Living

Church.

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

Vol. III. No. 33.

CHICAGO, 162 Washington St.

SATURDAY, JUNE 18, 1881.

NEW YORK, No. 40 Bible House

WHOLE No. 137.

Trinity Thoughts

St. Mark's, on receipt of a set of green hangings for Choir and Sanctuary, beautifully embroidered by the tor's wife, and presented by her on the Twentieth Anni-ary of their marriage.

Written for the Living Church.

Pilgrims on our homeward journey, We have gathered here
For brief rest and sweet refreshment,
In this House so dear,
Where memory and peace combine
To make it Love's own holiest shrine.

We have seen it growing fairer As the years rolled by, Till its tints and lines of beauty, Gladdening every eye, Shine all around in emblems sweet, For God's own Holy Temple meet.

Here choir and desk and Altar fair In changing colors, tell
When dawn—as glides the Christian year—
The days we love so well,
From Advent, with its solemn strain,
To "dear old Christmas come again."

And, when the pine and holly fade, And Lenten Fast is here, We know it by the purple hues Which everywhereappear; When purple shades to tinge of night, Good Friday sadly comes to sight.

We read, in spotless white and gold, Of Easter's glad return; Anon, the dove and tints of fire Show when began to burn The Pentecostal flame, whose ray Still shines to guide us on our way.

And now, with fresh and glad surprise,
A crowning gift appears,
From loving fingers which have wrought
To-day just twenty years,
To brighten and adorn this Fane,
Where Glory's King is pleased to reign.

On broidered green, in letters fair, E'en childhood's eye can read The Truth sublime (mysterious germ Whence grew our precious Creed), God, Three in One, and One in Three, The Holy, Blessed Trinity!

AN OPEN LETTER.

DEAR BROTHER SPRIGG:-I am ready to exhaust the vocabulary of gratitude, in thanking you for your little work entitled "Romish Books in the Church." Second only to your own, upon my gratitude, is the claim of the dear old "Protestant Episcopal Society for the Promotion of Evangelical Knowledge." You have done me an inexpressible favor. My eyes are opened, and I seem to breathe a clearer atmosphere than ever before. But to explain:

Long years ago, dear Brother Sprigg, did I sit under the preaching of your kind of parson, and full well do these ears know the sound of your kind of Gospel. I was trained from earliest infancy to hate the Romanists and the Romanizers. I looked upon a man who bowed in the Creed as on the high road to the Pope, while a surplice was the synonym of that detestable system of like renewing one's youth. There they were, Puseyism which was deceiving the very elect with its silly abominations. I need not enlarge; you its silly adominations. I need not emarge; you pics against sacerdotalism, and sacramentalism, burgh. I have been thus particular that the Soknow, dear Sprigg, all about it, for you have the and all those other popish isms that were turnright to say, as an evangelical war-horse, pars

The average result of all those years upon my mental condition was, that I was pretty well posted as to what the Prayer Book did NOT teach; but, further than this, I had very little knowledge of the system of faith in which it was my privi- this little volume at that particular crisis in my lege to be born and reared. I became thoroughly life! convinced that the Catholic Church was anti-Christ, and that the Mass was a mummery. That was positive. But I was sure, also, that the words of the Baptismal Office were not designed to teach regeneration; that the Saviour was not present at the Feast of the Lord's Table; that we are not justified by anything we can do except by our faith; that there is not one word of truth in the doctrine of Apostolic Succession; that Confirmation is not attended with a Sacramental grace; that the priest is not authorized to remit or retain sins; that the Church is not the pillar and ground of the truth. But why do I rehearse all the old story? You know it all, dear Brother Sprigg, for you have spent your long and useful life in pounding Virginia pulpits anent these matters.

Some years since, I moved out of the old parish where I was born and baptized. I was sad at the parting. The old high-backed pews, the prodigious pulpit, the little four-legged table in the Chancel, and the round window in front of the nave, that was stoned one night because the naughty glass-stainer had put a cross in it-how dear all these old landmarks were! But inexorable fortune bade me turn my face toward a distant home. There, in the bustling little city of -, I found the Protestant Episcopal Church represented; but O, dear Brother Sprigg. must I tell the tale? The rector was a Pusevite, and the people were Puseyites with their odd and awful ways. Will you believe it? they had the Communion every Sunday, and daily prayers, and crosses, and lights; and-O, dear! my heart was wounded within me; and without delay I betook me to a congenial home with my Christian brethren of the Presbyterian Church, where I had the inexpressible pleasure of again listening to the familiar doctrines of my boyhood's home. Thus years passed. My dear wife was my companion in the new relation, and there my seven children were baptized. Shall I confess that as years sped on apace, and gray hairs began to appear, I found my interest in the stern old doctrines growing less, and my heart yearning where he made two Deacons, and advanced one for the orderly ways and decent Sacraments of person to the Priesthood. The sermon was by for the orderly ways and decent Sacraments of the Prayer Book? Perhaps I should not have owned it even to myself, had not my wife one

disheartening?" To which I replied that there was so much less of it than there used to be. Yes, James, but what better is this sickly sentimental preaching that begins to take its place?" I was compelled to remonstrate that this remark seemed to reproach the very means by which we hoped our seven children might some day be hopefully converted. "Now, my dear husband, you know, perfectly well, that you have often said you believed the Episcopal way was bestthe way of baptizing children, and then training them as though baptism had done them some good." To this I could only demur that I had not made the remark in the sense of regeneration-that is a distinctly Romish doctrine, and, moreover (I added), the Romanizers have spread it through the old Church to such a dreadful extent that even some of the old Evangelicals now hold it. At any rate they all pray it whenever church where such Romish error was held. Still, Brother Sprigg, there was a mental reservation which shocked me; for I found my mind suggesting that, after all, it might be better for the children, to take them back to the old fold. Weeks and months passed, and my anxiety content tinued. I suspect the Rector of St. Peter's are few. The most I have had has been 22. Weeks and months passed, and my anxiety conmust have divined my state of mind, for one day he shook me cordially by the hand, and said: "Dear Mr. Norveil, I understand you were born and reared in the Church. I do so wish you would let your children attend my instructions for Confirmation. Let me present you a copy of Dr. Dix's Manual. It contains the substance of my lectures." Doctor Dix! The name aroused my fears; it awakened all my dormant detestation of Rome and Romanizers; it was the needed tonic, and I gave the priestly-looking rector to understand that I was a Presbyterian, and that my children attended that place of preaching.

But it did not settle me. I thought to myself, 'Norveil, you lied when you said your children attended Presbyterian preaching, for you know the old ones don't go at all, and the young ones go only to the Sabbath School." And so for some weeks I was just as miserable as I could for a French one but the half dozen above menpossibly be.

That settled him.

Then came that timely little pamphlet, so daintily gotten up by the E. K. S. Ah, dear memories of the olden days, how they awoke? How gently the old arguments came back to me as I read them in your forcible pages! It was Minister could not enjoy them, I cannot just as I used to hear them, the same old philippics against sacerdotalism, and sacramentalism, ing back the tide of Protestant progress! The ent for them to send another Missionary to New same old battle-cry, too! How familiar the sound: "Let us be up and doing! let us contend for the faith! let us put these Romanizers out!" sionary is less necessary there than in many How strengthened I did feel in the inner man; and how timely, thought I, was the coming of

I read the book through to my wife that night. As your last earnest appeal died into silence, that singular woman said: "James, I wish you would send, to-morrow, to New York and get New Rochelle, but only as informing them in those books which Mr. Sprigg is writing about.' At this I gazed mutely, confounded sore, and wondering, has the little woman gone mad? 'Come, James, to please me you will, now won't

This style of appeal is one which thirty years of experience has shown to be irresistible, and so the children and explained the Catechism to the books were sent for, and read, and re-read. Not only so, but they were compared, discussed, measured by Holy Scriptures. Those three weeks of nightly study were our introduction people. I was in hopes by this means to lay into a new world, and at the end of that period we took up your little book again, dear Brother younger part of the congregation. I cannot Sprigg, and-

Well, wife and I concluded that we would write you a letter to thank you and the E. K. S., from the bottom of our honest hearts, for introducing us to a new world in which for the first time we learned what and where the Catholic Church is, what the Gospel teachings are, what it means to be a Churchman—yes, a thousand it means to be a Churchman—yes, a thousand have found by my own experience, give them new, delightful and soul-satisfying lessons have impressions in his favor, and dispose them to we learned. Thanks, dear Brother Sprigg, a thousand thanks for your little book!

JAMES NORVEIL. Gratefully yours, P. S.—Five of our children are to be presented for Confirmation next Sunday, by the Rector of St. Peter's. They will take their first Commun-

ion with us on Trinity Sunday.

Bishop Potter ordained twelve Deacons and six Priests on Trinity Sunday, at St. Paul's Chapel, New York. The building was crowded. The Rev. Dr. Mulchahey preached the Ordination Sermon, from II. Cor., v: 20. At the Celebration of the Holy Eucharist, Dean Hoffman, and several other Professors of the General Theological Seminary, assisted.

The Bishop of Long Island also held an Ordination at Christ Church, Brooklyn, E. D. the Rev. Geo. R. Vandewater, of St. Luke's, Brooklyn. The preacher took high ground for owned it even to myself, had not my wife one day said, "James, does it not occur to you that Historic claims of the Church.

all this preaching about predestination is a bit THE EARLY AMERICAN BISHOPS. BY THE BISHOP OF IOWA.

[Copyright by William Stevens Perry, 1881.] CHAPTER IX.

The "Letter of Institution" and "Mandate of Induction"(1) were similar in form, mutatis mutandis, and are still to be found on record among the archives of the State of New York at Albany. In the new charge, Mr. Seabury had a glebe of nearly thirty acres, and a parsonage-house which, with the repairs lately made upon it, had cost the parish "near seven hundred pounds." The church was a square frame building, its sides but twenty-eight feet in length, eighteen feet to buying and repairing their parsonage house, for the eaves, with a cupola and a bell. It is specially mentioned that the seats had backs. There was a weather-cock surmounting the cupola, and an item in the early accounts is the payment of three shillings "for bringing the weather-cock they baptize. Never, as I desired to cherish my from New York." Nearly seven months after Protestant principles, would I be found in a his entrance upon his new cure, Mr. Seabury thus addresses the Secretary:

WEST CHESTER, June 25th, 1767. "The congregation at West Chester is very unsteady in their attendance; sometimes there are more than the church (which is a small, old wooden building) can contain; at other times Two new ones have been added since I have been here. At East Chester, which is four miles dis tant, the congregation is generally larger than at West Chester. The old church in which they meet as yet is very small and cold. They have erected and just completed the roof of a large well-built stone church, on which they have expended, they say, £700 currency; but their ability seems to be exhausted and I fear I shall never see it finished. I applied, last winter, to his excellency, Sir Henry Moore, for a brief in their favor, but the petition was rejected.

By the death of Mr. Houdin, (2) New Rochelle

has fallen under my care for the present. I have preached there several times, and once administered the Communion to fifteen communicants. The congregation consists of near two hundred people, decent and well-behaved, part English and part French. The French all understand English tolerably well, and, except half a dozen old people, in whose hands is the chief management of affairs, full as well as they do French. The greater part of them would prefer an English to a French Minister, and none are warm tioned. They had a glebe of near one hundred acres of land left them formerly; thirty acres of which they have recovered; the rest is kept from | inability to secure such a man for this interesting them under pretence that it was given to a Presbyterian or Cauvinistic French Church. They have also a Parsonage House. But whether these endowments are so made that an English learn. New Rochelle is seven miles from this place, three from East Chester, eight from Rye, and perhaps about that distance from Philips-Rochelle or not. Dr. Auchmuty has informed me that he has wrote to the Society upon this subject, and I find it is his opinion that a Misother places where they have none. If the Soday, in the morning, and at East Chester in the afternoon, and in winter, every fourth Sunday; and indeed these churches are so near that most of the people might attend at either. I would lar cure of East and West Chester." (New York not, however, be understood as dissuading the MSS. ii. p. 452.) Society from sending another Missionary to what manner they might be provided for in case they declined it; and should the Society put them immediately under my care, I should very read- March, 1770, he writes as follows: ily submit it to their consideration what allowance should be made on that account. Since I came into this Parish. I have preached every other Sunday at West Chester, in the morning, and have, after prayers in the afternoon, catechized them. I was the more inclined to do this, as they have never been used to any evening Service at all and as there seemed to be but little sober sense of religion among the lower sort of some foundation of religious knowledge in the which is but ten, but most of them repeat the Catechish extremely well. There are also a considerable number of young people who attend to hear, and are very attentive. I should be very much olliged to the Society for a number of Lewis's Catechisms, and some small Common Prayer Books, and such other tracts as they think preper. These things presented to chil-dren and younger people, by their minister, I come to clurch and to make their responses.

At Wes Chester, I have baptized six white children aid one mulatte adult; at East Chester, eight white children; and at New Rochelle, seven white and two negro children. Before I left Jamaica I aptized there four adults and three infants. I have made two visits there since, and baptized one adult, two white children and three black ones. And I must do the people of New Town the lustice to inform the Society that, since my removal, they sent me £20 currency. With regard to the income of this Parish, the salary, by Act of Assembly, is £50 currency, the exchange from New York to London being generally from \$170 to £180 currency for £100 ster-

(1) Induction is the vesting of the minister with the temporalities of the Congregation. Institution invests the incumbent with the spiritual charge of the people—the cut of souls.

people—the cur of souls.

(2)The Rev. Mchael Houdin was born in France, ordained Priest by the Archbishop of Treves, on Easter-Day, 1730. He became Superior of a Convent of Recollects, or Franciscan Friars, at Montreal, Canada. on EasterDay 1747, he made a public renunciation of the errors of the Church of Rome; received the Holy Comminion at Trinity Church, took the oaths of allegiance, and subscribed the Thirty-nine Articles. He becahe a useful and honored Missionary, and although offixed great preferment if he would return to the Roman Church, was faithful to the Reformed Church ustil his death, in October, 1766.

ling. Burial fees there are here none, but the CONVENTION OF NEW JERSEY. more wealthy families sometimes give the minister a linen scarf on those occasions. Marriage fees, from one to four Spanish dollars; but far the greater number go to an independent teacher in the Parish of Rye, because his ceremony is short and they have nothing to say. Possibly these fees may amount to £5 or £6 a year. The parsonage house is so much out of repair that it will cost £100 currency to make it comfortable; and the glebe has cost me near £20 to repair the fences. When it is put in good order, it would, I believe, rent for £25 per annum. Some of the principal people have been endeavouring to prevail on the congregation to make up the deduc-tion from the Society's salary by subscription; but they have not succeeded, owing to the great expense they have been, and must be at, here, in which they are yet in debt £100; and to the necessity they will shortly be under, of rebuilding their church; and the East Chester people are exhausted by the church they have undertaken to build. I must defer writing concerning that part of the Parish which is under Mr. Munro's(3) care, till my information is more correct. The professed dissenters in this Parish are not nu-Some Calvinistic or Presbyterian French at New Rochelle: a few Presbyterians at East Chester and some Quakers; at West Chester a good many Quakers; but there are many families, especially among the lower class, who do not even pretend to be of any religion at all. (New York Mss. ii. pp. 429-432.)

As an illustration of the esteem in which Mr. clergy of New York recommending him to the mission to the Mohawks, which the celebrated Sir William Johnson, of Johnson Hall, was purposing to develope into a great agency for the Christianizing and civilizing of these faithful allies of Great Britain. In Sir William's letter to the Secretary of the venerable Society, he expresses his hope of securing Mr. Seabury "from the exterordinary good character I have of him." Mr. Seabury visited the Mohawks, but, unfortunately, Sir William was away from home, and although Dr. Auchmuty wrote to the Secretary, that the Rector of West Chester had "zeal, health, and abilities for so arduous an undertaking, superior to any man I know," he frankly confessed that the stipend, even with Sir William's bounty, was inadequate to maintain the Missionary. Sir William Johnson himself writes that Mr. Seabury liked the place, "but he is so connected at his present Mission that he does not think it prudent to remove;" and proceeds to regret his

Under date of October 1st, 1768, Mr. Seabury writes from West Chester as follows:

"I am sorry the people of New Rochelle have so deservedly fallen under the censure of the Society. They seem to keep things too much in the dark, with regard to their glebe, but as soon as I can get such an account of that matter as shall enable me to write intelligibly to the Society about it, I will lay it before them. In the mean time, as there is a number of strolling teachers, especially of the sect of Anabaptists, who ramble through the country preaching at private houses for the sake of making proselytes and collecting money, I have thought it a number of well disposed Church people who live there. I shall, however, carefully attend to the caution you give, not to neglect my particu-

Nearly two years passed, ere we find another etter on the files of the Venerable Society, from the Rector of West Chester. On the 29th of

"The violent party heats which prevail in this Colony, as well as in the others, engross, at present, the attention of the people. But I think that even these disturbances will be attended Church. The usefulness and truth of her doctrines, with regard to civil government, appear more evident from those disorders which other by the more candid and reasonable people, who eem heartily tired with the great clamours for liberty, etc., as it appears evident that unbounded licentiousness in manners, and insecurity to private property, must be the unavoidable conse quence of some late measures, should they become prevalent. I hope the time is not far off when these matters will be settled upon a firm and permanent foundation; but, however that may be, I am confident the behaviour of the Church people, considered as a body, has been such as has done her honor, and will be remembered many years, in this country, with approbation." (New York Mss. ii. p. 503.)

