, this Easter, has been found most useful. St. Mary's is a very remarkable building, its great peculiarity being the want of a north aisle, the site not permitting one to be erected. The architect, Mr. G. E. Street, R. A., instead of omitting the north arcade, has judiciously inserted it to balance that on the south side, although the wall is but two or three feet behind the admirable guidance of Dr. R. West, who was one of the curates of the late Mr. Upton Richthe show-church of London.

On Easter day, I indulged in a pilgrimage to

another noted shrine-St. Augustine's, Kilburn. This is one of the most celebrated works of as it may chance to be be. Mr. Pearson, R. A., the architect of Truro Ca-This latter, I should say, is deserving of careful tion of a problem which is continually arising in large towns-namely, what is to be done with an warning as a success. It consists of ten bays some six feet or so in width which he has o ried completely round the church. The aisles, sional-path. There are also transepts and a southern chapel. Altogether, a more original the parallel of St. Lawrence and his protodesign was never seen; and it is in many respects a striking one, but it has several manifest faults. The exterior, with its exaggerated clerestory and. needs a corresponding dignity of material, in order to make it satisfactory; but, instead of ashlar walls and marble shafting, there is nothing but stock-bricks and white freestone. The gallery over the ambulatory, cut up as it is by the internal buttresses, is not very picturesque, and there is generally an unpleasant wiriness of detail. In short, Mr. Pearson has fallen a victim to a most absurd craze which prevails in some quarters in favor of early French Gothic. If he had but translated his design into early English, it would have been enormously improved. For instance, our native architects invented for their vaults that most admirable feature—the mid-rib, for which Mr. Pearson seems to have a curious dislike; I think that no one can look at the vault—say of Westminster Abbey -without acknowledging that it is the most beautiful form of ceiling that taste and ingenuity have ever yet devised. The festival service at St. Augustine's is almost perfect, and nothing could be more charming than the glimpses which one has of the long procession, as it winds round the altar. There is also something very dignified in the amplitude of space which is assigned to the choir-one bay for the cantus cantorum, one to the steps leading up to the Sanctuary, and one to the Sanctuary itself; but it sadly needs a rood-

YORK, Thursday -

Though my letter is dated as usual from London, I have in point of fact been spending the last two or three days here, and have had an opportunity of attending the debates of the Northern Convocation. The most noticeable feature has been one upon a proposal of the Bishop of Manchester to abolish the Ornaments Rubric. This would be cutting the Gordian Knot with a vengeance; but how it would make peace, and

The Clergy in the Parishes.

XI.

Written for the Living Church. CAPE LOOKOUT, May 10, 1881.

Hon Godly Layman, Warden of St. Laurence's, Gold-ston; Deputy, etc., from the Diocese of Rutledge. MY DEAR SIR:-Thank you for the copy of Mr. Dennis' sermon which accompanied your's of the 4th inst. It is a very striking presentation of "The Priests' Trouble," and a really valuable contribution to this discussion; but I agree with you in thinking that our good brother of Rochester, however correct in attributing this trouble largely to "a decay of faith" in the Church, takes, after all, an over pessimistic view of the situa-

This decay of faith is not absolute, but relative. I am, by no means, willing to admit that a living spiritual, religious faith is decaying in the Church. It is that so large an element of those who have not such faith are coming into the Church, drawn in by a variety of superficial or even secular motives, and that the social control is passing from the hands of the faithful to those of these faithless members of the Church and pewholders of our parishes. It is from these latter that comes, directly or indirectly, "the bitter persecution, the relentless revenge, the cruel pursuit" to which so many of our clergy are subjected, of which Mr. Dennis speaks in language not a whit overdrawn, and to which they are abandoned, rather because the attention of the Church is absorbed in other directions, than because of the absence of that faith seems to Mr. Dennis to have almost died out.

Oh, no! "the grand old churchman, whose faith is as firm as the rooted oak," is to be found among us yet, and he is yet (humanly speaking) the hope of the Church. To him, now as ever, "the Holy Church is an expression of God's presence among men " He, "now as ever," hastens to enrich the Church, as giving to the true God, his Maker. Because of the sacredness of the priestly office, and because of his own high sense of the dignity of that ministration, he "is still eager to save the priest from care and menial service and petty annoyances, that neither time nor energy should be diverted from the accomplishment of God's work. His loyal words, his cheerful labors, his noble sacrifices, his churchly worship, his sincere reverence, his sacred care of holy things, permeate "many parishes still," with a wholesome savor. The trouble is that the present parochial system puts the control of parish affairs less into the hands of such men, even where they are found, than into the hands of wealth and social standing-godly or ungodly

Amid the great influx of men and women of no such true Church-principle or living faith; the influence of such true Churchmen is, indeed, widely and seriously counteracted. I cannot sustain our Bishops in an honest and earnest efort to save our clergy and to redeem the Church.

Why, my dear friend, recall only what you have yourself been able to do in your own parish; the issue of the contrasts which you and your fellow-warden, Mr. Commerce, so unconsciously your chancel was decorated during the last vacancy in the rectorship.

them. The idea of the four cartoons was, no without the walls, at Rome, so far, at least, as martyr predecessor, St. Stephen. But how happened it that the two designs for which you gave the artist the commission, represented the sacred represented the martyrdom of the two Saints? Over against your cartoon of St. Stephen preaching boldly before the Sanhedrim, was his cartoon of the stoning of the saint for his plain speaking. The friend who was with me, said that the one was your encouragement, and the other Mr. Commerce's warning to the next rector. Your cartoon of St. Lawrence, presenting to the Roman prætor the riches of the Church entrusted to his care—the sick, the poor, the blind, the lame-seemed to me like a sad reference to the former life of the parish in the time of Dr. Fatherly; and, as for its companion picture, my friend, Dr. Growl, pithily said that it reminded him of two clergymen, both very uncomfortable in their respective parishes, who wished the Bishop to bring about an exchange of parishes between them. "What gain," asked the Bishop, "would it be to either of you? Things are about as bad in one parish as in the other.' 'I suppose," dryly added the Doctor, "that they thought, with St. Lawrence, that it would at out in the church-yard, were planned by him, least be a change. If one must be broiled, you know, it would be some relief to be turned over and be broiled on the other side." Growl insisted that I should propose one of these two clergymen to Mr. Commerce for your rectorship.

If you can understand my anxiety when I heard that your Vestry had narrowed down their and labor more earnestly than he has done." choice, at last, to that between Dr. Rhetoric and Mr. Messenger, you can also enter into my experience of these last four years, you secured good man and a true minister of Christ.

Dr. Rhetoric is, between ourselves, just what Mr. Commerce said when he urged his election neither more nor less. He is a fluent and anattractive speaker. He never was a careful stusouls of those entrusted to his charge, as at grat- of the faithful.

ifying the ears of his crowded audiences. He has a fine sense of effect, a very striking way of putting things, a rich imagination, and a store of descriptive illustrations. He always fills his church. He is just the man Mr. Commerce might have been expected to nominate; the Fashions were, of course, enthusiastic about him: I knew that the Gushings were all active in his favor. Had these and their friends succeeded in electing him, I have little doubt that he would have been more generally popular in Goldston than Mr. Messenger has been, and so long as you could have kept him, I think it very probable that your parish treasury would, as some of his supporters urged, be kept in such a condition that their own personal contributions could have been safely diminished. But how long could you have retained such a man? And wherein when he was gone, would he have left the con- 3. gregation, severally or collectively, the better because he had been among you?

Mr. Messenger has not made much of a sensation in Goldston. I can well imagine that many of your people were somewhat disappointed in him for a while, until the influence of his sincere piety, his single-hearted self-devotion and his deep earnestness had begun to tell. Besides, when a man so thoroughly ignores himself in his preaching and in his work, and keeps the thoughts of others occupied with the truths given him to speak, and with their own relations with God and with Christ, though he will be respected, esteemed, and, finally, loved, yet he will not become exactly popular. Nor ought he to be so. Mr. Messenger, certainly, is too utterly absorbed in the realities of his ministry, ever to desire it; and the effect of such a ministry is, thank God, to make men think more of the solemn message, than either good or bad of him who brings it to them.

Of one thing, I think, you may feel sure; he so deeply feels that his present charge and flock have been committed to his shepherding by the great Head of the Church, that he will never voluntarily leave you-that no worldly or personal inducement will ever win him away. To secure for your parish and for your family the services and ministry of such a man-for your son such an illustration of the ministry to which he is as I understand, looking forward, was it not worth all that the effort cost you?

Pray commend me fraternally to your good pastor, and believe me ever truly yours,

VOX CLAMANTIS.

St. Mark's Cathedral, San Antonio, Texas.

In our issue of May 21st, we presented our readers with an account of the Consecration of this church, but were unable to devote any more space to the subject in that number. We now resume it, in order to give a brief description of the building itself, which we are enabled to do but believe, however, that there are even yet a through the kindness of a local correspondent. sufficient number of such men left among us to A perusal of the details will well repay those of our readers who take any interest in church

In the first place, then, the extreme outside dimensions of the building are 70x110 feet; the height 55 feet; in style it is Gothic, but modified to meet the exigencies of a semi-tropical climate. symbolized in the chancel cartoons, with which It was built after a plan by the elder Upjohn, and was one in which he took a great interest as to its success in meeting the requisite conditions, The day when I called to borrow the keys of where not only light and healthful ventilation you, my friend and I locked ourselves in the were needful, but where the direct play of the summer breezes themselves was required. so, the windows are broad and low, with louvre openings under the window proper, extending to the floor. These, like deeply recessed panelings in the thick stone walls, rather add to than detract from the exterior appearance of the building. The roof is open, filled with a graceful and delicate tracery in scroll-work, in lozenge, xuatrefoil and trefoil. The Chancel is a beautiful apse of seven sides, 24 feet broad by 24 feet

The arrangement of seats is such that the greatest number can be accommodated, while all can enjoy a full view of the Chancel. The most notable thing that at once strikes the visitor on entering, is the harmony of all the parts. The windows are very beautiful; though no mere words can convey an adequate conception of the brilliancy of the coloring, and especially of the hamonious combinations used in their construction. They are, for the most part, Memorialwindows, and are fitted with tasteful and appropriate designs, beautifully executed.

A local paper says that "the credit for the splendid arrangement of the cathedral, is due to the Rev. W. R. Richardson, Dean. It was he who designed all, and there is not a window, or any ornamentation of the church, but bears the marks of his genius. Even the lovely flowers and shrubbery beds, that are so ingeniously laid and most of the plants were placed in the ground, cared for and made to grow through his constant labors to beautify the church and its immediate surroundings-and much of the beautiful and artistic painting within is the execution of his own hand. For no man could take more pride

The font, the Altar, the Sedilia, the chancelrail, the polished brass Altar Book-rest, the beaurejoicing when I afterwards learned that your tifully embroidered Altar-linen, the frontal, and active exertions and influence had secured the the ante-pendia to the various articles of furnielection of the latter. As you have found by the ture, hand-painted upon satin, are all special gifts-memorials-and the willing work of loving hands to beautify the Sanctuary, "to make the place of His Feet to be glorious." Most of them were prepared for this special occasion. The Cathedral was beautifully decorated with wreaths and festoons of evergreen, cut flowers, and pot dent either of books or of human nature; he plants. The gorgeous double scarlet pomegrannever was a profound thinker. I would not willingly do him an injustice; but I never could feel that he aimed so much at ministering to the couls of these entrusted to his charge as at grat.

'The Church that is Not a Sect!"

Written for the Living Church. The Church is the true:

BAPTIST CHURCH; for, distinctly affirming the Sacramental character of Holy Baptism, and refusing to regard it merely as a symbolic act of profession of faith, she denies not the Holy Sacrament to infants, nor to those seeking, but who have not yet attained salvation, a knowledge of forgiven sin, and peace with God. She is the true:-

CONGREGATIONAL CHURCH; for she recognizes the right of the whole congregation to all her sacred privileges, not confirning them to the professedly redeemed portion of the assembly, and thus dividing it into "the church and congregation." She is the true:-

METHODIST CHURCH; for all her Services are methodically pre-arranged; system and order are seen in all her provisions for worship and work; while, by the appointed Services of "the Christian Year," she (1) brings before the people every portion of Divine truth, each in its turn, and in due relation to the whole; (2) celebrates the leading events of our Savior's life; and (3) commemorates the memory of the Holy Apostles, and other glorified saints, to whose example of faith and patience, zeal and holy living, she points for imitation. She is the true:-

. PRESBYTERIAN CHURCH; for she confines to the presbyters the Celebration of the Holy Eucharist, and recognizes the sole authority of each in the spiritual affairs of his parish. She

BIBLE CHRISTIAN CHURCH; for she provides more largely than any other Christian body for the public reading of God's Word. unaccompanied by human comments, and uninspired "explanations," in the public worship of God. She is the true:-

3. DISCIPLE CHURCH; for she welcomes as members all who are willing to become disciples of Christ, not demanding that they should have apprehended all Christian truth, nor attained to full salvation or sense of pardon, before receiving them into her sacred fold. She is the true:-

. CHRISTIAN CHURCH; for she gives special prominence, as the highest act of worship, to the Holy Eucharist, the one sacred rite peculiarly instituted and commanded by our Lord in remembrance of Him, and observed by the Holy Apostles, as the distinctive feature of Christian worship. She is the true:

APOSTOLIC CHURCH; for she remains faithful to the Apostolic organizations and doctrines, and retains the Apostolic Orders in direct succession. She is the true:-

9. REFORMED CHURCH; for, retaining the Apostolic ministry, she has rejected the errors grafted on Apostolic teaching by the Church of Rome, and has cast off her usurped authority. She is the true:-

10. FREE CHURCH; for she repudiates all bondage to any man or body of men, and asserts her liberty in Christ Jesus, owning no Lord but Him, no laws but those promulgated by Him, as expounded by His Holy Apostles and the General Councils of the Church moved by the Holy Ghost. Popes, Synods, Parliaments. Sovereigns, and associations of Churches or men being denied by her to have power to define the Faith or constrain the conscience. She is the true:-

1, UNITED-BRETHREN-IN-CHRIST CHURCH for she recognizes all branches of the Church of Christ as, with her, members of the Catholic Church of Christ, the family of God wherein all baptized are brothers. She is the

12. SECOND-ADVENTIST CHURCH; for she proclaims and cherishes, as the hope and glory of the Church, the expectation of the Second Advent of our Lord, to gather His Jewels, and call His Bride to Himself, that she may be with Him for ever. She is the true:-

3. PRIMITIVE METHODIST CHURCH: for she adheres more closely to primitive doctrine and ritual than any other body of Christians. She is the true:-

4. EVANGELICAL CHURCH; for the Gospel of our Lord and His Apostles is the Alpha and Omega of her teachings, and the rule of her practice. She is the true:-

5. Universalist Church; for she asserts the universality of the one Catholic Church of Christ, denying man's power to constitute churches for himself, based upon opposing interpretation of doctrines, or to give prominence to favorite truths. She is the true-

6. Society of Friends; for, with a special exaltation of the work of the Holy Spirit and His influence in the heart of man, she combines a peculiar recognition of the claims of the poor and neglected upon her, for religious consolation and material relief.

