

The Living Church.

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

VOL. III. No. 32.

CHICAGO,
163 Washington St.

SATURDAY, JUNE 11, 1881.

NEW YORK,
No. 40 Bible House.

WHOLE No. 136.

G. T. S.

Graduation Day—Degrees Conferred.

Correspondence of the Living Church.

The Annual Commencement of the General Theological Seminary, which was founded 64 years ago, took place on Thursday, at 8 P. M., June 2d, in Trinity Chapel, W. 25th St.

The Commencement Services of our Seminary were probably never before so striking and impressive. It was a beautiful scene, when the white-robed chorister boys, headed by the venerable looking sexton, marched down the tessellated pavements of the broad central aisle, singing the Processional—"Holy, holy, holy," as they went to receive and escort the long line of Bishops, Priests and Deacons, wearing, some of them, their various colored academic hoods; the Dean and other members of the Faculty in gowns and caps; the candidates for degrees in their cottas; and the students of the senior, middle and junior classes, all in college gowns, and swelling with many voices the strains of that grand old hymn.

After the Anthem, which was superbly rendered, the Dean arose and called for the Essay by Edward Horace Cleveland, B. A., of Illinois. The subject was "The Church as an Educator." The duty of the Church in educating the young, in educating the community, and in educating the nation. The next essay was by Percival Hall Hickman, B. A., of Pennsylvania, on Semitic Study in the Church. Mr. Hickman, it is expected, will be retained in the Seminary as holder of the Tallman fellowship.

The graduating class, 24 in number, were then called, and presented themselves before the chancel rail, within which stood Bishop Potter with the Dean and the Secretary, Prof. Hall. As each one in turn responded to his name, the Dean received the parchment from the Secretary, and handed it to the Bishop, who gave it to the graduate. When all had been bestowed, they lingered a brief space, while the Bishop addressed them in a few impressive parting words.

As each, with his precious diploma in hand, came down the marble steps and returned to his place, the sympathetic observer could not help giving a sigh of relief at the consummation of so many years of patient and faithful devotion to the one all-absorbing object—the preparation for the Sacred Ministry, which was to be their life-work. A blessed work, indeed; but, oh! so full of responsibilities, of cares and trials! And how thoughts went back to the anxious, loving Mothers of those young men who had, some of them, perhaps, devoted their sons from earliest infancy to serve the Lord in His Temple, and who on this day experience a joy which none but a Mother can comprehend. Happy are they who can enter upon their active ministerial duties, with the consciousness that a Mother's prayers are daily ascending on their behalf, that they may prove faithful to their ordination vows.

Next in order was the conferring of Degrees by the Dean, who was seated in a chair with the professors on either side. After the candidates were arranged before him, he arose, and, turning to the Board of Trustees, who were within the altar rail, he addressed them in Latin, and explained what he was about to do. Then Dr. Dix advanced, and on behalf of the Board, as their representative, responded in Latin, signifying their approval. The language in this ceremony was throughout in Latin. The degree of S. T. B. was conferred on the following clergymen: The Rev. Joseph Carter Acomb, Rector of St. Peter's Church, Mound City, Ill.; the Rev. Charles Ferris, Christ Church, Yonkers, N. Y.; the Rev. William B. Frisby, M. A., assistant minister, Trinity Church, New York; the Rev. Thomas F. Gailor, M. A., Rector of the Church of the Messiah, Pulaski, Tenn.; the Rev. Robert S. Gross, M. A., assistant minister Trinity Church, New York; the Rev. Joseph D. Herron, M. A., assistant minister St. Augustine's Church, New York; the Rev. Bradford B. Kirkbride, M. A., missionary at Middleville, etc., New York; the Rev. Charles J. Palmer, B. A., Rector of St. Luke's Church, Lanesborough, Mass.; the Rev. Peter C. Wolcott, missionary to the Indians at Pine Ridge in Dakota Territory.

This degree is conferred at the Commencement next succeeding the reception of Priest's Orders, by those who have earned the distinction.

Next followed the degree of S. T. D., accompanied by the scarlet hood, which was conferred on one candidate only—the Rev. Charles Theo. Seibt, Rector of St. Luke's Church, Brockport, Western New York. This degree is not conferred until twelve years after the reception of the degree of Master of Arts, or Bachelor of Theology; nor until the applicant shall have been at least twelve years in Holy Orders.

After the benediction by Bishop Potter, the Recessional, "Onward, Christian Soldiers!" was sung with spirit by the entire congregation, while the choir-boys again led the procession to the main entrance, where they waited till the clergy and students had retired, and then retracing their steps, passed into the Vestry room.

Following the Commencement exercises, the Bishop gave a reception at his residence "to meet

the Professors and Trustees of the General Theological Seminary." Among those present were Bishop Welles, and Bishop Seymour (the former Dean of the Seminary), still affectionately remembered by students who were in the Seminary before he left.

An interesting incident which occurred immediately on leaving the church, was the presentation, in the Sunday-school room adjoining, of a parting gift to Frederick Robert Graves, A. B., of Utah, who is to leave the coming fall, for mission-work in China, probably to teach in St. John's College, at Shanghai. The Senior class, with an affectionate appreciation of his worth and devotion, provided for their comrade a set of handsome Eucharistic vestments. It was a pleasant surprise to Mr. Graves; and, in that far-off land to which he goes, it will be a perpetual reminder of the thoughtful kindness of those who were his associates in three of the most important years of his life—those spent in the General Theological Seminary, in preparing for his sacred calling in the Church of Christ.

THE EARLY AMERICAN BISHOPS.

A Series of Biographical Sketches.

BY THE BISHOP OF IOWA.

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CHAPTER VIII.

A contemporary print, entitled "An Attempt to Land a Bishop in America," illustrates the alarm and hatred on the part of those of whom Lord Chatham wrote, that, "divided as they are into a thousand forms of policy and religion, there is one point on which they all agree; they equally detest the pageantry of a king, and the supercilious hypocrisy of a Bishop." The scene depicted in this print is on a wharf. A crowd of excited colonists, with open mouths and violent gesticulations, are brandishing staves and clubs. One, in Quaker garb, stands with an open copy of Barclay's "Apology" in his hand. Others, with cropped hair and Puritan faces, are shouting, "No Lords, spiritual or temporal, in New England;" and are hurling copies of "Sydney on Government," "Calvin's Works," and "Locke," at a retreating figure who is climbing the shrouds of the "Hillsborough" ship, which is being thrust off from shore. The Episcopal carriage is dismounted and packed on dock; the crozier and mitre are placed by its side, and the affrighted Prelate, whose rochet and chimere are streaming behind him as he mounts the ropes in haste, is crying, "Lord, now lettest Thou Thy servant depart in peace." The legend in front is, "Shall they be obliged to maintain bishops, who cannot maintain themselves?" while a grinning ape, in the foreground, poses a missile to hurl at the Bishop. All this bravery of a mob in pursuit of a single, unarmed unresisting man is under the banner of "Liberty and Freedom of Conscience." We have only to turn the pages of "A Collection of Tracts from the late News Papers, etc., containing particularly *The American Whig, A Whip for the American Whig*, with some other pieces, on the subject of the Residence of Protestant Bishops in the American Colonies, and in answer to the writers who opposed it, etc. New York: Printed by John Holt, at the Exchange, 1768," in nearly four hundred and fifty pages; to which was added, the following year, another volume of almost the same size, to see the bitterness of the controversy, which sought to prove to the popular mind, at least:

"The Bishops, those creatures of Kings, To be Dragons, with terrible stings." 1.

It was in this arena of strife, anger, clamor and evil speaking, that the defenders of the Church's rights and Orders were compelled to contend. Hard blows were given and returned. The Sermon of the Bishop of Llandaff (Dr. Ewer), before the Venerable Society, was assailed on its publication, by Dr. Charles Chauncy, of Boston, a leading Congregational Divine, who was bitterly opposed to Episcopacy; and the note of attack was echoed by a Mr. William Livingston, a Presbyterian lawyer of New York, who published "A Letter to the Right Rev. Bishop of Llandaff," etc., which was but "a repetition of the arguments of Dr. Chauncy, presented in the gaudy trappings of a more florid style." (Prot. Epis. Hist. Soc. Coll., i, p. 451.) A vindication of the Bishop's Sermon, written by the Rev. Dr. Inglis (afterwards Bishop of Nova Scotia), terminated this controversy, which was almost immediately renewed in another form, on the appearance of "An Appeal to the Public in Behalf of the Church of England in America," written at the request of the Convention of Clergy, of which Seabury was Secretary, by the Rev. Thomas Bradbury Chandler, D. D., of Elizabethtown, N. J., one of the most able and learned of the American Clergy. This tract, which temperately and cogently discussed the arguments in favor of an American Episcopate, was met with abuse and scurrility for argument in the newspapers of the day, of which the *American Whig* gives us the leading articles; and received the more elaborate notice of Dr. Chauncy, who published "The Appeal to the Public, Answered." The violent invectives and personalities of the New York

Presbyterian partisans were published in the papers of Boston and Philadelphia; while, in the latter place, the *Sentinel* rivalled the *Whig* in the abuse and railing, which in turn was spread before the readers of the other cities, by the local press. The writer of the articles against the Church, published in the *Whig*, was supposed to be Mr. William Livingston; and an antagonist was shortly found, who, under the *nom de plume* of "Timothy Tiocker," in the successive numbers of "A Whip for the American Whig," lashed with merciless severity the productions of his opponent. The *Sentinel*, in Philadelphia, was met in better taste and with more creditable weapons, by the celebrated Dr. William Smith, President of the College and Academy of Philadelphia, who, in a series of essays, entitled "The Anatomist," exhibits a self-possession and indifference to abuse, coupled with the presentation of unanswerable arguments, which betrayed the writer's conviction that his cause was good. Added to these controversial issues through the columns of the press, and to the blackguardism of "A Kick for the Whipper," by Sir Isaac Foot," in which the assailants of the Church reached their lowest level of scurrilous abuse, were the more stately pamphlet discussions between Drs. Chandler and Chauncy, which appeared from time to time, and which are well worthy of perusal after more than a century of oblivion. While this war of words was raging in the chief centre of population along the Atlantic seaboard, the Provincial Legislature of Massachusetts Bay, deemed it time to add its opposition to a scheme so fraught with danger to the "Standing Order." On the 12th of January, 1768, the House of Representatives addressed a letter to their agent in London, Dennis de Berdt, Esq., in which was the following paragraph:

"The establishment of a Protestant Episcopate in America, is also very zealously contended for; and it is very alarming to a people whose fathers, from the hardships they suffered under such an establishment, were obliged to fly their native country into a wilderness, in order peaceably to enjoy their privileges, civil and religious. Their being threatened with the loss of both at once, must throw them into a very disagreeable situation. We hope in God, such an establishment will never take place in America, and we desire you would strenuously oppose it. The revenue raised in America, for aught we can tell, may be as constitutionally applied towards the support of prelate, as of soldiers and pensioners. If the property of the subject is taken from him without his consent, it is immaterial whether it be done by one man or five hundred; or whether it be applied for the support of the ecclesiastic or military power, or both. It may be well worth the consideration of the best politicians in Great Britain or America, what is the natural tendency of a vigorous pursuit of these measures."

Strange to say, this action of the Massachusetts Legislature was followed, a few years later, by the House of Burgesses, of Virginia, which placed upon its records the following vote: July 12th, 1771,

Resolved, nemine contradicente, That the thanks of this House be given to the Rev. Mr. Henly, the Rev. Mr. Gwatkin, the Rev. Mr. Hewitt, and the Rev. Mr. Bland, for the wise and well-timed opposition they have made to the pernicious project of a few mistaken clergymen for introducing an American Bishop; a measure by which much disturbance, great anxiety and apprehension would certainly take place among his Majesty's faithful American subjects; and that Mr. Richard Henry Lee, and Mr. Bland do acquaint them therewith."

These clergymen—the first two (Henly and Gwatkin) in Convention, and the latter subsequently uniting in the protest—assigned as their ground for opposing the action of a Convention of the Clergy summoned by the Commissary, the Rev. Mr. Camm, of William and Mary College, which voted to address the King in favor of an American Episcopate; the smallness of the representation, there being but twelve clergymen present out of nearly or quite a hundred settled in the Province; the fact that the Convention had earlier voted down the proposition to address the King; that the *Virginia* clergy could not with propriety petition for an American Episcopate without the consent and action of the other colonies interested; that "the establishment of an American Episcopate, at this time, would tend greatly to weaken the connection between the mother-country and her colonies, to continue these present unhappy disputes, to infuse jealousies and fears into the minds of Protestant dissenters, and to give ill-disposed persons occasion to raise such disturbances as may endanger the very existence of the British Empire in America;" that it was "indecent" for the clergy to take this step without "the concurrence of the President, Council and Representatives" of the Province; that it was but right to ask and await the action of their Diocesan, the Bishop of London; and that the mode of procuring the assent of the clergy of the Province was wanting in decorum and dignity. A bitter controversy grew out of this action of the protesting clergy, though it is evident, both from the grounds, given above and from the pages of the pamphlets published on both sides, that the authors of the protest (to quote the words of Gwatkin, himself), "have not any aversion to Episcopacy in general, to that mode of it established in England, or even to

an American Episcopate, introduced at a proper time, by proper authorities, and in a proper manner."

It was in a controversy of this nature, in which the popular mind was deeply concerned, that the Rector of Jamaica found himself involved by his very position as Secretary of the Convention of the New York Clergy. He was not a man to sit idle, when the Church of his love and conviction was assailed; and we find him among the newspaper controversialists, giving and receiving hard blows in his efforts to defend his cause, which was certainly the cause of right and toleration and freedom of conscience, against fanaticism and sectarian hate. In the midst of the opening scenes of this bitter controversy, a new home was found. The death of his father had removed one strong ground for Mr. Seabury's continuance at Jamaica. The people had failed to erect the long-promised parsonage, and the neighboring parish of Westchester, where the late incumbent, the Rev. John Milner, had made a younger brother, Nathaniel Seabury, Catechist and Schoolmaster, had sought his services. On the 3d of December, 1766, he was admitted, instituted, and inducted as Rector of Westchester, by Sir Henry Moore, the royal Governor. The first of the papers in this transaction was as follows:

I, Sir Henry Moore, Baronet, Captain General, and Governor-in-chief, in and over the Province of New York, and territories depending thereon, in America, Chancellor and Vice Admiral of the same; do admit you, Samuel Seabury, Clerk, to be Rector of the Parish Church of Westchester, commonly called St. Peter's Church, including the several districts of Westchester, Eastchester, Yonkers, and the Manor of Pelham, in the County of Westchester, in the said Province, with all their rights, members, and appurtenances. Given under my hand and the prerogative seal of the Province of New York, the third day of December, in the year of our Lord, one thousand, seven hundred and sixty-six.