Following this, under date of January 3, 1771,

Mr. Seabury writes thus:

"The state of this Mission being much the same as when I last wrote, makes it unnecessar, for me to say much on that head. In general I must observe that, though I think appearance are something mended since I have been in this Mission, yet my success has not been equal to my first expectations. I find it very difficult to convince people that religion is a matter of any importance; they seem to treat it as a thing unworthy of their attention, except on some particular occasions, when they are otherwise disengaged. Many come frequently to church, and yet continue unbaptized; others come constantly and appear to behave devoutly, and yet cannot be prevailed upon to become communicants; while many others pay not the least regard to religion of any kind nor on any occasion. I shall, however, endeavor to do my duty, and hope, by God's blessing, in due time I shall see some good fruit from my labors." (New York Mss. ii. p. 542.)

To be continued.

(3) The Rev. Harry Munro, M. A., of the University of St. Andrew's, and a Chaplain in one of the Highland regiments, was a reor at convert to the Church from the Scotch Kirk, and was in charge of

Correspondence of the Laving Church.

The Ninety-eighth Annual Convention in this Diocese assembled in St. Michæl's Church, Trenton, on Tuesday, May 31st, 1881.

Morning Prayer was said at 9 A. M., followed by a celebration of Holy Communion. The Convention sermon was preached by the Rev. Charles M. Perkins, Rector of St. Andrew's, Mount Holly, from Eph. v., 27, "That He might present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing. "The Offertory was announced to be for the equal benefit of the two Convocations in their Missionary work.

At the conclusion of this Service, the Bishop took the chair, and called the Convention to order. A quorum being present, Rev. Alfred B. Baker was elected Secretary, and Rev. R. D. Post was appointed his Assistant.

The Convention re-assembled at 3 P. M., when the Committee on New Parishes reported the papers of Trinity Church, Asbury Park, correct; and, on motion, the Parish was admitted to union with the Convention. The Trustees of the Episcopal Fund presented their report, accompanied by the resignation of Mr. Denning Duer, which was accepted, with the thanks of the Conven-Seabury was held by his brethren, we find the tion for his past services. The Registrar of the Diocese (Rev. Geo. M. Hills, D. D.) presented his Report, and recommended that an appropriation be made for binding the Journals of the Conventions of this Diocese, which was adopted. The communication from the General Convention, announcing the proposed Amendment to the Ratification of the Book of Common Prayer, was read and referred to a Special Committee to report at the next Convention; a Resolution, condemning the action of the General Convention, having been laid on the table.

> At 7:30 P. M. the Missionary meeting was held. After Evening Prayer, the Reports of the Deans of the two Convocations were read, followed by an Address by the Bishop. A short business session was then held, at which the Reports of the Women's Auxiliary, and of the Standing Committee, were read.

> At the Wednesday session, at 9 A. M., the Bishop delivered his Annual Address, in which, after congratulations on the continued harmony throughout the Diocese, he spoke approvingly of the work of the late General Convention, especially noticing the subjects of Systematic Offerings, the American Church-Building Socie-

ty, the Clergymen's Retiring Fund, and the proposed Enrichment of the Liturgy. The Bishop spoke touchingly on the death of three clergymen, and six lay Delegates of the last Convention, and also of the late Bishop of North Carolina. He also commended the spirit which prompted a number of legacies (largely in excess of any previous year), but spoke still more highly of those who had become their own almoners. ciety should decline sending a Missionary there, I could attend them in summer every other Sunany ill effects that might arise, as for the sake of The Bishop reported that, at the request of the Bishop of Pittsburgh, he had made a visitation of that Diocese, confirming 262, and ordaining one Deacon. In his own Diocese, he reported: Confirmations, 522; Sermons and Addresses, 298; Ordinations, 14; (Deacons, 6, Priests, 8); Celebrations of the Holy Communion, 47; Consecration of churches 2: Institution of Rector.

1. The Bishop noticed a revival in churchbuilding during the year: St. Mary's by the Sea, Point Pleasant, will soon be consecrated. During the year, a reduction of over \$15,000 had with some advantage to the interest of the been made in church indebtedness. There has also been a noticeable increase of Parochial Missions. The "Church Temperance Society" and its work was the subject of a paragraph in principles have led the people into. This is and its work was the subject of a paragraph in particularly remarked and publicly mentioned the Address. In referring to the Revised New Testament, the Bishop remarked that it would be long years making its way to the popular heart.

> Various portions of the Address were referred to appropriate Committees, as usual; after which (Dean Hills in the Chair), the Standing Committee of last year was re-elected. Geo. C. Hance, Esq., was elected Trustee of the Episcopal Fund, and Chas. E. Merritt, Esq., Treasurer. The Bishop again in the Chair, the Committee on Constitution and Canons reported. The amendments of Dean Rodman, requiring Vestrymen to be Communicants, and voters at Parish elections to be baptized members, were lost on a close vote, after an earnest speech by the Dean in favor of their passage. The opposing speakers did not appear to question the right of the amendments; but, as usual, expediency prevailed.

The amendment, changing the time for the Annual Meeting of Convention to the Tuesday after the first Sunday in May, was carried; as was one extending the time for presenting Parish reports to the first day of the session, and one directing the Treasurer to close his accounts May 1st of each year. A Rule of Order was also adopted, directing that the Bishop's Address be hereafter made the special order for 3 P. M. on the first day of the Convention.

A Resolution of thanks to the ladies of St. Michael's, for their splendid entertainment, was unanimously adopted.

A motion was passed, allowing Parishes unable to pay the assessment made for the Bishop's salary, to make such contributions as they may choose.

The next Annual Convention was appointed to be held at Elizabeth.

Revision of the Common Prayer.

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

Next to Evening Prayer in the order of the Table of Contents comes the Litany. Here there is no call for enrichment, though increased flexibility of use might be secured for this venerable form of intercessory prayer, by prefixing to it desks. the following rubric, abridged from a similar one proposed in the Convocation Prayer-book:

"A General Supplication, to be sung or said the Rogation Days, after the third collect at Morning or Evening Prayer, or before the Administration of the Holy Communion; or as a separate Service.

on Christmas Day, Easter Day and Whitsunday."

In connection with the Morning and Evening Service, there is another important question that imperatively demands discussion; namely, weekday worship. The movement for "shortened services," so-called, has shared the usual fate of all efforts at bettering the life of the Church, in being at the outset of its course widely and seriously misunderstood. The impression has gone abroad, and to-day holds possession of many otherwise well-informed people, that a large and growing party in the Episcopal Church has openly declared itself wearied out with overmuch prayer and praise. Were such indeed the fact, the scandal would be grave; but the real truth about the matter is that the promoters of ought to be modelled upon the lines of the exshortened services, instead of seeking to diminish, are really eager to see multiplied the amount of worship rendered in our Churches. "Shortened services" is a phrase of English, not American origin, and has won its way here by dint of euphony rather than of fitness. Readjusted services, though a more clumsy, would be a less misdirecting term. In the matter of Sunday worship, the liberty now generally conceded, of using separately the Morning Prayer, the Litany and the Holy Communion, is all that need be asked. Whether these services, or at least two of them, do not in themselves admit of a certain measure of improvement is a point that has already been considered, but there certainly is no need of shortening them, whatever else it may be thought well to do. When, what a Boston worthy once termed "a holy alacrity" is observed, on the part of both minister and singers, even the aggregated services of Morning Prayer, Litany and "Ante-Communion," together with a sermon five-and-twenty minutes long, can easily ritual year, if this same principle were to be apbe brought within the compass of an hour and a plied to Saint's days, and we were to have special half-a measure of time not unreasonably large Holy-day Matins and Holy-day Even-song, to be given to the principal occasion of worship there still being required, on the greater festivals on the Lord's Day. As for the Evening Prayer, there certainly ought to be no call for the short- Prayer proper to the Lord's Day. ening of that on Sundays; for it would be scarcely decent or proper to devote to such a the services for week-days and holy days, in service anything less than the half-hour the ex- preference to following the only method hereto-

isting Office demands. really desire to see furthered, is, an increase in In the first place, permissions to skip and omit the frequency of opportunities for worship dur- are of themselves objectionable in a book of deing the week; their conviction being, that if the votions. They have an uncomely look. Our Church were to authorize brief services for American Common Prayer boasts too many dismorning and evening use, such as would not figurements of this sort already. occupy much more time than family prayers Such a rubric as The Minister may, at his ordinarily do, the attendance might be secured of discretion, omit all that follows, to etc., puts many who, at present, put aside the whole ques- one in mind of the finger-post pointing out a tion of going to Church on week-days, as imprac-short cut to weary travellers. It is inopportune ticable. Supposing it could be proved that such thus to hint at exhaustion as the probable cona provision would work to the discouragement comitant of worship. That each form should of family prayer, it would plainly be wrong to have an integrity of its own, should as "a sepadvocate it; no priesthood is more sacred than arate whole" be either said complete, or left unthat which comes with fatherhood. But we must said, is better liturgical philosophy than any face the fact, that in our modern American life, family prayer, like sundry other wholesome habits, has fallen largely into disuse. If the ety would be secured by the proposed method, Church can, in any measure, supplement the deficiences of the household and help to supply is, of course, such a danger as that of providing to individuals a blessing they would gladly en- too much liturgical variety. Amateur makers of joy at their own homes, if they might; it is her Prayer Books almost invariably fall into this who single-handed cannot now prudently undertake a daily service, as that is commonly understood, would acknowledge himself equal to the less extended requirement.

Not a few careful and friendly observers of the practical working of Anglican religion have material than the mind of an habitual worshipper been reluctantly led to consider the daily service, is likely to assimilate, is to mis-read human naas an institution, only meagrely successful. ture. But here, as elsewhere, there is a just Looking at the matter historically, we find no mean. Cranmer and his colleagues in the work reason to wonder at such a conclusion.

Our existing usage (or more correctly, perhaps, non-user) dates from the Reformation period. The English Church and nation of that day had grown up familiar with the spectacle of a very large body of clerics, secular and regular, whose daily occupation may be said to have been the pursuit of religion.* The religion pursued consisted chiefly in the saying of prayers; and very thoroughly, so far at least as the consumption of time was concerned, were the prayers said. What having a distinctive service for week-days, and a more natural than that, under such circumpilers of a Common Prayer-Book for the people of traction that in many instances would avail to stances, and with such associations, the comshould have failed to see any good reason for discriminating between the amount of service proper to the Lord's Day, and the amount that might be reasonably expected on other days? Theoretically, they were right; all time belongs to God, and he is as appropriately worshipped on Tuesdays and Thursdays as on Sundays. And yet, as a result of their making no such discrimination, we have the daily service on our hands-a comparative, even if not an utter fail-

*A very natural explanation, by the way, of the fact, often noticed, that there is no petition in the Litany for an increase of the ministry.

insist that the command to labor on six days is as imperative as the injunction to rest upon the seventh. As a consequence of all this accelerated business, and in the diminution of the numunabridged service of the Church fails to command a week-day attendance. We have no "clerks" nowadays to fill the choir. The only

It may be urged in reply to this, that the practical working of the daily service ought to be kept a secondary consideration, and that its main on Sundays, Wednesdays and Fridays, and on purpose is symbolical, or representative; the priest kneeling in his place, day by day, as a witness that the people, though unable personally to be present, do, in heart and mind, approve of a daily morning and evening sacrifice of NOTE. - The Litany may be omitted altogether prayer. This conception of the daily service as a vicarious thing has a certain mystical beauty about it; but, if it is to be adopted as the Church's own, let us, at least, clear ourselves of inconsistency by striking out the word "common" from before the word "prayer," in characterizing our book.

What is really needed for daily use in our parishes, is a short form of worship specially framed for the purpose. If they could be employed without offence to the Protestant ear, (and they are good English-Reformation words), Week-day Matins and Week-day Even-song would not be ill-chosen names for such services. The frame-work of these Lesser Orders for Morning and Evening Prayer, as they might also be called were the other titles found obnoxious, isting daily Offices, though with a careful avoidance of identity in contents. There should be, for instance, as unvarying elements, the reading of the lessons for the day, and the saying or singing of the psalms for the day. Another constant would be the Lord's Prayer; but aside from these, the Lesser Order need have nothing in common with the Order as we have it now. There might be, for example, after the manner of the old service books, an Invitatory, opening with versicles and responses; or, if the present mode of opening by sentences were preferred, specially-chosen Sentences, different from those with which the Sunday worship has made us familiar, could be employed. Moreover, the anthems, or canticles, and the prayers, with the exception of the two just mentioned, ought also to be distinctive, and, in the technical sense of the word, proper to the week-day use.

Again, it would serve very powerfully and appropriately to emphasize the pivot points in the and fasts, the normal Morning and Evening

The argument in favor of thus specializing fore thought possible, namely, that of shorten-What the advocates of shortened services ing the Lord's Day Order, rests on two grounds.

"shortened services act" can show.

In the second place, a certain amount of variwhich under the existing system we miss. There destroy their own usefulness by including too many hymns; and Prayer Books may do the same by having too many prayers.§

To transgress, in the compiling of formularies, the line of average memory, to provide more of revision jumped at one bound from a scheme which provided a distinctive set of services for every day in the year, to a scheme that assigned

one stereotyped form to all days. Now, nothing could be more unwise than any attempt to restore the methods of the Breviary, with its complicated and artificial forms of devotion; but, so far to imitate the Breviary, as to provide within limits for a recognition of man's innate love of change, would be wisdom. By distinctive service for holy-days, we might add just that little increment to the Church's power change-"I cannot go to church this morning" -into-"I cannot stay away."

It will be urged, as a counter argument to these considerations, that the thing is impossible, that such a measure of enrichment is entirely in

†Here, i. e., in connection with Saints' Day services would be an admirable opportunity for the introduction into liturgical use, of the Beatitudes, what could possibly be more appropriate? And yet these much loved words of Christ have seldom been given the place in worship they deserve.

hands—a comparative, even if not an utter failure. We may lament the fact, but a fact it is, that in spite of all its improved appliances for securing leisure, the world is busier than it ever was; and there will always be those who will always b

8The Priest's Prayer Book has 688 (!!) mostly juice-

excess of anything the Church has expressed a wish to have, and that for reviewers to propose a plan so sweeping would be suicide. Doubtless this might be a sufficient answer to anybody who ber of persons officially set apart for prayer, the | imagined that, by a bare majority vote of two successive General Conventions, new formularies of daily worship could be forced upon the Church. But suppose such formularies were to clerks known to modern times are busy at their be made optional; suppose there were to be given to Parishes the choice between these three things, viz.: (a) the normal Morning Prayer; (b) a shortened form of the normal Morning Prayer; and (c) such a special order as has been sketched -what then? Would the Church's liberty be impaired? On the contrary, would not the borders of that liberty have been most wisely and safely widened by the steady hand of law?

Our Washington Letter.

Correspondence of the Living Church. The Rev. W. M. Barber, of whose election to the Rectorship of St. Paul's, this in city, I have before spoken, is now busily on duty, to the great joy of this Parish.

The Rev. Josiah B. Perry, lately of St. Paul's, Prince George's County, Maryland, has become ton, Bishop Paddock, Dr. Langdon, Dr. Dix, Associate Rector to the Parish of St. Andrew's, Washington; and the Rev. Wm. A. Harris, aged and honored, has become Rector Emeritus.

Rev. Dr. Gallaudet, of St. Ann's, New York, Church of the Epiphany, at the request of the Rev. Dr. Paret, Rector. The ideas of Evening language by Dr. Gallaudet; as was also the sermon. At Kendall-Green, near this city, is the Deaf-mute Asylum, a College and Home for this afflicted and interesting people. Some years ago, Mr. Amos Kendall, the Postmaster General, became acquainted with the wife of Mr. Morse, the inventor of the telegraph, and was so deeply interested in this mute lady, that he gave ground for the establishment of this Asylum on his property. The father of the Rev. Dr. Gallaudet, had this country from abroad; and the brother of our Kendall-Green enterprise. Congress has liberally fostered the work, from time to time, by appropriations; and a really handsome and imposmotion; there are no ungraceful angles; and the mutes are happy and cheerful. They frequently intermarry. There is no constitutional reason why their children should necessarily be mutes; and mute parents of speaking children present a singular spectacle. It is not generally known that Morse, the telegraph man, and Bell, the telephone man, married mutes; an old bachelor can't help thinking it a good idea, for which known to inventors, who, I believe, are supposed to be very wise persons.

All Saints' Chapel, Benning, D. C., has had a run of good fortune since its beginning; showing that it might have been begun years ago. Rev. J. B. Williams is the Rector. It is wholly paid rence; to guard the spiritual interests of that for, and completely furnished from gable-cross to Altar-vase.