The Church is not-

Armenian, Calvinist, Lutheran, Sandemanian, Southcotian, Swedenborgian, Wesleyan, nor Campbellite; for, in obedience to her Sacred Head, the Lord Jesus, she "calls no man Master," and denies that any of these were "crucified for her," or that any of her members "were baptized

REV. W. T. WHITMARSH. Cleveland, Ohio.

One of our English exchanges says that the change which is noticeable in the observance of Good Friday by Nonconformists, more particularly in some of the provincial towns, is not the least hopeful among the evidences of the growth of a more Church-like spirit, both among ministers and people; and the tone of the addresses delivered in several chapels on last Good Friday, is a matter for earnest congratulation. Instead is a matter for earnest congratulation. Instead of elevating the very act of schism to the category of a cardinal virtue, which is literally the position taken up in some quarters, there is a decided tendency to speak of it as an evil.

Diocesan and Parochial.

Church News and Church Work. From our Correspondents.

Illinois.—On the third Sunday after Easter, the Bishop of the Diocese visited St. Paul's Church, Hyde Park, and confirmed a class of seven persons, presented by the Rector, Rev. C. H. Bixby.

The Northern Deanery of the Diocese af Illinois met in Convocation at De Kalb, on the 10th and Parish of St. Andrews, St. Johnsbury, next 11th inst. There were present of the clergy the Rev. R. F. Sweet, Dean, and Rev. Messrs. Toll, Steel and Snyder. The Bishop was expected but was not able to be present. At the Tuesday evening service the Dean preached in the stead of the Bishop. The Holy Communion was administered on Wednesday morning, at which Service the Dean made an address on the Christian Passover. In the afternoon a business meeting was held, at which reports were made of missionary points and openings within the limits of the Deanery. The work is in every way very encouraging. At the Wednesday evening Service, addresses were made on the Church, Her Organization and Mission, and on the Christian Life, respectively by the Rev. A. W. Snyder and

The Diocese is to be congratulated on the successful issue of the work at DeKalb inaugurated and carried on by the Rev. W. E. Toll, rector of St. Peter's, Sycamore. They have now at De Kalb a very pretty little church finished, furnished and paid for, the property of the Diocese. For this the Diocese is, under God, wholly indebted to Mr. Toll, who has shown a zeal and faithfulness in this work deserving of all praise. The good people of DeKalb entertained the clergy most hospitably.

the Rev. W. W. Steel.

The next meeting of the Deanery is to be held at Rockford on the call of the Dean.

Reported by the Secretary. The Bishop visited Christ Church, Winnetka, on Friday, May 13, and confirmed three persons. As this was the first Confirmation ever administered in Christ Church, Winnetka, the Services were as encouraging, as they were interesting. The candidates were presented by the Rev. J. P.

Lytton, Priest-in-Charge. The sermon preached by the Bishop will long be remembered in Winnetka, as one of the most logical and unanswerable defences of the Sacramental System of the Catholic Church, that has ever been promulgated from any of our pulpits. It went home to every heart, and made an impression, which will last. The Bishop appointed the following persons as a committee for the mission: Wardens, H. P. Aldrich, A. J. Copelin; Treasurer, C. O. F. Sedgwick; Clerk, Frederick

Florida.—The entire property of St. John's Church, Tallahassee (church, rectory, and the year), making an aggregate of thirty-one canschool-house), was destroyed by fire-without insurance-over two years ago, and it has been a hard struggle to rebuild. The new church, when completed, with tower, etc., will cost about \$5,300, and so far, there is not a dollar of debt upon it. It has a seating capacity of about four hundred-free, of course. It is built upon the in St. Anne's Church, on Friday last, May 13th, old foundations, and the width of forty feet gave some trouble in designing the roof, which is selfsupporting. The plan of the roof was furnished by Major Walker, a member of the congregation; with that exception, the whole work has been done according to plans made out by the ship of All Saint's Church, Brooklyn, about four done by the day, either he or Mr. R. A. Whitfield, the other member of the building committee, has been on the ground pretty much all the time. Large congregation, fine music, flowers etc., may all be taken for granted. This is one of the oldest parishes in the State: the church that was burned having been erected nearly fifty years ago.

Indiana.—The following conferences have been arranged to be held in connection with the next Annual Council of this Diocese:

Wednesday evening, June 8th; Missionary Conference, opened by Deans E. Bradley, Faude, and E. A. Bradley, followed by addresses by Judge Howe, Rev. J. T. Martin, and Mr. Geo. W. Cobb.

Thursday evening, June 9th; Parish Work Paper, Rev. J. L. Boxer; Speakers, Rev. T. I. Holcomb, Hon. T. A. Hendricks, and Rev. W.

On Wednesday, at 4 P. M., there will be an address on "Egypt," by the Hon. Mr. Mack, of Terre Haute.

Maryland.—The Rev. John H. Chew has resigned the Rectorship of St. Alban's parish, D. C., which he has held for the last sixteen years. He has been on leave of absence since last Fall, on account of ill health; and although he is now considerably better, and hopes to be able before long to return to the active duties of the ministry, yet, as he is not able to do so at present, he has thought it his duty to resign this interesting charge. Very kind and affectionate letters have passed between him and the Vestry. His address will continue as heretofore-Georgetown, D. C.

Vermont .- A meeting of the Connecticut Valley Conference was held at St. Michael's Church, Brattleboro, on May 10th, 11th and 12th. The clergy of Trinity parish consist at present, Three public services were held and the following clergymen were in attendance: The Bishop of the Diocese, the Rev. Messrs. Bartlett, Goddard, Graves, Lee, Ogden, Putnam, Renouf and John's, Trinity and St. Paul's Chapels, are dethe Rector of the parish. Sermons were nominated "Senior Assistants," and are assigned preached by the Rev. Messrs. Goddard and Put- to duty by the Vestry.

nam. Two meetings of the members were held in the Rector's study. The Rev. Mr. Putnam read a paper upon "Parochial Missions," and the Rev. Mr. Putnam gave an exegesis of Prov. xxiii, 29, 35. "Look not thou upon the wine when it is red."

Interesting discussions followed, and several new books were reviewed.

After an Early Celebration on Thursday morning, the Conferenced adjourned to meet in the October.

The Easter Offering of St. Andrew's Church, St. Johnsbury, was to pay the debt of the parish, and amounted to \$2,000. This comes so near the complete liquidation of the debt, that the congregation hope to see the end of it soon,

Services were begun at Lyndon last Advent, and have been continued on alternate Sundays since, with a good attendance and increasing interest. The Railroad Shops of the Connecticut & Passumpsic Road are located here, and the place is an important one for the Church.

The Rev. Henry Bedinger, of St. Luke's Church, Brooklyn, has been called to the Rectorship of St. Barnabas; and the Rev. Charles J. Ketchum, of Portland, Maine, to the Rectorship of St. Paul's, Vergennes.

Western Michigan-Bishop Gillespie visited St. Thomas', Battle Creek (Rev. Sidney Corbett, D. D.), the third Sunday after Easter, and confirmed twenty-three persons. The Bishop preached morning and evening to large congregations, and after morning Service celebrated the Holy Communion, every member of the Confirmation class communicating. The Bishop also visited and addressed the Sunday School and Bible classes.

Albany.-The board of directors of St. John's Clergy House, East Line, held a session at the Ballston Spa National Bank on Monday, the 9th inst., and afterwards drove down to East Line. Casper Swart, Jr., has been appointed curator of the Clergy-House for the ensuing

Brooklyn Items.

The Church of the Redeemer is still unfortunate in its efforts to secure a successor to the Rev. Mr. Leonard. The Rev. Samuel D. Mc-Connell, of the Church of the Holy Trinity, Middletown, Conn., has just declined an election to the vacant Rectorship.

St. Augustine's Colored Mission, under the care of the Rev. Peter A. Morgan, has for some time been helding Services in the chapel of this parish. The Lenten Services were well attended, and a weekly Celebration was maintained. On May 3d, Bishop Littlejohn confirmed thirteen persons (the third Confirmation held during didates in all. The poor people who compose the congregation have been contributing their mites towards a fund with which to erect a church of their own, and have now accumulated

the encouraging sum of \$2,000. An Easter-tide Missionary Reunion was held at 7:45 in the evening. The Bishop of the diocese presided; and Missionary addresses were made by several well-known speakers concern-

ing the work in the Domestic and Foreign Fields. The Rev. Melville Boyd accepted the Rector-Rector (the Rev. Dr. Carter), and under his per- years ago, finding an enfeebled congregation, and with a visit from him, and, at the Creed, he sonal supervision. As the work has mostly been a heavy and demoralizing parish debt. He is a little man, but has been doing great things. Many matters required attention in this parish. but, first of all, he went to work at and demol ished the debt, to the surprise of every one. Then followed, and have been following ever that fellow turn his back on US!" That just since, improvements and enlargements of the Church property, and steady growth in spiritual things. On Easter day, a beautiful brass lec- Almighty, on every thing in Heaven and Earth tern was presented by the "Helping Hand Society;" and, at the same time, other givers presented a new Prayer-Book and chair, a new brass alms-basin, and a new and finely carved oaken pulpit. A year ago, twenty-two additional pews were provided, to make room for the increasing congregation; and during the coming summer, a still further enlargement will be made, the money for which is already in hand.

St. Stephen's Brooklyn, was entered by burglars a few days since, and its carpets and a number of other articles stolen. The parish is poor, and will feel the loss severely. The Rev. T. F. Cornell, some-time Assistant Minister at St. Peter's has accepted the Rectorship.

The Year-Book of Trinity parish, New York, gives the following interesting items: Baptisms, 1,195; Confirmed, 497; Communicants, 4,214; Sunday School scholars, 4,871; scholars in parish school, 953; industrial schools, 2,276. Contributions by the churches and chapels, \$44,096; appropriations by the Vestry, \$83,237.87-these appropriations being for parochial objects. During the past year, a house and lot on Varick St. was purchased for school purposes, adding to the value of the property of St. John's Chapel. The Corporation now has a plot of ground, 240 feet front and 175 feet deep, with St. John's Chapel in the centre; on the north side, the Infirmary or parish hospital, and on the south side, the school. of the Rector, (the Rev. Dr. Morgan Dix,) and sixteen assistants. Of these, the Rev. Drs. Weston, Swope and Mulchahey, in charge of St.

Diocese of Easton.

Convocation and Consecration.

Correspondence of the Living Church.

It is a pleasant sight to witness the meeting of old friends, especially when they are brought together by an event, which causes great joy to one, and draws forth the warm sympathy of the other. And if the sympathizing friend has helped to bring about that which gives happiness to the rejoicing friend, then the interest of the spectacle is more than doubled.

Such were the thoughts of those who were privileged to attend the recent Convocation at Princess Ann, on May 3d, 4th and 5th, and the Consecration, on Thursday, May 4, of the rural church of All Saints, Monie, some six miles from Princess Ann. The Rector, the Rev. J. O. Barton, D. D., had been associated in his early days, at Nashotah and in Chicago, with the Rev. E. D. Cooper, now of Astoria, Long Island, and with the Rev. J. S. B. Hodges, D. D., now Rector of St. Paul's Church, Baltimore. This church at on the sea-shore, by Caswell, Hazard & Co., New Monie, one hundred and fifty years old, and but lately repaired, at considerable expense, was lately repaired, at considerable expense, was prostrated by a tornado, in the summer of 1879. How could it be restored? Who should come forward to help answer this question, but the Rector's old friends, Mr. Cooper and Dr. Hodges? And who should come on at the Rector's request, to assist in the consecration, but Mr. Cooper and Dr. Hodges? Mr. Cooper preached the sermon, and Dr. Hodges assisted Bishop Lay in the Celebration of the Holy Eucharist. The chapel, built on the same lines with the old one, is very beautiful and attractive, and the Rector received the warm congratulations of all his friends, on the successful result of his earnest labors.

The other Services of the Convocation, held in St. Andrew's Church, Princess Anne, consisted of Morning Prayer and the Holy Communion, with a sermon by Dr. Hodges, on Wednesday; Evening Prayer on Tuesday, with Addresses on the story of Lydia, by the Rev. Messrs. Lee, of Berlin, Batte, of Snow Hill, and Beaver of St. Michael's; Mission Service on Wednesday evening, and a discussion of the following subjects-"What a Parish ought to be?", "The Proper Mode of Raising Money for Church Purposes," and The General Convocation of 1880, in its Missionary Aspect;" the first topic being treated by the Rev. Mr. Hilliard, of Pocomoke City; the second by the Rev. Mr. Brooks, of Salisbury, and the last by the Rev. Dr. Barber, Dean of the Middle Convocation; and on Thursday, Evening Prayer, with Addresses on "The Church's Estimate of Holy Scripture," by the Rev. Messrs. Cruikshank, of Coventry parish, Dashiell, of St. Michael's, and F. W. Hillard. The Rev. Geo. G. Carter, of the Diocese of Wisconsin, was present at all the Services.

To the Editor of the Living Church:

I have been greatly edified by your article on the "Alarming Increase of Ritualism," and regard the warning as timely.

Let all interested take notice and stand from under; but the point in which I took particular interest was that matter about "the people." The minister who ministers at that Altar-1 should say 'table'-must stand with his face to

This reminds me of what occurred in a parish not a thousand miles from Chicago. The Rector. who had a brother also in Orders, was favored turned towards the Altar. One of the vestry, who was dreadfully afraid of "innovation" in a parish that had been trying to keep itself back hundred years, immediately exclaimed, so loud as to be heard by those about him: "See expresses the spirit of the great Irreverence School. A man may turn his back on the except "US." There, he must be careful. The 'Holy of Holies" is where the great "US" is

The Right Rev. the Bishop of the Diocese of Indiana visited Grace Church, Muncie, of which the Rev. F. Duncan Jaudon is Rector, on Monday evening, May 16th, and confirmed a class of twelve, six adults and six children. The Vestry have now in hand sufficient to buy a lot, on which they will move the present building; and they expect to be able to build a new church shortly, and use the present one for Sunday School and week-day Services. There is great life in the parish, and entire unity, one of the greatest blessings a parish can have. The Bishop will visit us again in the Fall, when another class will be ready for him.

On occasion of a recent Confirmation at Nottingham, by the Bishop Suffragan, one of the candidates was a Nonconformist minister who has renounced his schism and is preparing for Holy Orders. In many quarters, among the Nonconformists, there appears to be an improved feeling towards the Church of England.

In England, a poor curate, unable to live on his salary, supported himself by repairing watches. This was reported to the Bishop as a disgrace to the cloth. "This must be put a stop to," said the Bishop, indignantly, and he stopped it by giving the curate a place worth \$2,000 a year.