H. MOORE.

Delaware Church Matters.

Correspondence of the Living Church.

It has not been our privilege for a long time, to hear a more forcible preacher than the Rev. J. Saunders Reed, of St. Paul's Cathedral, Indianapolis, who has very kindly officiated at Trinity Chapel, Wilmington, for the past two Sundays. His treatment of his subjects is attractive; his flow of language, ready; his manner, stirring; and his memory of quotations from various authors, exact. We Wilmingtonians should be pleased to become acquainted with others of your Western clergy.

The Rev. R. Heber Murphy, Rector of the Church of the Ascension, Claymont, has been making efforts to abolish the pew-rental system at his church, and to substitute free seats.

The Rev. Dr. C. S. Spencer, of Immanuel Church, New Castle, accompanied by the Rev. Dr. Hay, of the Church of the Good Shepherd, Philadelphia, has lately sailed for Europe, to be gone six or eight weeks. Rev. Dr. Roche, of Bridgeton, N. J., officiated at New Castle on last Sunday.

The Revised Version of the New Testament does not seem to meet with much favor in Wilmington. The conservative Wilmingtonians prefer the Old Version (whatever may be its possible shortcomings) to the New, expurgated from these.

Nevertheless, our venerable Bishop of Delaware was one of the American Revisers. Bishop Becker, of the R. C. Diocese of Wilmington, is preparing an article for the *Catholic World*, in which he will undertake to show how the New Version agrees with the Vulgate, "more than Protestants will like." He mentions the omission of the Doxology at the end of the Lord's Prayer; the doubt concerning the account of the woman taken in adultery, as recorded in St. John's Gospel; and the omission of the "three witnesses" from his first Epistle, as points in which the Latin and Revised English agree. So the appearance of the long-looked for Revision promises to start some able literary pens, and to awaken a discriminating critical feeling concerning biblical literature, among both scholars and ordinary readers, that must turn to the profit of some of us.

The Convention of the Church in Delaware held its annual session last week. The most important matter considered was the question of Temperance, which has been lately stirring up so much attention in the Mother Church, and in several of our Dioceses. The Rev. Dr. McKime gave an address on the evening before the Convention, in which he told us that the first Diocesan Temperance Society was organized in Virginia, the second in Maryland, and now we have a hope that the third will be in Delaware, a committee having been appointed to bring up the matter to-day. Another matter of importance was the appointment of a Committee to report at the next Convention, on the Fund for the support of the Episcopate, a matter which has vexed us for many years, and will vex us still more, when, in the course of probably not many years, our venerable Bishop shall be called to his reward. At present, but little is done by the Diocese for the Bishop; his main support being derived from the congregation to which he ministers for the principal portion of the year.

The subject of Missions came up on Wednesday evening, when interesting addresses were delivered in behalf of Mexico, and in relation to the work among the deaf mutes, the Rev. Mr. Syle, a deaf mute clergyman, being present.

THE PROVINCE OF ILLINOIS.

Bishop McLaren on the Appellate Court.

From his Convention Address, 1881.

This Diocese, in company with its sister Dioceses, of Illinois, came before the Convention to ask its approval of certain powers which they proposed to exercise in federated relations. By concurrent action the Convention granted our memorial, except that the House of Bishops declined to approve the power in regard to an Appellate Court.

I desire to call attention to the fact that the subject of the Provincial System is identical with that of the Federate Council, as those who have made themselves familiar with the progress of this question, for thirty years and more, will bear witness. Such persons will recognize the fact, moreover, that the question owes its rise and persistence to the rapidity with which the Church in America has, under the blessing of God, increased in numbers and zeal. With almost prophetic foresight, Bishop White anticipated the day when another arrangement, involving larger districts than the Diocese, would become necessary. In due course of time, prosperity had its legitimate effect; a diocese was found to be too large to be adequately administered by one bishop, and the Church proceeded at once to provide by law for the division of dioceses. It was in 1835, the very year in which Illinois was admitted to union with the Convention, that the law was passed. In the State of New York, advantage was first taken of the new provision. As soon as division took place, the question of retaining some local and immediate bond of affiliation naturally arose, precisely as it forced itself upon us in 1877. In the General Convention of 1850, Bishop De Lancey, seconded by Bishop Otey, proposed a joint-committee to report on the expediency of arranging the dioceses into provinces under a General Convention or Council. This proposition came up, and was discussed in subsequent meetings of the Convention, and with what result, finally? Why, that in 1868, the General Convention passed the present Canon, authorizing the formation of a Federate Convention or Council of the Diocese within any State. This was the response to an urgent demand, in which, while the name was avoided, the thing was granted.

It ought distinctly to be noted that this movement did not come from doctrinaires or innovators, but from men who confessed themselves to be impelled by the needs of a rapidly growing Church. Precisely as the General Convention had endeavored to keep pace with the increasing dimensions of the Church, by legislating, to provide for the division of dioceses, that body now made provision for the Provincial Federation of dioceses within any State, by passing its canon on Federate Councils. The Church was simply striving to adapt her organization to the conditions of her enlarged prosperity.

What fruit did this canon bear? In 1871, the five dioceses existing within the State of New York, established for themselves a Federate Council, under the provision of Canon 8, and submitted to the General Convention for its approval a Declaration of Powers. The two houses, by concurrent action, approved of these with the exception that they declined to approve of the power to establish an Appellate Court, "for the reason that Article 6, of the constitution, confers upon each diocese in said State the power to institute the mode of trying Presbyters and Deacons therein, including a Court of Appeals, if such diocese elects to institute such tribunal for itself; and whether such Appellate Court shall also be the Appellate Court of any of the other dioceses in said State, is a matter of discretion and concurrent choice on the part of the Conventions of such other dioceses respectively." Such is the language of the Convention.

At the passage of this resolution, in the House of Deputies, the Rev. Dr. Haight, of the Committee on Canons, distinctly announced its significance in the following words: "If New York goes on and forms an Appellate Court under the scheme set down here, we shall do what we have a perfect right to do, but this House does not choose to sanction it beforehand." (Vide Daily Churchman, 1871, nineteenth day's proceedings.)

My object in this brief *resumé* of legislation by the General Convention, is clearly to indicate the historical genesis and rise of this whole subject of the Province or Federate Council in our American Church, and to show how, when Illinois was enabled, by the creation of two new dioceses, to take up the matter, she had precedent to guide her steps, and the example of definite action by a Federate Council and by the General Convention, to follow. And I call attention to the fact, and with the greater emphasis because there are those who have expressed themselves to the contrary, that Illinois, from the hour when division was consummated, down to this date, has, with rigid scrupulosity, acted within the limits of constitutional and canonical law. Even the thought of action in any other sense has not been harbored. To say the least, the selfish interest we feel in retaining a bond of union between the three dioceses, should have forbidden such a suicidal course.

1. The American Whig, ii, p. 7.

Having, then, availed ourselves of the lawful right granted by the General Convention in Canon 8, and established a Federate Council or Convention by the concurrent action of the three dioceses, we proceeded, in accordance with the requirements of the same Canon, to submit to the General Convention, for its approval, the powers proposed to be exercised.

In the House of Deputies, the Committee on Canons reported a resolution approving the powers as asked, which, with a verbal amendment, was passed. In this action the House of Deputies of 1881, went beyond the action of the House of 1871 by approving the power of the Federate Council to organize and administer an Appellate Court for adjudicating cases brought before it by appeal from the Courts of the Dioceses.

In the House of Bishops its Committee on Canons reported unfavorably, mainly on the ground that this was the first time in which the Convention had been asked to legislate for a single State. As this was shown to be incorrect, in point of fact, a substitute for the resolution reported by the Committee was adopted as follows:

Resolved, That this House concurs in Message 15 of the House of Deputies, with the exception of the first of the powers named; with which it does not concur, because it does not deem it expedient to act upon the matter of an appellate system for this Church in the manner proposed.

To this the House of Deputies replied that after considering this objection, they adhered to their former action approving all the powers, and requesting the Bishops to appoint a Committee of Conference. But this failed to bring about agreement. The result of the matter, then, is that the Federate Council finds all its powers approved, except the one which relates to an Appellate Court.

But one step now remains.

At the Conventions of Illinois, Quincy, and Springfield, in 1880, the following resolution was adopted:

Resolved, That the Federate Council by a majority of two-thirds of the members present may decide upon such powers as may be thought needful to be acquired by the Council, and may submit them to the General Convention for its approval. *Provided*, however, that such powers thus approved shall not be acquired until the three Conventions of Illinois, Quincy, and Springfield, have given assent thereto.

Such powers, therefore, as have been approved by the General Convention will be acquired by our Federate Council when such assent is given.

At a meeting of the Federate Council on the 26th of January, 1881, in Springfield, a resolution was passed to proceed to frame a canon providing for an Appellate Court, which canon was to be submitted to the Dioceses with a request for the adoption thereof by the same. In accordance with which resolution, a canon was drafted, approved and recommended to the Dioceses.

The Bishop of this Diocese was and is unable to concur in this action, for reasons which he feels it to be his duty to state. These reasons have reference, firstly, to the Federate Council, and secondly, to the Dioceses of Illinois.

1. As to the Federate Council.

This body is in an inchoate state, not having yet acquired powers, and therefore incapable of exercising any so as that they shall have the force of law. Hence, it cannot act under either an approved or a non-approved power.

As to the powers approved by the General Convention, the Council must be governed by the action of the Diocesan conventions of 1880; and what was that action?

1. The resolution by which, acting separately, they adopted the Constitution of the Federate Council, was as follows:

Resolved, That this Convention hereby adopts and establishes the following as the Constitution of the Federate Council of the Province of Illinois, the exercise of the powers therein specified not to be operative as having the force of law, until the same shall be submitted to and approved by the General Convention, as contemplated in Canon 8, Title 3, of the General Canons.

2. The resolution by which they authorized the Federate Council to make a declaration of powers and submit the same to the General Convention for its approval, contains the following proviso:

Provided, however, that such powers thus approved shall not be acquired until the three Conventions of Illinois, Quincy and Springfield have given assent thereto.

To this it may be added that the Federate Council, in the memorial to the General Convention, asking its approval of the powers specified therein, used the following language:

"The Federate Council further respectfully represents that it is already bound by the action of the several Conventions, not to exercise any of the foregoing powers until they shall have been approved by the three Dioceses acting separately, nor to do anything in conflict with the constitution and canons of the General Convention."

Now, if the Federal Council is thus forestalled by its own action, as well as by that of the Dioceses which established it, from taking any action of the force of law under the powers approved by the General Convention, until the Dioceses have given their assent, it must be still more incompetent for the Council to take such action under a non-approved power, as that in regard to the Appellate Court is.

It is true, I admit, that the Council has not proceeded to any measure of legislation under that power. It has taken advisory action only. It has drafted a canon and requested the Dioceses to adopt it. But it will immediately appear that it was not competent for the Council to take any action of any sort on the question of an Appellate Court. For at its meeting in June, 1880, when it drew up the declaration of powers, it decided to submit the first power to the General Convention in the following form:

"The organizing and administering an Appellate Court for adjudicating cases brought before it by appeal from the courts of the Dioceses

within the limits of the State of Illinois. The mode of procedure having been first instituted by the several Dioceses, under the permission already granted by article 6 of the Constitution of the General Convention."

This makes it quite apparent that had that power been approved by the General Convention, the primary step must have been taken by the Dioceses, whose province it was to institute the mode of procedure.

For these reasons, it would seem to be clear that the Federate Council was not competent to take any initiatory action, whether legislative or advisory, under either an approved or non-approved power.

2. As to the Dioceses.

To what extent are they affected by the action of the General Convention?

So far as the approved powers are concerned, they are now called upon to give their assent thereto, and when this shall have been done, those powers will have been acquired by the Council, which will then be finally qualified to act under them.

As to the power which was not approved, it cannot come before the Dioceses, because by the action which they themselves took in 1880, only such powers as were approved can be submitted for their assent.

It seems to me, therefore, that quite as much by our own action as by that of the General Convention, the whole project of a Court of Appeals for these dioceses as connected with the Federate Council must, for the present, be dropped.

It must be borne in mind that there is a distinction to be drawn between the right of the Dioceses to establish a Court of Appeal, viewed as an abstract proposition, and that right as it is involved in the present scheme of a Federate Council.

So far as the abstract right is concerned, I do not entertain a doubt. It has been declared to be *ultra vires*, but to prove the declaration to have any force, it must be shown to be contrary to the constitution or the canons, or both. But it is contrary to neither, since the constitution and canons do not provide for Diocesan courts, either of first resort or of appeal, neither do they forbid them. On the contrary, they remit the whole subject to the discretion of the Dioceses. Moreover, such Dioceses as may be grouped into federate relations, under canon 8, are nowhere deprived of their discretionary powers. So far as their abstract right is involved, they have as much freedom in the matter of trial and appeal, as in the election of a secretary. This was fully and unequivocally recognized by both houses of the General Convention in 1871, in the case of the Federate Council of New York. Suppose the five Dioceses of New York were now to avail themselves of that action, and proceed to organize and administer a Court of Appeal, who will undertake to say that they would transcend their right?

But the question of our abstract right is not the real question before the Dioceses of Illinois. By our own action, we have involved that right in peculiar surroundings. We have asked the General Convention to approve the exercise of our right in connection with and by means of the Federate Council. We must not forget that we owe the existence of our Federate Council to the permissive canon of the General Convention, and that it was under the provisions of that canon that we asked approval of the powers proposed to be exercised. I think our own action under the canon binds us to accept the canonical decision of the General Convention. There is, I repeat, no question that these Dioceses have the right, abstractly considered, to lodge appellate jurisdiction anywhere, without seeking the approval of the General Convention, and if we had withheld the declaration of that power, with the intention to avail ourselves of that right, we could have done so legitimately, and without just offense. Should anyone have required justification of our action, we could have pointed to the resolution of the General Convention of 1871, which remitted the question of a Court of Appeals to the discretion of the New York dioceses. But we did not avail ourselves of the opportunity. We submitted the power to the approval of the General Convention; that was our mistake. Having failed to secure its approval, I cannot think that it is wise to rectify our mistake by ignoring its action. The question submitted and decided was whether the Federate Council of Illinois should organize and administer our Court of Appeals, not whether the Dioceses have the right to establish a Court of Appeals, and I think we are bound to respect the decision which we solicited, and refrain from action on the subject in connection with our Federate Council. But while I am unable to convince myself that it is now competent to the Dioceses of Illinois to take such action in connection with their Federate Council, I am keenly sensible of the defect in our organization as a Church which furnishes no adequate canonical remedies by which persons may be protected against abuses. There is no place where even a complaint can be lodged. The General Convention touches the subject warily, doubting whether it has the right to touch it at all, and seemingly unwilling that the Dioceses which have the right should touch it. In the meantime, the evil bears its fruit, particularly among the clergy, and numbers are suffering in silence, or dropping out of the ranks. It is pitiful to turn to the Roman Communion, and discover that the humblest ecclesiastic in the land enjoys the right of appeal, and, since the Vatican Council, may pass by inferior tribunals and lay his case directly before the Papal See if he so elect. The right of appeal is founded in the law of nature, and when the right is ignored, nature has her vengeance. It is a question whether the frequent scandalous resort to the columns of the press, the deluge of controversial pamphlets, and the practice of recourse to

civil tribunals, are not the penalties which have to be borne by a harassed Church.