The District of Columbia Branch of the Woman's Auxiliary has had a year of great success. In St. John's, in this city, it has recently held a public meeting. A vigorous address was dewas in the Chair. Rev. Mr. Leonard, fresh from headquarters, where the genius and devotion of cere and well-defined convictions, and are growthe lamented Mrs. Paddock has so long made itself felt in the work of The Auxiliary, paid a glowing tribute to the memory of this noble lady. In the past year, some twenty or more boxes have been distributed among the missionaries. These boxes are boxes; and are valued by the donors at about \$1,600; besides which, \$200 in money has been sent to the misssionaries by the same instrumentality. Miss Emery. of New York, has visited the city in behalf of to carry out the wishes of those who employ this excellent cause; and meetings have been plain duty to do so. Moreover, many a Minister slough. Hymn books, as is well known, often held at which the friends of the work have met her, and been encouraged to go on and faint not. Meetings, sometimes as often as monthly, have been held, and reports read. Some of our parishes have associated themselves two and two. in the work; in one instance, I believe a trio of the Fashions are utterly indifferent to doctrines, sisters have labored together in the cause, thus giving increased impetus, and calling forth a in favor of a high and almost prohibitory tariff generous rivalry, Some of our rectors have nobly on pews, or of the barest of free Churches, acseconded the lay effort.

The Rev. John McCarthy, D. D., Chaplain U. S. Army, has just died in this city, aged seventyfive. He has resided here for some years, and been a confirmed invalid during the time

The Washington Convocation usually assembles shortly after the adjournment of Convention. We presume it will do so this year; and, as usual, eat a lunch and "discuss the colored work."

On the fifth Sunday after Easter, the Sunday after the adjournment of the Diocesan Council, the Bishop of Tennessee consecrated the new and beautiful Church of the Epiphary, Knoxville, of which the Rev. A. A. McDonough is Rector. The altar window is In Menoriam of Rev. Mr. Mowbray. The west window is very beautiful, having the emblems of the our Evan-gelists in the wheel at the top. The thurch will seat between three and four hundred. At night, Services were held in St. John's, which has been fortunate in securing for its Rector the Rev. Dr. Morrell. The Rev. Thomas F. Gailer preached an admirable sermon, and the Bishop followed it up with words of cheer and counsel. The Bishop came to Memphis on the 25th, at the request of the Committee of Arrangements of the Cotton Planters' Association, and, on that day, before a vast assembly, at the Shelby County Fair Grounds, conducted religious Serices suitable to the occasion.

On the Feast of the Ascension, there were two Celebrations of the Holy Communion, in St. Mary's Cathedral, with twice the number of Communicants as received the Ilessed Sacrament on this Festival last year. In the afternoon, the Bishop set apart three Sisters-associate of St. Mary's; and so the good work goes on.

X. Y.

The Clergy in the Parishes.

XII.

Written for the Living Church. CAPE LOOKOUT, May 16, 1881. Hon. Godly Layman, Warden of St. Laurence's, Goldston Deputy, etc., from the Diocese of Rutledge.

MY DEAR SIR:—This correspondence has run on to an unexpected length, it is time that I should spare you its continuance. But suffer one more earnest plea in closing.

With such a contrast as now exists between the spiritual prosperity at St. Laurence's, and the faction-ridden Church at Selfwilton; or, between the present state of your parish, and what coming of Mr. Messenger; with such contrasts as these before your own eyes, my good friend, what a basis is there for the plea of my first letter to you! I have thus referred to some pages of "unwritten annals" of our Church experience and observation, in the hope that they may illustrate and lend force to my words.

You cannot have read the Church papers for the last two years or more; -you cannot have noted, however cursorily, what Bishop Hunting-Mr. Dennis, Mr. Parker, and others have successively written,-you cannot have marked the very wide spread confirmation which the words of these writers have received, and the utter give, I know you will, the frankness of my has lately conducted a Deaf-Mute Service at the absence of any serious attempt to confute their arguments or reply to their assertions, without some reflection on your duty, not to your own Service were interpreted into the graceful sign parish merely, but to the future of the whole

Consider for a moment, upon what an uncertain and precarious footing even the present spiritual proepsrity of St. Laurence's is placed. To what does it owe the fact that it has now so faithful a rector, and that he is exerting so holy an influence, not to the Church's parochial system; not to the Bishop; not to to the collective clergy of the Diocese: for not all of these together could have placed Mr. Messenger in your just introduced the system of sign-language into rectorship. It is due to your personal influence and efforts; it is due to the fact that you Doctor Gallaudet was placed in charge of the have been so roused up, and that your eyes have been so opened to the dangers that threatened the parish, by the experience of Dr. Trustall at Selfwilton and by what you had yourselves ing edifice, in the midst of ample and well-kept gone through, that you resolved, God helping grounds is the result. The sign language is you, to save St. Laurence's from the control of natural and not arbitrary; it is the very poetry of Mr. Commerce and his friends, the Fashions, or even from such Church-folk as the Gushings.

But, I hear that Col. Pedigree has removed to Goldston. There is a prospect that Mr. Ironsides will go into partnership with the Commerces; and their business and social relations will then be largely extended. Would not such a combination completely neutralize your inflence in the parish? Even the support of the Truemans and of old Dr. Practice, could you effectively there must be some deep scientific reason best repress it? Were you yourself to die or to move away, and when the good old doctor is gone, what would be the prospects for the parish? What could the whole Church, Bishop, Standing Committee, fellow-clergy, Canons, Church-principles, what could they all do to save St. Laularge body of the Church's children, old and young, well-to-do or poor;—to protect Mr. Messenger, should Mr. Commerce and his allies reis the fruit of Mr. Messenger's labors, have sinup to godliness.

But you know that the large portion of those who came in under Mr. Pleaser, or who have moved to Goldston from such places as Selfwilton, or who have associated themselves with you and socially, the strength of the congregation, know little or nothing of Church principles, regard the Ministry as a class of persons employed them, and care as little for real religious coniderations. You know, for instance, that the Gushings would be as ready to run after one sensationalism as an another, whether it were the sensational preaching of one school, or the sensational ritualism of another. You know that and to questions of principle, that they will be cording as the Pedigrees might give the cue; and you know how far you can rely on these latter. You know that to Mr. Commerce it would be merely a question of finance. You know that the parish has no hope but you, and those who agree with you, or whom you can influence to look only to the solemnity of the trust reposed in you, the dreadful solemnity of the issues depending upon your administration of that trust. You know, that so far as appears, there is no hope for the future, but in such steps as you can take, such measures as you are able to get adopted, while you have yet the power.

The Bishop is almost helpless in respect to Canonical authority; and, having been elected rather by the laywote than by that of the clergy, and being entirely independent of his clergy, but wholly dependent upon his laity for the means to carry out his plans for the Diocese (in which you are aware that he greatly depends on influence is still to be cherished, and Mr. Mes- complished.

senger's true and faithful words are to continue to find a hearing in men's hearts, this must be accomplished now and by you.

If the possibilities of a new order of things in the Diocese is to be secured at all: if such men as Dr. Trustall and Mr. Messenger are to be set aside, and their work in the Church to be turned over to Dr. Rhetoric and Mr. Pleaser, it must be because of your prompt and efficient interfer-

If your own son—to speak also of a matter very near your own heart—if your own son is not to be so discouraged by the hopelessness of the prospect before him, as to give up even the it was from the resignation of Dr. Fatherly to the purpose of devoting himself to the Ministry of Christ; or, having entered on that Ministry, if he is not to find himself afterward shut up to the choice between surrendering the pure and lofty ideas with which he gave himself to his sacred work, and the probability of becoming, as Bishop Brown says, a foot-ball for a worldly laity to drive hither and thither at their will and whimif this is not to be, it must be because of words which you speak, because of the influence which you exert, because of the steps which you yourself take, at once—before it is too late.

My dear friend, my true brother in Christ, old voke-fellow in "the Faith once delivered to the Saints," and still eutrusted to the Church-forwords; and think, I pray you, honestly, earnestly and prayerfully, on these things; and give them the weight in your conscience which they themselves deserve, though they are brought to your attention by no influential Bishop of the Church, nor even by some great city Rector, but only by so uninfluential a nobody as your fellowservant in the Lord's vineyard.

VOX CLAMANTIS.

Connecticut.

Correspondence of the Living Church.

St. Andrew's Church, Stamford, Conn., was re-opened on May 25th, for the first time after its enlargement and many improvements. The day was a regular May-Day, so that a great many were present, to witness or assist in the interesting ceremonies. The clergy and choir assembled in the new Parish building, which the evening before had been opened by the Bishop. Besides the Rt. Rev. Bishop Williams, and the Rev. F. W. Braithwaite, the Rector of St. Andrew's, there were the following clergy in surplices; the Rev. Dr. Tatlock, Rector of St. John's, the Revs. Walter Mitchell and T. W. Pannett (formerly connected with St. John's and St. Andrew's), and the Rev. Drs. Spencer, Hollay, Siegmund, and Mallory; the Rev. Messrs. Yarrington, French, J. W. Hyde, Pine, Sill, G. C. Houghton, Sloan, Nichols, Rosencrantz, Canedy, Stanley, Ferguson, Clarke, Rockstroh, and J. H. Watson. The surpliced choir was from St. John's Chapel, Trinity Parish, N. Y., and was under the able direction of the choir-master, Le Jeune. The procession, headed by the Vestries of St. John's and St. Andrew's, followed by the choir and clergy (the officiating clergy wearing white stoles), entered the church singing Psalm exxii. The Bishop said the Consecration Service. After an authem by Spoker, Morning Prayer was said. The Bishop was Celebrant at Holy Communion. The Rev. Walter Mitchell, who was Rector of solve to get rid of or to silence him? The older St. John's, twenty years ago, when St. Andrew's communicants, trained up by Dr. Fatherly, such was started as a chapel to St. John's, preached as those just named, are earnest and staunch the sermon (Psalm cxxxiv: 7). He reviewed the livered by Rev. C. D. Andrews. Dean Lewis Churchmen: the younger members, whose faith history of the parish and of the church at large for the past twenty years, showing what progress had been made in strength and numbers, in ritual, etc., etc. He made a strong point when he spoke of the day as the Confirmation day of St. Andrew's. It had received its Baptism years ago, when he was rector. He had left it in God's hands, not knowing its future, and now on social grounds, and who now form, financially it had come to years of discretion, and the present rector had brought it to Confirmation, and it would receive new strength.

The Services were largely choral, and were beautifully rendered. A large number partook of the Blessed Sacrament.

At the conclusion of the Services, the clergy and choir marched in procession to the cemetery in the rear of the church, where a tombstone over the remains of the Rev. J. Dibblee was unveiled, with remarks by Dr. Tatlock, and an address and prayers by the Bishop. Mr. Dibblee was one of the early rectors of St. John's, in Revolutionary times. The Bishop read from an old Prayer Book, he had used.

The ladies of the parish had prepared a bountiful collation in the Parish Building. Thither the clergy, the choir and visitors retired, and satisfied their bodily hunger with all manner of good things, served in the best possible way.

The choir-boys, who had been penned up in the city, seemed to enjoy the afternoon on the rectory lawn, playing ball and croquet. The clergy interchanged ideas with the Bishop and each other, in a social way, on the rectory porch.

In the evening, there was Choral Evensong, and a Confirmation. Twelve persons received the Apostolic rite, and were addressed by the Bishop. The church was as full as it could be. Every one seemed to be lifted up by the beautiful Services. The day will be a red-letter day in St. Andrew's Kalendar.

The improvements in the Church consist in an extension in both directions, east and west, so both Mr. Commerce and Col. Pedigree), you can that the chancel is much beautified, and the scarcely wonder that he hesitates to use his in- seating capacity increased. The mural decorafluence for the protection of his clergy, in any way tions are singularly beautiful. The vine design which may bring him into conflict with one class around the chancel arch is effective and suggesof his laity, unless he sees plainly that, in so do- live, and is harmoniously repeated in other parts ing, he will be supported by the others. If the of the church. The new altar-hangings are control of the Church at Goldston, is ever to be elegant. There is a rich combinations of colors. secured to those of her children who have her The Agnus Dei is exquisitely wrought. Herespiritual interests at heart; if it is to be saved from after, St. Andrew's will be one of the special the rule of the Commerces, Pedigrees, Fashions, objects of interest in Stamford. The rector is to Ironsides, and Gushings; if Dr. Fatherly's holy be congratulated on the great and good things ac-

BEYOND THE OCEAN.

Scrutin de Liste—Hybrid East Indian Christians.—Russian Military Uniforms.—A Sultan's Death .- The French in Tunis.

Many persons do not understand what "Scrutin de Liste" means, although the papers have been full of it, and it is agitating French politics to the very centre. It is about elections, and can be explained by saying that, if, in the State of Illinois, the members of Congress were not elected by Congressional districts, but by the whole State, it would be the same system by which hereafter French Deputies are to be elected, provided the Senate concur in the bill. While the people of a Congressional district know of those residing hundreds of miles away. While Democratic districts would elect Democratic representatives, the Republican majority of the whole State would deprive the minority of its representation, giving the State an exclusively Republican delegation. In this, lies the injustice of Gambetta's Scrutin-de-Liste bill. For the French Republic, it is the precursor of despotic manipulations, of packing Conventions, and of fixing tickets by professional politicians, and of the centralization of power in the hands of a political Boss. But Gambetta knows what he needs. The District of Belleville, in the City of Paris, which he has represented for thirteen years, refuses to elect him again; on a ticket of thirty or more deputies which Paris elects, he will go through with the rest. In the Senate, however, the bill will encounter strong oppo-

Those hybrid Christians in India, who are the followers of Keshub Chunder Sen, are "advancing." The London Times gives the following items: On Sunday, March 6, the sacrament was administered in the spirit of the early Church, though in a form differing from that adopted in Europe. The Hindoo Apostles of Christ, as they call themselves, gathered after prayer in Our loved Bishop, though wearied with his the dining-hall, and sat upon the floor on the manifold duties, was full of energy and vigor, as the Constitution makes him he can best do bare ground. Rice was brought in on a silver plate, and water in a small goblet. The minister the Memorial Chapel, at Shattuck, in the after- as impressed by the Church, be faithfully inculthen read the words from St. Luke xxii., "And he noon, and at the Mission Chapel, to the Norwetook the bread and gave thanks," etc. A prayer gian congregation, under Rev. Mr. Peterson, in was then offered asking a blessing on the Sacramental rice and water: "Touch this rice and this very tastefully ornamented with flowers, and was water, O, Holy Spirit, and turn their gross mate- covered with a superb Altar-cloth. The singing racy, but always courteous; and though there rial substance into sanctifying spiritual forces, by the boys of Shattuck, under Prof. Whitney, that they may upon entering our system be was spirited and grand. The Sermon was worthy ability was elicited, and showed plainly enough assimilated to it, as the flesh and blood of all the of the day, and of the loving Bishop who de- that under happier auspices, there is here plenty saints in Christ Jesus. Satisfy the hunger and livered it. The class for Confirmation, number- of force and ability for work as far as it goes. thirst of our souls with the rice food and drink ing twenty-two, was in many respects a reprethou hast placed before us. Invigorate us with sentative one. There were candidates from St. instances, the handling of present necessities Christ's forces, and nourish us with saintly life." Mary's Hall, from the Deaf and Dumb Institute, that are crying at our doors, had claimed the After the rice and water had been blessed, they and from the Divinity Hall, from the Parish, and honor of debate; yet, after all, it not infrequentwere served in small quantities to those present. from the surrounding country. The Service in ly happens that much good follows from the dis-Men ate and drank reverently, so did the women the afternoon, at Shattuck, was particularly cussion of indirect questions, or, as they are and children, and they blessed God, the God of pleasing. Coming, as Whitsun-day does, at the usually called. "Side issues." prophets and saints.