The Franco-Tunisian war is already ended, and a treaty entered into which virtually establishes a French protectorate over Tunis.

With the utmost care, one man can make but very few friends; while a host of enemies be made without taking any care at all.

Hope for Consumptives at Last.

Hope for Consumptives at Last.

From official record, we learn that over sixty thousand persons die annually in the United States from pulmonary consumption. In each of these cases there was a first or incipient stage of the disease, when all the life forces and organic structures were yet unimpaired by its encroachment. If at this time an agent had been found which could give to the system a higher degree of vitality, and so enable it to resist the deadly assault, this perilous crisis would have been safely passed. And not this one only. In every subsequent assault of the enemy, especially where there existed some hereditary taint, a prompt resort to the same re-vitalizing agent would have given a like relief and immunity. Now it is confidently claimed, and the claim is substantiated by the results of over twelve years' experience of its use, results of over twelve years' experience of its use, that just such an agent has been discovered in Compound Oxygen, the use of which is rapidly extending. If you wish to learn all about this new treatment, address Drs. Starkey & Palen, Philadelphia, Pa., and they will promptly mail you their Treatise on Compound Oxygen.

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling. "Why," said he, "that is my smoke-house!" "What do you mean?" "Why, I mean that twenty years ago I left off smoking; and I have put the money saved from smoke, with the interest, into my house; hence I call it my smoke house."

Pure Cod-Liver Oil made from selected livers

"See here," said a fault-finding husband to his wife, "we must have things arranged in this house so that we shall know just where everything is kept." "With all my heart," she sweetly answered, "and let us begin with your late hours, my love; I should dearly like to know where they are kept." He lets things run on as usual.

"Her face was her fortune" can be said of the wo-man who luckily used "Champlin's Liquid Pearl" in the first instance, and who found it harmless and to add that bloom and softness to the complexion so much sought after by the refined and elegant ladies of the land. It is made at Buffalo, N. Y.

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VESSEL FOR AFRICA.

The barque "Liberia" will (probably) sail from New York for Monrovia, Cape Palmas, &c., Liberia, West Coast of Africa, on or about the last of May. The Secretary of the Foreign Committee will forward any packages sent to his care, (23 Bible House, New York), It is necessary that he should be advised by mail of the contents and value of each package. This information is required at the N. Y. Custom House.

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Only to see Her Face. Song and Unorus. Jas. E. Stewart,

Stewart,

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The Living Church.

May 28, 1881.

Entered at the Chicago P. O. as second-class mail matter bscription, - \$2.00 a Year the Clergy, 1.50 Advertising Rates, per agate line, 15 cts.

CHICAGO. NEW YORK. No. 40 Bible House

Until June 1st, 1881, the LIVING CHURCH will be sent to new Subscribers, three months for 25 cents. Only the first thousand subscribers on this plan can receive back numbers of Bishop Perry's and Dr. Warring's Series.

The Revised Translation.

Since our last issue, the revised translation of the New Testament has been given to the American public, and the enteprising daily papers have sent it into every town and placed it in the hands of millions of readers. It is safe to say that on no day in the history of this country has the Gospel had so many readers as on the last Lord's Day. It is also safe to say that very little good is likely to come of such reading, prompted as it must have been, in most cases, by mere curiosity and a desire to know something of the latest sensation.

THE LIVING CHURCH does not intend to depreciate the value of the work of the Revision Committee. Their work must be tried by time. It must appeal to the heart and conscience of the Church, as well as to the scholarship of the age. Such an enterprise as that of replacing or revising a Book that has stood as a bulwark of faith and language for nearly three hundred years, cannot be carried out upon grounds of mere scholarship, except in so. far as that scholarship can show that there is a gain to the truth in the rendering proposed. Some portions of King James' version have not replaced the older translations in the use of the Church. The Psalms are still read in the Daily Service around the world, as they came from "The Great English Bible." Our children learn the Commandments in the Catechism from the old translation; the Offertory sentences and the Comfortable Words are from the same source. There is no doubt of the greater literal exactness of the version put forth under King James. Yet the old conveys precisely the same truth, and often in English that is more pleasing to English ears, in words that are hallowed by ancient use.

While there are some passages in our authorized version that doubtless need revision, in the light of modern scholarship, the version now offered proposes a multitude of unimportant changes that appear to be useless and vexatious. The varieties of reading in the New Testament, as stated by Prof. Roberts, are about 130,000; the vast majority of which, he says, are of no importance whatever. Then why make them? For a trifling verbal exactness we must sacrifice the rhymth and resonance of the old Bible, and give up the old English idioms that have bound us to the past. There is a history in many an old word and phrase, and we cling to them as to old friends. As well think of changing the word "quick" in the Creed, for the more modern "living," as to adopt some of the changes proposed in this Revision. The appeal is rather to the ignorance than to the scholarship of the age. It assumes that the reader of the Bible knows nothing but colloquial English.

It is not a question of tenses and particles. It is a question of meaning and truth. Which is really the better expression-which comes nearer to expressing the idea in English idom, "Go and search diligently for the young child," or "Go and search out carefully concerning the young child"? We like the former, not because we are accustomed to read it so, but because it gives the idea more forcibly and naturally, as we are accustomed to think it in English. The change of the word "Charity" to "Love," in I Cor. xiii, looks to us like foolish tinkering. The new rendering is not a particle closer to the truth than the old-not so close, for "Charity" is almost the same as the Greek word of the original. "Love" has as many meanings as "Charity," and some of them utterly incompatible with names of the priests who claim to have

version is inspired, or that it cannot be so any more!

improved. But it does seem to us that the almost innumerable number of insignificant changes proposed by the new version are without use or excuse. It seems all of a piece with the restless spirit of the age that must have something new, and would obliterate as much as possible all that binds it to the past. Some changes proposed may be adopted, and some good may come of it. But the result that we fear is, that the English-speaking world will never again be united on one Bible. And the departure thus inagurated, where will it end?

The following is the record of the action of the General Convention of 1880, in reference to this subject. On the fifth day the Rev. Mr. Johnson, of Connecticut, offered this preamble and resolution: WHEREAS, A new version of the Bible is in

process of preparation, under the auspices of the Province of Canterbury, Resolved, The House of Bishops concurring, that a Special Committee composed of Bishthat a Special Committee composed of Bish-ops, and Presbyters, and Laymen, be appointed, whose duty it shall be to examine said revised version of the Bible, and to report to the next General Convention upon the question whether that version should be adopted as the

Standard Bible of this Church. When the subject came up for action on the Calendar, on motion of the Rev. Dr. Alsop, of Pittsburgh, the whole subject was laid on the table.

On the tenth day the Committee reported in favor of the adoption of the above. as the expression of the sentiment of this Body in regard to the important subject committed to them. On the eighteenth day the House of Deputies adopted the preamble and resolution recommended, with this amendment offered by the Rev. Dr. Hare of Pennsylvania:

Provided, That nothing in the above resolution shall be construed as requiring the Committee appointed by this Convention to make their report, before the Convocation of Canterbury shall have had a reasonable amount of time to act upon the Report of the Committee appointed by that Convocation, viz.: its Commit-

On the nineteenth day, Message No. 72 of the House of Bishops disposed of the whole subject by non-concurrence:

Resolved, That this House does not concur in Iessage No. 66 from the House of Deputies (relating to a revision of the Bible, &c.,) for the reason that there is now no time to consider so vast and important a matter at the present ses-

What the Figures Say.

The Ingersollians who edit some of the daily papers have tried to frighten the world into the belief that Christianity is dying out. These statistical geniuses, however, seem to forget that such has been the infidel cry in every age. Christianity always shows an unexpected degree of vitality, and continues to flourish long after the voice of blatant infidelity is silent n the grave. Not without conflict, how ever, does the religion of Jesus Christ survive the assaults of unbelief. It is a tremendous battle, and there are periods when the enemy seems for a time to get the upthis is such a period. The Ingersollians of the press fondly dream that the statistics are on their side; and so they are, after such manipulation as they can give them. But official figures are uncomfortably truthful, and contradict their misstatements. Our own growth during the decade, 1870-80, has been remarkable. In the former year, the Church numbered 236,929 communicants; in the latter, 360,119. The per cent. is fifty-two. At this rate, there will be in twenty-five years over one million communicants in our fold. But we believe the increase will be in vastly larger proportions, and that in 1900 we shall number a million and a half communicants.

THE Bishop of Western Michigan kindly informs us that the statement that the Rev. W. W. Fellows, of Muskegon, had been deposed from the Sacred Ministry, is incorrect. Mr. Fellows has not resigned the Ministry; consequently, action is under Title II. Can. 6. He is suspended for six months; the Bishop notifying him that, unless, in that period, he shall "make declaration that the facts alleged are false," he will be deposed.

THE Interior makes a funny attempt to evade our challenge to that paper to name five members of our Communion in Chicago who have entered the Church of Rome within five years. We ask again for Roman priests for the list, we want the it. Stand up like a man and prove your charges; or else confess that you have We do not claim that our authorized borne false witness, and promise not to do

The Crackling of Thorns.

THE admirers of Ingersoll gathered in Central Music Hall, Chicago, last week, at \$1.00 per infidel, to hear this epigrammatic blasphemer indulge in "his consummate platform effects" on "The Great Infidels." The admirers of Ingersoll of course admire what he says. Here is one of his sayings. "Upon the death-bed subject the clergy grow eloquent. When describing the shudderings and shrieks of the dying unbeliever, their eyes glitter with delight. They are no longer men, they become hyenas. They dig open graves. They devour the dead. It is a banquet. Unsatisfied still they paint the terrors of hell. They gaze at the souls of the infidels writhing in the coils of the worm that never dies. They see them in flames—in oceans of fire—in gulfs of pain joy. They applaud. It is an auto da fe, presided over by God and His angels." And then the admirers shout, stamp, and clap their hands, with wild enthusiasm. This is a specimen of the lecture in its style and spirit. We have but one feeling about it, and that is that if Christianity can be seriously injured by this kind of man and this style of assault, then Christianity is not worth defending. The man is no more than a glib platform talker, who has studied the arts of elocution, and knows how to excite the laughter and elicit the applause of a congenial crowd. The whole thing is contemptible, and those who fear that our holy religion will suffer, underrate the religion and fearfully overrate the Ingersoll.

Who furnishes this congenial crowd, by the way? They are people who, like the lecturer himself, are familiar with the Scriptures and with allusions to sacred themes. Here is the light which the Chicago Times throws on the inquiry. It says:

"It was nearly possible to ascertain the Church character and religious complexion of the audience, by the applause with which the strong points of the lecturer against the various denominations were received. When the attacks were made on the Roman Catholic faith, the applause was general and even vociferous, but when directed against Presbyterianism, which the lecturer designated as the meanest of all religions, the applause was comparatively light."

On another page of the paper which published this champion blasphemer's latest effort to glorify Voltaire, appeared an able review of Parton's life of that meanest of men. The reviewer says:

"History contains no vestige of a name whose mention must always suggest the union of mental sublimity with the deep est spiritual infamy. The moral phenomena of Christian civilization have never presented another man, great or little, in whose soul were blended qualities so incongruous, so antithetical, so mutually per hand. But it is very doubtful whether stultifying. Endowed with the most splendid faculties of reason, memory and imagination, capable under melting influence of magnanimous and manly action, the moral side of his character, even when most indulgently painted, is doubtless the most humiliating, as it is the most revolting, exhibition of depravity that the book of feeble and groveling human nature contains. He was not only depraved in the license of the grossest passions, but he was ineffably mean. He had the courage to write vicious and eloquent attacks upon his contemporaries; but when the shadow of personal danger arose for him in consequence, he had the cowardice to disavow his own work."

> WE take the following from the New York correspondence of the Southern

permitted me to repeat in your columns of a church being built there soon. the absurd story published in the Guardian that one of our Bishops used oil in confirming. I have not repeated this from the Guardian. What I said came to New layman of that city. There was no intention to do any injustice, and the authority seemed to be entirely reliable."

And now it remains to enquire who is a Chicago reporter, and sends it East to Church papers? Let him come forward and justify himself. He could have ascerthe names, and if we are to be referred to tained the falseness of that report without ornamented the church. Her books, draped in any trouble. Why did he not do it? Why mourning, occupied their accustomed place, her Rev. L. Waterman), in the pursuit of health, the did he send the groundless statement to certain papers in the East? Who is this "prominent layman" whose authority seems to be "entirely reliable?"

New York Societies and Parishes. Reported for the Living Church.

The Church Temperance Society appears to have set to work in good earnest. Two of its officers have pledged \$600 between them, as a beginning towards the financial support required to make successful the contemplated visit to this country, of Mr. R. Graham, for the purpose of organizing the general movement in the Church. A committee of ways and means is charged with increasing this fund. The Presiding Bishop has accepted the presidency of the Society, and a considerable number of Bishops have given the work endorsement, and have become officially connected with it.

On Sunday, May 15th, the twenty-eighth anniversary of the organization of the parish of St. John the Evangelist was celebrated by the delivery of an historical discourse by the Rector, the Rev. B. F. DeCosta. The church, now down town, was, when erected, in the village of Greenwich, once a suburb of the somewhat distant city. It has been a free church from the start, and has had occasion in the course of its history, -in abysses of despair. They shout with to demonstrate amply both the practicability and wisdom of that system-never more so, than in recent years, when it has been called upon to minister to a crowded population. Without external aid from any source, this free parish has maintained its own, and has never incurred a debt. It has had five Rectors: the Rev. E. R. T. Cook, twelve years, till his death; the Rev. Mr. Quennell, seven years; the Rev. Mr. Egbert (now of Grace parish), and the Rev. Dr. J. W. Kramer, four years each. The present Rector. who is known to the Church in connection with his historical and antiquarian papers, entered upon his charge but a few months ago. At the death of Bishop Wainwright, the church was made a memorial to that prelate, by a number of his friends in the diocese. It was consecrated by Bishop Potter, April 12, 1858.

The Rev. Johannes Rockstroh, lately in charge of Bethlehem Mission, near Central Park, under the charge of the Church German Society, has been appointed German Assistant at St. Paul's, Troy, N. Y., being succeeded by the Rev. Roland Grueber, formerly of the Eighth Ward German Mission, under the care of the same Society. Calls for German work are before the Society, from parishes in the dioceses of Western New York and Connecticut, which, it is hoped, may ere long be responded to.

At the Society's recent meeting in the cloister of St. Thomas' Church, among the opening prayers, was used the following, by Archbishop Laud, recommended by the Anglo-Continental Society to its members, and embodied by Bishop Herzog in his Liturgy:

"Gracious Father! we humbly beseech Thee for Thy Holy Catholic Church: Fill it with all truth, and in all truth with all peace; where it is corrupt, purge it; where it is in error, direct it; where it is dark, enlighten it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, heal the breaches of it; O Thou Holy One of Israel, for Jesus Christ's sake! Amen.