This vital question will have to be met. I had hoped that to some extent the Federate Council of Illinois might lead the way to a practical solution of the difficulty, but, great as the need is, I cannot deem it advisable to take definite action now in connection with our Federate Council. Perhaps the effect of the non-approval of the General Convention upon our effort to rectify a great wrong, may arouse some minds to a deeper interest in the subject, and lead them to memorialize the next convention to state what it conceives to be its own powers, and, if necessary, remit the question to the Dioceses in the definite shape of a constitutional amendment.

In the meantime, the Federate Council will prosecute its work under the powers which have been approved, if we assent thereto; and, with God's blessing, good results will follow its labors.

One word with regard to the term "Province." This is a small matter. We have seen by the history of this movement in the Church that the canon on Federate Councils was the final crystallization of the whole discussion in regard to the Provincial system. If the General Convention did not adopt the name, it authorized the thing. The thing is what we have, and while we adhere to the nomenclature of the canon, there is no law or reason why we shall not explain it. The Dioceses of Illinois have very important and useful officers, known as "rural deans," who do not enjoy any recognition or derive any authority from the General Convention, and the same may be said of guilds and convocations all over the Church. It should be made known, however, that the Federate Council of Illinois used no other than the terms of the canon in communicating with the General Convention. It was not by our desire or request that the committee of canons spoke of us as "the Federate Council of the Province of Illinois." The House of Deputies eliminated that expression from the report of its own committee, but it did not have our constitution before it, and consequently its action had no effect on that document. We care but little, however, for names.

When the project of division was undertaken in Illinois in 1877, it was distinctly and by a formal vote associated with the idea of preventing separation by retaining a bond of union between the divided portions of the State. The Bishop, after serious reflection, gave his influence in favor of both measures, anticipating impediments and difficulties, but also the successful consummation of the double project. The division of the Diocese was accomplished, and the results are eminently satisfactory. The Federate Council has also been established, and when fully prepared for practical operations will, I have no doubt, by God's blessing, prove a positive advantage to the Church in Illinois, as well as illustrate the wisdom of the canon under which it has been organized. There is, however, much indefiniteness in many minds as to the system; and I am sorry to add that some have seen fit to darken counsel by appeals to prejudice, while others have totally misapprehended the motives and ends of our action. I desire to say a few words on the general subject, and it shall then be dismissed.

I do not see how a careful student of the history of the Church can fail to perceive that the same law of necessity which operated under God, to bring the Church of England people in America into organic association suited to the changed condition of things at the close of the eighteenth century, begins to be felt by the Protestant Episcopal Church as she faces present needs and the prospective growth which will vastly multiply her numbers in the twentieth century. The debates and decisions of the general convention upon almost every subject that comes before it seem to indicate two convictions; first, that our garments are not suited to our growth, second, that we must equip ourselves for the yet more abundant growth of the future. The "provincial" movement is the product of these convictions. It is spontaneous, and will take care of itself. As it needs no man's advocacy, it can be defeated by no man's antagonism. Every living effort after progress attests its vitality by the scrutiny it excites, and the opposition it encounters.

It has been declared to be a servile following of primitive precedent in the organization of the Church, and that too in respect to a feature of its organization which was, confessedly, not of divine appointment. But it is not proposed to copy the primitive polity in its features of merely ecclesiastical appointment any further than they may be adapted to the necessities of our American life. The term "Diocese" is as primitive as the term "Province" but not more so, and as we have practically modified in some particulars, the primitive organization of the Diocese, we may with equal right and reason adapt the organic union of contiguous dioceses under provincial relations, to the conditions of our land and age. There were causes arising out of the necessities of practical administration which produced the primitive province. Why may not like causes, or at least other causes of like force, necessitate the grouping of neighboring dioceses now?

It has been intimated that the provincial idea is a relic of mediaevalism. It is difficult to perceive how a thing which is too literally primitive can be objectionably mediaeval, unless we are ready to grant the identity of the primitive and mediaeval organizations. But that would be absurd since every tyro in history knows that as the papal primary asserted itself, it absorbed the powers of the metropolitans, and that the Council of Trent which aggrandized the power of the Pope put the most serious restrictions upon the prerogatives of the metropolitans. A Roman Catholic metropolitan, as the Bishop of a metropolis or chief city of a province, is little more

in form than an agent of the sovereign pontiff and the canon law of the Roman church seems to be framed in an illy disguised spirit of jealousy towards the agent. The charge of a mediaeval leaning, seems, therefore, to savor more of prejudice than of sound reason.

Another objection which has been urged is that the provincial system would interfere with the independence of diocesan Bishops. There is another way of putting the objection—it would prevent diocesan papalism. So far as I can ascertain the bishops of our Church are the only bishops in the whole Body of Christ who are not under provincial obligations and restraints, and there is no reason why they should be exempt. They are men of like passions with others, and may be tempted to indulge in arbitrary action, excessive severity, and abuse of irresponsible authority. We have been spared scandalous instances thus far; but the manifest increase of Episcopal power will surely be attended in time with grievances which can be remedied only by limiting the independence of dioceses, and giving the right of appeal to their clergy and laity. That this increase of power is to some extent due to our Church rejecting the absurd English tradition that the dignity of the episcopate depends upon the extent of territorial jurisdiction, and returning to the primitive idea of small dioceses, seems quite evident. Other causes are at work, but this is very prominent and influential. Now as this tendency must continue, just because growth will necessitate it, the danger of diocesan autocracy will increase, and the only safeguard—one, also, which every right-minded bishop ought to hail with gratification—is the local association of a number of bishops under bonds of responsibility to each other in an organization in which there shall be provided means of righting wrongs for every clergyman and layman in the federated dioceses.

Others, who are not concerned as to its effect upon the episcopate suggest that the Province would deprive the laity of their rightful position in the Church. This does not by any means follow. The Dioceses are entitled to a lay representation in the federate council; and to-day the secretary of our own council is a layman. Never before in the whole history of the Church have laymen enjoyed this privilege; nor is there the faintest desire in any quarter to deprive them of it. Rather do we invite them, as our brethren in Christ, to cooperate with His ambassadors to the fullest extent in all matters pertaining to the welfare of His Kingdom. It was a mischievous tongue indeed which sought to create prejudice by this utterly mistaken imputation.

An *ad populum* argument has been put forward to the effect that this system, if realized, would contradict the claim that our Church conforms in its polity to the general features of our national government. How far we have made this claim is a question. For one I am prepared to claim that it is an absurdity. If that is the corner-stone on which we build our right to live in America, then we must surrender the headship of the Incarnate God, the derived authority of the Apostolate, the perpetuation of the ministry through the ages, in fact everything that justifies us in professing our belief in the holy, catholic, and Apostolic Church. But the alternative is untenable. The claim is absurd. However, as there are some who have felt the force of the objection, we may admit a certain remote resemblance in this that the diocese has its civil counterpart in the county, the province in the state, and the national church in the nation. This ought to satisfy all that we have an American Church in America!

Worthy of being more seriously considered, perhaps, is the impression existing in some minds that this system would establish a hierarchy unsuited to our conditions as a national church. This is, however, wholly unlikely to occur, particularly when we contemplate the fact that nothing more hierarchical is proposed than is already in existence. At present the senior bishop by consecration occupies the place of presiding officer in the House of Bishops, where he is simply *primus inter pares*. In like manner in a federate council one bishop presides, not by virtue of any inherent authority, but because he is designated to that duty by a law which all freely join in making. He is simply *primus inter pares*. It would be difficult to make it appear that a presiding officer is unsuited to our conditions in this land where every governing body down to the municipal council of a village has its president.

It has been intimated still further that this system would endanger our doctrinal position. But it must have escaped the minds of these objectors that the doctrines of the Church, being identical with the dogmas of the creeds, are immutable. The Faith is fixed and final. No power on earth may, by right, modify it. Nobody save the Body of Christ, the Universal Church, may add to or explain it, since the whole Church is the sole organ of the Holy Ghost. Individual teachers may entertain different opinions touching the dogmas, but it would be absolutely *ultra vires* for a provincial synod or any other ecclesiastical body to decide between opinions. It is questionable whether this objection arises from an intelligent apprehension of the relation of the Church to the Faith once delivered to the saints.

I see no, force either, in the deprecatory suggestion that the provincial system would tend to disintegrate our national church. If it could be made to appear that such a result would follow, however remotely, it would be well to drop the question, and expunge the canon on Federate Councils from the digest. We rightly regard the General Convention as a supreme bond of unity and conservator of permanent federation among the dioceses. It would seem that provincial councils or conventions, subordinate to it, created by it, and answerable to it, ought to make the union more enduring and obligatory. That the number of dioceses will largely increase is a

foregone conclusion—nothing can stem the tide of swelling prosperity. Now the very magnificence of our development will on the present basis of representation swell the general convention to unwieldy proportions, while the immense accumulation of business, deliberative and legislative, will make it impracticable for that body to discharge its duties adequately. It will not answer to leave the dioceses to the enlarged freedom they might then assume. The Church would part like a rope of sand. There must be provided an intermediate bond, not to destroy, but to relieve, not to undermine, but to conserve and aggrandize the authority of the General Convention. With such a bond of union, more closely related, and more sensibly felt, the risk of disintegration would be met just where it would be most menacing, namely, in the smaller body, where disregard of supreme authority and unwise assertion of independence could be most readily indulged. Great national churches cannot be dissolved, under ordinary circumstances. The disruption of a nation will, however, precipitate such an event in spite of every precaution. Except in such an event, which God forbid, we have no reason to fear a process of disintegration, unless we neglect to avail ourselves of the methods of administration which in every age and land have tended to consolidate national churches. The federation of smaller groups of dioceses with synods amenable to and under the control of a superior council, has always had this effect—the very opposite of a disintegrating influence.

This is all I have to say on the subject. I would have said less, or nothing at all, if I had obeyed the feeling of diffidence with which I have always approached this important subject. But God in His providence put me in a position, where, in 1876-7, I was compelled to express myself, and, having exhausted all means of information afforded in the history of our Church, I saw very clearly that this question was one which was making its own way to the front, and I expressed that as my conviction. It cannot be evaded, and I believe that leaders in the Church, of all orders, in large numbers, recognize the provincial association of dioceses as inevitable. Our Illinois Federate Council may not practically accomplish transcendent results for us, but it will do much if it shall illustrate the value of Canon 8 as a tentative step towards the final establishment of the provincial system.

Baltimore Church News.

Correspondence of the Living Church.

BALTIMORE, May, 1881.

Our Convention has adjourned, and has left no unpleasant memories behind it. The sessions were all free from undue excitement, and though questions were discussed which brought out decided differences of opinion, kindness and brotherly love prevailed in reference to them all. On the evening after the final adjournment, a meeting was held in the Chapel of St. Peter's Church, for the purpose of organizing a Temperance Society. Addresses were made by Rt. Rev. Bishop Pinkney, and the Rev. Dr. Nelson, of St. John's College, Annapolis, the latter of whom expressed his satisfaction with the resolution of sympathy passed by the Convention in regard to this important movement. A Committee was appointed, which in a short time presented a series of rules for the government of the proposed Society, similar to those adopted by the "Church Temperance Society." It was decided to call the new Society "The Maryland State Temperance Society." Bishop Pinkney was elected president, and the Rev. Messrs. Addison, Mason and Leakin, and ex-Governor Whyte, Judge Hagner, and others, Vice-Presidents.

On Sunday, May 22d, Sermons in reference to the New Version of the New Testament were preached in the Church of our Saviour, by their respective Rectors, Rev. Wm. Kirkus and Rev. J. H. Stringfellow. Rev. Dr. Grammer, of St. Peter's Church, also referred to it at some length. The opinions expressed in regard to the book were of the non-committal order.

On the morning of the same day, a Memorial Service for the late Bishop Atkinson was held in Grace Church, of which he was Rector at the time of his election to the Episcopate of North Carolina. The Sermon, which was preached by Bishop Lay of Easton, was an eloquent tribute to the many virtues and excellencies of the deceased prelate. His natural endowments and his amiable temper endeared him to all. His life was one of almost uninterrupted success. Success attended the exercise of his priestly office before he moved to Baltimore, and Grace Church is now a monument of his success as its Rector. He prospered, as Bishop of North Carolina. The speaker had sometimes asked why it was that a man like Bishop Atkinson, with the courage and will to bear up under any burden and dispensation of Providence, should be so blessed of God in all his relations; and the answer seemed to be, "It is not every one who can carry a full cup even." The same undying love that maketh star to differ from star in the firmament, upholds the Creator's intelligent creatures in their respective spheres of duty. As a Churchman, he held the constitution of the Church as of divine authority, committed to the Bishops of Apostolic succession. He was in sympathy with the Oxford-tract movement, and he was Anglican to the backbone. At the first meeting of the General Convention, after the war, he was one of the two Southern Bishops present. Bishop Lay concluded his discourse with a description of the characteristics of the late Bishop, which he said were a well-balanced mind, self-reliant, firm, without being obstinate; open, frank, yet prudent and cautious in speech, precise in statement, but not prolix. He knew how to relax from labor, but was never indolent; appreciated humor, but was never trifling or undignified. His life was one of patient industry and labor, and his death was peaceful. The last words which fell on his ears, were those read to him by his daughter, "The Lord is my Shepherd." H.

Revision of the Common Prayer.

BY THE REV. WILLIAM REED HUNTINGTON, D. D. From the American Church Review.

Under the head of liturgical enrichment ought to be classed whatever alteration would really serve to enhance the beauty, majesty or fitness of accepted formularies of worship. Excision may, under conceivable circumstances, be enrichment.

Again, substitution may be enrichment, as in the case where a wooden spire built upon a stone tower is taken down to be replaced by honest work. It would be an enrichment if in St. George's Chapel, the central shrine of British royalty, the sham insignia now overhanging the stalls of the Knights of the Garter, were to give room to genuine armor.