The new Czar finds time to dabble in the mil- spiritual influences which work silently, but Frank Ticknor, who canonically, I believe, are itary "millinery," which has always occupied so effectually, in the School. We say silently, for connected with the Diocese, are conducting the much of the time of the Russian Emperors, it must be distinctly borne in mind that no un-The army uniforms are all to be changed again, and, this time, the move is in the contrary direc- students to connect themselves with the Church. faithfully, and often under sore trials; and now Robertson is not only reverenced as a broad-minded tion-from and not toward Prussianism. The They are, of course, obliged to attend the Ser- that the end draws nigh, it is a blessed thing that whole Russian army is to receive the Slavic national uniform. The new uniform will consist manner at all the religious exercises in which the well fit him, seems to have opened before him. which, any attempt at paraphrasing will quickly furof high boots, wide pantaloons reaching to the school participates, but no proselyting effort is His son, who is a practical printer, has charge of nish proof. This volume of his "Living Thoughts" knee, the national Russian knatka or rounda- put forth to force them into the Church. Vol- the business department; and, unless I am very might be found very useful as a stimulus to Bible bout, and, for a head cover, the Astrachan bon- untarily, of their own free will and accord, and much mistaken, they will make the Church topical clinching of the main thought of the lesson; by the Persians, and all the tribes living on the they present themselves for Confirmation. At with the LIVING CHURCH (a great favorite here Russian steppes. The introduction of this Slavic this Service, nine of the Cadets, Messrs. Free- a good circulation. uniform has a deeper political significance than man, Vandeventer, Strong, Lufkin, Whitman, all diplomatic notes and circulars. It demonstrates that the German party—the party of peace at the Russian Court—has suffered a severe death Russian Russia Tschernajew, Ignatieff, and the inspirations of old Gortschakoff, have gained a decided advan-

In Turkey they are investigating the way in which Sultan Abdul Aziz met his death. We picted what it was, to stand "steadfast in the were told, at the time, that he committed suicide. but nobody believed it. Now, it comes out that he was murdered by his Chamberlain, Fahri Bey, and two or three underlings; among them, a wrestler named Ibrahim. Coming into the Sultan's room, Fahri threw himself upon his victim, pushed him down on to the sofa, and prevented him from calling for assistance. He then called to Ibrahim to open his veins with a dagger, whilst his feet were held by two blacks. Ibrahim For the past ten years, an indebtedness of proceeded to carry out his instructions, and \$20,000 has been resting upon it, and proving a opened first a vein in the right arm. The Sultan, who possessed considerable muscular An effort is now being made to remove this; and, strength, endeavored to cast off his assassins, already, the sum of \$9,160 has been pledged for and actually succeeded in freeing himself from this purpose, on the condition that the whole Fahri's grasp. The latter, however, again seized his victim, and struck him several blows, with members of the Church outside of the city, it is such force as to break several of the Sultan's hoped that this sum may be raised in the course that Ascension Day was one of the most importteeth, whilst Ibrahim was hacking at the vein in of the summer. The Church is a beautiful the left arm. Finally, Abdul Aziz fell to the Gothic structure, built of light grey Oxford ground, unconscious from loss of blood. The dressed stone, and seats about 650 people. It is assassins thereupon ordered that no alarm should situated in the heart of the city, in the middle of be given; and, certain that their victim would a block comprising seven lots, which belong to shortly breathe his last, they left the room, after the corporation. During the 20 months' incumplacing a pair of scissors steeped in blood in the bency of the present Rector, there have been 114 in regard to the doors and windows, and that A Novel. By Walter Besant and James Rice, Au-Sultan's left hand, and they carefully locked the door of the apartment. A few minutes later, Fahri Bey, pretending to have just arrived at the existing organization, the Rector has lately the Palace, returned to the scene of the crime, started a monthly paper of eight pages, called knocked at the door, as if he wished to take his master's commands, and, hearing no sound issue from inside, feigned uneasiness, broke open the door, entered, and saw the Sultan bathed in blood. Acting his part with consummate skill, he aroused the household by his cries and lam- that Racine feels the need of co-education." entations. The Sultan's mother, the ladies of Palladium.

the harem, the children and servants, all rushed upon the scene. Meanwhile, Fahri impressed upon all around a conviction of the sincerity of his feigned distress, and succeeded in making them believe that the Sultan, attacked by a fit of melancholy, had, while alone in his rooms, committed suicide.

The Bey of Tunis does not know who he is, to whom he belongs, nor what is expected of him. France has him under her thumb; and yet the Sultan, his suzerain, has declared him to be no longer the ruler of the country. He appealed to the Powers, but they turned a deaf ear. Then he appealed to Turkey, and Turkey in turn appealed for him to the powers, with similar results, the Powers intimating that Turtheir own candidate, they know little or nothing key had no special claims upon Tunis that warranted her in making such an appeal. Meantime, the French kept steadily on their way, and captured two of their most important fortresses, Tabasca and Keff. Acting under instructions, the French Consul, who has lately been made Resident Minister, ordered him to dismiss seventeen of his officials who were reported to be hostile toward France; and, still later, under pressure, he was compelled to sign a treaty with the French, which substantially places his country under a French protectorate. The Porte, incensed at this action, deposed him, but as the Powers had already decided that Turkey had no claims on him, instead of relinquishing his position, he remains in statu quo, being helped thereto also by the refusal of the French to let him "step down and out." The Revue des deux Mondes, in a very sprightly article, shows pretty clearly that the Bey brought all this on himself, and is an ungrateful wretch, anyway.

Whitsun-day at Faribault.

Correspondence of the Living Church. The day was full of brightness and comfort to us all in this, the Cathedral city of our Diocese. the evening. The Altar at the Cathedral was close of the year's work, it was an index of the

capacity. The singing was, we think, the best Diocese has two asylums in Mobile (one for boys we ever heard in Shattuck, and the Bishop held | —the other for girls), in most successful operathe audience with deepest interest whilst he de- tion, and under the conduct of an order of Deac-

Apostles' Doctrine and Fellowship."

sion Day, and administered Confirmation to and blessed mission. thirteen candidates. There has been a great revival of interest in the work of this Parish. burden very heavy and grievous to be borne. amount shall be subscribed. With the help of Baptisms, 41 Confirmed, and over \$10,000 raised for parochial and other objects. In addition to the Parish Kalendar, which, it is hoped, will keep up the interest of all the parishioners in Church work.

The College Mercury announcing the cast of characters in a play to be acted by the students, plaintively adds: "It is on occasions like these

The Alabama Convention. To the Editor of the Living Church:

In the bald account given in your issue of the leading features of the late Convention, there

were wanting some explanatory details, which, since the latter has appeared in print, seem to

be all the more necessary.

In the first place, the great prostration of the missionary department of the Diocese, and in consequence the fewness of the clergy, is not alone due to ineffective machinery, but to a financial prostration in Alabama, unknown in any of her sister States. The great prairie-belt which stretches across the middle of the State, last year yielded neither cotton nor corn; and, coupled with this destitution, the system of planting on "advances" made by a few monied men, has so involved the whole agricultural population in debt, that, unless this year's crop be large and the prices good, inevitable financial ruin must

Under such a condition of things, the vital forces either for directing or for improving benevolent plans, get no inspiration from the situ-

Such being the case, with the missions to the whites so limited, I do not see, as I said in my former letter, any outlook for Church work among the colored people. That some thing ought to be done in localities, more than has been done, there is no doubt; but then, again, every locality has the prior claim upon it of the Anglican race.

I was greatly impressed by the recent speech made in New York by the author of "The Fool's Errand." He saddled upon the North the responsibility of the present status of the negro: and proved, beyond cavil, that the North, no more than the South, could evade the responsibility of his mental and moral development.

That earnest plans and efforts must be made in the near future for the religious education of the negro, no sane man will question. A citizen. preaching at the Cathedral in the morning; at his part, if the simple principles of right living, cated, and made part of his daily life. The Church dare not neglect her duty in this direction, at least, so far as it may be feasible.

> The discussions of this Convention were very was but a handfull, yet very unusual polemical

> It would have been better, perhaps, if in some

The Rev. Dr. Ticknor, and his son, the Rev.

The Church School for girls, at Montgomery, all diplomatic notes and circulars. It demon- De Lorimier, Foote, Pennington, and Cushing, under the Rev. Dr. Everhart, is in successful

The beautiful Chapel was filled to its utmost | Montgomery, is closed, as the Bishop of the onnesses.

I doubt whether there are two more success-Altogether, it was a day long to be remembered fully conducted establishments of this kind in the Church, than these two Asylums at Mobile. The buildings are said to be large and substan-The Bishop of the Diocese visited St. Luke's tial; and the Charity, being partially endowed, Church, Scranton, Pa., on the Sunday after Ascen- the work goes on from year to year, on its silent More anon.

> Church of Ascension, Baltimore. Correspondence of the Living Church.

X. X.

BALTIMORE, May 31st, 1881. Services were held on Ascension Day in nearly all of our city churches. In the Church of the Ascension, at the evening Service, reports were circulation of those papers which are organs of the read of the work done in the parish during the past year. The Rector (the Rev. Dr. Fair) stated ant Festivals of the Church, and that in his own church which was dedicated in remembrance of our Lord's Ascension, special Services were always held. The Wardens of the church made a a report, in which they stated that they had made succesful efforts in securing better ventilation steps had been taken towards finishing the spire, so that they hoped Ascension Church would not much longer occupy a place on the list of the unfinished churches of Baltimore. Mr. John T. Mason read the report of the vestry, which showed that a debt of \$900 had been reduced to \$395, \$4,554, which, with the amount received from collections and offerings, made a total of \$9,651. It was also sated that the Vestry had secured the lot adjoining the church for a rectory, the whole that the revenue from pew rents amounted to

to cost \$10,000. Mr. Edwin Higgins, superintendent of the Sunday Schools, reported 708 scholars, which included a colored school of 88 scholars and teachers. Offering \$1,100. Judge Goldsborough, president of the Church Brotherhood, reported 61 members, and collections of \$600. Much work had been done during the past year. The Rev. Dr. Fair expects to sail for Europe, June 28th, in order to obtain much needed rest, and visit relatives in England and Ireland.

Our indefatigable Bishop, in addition to his regular Episcopal labors, has undertaken the work of a Missioner, and has held Missions in several of our Parishes, assisted by one or more of his clergy. Last week, he held a Mission in Bel Air, Harford county, an important point in the Diocese. These Episcopal Missions have accomplished much in awakening the careless, and calling sinners to repentance.

Vespers or Evensong.

To the Editor of the Living Church:

I notice in the LIVING CHURCH, the growing use of the terms "Matins" and "Evensong" among our clergy. There is no doubt that the names are much better, for various reasons, for popular use than "Morning Prayer" and "Evening Prayer," but since the use of the terms is a growing custom (not an established one, as in England), why should we not rather say "matins" and Vespers? We should not think of saying "Morning-song" and "Evensong;" and would it not be more significant to use both Latin words. if we use one? Two or three years ago, a prominent Methodist Church in this city, advertised a Vesper Service during the summer months, at 6 o'clock, and nobody thought of saying anything against it. Why should not the American Church, in adopting English names, adapt them to its purpose, by making such improvements as are consistent with Catholic doctrine and prac-

WILMINGTON, Del.

[Our correspondent appears to be under the impression that the terms "Vesper" and "Even-song" imply the same Service. Even were such the case, we must acknowledge our preference for the latter, the good old Saxon word. But, in point of fact, the "Evensong" of the Anglican Communion represents, we believe, and includes the two ancient Offices of Vespers and Compline.

Current Literature.

ROBERTSON'S LIVING THOUGHTS. A Thesaurus. By Kerr Boyce Tupper, with an Introduction by Prof. Kerr Boyce Tupper, with an Introduction by Prof. Wm. C. Richards. Ph. D. S. C. Griggs & Co., 25 Washington St., Chicago. Price \$1.25.

To anyone who has read the Brighton Sermons, by Frederick W. Robertson, and, long after, having some of the keen teachings of simple truth, or clearcut thoughts giancing indeterminately through his mind, and has looked back again into the sermons to find the place and exact phrasing, at some trouble and turning of leaves before alighting on the passage sought, this book will be a welcome gift. For it is a Church Times in Atlanta, Ga. Dr. Ticknor has complete thesaurus of Robertson, containing an anadue or extraneous efforts are made to induce the served the Church in Alabama, many long years lytical index of subjects alphabetically arranged. and conscientious thinker, but greatly admired as well for the elegant simplicity and directness with vices, and to conduct themselves in a decorous a work for which his experience and learning so which his thoughst were invariably expressed; of teachers who wish to close their instruction with a net, made of black sheepskin, as it is now worn in obedience to their own conscientious desires, Times a decided success. His paper has, along or as a book to lay upon one's parlor table, in order that the visitor kept a few moments waiting, may comprehend within the time, some short, completed truth of the Christian life that may be quickly grasped and carried away in a grateful mind.

Cooper Union. Price 50 cents.

We have drawn attention to each successive number of these admirable Sketches, as it has issued from the press; admirable, whether considered as Meditations, or as suggestive Sermon-Helps. We can only say that the present is (to say the least) fully up to the standard of those that have preceded it. One more number will complete the Series.

THE GIFT OF THE HOLY GHOST, a Promised Gift for Every Believer. By the Rev. John Alden S Beverly, N. J.

An admirable little tract; containing so much good teaching and so many suggestive points within the compass of its twelve pages, that we heartily wish it may find its way into the hands of every clergyman and every layman in the land.

The Parishioner is a neat little parochial sheet of four pages, published in connection with the Church of St. John the Baptist, Germantown, Phila. It is the sort of paper which may be of great service in a parish by sustaining a local interest; and at the same time not interfere, either by its cost or size, with the reneral Church.

St. Luke's Church, Scranton, Pa., has started Parish Kalendar (a monthly, we suppose) of eight pages, including two of advertisements. It has been undertaken as a vehicle of communication between the Rector and his people. We wish it success in the sphere which it aims to fill.

FRANKLIN SQUARE LIBRARY, Harber Brothers. New York. Price 20 cents. The Chaplain of the Fleet. thors of "The Golden Butterfly" etc. For sale by Jansen, McClurg & Co., 117 and 119 State St., Chicago

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The Living Church.

June 18, 1881.

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

C. W. LEFFINGWELL, D. D.

The Trend of "Free Religion."

An impression prevails in many minds, that the trend of things is toward looseness "free religion"-whatever that may beand a liberality falsely so-called. And i is easy enough to see why the many have such impressions. First of all, there is in our day a general and utter repudiation of the oppressive systems and theologies of a by-gone generation. Calvinism is as dead as the mummies of Egypt. So too, the theologies and systems that sprung out of it. Men are outgrowing the frames and feelings, the moods and dyspepsias of such as Wesley and Cowper. Thousands of oppressed souls have cried for freedom, and been led to think that Christianity could live without a Christ, without a Faith, without appointed ministry or Sacraments; in short, that men could live on "an inspiration and an aspiration."

Many things have helped toward this individualism and free-religionism. It falls in with the natural notions of the unrenewed heart and the unconverted soul. The worldliness and materialism engendered by the necessities of our Western world have largely fostered it; a hundred influences of our day have made the most of it. The daily papers have helped it on. They reflect what they think the popular thing. The work of the reporter and the journalist does not bring him into either the most thoughtful or the most religious circles. These simply reflect their day, and no day of the world ever yet really knew itself or the best and deepest characteristics that are moulding it. Here in the West, especially, a very large and irreligious European element has helped to corrupt politics, counteract religion, and blunt the moral sense of the people. In great centres, like New York and Chicago, there have at no time been wanting certain preachers, who, from one cause or another, consciously or unconsciously, have caught up the talk of the time, and reflected and voiced the popular opinion. These are the men whom the papers patronize. The world knows and loves its own. Their words have been scattered broad-cast over the land. They have created a false im pression, and fostered these loose tendencies of the time. The lesser lights of the smaller cities and towns have caught the infection, and shone in reflected light of these popular preachers. Every city and town and village has its small "great man," who has set himself up as the mouth-piece of a pretended liberality. A thousand in fluences have helped it. Every wind has gone to swell the wave. We are convinced, however, that it has largely spent its force, and is to-day a decadent and receding

to note it, before they find themselves the LIVING CHURCH, as bigoted, intolerant, stranded on a sandy shore. They are mistaken as to the trend of things. "Free religionism" is not a vital force. It never ments." The LIVING CHURCH alluded to can be. Ten men that cry aloud, like a fact which those denominations themcertain priests of a by-gone day, "from selves assert. It was not stating an opinion morning even until noon," make more or passing judgment. If certain denominoise, a great deal, than the silent, patient nations denounce the Church that holds prophets of God; but their influence is the Gospel truth of the Sacraments, and none the less fleeting. The men who are declare that there are no such institutions doing a real permanent work throughout of Christ except in a mere and empty symthe land are not of the noisy sort, who bolism, we do not see how they can consist-"think that they shall be heard for their ently claim to have any Sacraments, or much speaking."

Many signs of the times indicate that they have none. really thoughtful people everywhere are getting heartily sick of "the Gospel of gush," of the small talk about "science," "a cultured hope," "inspirations," "aspirations," "religion of the day"—and Which seems to mean that nobody may all that inane fine talk that has prevailed presume to have any views on that subject, so largely of late years. It is a significant that differ from those of the infallible indication, that many of the little preachers forty. We believe that common sense may are now turning their attention to pious exhibitions, duets, dialogues, Sunday concerts, and horticultural displays. We predict that the coming craze will be in this of the Bible that is universally accepted

of coherence will be the self-interest of community-life and the social club.

A Characteristic of Catholicity.

To men of the world it seems a marvelous thing that members of different Christian bodies do not understand each other, and that they often seem knowingly and wilfully to misrepresent each other. It has been said that religion does not promote generosity, fairness, manliness, and honor. We can understand very well why men have thought so. But they do not distinguish between the good in men which they owe to religion, and the perversity in them which is the result of their sectarianism. It is as marked in the case of some within our Church, as in the case of those without.