The Anniversary of The "Protestant Episcopal Church Missionary Society for Seamen of the City and Port of New York," was celebrated at the Church of the Holy Trinity, Madison Ave., last Sunday, May 22d, at 7:45 P. M. Addresses were made by the Rev. Arthur Brooks, of the Church of the Incarnation, the Rev. Dr. S. H. Tyng, Jr., and the Rev. Wilbur F. Watkins, D. D., the new Rector of Holy Trinity.

of which the Rev. James Tuttle Smith, D. D., is Rector. The Church does much mission work on the East side of the city, and is free.

From the Diocese of Illinois.

Correspondence of the Living Church

The Convocation at Pontiac was a very successful one. There were present the Bishop of Illinois, Rev. Messrs. White, of Joliet, Applegate, cease, Rector of St. Paul's Church, Concord), of Lockport, Hiester and Woodward, of Farm Ridge, Holst, of Streator, and Hodge, Minister in charge at Pontiac. The Sermon on Wednesday evening (the 18th) was delivered by Rev. J. H. White; after which, the Bishop Confirmed a class of four, and addressed the class. The next morning, at 7 o'clock, there was a Celebration of the Lord's Supper. At 11 o'clock, Morning prayer, and an address by the Bishop, on the duty of frequent reception of the Eucharist. At 2:20 P. M., a business, meeting of the Deanery. At 7:45 P. M., an informal Service, and addresses "The LIVING CHURCH says you have by the visiting clergy. There is a fair prospect

St. Paul's Church, Kankakee, has been sorely smitten, in the death of their first Soprano, Miss Emma Lovering, who departed this life Friday morning, May 26th; she was apparently in good health and excellent spirits on the evening be-York in an extract from the Chicago fore, but was stricken down by a hemorrhage of Evening Journal, endorsed by a prominent the lungs. Miss Lovering was one whose life was a practical and beautiful example of the Christian Faith; a devoted daughter, a faithful and sympathizing friend, a loving sister and companion; and her loss is one which the entire community deplored. The Burial this "prominent layman" of Chicago who Services were held at St. Paul's Church, on Sun-"endorses" the idle and false statement of day afternoon. Her chair in the choir was beautifully wreathed with flowers; and a floral harp, and anchor, the gifts respectively of the choir and of the Kankakee Boat Club, with other beautiful designs, offered by loving hands, Hymnal open at the last hymn she sang, the 340th, the third verse of which had often been secure, if possible, the services of a theological assigned to her as a solo. In the absence of her pastor, the Rev. Charles R. Hodge conducted the during the summer. Services, and consigned her body to the earth. | CONCORD, N. H., May, 1881.

The Rev. C. L. Mallory, of the Cathedral, Milwaukee, has been called to be the Rector of St. Andrew's, Chicago. — The Rev. John Howie Wright, of the Diocese of Down, Connor and Dromore, is in Chicago this week. - The Rev. Dr. Bolles, of Cleveland, was in the city last week.—Bishop McLaren has accepted an invitation to deliver the Oration at the Commencement of Washington and Jefferson College, Pa., on June 21st. On last Sunday Bishop McLaren confirmed twenty-four persons in Trinity Church, Chicago. We are gratified to learn that the health of the Rev. Mr. Holland, the Rector, is improving.—The Rev. Dr. Jewell, of Evanston, has been appointed Examining Chaplain to the Bishop.

Dr. Tolman Wheeler has generously offered to build a church for St. Thomas's Mission, Chicago, provided the good people of Chicago will purchase a suitable lot. This is a challenge we are sure the good people will accept. — The Rev. W. A. Masker of this Diocese has received a call to the church in East Saginaw, Michigan.-The Rev. F. M. Gregg of Burlington, Iowa, has received a call to Christ Church, Ottawa. — The Rev. D. S. Phillips, of Kankakee, will shortly return from the Hot Springs, materially improved in health.—The forty-fourth Annual Convention assembles on Tuesday morning next, at 9 A. M., in the Cathedral, for Morning Prayer, and at 10:30 for Sermon and Holy Communion. The Rev. A. W. Snyder, of Rockford will preach the Convention sermon.

The Bishop of Illinois will consecrate the Church of the Good Shepherd, corner of Genesee Avenue and 23d Street, Sunday, May 29th. Service at 10:30 A. M. Confirmation and Holy Communion at 12 M. Rev. Mr. Morrison of the Church of the Epiphany will officiate in the even-

A Letter from New Hampshire.

Correspondence of the Living Church. Fast-day is a New England institution, which in its name is a monument of the piety of "our Puritan forefathers." In its observance, it is an indication of the low water-mark to which the devotion of their descendants has fallen. Its interest, as a day for the discussion of secular politics from the pulpit, is in abeyance; and it has become a day of holiday-making. One is smiled upon as a mild type of lunatic, who suggests that a Fast-day is not a day for fast driving, or "sugaring," or ball playing, or general fastness of any sort. The day is sacred to-out-door sports. If it is to retain any suggestion of the Rogation-idea, in which it had its inception, the Church must come to the rescue. Good Friday, not being a legal holiday, is safe from the desecration peculiar to "Fast-day," save when by mistake the Governor hits upon it. But business occupies people, and we have not devoutness enough, yet, to bring many of the business men of New England, who were not generally trained in the Church, to its faithful observance.

In New Hampshire, it is the wish of the Bishop that there should be an Offertory for the Jews on Good Friday, and there is a local Secretary who draws attention to it. It is well that the matter should be agitated outside of the great cities, and brought home to all who inherit the blessing of the Covenant of Abraham. The main dependence of the Diocesan Board of Missions has been, hitherto, upon the Easter Offering throughout the Diocese, although there is a second canonical offering in October. It is hoped that the working of the new "Plan" of pledges will systematize the individual offerings, Bishop Potter administered Confirmation in and increase the amount of returns. Here, as the afternoon of the same day, at the Church of elsewhere, the old prejudice against Ecclesiastithe Holy Sepulchre, 74th St., east of Park Ave., cal observances has broken down, and Easter is celebrated in a somewhat extravagant fashion by "all denominations." There is all the more need for the Church to be Catholic and "Churchly" in ritual and ornaments, on that Festival.

> Mrs. Eames, well-known to readers of the Church papers by her initials J. A. E., and as the author of "A Budget of Letters of Foreign Travel," is on her way home from Bermuda. Her late husband (for many years, and until his dewas accustomed to seek refuge from the severe Northern winter, in that sub-tropical retreat. There he died, falling calmly asleep as the vessel was in the act of entering the harbor, on what was indeed his last journey thither. His widow continues to sojourn there in the winter, returning to Concord to spend the beautiful New England summer among her many friends, devoted alike to herself and the memory of the faithful Pastor departed.

> The Church in Portsmouth, under the very energetic Rectorship of the Rev. C. A. Holbrook, abounds in good works. A new churchbuilding, provided for by the will of a late benefactor, is to be pushed rapidly to completion, and will be one of the best-appointed and bestequipped of its size and cost in New England. The Trustees are men of wisdom, experience and devotion. This will give a new impulse to Church-life in this old city, among whose earliest associations were the hallowed influences of the Mother Church. The large old-fashioned house known as the "Chase Mansion," has been given also for a Children's Home, and is under preparation for that charitable use.

> The South-eastern Convocation of the Diocese held its meeting at the Church of the Good Shepherd, Nashua, April 25th and 26th. The Deacon (Rev. Mr. Cowper), who had offered his services for conducting the Mission proposed at Salmon Falls, Great Falls and Rochester, having been sent to supply the parish of Trinity Church, Tilton, during the absence of the Rector (the Convocation, with undaunted zeal, resolved to student as lay-reader in the proposed Mission,

THE YORK CONVOCATION.

York and its Minster.—Composition of the Convoca tion.—Bishop Fraser's Motion.

From Our English Correspondent.

LONDON, May 6, 1881. Last week, as you know, I visited York, and I was present as a stranger at the meeting of the Convocation. York is one of those town which repay an American for the fatigues of a journey across the Atlantic. Except Chester and a sleepy little town called Conway, in North Wales, there are few places in this country which retain so much of an old-world air. There is still a large portion of the ancient wall, and you meet with a church in almost every street. Some of these appear to be dignified buildings, but they do not appear to be much used on week-days; at least, I only succeeded in finding one open, and that was St. Sampson's, which appears to have fallen into very "High Church" hands. But, somehow, nobody thinks of parish churches in York, so completely are they overshadowed, physically and morally, by the Minster. In a certain sense, this is the largest Gothic building in the world. It is true that there are one or two Cathedrals on the continent, that exceed it in point of superficial area, but they all possess double or triple aisles, and, so far as the chief dimension is concerned, that, namely, from the west door to the close of the vista, none comes near the 486 feet by more than fifty of which York can boast. It is also a superb specimen of architecture, open to criticism, no doubt, in places, but hardly susceptible of more grandeur than it actually possesses. If I had to describe its peculiar characteristic in a word, I should speak of its surpassing stateliness; and this, by the by, seemed to be the opinion of two intelligent Americans, whom I found admiring it one fine evening last year. I doubt whether the world has ever seen anything so perfect in its way, as the West front; and yet York had once an Abbey that must have run it hard in point of beauty, if not in point of size. The ruins of St. Mary's are still one of the sights of York.

The Convocation of the Northern Province has many notable differences from that of Canterbury. In the first place, it comprises only eight dioceses instead of twenty-three; and the two Houses ordinarily sit together, instead of in separate chambers. But the most important difference between the two Convocations is, that the Clergy in the North are represented by two Proctors for each archdeaconry, instead of two for each diocese. The approach to a real representation of the clergy which this arrangement gives, coupled with the vast population of many of the Northern towns, invests the Convocation Thompson. Nevertheless, the ex officio element, even at York, is found to obscure if not to re- of the passengers to one side. verse the expression of the opinion of the clergy. Thus, the voting on the Bishop of Manchester's motion showed the following results:

| | | | | Ayes | Noes |
|-----------------|--|---|---|------|------|
| Deans | | | | 2 | 3 |
| Archdea | | 9 | 4 | | |
| Chapter | | 2 | 3 | | |
| Clergy Proctors | | | | 15 | 18 |
| | | | | | |
| | | | | 26 | 28 |

Thus, the motion (though only lost by two) was really rejected by 21 elected members to 15. requests his correspondents to address him at In another case, the "previous question" was carried by 21 to 20; whereas, the elected members rejected it by 16 to 14. It seems that the Archdeacons, who are the appointees of the Wis.," until further notice. Bishops, constitute the great obstructive element. In the latter case they succeeded in gag-ging the parochial clergy, by voting against the Parish, Orange, N. J. Address, until Sept. 1st, ment. In the latter case they succeeded in gagrepresentative members, in the proportion of Care Messrs. Brown, Shipley & Co., London, seven to two.

The motion of the Bishop of Manchester was as follows:

"That, in view of the doubtfulness attaching to any and all the interpretations of the rubric relating to the ornaments of the Church and the ministers thereof, as it now stands in the Book of Common Prayer, and of the frequent litigation that has ensued therefrom, it is, in the opinion of this Convention, expedient that the said rubric be expunged; and that, whether by rubric or canon, as shall seem best, a clear and distinct rule in this matter be established, conformable to the usage which for the last two hundred years hath prevailed in this Church of

England. At the first blush this resolution will strike the reader as a very strange one. The "last two hundred years" naturally divides itself into two dred years" naturally divides itself into two periods. The former, which comprises a century and a half, was one unbroken tale of scandal and of abortive attempts at reform; for the successful efforts of Wesley and Whitefield to evangelize the heathen masses ended in a miserable schism, and the great Evangelical revival proved powerless to avert what was the real beginning of the disestablishment of religion, namely the passing of the Reform Bill and the repeal of the Test Acts. The second period, which comprises the last half century, has been signalized not only by the re-habilitation of the Church of England, but also by the rehabilitation of the Ornaments Rubric. By a singular coincidence, Mr. Edward Miall, the founder both of the Nonconformist and of the Liberation Society, has just died. Some years ago he published a large number of his fiercest diatribes; but he prefixed to the volume a preface, in which he stated that though his attacks were perfectly true when they were written, they had ceased to be true when he reprinted them. Nothing then could be more absurd than this reference to the usage of the last two hundred years, for, in point of fact, there have been two usages; and the one during which the Ornaments Rubric was a dead letter, was a usage of which no Churchman can think, without a blush. Hence, when the Bishop of Durham proposed to strike out the clause

extreme disapproval, on the part of the represertatives of the clergy, of the Bishop of Manchester's speech.

I am sorry to add that Bishop Fraser took the opportunity of making a still more offensive and alarming speech. There is a Mr. Albert Grey, who is the heir to the Earldom of Grey; and this young gentleman has brought in a bill for the purpose of creating a Church Board in every parish that will adopt the measure. The Board is to be elected by rate-payers, whether Churchmen or not, and is to be composed of any person who may be chosen, irrespective of religious or moral qualifications. Hence, Mr. Bradlaugh might (and at Northampton probably would) have something like an autocratic power over the Services, and even over the distribution of the alms of the congregation! Will it be believed-the Bishop actually insisted that the principle of the bill was "sound and good," provided that its operations were fenced by some perfectly insignifigant safeguards which he enumerated. This "principle" which he thought so excellent was that the "laity" should have a voice in the religious affairs of the Church. But his Lordship seemed to be absolutely unconscious of the fact that there are laymen and laymen; laymen who perform the duties of their religion, who contribute towards the expences of Divine Worship and towards the extension of the means of religious instruction; and laymen who do not pretend to believe anything, or at least, who do not profess to believe as the Church believes; men who do not contribute a shilling for Church extension or the maintenance of Divine Worship; men whose morals would do no credit either to the Church of England or to any other religious body; yet, the Bishop thinks it a "good and sound principle" to invite laymen of this latter sort to assume a despotic sway over the clergy, and over laymen of the former class wherever Irreligion or misbelief happen to outnumber orthodoxy and piety. The Bishop must have very odd ideas of his countrymen. Of course, Convocation peremptorily rejected his motion, but it was a thousand pities that it ever was made.

The instinct of Churchmen against changes in the received translation of the Bible is founded not on a blind reverence for archaic forms of speech, but in the consciousness of a real relation to the past of which the old Bible is a bond. She is the keeper and witness, the pillar and ground of the Truth, and has a charge and responsibility concerning it that no Revision Committee can assume.

On Tuesday an appalling accident occurred, near London, Ont. By the sinking of an excurof York with an importance far greater than sion steamer with six hundred people on board, might have been expected from the small num- nearly two hundred were drowned in twelve feet ber of Sees in the Province of Archbishop of water, near the shore. The boat was overcrowded and simply capsized by the movement

> We are compelled again to break the continuity of the Series in which the interest is increasing with every issue. The month of May is the month of Conventions, and comes but once a

Personal Mention.