Before, however, entering upon any criticism of the formularies in detail, it is important to draw a distinction between two very different things, namely, the structure of a liturgical office, and the contents of it. By structure should be understood the skeleton or frame that makes the groundwork of any office; by contents the liturgical material employed in filling out the office to its proper contour.

The offices of the Roman Breviary, for example, continue, for the most part, identical in structure from day to day, the year through; but they vary in contents. For an illustration nearer home, take our own Order for Daily Morning Prayer. The structure of it is as follows: 1. Sentences. 2. Exhortation. 3. Confession. 4. Absolution. 5. Lord's Prayer. 6. Versicles. 7. Invitatory Psalms. 8. The Psalms for the day. 9. Lesson. 10. Anthem or Canticle. 11. Lesson. 12. Anthem or Canticle. 13. Creed. 14. Versicles. 15. Collect for the day. 16. Stated Collects and Prayers. 17. Benediction.

Now it is evident that without departing by a hair's breadth from the lines of this framework, an indefinite number of services, might by a process of substitution, be put together, each one of which would in outward appearance differ widely from every other one. The identical skeleton, that is to say, might be so variously clothed upon that no two of its embodiments would be alike. But is it desirable to run very much after variety of such a sort in a book of prayer designed for common use? Most assuredly, No. To jeopard the supreme desideratum in a people's manual of worship, simplicity; to make it any harder than it now is for the average "stranger in the Church" to find the places, would be on the part of revisionists, an unpardonable blunder.

There are, however, a few points at which the Morning Prayer might advantageously be enriched, and no risks run. It would surely add nothing to the difficulty of finding the places, if for one-half of the present opening sentences there were to be substituted sentences appropriate to special days and seasons of the ecclesiastical year. We should in this way be enabled to give the key-note of the morning's worship at the very outset. Having once departed, as in the case of our first two sentences, from the English precedent of putting only penitential verses of Scripture to this use, there is no reason why we should not carry out still more fully in our selection the principle of appropriateness. The sentences displaced need not be lost, for they might still stand, as now, at the opening of the Evening Prayer.

Passing on to the declarations of absolution, there is an opportunity to simplify the arrangement by omitting the alternate form borrowed from the Order for the Administration of the Lord's Supper, where only it properly belongs. This, however, is a change likely to be resisted on doctrinal grounds, and need not be argued.

Coming to the Venite, we find another opportunity to accentuate the Christian Year. It may be said that the rubric, as it is already written, allows for the substitution of special anthems on the greater festivals and fasts. This is true; but by giving the anthem for Easter a place of honor, while relegating anthems for the other great days to an unnoticed spot between the Selections and the Psalter, the American compilers did practically discriminate in favor of Easter and against the rest. The real needs of the case would be more wisely met, if the permission to omit Venite now attached to "the nineteenth day of the month" were to be extended to Ash Wednesday and Good Friday, and special New Testament anthems analogous to the Easter one were to be inserted along with the respective Collects, Epistles and Gospels, for Christmas Day and Whitsunday.

By this change, we should put each of the three great festivals of the year into possession of an invitational anthem of its own; and we should obviate on the fasting days, by the simple expedient of omission, the futile efforts of Choir-master and organist to transform Venite from a cry of joy into a moan of grief.

This brings us to the Psalter. Here we have an opportunity to correct the palpable blunder by which it has come about that the greatest of the penitential psalms, the fifty-first, has no place assigned it among the proper psalms either

for Ash Wednesday or for Good Friday.* It would also be well to make optional, if not obligatory, the use of "proper psalms" on days other than those already provided with them; e. g. Advent Sundays, the Epiphany, Easter Even, Trinity Sunday, and All Saints' Day.† There would be a still larger gain in the direction of "flexibility of use," as well as a great economy of valuable space, if instead of reprinting some thirty of the Psalms of David under the name of Selections, we were to provide for allowing "select" Psalms to be announced by number, in the same manner that "proper" Psalms are now announced. Instead of only the ten selections we now have, there might be made available twenty or thirty groups of Psalms at absolutely no sacrifice of room. It has been objected to this proposal that the same difficulty which now attaches to the finding of the "proper Psalms" on great days, would embarrass congregations whenever "select Psalms" were given out; but this is fairly met by the counter consideration that if our people were to be educated by the use of select Psalms into a more facile handling of the Psalter, it would be just so much gained for days when the "proper Psalms" must of necessity be found and read. The services, that is to say, would run all the more smoothly on the great days, after congregations had become habituated, on ordinary days, to picking out the Psalms by number.

Another step in the line of simplification, and one which it is in order to mention here, would be the removal from the Morning Prayer of Gloria in Excelsis, seeing that it is never, or almost never, sung at the end of a Psalm unless at Evening Prayer. As to the expediency of restoring what has been lost of Benedictus, after the second lesson, the present writer offers no opinion. There are some who warmly advocate the replacement, and there is, unquestionably, much to be said in favor of it. It is unlikely that any doctrinal motive dictated the abbreviation.

Pausing a moment at the Creeds for the insertion of a better title than "Or this" before the Confession of Nicea, we pass to the versicles that follow.

Here, again, it would be enrichment to restore the words of the English book, although the task of finding an equally melodious equivalent for O, Lord, save the Queen, might not be easy. Happily, the other versicles are such as no civil revolution can make obsolete. It will never be amiss to pray:

Endue thy Ministers with righteousness. Answer—And make thy chosen people joyful.

These are all the alterations for which the present Morning Prayer, considered as a form of Divine Service for Sundays, would seem to call. It will be observed that they are far from being of a radical character, that they affect the structure of the office not at all, and touch the contents of it but slightly.

The case is altered when we come to the Order for Evening Prayer. Here there is a demand, not indeed for any structural change, but for very decided enrichment by substitution. The wording of the office is altogether too exact an echo of what has been said only a few hours before in Morning Prayer. It betokens a poverty of resources that does not really exist, when we allow ourselves thus to exhort, confess, absolve, intercede, and give thanks in the very same phrases at three in the afternoon that were on our lips at eleven in the morning.

Doubtless liturgical worship owes a good measure of its charm to the subtle power of repetition; but the principle is one that must be handled and applied with the most delicate tact, or virtue goes out of it. We must distinguish between similarity and sameness. The ordered recurrence of accents is what makes the rhythm of verses; but for all that, there is a difference between poetry and sing-song, just as there is a difference between melody and monotony. Moreover, the taste of mankind undergoes change as to the sorts of repetition which it is disposed to tolerate. No modern poet of standing would venture, for instance, to employ identical epithets to the extent that Homer does, making Aurora "rosy-fingered" every time she appears upon the scene, and Juno as invariably "ox-eyed." People were pleased with it then; they would not be pleased with it now. It is possible in liturgies so to employ the principle of repetition that no wearying sense of sameness will be conveyed, and again it is possible so to mismanage it as to transform worship into something little better than a "slow mechanic exercise." Mere iteration, as such, is barren of power; witness the endless sayings over of Kyrie Eleison in the Oriental service-books, a species of vain repetition which a liturgical writer of high intelligence rightly characterizes as "unmeaning, if not profane."‡ Now the common popular criticism upon the Evening Prayer of the Church is that it repeats too slavishly the wording of the Morning Prayer. If this is an unjust criticism, we ought not to let ourselves be troubled by it. On the other hand, if it is a just criticism it will be much wiser of us to heed than to stifle the voice that tells us the truth. It might seem to be straining a point, were one to venture to explain the present very noticeable disinclination of Churchmen to attend a second service on Sunday, by con-

*The rationale of this curious lapse is simple. The American revisers, instead of transferring the Communion Office in toto to the new book, wisely decided to engrave certain features of it upon the Morning Prayer for Ash-Wednesday. In the process, the fifty-first Psalm, which has a recognized place in the Communion, dropped out, instead of being transferred, as it should have been, to the proper Psalms. †See the Convocation Prayer-Book. ‡Prayer-Book Interleaved, p. 65.

necting it with the particular infelicity in question; but that the excuse, "We have said all this once to-day; why say it again?" may possibly have something, even if not much, to do with the staying at home, is certainly a fair conjecture.

Without altering at all the structure of the Evening Prayer, it would be perfectly possible so to re-fill or re-clothe that formulary as to give it the one thing needful which now it lacks—freshness. In such a process, the Magnificat and the Nunc Dimittis would play an important part; as would also certain "ancient collects" of which we have heard much of late. Failing this, the next best thing (and the thing, it may be added, most likely to be done, considering what a tough resistant is old usage), would be the provision of an alternate and optional form of Evening Prayer, to be used either in lieu of, or as supplementary to the existing office. In the framing of such a Later Evensong, a larger freedom would be possible than in the re-filling of a form the main lines of which were already fixed. Still, the first plan would be better, if only it could be brought within the range of things possible.

Diocese of Illinois.

The Close of a Harmonious Convention.

Reported for the Living Church.

On Wednesday, June 2nd, the Convention re-assembled with increased attendance. The treasurer's report showed a most encouraging condition of finances. Mr. C. R. Larrabee, the treasurer, read his report, showing that the diocesan fund has amounted to \$6,583.71, of which \$5,058.91 was expended, leaving a balance of \$1,524.80. The diocesan mission fund amounted to \$3,754.21, of which \$2,684.43 has been paid, leaving a balance of \$1,069.78. The aged and infirm clergy fund amounted to \$759, of which \$380 was expended, leaving a balance of \$379. With such a good showing, the Convention did well to raise the Bishop's salary to \$5,000, as it was before the division of the diocese.

The elections resulted as follows: Standing Committee—Rev. T. N. Morrison, D. D., Rev. A. W. Snyder, Rev. D. S. Phillips, Francis Peabody, Tracy Lay, E. H. Sheldon. Chancellor of the Diocese—Mr. S. C. Judd. Board of Missions.—The Bishop, the Rural Deans, Rev. R. A. Holland, Rev. Frederick Courtney, Rev. Arthur Ritchie, Messrs. A. F. Seeberger, Emory Cobb, J. M. Banks.

Trustee of General Theological Seminary—James K. Edsall. The Committee on legislation reported a series of resolutions. The first was, that the Convention give its assent to the powers of the Federate Council of the province of Illinois, which are approved by the General Convention.

The second was as follows: Resolved, That while this Convention declines to adopt the proposed Canon for the erection of an Appellate Court in connection with such Federate Council, for the reason that the Canon, if adopted, would tie the Appellate Court to and render it essentially connected with and dependent upon the Federate Council, yet this Convention heartily approves and reaffirms the proposition declared by joint resolution of both houses of the General Convention in 1871, "that article 6 of the constitution confers upon each diocese in a State the power to institute the mode of trying presbyters and deacons therein, including a Court of Appeals, if such dioceses elect to institute such tribunal for itself; and whether such Appellate Court of any other of the dioceses in said State is created, is a matter of discretion and concurrent choice on the part of the Conventions of such dioceses respectively."

Then follows the draft of a Canon, forming an Appellate Court, of which the judges shall be the bishops residing in the State, and one clerical and one lay assessor from each diocese, elected by ballot by the Convention thereof. The third resolution repealed the old Canon providing for the Court of Appeals. The fourth, fifth, and sixth resolutions provided for the insertion of the foregoing Canon in the book, and a memorial to the General Convention to enact some system of Appellate Courts for the whole Church. The resolutions were adopted.

Rev. T. N. Morrison, D. D., and Mr. F. S. Stahl, of Galena, were elected as clerical and lay assessors of the Appellate Court.

The report of the trustees of St. Luke's Hospital, presented by Dr. Locke, showed that the hospital was full all the time. The money for a bed for incurables is paid in, an endowment for a bed for sewing-women is completed, and the endowment for a bed for crippled children is in fine progress. Mrs. W. F. Whitehouse and Mr. Edwin Sheldon are about to endow a bed, costing \$4,000, in memory of Wm. B. Ogden. Mr. N. K. Fairbank has given a lot of land, north of the present property on Indiana Avenue, which cost him \$10,000. Other gentlemen of the city have contributed \$15,000 for the purchase of seventy feet on Michigan Avenue, in rear of the present property, and money is now being raised for the erection of new buildings. The total number of house-patients has been 359; Dispensary, 1,638. The receipts have been \$13,580.56; expenses \$13,049.35, leaving a balance of \$532.22.

The Committee on Church Extension made a favorable report, and called attention to St. Thomas' Church for colored people. Dr. Tolman Wheeler has offered to build a church for this promising mission if a suitable lot can be procured.

Rev. C. H. Malcolm, D. D., of the "Church Building Commission" of the American Church, made a few remarks upon the purposes of his commission. The following were the pledges for mission

work from Chicago parishes: Ascension, \$300; Calvary, \$75; Epiphany, \$160; Grace, \$500; St. Andrew's, \$50; St. James', \$600; St. Mark's, \$75; St. Stephen's, \$15; Trinity, 250; Cathedral, \$100. The total amount now pledged is \$3,650.

Mr. Judd offered a resolution that the bishop, with two clergy and two lay members of the Convention, be a committee to revise the Constitution and Canons, and report to the next Convention. Rev. T. N. Morrison, D. D., Rev. Clinton Locke, D. D., Messrs. S. Corning Judd, and J. K. Edsall were appointed the members of the committee.

The bishop congratulated the Convention upon the harmony that had characterized its meetings, and said that whatever differences of opinion had been had, were only such as were expected among honest men. He called upon the clergy and laity of the diocese to help protect all the essential qualities of the Church, and to increase its adaptability in non-essentials to American life. He was thankful to God for His goodness to the diocese. He would go on with renewed energy and enthusiasm, and urged the clergy and laity to help him spread a Catholicity that is not Roman, so that it shall be embraced by thousands where it is now received by hundreds.

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.

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THE YOUNG CHURCHMAN

Will enter upon its Twelfth Volume with the April number. The Young Churchman has reached a large circulation, and is now distributed regularly in nearly four hundred Sunday Schools. The Young Churchman is handsomely illustrated; is the largest child's paper in the American Church; contains a greater variety of matter, and is as useful to the family as in the Sunday School. The Young Churchman is mailed, postage free, to single subscribers at 25 cents per annum. In quantities of ten or more copies to one address, at the rate of 10¢ cents per copy, per annum, advance payment. Specimen copies sent on application. Address

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The Living Church.

June 11, 1881.

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

Subscription, \$2.00 a Year.
To the Clergy, 1.50 " "
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G. W. LEFFINGWELL, D. D.
CHICAGO. NEW YORK.
162 Washington Street. No. 40 Bible House.

Until July 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.

Trinity Sunday.

The Feast of Trinity is an institution of the Western Church, established during the thirteenth century. Throughout the East the Sundays are numbered from Pentecost. Trinity Sunday does not commemorate any new fact or truth; it is the summary and substance of all revealed truth—the climax of the Gospel record. It is the Gloria of the Christian Year, the highest, holiest period of time, the commemoration most comprehensive, that has been consecrated to the glory of God by His Church on earth.