A denomination avowedly exists for the purpose of exhibiting Christianity under some specialty of it. So it is seen that each denomination produces characters of a distinctive type. There is the Presbyterian, the Methodist, the Baptist cast of as yet imponderable, void even of cosmic known to be a mode, or perhaps more character. Yes, and the "Episcopalian" type. To the denominationalist, the Catholic spirit passeth understanding. And this is an explanation of much of the seeming malevolence with which our Church is often spoken of. The Presbyterian or the for my argument; but where would La-Baptist can understand why there should place's Nebular Hypothesis, and all the be "Episcopalians;" but the "Church- cosmic theories of our agnostic friends, man" he simply cannot comprehend. Dif- based thereon, where would these be, if ference of opinion, of temperament, of our earth never was in the condition detaste, and of type, in the same Communion, scribed by these words? Would not the seems to such to be incredible. But to successful denial of that one clause annihithe catholic spirit of the Churchman, it is late them all? quite another matter. The man of sectarian training and spirit is naturally and then frankly said: "Every believer in inevitably intolerant. The denomination any form of the Nebula Hypothesis, must can make whatever terms of membership admit that this clause, somehow, does deit pleases. It is formed for a class. It scribe a condition which once existed. If falsehoods to his words. Here, then, I trains men in one fixed groove. It forms a pronounced type. Nor can the denomi- seem to say, that sentence is true. But he nationalist understand any other method meant no such thing, and had no idea or spirit. He will say: "Why don't you that such a meaning would be attached to place them in their true order. put down men who hold such opinions? them. He thought that some six thousand How can you tolerate such practices? And years ago or so, the earth was in a condimany nominal Churchmen are of this tion fitly described by tohu and bohu. We spirit and mind. They are intolerant. They would put down and drive out everyone not of their school and type. But of a nebulous mass—something of which he writer's imagination, and it merely happens her Catholic character and faith and spirit had not the slightest knowledge, and are the real glory of the Church. The Romanist will tolerate only Romanism, and dissent will tolerate only its type of dissent; but the Churchman knows that the Kingdom of God was designed for all kinds and conditions and estates of men. about that. I am willing to admit that I can only attribute it to the same First The Church must needs be misunderstood Moses, like many others of the prophets, herein. She can afford to be. Her glory is, that she has room for all men. And so, within her pale there is ample scope for differing types and methods. More and question which we are considering. Here would escape the cast-iron system of Rome on the one hand, and the narrowness and specialty of denominationalism on the other matters take care of themselves.

A CORRESPONDENT of a local paper in a These small "great men" will do well Western city, writes in a furious way about to rid himself of it. pharisaical, etc., because it spoke of certain denominations "that have no Sacrawhy they should resent the statement that

"CRITICISM that is worthy of the name is slow to speak with reference to the Revision," says a dignified contemporary. offer some criticism that is "worthy of the name" on five minutes examination. If we may hope ever to have again a version ism'' without a meaning; sensuous music; ture to say that many of the changes proobservances that are a mere travesty of the immemorial institutions of Christianity; place in it, and that the criticisms of those aesthetics, catering to the moneyed class, who are not "slow to speak" will decide "*Although the Professor agreet not to make use of that objectionable expression yet, as the reader ture to say that many of the changes proposed by the late revisers will not find place in it, and that the criticisms of those aesthetics, catering to the moneyed class, who are not "slow to speak" will decide destroys almost the whole of them.

the changes recently recommended are this condition immediately preceded the never had. In the infancy of the race. proclamation of forty scholars, more or less, is not going to settle this thing. the wood, hay, stubble, will be burned up. After raking out the scholastic rubbish, we shall have the English Bible examination of the sacred writings.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D. [Copyright, 1881.]

It is perhaps not easy to gather into one connects all the meanings of tohu; in connection with bohu it is exquisitely applicable to the infinitely attenuated, nebulous matter, impalpable, invisible, amorphous, thus derive a version for ourselves, or whether we accept the less literal English, "without form and void," matters little Moses wrote, was something quite differ-

The Professor hesitated a moment, and Moses really meant what his words now know it never was in such a condition except millions of years ago, while it was part therefore something to which he could not have referred. Hence he really erred, although his words chance to describe a condition that did once exist."

To this I replied: We need not argue utterances; very probably he had many erroneous notions. This is not at all the more her Catholic character will become are certain physical statements, however known to men. More and more she will they came, and whatever Moses or the minister for all, and have a place and Hebrews may have thought about them; work for, and be the home of, all who I propose to inquire, whether they happened, if you prefer that word, to describe real conditions or transactions, and let

> The Professor admitted the justice of this, but said he had been so accustomed to the other view, that he found it difficult

I suggested that hereafter he should say of a statement, that it was true or false, and not qualify his words with conjectures

the words, "without form and void," did not describe correctly the nebulous condition; and whether, if the earth never was without form and void, if could once have been part of a nebulous mass.

If he closely examined the account, he would see it was he that put into it an unauthorized statement, when he affirmed that Moses said that the forpless and void condition preceded the creation of Adam only six days. It is true that Moses speaks

and to the "nice people," whose real bond a good many points. A vast majority of of six days, but he does not say that (1) lost, or perhaps it would be better to say, of all the facts involved. .

had no objection.

we will pass to the next sentence. Moses fluid, to flow."* says, "And darkness was upon the face of word the meaning that runs through and the deep,"* and not till after that does strictest possible adherence to its radical he speak of the imparting of motion. Tell me, if this order be scientifically correct, -darkness before motion.

> "Certainly," he replied; "light is well whatever, but only darkness. I have been told, however, that the darkness of which yim?" ent, not a mere absence of light, but itself a positive entity; that certainly is ab-

I agreed that such a statement would be absurd, but as Moses did not make it, and was in no degree responsible for what people, in their ignorance, said about him, I did not see the relevance of the remark. Moses had put upon record what he had to say, and it was unjust to charge him with error because pseudo-scientists, many centuries after his death, had tacked these added, is one verse which, to say the least, does somehow "chance" (?) to describe conditions which once really existed, and to

He replied: "If what Moses says is to be taken literally, I cannot object; but, then, nobody thinks of its meaning exactly what it says. Undoubtedly, this verse is a poetical description of something in the to describe conditions lately discovered."

Well, Professor, I said, if these prove to be the only coincidences, possibly your explanation may be right. But how do you account for motion?

"I cannot account for it," he answered. did not comprehend the meaning of his heaven and the earth, and, as I see he does the same, I am content to admit he is right."‡

"But Moses says this 'moving' was upon the face of the waters. There were no waters when the earth was in a nebulous condition, consequently he could not have referred to that state, and if so, your explanation fails."

I have more than once, I replied, found in this narrative what seemed to me an error, but thus far the apparent contradiction has disappeared, when I turned from what people said Moses said, to his own words, and took them in their most radical, and consequently their most ancient meaning. The Hebrew possesses a descriptive power which modern languages have

and not qualify his words with conjectures as to whether Moses meant what he said. To this he assented.*

After a moment's pause, he added: "Are you not assuming that the condition spoken of as 'without form and woid,' was almost infinitely remote, instead of being as the account in my opinion clearly intimates, only six common days before Adam? and this, too, contrary to the woice of all antiquity? Is not this tampering with the account?"

I replied that I assumed nothing as to the time, but had simply asked whether the words. "without form and void," did the words. "without form and void," did the words. "without form and void," did the sea saith, It is not in me; and the sea saith, It is not in me; and the sea saith, It is not in me; and the sea saith, It is not in me; and the sea saith, It is not in me; and the sea saith, It is not in me. "Here it is not the sea saith, It is not in me." Here it is not the sea saith, It is not in me; and the sea saith, It is not in me; and the sea saith, It is not in me; and the sea saith, It is not in me; and the sea saith, It is not in me. "Here it is not the sea saith, It is not in me; and

miles.

† Lange talks about "Latent light—material darkness!" See his Genesis, page 188.

It may be thought useless to refer to the absurd things which the expositors of this account have said about it in the name of what they call "Science." But it is these that have made the Creative Story an offence to all who have even a smattering of true science, and have driven away multitudes of thinking men, or compelled them with Mr. Roreson to be lieve that God inspired Moses to write what seems a history of the Creation, but which was never intended to be such, but is only a hymn setting forth in poetical language God's creatorship.

Those who would see what absurdities—stones in place of bread—are offered the Biblical student, will find an astonishing illustration in Lange's Genesis, pages 188, 189, and beyond. No quotation can do justice to the "Science" there displayed.

‡ It is curious to note that the particular kind of

‡ It is curious to note that the particular kind of motion with which Science specially occupies itself, and to which are attributed most of the processes of nature, is specifically described by the word here used to denote the Divine act. It is a throbbing, pulsative motion; or, in more scientific phrase, an undulating movement. It is used elsewhere but twice: "All my bones shake." Jer. 23:9; "As an eagle fluttereth over her young." Deut. 32:11. Dr. Taylor Lewis says that the verb being here in the Piel, only intensifies this idea.

worse than useless, and nobody needs to first day, nor (2) that the days followed things were named from some real or apstudy Greek to see that they are. The each other in immediate succession, nor parent quality. This ancient mode of (3) that they were common days. Whether naming, is still found in Chemistry and in these propositions are true the account other departments of science; but instead Their work will be tried as by fire, and certainly does not say. They are open of taking words from our own tongue, we questions, to be determined from the study borrow from Greece and Rome. Thus we have Oxygen, the acid-maker; Hydrogen. The Professor made no reply, except that the water-maker; Fluid, that which flows. about as it was. Meantime, the work of this was a new way to study Genesis, al- the opposite of solid. This last term. the revisers may serve as a valuable com- though he must admit it was common fluid, we apply indifferently to water, air, mentary, and lead to a renewed study and enough in every branch of science. In the ether, and to all non-solids. Now, you short, it was letting theories wait upon know, and can easily learn from the Lexifacts, and to that, as a scientific man, he con, that this word rendered waters, mahyim, is the exact equivalent of our word I continued: The account thus far be- fluid, and it, also, comes from a root siging admitted to describe actual conditions, nifying, according to Gesenius, "to be

> Rendering the Hebrew, then, with the sense, we have: "And the Spirit of God moved upon the face of something (whatever it was) flowing, mobile, non-solid."

"But," interrupted the Professor, "why did not Moses use some other word to organization, the unshaped raw material properly, a result of motion, and before indicate the highly diffused, attenuated, of future sun and planets. Whether we motion, there could have been no light fluid condition of the primordial matter, instead of one so likely to mislead as mah-

Because there is no other word in the Hebrew that so well describes-or describes at all—a gaseous body at rest. It must be remembered that the important obvious characteristics of the primordial matter, before motion had been imparted. were its fluid, ether-like condition, and the absence of motion. The Hebrews had no word for air, or gas. The nearest approach to it was ruah; but that is through and through a noun of motion. It is wind, or breath, or spirit, but never air at rest.

* Mah-yim is applied to at least three other fluid substances. See this word in Gesen. Lexicon.

THE Standard (New York) has fallen into an error regarding the question of Episcopal jurisdiction in Liberia, which calls for correction. In an editorial headed 'Cape Palmas and Parts Adjacent," it says: "Such was once the title of our Missionary Bishop to Africa. Except by a large interpretation, one hardly knows whether the Republic of Liberia was included within the jurisdiction of Bishops Payne and Auer. The present Bishop renounced his jurisdiction, or declined to exercise any in that independent State. Under such circumstances, one is somewhat surprised to learn that Dr. Crowther, of the English Church, has been accused of 'intrusion,' when, on invitation of the Cause that, as Moses says, created the Church in Liberia, he ventured to confirm and ordain for the vacant, or widowed, or independent Church."

> The real facts of the case are, that the title of the Bishop of Cape Palmas has never been changed by any action of the Church, and is still used by the Bishop, as it was by his predecessors. Cape Palmas and Cape Mount are both within the Republic of Liberia, and the only jurisdiction ever exercised by the Bishops has been exercised within the boundaries of that country, the present Bishop having resigned none of it. The "Church in Liberia" referred to, is probably the body of presbyters who memorialized the late General Convention on the subject of an independent organization. Nothing was done by the Convention, on account of the irregularity and defectiveness of the papers presented; and, since that time, the Liberian memorialists have voluntarily acknowledged the jurisdiction of Bishop Penick, who is canonically the only Bishop of the Liberian Church.

As we predicted, Bishop Clarkson disclaims all responsibility for the article in the Omaha Guardian, which we criticised. He wishes it understood that the attack upon the Bishop who was charged with using the Chrism in Confirmation, has no sympathy from him.

WE thank many kind friends for copies of sermons, circulars of parish organizations, newspaper reports of local work, etc. While it is quite impossible for us to glean much from such sources, it is often an advantage to have at hand such means of information. In order to insure the publication of Church news, it must be sent as correspondence written expressly for this paper.

THE Seaside Library edition of the Revised New Testament renders St. Matthew xi:24, "they laughed him to corn." Such numbers of hurried editions are coming out, that it is a wonder we have not met with more mistakes.

Commencement at St. Mary's.

The Close of a Successful Year.

Correspondence of the Living Church.

The thirteenth complete year of St. Mary's School, Knoxville, Ill., closes to-morrow, Wednesday, with the graduation of a class of eleven pupils. The Baccalaureate sermon was preached on Sunday in St. John's parish church, by the Rector, the text being the motto of the class-"Redeeming the Time." The names of the graduates are, Miss. Jeanne Bouvet, from New Orleans; Miss Ida Courtright, of Kansas City; Miss Sophia Chase, of Chicago; Miss Louise Hinde, of Chicago; Miss May Newcomb, of Quincy; Miss Margaret Boyd, of Omaha; Miss Hortense Coulter, of Aurora; Miss Julia Derby, of Batavia; Miss Emma Hogg, of Knoxville; Miss Stella Packard, of Plymouth, Ind.; and Miss Carrie Skinner, of Rock Island.

This is not only the largest class that has gone from St. Mary's, but in some respects it is the best class, nearly all of the pupils having passed through the entire course at this school, taking four years after the completion of the English branches. One graduate, Miss Courtright, has been at St. Mary's as a pupil during eight years.

The exercises this evening (Tuesday) have been musical, including the graduation of pupils in music. Miss Packard and Miss Derby have received the honor of a Diploma in Music, the first who have received this testimonial in this institution. Professor Laux, the Director of Music, has established a high standard, as the music rendered on this occasion testifies. Miss Derby gave as a piano solo, Beethoven's Andante Favori; Miss Packard, Rhapsodie No. 14, by Liszt; a Duo, Grand Septuor (two pianos) by Beethoven, was rendered by the graduates, and the diplomas were bestowed by Bishop Burgess. Part second of the programme was a Cantata, by the St. Cecilia Society—"The daughter of Jairus" -written by Rheinberger. This was charmingly rendered by a class of singers trained under Professor Laux, some of whom have enjoyed the advantages of Mrs. Brewer's instructions in vocalization. The evening was altogether the most brilliant, for musical excellence, that has been known here, being closed by a reception in the | 10.30 Service, on the first occasion of the use of drawing-room and library, with singing by Mrs. Brewer and her pupils.

the Reception-Room before the entertainment, tion of the Holy Communion, at which the and a report was made by the Rector, of the pros- Bishop was Celebrant; the Rector (Rev. Luther pects of the Institution in view of the recent de- Pardee) officiating as Deacon. The choir acquitcision of the United States Court in regard to the will of the late Hon. James Knox. As nearly as could be ascertained, the sum of \$30,000 will be realized by the School, in the final settlement of the estate; but, as it is a residuary legacy, it is the last claim that can be satisfied by the executors, and some years will probably elapse before the amount can be forthcoming. The need of immediate enlargement was urged, as well as the greater need of a chapel. It is hoped that the latter will be built by the offerings of friends, and that this Church School will not need to be long without this essential feature. Thirteen years is a long time for a Church School to wait for a Chapel; and when it is remembered that this magnificent property of St. Mary's has really cost the Church only \$5,000 (worth \$50,-000 to-day), it can scarcely be imagined that any serious difficulty will be experienced in securing | Springfield (acting for the Bishop of New York) \$10,000 for a Chapel worthy of such a work. Every Parish that has been represented, or that Chapel, 69th Street, between the Boulevard and viz.: may be represented here, by pupils, is interested 9th Avenue. The sittings in this Chapel are all to supply this need, that the Church teaching free. and influence of the Institution may be strengthened, and that those who may be trained here, may go forth with even stronger impressions of the order and beauty of the worship of the

The order of exercises for the morrow (Wednesday, June 15) are the Celebration at 7 A. M.; Matins at 10 o'clock, followed by the literary exercises of Graduates' Day, and the confering of the Cross of Honor, and the Diplomas, by the Rector. The Diplomas this year are beautifully illuminated by Miss Dewey, teacher in the art department.

A large number of guests are already assembled, and more are expected by the morning trains. Among the guests present and expected are Bishops McLaren and Burgess; Mrs. Bradford, of Cleveland, Ohio; Governor Oglesby, whose daughter will graduate next year; Hon. M. A. O. Packard, of Indiana, whose daughter is the Valedictorian of the class of '81; Revs. J. J. Faude, W. H. Moore, Arthur Ritchie, Robert Ritchie, E. H. Rudd. Many patrons and former pupils are guests of the school. It is estimated that more than fifty will be entertained to-night at the Hall, and probably as many more in town.