The Rev. W. B. Rally, late of West Lome, O., Duart, Ont., Canada.

has recently accepted the pastorate of St. Paul's, Watertown, Wisconsin, will be "Milwaukee,

The Rev. William Richmond has been invited E. C., Eng.

The Rev. D. D. Chapin has resigned the Rectorship of Ascension Church, Stillwater, Minn., to take effect July 1st.

cese of Albany, has received a most earnest and unanimous call to St. Paul's, Bridgeport, Ct. Mr. Cooke is a faithful, judicious priest; abundant in labors and ministrations, and thoroughly effective as pastor and preacher.

The Rev. Hobart Cooke, formerly of the Dio-

On Monday, the 23rd inst., the Rev. Edwin A. Osborne, formerly an officer in the Confederate Army, was ordained to the Priesthood, by the Rt. Rev. Bishop Lyman, in Christ Church, Raleigh.

At a meeting of the Standing Committee of the Diocese of Texas, held in St. Philip's Church, as candidates for Holy Orders.

Potices.

Died.

RUSSELL.—Entered into rest, on Sunday morning, May 8th, 1881, at Jacksonville, Florida, after a dis-tressing illness of six weeks, Harry Howard, young-est child of John K. and Julia G. Russell, aged 5 years. 3 months, and 16 days. "He shall gather the lambs with His arm."

SEAMANS.—Entered Into Life, on the evening of Friday, May 13, Mary Elizabeth, wife of Stephen H. Seamans, of Wauwatosa, Wis., and daughter of Isaac Hitchcock, of West Troy, New York. "At eventide it shall be light."

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Miscellaneous.

from the word "conformable," no one had a word to say in favor of its retention; and the real purport of the vote was an expression of

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Mr. William Alexander Smith having resigned the Treasurership of this Society, parishes and individuals are requested to forward their offerings hereafter to Mr. William G. Davies, Treasurer, 146 Broadway, New York.

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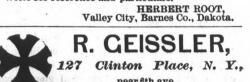
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Calendar.

MAY, 1881.

20. Friday. Fast.
22. 5th Suuday after Easter.
23. Rogation Day. Fast.
24. Rogation Day. Fast.
25. Rogation Day. Fast.
26. Ascension Day.*
27. Friday Fast.
29. Sunday after Ascension.
* Proper Psalms: A. M., 8, 15, 21. P. M., 24, 47, 108.
Proper Preface in the Office for Holy Communion, and through the Octave.

Sunday after Ascension.

And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. S. LUKE xxiv:51.

These exquisitely beautiful and touching words seem as if to express something (may one venture to say it?) of even involuntary movement, as if extraneous power were constraining Him to reluctant departure from them. As if loving His humiliation, and held down by cords of a man, as if contented to press the glories of His Kingdom in tender love for mankind, as forcing Himself away, and full of blessing, and in blessing, parted asunder; like reluctant clouds drawn up by the sun, that stop and fall in abundant dews again on the face of the night, while the parched earth looks up to heaven and longs, and opens her thirsty mouth to receive all the bless-ISAAC WILLIAMS.

There for Him high triumph waits; Lift your heads, eternal gates; He hath conquered death and sin; Take the King of glory in. Alleluia!

See! He lifts His Hands above; See. He shows the prints of love; Hark! His gracious Lips bestow Blessings on His Church below. Alleluia! -CHARLES WESLEY.

Marriage and Divorce.

BY BISHOP LITTLEJOHN. [Sermons on Individualism, preached before the University of Cambridge, 1880.]

Certain phases of modern thought have the nature and obligations of marriage, and also easy and natural stages. Those conclusions are not of recent or of sudden growth, though the practical effect of them has only of late begun really to startle the well-wishers and defenders this, why should he call down such a fate upon men should see no sacredness in the marriage ways?-N. Y. Sun. tie, and should contract it "unadvisedly and lightly," not "soberly and in the fear of God:" or that they should claim to be the final judge of the reasons and grounds of divorce, when, for centuries, both the common law and the statute law of the English-speaking race have held marriage to be merely and altogether a civil contract, and therefore a purely human institution, having neither a divine origin nor any formally divine sanction. What wonder that a relation which may be entered into without priest, minister or magistrate, and even without witnesses, ratified and declared by no public or formal ceremony whatever—the consent of the contracting parties being alone essential to the validity of the contract, and this consent given according to the taste or judgment of the parties;-what wonder, I say, that the million should find no difficulty in concluding that a relation so formed may as easily and as lightly be broken asunder? Modern law itself, as interpreted by the best judicial authorities, is the parent of some of the worst theories and practices that now trouble us; and our Courts of divorce, by a righteous Nemesis, are beginning to tremble at the retribution which themselves have invited.

And yet the responsibility lies further backeven in what Society and the State themselves authorized to be done some three hundred years ago. It is sad to think that they could find no better way to redress the wrongs inflicted by a corrupt and perverse ecclesiastical guardianship of marriage anterior to the Reformation, than that of stripping marriage of all Divine sanction and Sacramental significance, and resolving it into what it is to-day. It requires no prophet to foretell the trouble and disaster, the moral impurity and moral decay that, sooner or later, will avenge the violated sanctity of this primary institution of God. In tracing to the Reformation the change which has been generally accepted both as to the conception of marriage and as to the proper mode of solemnizing it, it should be remembered that it was the political, not the religious element in the Reformation that originated the change; and that in this, as in many other things, even the Reformed Catholic Church was no match for what were deemed the necessities or expediencies of the State. The Roman Catholic Church has been censured, justly too. for many errors and corruptions; but in this matter of marriage, she deserves honorable mention for the resolute, unflinching courage with which, in our own time, she has resisted the downward tendency, and affirmed over and over that she would discipline any of her members who ignored the authority of her sanction in a matter so inseparably connected with the law of God.

A CONGREGATION OF SNOBS .- A correspondent of Truth gives the following information concerning the Rev. T. J. Rowsell's Church of St. Stephen's, Bayswater: "It may interest you to learn that in that church none but the private and professional classes are allowed to rent pews in the nave. Hence, all persons connected with trade must rent pews in the aisles or gallery. One of our largest West-end tradesmen and his Stephen's, and liberal supporters of that church, plea of their being in trade."

A Remarkable Imprecation.

"May God burn and blast this church." These dreadful words were not uttered by Col. Bob Ingersoll. They fell from the lips of a Christian preacher, standing at the time in the pulpit of the very church about which he was talking. The preacher was the Rev. Dr. Stephen Tyng, Jr., the church was the Church of the Holy Trinity, in this city.

Of course, there was an if. A pastor who has devoted the best years of his life to building up a church, does not wish it burned and blasted on general principles. Just before he pronounced the words in question, the Rev. Dr. Tyng, Jr., had been reminding his parishioners of the early history of the Church of the Holy Trinity. Born in a time of contention, it had lived, he said, to see days of peace. But its members should never forget that it was founded to be a Protestant Church, hostile to all sacramentarianism and sacerdotalism. "May God burn and blast this church," said the Rev. Dr. Tyng, Jr., "if it should ever fail in its traditions of its fidelity to the truth as it is in Jesus. I utter in God's name and in your presence, this day, a most solemn imprecation upon its future, if it should be despoiled of the purposes of its organization."

Then the Rev. Dr. Tyng, Jr., went into particulars. He exhorted his hearers always to require those who might come after him to wear the black gown while preaching, to face the congregation while celebrating the Lord's Supper, and to pray out of their own heads as well as out of the Book of Common Prayer.

The Rev. Dr. Tyng, Jr., is a presbyter of the Protestant Episcopal Church. As he remains in its communion, the natural inference is that, whatever defects he may see in it he esteems it on the whole the best of existing Christian organ-

But in the greater number of Protestant Episcopal parish churches in this city, and in this part of the country, the pastors wear the surplice while preaching, face the Altar in the Celebration of the Eucharist, and confine themselves rigorously to the Prayer Book in their public reached their present conclusions in regard to supplications. Moreover, in the sense in which the Rev. Dr. Tyng, Jr., uses the words, these in regard to the grounds for its dissolution, by brother clergymen are both Sacramentarians and Sacerdotalists.

Surely he does not want all their churches burned and blasted. But if he does not desire of the purity and order of society. What won- the Church of the Holy Trinity, in the event of der that an increasing number of men and wo- its following their example and falling into their

Sweetness and Light.

The average Sunday School, with its "Sweet Bye and Bye" and "I want to be an Angel" is about shallow enough for "our common Christianity." There is, however, a development of diluted sentimentality among the "Free Religionists," that puts the above in the shade. It is really phenomenal. Here is a portion of the service as rendered in a school in Brooklyn:

Superintendent:-The treasures of the earth are indeed beyond price; the joy of life is unspeakable: the aspirations of the soul are with-

Assistant:-Behold! all the heavens are opened

to our thought! Superintendent:-Let us, then, pledge our-

anew. Right:-Inasmuch as we have drawn richly of the wine of life.

Left:-Inasmuch as we have received largely

from them that have gone before, Right:—Who have plowed their furrows right manfully, Left:—Who have borne the heat and burden

of their day.
Assistant:—Who have filled, as it were, great

storehouses with the fruit of their labors-Right:-So that the earth is fairer,

Left:—And the heavens are lovelier, Right:-And man is wiser.

Left:—And life is sweet Assisiant:—Let us also bring our sheaves with

stuff."

Superintendent:-Let us not, alone, come empty-handed to the feast of the harvest-home "We often hear." says the Independent, "of the weaknesses of the instruction in our Sunday Schools, but we challenge the world to find anything more vapid, more inane. Even 'culture' ought to save the children from such

The Motto over the Door.

Written for the Living Church.

In the suburbs of one of the European cities, there is a beautiful custom of putting over the door of the house some such significant sentence as "Sweet Rest"-"A little Comfort"-"Pleasant Refuge"-and the like. It seems to me that even without these obvious signs, all the homes within the circle of acquaintance bear upon the front, to our mental vision, a certain indication of what is inside the walls; whether a happy communion and companionship, or the reverse. It is impossible to live in a house, and not stamp Brooklyn (who, for nine years had been in it with the characteristics of our everyday habits and tone.

Who cannot call to mind places that wear a perpetual gloom, from the known temper of the families residing in them? Other houses there are, with the sunlight hovering always over them because of the brightness that reigns within. We are responsible for the very aspect of our dwellings. Let us see to it, that the people who the sick, though it was long since outgrown. On pass by read some hopeful healthful motto, that St. John the Baptist's Day, 1877, the cornershall give cheer as they go.

It seems that even slang is no exception, that everything has its uses; among the Acknowledgements in the LIVING CHURCH of receipts to a charitable fund, is Slang Bank; twenty dollars! We know a small boy who drank tea during Lent, pended in the construction; raised chiefly by family, who are constant worshippers in St. for the purpose of denying himself sugar; it is to women and children. Twenty thousand dollars be hoped that the contributors to the "Slang more will be needed. For the present year, were lately refused a pew in the nave, on the Bank" have not denied themselves English un- 5,800 patients have been treated at the rooms of defiled for sweet Charity's sake.—Palladium.

To the Spirit of Sacred Song. Written for the Living Church.

Come, Sacred Song, thy heaven of joy spread

Thy golden-pinioned Choir, bring in thy train; The keen delights that throng thy path, restore me; The joys that dwell in thy enrapturing strain. Come at the morning hour, when life is gushing

Afresh from the Great Fount of Life above; Its anthems let me hear, all sorrows hushing, Tuning my soul to Heaven's eternal love.

Oh Spirit! breathe but one pure strain of gladness,

To cheer my wearied soul along its way; Some wandering note of Seraph's lyre, where sadness

No undertone can mingle with its lay.

Oh! let me hear that song which filled Creation And swept the realms of universal light; That welcomed down to earth the world's Salva tion,

Where shepherds peaceful "watched their flocks by night."

Or let me hear that flood of music pouring Like the deep voice of thousand oceans' flow; From the great multitude of saints adoring In Heaven's high court, and in the Church below.

Oh! let me hear thee, at the Altar kneeling, As when of old, He sang that hymn divine; To longing hearts, eternal joys revealing; And feel thy soul of harmony in mine.

Come at the noontide hour, when life is rushing Amid the dusty world's hard toil and heat; Come, when my sinking soul is wrung with an Sorrow and pain shall flee before thy feet.

Come, Sacred Song, at the cool hour of even; Thy peaceful strain pour on its holy rest; Let my repose in life and death, from Heaven, Enraptured hear the anthem of the Blest.

Come at the silent hour of night, and bear me To you pure world where discords never come; Tune my dull soul, refine, exalt, prepare me, To hymn the Lamb, in thy celestial home.

Oh, bear me on, sweet Spirit! when the conflict With powers unseen, and mortal pain is o'er; To you bright world of unimagined glory, The glorious land, the ever-shining shore.

NEW YORK CITY, Mar. 10, '81

New York and Brooklyn Hospitals.

A Good Record for the Church.

Correspondence of the Living Church.

The Treasurer's report of the Hospital Sunday Fund, has just been issued, and is of peculiar interest. The result of last Hospital Sunday in New York amounted to \$44.371.97 as against \$26,455.07 of the year previous. The collections were made up from every Christian body, Hebrew Synagogues, the public exchanges, private donations, etc. The parishes of the Church, it is gratifying to note, have again contributed by far the largest share, nearly one-quarter of the whole. The list stands:

Parishes of the Church.....\$10,620.76 Presbyterian 6,829.97

 Hebrew.
 1,880.10

 Dutch Reformed
 1,124.17

 Baptist Lutheran Methodist.

It will thus be seen that the Church contributed as much as all the other religious bodies together. Exchanges, and private individuals added \$18,469.66 more, the offerings of Churchmen being presumably represented among these gifts also, though in what proportion cannot h known. There certainly should be no feeling of mere invidious comparison here; but the figures are of moment, as further demonstration of a fact, that is slowly, very slowly, growing into recognition, that the Church leads the way, and is far in advance of all others, in matters of practical and Christly charities. The Report will be further instructive, when it becomes unright to participation with the other institutions in this Hospital-Sunday fund for the present designated gifts, which do not appear in these figures at all. It amounts to this: that the Church has handsomely supported its own five hospitals (among which are the only Child's hospital and the only Home for Incurables, in the metropolis), and has besides given about onequarter of the entire sum publicly contributed to the various other hospitals of the city.