To the mystery of the Holy Trinity all revelation tends. This is life eternal to know the only true God and Jesus Christ Whom He has sent. With Pentecost the last great truth was given, and the Spirit came to be the guide and teacher of men. By the light of those fiery tongues we may read the record of inspiration, and by that spiritual illumination we are prepared to contemplate the mystery of the Divine Nature in all its fullness and completeness.

It is fitting that the distinctive glory of the Christian religion should be enshrined in a holy day. It stands out, thus, with a distinctiveness that no form of words could give it. The perverse ingenuity of man may explain away the mystery of each separate portion of God's truth, or magnify one portion by the sacrifice of others. But here all truths unite. They cannot be separated or distorted. While Trinity Sunday stands in the Calendar of the Church, the Creed and the Articles cannot be misunderstood. The faith of the Church is distinctly Trinitarian. It allows no confusion or compromise of this fundamental truth. The Triune God is its object of worship. As Father, Son, and Holy Spirit, it praises Him, prays to Him, and celebrates the mystery of man's Redemption in His Name.

Trinity Sunday commemorates the Faith once delivered to the saints. Though not one of the earliest in the Calendar of the Church, it is all the more needful as time goes on and distance obscures the clear witness of the primitive Church to the truth of the Triune God. This day is the banner day of the Christian Year, the AMEN of the Creed, the Doxology of the Calendar. It is the last of the commemorative Sundays in the year, and gives name to the longest season. That name is distinctive of the Christian Faith, and has been chosen by the Church as the best expression in human word of the mystery of the Divine Nature.

To some of the wise of this world the name is a stumbling-block, an offence. "Three in one," say they, "it is absurd!" Arithmetic is called in to estimate the Infinite, and the plainest principles of reason and analogy are disregarded. The truth is, man himself embodies as great a mystery. He is himself triune. His body, his animal vitality, and his rational mind, are all distinct and vastly differing entities. Man is a trinity of natures in one person, for these three are one. If his body is injured, he says, "I am hurt;" if his appetite is not satisfied, he says, "I am hungry;" if he suffers in spirit, he says, "I am afflicted." But arithmetic says it is all impossible, a contradiction, an absurdity. Man, with three-fold nature and single personality, need not be confounded by the revelation of a God of three-fold Personality and one Nature. Let him explain and understand himself—his brother whom he hath seen, before he denounces as impossible and absurd the revelation of a God Whom he hath not seen.

That man is vain in his imaginations and his foolish heart is darkened, who mocks at the doctrine of the Trinity. It ever has been, is now, and ever shall be the Faith of the Church.

De Profundis.

A shallow infidel, mouthing to a congenial crowd the stock objections to Christianity, is a sorry sight. It makes the heart sick to think that men who, like Anthony, "have immortal longings in them," should empty themselves of all holy aspirations and become the *claqueurs* of a smart platform. These men are not the shallow creatures they seem to be. Even the orator himself has depths in his nature, that his flippant blasphemy gives you no reason to suspect. For they are men. We have a common nature. What you know of yourself, you may predicate of your neighbor. There are moments when the smile dies out of your face, when life's gold dulls to lead, when there sits in your heart a shadow which you cannot drive away. It would seem as though there are crises in the history of the soul when the invisible world envelops it, and the eternal things bear down upon it like mountains for weight, and when the voice of one's solemnity or despair is a cry *de profundis*. If you have passed such moments, you may be sure the man who sits next you in church or car has. You may be sure the jolly sceptic who jeers at God has. That sense of overwhelming solemnity, that mysterious sadness, more terrible than a crushing sorrow would be, that impression of the proximity of infinite realities, comes to him, just because he is a man with a man's nature. He may dismiss God from his thoughts, but he cannot shake off his manhood; and, in those awful crises of impression, you may be sure he is an awed being, very smileless; quite a contrast, surely! Reason cannot reason away the voice that comes *de profundis*. Sarcasm, epigram, wit, have lost their potency now. The stage lights are out. The dim taper of conscience is burning in the heart.

If, now, as the solemnity grows to its climax, the nature that is capable of feeling it would follow it; if, instead of hastening back to the glare of the world, the soul would bend and say, "Out of the depths have I cried unto Thee, O God!" if, in one word, the sceptic would but recognize the possibility of a practical solution of all difficulties whatsoever, by testing whether our holy religion has any mission to a man who enters the depths of which we have spoken, how glorious might be the result!

The deepest thing in our nature is conscience. It will stir the soul in its lowest depths. It creates a sense of imperfection, suggests need, and sends the arrow-like thought of accountability through the heart. The man who owns the wound, and seeks no pain-killing anodyne, but lets the agony drive him whither it will, will find himself at God's feet.

One of the deepest things in us is our hungry longing for a perfect ideal. We cannot find it in anything that is of the earth. We dream of it as somewhere, but we never attain it until we awake from our dreams and recognize the supreme fact of God. Only the Divine Ideal can meet and satisfy the hunger of the soul. "O that I had wings like a dove, that I might fly away and be at rest!" The man who wrote those words was not afraid nor ashamed to follow the promptings of his deeper nature.

Human weakness never realizes itself until it cries *de profundis*. These infidels, who make the great hall resound with their shouts of laughter, will be getting sick and dying one of these days. Or, they will get a telegram, some day, that a wife or daughter or a son is dead. Dead! That is a fact, not a doctrine. You cannot make it read "Alive," do your best. There never has been an infidel in the world who could. Even Ingersoll can't. He can joke—jeer—satirize—vilify; a great many marvellous things he can do; but he cannot give you any comfort when your wife or child dies. He sought comfort himself when his brother died. He seems to have got it, but how? By faith! With his latest breath, his brother had said, "I am better now;" and then this unbeliever, this ruthless iconoclast, said, "Let us believe, in spite of doubt, and dogmas, and fear, that those dear words are true of all the countless dead." Thus in the utter prostration of self in the hour of sorrow, the infidel reaches out after something above him. Caught by sorrow, and compelled to acknowledge that he believed!

Christianity is a religion that addresses itself to the deepest needs of the human

heart, in the sense of recognizing them, meeting them, supplying them all to the full, and leaving nothing to constitute itself to the receptive soul all that the soul longs for, of peace, joy, hope, and virtue. But men who draw back from the impulses of their solemn moments will never know it. They will laugh on, and scoff on, and—die!

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.

[Copyright, 1881.]

OUR FIRST EVENING.

THE THEME.

GENESIS 1:5.—In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep.

And God said, Let there be light, and there was light.

And God saw the light that it was good. And God divided the light from the darkness.

And God called the light Day, and the darkness called He Night; and the evening and the morning were the first day.*

Cosmic time, corresponding to these verses, reaches from the "beginning," to the period when the earth became non-luminous. Within these limits is included the development of the solar system from a nebulous mass. It may therefore scientifically be called the Nebulous Stage.

OUR DISCUSSION.

The Professor was promptly on hand. I had prepared for the occasion by laying on my table certain books which I knew would be needed. Among them, and most important, were a Hebrew Bible, Lexicon, and Concordance, a copy of the Septuagint, and our English Bible, also Dana's Manual of Geology, and Herschel's Outlines of Astronomy. As he took his seat he glanced over the table and said, "This looks like business; but I do not see any Commentaries on the Bible."

I replied, that perhaps they were more essential to his arguments than to mine; that all that I was concerned with, was the words of Moses himself, and those I proposed to take in their simplest and most literal meaning. Others had told us what Moses meant to say; my purpose was to let him tell his own story in his own way. The Professor thought that seemed fair enough.

I then took up the Bible and read: "In the beginning God created the heaven and the earth," and asked whether that was true.

He replied, "Undoubtedly there was a beginning of the present order of things,† and the universe must have originated in an Ultimate Cause; i. e., in the will of God. Many persons, however, do not believe in a personal God. They would say, 'In the beginning the Ultimate Cause produced the heavens and the earth.' They would object to this expression, 'The Will of God.'"

I replied, that, for my part, I had no objection to his styling the Author of all things, the Ultimate Cause, or the First Cause. I was myself a believer in a personal God; but whether on good grounds or not, was outside of our present discussion, since that question had no bearing upon the truth or falsehood of the physical statements in those twenty-seven verses. They commence their account at the "beginning," and our first business was to inquire what was the condition of the earth at the earliest period at which philosophy takes cognizance of it.

Laying his hand upon the Astronomy lying before him, and turning over its leaves, he answered, "Laplace improved, and gave anew to the world the theory which commonly goes by his name, and, as far as I can see, it gives a true description of our world's original condition.‡

*The Common Version, except as to divisions into paragraphs.
In the course of these discussions will be found such criticisms on the common rendering as I may have in mind to offer, and further on, a proposed version in which I have sought to get as close to the original as possible.

†All modern science seems to point to the finite duration of our system in its present form." Prof. Newcomb, Popular Astronomy, page 488.
Prof. Tait, in his Recent Advances in Physical Science, page 22, says: "It (the principle of the Dissipation of Energy) enables us distinctly to say that the present order of things has not been evolved through infinite past time by the agency of laws now at work, but must have had a distinctive beginning, a start beyond which we are totally unable to penetrate; a state, in fact, which must have been produced by other than the now visibly acting causes."

‡And again, on page 26, "All portions of science, and that beautiful one, the Dissipation of Energy, point unanimously to a beginning."
The philosophy which, to avoid this conclusion, talks about a straight line returning upon itself, and of space which has four or more dimensions, is worthy of those agnostic scientists who, for reasons similar at least in motive, talk of worlds where two and two may make five.

§Original, so far as philosophy can tell us. It is the point at which the mind stops when tracing back the chain of causes, and leaps to the infinite.

According to that great Astronomer and Mathematician, the solar system existed at that time only as a mass of infinitely attenuated matter, something like a gas or vapor. The earth then was an integral part of that immense nebulous body, and consequently no more had form or shape, than has, for example, a ton of water in the clouds which darken the sky before a rain. The clouds have shape and form, however irregular, but any one ton among the thousands which they contain, has, while there, none."

"It is easy," he continued, "to see in this the superiority of science over Genesis, for, according to all the commentators who have not been shamed out of it by scientists, Moses says, the world was called at once into being, a vast, solid globe, incomparably larger than the sun and stars. Here is one of those contradictions, an important one too, which compel scientists to refuse to believe this story."

Stop a moment, I replied. Where does Moses say, "the world was called at once into existence a solid globe? Where, too, does he say, that "it is larger than the sun and stars?" I handed him the Bible; he ran his eye up and down the page, and then said: "I do not see any such assertion, in so many words, but certainly it must be implied, and Moses himself must have thought so, or else so many commentators would not have given out that idea to the world."

I reminded him that Moses was responsible only for his own words, and certainly his account should not be pronounced false for what is not in it. I added, that I also was a believer in the Nebular Hypothesis, perhaps more of a believer than he, and more ready to carry it to its extreme consequences. As far as I could judge it would not be easy, even now, with all our boasted knowledge and with the help of a copious scientific terminology, to describe the earth's condition, while yet an unsegregated part of a vast nebulous mass, in more fitting terms than those which Moses has used; and which are rendered in our version, "without form and void." These words are *tohu* and *bohu*. *Tohu* occurs twenty times in the Bible. It is rendered *vainly* in the phrase, "less than nothing and *vainly*;" and in, "He maketh the judges of the earth as *vainly*;" and, "graven images are all of them *vainly*;" and, "they trust in *vainly*." "To go after *vain* thoughts." "I have spent my labor for *nought*," etc., etc. What more accurately descriptive word can be found for matter ten thousand times less dense than air?

Bohu occurs but three times, and is rendered in each place by *void*, or its equivalent, *emptiness*.

The Late Mrs. Ryerson.

The Board of Directors of St. Luke's Hospital, missing greatly the presence of their dear friend and sister, Mrs. Joseph T. Ryerson, at this, the first meeting of the Board since her decease, desire to put on record the following resolutions:

Resolved, That in the death of Mrs. Joseph T. Ryerson, St. Luke's Hospital has sustained a painful loss. Her noble character, so strong and yet so tender; so determined, and yet so willing to adopt any mode of action settled on as best for the interests of the Hospital; her generosity, her untiring endeavors in her Parish and among her friends to procure money for the needs of this Charity; her wise counsel, her humble Christian faith, all these will long live in our memory, and form our example. May she rest in peace, and may perpetual light shine upon her!

Resolved, That a copy of these resolutions be sent to her afflicted family.
June 2nd, 1881.

On page 3 we give the first section of a valuable paper on Revision of the Common Prayer, by the Rev. Dr. Huntington. This will be continued through several numbers. We note here that the revision advocated is not like that recently attempted on the Bible; it does not consist of changes in language dear by the hallowed use of centuries, the substitution of modern phraseology for the old form of sound words. The intention and method of the movement is perhaps best indicated by the phrase first used by Dr. Huntington, in his Resolution offered to the General Convention, 1880, "The Enrichment of the Liturgy."

No apology is needed, we trust, for devoting so much space this week to Bishop McLaren's timely and temperate discussion of the Provincial question. Nothing has yet appeared, we believe, calculated to give such general satisfaction and to accomplish so much for the understanding and settlement of this question and that of an Appellate Court. The action of the Diocese of Illinois on the Appellate Court, while not in accordance with the plan proposed by the Federal Council, will give to the Diocese all the advantages sought, and its action cannot be construed as in any way dictated or influenced by the legislative body of the Province.

It is reported that Pere Hyacinthe is about to visit this country.

New York City Church News.

Reported for the Living Church.

The "Sisters of St. John Baptist" intend completing St. Anna's Cottage, a farm house at an eligible spot on Long Island, in which poor and hard-working mothers may enjoy a few days of rest during the summer months. About \$400 is yet needed, and for this amount the good Sisters appeal, as also for an endowment-fund with which to render the Charity permanently useful. The Rev. Dr. Houghton will receive any offerings that may be made.

The Rev. Dr. John Cotton Smith celebrated the twenty-first anniversary of his Rectorship of the Church of the Ascension, New York, on Ascension Day. Several former assistants of the parish were present. After the appropriate Services of the day, at which the sermon was preached by the Rector, a select company partook of lunch at the Rectory, and subsequently gathered in the Sunday-school room of the church, where informal speech-making was indulged in.

On Thursday morning of last week, June 2d, a quiet wedding took place at Calvary Church, New York, in which the groom was the Rt. Rev. Thomas U. Dudley, D. D., Assistant Bishop of Kentucky, and the bride, Miss Aldrich, daughter of the late Herman D. Aldrich, of No. 200 Madison Ave. The Service was said by the Bishop of Louisiana; the Presiding Bishop and the Bishop of New York being present in the Chancel. The bride wore a plain dress of white satin. There were no ushers, bride's maids, nor groomsmen. The congregation, which included a number of the clergy, was not large.