The lady managers of the Sheltering-Arms Nursery, Brooklyn, gave their twelfth annual reception at the Nursery on Thursday afternoon and evening, in Whitsun-week. Owing to the rain, the attendance was somewhat small. The guests were welcomed by Mrs. John A. Nichols, the new President, assisted by a reception committee. In the evening there were vocal and instrumental music, and addresses. The Rev. Dr. Schenck, the first speaker, referred in complimentary terms to Mrs. Nichols, who has succeeded Mrs. John A. Paddock in executive relations to the Institution, and said she had been a parishioner of his at Trinity Church, Chicago, in 1857. He spoke of the devoted labor of Mrs. Paddock in the founding and upbuilding of the work. He pointed to what had been done in saving the little waifs of the community, and putting them in the way of being useful members of society. No work in which women could be engaged, was nobler than that of caring for little children, who, by no fault of their own, were dependent upon the charity of the public. Sheltering Arms! what a world of meaning is

contained in these two words; and fitly they express the objects of the Institution. The nursery took into its arms the helpless babes-Christ's little ones-sheltering them there. Dr. Schenck then commended the faithful labor of Mrs. Hardy, the good Matron, and of the medical and surgical staff, which had rendered gratuitous service.

The Rev. Messrs. Tibbals and Snowden followed, in brief addresses.

It is intended to establish, as quickly as possible, a Child's Hospital, to be connected with the Sheltering Arms. About \$700 was contributed on the occasion of the reception, towards the sum required for this purpose, and other amounts are in hand. Liberal offerings will, however, be needed. Mrs. John A. Nichols (437 Clinton Ave., Brooklyn), will certainly be glad to receive whatever may be sent her.

On Trinity Sunday Morning, in the Cathedral of SS. Peter and Paul, Chicago, the Bishop of the Diocese admitted to the Diaconate, Edward Horace Cleveland, of Illinois. He was presented by the Rev. Dr. Elmendorf, of Racine College, who also preached the Ordination Sermon. On the same occasion, the Rev. Edward Ritchie, Deacon in charge of St. Stephens, Chicago, was promoted to the Holy Order of Priest, the Rev. John M. Knowles presenting the candidate, and uniting with the Rev. Henry G. Perry and Dr. Elmendorf, in the imposition of hands.

The Rev. James Albert Smith, Assistant Minister of the Church of St. John the Evangelist, and lately Assistant at the Church of the Holy Communion, New York, died suddenly on Monday in Whitsun-week. He was born at Buffalo, N. Y., Dec. 2, 1858, graduated at the College of the City of New York, in 1877, and from the General Theological Seminary in 1880, a year ago. He was ordained Deacon on Trinity Sunday following. The Burial Service was said at the Church of St. John the Evangelist, Waverly Place, on Thursday, June 9th, at 11 A. M. The Rector, the Rev. Mr. De Costa, officiated. Several of the clergy were present on the occasion.

On the morning of Whitsun-day, Bishop Mc-Laren visited Calvary Church, Chicago, Ill., at the surplices by the choir of men and boys, which has now, for a considerable time, assisted in the Ser-A special meeting of the Trustees was held in vices of the parish-church. There was a Celebrated themselves well. Mr. Pardee is to be congratulated upon the highly prosperous condition and healthy growth of his parish.

> Through the kindness of a valued correspondent, we are enabled to present to our readers, this week, a translation of the Notice sent by the Synodal Council of the Swiss Christian Catholic Church, to the several parishes, in regard to the Annual Synod, which meets in Basle, this week.

> The fifteenth anniversary of St. Barnabas House, New York, was celebrated on St. Barnabas' Day, at 4 P. M. Addresses were delivered by the Rev. C. C. Tiffany, of Zion Church, and the Rev. Dr. Henry C. Potter.

> On Trinity Sunday, the Rt. Rev. the Bishop of administered Confirmation at Transfiguration

Personal Mention.

The present address of Rev. W. McGlathery is Norristown, Penn.

The Rev. Frederick Courtney, Rector of St. James' Church, Chicago, returned last Saturday, June 11th, from his California trip.

On account of continued ill health, and by the advice of his physician, the Rev. H. R. Howard, S. T. D., has resigned the Rectorship of Trinity Church, Potsdam, New York; the resignation taking effect on Whitsun-day, June 5th, 1881.

The Rev. J. B. Draper, of Petersburg, Ill., has withdrawn his acceptance of a position as Assistant Minister at St. Luke's Church, Baltimore, and remains at Petersburg, in the Diocese of Springfield.

Church, Portsmouth, Ohio, has accepted a call to the Rectorship of St. Andrew's Church, ChiINVESTMENT SECURITIES. cago, and will enter upon his duties about the

Henry Scott Jeffreys, A. B., has resigned the curacy of Epiphany Chapel, Philadelphia, declined a call to the Church at Hammonton, New Jersey, and has gone to San Mateo, California, to be Assistant to the Rev. Alfred Lee Brewer, Rector of St. Matthew's Hall.

Bishop Dudley and wife sailed for Europe on Wednesday last, in the Cunard steamship Gallia, and Bishop Coxe in the North German Lloyd steamship Donau. Bishops Penick, Seymour and Gallaher have all been sojourning in the metropolis of late.

Notices.

Obituary.

At a meeting of the Wardens and Vestry of St. John's Church, Portage, Wis., on the evening of the 5th inst., a Committee was appointed to prepare resolutions expressive of their sympathy and condolence, on occasion of the decease of their venerable and venerated brother, Ex-Senior Warden, Horace D. Wells, which committee reported as follows:

In the order of Divine Providence, our esteemed friend and brother, Horace D. Wells, for some years Senior Warden of this Parish, has been called from the Church Militant to the Church Triumphant, in Heaven. Like a sheaf of wheat fully ripe, he has been gathered to the garner of the Lord of the harvest

been gathered to the garner of the Lord of the harvest.

The term of Mr. Wells' earthly probation exceeded that allotted to man, he being 83 years and six months old at the time of his decease. But his life, though not particularly an eventful one, was yet characterized by good deeds. Of a quiet, unobtrusive, confiding spirit; and moreover, a man of unswerving integrity, and high sense of honor, he commanded the fullest confidence and respect of his fellow men, and reflected honor upon the religion of Christ.

By this dispensation, the Church has lost from its

communion and fellowship one who, from his devoted piety, unaffected humility, and strict conformity to the requirements of the Gospel, was fittingly regarded as an exemplar of Christian graces.

Hesolved, That we sincerely sympathize with the relatives and friends of the deceased, who, by this dispensation of Providence, have been bereft of an affectionate parent and friend and safe counselor—and we prayerfully commend them to the care of the Holy Comforter, to solace them in this hour of their sore affliction.

we prayerfully commend them to the care of the Holy Comforter, to solace them in this hour of their sore affliction.

Resolved, That as a Church we have sustained an irreparable loss in the death of our brother, and while we bow in humble submission to the Divine Will, we invoke the help of the Almight, One to enable us to follow the good example set by him, who has 'fought the good fight, kept the faith,' and has now entered on that rest which remaineth for the people of God.

Resolved, That these resolutions be subscribed by the Rector, wardens and Vestry of the Parish—that a copy thereof be presented to the family of the deceased—that they be spread upon the minutes of the Parish, and published in our city papers and in the LIVING CHURCH and Churchman.

H. B. Whittemore, Rector; W. N. Cole, Sen. Warden; C. L. Dering, Jun. Warden. J. B. Taylor, E. J. S. Wright, D. A. Hillyer, J. Davis, Vestrymen.

PORTAGE, June 6, 1881.

Miscellaneous.

A Swindler!

A Swindler!

I would warn the clergy and others against a man passing himself off under the name of Henry Quintard. He professes to hail from Memphis, Tenn., claiming to be a lawyer in that city, and to be a relative of Bishop Quintard, and that he held a high position in the Confederate army. He is quite prepossessing in his manners and conversation, and exhibits much intelligence. He is a man of medium height, is slim, and has well-trimmed iron-gray hair. He pretends that he has a boy whom he desires to enter in some good school Doubtless he presents himself under different names; but look out him!

J. A. WAINWRIGHT.

Lasell Seminary, Auburndale, Mass., has been compelled by its constantly increasing numbers, to plan a large additional wing, which is now under way. It is 35 by 90 feet, and two stories above the ground floor, it having been decided in all future additions, to build widely rather than high. It will contain parlors, music-rooms, new dining-room and gymnasium, Principal's apartment, finely arranged sanitarium and model kitchen, the latter provided with special reference to the giving of practical lessons in cookery. Also, bath-rooms, and every modern convenience. The work is going forward rapidly, and the building will be ready by the opening of school in the fall.

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.

Rowland Hall School, Salt Lake City, Utah, has this week furnished their rooms throughout from the Chicago Carpet Company, corner Wobash Ave. and Monroe Streets. This company is well known, and other schools will find it to their advantage to give them a call. See adv't in another column

Messrs. Lord and Thomas, the leading advertising agents of Chicago, have just issued a very useful card and poster for the convenience of advertisers who use the daily papers of the city. Every business man can have one by applying to them.

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The Commencement of Hobart College, GENEVA, N. Y., will take place June 30th, 1881. Examinations for admission will be held at Philosophical Hall, on June 28th, beginning at 9 o'clock A. M. Candidates for admission to any of the college classes will inform the President by letter of their intention before the day of examination. For cata logues, information concerning scholarships, etc. address the Rev. R. G. HINSDALE, S.T.D., Pres't.

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Calendar.

JUNE, 1881.

Friday. Fast.
Whitsun-day.*
Monday in Whitsun-week.
Tuesday in Whitsun-week.
Ember Day. Fast.†

"St. Barnabas.

St. Barnabas. Fast. Trinity Sunday.‡
Friday. Fast.
Ist Sunday after Trinity.
Friday. Fast. Nativ. St. John Bapt.
2d Sunday after Trinity.
St. Boton

*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.

There was a certain rich man: . . . and there was a certain beggar, named Lazarus, which was St. LUKE, xvi. 19. laid at his gate.

When thou dost say, "Give us this day our daily bread," thou dost profess thyself to be God's beggar. But be not ashamed at this; how rich may any man by on earth, he is still God's beggar. Petition is made to him, and he maketh his petition. And what doth the rich man need? I am bold to say, he needeth even daily bread. For how is it that he hath abundance of all things? whence but that God hath given it to him? What should he have, if God withdrew His Hand? S. AUGUSTINE.

Lazarus is at the gate, thou know'st it not, Or ah! too well I know thy gentle heart would

bleed. Howbeit used on gentle thoughts to feed. But walled about with blessings is thy lot, While dark winds prowl without, and are forgot. Thou know'st it not, thy Saviour is on earth! And thou mayst find Him in affliction's smile, By the lone widow's side, and clothe Him in His

Oh haste! for time is on the wing, and while Thou know'st it not, thy Judge is at the door! ISAAC WILLIAMS.

"The Church that is not a Sect."

A Series for the Living Church.

By Rev. W. T. Whitmarsh, Cleveland, Ohio.

NO. II.

The Church more Baptist than the Baptists. Sectarianism is founded either on negation or on selection. It either affirms "I do not believe " or it takes some one truth out of the system of revealed verities, and exalts it to undue prominence, thus presenting to the world a

The latter is the more general course and the more striking characteristic of the sectarianism of this age. Nearly every denomination regards itself as being set chiefly for the defence of some special truth; not that it is the intention of its members to depreciate other portions of the Divine economy, or other commands of God; this is but the inevitable result, not the motive and purpose, of their action.

And yet it will generally be found on careful examination, that the Church of Christ, "the pillar and ground of the truth," in its Catholic conservatism of the entire system of Christian doctrines, renders a truer allegiance even to that individual truth, for the special defence and you have not purchased it too dear!"-Post. promulgation of which, any given denomination may regard itself as set.

Take for instance, the large, increasing, and earnest body of men who take to themselves as their distinctive appellation the honored name of Baptists. Take all the various bodies, Armenian and Calvinistic, Open and Strict Communion, which are bound together by the common tie of restricting church-membership to those immersed on a profession of faith, and ask which is most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic church" of Christ? (1) Which baptizes the greater number?

A clergyman of my acquaintance, after spending more than 20 years as a Baptist minister and enjoying a prominent position as such, entered the Church, and within 18 months of his Ordination as Deacon baptized nearly as many as he had during his whole service in the Baptist denomination; and, although his experience was doubtless an extreme illustration of the fact, there can be no doubt that in any part of the world, even where the Baptists are strongest and most influential, each clergyman of the Church baptizes a far larger number than each Baptist minister does, taking in each case the average of the whole number baptized by either body in the district in which they labor.

Which best deserves the name of Baptist, the Baptist denomination, or the "Catholic and Apolistic Church" of Christ? Which places the greater restriction on the administration of the sacred rite? (2) Which opens the door the wider?

The Baptists admit to it none but those who are able to satisfy the pastors and the congregation at large that they are already saved from the consequences of their sins, through appropriating faith in Christ, and possess the witness of the Spirit that they "passed from death unto life,"

The Church admits to Baptism (as did the apostles on the day of Pentecost) all of adult years who acknowledge Jesus as the Christ, the Saviour of the world, and are seeking salvation through Him, as His disciples, as well as those little ones of whom the Saviour said, "of such is the Kingdom of Heaven," whose friends engage to train them as disciples of the Lord.

Or (3): Which body renders the administration of the ordinance the more practicable? The Baptists insist, as the one only possible mode of its administration, on immersion; claiming, as indispensable, compliance with the primary meaning of the word.

The Church, recognizing that a secondary meaning had been attached to the word when Christian Baptism was instituted by the Lord, acknowledges as valid any mode in which water

Father, and of the Son, and of the Holy Ghost." She is thus able to baptize in the sandy desert, or the polar regions, nor is compelled to deny the sacred rite to those deserving it, even in the very article of death.

Which is the most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ? (4) By which is Baptism regarded the more as sacred and important?

Baptists regard it as a symbolic profession of faith, an avowal in action of Grace received, and of solemn vows taken.

The Church regards it as all this and far more beside. She is taught by her Divine Lord and His inspired apostles, to look upon it as the "mystical washing away of sin," and as accompanied by "the gift of the Holy Ghost" that they "may be born again and made heirs of everlasting salvation." To her it is a Sacrament, to the other a rite; to them Baptism is only a human act; to her, in it the greater worker is GoD!

The schism intended to defend and exalt Christian Baptism fails then in its purpose, and is profitless as well as a sin, for in every sense the 'Catholic and Apostolic Church" of Christ is preeminently THE Baptist Church, the Baptizing Church, the Church of the Baptized. God grant that on her members may fall in fullest and most copious measure the sanctifying influence of that Holy Spirit, without whose presence Baptism is no Sacrament, but merely an empty form, a human rite, a profitless ceremony; and wherever Baptism is administered in the name of the Triune Jehovah, may His blessed influence descend to lead the Baptized into the fullness of His truth, and to redeem them from iniquity

During the Crimean war Czar Nicholas deigned to borrow vast sums of money of the wealthy Russian monasteries, and among others of the Petsherskaia Laura, a renowned cloister built over the Kiev catacombs, which was totally destroyed by fire a few days ago. The patriotic fraternity of Petsherskaia lent his majesty five million roubles for which they received a bond entirely written with his own august hand. When the Emperor Alexander II. last visited Kiev he took occasion to inspect the famous Laura, which contained inestimable treasures in the way of documents connected with the early history of Russia. The Prior, deeming the occasion opportune for obtaining payment of the loan, granted some twenty years previously to his majesty's father, extracted the bond from the jewelled casket in which it had been reverently preserved, and handed it to the Czar with a profound obeisance. Alexander pressed the parchment to his lips, exclaiming, "In this you possess, indeed, a treasure worth ten times the sum it represents," and gazed fondly on the lines traced by his father's pen. The Prior's heart beat high with hope that his sovereign would keep the bond and straightway ordain payment of the loan, perhaps even of the accumulated interest upon the original principal. To his crushing discomfiture, however, the emperor handed him the bond, ejaculating with a voice shaken by emotion, "No, no! I will not rob you of this priceless treasure. Keep it as a thing holy, of far greater value than all your relics of saints and martyrs. It is my father's own handwriting-

THE TEUTONIC METAPHOR.-In Germany, metaphors are evolved from the inner consciousness with great success. There are one or two famous in the literary history of the country. Everyone has heard of the speech of Justiceminister Hye, who, addressing the Vienna students in the troublesome time of 1848, declared, the chariot of the revolution is rolling along, and gnashing its teeth as it rolls. On the other side, a Democrat came very near to this success by announcing that "we will burn all our ships, and with every sail unfurled steer boldly out into the ocean of freedom." Less known is the address by the mayor of a Rhineland corporation, spoken to the Emporer William shortly after he was crowned at Varsailles: "No Austria, no Prussia!" said the inspired mayor; "one only Germany! Such were the words your Imperial Majesty has always had in its eye." Essentially German is a sentence from a learned criticism on a book of lyrics which carries the signature of Prof. Johannes Sheer. "Out of the dark regions of philosophical problems," says the Professor, "the poet suddenly lets swarms of songs dive up, carrying far-flashing pearls of thought in their beaks." A song with a pearl in its beak, would be a great attraction in the programme of a popular concert.— Literary News.