The Report of St. John's Hospital, Brooklyn, is interesting in this connection. In 1870, a nue Dispensary, in rented rooms near the buildings of the Church Charity Foundation in that city. In the next year, an appropriation of \$400 was made by the Foundation to enable Dr. Jerome Walker, who had the matter mostly in charge, to lease a house in Fulton Avenue, containing sufficient room for half a dozen beds for patients. To this infant hospital, under promise of early, enlarged, and ample quarters, Sister Julia, formerly a member of St. Luke's Church, charge of wards in St. Luke's Hospital, New York), consented to come. In the Spring of 1873, the hospital fund having accumulated to about \$4,500, a temporary frame building was commenced on St. John the Evangelist's Day, and formally opened under the name of St. John's Hospital. This edifice is still occupied by the Sisters in their active ministrations among stone of a new building was laid, amid much fear and hope; and since that day a structure has been slowly rising in brick and stone, large, substantial, and Churchly; and which, when completed, will be an honor to the diocese. Fifty-six thousand dollars has already been ex-5,800 patients have been treated at the rooms of the Dispensary, and 240 at their homes; 535 den-Amen.—Earnest Worker, Utica, N. Y.

tal cases have received attention, and 7,210 prescriptions have been dispensed. Notwithstanding cramped accommodations, 100 patients have been cared for during the year in the temporary St. John's Hospital, most of whom have gone out of its doors cured or benefited. Sister Julia and her assistants have been untiring in their arduous and gentle ministries.

The Times.

Matters go from bad to worse in Russia. Gen. Melikoff has resigned, and gone to Dabaza, who brought something like order out of the Russian finances, together with the Minister of Public Instruction and Foreign Affairs, have taken the same action. Meanwhile, the Czar manifests a strong disposition to be more autocratic than ever.—The Eastern question is all in a state of disturbance again. The Porte, covertly assisted by Austria and Germany, is trying to prevent the peaceful settlement that seemed accomplished. Troops continue to be sent to Thessaly, and the work of strengthening the fortification of the entire frontier goes openly on .- The anti-Jewish riots in Southern Russia, seem to have disorganized both society and business interests, in localities. The mob has gone on from the Jews to attack the students of the University; and the houses of mechanics and of railroad employees on roads carrying Jewish refugees, have been rifled and demolished. --- Two Berlin electricians have constructed an electric railroad which has already gone into successful operation. A simple car, with a battery between the wheels, is propelled over ordinary-looking rails, thirtynine inches apart, and connected with an electric battery at the sending station. Eighteen miles an hour is all that the authorities allow, though it is claimed that much greater speed can be attained.—The streets of Cairo, Egypt, are to have their names inscribed in Arabic and French, and the houses are to be numbered. This will and practice in dealing with the needs of the souls of be the first Mussulman town with these indications.--- A railroad is to be built across the Desert of Sahara .- The United States imported from China and Japan last year, 69,700,-000 pounds of tea.—Preparations go on for the celebration of the Yorktown Centennial, in an imposing manner. The corner-stone of the monument was laid with great ceremony the other day, President Garfield making the address.--India (so partial returns of the recen census show) increases in population about What reader likes to be told how a story is going to 1,000,000 yearly.—The World's Fair project turn out? has been definitely abandoned; that is, as far as New York is concerned. It is now proposed to revive it with the selection of Boston or Chicago as the place of holding it.—There is an increase of from twenty to twenty-five per cent. in the acreage of cotton in the Southern States. this year. — There are about 9,500 newspapers in the United States, against 3,000 in Great Britain; but the average circulation of the latter is 7,000, and of the former 2,000.

A correspondent of the North British Advertiser says that in a rare tract called "The Humble Remonstrance of the Five-Foot-highians," etc., printed at Dublin, in 1733, there is also included The North-countryman's Description of Christ Church, Dublin; in a Letter to a Friend," dated Portaferry, May 6, 1731. It is written in broad Scotch, from which, being deciphered, it appears that the lessons were read from the brass eagle: the Altar was railed in, and thereon were great brass candlesticks, and candles on them, amost as thick as my arm, but they war ne lighted:" there was a surpliced choir, and Cathedral Service, which, in the writer's dialect is rendered, "the whistle Pipes fell a lilting, the cheels and weans in white sarks, skirl'd and screed till them." The Litany was read from a fald-stool, and the Communion Service from derstood, that St. Luke's Hospital waved all the Altar; "and they bound as they gaed in." The pulpit was a movable one, a black gown was used by the preacher, and the Service was ended at the Sabbath so ill.

The foreign journals are full of anecdotes of the late Czar, showing conclusively his kindness of heart, his geniality, his freedom of manner, and that he was anything but the cold, cruel tyrant that socialists and demagogues love to paint him. It is said that after the late Turkish war, it was his custom to visit the hospitals daily, number of Churchmen started the Atlantic Ave- and talk with the sick and wounded soldiers. One day, he was speaking to a common soldier, whose wound was pronounced fatal. The Emperor asked the man what he could do for him. The soldier replied that he should die more happy if his monarch were with him at his last hour. 'Your wish shall be gratified,' said the Czar. Before his departure from the hospital, he gave orders that at any hour of the day or night, when the man should be dying, he was to be notified. The same command was given at the palace. The man lingered for some days, but at last his end drew very near, and a messenger was dispatched to the palace about 2 o'clock one morning. He had some difficulty in penetrating to the Czar, but finally succeeded. The Emperor hurried to the soldier's bedside, and, true to his promise, staid by him to the last.

> This parish needs to have an organization called "The Amen Society." Well, what is that? Every person promises to say AMEN in a loud, clear tone, and also make the other responses with an audible voice.

> Every member promises to say "amen" to every reasonable request made by the Rector for money, or time, or labor, or self-denial.

Every member promises to heed the sermons and all godly exhortations given by the regular-ly appointed "spiritual pastor and master."

Every member, when convinced of the duty of Church-going, alms-giving, fasting, prayer and receiving the Holy Communion, is expected to

Current Literature.

THE SOCIAL LAW OF GOD. Sermons on the Commandments. By E. A. Washburn, D. D., Late Rector of Calvary Church, New York. With a sketch of his Life and Work. New York: Thomas Whittaker. Price \$1.50.

This is a singularly apposite and complete memorial of the fearless, clear-headed, and loving thinker. who, as a pulpit-teacher, makes the nearest approach of any American to England's Robertson, of Brighton. It is a republication of ten sermons put forth a few years since, on the subject of the Ten Commandments or the Social Law of God. Two priests of the Church who were of like mind with him who has been so lately taken from us, have made contributions which add to the interest of the volume. The Rev. B. F. DeCosta, of New York, introduces, in memortum, a sketch of Dr. Washburn's life and work, very faithfully and impartially drawn, and Dr. W. R. Huntington, of Massachusetts, furnishes lines for an introductory page, so masterly and true that we cannot forbear to present them here;

"And they buried him * * * among the kings."

-2 Chron., xxiv:16.

"Yes, lay him down where sleep the royal dead.
His steady hand no more the censer swings.
Room for this priest beside the bones of kings!
For kingly was he, though a priest," they said,
Great-hearted friend, thee, too, we counted bred
For priesthood loftier than the tardy wings
Of souls content with songs the caged bird sings
Are wont to soar to. Thine it was to wed
Far-sundered thought in amity complete:
With Christ's own freedom fettered minds to free!
To thread the darkling paths where timid feet
Faltered and slipped. Oh, it was not in thee
To blanch at any peri!! Then most meet
That thou amidst the kings shouldst buried be.
While Dr. Washburn was quite as close, original.

While Dr. Washburn was quite as close, original, and independent a thinker, he manifested, to his own and our advantage, a much clearer and more loval attachment to "the Church idea" than Robertson ever showed in anything that is to be found among his published remains. He had all the straight-dealing, manly method of teaching and rebuke that characterized the gifted Englishman, but he had also in due measure, that love of Church, for which we every. where look in vain to the great Brighton preacher. Washburn, while an uncompromising foe to all the phases of soft ecclesiasticism which he observed about him, had yet a solid backbone of manly attachment to the Church, with its system of thought

Sunrise. By William Black. Jansen, McClurg & Co., Chicago. Price \$1.25.

Mr. William Black seems to have a fancy for queer or misleading titles: as witness his "Three Feathers." 'Green Pastures," "In Silk Attire," "Sunrise" does not introduce sunrise until the very last page, when the hero and heroine having reached, or being about to reach, the stage in their trials which is usually leemed appropriate to the last page, if not, indeed, the cause why a page is the last, these lovers, rising early, come up on deck, and-but we anticipate.

"Sunrise" is plentifully provided with moving incidents, and hair-breadth escapes. Indeed, Mr. Black uses his material with a reckless prodigality that suggests the intention of going out of business. There are a pair of lovers, of course, and there is a secret association, which, professing higher aims than annihilation of all social bands, seems, nevertheless, to use Nihilistic methods. Love draws into the order a young Englishman, and upon him is laid the exceedingly non-English business of assassinating an Italian cardinal. How he is released from so unpleasant a duty, and how "sunshine" comes at last into the lives of the lovers-the young Englishman and the fair Hungarian-is one purpose of the novel to develop. "Sunrise" has also its political significance in delineating the workings of a secret organization which recent events in Russia show to have an existence more real than the fancy of a novelist. The reader of the book makes the acquaintance of a noble character in the heroine. Natalie, a young girl inspired with love of liberty, and a hatred of wrong and oppression, which circumstances have nourished into a ruling passion, and motive of action. She is a heroine out of the common line; and the reader must needs follow with deep interest her

"MORE THAN A PROPHET." By Charles Clifton Penick, D. D., Bishop of Cape Palmas, Africa, New York: Thomas Whittaker, 2 and 3 Bible House, Price \$1.00.

In the isolation from home loyes and ties to which Bishop Penick's work in Africa has compelled him, he has kept his pen busy in the old habits of recording his meditations on the prominent themes of the Gospel. "Hence this little book of thoughts on the life of John the Baptist," as a missive of remembrance in the bonds of the Gospel for "the companions and loved ones" of his early ministry. The volume contains thirty-two Sermons, or meditations, year; having been itself liberally remembered by the Altar. The North-countryman concludes by full of vigorous thought, expressed in terse, nervous hoping the Lord would forgive him for spending style, and must be very effective, could they be heard through the animated and persuasive voice of the Bishop of Cape Palmas. None who listened to Dr. Penick's earnest speaking in the joint missionary meetings of the two Houses in the late General Convention would doubt this; and all who were interested by him there should avail themselves of the opportunity which this recent publication by Mr. Whittaker will afford, of learning more of the mind of the man wao addressed them with so much attractive and absorbing power. The book offers uncommonly good selections for the use of lay-readers.

CYCLOPEDIA OF POETRY. Descriptions of Scenes, Incidents, Persons, and Places of the Bible. Also, Indexes to Foster's Cyclopedias. By Rev. Elon Foster, D. D. New York: Thomas Y. Crowell & Co. Chicago: Jansen, McClurg & Co. Price \$5.00. This is a large volume of 750 pages; thick paper

and good binding. The object of the work is "to bring to the focus of an alphabet" all the desirable material of poetical literature that relates to the Bible. Nearly all the standard poets are represented The magazines of a hundred years have yielded their store. It will make a most appropriate companion for the Bible, in the study, and on the family table. It appears to be the result of great work and skill, It appears to be the result of great work and skill, and cannot fail to be immediately popular. It is a book that is needed, and has no counterpart. There are some subjects which, it would seem, might have been better illustrated, as for example, the Resurrection. But there is so much that is rare and valaable on nearly every page, one does not like to criticise. The copious Indexes, making more than one hundred thousand references, are for the four volumes of Cyclopedias by the same editor, which, together, constitute a valuable working library.

LITTELL'S LIVING Age. The numbers of The Living Age for the weeks ending May 7th and 14th, respectively contain articles on the Unity of Nature. by the Duke of Argyle, The Court of Hanover, and A Study of Carlyle, Contemporary; Old Scottish Society, Blackwood; Jewish Home Life, Fraser; Winter Nights at Davos, Cornhill; A Sunday at Leksand, Temple Bar; Mrs. Barbauld, Argosy; The Eucalyp-Temple Bar; Mrs. Barbauld, Argosy; The Eucalyptus in the Roman Campagna, Chambers' Journal; The Use of Relations, and the Mental Effect of Earthquakes, Spectator; The Extraordinary Papal Jubilee, Saturday Review; The St. Petersburg Dynamite Mine and Fish Culture in the United States, Saturday Review; with chapters of "The Freres," "Visited on the Children," and "The Beautiful Miss Roche," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each [or more than 3,300 pages a year], the subscription price [\$8] is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies, with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The Household.

A SIMPLE BABY-BASKET.—Get a basket at a fancy store, (the price is one dollar,) measuring twelve by nine inches inside. Two yards of white knotted muslin, and one and one-half vards of pink or blue cambric. First cover the bottom with a piece of each, the muslin on top, allow half an inch for seams, then cover the outside, pleating it at the corners, then cover the inside, as a hat is lined, hold the cloth down, and when sewed around the bottom of the basket turn it up, thus hiding the seam. A frill of the muslin should be put on, the depth of the basket. hem it at the bottom, and finish the top with a narrow box pleating of muslin, or ribbon, to match the cambric. A similar pleating of cambric should be put around the bottom of the basket outside, to cover stitches. There may be a pocket on each side to hold a sponge, and a cushion at each end for pins. A toilet powder box, hair-brush, a paper of small nursery pins, half a dozen large nursery pins, and a piece of castile soap, are necessaries. Also some bits of old linen, and a complete suit of baby clothes. The basket will be found very useful. If trimmed with plaitings of the muslin, it is pretty to edge with lace.

STEAMING FOOD .- If all ladies knew the superiority of steaming many articles of food, over boiling them, they would be better supplied with conveniences for that purpose. Cooking can be done much quicker and with less fuel, by steam than in any other way. Apple dumplings are far superior when steamed, to boiled ones. which are apt to be heavy and water soaked. Steam till done, then set in the oven a few minutes to dry the moisture. So it is with other puddings, custards, brown bread; vegetables, etc., and for cooking fruits, particularly quinces, to preserve or put up in their own juice, it is an excellent way to steam till tender, before putting into syrup. In warm weather, a steamer is a blessing indeed, for a very little fire will do, thus saving heat in the house, making it much more comfortable, as well as economical.

THE CARE OF THE EYE.—In a book by Dr. Henry C. Angell of Boston on the care of the eyes, it is stated that every myopia, especially in the young, has a tendency to increase; when the degree becomes high, resulting symptoms of irritation often appear, and then there is not only lives constantly threatened with some of the most serious accidents that can befall the eye.

The author gives some excellent rules for relieving or preventing weak sight which may be town of Barchester fell with a lurid glare upon summarized as follows:

- 1. Rest the eyes for a few minutes when the sight becomes in the least painful, blurred, or indistinct.
- 2. Have sufficient light; never sit facing it; let it come from behind or from one side.
- 3. Never read in horse or steam cars.
- 4. Never read when lying down.
 5. Do not read much during convalescence from illness.
- 6. The general health should be maintained by a good diet, air, exercise, amusement, and a proper restriction of the hours of hard work.

delicate eyes is better than eight.

4 clusters of basket pattern. Using the four quite early in the morning. middle stitches turn the heel like a stocking. Those two lads, who were going to their reclusters on the instep, knit two rows plain. Then coveted honor. close.-N. Y. Tribune.