The Sea-side Nursery of St. John's Guild, which is being erected at Cedar Grove, Staten Island, will in all probability be completed and ready for summer work early in the present month. The cost will be about \$9,000. A physician will reside at the Nursery during the season; and, assisted by a Matron, will give careful attention to the wants of mothers and children. The kitchen and laundry will be located in a building separate from the main structure.

An effort is begun for paying off the floating debt of St. Ambrose Church, corner of Prince and Thompson streets. It is missionary ground, and the work now in progress is of great benefit to the needy neighborhood. The Rector, Rev. J. B. Wetherell, gives his services free, and he has for some time provided an assistant at his own expense. Some \$3,000 are needed for immediate relief, and an appeal is made to the Churchmen of New York. The Bishop heartily endorses the movement, and the circular is signed by Dr. Dix, Dr. John Cotton Smith, and others. There ought to be no doubt of a speedy attainment of the result desired.

In New York, on Tuesday, May 17th, the Ladies' Association connected with the Children's Fold, held their annual reception at the Home, corner of the Boulevard and 93d St. The attendance was somewhat affected by the rain. The children, 105 in number, entered the Chapel, where a short Service was held, followed by an address by the Rev. Dr. Peters, of St. Michael's Church, after which the visitors inspected the dormitories and household arrangements. It has been decided to increase the number of inmates, and a new building is talked of.

The parish of the Epiphany, New York, under the Rectorship of the Rev. Uriah T. Tracy, is at present holding its services in the Beekman Mill M. E. Church, 50th St.

The Church of the Reconciliation, East 31st St., a Chapel of Ease of the Parish of the Incarnation, New York, is in need of enlargement. Under the ministrations of the energetic minister in charge, the Rev. C. S. Widdemer, the congregation, which has already once overflowed the building, is again taxing its increased capacity to such a degree, that further provision of some kind will have to be made. The recent Confirmation class numbered 50. The Sunday-school numbers 700 scholars. There is a flourishing Young People's Association, a Saturday sewing-school, and a "Kitchen Garden," for the instruction of young girls in practical household work. The Church of the Incarnation has lately purchased a three-story edifice adjoining the Chapel, at a cost of \$10,000, for a Mission House.

It seems to be quite distressing to some people that the LIVING CHURCH, in two years, has risen to be one of the leading papers on this side of the Atlantic. People who have an interest in maintaining party organs, and those who are vexed because they cannot use the LIVING CHURCH for their personal ends, must of course regard its progress with displeasure. But they cannot by fair competition nor by slanderous detraction, to any great extent affect its onward progress.

During the present month only, the special offer for three-month subscriptions, at the head of this page, will be continued. We would suggest the propriety of prompt action on the part of friends who wish to give the paper a trial.

GIVING TO GOD.—The Rev. Canon Wilkinson, of the St. Peter's, Eaton Square, London, in preaching, on a recent occasion, said: "No one that I have ever met, who has really studied the subject, has come to the conclusion that the Bible warrants setting apart less than one-tenth; and those whom God has prospered can do much more. I am not judging any one; I am only telling you the result, so far as I am aware, of all thoughtful investigation of the Bible on this subject. And I know an instance of one, not so rich as many in this church, who never used to give more than a casual offering on the Sunday, and possibly an occasional subscription; who now, since he has studied the Bible on this subject, has given £400 at least, this year, for the work of God at home and abroad."

THE REVISION REVIEWED. Some Views of the New Version.

From our English Correspondent. LONDON, May 19, 1881. The Southern Convocation began its adjourned session on Tuesday. The most notable business which it has yet had before it, however, has been the presentation of the first report of the Committee to which the revision of the Authorized Version was entrusted.

Although the presentation of the Revised New Testament to Convocation was supposed to be the signal for its publication, it had, in point of fact, been on sale some hours before. It should be explained that the work has been a most costly one. It occupied, for more than ten years, the large and distinguished band of scholars and divines to whom it had been confided; and many of them had to make a long journey to London, every time they attended the meetings of the Company.

It need hardly be said that the Revision has called forth a great deal of criticism; but it is, of course, too soon to attempt anything like an analysis of the opinions expressed in the public prints. Yet it is not difficult to prophesy what those several results will be. There already appears a strong disposition to regret the enterprise. People begin to see that the singular advantage which this great English-speaking race has hitherto enjoyed in the possession of a version which all religious denominations joined in regarding with reverence and even with enthusiasm, is gone forever; or, at any rate, that we must not expect for a hundred years to come that any English Bible will rise to the position of dignity and authority from which the version of King James, after a reign of 270 years, has been dethroned.

The strong point of the Revision is the care which has been bestowed upon the exact translation of the Greek article, as well as of the Greek tenses and particles in general. In this manner, many delicate shades of meaning are brought out; and some erroneous opinions lose what support it was supposed they derived from Holy Writ.

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think the Revisers are right. The ancient Liturgies used always to add to the Lord's Prayer a sort of emphatic reiteration of its concluding words. Here is the *Embolismus*, as it is called, from the Liturgy of St. James:

And lead us not into temptation, Lord God of Hosts, Who knowest our infirmity, but deliver us from the Evil one, and his works, and all his insults and devices, for Thy Holy Name's sake, by which our humility is called. For Thine is the Kingdom, etc.

It must not be supposed that the Convocation is at present, in the smallest degree, committed to the new Revision. Yesterday, the Bishop of Canterbury took pains to make it clear that nothing had been done beyond the presentation of the Report of the Committee; and the Lower House, in passing a vote of thanks to the said Committee, sternly repressed the attempt which the mover (Archdeacon Allen) made to comment upon the Revision itself.

Personal Mention.

The address of the Bishop of Springfield, until June 18th, will be 424 West 23d Street, N. Y.

We are pleased to learn that our dear brother, the Rev. Samuel J. French, of Houghton, Mich., is much improved in health, although there is no immediate prospect of his being able to resume the discharge of his pastoral duty.

We learn that Bishop Huntington has under instruction three ministers of various religious bodies, who have applied for Holy Orders in the Church, namely, Charles H. Quiddle, Unitarian, of Vineland; Dr. Hartzele, Universalist, of Buffalo; and Mr. Laurel, of Cayuga County.

The Rev. F. P. Davenport has resigned his charge at Tullahoma, Tenn., and has accepted the Rectorship of the Church of the Redeemer, Cairo, Ill. Please address accordingly.

The Rev. John B. Draper, recently of Petersburg, Ill., has entered upon his duties as Assistant Minister of St. Luke's Church, Baltimore.

The Rev. Stephen H. Granberry sails for Europe June 18, and will be absent about four months.

The Rev. John F. Potter has returned from Southern California, and may be addressed until further notice at Turner's, Orange Co., New York.

The Rev. J. M. C. Fulton has resigned the Rectorship of the Church of the Epiphany, Providence, R. I., to take effect the last Sunday in June; and has accepted an election to the Rectorship of St. Paul's Church, Oxford, Chenango County, N. Y. The Rev. Mr. Fulton will enter upon the duties of his new parish the first Sunday in July.

The Rev. N. F. Putnam, of St. Johnsbury, Vt., has been called to Peekskill in place of the Rev. W. F. Lewis, who has gone to La Grange, Ill.

The Rev. F. M. Gregg, of Burlington, Iowa, has accepted a call to Christ Church, Ottawa, Ill.

The Rev. C. L. Mallory, of the Cathedral, Milwaukee, has declined a call to St. Andrew's, Chicago.

The Rev. W. W. De Hart having resigned the rectorship of Grace Parish, Bath, he has received a call to St. Paul's Church, Portland, Maine.

Mr. George Franklin Pratt, A. B., of the present graduating class in the Seminary, has received and accepted a call to Grace Parish, Bath, Me.

Mr. Arthur Quincy Davis, A. B., also of the graduating class, has accepted a call as assistant to the Rev. Arthur Ritchie, of the Church of the Ascension, Chicago, Ill.

Notices.

Obituary.

Mrs. M. H. SWIFT.—The following, abridged and slightly altered from the Ottawa Free Trader, bears testimony to the purity of life and moral worth of an estimable lady recently called hence with a very brief premonition of the solemn event:

Our people were greatly surprised and saddened by the news, on Thursday evening, the 19th inst., of the sudden death of Susan W., wife of Hon. Milton H. Swift, at their residence in this city. Mrs. S. had been in her usual health during the day; and, in the evening, had gotten ready with the other members of the family, to attend an entertainment. While waiting for the carriage, she suddenly felt a difficulty of breathing, induced by disease of the heart; and in twenty-five or thirty minutes from the first indication of the attack, she had quietly and painlessly—as if falling into a sweet sleep—passed into the land beyond.

Mrs. Swift, and one of her sisters—Miss S. H. B. Miles, now the worthy matron of St. Luke's Hospital Chicago—were two of the few ladies who revived the Church at Ottawa in 1844, when Christ Church was an obscure missionary station. From her childhood up, as a member of the Episcopal Church, few have sustained through life a more consistent fidelity to that sacred relation. Ever taking a deep interest in an active hand in all Church enterprises; in its works of devotion, Charity, Sunday School, and Missionary labor, she was in the best sense a true woman as well as a devoted Christian; and, having ample means at her command, her charities were no less freely than judiciously bestowed.

During the thirty-five years or more of her residence in Ottawa, she had ever held a prominent place in our local society, of which no member was held in higher estimation.

A lady of intelligence and culture, she was also amiable, affable, sociable, fond of society; entertaining, as freely as she accepted it from others; with a kind and pleasant word for all; in a word, one of those true women in whom one sees the fullness of the graces that come of a careful Christian training from youth up, and a life-long obedience to the saving precepts of her profession and faith.

The funeral of Mrs. Swift took place from Christ (Episcopal) church, on Monday afternoon, the 25th inst. The church being at present without a Rector, the Service was said by Rev. H. C. Kinney, of Chicago. After the casket had been lowered into the grave with the beautiful flowers with which her friends had decorated it, the young ladies of her Sunday School class buried it from sight with a covering of floral offerings.

Miscellaneous.

On Wednesday, June 15, the Graduating exercises of St. Mary's School will be held in the Study Hall, at 10 o'clock, A. M. Friends of the School are cordially invited. The Rector desires to provide entertainment for guests, and a notice or intention to be presented and probable time of arrival, will be received as a favor.

Special Notice.

THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Mr. William Alexander Smith having resigned the Rectorship of this Society, parishes and individuals are requested to forward their offerings hereafter to Mr. William G. Davies, Treasurer, 146 Broadway, New York. C. ELLIS STEVENS, Sec'y., 23 Bible House, New York, May 21, 1881.

ST. JOHN'S CLERGY-HOUSE OF REST, EAST LINE, N. Y. Incorporated 1881. \$3000 per Annum. \$5,000 Endows a Life Foundation.

The Clergy-house is situated between Saratoga, Ballston, and Round Lakes, in a dry and salubrious climate, but a short distance from several varieties of mineral springs; and is intended as a resting-place for aged or infirm clergymen. Any reverend clergyman desirous of a quiet and enjoyable home is respectfully requested to correspond with the Secretary The Rev. WALTER DELAFIELD, Ballston Spa, N. Y.

Contributions to be sent to GEO. L. THOMPSON, Esq., Ballston Spa National Bank, Treasurer.

WANTED.—For the Summer Supply duty in vacant parishes, or in absence of a Rector. Address Rev. S. B. Duffield, Bridgeport, Connecticut.

A young lady, a native of France, now in the Senior Class of St. Mary's School, Knoxville, Ill., desires a situation as teacher or governess, after her graduation in June. Refers to the Rector, to whose care letters may be addressed.

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Examinations for admission will be held at Hartford, on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commencement is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President, T. R. PYNCHON, D. D., Hartford, Ct.

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Calendar.

JUNE, 1881.

- 3. Friday. Fast.
5. Whitsun-day.
6. Monday in Whitsun-week.
7. Tuesday in Whitsun-week.
8. Ember Day. Fast.
10. " " "
11. " " St. Barnabas. Fast.
12. Trinity Sunday.
13. Friday. Fast.
14. 1st Sunday after Trinity.
15. Friday. Fast. Nativ. St. John Bapt.
16. 2d Sunday after Trinity.
17. S. Peter.
* Whitsun-day. Proper Psalms, A. M., 48.68. P. M. 104.
145. Proper Preface in Communion Office.
† Ember Week. One of the two prayers "For those who are to be admitted into Holy Orders," is to be used daily.
‡ Trinity Sunday. Proper Preface in the Communion Office.

Trinity Sunday.

And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come.

REVELATION IV. 8.

Let us pray for the spirit of obedience, of true dutifulness. So will He vouchsafe to take up His abode with us. The Spirit of Truth, Whom the world cannot receive, will dwell in us, and be in us, and Christ will love us, and will manifest Himself to us, and the Father will love us, and They will come unto us, and make Their abode with us. And when at length the inevitable hour comes, we shall be able meekly to surrender our souls, in much weakness and trembling, with much self-reproach and dread confession, yet in firm faith, and in cheerful hope, and in calm love, to God the Father, God the Son, God the Holy Ghost; the Blessed Three, the Holy One. Three Persons, One God, our Creator, our Redeemer, our Sanctifier, our Judge.

DR. NEWMAN.

Three in One, and One in Three, Ruler of the earth and sea, Hear us while we light to Thee Holy chant and psalm.

Three in One, and One in Three, Dimly here we worship Thee; With the Saints hereafter we Hope to bear the palm.

DR. G. RORISON.

A Rare Volume.

Written for the Living Church.

Who has not felt the weariness and dissatisfaction that comes from the perusal of works of fiction, that have no other motive than the lengthening of sensational chapters and the exciting of passing interest? I do not refer to such authors as Scott and Dickens, and Hugo. In their productions there is a high purpose, and a moral tone, and whoever reads with discrimination is blessed and profited.

But, aside from novels, there are peculiar books that are a source of great delight and of refreshing. I have just been reading in "Quarles' Emblems," that quaint collection of curious pictures, which the author illustrates by as quaint verse. One can scarcely appreciate the extreme oddity of the emblems, unless he examines them carefully in connection with the Scriptural headings, and the accompanying poems. Let me give a few specimens.

Emblem eleventh, Book 1st, represents the world going to destruction. The globe is in a carriage drawn by goats driven by the Devil. The Cross pierces the globe. To the Cross a rope or chain is attached, and our Lord is holding back the world from the evil that threatens. The Bible verse is—"Ye walked according to this world, according to the Prince of the air." Ehp. ii: 2. Quarles writes: "O whether will this mad brain world at last Be driven? Where will her restless wheels arrive?"