GRANDMOTHER'S ADVICE. - Grandmother wants to give you two or three rules. One isalways look at the person you speak to. When other is-speak your words plainly. Do not they are worth pronouncing distinctly and clearly. you have nothing pleasant to say, keep silent. your lives-think before you speak! Have you something to do that you find hard and prefer not to do? Then listen to a wise old grandmother. Do the hard thing first, and get over life of modern England that he touched the comwith it. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do the thing you don't like to do first, and then, with a clear conscience, try the

The Chinese professor at Yale had one student that by the end of the session he was able to enjoy reading his first tea-chest.—Advertiser.

"Tiers, tiers, idle tiers," as the actor said when acknowledges as valid any mode in which water he saw the rows of empty benches before him.—
is applied as a religious act "in the name of the Marathon Independent."

A Hymn of the Holy Ghost.

Written for the Living Church.

O Thou! Who, on creation's morn, The waters waste dids't brood upon, And bring forth life and light, Brood o'er our hearts, O Holy Ghost! Renew in us Thine image lost, And save from sin's dark night!

Thou! Who to Moses didst appear Within the burning bush, so near Aflame, yet unconsumed, Kindle our hearts with flames of love, Until, like Holy lamps above, They burn before Thy throne!

O Thou! Who once Thine Israel Through wilderness dids't guide so well By mystic flery cloud, Be Thou our shadow from the heat! Be Thou a Light unto our feet, To lead us home to God!

Thou! Who, from Sinai's awful crest, With dreadful signs, Thy stern behest To Israel dids't proclaim, Speak not to us in tones so dire;
"The still small voice," and not the fire,

Thy people now reclaim. Thou! Who, not in the tempest's wrath, Nor earthquake's shock, nor fire's scath, Thyself didst once reveal, But by that "still small voice" within; O let that voice obedience win!

Its power our conscience feel! Thou! Who the temple once didst light With the Shechinah's glories bright, Within the Holiest place; Make Thou Thy temple in us now! Within our heart Thy light bestow-The riches of Thy grace!

O Holy Dove! Who didst descend. And didst Thy sacred Unction lend, And rest on Jesus' Brow; Grant us the unction of Thy grace! Upon us find a resting place A home within us, now!

Thou! Who at Pentecost appeared In tongues of fire—the people feared— Upon the chosen few; Give hearts with loving zeal aflame! Give tongues of fire to praise Thy Name. And preach Thy Gospel true!

Thou! Who Thy sevenfold gift has shown, Thouseven-branched light before the throne Thy grace be ever near! Give wisdom, knowledge, counsel, might; Give faith to live as in Thy sight, True godliness and fear!

To Thee, O Holy Ghost! we raise Our Hymn of glory and of praise, Thou Lord of life and light! To Thee with Father and with Son-The "One in Three, the Three in One"-The God of grace and might! Amen. ntonio, Texas. W. R. R. San Antonio, Texas.

Bishop Wilberforce. LIFE AND CORRESPONDENCE OF THE RIGHT REV.

SAMUEL WILBERFORCE, D. D., by his son, Reginlad G. Wilberforce. Vol. II. London: John Murray. to complete the work of writing the life of Bishop | the party violence of neither, I am reviled as un-Wilberforce. It was a great undertaking, if not certain.' so great as he felt it to be. Bishop Wilberforce, from 1840 to 1873, when he was killed by a fall from his horse, was one of the foremost persons and inconsistent utterances. Full of condemnain shaping the course of the English Church. He was so much a part of the general movement, praising the Georges, I., II., and III., for honesand mainly for good, that he can never be left ty and ability. A heap of discordant ideas. Yet out of the eventful history of that period. His a good deal of manhood, and of looking to some biography was sure to be written, and could only better state of being. Poor man, a strange enigshows how he remodeled that Diocese. It leaves Royal. I preached with interest. Gladstone, him in the midst of the Tractarian movement, amongst others, to whom went afterwards and and in the partial disgrace of an unfortunate controversy with Dr. Hampden, afterward Bishop of every day House of Commons work, to let parties Hereford. The second volume begins with the reform. Noble as ever. His sympathies with secession of the Rev. T. W. Allies to the Roman | Conservatives, his opinions with Liberals. No Church, and the secession of Archdeacon Munning, shortly after the Gorham Judgment. It contains a full account of the inhibition of Wales in the summer of 1854, he thus puts down Dr. Pusey from preaching in the Diocese of Oxford on account of the then supposed tendency of his influence to lead persons to the Church of the Bishop of St. David's throughout. I seem of Rome; a faithful record of Bishop Wilberforce's efforts to revive the Convocations of Canterbury and York, a statement of his devotion to the Rev. Frederick D. Maurice, when Dr. Jelf attempted to drive him out of his Professorship at King's College, London, on account of his hesitation as to the belief in eternal punishment; the story of his brother Robert's change from the Anglican to the Roman Church, perhaps the most trying event of his life; the account of his difficulty with Canon Liddon, who as Vice-principal of Cuddesdon College, taught too advanced doctrine on the Eucharist to accord with his opinions, and the history of the efforts by which he put down the Low Church opposition that rose up against him in his own Diocese, because he was supposed to be in symyou are spoken to, look straight at the person pathy with the Oxford School in theology, which, who speaks to you. Do not forget this. An- to any large extent, was never the case. These points are interesting as the story of what mutter nor mumble. If words are worth saying, Bishop Wilberforce passed through, but they are also a part of the history of contemporary A third is—do not say disagreeable things. If religious life in England. More than this, the Bishop was so much brought into contact with A fourth is-and, oh children, remember it all public affairs, through his relations with Lord Aberdeen and Mr. Gladstone, that his biography admits one within the precincts of political movements; again, he shared so freely in the social mon interests of the day, high or low, almost more than any other ecclesiastic of his time. He third and final volume is published, which will was the ubiquitous Bishop, as truly as he was the not long be delayed, the work will probably be Bishop of society. To expect a man to be equally strong at all the points where he touched present life, is to ask too much, but he endured the test on all points except one. He has left nothing written which will live; nothing which last year. The student progressed so favorably by its learning or its emphatic expression transmits his thoughts and influence to succeeding generations. His writing is, so to speak, always

chief means by which his fame and influence will pass down to future time, and the day will come when people will wonder how he could mite mine under the rails close to the station at have been so influential as he really was. He absorbed so much attention while living that his Gatschina, connected with a battery in the railreputation has to pay the penalty for it now he is way telegraph office. --- Father Maloney, of

notice of the second volume. If less ably writ- pretenses. - Sir William James, Lord Justice ten than the first, it is far more the story as told of the British Court of Appeals, is dead .by the Bishop in his diary and letters; if it fails Mrs. Redpath, of Montreal, has given \$20,000 in giving us all we want to know, it certainly to endow a chair in the Presbyterian college.deals with matters about which we are fully in- | Young eels, from one to three inches long, have formed for the first time, like the revival of Convocation and the departure to Rome of his the Hudson River, to the number of 600,000. two brothers, Henry and Robert, and of his There are now above 30,000 red-coats in Ireland. brother-in-law, Archbishop Manning. No one Reports are so conflicting that it is hard to tell. who wishes to know what the English Church has been doing since the Tractarian movement is. —The cable-steamer Faraday has arrived at set forward its revival can afford to be ignorant Penzance. Over 900 miles of the new telegraph of the contents of these volumes. They include almost everything that has been representative of the times, and are open and frank, to a remarkable degree, in the expression of opinion. But our space is only sufficient to indicate their general character. There are some minor points, has cleared \$20,000,000 from his inventions, and however, which prove of special interest. For expects to make as much more from the electric instance, the Bishop was at a party in 1848, where he dined in company with Lord Lansdowne, Charles Buller, Thackeray, Lord Carlisle, and Ralph Waldo Emerson. He describes the latter as "very little Yankee, tall, thin, with no atrabilious look; rather silent." In 1850, he ror of Germany, the King of the Netherlands, speaks of Newman being at the funeral of his sister-in-law, Mrs. Ryder, but adds: "I thought it best not to see him; I heard that unmistakable voice, like a volcano's roar, tuned into the softness of the flute-stop, and got a glimpse (may I say it to you?) of the serpentine form through an open door-'the Father Superior.'" His churchmanship is distinctly stated in a letter to the Rev. Dr. Dallas, dated Dec. 25, 1850: "I was a Church of England man of the school of Hooker, Beveridge and Andrews, and so I am Succession; vide my first sermon before the Bishop of Winchester; of Baptismal Regeneration, vide my sermons before the Queen. I allife of my soul; I always opposed real Tractarianism, i. e., the putting tradition into the place which Holy Scripture alone can occupy; ceremony in the place of substance, giving the Sacraments the character belong only to our Lord; these things with increasing plainness, and witness against them. I have never ceased to protest against them, but because I have had dear It is difficult to overcome one's feelings of angry parties, I, God helping me, have held and

After a horseback ride with Carlisle, he remarks in his diary: "Carlyle full of unconverted tion of the present day, of its beauty, etc., etc., had a talk. He for a temporary absence from good to the Church to come from Parliament; it must be developed from within." While visiting his estimation of the late Bishop Thirlwall: "Nothing could exceed the brotherly kindness to understand him now thoroughly; and highly debates in the House of Lords I attacked him somewhat sharply, thinking him a latitudinarian. I see now that he is very liberal in his opinions of others, but sound himself-of a very fair and even merciful mind, a high sense of honor, and a broad generalizing view of every subject which is brought before him; not a man of practical gifts." The editor records, incidentally, of the secessions to Rome in his own family; that Manning was helped Romeward by the Gorham Judgment, but that long before this his feeling about unity had drawn him in that direction. He also states that the longing for authoritative teaching was what shook Robert Wilberforce's has never thought it wise to maintain beyond the essentials of Christianity. One more extract is necessary. It concerns the beginning of Sisterhoods in England, and is dated July 31, 1854: "I had with dear Carter, a long talk about Clewer; pressing continually on him. I care not so much as to what the Sisters now are—such a mode of life naturally attracts Puseyites and Ultras-but what are we going to hatch out, true Church of England women or not?" These quotations reveal in some degree the rich things in the book. A fine portrait prefaces the volume. When the presented in a less costly form and be more accessible to the clergy and others. It is a fit companion to Dean Hook's "Life and Letters."

The Boers are increasingly insolent, and the dissatisfaction with the peace is universal among the Dutch as among the English, The Weterextemporaneous, fluent, immediate, but never burg chiefs are standing ready for war with the forcible, never compact, never thrilling when the Boers, and hold their hands only at the urgent man is not behind it. His biography will be the appeal of the Native Commissioner.

EVENTS IN BRIEF.

The Russian police have discovered a dyna-

Erie, Pa., the pretended worker of miracles, has It is impossible to go into any details in this been arrested for obtaining money under false been shipped to the waters of Michigan, from with any accuracy, just what the state of Ireland cable has been laid .--- A fresh conspiracy against the life of the Czar has been crushed by twenty-one arrests. - The Emperor of China is sick; shade of the mighty! his disease ismeasles. - Siemens, the European electrician, rail-road which he has put in operation so successfully at Berlin.—Only eleven English sovereigns, since the Conquest, have attained the age (62) which Queen Victoria has just passed. Only three enjoyed a longer reign. The Empeand the King of Denmark, are the only European rulers older than Victoria. -- It is said that George Eliot's mother is still living in Hobart, Tasmania. She is 90 years old. -- Dr. DeLuna, a Brazilian, has been sent to New York by coffee planters, to secure 3,000 Chinese laborers for the plantations. - Ex-President Johnson's estate is valued at \$100,000. His heirs are now at law over the distribution of the property. ---- Strenuous efforts are making in Boston, to have the World's Fair there in 1883. - A large meeting is now; always held the doctrine of the Apostolical | to be held at Cincinnati, on the 17th of August. by the American Association for the Advancement of Science. It is expected that it will be the most important scientific assembly ever held ways held the great Evangelical truths as the in the West .-- While some of the summer travellers are rushing to Europe, others are hurrying rapidly in the opposite direction; great numbers have already started for the Yosemite, and more have engaged passage and accommodations. - Snow is five feet deep at the summit craving after confession and absolution, etc., as of the Nevada Mountains. Last year, at this sacramentals. I see, if possible, the evil of time, it was twenty feet deep. A petrified forest has been found in the hills near Calaveras Valley, California. One silicified trunk, which lies exposed, is 20 feet long, and seven feet in friends who were Tractarians, because between circumference to the base. ---- Already, dismal crop reports come from England. A continuous regret that Canon Ashwell should not have lived | will hold what I esteem to be truths of both and | drouth and cold east wind have sadly injured most cereals.—The immigration to the United States for May was 76,812, exceeding anything ever known in Castle Garden. --- A movement has been begun in England, to pursuade the United States to pay the bonds of the Confederacy. The Bank of England is largely interested. —DeLesseps does not confine his ship canal energies to America; his last project is to construct a ship canal through the Isthmus of Corinth, to connect the Gulf of Corinth with be satisfactorily written upon a large scale. The ma! If he did but see the true man as his hope the Ægean Sea. Work will be commenced in two volumes now published take his career down and deliverer, how were all his sighs answered!" 1882, and be completed in five years.——Bisto 1860. The first traces the steps by which Here is a note of conversation with Mr. Glad- marck is again on the sick list.——Queen Victohe reached the position of Bishop of Oxford, and stone in 1855: "Easter Sunday. To Chapel ria is going to Italy next month, where she will spend some time on the shores of Lake Como. -An American horse, Lorillard's "Iroquois," won the English Derby; thus putting nearly \$2,000,000 into the pockets of his owner. A large majority of England's nobility, among them the Prince and Princess of Wales, witnessed the trial of speed. - The decrease in the public debt goes on. The United States is \$11,150,721 better off than on the 1st of May .--- Four young women this year received the degree of Bachelor of Arts at the London University. --- The oldest educational institution in this country is the Boston Latin School.—The centenary of the birth of value him. I am sorry, heartily, that in early John Stephenson was celebrated at Chesterfield. England, on the 9th inst. ---- Already, a Concordance to the revised New Nestament is in course of preparation in London.-The north-western provinces of India have made astonishing progress in free education. Hardly a village is without its grammar school. --- The number of pieces of all classes mailed in the United States during 1880, in all the post offices, was nearly three thousand millions, of which more than a thousand millions were letters; an average of twenty-one letters for every man, woman and child in the whole country. --- Maximilian Paul Littré, the celebrated publicist and philologist, a member of the French Academy, is dead .confidence in the Anglican Communion. He The census of London, England, just completed, wanted a certainty which the English Church gives a population of 3,814,571. London has not increased nearly as rapidly as many American cities.

THE BEQUEST OF MR. KNOX.—The decision of Judge Drummond in regard to the will of Mr. Knox will, without doubt, result in securing to St. Mary's School enough to build the east wing, though it may be with a delay of several years; St. Mary's being the residuary legatee after Yale and Hamilton have received the munificent bequests which are theirs by the Judge's interpretation of the will. There will still, however, be abundant opportunity for all the benefactions of those who may be "ready to give, and glad to distribute for the building of this house." A chapel should be built, scholarships founded, and the institution put upon a basis that shall extend its usefulness and ensure its perpetuity. And when St. Mary's shall become as richly endowed as are Hamilton and Yale, and some future Mr. Knox shall offer it \$30,000, the gift will not be refused, nor even then will it be superfluous.—Palladium.

Make children happy now, and you make them happy twenty years hence, by the memory of it.

The Household.

APRONS .- No one knows until she has worn one what a convenience a sewing apron is. Cut a small round apron of calico, or any other material which you may choose, make a deep pocket across the bottom, in which you may carry work and into which your seissors, thimble and thread may slip when you are obliged to rise and leave your sewing for a short time. The large pocket may be divided by stitching it through the centre, and smaller pockets may be added at the top. Another style, and a newer one, is made in this way: Take a slightly gored breadth for the middle, and sew on a medium sized one for each side. Make the pockets about a quarter of a yard wide, and sew them into the seam, letting them extend about six inches from the waistband down to the bottom. Gather them one inch from the top, after hemming, and stitch insertion or a band of the material of which the apron is made over the gathering, thus forming

The bag was as flat as a flounder;
But Bessie had neatly hooked her game a neatly finished ruffle as a heading. Across the bottom put a ruffle from six to nine inches deep, stitched on with a heading of insertion or a harrow band to match the top of the pockets. This apron should be finished with band and strings, and is really ornamental as well as useful. It covers up a great part of the dress skirt. Fancy aprons are quite in style again, and may be made in a variety of shapes, and of Swiss or nansook trimmed with lace or embroidery. More substantial ones may be made of linen or even Lonsdale muslin. The housekeeper's apron takes from three to four vards of material, and is serviceable made of calico or gingham. Good, generous sized pockets should never be forgotten.