Query:-Can some one send us a recipe for bleaching cotton ?

Answer:-For bleaching six pounds of cloth, take one-half pound of chloride of lime, and pour upon it two quarts of boiling water; stir well and let it remain half an hour. Boil the cloth in soap-suds. Strain the lime water through a thick cloth and add five pailfuls of tepid water. Keep the cloth in this mixture thirty or forty minutes, stirring often; wash thoroughly in suds until the scent of the lime is removed, then rinse in clear water, and dry. C. S. M.

We should not turn aside wholly from the routine of our daily life, to make our guests welcome. Everyone worthy to sit at your table knows that life has its necessary duties. Do not burden him with the thought that your business is suffering derangement and loss by his coming. Your intercourse will be all the sweeter and more profitable for coming in the intervals of your regular cares. Give him to-day, only that which his father ill, and Miles, child though he was, you have to spare to-day, that there may be no strain on the morrow to recover your lost possession, and no wish in your heart that he thing would "turn up." had not come when he did, or had not come at

When sewing buttons on children's clothes where there will be much strain on the button, the danger of tearing the clothes out will be greatly lessened by putting a small button directly under the larger outside button. This applies, of course, only to buttons with holes through

stove polish it will not take much rubbing to sister, a girl some three or four years his senior. make the stove bright, and the blacking is not likely to fly off in fine dust.

FOR THE CHILDREN.

Baby Awake.

BY S. A SMITH.

Two soft brown eyes
Opening to the dawn,
Looking with surprise On the rosy morn.

A pretty golden head, And a face so bright, In the little bed, With its pillows white. Rippling laughter low, From two rosebud lips,

Like blossoms all aglow That honey-bee sips. Tiny, restless feet, Pattering all the day; Baby voice so sweet,

Lisping at his play. This is baby mine, Awake and full of joy; What a gift divine Is our baby boy!

BABY ASLEEP.

When the shadows deep Lengthen o'er the earth, With songs I hush to sleep My boy, so full of mirth. A pretty, dainty bed, With canopy of lace; A fair, golden head,

And sweet, dimpled face. Beneath each snowy lid, Like stars so bright Two brown eyes are hid-Hidden from light.

Wee white hands, so sweet, Clapsed above his head, Two fair, tiny feet Resting now in bed.

This is baby mine, Baby fast asleep; At this spotless shrine Angels their vigils keep.

STORIES ON THE CATECHISM.

The Forgiveness of Sins.

TWO SCHOLARS OF BARCHESTER SCHOOL. "Oft the mourner's wayward heart

Tempts him to hide his grief and die,-To feeble for confession's smart, Too proud to bear a pitying eye."

It was a cold December evening; the snow was greater or less visual disability, but the sufferer falling thick and fast upon the ground, the cold east wind was whistling through the leafless trees with a low, pitiful, moaning sound; the light from the gas lamps in the one long street of the little the cold white earth, and added to the general dreariness of the scene. The shops were all closed, for the good folks of Barchester kept early hours.

Two boys were the sole passers up the quiet thoroughfare on that snowy night. There was a for him; but he did not seem to care about his little terrace of four-roomed houses just at the food, now that it was placed before him. top of the street, and they were wending their way to those, talking quickly as they went along, both of them evidently very eager and excited 7. Take plenty of sleep. Retire early, and avoid about something or other. We may as well see proud your dear father would have been if he the painful evening lights. Ten hours sleep for at once what that something was. Barchester had lived. He always said you would be a great boasted of one of the best grammar schools in scholar, and do something to distinguish your-INFANT SOCKS.—Cast on 48 stitches. Knit 2 the county; the very next day the results of the clusters of scollops like those around the bot- last fortnight's examination were to be made tom of the shirt, 8 rows in each cluster. Then known, the prizes awarded, and, above all, the knit 5 clusters of 4 rows each of basket pattern. name of the successful competitor for a free had better go to bed at once." Divide the stitches in two equal parts for the in- education at one of the great public schools step and heel. Knit the heel 16 rows in depth or would be posted upon the door of S. Boniface.

Pick up the stitches each side of the heel and spective homes in Willow Terrace, were running, knit the gusset in like any regular stocking, but or rather had run, what was supposed to be continue the basket pattern on the instep for 16 a very even race; one or other of them, every rows, (4 clusters.) After completing the 4 one knew, must be the winner of the much-

on the third row narrow every 4th stitch. Knit Their names were Miles Johnson and Harry 3 plain rows and on the 4th narrow every 3d Brown. Johnson was the favorite amongst all stitch. Knit 2 plain rows and narrow off the 3d the boys,-a bright, cheery, good-natured fellow, row every 2 stitches. Narrow constantly till 8 with a kind word and a merry smile for everyone. stitches remain. Cast off and draw the end and yet clever and studious and persevering in humiliation; and after all, it is only that one no common degree; working hard because he had an end in view, namely, to relieve his father and of me; and if he has got it there will be no need mother from the expense of his education. They had known better days, poor things ! Mr. Johnson had been a thriving solicitor in Manchester, but over-work and over-anxiety had produced a dangerous illness, from the effects of which he never recovered. They took their troubles patiently, as coming from God's Hand; and they had one ambition: they wanted their clever little Miles to be a scholar. It was for that that Mrs. Johnson sat up night after night, wearing out her poor tired eyes at her work; if Miles could only be kept at school for a time, they were sure he would do something great for himself.

The boy knew the struggle it was to keep him at S. Boniface, and more than once, after he was ten years old, he entreated to be allowed to give up his studies and to go into a shop; he would be an errand boy, a crossing-sweeper, anything, if only mother had not to work so hard; but it was all of no use, the very thought of it seemed to make saw that all he could do was to work at his work as she did at hers, and trust that in the end some-

Well, it did turn up. An old gentleman in Barchester died, and left money enough for a boy to be educated at Winchester, conditionally upon his passing an examination at S. Boniface. Barchester; and the examination was, of course, to be competitive, and a very "stiff" one; the competitors were to be under fourteen years of

Harry Brown, too, lived in Willow Terrace with If a little vinegar or some cider is mixed with his mother, an officer's widow, and his elder They were not well off, but they were not so poor as the Johnsons; and there was no sickness in

amongst his companions; Harry carried off the palm with the masters. Miles sometimes gave a little trouble, Harry always seemed to do the right more interested in the results of the morning thing: "He is so thoroughly trustworthy," said Dr. Barnes, the head-master, to his mother; "so honest and true, I don't know what I shall do without him, if he leaves Barchester." And poor piece of white paper in his hand. Oh, how long Mrs. Brown was prouder than ever of her son after this.

The boys were very good friends. Even during every one to read, and this was what they read those months of rivalry there had not been a wrong word between them, and Miles used to say, in his bright open way, that "if only father and mother had a little more tin," he would willingly give up his chance in favor of Harry; but he must work for their sakes who had done so much for him, and for their sakes he could not help hoping to win. He was saying something of the kind to Harry as they walked quickly through the snow, feeling that they had been expected at home some hours before. "You see, Brown," and Miles' voice was very tremulous, and the tears were standing in the bright, merry thought of the disappointment he would read in blue eyes, "You see, Brown, my mother's sight is failing. I know it is very bad, although she came to him, and he turned away with a quiverdoes not say much about it; and you don't ing lip, and walked slowly homewards. His know how she has stuck at that embroidery all mother met him at the door. She had been these years—more than ever since old Hodges left that money for Winchester."

"Yes, I know," answered Harry, "and I daresay you will get it, Johnson. I am sure you have soon enough now.

Miles did not seem to heed his companion's words. "Do you know, Brown," he said, "I don't think I've a chance, and I tell you what I think is my weak point—translation. I'm not sure that it's your strongest, but you are better than I am at it. There are a good many subjects in which we are pretty equal, but I've an idea your Virgil is better done than mine. I picked up a scrap of paper which you had torn up; I only saw a part of two or three lines, but I could it is hard, because of father and of you." see at a glance that it was A 1."

They were just passing a gas lamp as Miles spoke, and had he turned to look at his companion he would have been astonished at the crimson flush that had risen to the usually pale face, and then leaving it whiter than it was before.

Another minute and they had reached Willow Terrace. "Good-night, old fellow," said Johnson cheerily; "we can't do better than wish each other good luck."

"Good-night," answered Brown, as he ran hurriedly up the steps of No. 3; "mother and loving words, and the weight went from his Mildred will think I'm lost."

"My boy, how late you are; is there any news?" "No, of course not," was the somewhat impatient reply; "what news should there be?"

Mrs. Brown chattered on in a way to which her children were accustomed: "How proud I shall feel to-morrow, Harry, my darling! how

A sigh, almost a groan, from Harry.

and sister, and went away in silence.

If his mother had gone into her darling's room sometime afterwards, she would have seen Harry sitting up in bed, his cheeks flushed, his eyes bright with a strange, unusual light, and she would have heard him say, "No, I cannot say my prayers; I cannot ask to be forgiven, with all this dreadful burden upon me. Shall I confess? Wouldn't it be better than this? Oh, no! I dare not! it would almost kill mother and Mildred, and they all think I am so honest and true. I cannot do it; I could not bear the disgrace and thing; in all the rest I daresay Johnson is ahead to tell, and if he hasn't-but I will wait until the morning. And after all mother is not rich, and she is getting old, and Mildred wants to learn music and drawing, and she can't unless I go to Winchester. I must leave it altogether; I could never bear it, and I am sure in some subjects he has done better than I have." And Harry went to sleep, without having asked God to give him courage to bear the pain of confessing the sin he had committed.

The morning broke bright and clear and frosty; the boys of S. Boniface were up betimes; the names were to be posted up by 9 o'clock; at 8:30 group of some twenty or thirty lads stood round the old-fashioned doorway, speculating, as schoolboys generally do, upon the possible result of the examination. There were more voices raised in favor of Johnson than of Brown, although most of the elder boys were inclined to believe that the latter was the winner.

"If Brown has got it, he's got it by cribbing, or something," said a small, comical-looking little fellow, by name James Gordon.

"Hold your tongue, young one," said one of the seniors, "what on earth do you know about

Now it so happened that poor Gordon was always in trouble of some kind or another, and good-natured Miles Johnson was his only friend and champion.

"More than you think," was the reply. "I have eyes, although you do not credit me with brains; and if Brown can get a crib I tell you he does." No one heeded the remark. Gordon's opinion carried no weight with it, and Brown's character stood too high in the school for the lazy urchin to be able to do him any harm.

The rivals were the last ones to appear upon

Miles was, as I have already said, the favorite the scene: you could see that both were very nervous, but both tried hard to be calm, and to talk to their companions as though they were not than any of the others.

Then came a buzz of excitement, and the old school porter appeared, carrying a hammer and a it seemed to two of that group of boys before the paper was nailed up. It was there at last for

Brown Johnson Beauchamp

There was a cheer for Brown, not a very loud nor a very long one, not such an one as there would have been for Johnson, but still a fairly hearty one, for English schoolboys for the most part are very just, and Brown had worked hard and deserved his honors. Johnson was amongst the first to shake hands with him, "Indeed, old fellow, I should be glad if it were not for what I told you last night." And then, perhaps, some those failing eyes in the house in Willow Terrace watching for him for a long time; she knew how fast he would have run, how high he would have tossed his cap into the air had it been all right. She was sure now that it was all wrong. He worked hard enough for it-and so have I, for walked slowly up the little flight of steps, he did that matter; however, we shall know our fate not dare look into the sweet, sad face. "Mother, darling, indeed I did my best, but it has gone wrong with me. Brown beat me by six marks. And for answer a loving kiss was pressed

upon the boy's brow, and his mother repeated the words of a beautiful hymn which his father was always quoting-

"And all is right that seems most wrong, If it be His sweet will.'

"I know it," said poor Miles; "perhaps, byand-by I shall be able to say it; but, oh, mother! them. 5. They were slain.

"Come to your father now, my boy; he is waiting for you, he knows it already. I saw it by the way you walked home, and I told him I was sure you had failed."

"And what did he say?"

He said it was all right, and he talked of the mercy that has followed us all the days of our life, and he knows, hard though it does seem to all of us, that is right."

Then Miles knelt by his father's side, and took the poor thin hand in his, and listened to his heart, and a great calm and peace came to him, -the calm of a quiet conscience, the peace that follows all who have done their best; for does not our blessed Lord tell us how much we ought to He was not like himself that night; both his do?-not great things, not heroic deeds, but mother and sister saw it, and Mildred tried to simply what we can. "She has done what she make him eat the bread-and-butter she had cut | could," was the praise which fell from the Sacred Lips upon the little deed of love, -that pouring of the cintment upon His feet, which was wrought by S. Mary Magdalene.

To be continued.

What a Big Man Am I.

Tommy Stiles lived on a farm, and went to the district school. He was a bright boy and always learned his lessons well. But he liked best to hear the children recite. He was fond of his-"You are worn out, dear," said Mildred; "you tory. He liked to hear of wars, and the brave deeds of soldiers. One fine June day Tommy thought he would play soldier himself, and go to war. He put on an old red vest which his father wore in the brass band. His mother made him a paper soldier-cap, with plumes. He had a wooden gun, a tin sword, and a small drum.

There was no other boy there to play with him, and so he "made believe" he was the whole army. He was captain Thomas, and Tommy the drummer-boy, and Tom the soldier-and all three were the army. Then Captain Thomas said, "Forward; march!" and waved his sword. Tom shouldered his gun. Tommy beat his drumbut this was not easy, for Tom's gun and Captain Thomas' sword were in the way. Then the army marched to the field behind the barn.

Up and down it filed, back and forth, now quick, now slow. Indeed, now and then it hopped! Captain Thomas had to call out to Tom pretty often to keep step. But there was no fault to find with Tommy. He drummed so hard that he scared the hens and sheep. All went well, only for one thing. Once Tom ran so fast that he tumbled down, and bumped the army's nose against a stone. Then Captain Thomas was angry, and scolded poor Tom well, I can tell you.

At last a grand charge was made. The army raced after Spot, the calf, and thumped the drum, and shook the sword, and threw stones. (This was firing the gun.) Poor Spot was put to flight. He ran off up the hill, with his heels and tail flying wildly in the air.

Then the army marched back to the garden fence, and Captain Thomas made a speech. "Soldiers," said he, "we have whipped the whole world, and it has run away. I did it with my sword. Now I must be the king."

Just then Trix, the gray goose, stretched her neck through the fence and bit Tommy on the leg. The Captain, the drummer, and the whole army raised a loud yell, while Trix hissed fiercely. Then down went the drum and the gun and the sword. The army limped off as fast as it could to the kitchen. Had you seen Captain Thomas soon after, sobbing on his mother's lap, you would not have dreamed he was the little man who had just "whipped the whole world."

NOTICE.—Do not boast of what you have not done. Some old gray goose may hear you. - Our Little Ones.