"Rull, gracious Lord! Let not Thine arm forsake The world, impounded in her own devices. Think of that pleasure that Thou once didst take Amongst the lilies and sweet beds of spices. Hale strongly, Thou Whose Hand has power to slack The swift-foot fury of ten thousand voices; Let not Thy dust-devouring dragon boast His craft has won what Judah's lion lost. Remember what is craved; recount the price it cost!"

Emblem second, in Book third, shows an idiot riding a hobby-horse, and playing with simple toys; while the attending angel hides his face for shame.

The Bible verse is—"O Lord Thou knowest my foolishness, and my sins are not hid from Thee. Ps. lxxix: 5.

The author says: "Seest Thou this fulsome idiot? In what measure He seems transported with the antic pleasure Of childish baubles! Canst Thou but admire The empty fulness of his vain desire? Canst Thou conceive such poor delights as these Can fill the insatiate soul of man, or please The fond aspect of his deluded eye? Reader! such very fools art thou and I; False puffs of honor; the deceitful streams Of wealth; the idle, vain and empty dreams Of pleasure, are our traffic, and ensnare Our souls, the three-fold subject of our care, The toil for trash; we barter solid joys For airy trifles, sell our Heaven for toys. We snatch at barley grains, whilst pearls stand by Despised; such very fools art thou and I."

Once more. Emblem ninth, in Book fifth, exhibits the globe with the Cross, to which a man's ankle is chained, while the man struggles to mount up toward a beckoning angel.

The Scripture sentence is—"I am in a straight betwixt two, having a desire to depart and to be with Christ. Phil. 1: 23.

A portion of the poem: "I cannot do an act which earth disdains not; I cannot think a thought which earth corrupts not; I cannot speak a word which earth profanes not; I cannot make a bow earth interrupts not; If I but offer up an early groan, Or spread my wings to Heaven's long longed-for throne, She darkens my complaints, and drags my offerings down."

Francis Quarles was born in 1592, a year before our revered George Herbert, whose genius seems somewhat similar.

I think there is more of the deep heart in Herbert; perhaps because I have studied him more, and know him better.

When I shall have gathered in all the treasures of the volume before me, and shall also become familiar with his "School of the Heart," it may be that I shall esteem Quarles as equal to my long-tried and valued friend of Bemertons.

Many of the Designs in his book, are said to have been borrowed from the emblems of Hermann Hugo; but the verses are Quarles' own, and have in them very much both to please and profit. F. B. S.

The Outlook of the Church.

Convention Sermon by Bishop Littlejohn.

Reported for the Living Church.

The Bishop drew a picture of the existing religious state of Europe and this country, and detailed the leading facts which mark the rationalistic tendency of the times. They were facts not to be escaped from, but admitted. Nevertheless, however much men might doubt their Father in heaven, they could not crush the natural yearnings of the heart that could only be satisfied by religion. The doubting and alienation were not so much against religion itself, as against Calvinism, and other false systems; and a glance below the surface of things would reveal the fact, that after all, comparatively few deny the ground principles of Christianity when fully and fairly presented, apart from speculative subtleties.

"Across seas," said the Bishop, "what have the masses fallen away from, ceased to believe in? Is it the Gospel as its Author and Finisher taught it? Is it the Church as left in the primitive times by its Apostolic master builders and rulers? Is it the discipline, or the virtues, or the duties, or the aspirations of the Christian life, as that life is pictured in the written charter of Christianity, or as it has been lived in all ages by holy men and women, whom the world, even in its wildest license of sin and unbelief, has never thought of, but to admire? No, none of these has been mistaken or maligned. What then, has been? * * * Why, in Germany, a religion, which began its career as a reformed phase of Christianity by dropping out a normal part of the Church's polity, and then further on, oscillated for a whole century between pietism and rationalism—a religion whose spirit was ground out of it in the mills of a remorseless criticism, whose Christ was dissected and analysed, evaporated into myths and diluted into fable, until it might, indeed, be said by simple folk, that their wise men had taken away their Lord and they knew not where they had laid Him. What wonder that the average heart of that strong race could neither trust nor love such a faith! * * * But what else is there in Europe calling itself Christian, that millions have broken from and despised? Why, a religion indicted by the common mind of the world for so many misdemeanors and usurpations, so many offences against truth, reason and liberty, that time would fail me to name them. Aside from the known skeptical tendencies of the day, there is more than enough, in the recent history and present condition of Lutheran and Vatican Christianity to account for the alienated and hostile attitude of multitudes of the German and Latin races." Turning to our own land, the Bishop attributed the non-church going spirit less to a direct hostility, than to an indifference born of material prosperity. Flushed with unparalleled successes, men had forgotten to worship God in their devotion to mammon.

What facts were there, on the other side, to demonstrate that healthy blood was flowing through the arteries of the Faith with undiminished energy—facts that prove that nothing has been lost amid all the modern assaults, upheavals and apostasies? No part of her vital organism, no fraction of her original dower of truth had been wrested from the Church. There are facts of her essential life, in which she is unassailably strong. The Bishop pointed out at length: 1. The consciousness of spiritual things in the breast of every Christian, an experience resting on the same basis of certainty as the sensation of heat or cold. 2. The Inspired Records of Christianity, handed down from the fathers, not a book or chapter dislodged; their historical accuracy confirmed not weakened by criticism, and their ethical validity strengthened in its hold over the modern conscience. 3. The history of the "City of God," stretching back over 3,500 years. The race has no other history so rich in precedent and suggestion, so full of the noblest types of heroism and self sacrifice, or so built up link by link on unselfish labors for the relief of human misery and the elevation of the mind and heart. 4. A Christian literature in the past and present, the rightful peer in intellectual wealth, of any other. 5. The present masterful influence of the Kingdom of Christ, the most controlling influence ever existing, and only to be accounted for by a Divine origin. 6. The great fact of the perfect and Divine personality of Christ. That Life, on which all else was built was and must remain, the sublimest conception of man. If we would find the grandest ideal of life and love and law, we must find them in Him, the Author of our faith, the Builder of the Church.

The Bishop pointed to the Church of England as a brilliant exception to the sad falling away of multitudes in the Old World. "That Church is steadily advancing," he said. "She now teaches two-thirds of the children of the realm in her elementary schools. She has built, or rebuilt, or repaired more than ten thousand churches and twenty-two cathedrals, at a cost of \$200,000,000, and within the past twelve years, she has raised and spent more than \$30,000,000 on Church

schools. Her hold on the two great universities of the land—the centres of the intellectual life of the nation—has weakened at some points, but only to gather new strength at others. Her agitations and controversies are the signs not of decay, but of rising life. All her lines are converging toward greater liberty and greater energy of action. She is becoming too strong, too useful, too beneficent, for the State to think lightly of separation from her fellowship. Indeed, such is her attitude, such her growth and power to-day, that separation is further off than it was ten years ago."

The Bishop spoke of the attention which religion attracted in the press, and in all methods of public thought and action, and to the unparalleled vigor of present missionary activity. Whenever men weary of pleasure, fortune and fame, as aims worthy of their power, and cast about for a motive deep enough and strong enough to satisfy their longings, they still, in spite of all that the modern spirit may say to the contrary, fall back upon that voice that said, "I am the way, the truth and the life," and as they gaze upon the Divine figure once outlined on the Eastern sky, and still lighting up the whole heaven of human hope with its glory, exclaim, "Thou and Thou only, hast the words of eternal life."

What is Modern Protestantism?

To the Editor of the Living Church:

What is Protestantism? Is it not time that those Churchmen who protest themselves "Protestants" look into this question? Names change their meaning, and systems change their character. Re-adjustments thus become necessary, in the case of those who have not gone headlong with the false or extravagant drift of the party or the system. Do not those who as Churchmen call themselves "Protestants," need to do it under careful qualifications?

We are led to this query, by the evident drift of modern Protestantism beyond all its bounds of consistent protest against Romish error; and especially by two recent Protestant utterances in the secular papers, having reference to the Holy Eucharist. In the Sunday Tribune a preacher is represented as saying:

This is in no sense a Sacrifice to us. It is a meal. The bread and wine are to us such as we use on our tables,—not one jot or tittle holier. Thus far we stand, then, in the line of united Protestantism.

Now let it be distinctly noticed, not merely that this view is utterly destructive of the teachings of the Church, but that it is declared to be the view of "united Protestantism." Are "Protestant" Churchmen prepared to take their stand in any such line of "united Protestantism" as this?

Again, in the same paper we find the Christian Union, a Protestant paper, quoted as saying:—"Any Church has the right to substitute unfermented grape juice, or milk or water, or whatever it will, in the place of wine. In our belief it has the right to dispense with the Lord's Supper altogether, if in its Christian judgment exigencies arise in which that ordinance becomes a means of danger, not a means of grace."

This is again utterly at sword's points with the doctrine of the Church, both as to the Holy Eucharist, and as to the prerogatives of the Church relative to the Christian Sacraments. Are Protestant Churchmen ready to be classed with those who hold and openly teach such error?

The fact is, Protestantism has so utterly changed its base and character, that the very name has become significant of principles which are subversive both of its original intent, and of Catholic Christian truth. Can, then, those who profess themselves believers in the "One Catholic and Apostolic Church," either consistently or safely call themselves "Protestants" so long as the name has so flagrantly parted from the thing? Ought they not summarily to part company with the name? F. S. J.

The Doxology of the Lord's Prayer.

To the Editor of the Living Church:

The report of the changes which will appear in the revised version of the New Testament, states that the Doxology will not be appended to the Lord's Prayer.

The Doxology was used in the Early Eastern Church, not by the Priest, but by the people (who began at the phrase "but deliver us," etc.), in this form: "For Thine is the Kingdom, and the Power and the Glory, Father, Son and Holy Ghost, now and always, and for ever and ever." The very ancient Liturgy of St. Mark has it in the form in which it appears in the New Testament, and so has that of Armenia; evidence of the practice of the East about the year 300, when Armenia was Evangelized from Caesarea. (Freeman.)

The Western Church never used the Doxology before 1662. The Church of England, in 1549, and again in 1552, in reforming the Service, did not introduce it; but, in the last revision, in 1662, did append it in Morning and Evening Prayer, and in Post-Communion, as an act of Praise; while in the Liturgy, and Ante-Communion (penitential Offices), no change was made. In the American Prayer Book, framed a century ago, it was added in the Ante-Communion, a fault now recognized.

The Doxology, given only in the Gospel by St. Matthew, has been so long rejected by the best critics, that it will not be wondered at that at the first opportunity it will be omitted from the Gospel, and subsequently from the Prayer Book. The Church of Rome has never used it. Protestants, who have no form of Prayer, seldom use it, and so will not be much disturbed. It will chiefly affect the Anglican Communion, under whose authority the revision goes on, inasmuch as in a full Morning Service the Lord's Prayer occurs four times.

It may be further noted, in evidence that the Liturgy of the English Church was framed after the Eastern Ritual, rather than that of the Church of Rome (a part of the Western Church), that while in St. Matthew, it reads "for ever," in the Prayer Book, it reads "for ever and ever." James' version, it reads "for ever and ever." C. COLLARD ADAMS.

News in a Nutshell.

The Fortune Bay outrage claims have been settled. The Gloucester fishermen get \$75,000.

The Illinois Legislature, after being in session for five months, has adjourned.—A crate of Georgia peaches was shipped North, on the 30th ult.—There seems to be a revival of Decoration Day; it was observed more extensively this year than almost any year since the War.—The International Monetary Conference has adjourned till June 30th.—It is asserted that the majority—if not all—of the recent outrages in Ireland have been in the richest agricultural districts, where the farmers are well off.—The Boston fund for the widow of John Brown now amounts to \$1,400.—Relic-hunters have carried away nearly all of the timber of the ill-fated steamer Victoria, which survived the wreck at London, Ont., on the 24th ult. It appears that about one-half of those on board perished; 238 corpses were taken from the wreck.—The immigration to the United States for May was 76,812, exceeding anything ever known at Castle Garden.—The new light-house at Eddystone will be visible in clear weather for 17 1/2 miles. It is to be 133 feet above high water. It will be in full working order by March, 1882.—England has four Universities, France fifteen, and Germany twenty-two, while the single State of Ohio boasts of thirty-seven.—The National Exposition at Tokio, Japan, has proved a great success; during the first fifteen days over sixty thousand visitors were admitted.—The Southern Presbyterians are revising their "Directory of Worship." Among the parts expunged by the revisers is the teaching that the whole Sabbath day is to be devoted to the different forms of worship, and that worldly conversation and recreation lawful on other days must be avoided. The revision also expunges fasting, and substitutes for it "humiliation."—Probably no private library ever surpassed that of Richard Heber, brother of the Bishop. It was a miscellaneous collection in every department of literature, purchased with little regard to cost. He is believed to have possessed in all 110,000 volumes, 30,000 of which he acquired at a single purchase. He had eight houses filled with books—two in London, two in the country, and one each at Paris, Brussels, Antwerp, and Ghent, besides smaller collections elsewhere. When sold, in 1834, they fetched \$285,000, a little more, it is said, than half what they cost.—We are deeply pained to hear of the death of the only daughter of Mr. H. Hitchcock, superintendent of a division of the C. B. & Q. railroad. He has resigned his position to devote himself to agricultural interests. We trust he may find the rest and change he so much needs.—The Sultan is in a quandary; he would like to know whether the Bey of Tunis is a vassal of Turkey, or a peer under the protection of France. The result of it all will probably be the annexation of Tunis to the recognized possessions of France.—A bill has been passed by the Michigan Legislature, providing a fine of \$1,000, and imprisonment for a year, for those who publish accounts of rape, incest, seduction, murder, or executions.—The formal presentation, to the city of New York, of the statue of Admiral Farragut, took place in Madison square, on the 25th ult.—Castle Garden is entirely overrun, and wholly insufficient to accommodate the great crowds of immigrants daily arriving.—The Indians in North Carolina are to be removed to the Indian Territory.—Commodore Nutt, the well-known dwarf (being only 43 inches high), died in New York the other day. His real name was George W. Morrison.—The location of the White House is said to be very unhealthy. There are many men who would be willing to run the risk of living in it for four years.—We do not say that talking wives are a hindrance to genius, but it is a strange coincidence that the wives of Prof. Bell, the inventor of the telephone, and Prof. Morse, the inventor of the telegraph, were both mutes.—Miss Bettie Green, of Forsyth Co., Georgia, has two silk dresses which she made herself, having raised the worms, spun the silk, colored, and woven it with her own hands.—The stampede to Europe this year bids fair to be greater than ever. Seven hundred sailed on one day last week. It is thought that near a hundred thousand Americans will visit Europe this summer. Estimating the average expense at \$1,000, the New World pays a million dollars annually, to see the Old Curiosity Shop.—There is not a Chinaman in the State of Vermont.—The beautiful Cathedral of Milan has just been re-consecrated. A man recently shot himself in it. The building was stripped of its ornaments, and closed for twenty-four hours. The rite of Consecration was then held, an immense crowd attending.—Commissioner LeDuc gave a tea-party in New York, the other day. The noticeable thing about it was that the tea was raised in the United States. There is a plantation of two hundred acres near Charlestown, which will eventually, it is claimed, furnish abundance of tea.—Italy's new Cabinet has been formed, and things are working smoothly again.—Small-pox has made an alarming increase in London, England, in the last fortnight.—Germany is rapidly losing its population; during the last decade enough able-bodied men have left the country, to make three good army corps. Last year, fifty-six per cent. of the emigrants from Germany were males.