He who learns and makes no use of his learning is a beast of burden with a load of books. Comprehendeth the ass whether he carries on his back a library or a bundle of fagots ?- Saadi.

BIBLE STUDIES.

NO. XVII. Written for the Living Church.

Three places where there were celebrated schools for young men. The teachers were men of superior worth, and were revered for their great sanetity. The pupils were taught, not only in the common arts of reading and writing, but also in the Mosaic Law, and in music and poetry, which the Hebrews deemed es-

One of the cities lay upon a low hill, between the heads of two shallow streams, which unite below and run off into a deep and rugged valley. The spot is shut in by higher land on every side. The second was fifty furlongs west of the Jordan, and was the site of a noted monument. The third was not very far from the other two, and is associated in profane history with Pompey, Antony and Cleopatra, Herod the Great, Vespasian and others. In the time of our Saviour's sojourn on earth it was an important city; and was visited by Him, when He signally honored one of his inhabitants, and also wrought a miracle upon an afflicted man.

To what three cities do I refer? What celebrated schools were in them? What monument was in the second? Whom did our Saviour visit. in the third? What miracle did He work?

F. B. S.

ANSWERS TO BIBLE STUDIES.

Maggie Houston, of Rochester, N. Y., and "S. J. S.," of Manchester, N. Y., have sent answers to number xiv., but neither of them sufficiently full and explicit for publication, although correct as far as they went. Let them pass on now, to some of the more recent studies of the series.

We have also received correct answers to number xv., from Alice Carney, of Williams Station. Ala., as follows: (I. Chron. xix.) 1. They shaved them. 2. Hanun, King of the Ammonites. 3. David's. 4. He raised an army to fight against

The brightness of a mother's love Can never pass away.
It watcheth like the brooding dove From eventide till day; It sitteth by the couch of pain With quiet placid eye;
'Tis free from every dark'ning stain
Of man's infirmity!

A mother's love! oh! who may breathe, Oh! who can feel its worth, Its patient suffering until death, E'en from our childhood's birth? 'Tis chainless, fathomless and deep;

It is its lot to sigh,
To wake and watch our feverish sleep,
When none, save God, is nigh.

Consumption Cured.

An old physician, retired from practice, by having had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. W. Sherer, 149 Power's Block, Rochester, N. Y.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

PERRY DAVIS'



REMEDY FOR Rheumatism. Neuralgia. Cramps.

Cholera, Diarrhoea. Dysentery.

Sprains Bruises. Burns

Scalds, Toothache

Headache.

PAIN-KILLER is the well-tried and who want a sure and safe medicine which can be freely used internally or externally, without fear of harm and with certainty of relief. Its price brings it within the range of all, and it will annually save many times its cost in doctor bills. Price. 25 cents, 50 cents, and \$1.00 per bottle. Directions accompany each bottle.

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A. H. Abbott & Co., 147 State St., Painting and Drawing Material.

The Long Island Convention.

Reported for the Living Church.

The Convention of this Diocese held its annual sessions on Tuesday and Wednesday of dast week, in the Church of the Holy Trinity, Brooklyn. The opening Service, with Celebration of Holy Communion, began at 10 o'clock on Tuesday morning; the musical portions being rendered, as is usual, by the boy-choir of St. Paul's, South Brooklyn. The Convention organized at 1 P. M., with the Bishop in the Chair, and the Rev. T. Stafford Drowne, D. D., as Secretary. The Rev. E. D. Cooper was re-elected Assistant Secretary, and Mr. Alex. V. Blake,

The Bishop in his annual Address alluded to the growing cordiality of the relations between the clergy and laity, and the development of a more intelligent understanding of the needs of the Church. He called attention to the action of the late General Convention, with regard to the use of the Prayer Book, and to the Fund for Disabled Clergymen.

The Rev. Dr. Snively read the report of the Missionary Committee, giving facts of the growth of the Church at a number of points in the Diocese, and calling especial attention to St. Augustine's Colored Mission in Brooklyn, commending in high terms the colored Clergyman in charge, the Rev. Peter A. Morgan.

The report of the Trustees of the Episcopal Fund was read by Mr. H. E. Pierrepont. The receipts of the year amounted to \$9,296.17, and the balance in bank was 587.50. The total of the invested fund is \$55,670, an increase of more than \$5,000 over last year.

The Rev. Dr. Schenck read the report of the Trustees of the Fund for Aged and Infirm Clergy, showing receipts, \$4,192.57 during the year. The total amount of the fund is now \$45,954.69, an increase of \$2,992.57.

Mr. Pierrepont read a report of the Trustees of the estate belonging to the Diocese. The Trustees had received the deed of a church lot at Port Jefferson, and other property. He also read a report of the Committee on the General Theological Seminary, stating that Mr. George A. Jarvis, of this Diocese, had during the year presented \$10,000 to the Seminary, thus founding the Bishop Paddock Lectureship Foundation.

The Committee on the Cathedral Library reported the number of volumes now collected to be 1,100, an increase of 91 during the year. The library is permanently located at Garden City, and is intended to become in time, a reference library open to all the clergy of the Diocese.

The Convention adjourned to re-assemble at St. Anne's Church in the evening, when the Annual Sermon was preached by the Bishop; after which a reception of the delegates was held at the residence of Mr. William H. Husted, of Grace Parish.

On Wednesday morning, the Rev. Dr. Schenck read a report on the Church Charity Foundation, stating that there had been an increase of offeri mgs during the year. St. John's Hospital, which was a part of the foundation, was yet unfinished; and \$10,000 were needed for this object. Resolutions were carried, looking to a systematic canwassing of all the parishes, and requesting the Bishop to visit the larger churches personally. for the purpose of pressing the need of a speedy completion of the building.

Mr. S. D. C. Van Bokkelen reported the receipts for Diocesan Missions to have been \$5,-596.25. He said that some of the parishes of Brooklyn, had increased their offerings within the past three years as much as 25 per cent. Meanwhile, however, other parishes had fallen off to such an extent, that the year's receipts remained about as formerly.

The Rev. Dr. Snively read the Treasurer's report of the fund for the Bishop's salary, giving receipts \$7,943.81, of which \$6,000 had been paid to the Bishop. He also referred to the Diocesan fund for Aged and Infirm Clergy, alluding with gratification to its rapid increase.

A discussion arose, in which attention was called to the fund for the Relief of Widows and Orphans of Deceased Clergymen of the State of New York; and the Treasurer, Mr. Harrison, stated that the fund was established in Colonial times, and now had increased to \$180,000. Upon paying \$8 annually, a clergyman of the State could assure his family receiving an annuity of \$600, more or less, after his death, and until the death of the widow, or coming of age of the

The question of paying the expenses of the Deputies to the General Convention, by a common fund supplied by the several Dioceses, as proposed by the late General Convention, was discussed at some length. The general sentiment was, that the time had not yet come for such action. Fear was expressed at allowing the General Convention the right to levy tax upon the Dioceses. Attention was called to the real inequality of representation in that body, by virtue of which small dioceses possessed greater relative strength in its counsels, than the great Dioceses of the Church, which were required to bear the heavy burdens.

It was felt that change in this regard was called for first. The inevitable advent of the Provincial System, and the consequent uncertainty of the periods of session of the General Convention, and of its future make-up, was urged in proof of the inopportuneness of the subject of paying travelling expenses of deputies at this especial time, after the lapse of a century under the existing system. Several delegates argued in favor of such a common fund, but a resolution was unanimously carried, declaring that, in the opinion of the Diocese, such a measure was inexpedient, at least for the present.

The Rev. Dr. Malcolm, Secretary of the Church-Building-Fund Commission, addressed the Convention on the subject of the centennial fund of \$1,000,000 which it is desired to raise within the next three years. Hon. L. Bradford

Prince said that the measure had, in a sense, originated from the Diocese of Long Island. The Bishop stated that during the last thirty years, the Church of England had spent \$200,-000,000, for the purpose contemplated by this fund.

The Rev. Dr. Matson presented the report of the Committee appointed to consider that portion of the Bishop's address which referred to intemperance. Resolutions were passed, endorsing the work of the Church of England in the suppression of this vice, and recommending the formation of Parochial Societies throughout the Diocese. The following were elected the Missionary Committee: Rev. Dr. D. V. M. John- the power it possesses of accomplishing desirable reson, Rev. C. W. Homer, Rev. Dr. Wm. A. Snively, Rev. Caleb B. Ellsworth, Rev. John A. Aspinwall, Messrs. Alex V. Blake, S. D. C. Van Bokkelen, J. A. Hewlett, Wm. H. Waring, and Lyman R. Greene.

Mr. William Floyd-Jones was re-elected a nember of the Standing Committee. A somewhat spirited contest took place over an election of a clerical member of this Committee to succeed Bishop Paddock. After four ballots, the Rev. N. Barrows, of Huntington, L. I., was

A resolution of sympathy with the Rev. Dr. Carmichael, Senior Presbyter of the Diocese, who is suffering from prolonged sickness, was passed, and also a resolution of sympathy with Bishop Paddock of Washington, in the recent loss of his wife.

After the customary vote of thanks to the authorities of the Parish of Holy Trinity, the Convention adjourned.

The Alabama Convention.

Correspondence of the Living Church.

This Body assembled in Huntsville on Wednesday, May 11th. There were nineteen clergymen present, being almost all that are attached to the Diocese. The Bishop reported over 250 confirmed. On the following Sunday night, 14 persons, of whom all but one were females, were confirmed at the Church of the Nativity, Hunts-

The Missionary Department of the Diocese was represented, on the floor of the Convocation. as being "sick unto death." A proposition that the Dean of each Convocation-territory should appropriate its own contributions, was warmly opposed. This plan took no definite shape. The present Canon, it was discovered, would allow the Bishop to adopt the plan proposed as far as he might think best.

A "Temperance" resolution, after some resisance, was adopted by almost a unanimous vote. There was no report of any work done among the colored population; nor was there any plan proposed. The condition of Mission work among the white people, was at so low an ebb, that, until there shall be some infusion of greater energy into the Convocation or other appliance, nothing may be expected in this direction.

There was quite an animated discussion for and against "Boy Choirs." They seemed to have been tried in different parts of the Diocese with varying success. 'But was not this discussion a little like Nero fiddling while Rome was burn-

This was properly the semi-Centennial Anni-

THE TRUE TEST.

The Merit of Religion, Government, Persons and Things Must Rest upon a Basis of Worth.

Some Truths Illustrating this, and Testimony of Value to All Readers.

(Christian at Work.)

The true test of any religion is the effect it produces upon the lives of those who profess it. And, indeed, the test of real merit everywhere must be sults. In this age of the world men are not judged by what they claim to be able to do, but by what they can do; not by what they are reputed to be, but by what they are. Here is where the religion of our own country rises superior to the faith of Mohammedan or Hindoo lands: for while there is much hypocrisy in the church, and far too much worldliness, there is yet an absence of those sensual and brutal elements which characterizes the religion of Arabia and the Ganges.

This principle is equally true in all other departments of life. The same rule which applies to persons is equally applicable to things. Unquestioned merit must characterize them all, or they cannot be acceptable, much less popular. The clear and well arranged lecture delivered by Dr. Chas. Craig before the Metropolitan Scientific Association appeared in the columns of this paper a short time since. In this lecture so many truths were brought to light bearing directly upon, and affecting the interests of, the entire community. These facts, as stated by the doctor in his lecture, have been discussed in the columns of the religious press to a considerable extent in the past, and that, by very prominent personages. A few years ago the Rev. J. E. Rankin, D.D., of Washington, who is prominently known among the Congregational denominations of the country, published an article upon the same subject which drew forth most bitter replies from prominent physicians, and in response to these articles Dr. Rankin published long communications in the New York Independent the Boston Congregationalist and the Chicago Advance reiterating his former statements and strongly emphasizing them. In these articles Dr. Rankin frankly stated he was as strongly convinced of the efficacy of the means used as he was that Genesee river emptied into Lake Ontario. He further said 'I have known, too, of its use in similar cases by physicians of the highest character and standing, and I want, in the interest of humanity, to recommend Warner's Safe Kidney and Liver Cure."

Now, while very few people are afflicted as severely as was Dr. Craigin,or the cases Dr. Rankin refers to, still it is a lamentable fact that the great majority of people, in all parts of the land, are suffering to a greater or less extent from ill health and that this lack of health arises from either disordered kidneys or liver. Some additional facts, from the highest sources, of special interest upon a subject of such importance to the community, have, therefore, been collected by this paper, and are herewith given :

Rev. D. W. Bartine, M. D., D. D., is known in all parts of the land as a prominent and efficient leader in the Methodist denomination. In speaking upon this same subject as shown in his own experience he said: "Some few months since I found myself suffering from a kidney difficulty which I knew to be the first stages of Bright's disease. By the use of a reliable test I found that my system was giving off albumen, and in some instances in a coagulated state. I also suffered severely from dropsy, particularly about the ankles, together with slight pains about the kidneys, derangement of digestion and great dryness of the skin. I had at all times much thirst, and of course this was followed by a gradual falling of strength. This was about the state of things when I commenced using the preparation known as Warner's Safe Kidney and Liver Cure. I took about six table spoonfuls every day for a week, and found all my symptoms decidedly improving. I continued taking the remedy until I entirely recovered."

In a communication made by Rev. Dr. C.A. Harvey, the well-known financial and educational secretary of Howard University, Washington, D. C., the doctor says: the first stages of Bright's disease. By the use of a

intie like Nero fiddling while Rome was burning?

This was properly the semi-Centennial Anniversary of the Diocese; but as it goes to
the Capital next year, it was proposed to have more
new festures of interest for the next Council.

May 29, 1881.

X X

Annual Convention of Nebraska.

Correspondence of the Living Charch.

The Fourteenth Annual Council of the Diocese
of Nebraska was held in Trinity Cathedrat,
Omaha, on the 18th and 19th days of May, 1881.
The Sermon was preached by the Rev. John
Greenwood, Rector of St. Mark's Church, Hastings. The Bishop ordained to the Priesthout,
Rev. Frederick W. Wood, Ph. D., who
had been a priest in the Roman Catholic Church.

The Jishop's Address was delivered on Wedneady vening, and was followed by Missionary
addresses by the venerable Father Himes, and
Rev. Dr. Runcis of St. Joseph's. The District
syear in the Diocese, was warmly commended in
the Bishop's Address and enlarged on as to:
allocted.

The Dishop's Address was and allarged to a to:
allocted one or two Itheneval Missionaries for the
unoccupied portion of the Diocese. There's years been acquired and
the Bishop's Address was delivered on Wedneady evening, and was folloses. There has been divided the priesting of the St. Joseph's. The District
syear in the Diocese, was warmly commended in
the Bishop's Address, and enlarged on so to:
allocted.

The Dishop's Address was delivered on Wedneady evening, and was folloses. There's have
been five Ordinations in the year, and 182 Octofframations. The Episcopal Fund amounts'

Speak price of the Church of t

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