An effort is being made to make the Church of the Ascension, Claymont, Delaware a Free Church. The matter was proposed at a late meeting of the Vestry, and favorably considered. On Sunday evening the 15th, a public meeting of the congregation was held, at which addresses were made by the Rev. Messrs. Hodge, Secretary of the Free Church Association, the Rev. Mr. Nelson, of Germantown, and Mr. W. W. Montgomery, an enthusiastic layman of Radnor. The Rector, the Rev. Mr. Murphy, then explained the plan of the "Envelope System," as applied to the Weekly Offertory, and forms of pledges were circulated in order to test the question. It is wonderful how the plan of "Free Church" is extending both East and West. May it continue to grow until it includes all in the land!

Current Literature.

BUILDING A HOME, by A. F. Oakey: How to Furnish a Home, and The Home Garden, by Ella Hodgman Church, are the first of a series of "Home Books" published by D. Appleton & Co., New York City. They are generously illustrated, issued in uniform style, 12 mo., and bound in cloth. Price 60 cents each.

These books are devoted to matters of home and household, interesting subjects, certainly, to all of us. They are written in a plain and practical style, which cannot fail to commend itself to housekeepers in general, and particularly to those just starting homes for themselves. The author of "Building a Home" combats the idea that those having light purses must be content to live in houses devoid of beauty. "Beauty consists in a harmonious relation which is as attainable in a cottage as in a palace." He treats of the essential features of dwellings and suggests general treatment, and shows "that a house fit to live in, however small and plain in structure, may be something more than four walls, a roof, and some internal divisions of space." In "How to Furnish a Home" we find useful and economical hints as to how we may beautify our houses, and make cheerful, homelike, and at the same time, tasteful and artistic homes of them, without any great outlay of money. In the "Home Garden," the writer treats of gardens and gardening, treatment of ground, how and what to plant. Directions are given for the culture of house plants, and the care of miniature greenhouses. These volumes are designed to offer valuable suggestions to those of moderate means, and are worthy of careful consideration.

ANECDOTES OF PUBLIC MEN. By John W. Forney. Vol. II. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$2.00.

This light and easy book would make an admirable travelling companion. It is replete with interesting stories, yarns, jokes, repartees and witticisms, with here and there a pathetic relation, connected with the names of a multitude of public characters; some of this generation, but most, of that which is past or just passing away. Forney's first book was very popular and met with large sales, and all who read it will be sure to want this second. He has the merit of telling a story well and without prolixity; but as we read one after another in the wonderful lot, that saying of Andrew Johnson's suddenly flashes on our recollection, "Forney is a dead duck," and then, we just slightly fear that, perhaps, some of these anecdotes of his may only be canards. There is a sweet, ingenious modesty in some of his passages; as, for instance, in writing of a meeting between himself and the "illustrious Everett," two years before the war; he remarks of him, "He seemed anxious to hear what I had to say, and possessed the secret of listening, so rare among public men." Altogether, Colonel Forney's latest effort is a bright and racy little book to have lying 'round, when a man who has been working his brain needs something to cure an attack of the megrims.

THE GOSPELS, Distributed into Meditations for every Day in the Year, and arranged according to the Harmony of the Four Evangelists, by L'Abbe Duquesne. Translated from the French and adapted to the use of the English Church. Vols. I and II. pp. 538, 625. Oxford: James Parker & Co. London, Oxford and Cambridge: Rivingtons. New York: E. & J. B. Young & Co. 1881. Price \$1.25 each.

These volumes form the first installment of Abbe Duquesne's Meditations. The two remaining volumes, making four in all, are pre-mised in the course of the year. They come to English readers through the hands of Dr. Pusey. If, however, anyone expects to find in these pages the controversial spirit, which has been associated, at times, with the name of the great Oxford doctor, he will search in vain. As a work of Meditations, it is one of the best that has appeared. Its devotional tone is characterized by a quiet strength, not always discoverable in similar works. The topics chosen, too, embrace the whole period of our Lord's life, and are so rarely and richly suggestive that they cannot fail to be appreciated for the valuable homiletic aid, undesignedly afforded, as well as for their proper object and private spiritual help.

SHAKESPEARE, HIS MIND AND ART. By Edward Dowden, Professor of Literature in the Dublin University. Harper & Brothers, Franklin Square, New York. Jansen, McClurg & Co., Chicago. Price \$1.75.

Another book on the inexhaustible theme of the "Myriad-minded." This new contribution to Shakesperian Literature is an attempt to get at the mind of Shakspeare, by a study of his plays, chronologically, thus seeking to show the growth, and the successive changes and developments of his genius. The attempt is not a new one; the theme, however, is so interesting and so vast, that the student of Shakspeare may well be pleased to hear from different critics. The author treats in the first chapter of his "environment," the Elizabethan Age, an environment in which Shakspeare thrived, in which he put forth his blossoms and bore fruit. A study of the Elizabethan Age requires a consideration of the Reformation of the English Church. The grandeur of that Reformation, the author fails to realize. To him the Anglican Church is a "manufacture"; Anglicanism, a "little neatly-ordered enclosure"; and he has a little fling at those "born and bred in the Anglican paddock." So much for the author's appreciation of the Church in which Shakspeare learned his Catechism!

THE LIFE OF GEORGE THE FOURTH: Including His Letters and Opinions. With a view of the Men, Manners and Politics of his Reign. By Percy Fitzgerald, M. A., F. S. A. Illustrated. New York: Harper & Brothers, 1881. Chicago: Jansen, McClurg & Co. Price \$2.00.

The "Georgian Era" is now sufficiently remote in the past to invest its history, or rather the details of its history, with all the charm of novelty; and, although the subject of the Memoir before us has not left behind him a fragrant memory, there is much in the story of his life and surroundings that is calculated to interest the statesman, the politician, and the historian; and, in no less degree, the moralist and the student of human nature. Mr. Fitzgerald's entertaining and well-written narrative has all the charm of an elaborate work of fiction, with the superadded advantage of being a relation of actual facts. While it introduces us to the private and social life of "the first gentleman of Europe," and traces his career literally from the cradle to the grave, it affords us an insight into the politics of the day.

THE LITTLE MOTHER, and Other Tales and Sketches. By the Author of "John Halifax, Gentleman," etc. Franklin Square Library, New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price 30 cents.

Of the same Series (Franklin Square Library), for sale also by Jansen, McClurg & Co., we call attention to the following: The Life of George the Fourth, including His Letters and Opinions, with a view of the Men, Manners, and Politics of his Reign. By Percy Fitzgerald, M. A., F. S. A. In two parts: 20 cts. each. The Wards of Plutimus. A Novel. By Mrs. John Hunt. Price 20 cts. The Glen of Silver Birches. A Novel. By E. Owens Blackburne. Price 15 cts. Social Etiquette and Home Culture. The Glass of Fashion. A Universal Hand-Book of social Etiquette and Home Culture, etc., etc. By the Lounger in Society. Price 20 cts. A book which, we suspect, contains a great deal more than its title promises, or would seem to indicate.

The Supreme Court of New York has granted the order to change the name of the corporation of "Scribner & Co." to "THE CENTURY CO."—The order takes effect on the 21st of June. The July issues of SCRIBNER'S MONTHLY and ST. NICOLAS will have the new corporate imprint.

The Household.

In our small American rooms, we want to leave the floor as free as possible, and to put on the walls whatever can be conveniently given to their keeping.

CLARENCE COOK.

THE following directions for knitting an infant's shirt, should have preceded the directions for making the little socks, which we gave in the issue of May 28th.

It is always wiser and more tasteful to have washable garments as plainly trimmed as possible. Not one of us can be regardless of damp and dust, if our gown be so covered with ruffles and tucks that we know its "doing up" will cost us at a laundry the price of the whole dress.

QUERY.—In the LIVING CHURCH Household Department of April 20th you mention a house in Philadelphia where they make a rug which is not very expensive, and which will give good satisfaction.

ANSWER.—This query has come to us from several of our readers, and we take this means of answering. The address is, or was, William Pollock, Carpet Manufacturer, 937 Market Street, Philadelphia, Penn.

GREAT care must be exercised in putting away winter clothes; clean paper sacks, or even old cotton or linen pillow cases will do to hold them, providing there are no holes in them.

TALK as little as possible about dress. Make yourself and your children as beautiful as you can, and let becoming and tasteful dress help you to do it.

ONE of the prettiest scrap-bags for sitting-room or bedroom is made in a simple manner by taking a good-sized Japanese parasol or small umbrella; take a piece of fine wire and make in a ring, catch it to the partly opened parasol with thread, and tie a bright ribbon to the handle.

FOR THE CHILDREN.

STORIES ON THE CATECHISM.

The Resurrection of the Body, and the Life Everlasting.

WHITE VIOLETS.

Something of Easter joy is in our hearts, as we search for the flowers that have been buried all the winter in the earth, and have raised their heads now to greet the resurrection morn;

And what is the tale of hope they bring to us? Even this, that just as they have lain in the ground, dead and unseen, and now have risen into life, so shall we, God's own baptised children, pass through the grave and gate of death to our joyful resurrection.

Such words as these had very often fallen upon the ears of the children who lived in the sweet little country village of Rockingham. London children perhaps would not have understood the teaching quite as well as they did.

There was one girl sitting a little apart from where the others stood, a strange contrast to them all—a little, pale, puny looking thing, who looked as though a breath of that soft April wind might blow her away.

And Effie lifted her great brown eyes from the wreath she was making with singular dexterity, and said in her soft, low voice, "Thank you. I did so want it to be all white violets; they always make me think of heaven."

They did not answer; they were accustomed to the child's remarks; she never really seemed quite one of themselves. Her mother died when she was born, and no one thought the poor baby would live a week; it was always ailing, always fretting.

Alice Grant, the eldest girl in Rockingham school, was the one whom Effie loved the most of all her little friends; it was Alice she liked to have with her when the pain was at its worst; Alice who used to listen wonderingly to the strange, holy thoughts which were poured into no ear but hers.

"It is beautiful, Effie darling," she said, at last; "I think it is the best you ever made."

"I am so glad, Alice, because you know the Vicar said I might just lay it at the base of the font; and it ought to be beautiful to go there, because you know when we were baptised, God promised us that if we were good children, we should rise again from the dead, and live with him forever and forever, in the life everlasting.

And Alice, trying hard to keep back the tears which stood in her eyes, could only answer, "When that day comes, my darling, I will try to bring you some white flowers."

The wreath was laid at the foot of the font; the Easter services were bright and joyous, as they always were at Rockingham; the children, Effie

included, were all very happy. When next they listened to the words of triumph and hope on the glad Resurrection Feast, they thought of one who had gone from amongst them to be with Jesus, in the rest He has made so glorious.

One bright May day Effie's grandmother died. The child was very sad at first, but she always talked as if she should go to her, and to her father and mother very soon, and the thought of the life everlasting seemed ever present to her mind.

There had been an idea in the poor old woman's head for many months that, if Effie could but get to one of the London hospitals, she would come back quite well. She had a married daughter living in the great city, and she had written to her on the subject, and it had been settled that she was to take Effie up in June to see what could be done.

Mrs. Hoskins came to her mother's funeral, and arranged to take her niece back with her. She was a great, rough-looking woman, not a bit like what the Rockingham folks remembered of Effie's delicate, gentle mother, but she was kind enough to the child, and told wonderful stories of cures which she had heard of, which the London doctors had worked.

Effie herself did not want to go from Rockingham. "I would rather bide here, Alice," she said to her friend, "only, perhaps, if I got just a little better, I might learn to do the straw work, and then I could come back, and live with you, and pay your mother for my lodging."

And poor Alice could only murmur, "Yes, my darling, yes," for in her heart she felt that the child she loved so well would never again sit under the spreading trees, and revel in the sunshine and the flowers.

The parting came—a sad one to Effie's companions, a sadder one to herself. "Alice, if I don't come back, if I die away from you and from the white violets, there will still be the life everlasting."

To be continued.

BIBLE STUDIES.

NO. XIX.

Written for the Living Church.

A nondescript animal, in the vision of a godly prophet, representing a mighty empire. The beast was ravenous, and destructive, subduing and trampling down whatever came in its way; and also going abroad for the express purpose of conquering and devouring.

Who had this vision? What empire did the beast represent? What power restrained it?

Prompt Action of Compound Oxygen in Lung Diseases. The promptness with which Compound Oxygen acts in throat and lung diseases is very remarkable. Mrs. Alice A. Daniels, of Ramseys Station, Alabama, sends, without solicitation, and for publication, a statement of the results of its use in her case.

The Marquis of Calnaux was so exceedingly cautious in everything, that he wrote at the end of his will: "It is my last wish that I may not be buried alive, . . . as far as this may be possible."

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, singular itching, increased by scratching, very distressing, particularly at night, as if pin worms were crawling about and about the private parts.

A poor memory is a very inconvenient thing. So a man found it who lately called on a friend, and in the course of conversation asked him how his good father was. "He is dead; did you not know it?" answered the friend, "indeed! I am distressed to hear it," said the visitor. "I had no idea of it," and he proceeded to express his sympathy.

A joint-stock company has recently bought the old "Highbridge Alum Springs," in Virginia, and more recently within the past few weeks, the "Jordan Alum" also. The two are now consolidated in one property and under one management, the whole to be known as the "Highbridge Alum Springs."

A sudden death has often happened to an honest endeavor to deal honestly with the public in the face of dishonest competition. Not so, however, with "Champlin's Liquid Pearl" for the complexion, which is fast exterminating all vile so-called French mixtures, which leave the skin finally in a horrible state.

The fact that 50,000 of the Imported Robbins Family Washer and Bleacher have been sold is a guarantee of its usefulness. Any method that relieves the women of the household of this most toilsome drudgery will be hailed with delight.

Kenosha Water Cure, Kenosha, Wis., a quiet home-like resort for invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, proprietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

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