A novel way of treating old mirrors whose frames are either ugly or have ceased to be ornamental may not be amiss. Have a carpenter make a plain wooden frame about three inches plant are large, palmate, and of a bluish green wide and sloping backward. Stain this in oil color, and the flowers are disposed in long paints, putting them on thickly and mottling branching spikes that are very conspicuous. It them at alternate corners, having the colors deep- is the fruit that renders the plant of especial er and tending toward the opposite corners in worth. lighter tints. Among the suitable tints are deep olive browns or greens working up toward white. Then decorate boldly with snowballs hanging sinning but repentant prophet, whose name sigover one end, the foliage running lightly to the nifies a Dove. and who had previously been the opposite corner, while another bunch is painted subject of another marvellous interposition of had never seen before, came upon the little pale, below. The decoration should always be irregu- Providence. lar, yet perfectly balanced. A mirror treated in this way has on the upper side a naked branch | What two miracles were wrought in his favor? on which are perched some snow birds, and from the opposite corner spring stalks of goldenrod. Climbing vines make also pretty decorations. Other frames are covered with flush and velvet and then decorated. One so covered at the base has yellow daffodils, and across one corner of the top is a band of old gold satin, holding a bunch of peacock feathers .- Christian

WHAT IS A GOOD SALAD?—A London editor insists that it should not be too miscellaneous. "In simplicity lies perfection. The endive and beetroot, fresh bean and potato, radish and mustard and cress, asparagus and celery, cabbagehearts and parsley, and all the other ingredients that in this salad or that find a place are, no doubt, well enough in their way, but the greatest men of modern times have agreed in saying that, given three vegetables and a master mind, a pering there requires to be present a miser to dole out the vinegar, a spendthrift to sluice on the oil, a sage to apportion the salt, and a maniac to and has at command a firm, stout-hearted lettuce, a delicate spring-onion and a handful of very little news of poor Effie came to Rockingcress, need ask help from none and envy none; for in the consumption of the salad thus ambrosially resulting, all earth's cares may be for the at the boroughs, whether they go right or wrong."

Where home life has been the most wisely cultivated, there are found the most of virtue, him to go and see little Effie. purity, happiness and national prosperity. There is no question but the future prosperity of our Republic depends upon our home. * * * * It is a curious fact that the word home, in its derivation signifies to enclose. A home is an enclosure, a separate place, a place guarded from the outside world .- The Home World.

OLD-FASHIONED GINGERBREAD .- Two cups best New Orleans molasses, one cup hot water. scant half cup melted butter, a heaping teaspoonful soda, a little ginger and salt. Mix as soft as possible and roll out one and a half inches thick. Bake as quickly as you can, without scorching, and eat warm or cold with butter.

Let parents adopt the following negative rules: 1. Never threaten unless you design to execute. 2. Never threaten a specified punishment for an anticipated offense. 3. Never resort to stratagem in the management of children. These are, indeed, golden rules in family discipline.

The mother who does not pray has not yet learned her chief duty to her children. The Christian and the heathen world must be stormed you might like to come with me and see Effie, from the closet of Christian mothers, if ever they are to be won to the entire and universal sway of Christ.

When dressing a fowl do not let it lie in the clean; rinse as much as you please, but do not let | in the evening, although it may be rather late." it soak in the water; put it on a platter to drain; if it is not to be cooked at once, sprinkle a little Friday, some of the school children were stand-

The fluid extract of lobelia, when applied to mosquito bites, entirely and almost instantly puts an end to their itching. It can be obtained of any druggist .- The Household.

In all evils which admit a remedy, impatience should be avoided, because it wastes that time fore. and attention in complaints, which, if properly applied, might remove the cause.

FOR THE CHILDREN.

One Day's Fishing.

One morn, when Spring was in her teens—
A morn to a poet's wishing—
All tinted in delicate pinks and greens,

Miss Bessie and I went fishing. was in my rough and easy clothes. With my face at the sunshine's mercy; She with her hat tipped down to her nose, And her nose tipped-vice versa.

I with my rod, my reel, and my hooks, And a hamper for lunching recesses; She with the bait of her comely looks, And the seine of her golden tresses. So we sat down on the sunny dike,

Where the white pond-lilies teeter And I went to fishing like quaint old Ike, And she like Simon Peter. All the noon I lay in the light of her eyes, And dreamily watched and waited

But the fish were cunning and would not rise,

And the baiter alone was baited. And when the time for departure came, A hundred and eighty pounder.

BIBLE STUDIES. NO. XX.

Written for the Living Church.

A very beautiful plant; with us an annual, unless sheltered in a greenhouse; but, in its native clime, growing to a tree thirty or forty feet in height. By some it is cultivated simply as an ornament, while others prize it for its commercial value. It holds a positive and useful place both in European and American pharmacy; and, before the great improvements in Medical science, was the horror and dread of children. In some countries, especially among the Jews, it is used for illumination. It also forms a valuable ingredient in cement. The leaves of the

In its Scriptural connection, this plant was made the miraculous medium of blessing to a

What was the plant? Who was the prophet?

STORIES ON THE CATECHISM. The Resurrection of the Body, and the Life Everlasting.

WHITE VIOLETS-CONCLUDED. Eleven months had passed away since Alice had heard those words from Effie's lips, and the child was still away, and everyone knew that she would never come back. She had been in the children's hospital for a long time, and she had been very happy there. Once or twice the Vicar had gone to London, and had seen his little favorite, and had brought back cheering accounts of her. On one occasion the Princess of Wales and the little Princesses had been to see the sick children, and they had spoken to Alice | mound, and the lesson of Easter-tide came home and given her some lovely flowers; and she was with a strange distinctness to those who had fect salad may be the result. But for the mak- so pleased and so excited at this, that the Vicar loved little Effie so truly. The little suffering told Alice he had never seen such a bright color life which had been so brightened amidst all the on the little pale cheeks before. When autumn pain, by the thought of the Resurrection of the came, the good old clergyman was so ill that the body, and the Life Everlasting, had surely not stir. The household that can produce these four, doctor said his only chance of recovery was to been lived in vain. go abroad for the winter; and with his departure ham. Once Mrs. Hoskins wrote to say the child had left the hospital; they could do nothing more for her there, and she meant to keep her with her while forgot, and the consumer snap his fingers for a bit, and then perhaps send her home. Then no more tidings came until Holy Week. An old neighbor of the Grants went to London on business, and Alice, with tears in Her eyes, begged

He came back late on the evening of Maundy Thursday, and the tale he had to tell made Alice very sad. She was waiting for him at the station when he arrived, and she looked eagerly into his honest face. "My dear, I can't give you no hope. I don't think our poor little one has many days to live. And that ain't all, Alice; she's not cared for as she ought to be. The winter has been hard in London, as it has been here in the country; there's no work to be got. Mr. Hoskins has gone away to some place near the sea, where they are building a harbor; and Effie's aunt goes out to day's work, and the child lies up in a top room looking out upon the chimneys of the other houses, without as much as a bit of blue sky to be seen; and then she has no one to look after her all through the long, long hours, but a little urchin of four or five years old,-a poor dirty little thing who plays about the lane half the time. I'm going to take my cart up on Saturday, Alice. It's a long drive to London,close upon fourteen miles,—and I must start at five in the morning. I've been thinking, my dear, for I know how you love the child."

"Oh, Mr. Saunders, how good you are-if father and mother will only let me go!"

"They won't refuse me, my dear. I will take water in which it is rinsed. Wash it perfectly great care of you, and bring you home quite safely

> So it was all settled. On the evening of Good ing about on the grassy knoll where we first saw them, picking as many white violets as they could find, to send to Effie. Loving hands made them into little wreaths and nosegays, and as they talked of Effie, their voices sank into low hushed whispers, for Alice had told them all the little one had said on that Easter Eve only a year be-

when Mr. Saunders, having put up his horse and cart, took the girl to the dirty squalid lane where her darling's home was. She was thinking too much of Effie to take much heed of anything she saw, only, when at last they entered a high house, and walked up a narrow staircase, the close atmosphere caused a faint, weary feeling to come to her. "Oh, my little Effie!" she murmured, "no wonder you are ill in such a place as this; we must take you home, my darling, this very day."

Mr. Saunders knocked at a door on the fourth floor. A childish voice shouted "Come in," and the next moment Alice saw a little half-clad girl, of about four years old, sitting at a table eating a dry crust, and on a miserable bed in the corner of the room Effie was lying, apparently asleep. "Mother's out," said the child, "and I ain't to let no one speak to Effie; she's bad."

"Effie, Effie darling, look here,"

The white violets were in Alice's hand now, and Effie's eyes fell upon them, as she opened them, and gazed round the room wonderingly. Then she held out her arms.

"Alice, it's been hard sometimes, when I could not see the sunshine nor the flowers, to think about the life everlasting, and now God has sent you to me, to let me see my own white violets again. I asked Him to send His angels to me, and He has sent you. I don't think you're come too soon, Alice, but oh! I'm so glad."

"We had 'most hoped we might have taken you nome, my maid," said honest John Saunders, rubbing his hand accross his eyes.

Effie looked up brightly. "I should like that," she said, "because you know the hymn-

'And some have stones set over them,

O'er some the green grass waves. I don't think there would be any flowers or grass in London churchyards. Yes, I think if you would take me, I should like to go home."

The old man could not answer, and at that moment the clergyman and the sister from the mission house came into the room, and Jenny slipped out to play in the lane.

There were a few words spoken, explaining who the strangers were, then the most Holy Sacrament was celebrated in the poor dirty, dingy room,-the only bright thing that was visible, were the sweet white violets,-but a smile, that had in it a brightness Mr. Saunders and Alice thin face, as Effic received the Heavenly Food, and when once more there was silence in the dreary place, the child crossed her hands upon her breast, and looking up into Alice's face, she said: "It means to live with Jesus for ever and

Ten minutes more, and the white violets which the children had gathered, lay upon a still, lifeless form, for Effie's soul had gone into God's most holy keeping.

Old John Saunders' cart carried a precious burden back to Rockingham on that Easter Eve. Through Mr. Harris' kindness, and the Sisters' loving care, all was arranged with Mr. Hoskins, all that was necessary was done.

On the Wednesday in Easter week little Effie's body was laid beneath the green grass in Rockingham churchvard, and Alice Grant was chief mourner at the simple funeral. White violets, in wild profusion, were placed on the little low

THE DAY KIDNEY PAD

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Michigan has a man with three arms. He is the only man alive who can take two girls sleighing and enjoy it.—Boston Post.

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Asthma Cured.

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He came to say that he attended a meeting last evening. "I made an address," he said; "but please don't use my name. I ask it as a favor. If you should, however, be careful to spell it with a final e, and say that I reside on North Chestnut Square, and that I do business at the old stand, where I have always on hand a full assortment of—"etc., etc., etc., etc. we shall respect Mr.———'s feelings and say nothing about him.—Boston Transcript.

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VERY POOR TASTE

it is to bedaub the face with paint and powder, which is always apparent, besides being injurious to the skin. Use "Champlin's Liquid Pear!" which imparts an honest blush to the cheek and beautifies and softens the skin. It also removes all imperfections and contains nothing injurious.

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fore.

We will not follow Alice and her companion on their drive to London. It was eight o'clock where in this issue.

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

The Bible in Chains!

A few centuries ago the few Bibles in existence were commonly chained in the churches and accessible only to a few. Those who attempted to **free them**, translate them, and give them to **the people**, had the stake and the scaffold for their reward. The Revised Version of the New Testament was completed, printed, and bound months ago in England, but that the English publishers might be able to monopolize its sale, and make a few hundred thousand dollars the more, it was withheld from the public. The Copyright Law in England is such that at least two newspapers, which, by some method, secured copies of portions of it, and published extracts, with comments, were compelled to desist from repetition of the "crime," and to publicly apologize for their We are in favor of an equitable international copyright law that will give authors due reward for their labor, but Americans will not care to see such an English law transferred to this country.

On the morning of May 20th the British monopolists unbound the chains. At 6.30 P.M. of the same day our beautiful edition was all in type, and of the various editions of the entire Testament and the Gospels published separately, we shall endeavor to manufacture as many as 50,000 copies a day till the demand for them is met. We have taken pains to make the work typographically one of the most perfect ever published in this country. The type is large and beautiful, nearly double the size of that of the monopolists' cheap edition, at prices low beyond comparison with theirs.

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NEWS FROM THE DIOCESES.

By Various Correspondents

May 24th was "Commemoration Day" at Kemper Hall, Kenosha, Wis.; the day, namely, which is observed there, from year to year, in loving memory of good Bishop Kemper. There was a good attendance of the friends of the school, from Chicago, Milwaukee, Racine, and other points. A Choral Service was sung in the chapel, at 3 P. M., and the sermon was preached by Rev. Fayette Royce, of Beloit, who took his text from Ps. cxliv: 12. (Bible Version.) "That our daughters may be as corner-stones, polished after the similitude of palaces." The preacher dwelt upon the three-fold culture that is required for the perfect development of the ideal woman. The rest of the afternoon was spent in quiet social enjoyment. We are happy to learn from many sources, that, under the careful management of the Sisters of St. Mary, Kemper Hall s proving a great success.

We are glad to be able to record that the efforts of the congregation of St. Mark's Church, Grand 10 A. M. Rapids, Mich., for the extinguishment of the long-standing debt, have at last been entirely successful. On the 1st of June they paid, in this invitation, and to give the credentials, duly cash, the last dollar on the mortgage debt of filled up, to your delegates. \$16,450, which was the amount of the money and pledges laid upon the altar at Easter, for the above purpose. The Rev. Spruille Burford has been Rector of the Parish only six months; but God has made him the instrument to arouse a people long dispirited, and almost hopeless about their debt. Since the 1st of last Dec. they have paid \$22,450 of church debt. In making his Annual Report to the Convention, on the 2d Council. inst., Mr. Burford showed that the large sum of \$31,000 had been raised and paid by this Parish, in the past year. The communicants now number nearly 500, and the property of the Parish is worth \$70,000 in Church buildings. All are hopeful of the future, and expect to do much for the Diocese and the General Church, during this year. The Rector says that next Sunday, for the first time during his rectorship, he will open Divine Service with the first of the Sentences: "The Lord is in His holy temple;" for that he has not dared do it before. Laus Deo.

The Bishop of the Diocese visited St. Luke's, East Greenwich, Rhode Island, on the Sunday after Ascension, and administered Confirmation to six candidates, two of them from the ranks of the Baptists. The day was exceptionally fresh and beautiful with the new and luxurious verdure and blossoms; a fitting season for the grateful acknowledgement of our obligations to the Almighty Giver of all good things, and for the conblessed results.

The Seventh Annual Convocation of the Northern Texas Mission, met in St. Matthew's Cathedral, in Dallas, at 10 o'clock, A. M., Thursday, May 21st. The surpliced choir of boys entered the church, singing "Onward, Christian Soldiers," followed by the bishop and clergy of the Jurisdiction. The Rev. B. F. Newton preached the Convocational Sermon, his subject being "The Church of the living God, the pillar and ground of the Truth" (1 Tim.iii: 15). A large number of communicants received at the Celebration which followed. At night, there was a service for the Knights Templar, at which the Rev. Thomas B. Lawson, D. D. delivered an address. The Bishop subsequently read his Annual Address. On the following evening, the Bishop gave a hospitable reception to a large number of invited guests, of which a local paper (the Dallas Herald) gives a most enthusiastic description. It was evidently a very enjoyable occasion.

Commencement week at Gambier is to begin with the Baccalaureate sermon, on Sunday, June | music, the Rector of the Parish gave the Bene-19th. Wednesday, June 22, Alumni day. The Alumni dinner will be at 6 P. M. The Hon. Frank H. Hurd, of the class of 1856, will deliver the oration before the Alumni in the evening. Thursday, June 23, is Commencement day; the exercises will begin at 9.30 A. M. The corner stone of the Hubbard Memorial Building will be laid some time during Commencement week.

Whitsunday was a bright day for the Sunday School of St. Matthew's Parish, Moravia, Central New York. For a number of years the children have labored in various ways, to raise money for the purchase of a Font. The old one consisted of a wooden pedestal, with a marble bowl about four inches deep. When the Vestry first began to talk of putting the Church in thorough repair, the children decided on working for a font. Being few in number, and not blessed with a great supply of this world's goods, it has been slow work; but Whitsunday saw the realization of their hopes and labors. The old font was used for the first time on Nov. 8, 1846, when two children were baptized. The new font was used for the first time on Whitsunday last, when

est communicant in the Parish. Bible, which is sadly needed.

The Old Catholics.

Translated for the Living Church

The Synodal Council to the Representatives of Parishes and Associations of the Christian Catholic Church of Switzerland, for themselves and for their delegates to the National Synod.

SIRS:-At our meeting of April 4th, we determined that the National Synod should meet this the honor, herewith, most respectfully to invite Northern New Jersey being present. the members of the Synod to come thither. We consider it of great importance that this year's Synod should be largely attended, in view of the important matters coming before it; and we, therefore, earnestly beseech all the delegates to be present. Addresses will be delivered on the preceding evening, June 8th, in the upper hall of the Casino "am Steinenberg." On the 9th of June, Divine Service will be held, under the direction of the Right Rev. the Bishop, in the Predigerkirche, at 8 A. M.

After this, the Synod will meet for business in the Hall of the Grand Council, punctually at

Sending you a list of the matters to be discussed, we beg you promptly to communicate

R. PHILIPPI, President. OTTO HASSLER, Sec'y of the Synodal Council. ORDER OF BUSINESS.

Approval of last year's Journal. 2. Proposal of, and motion to approve, the

Order for the Day. 3. Election of members of the Synodal Coun-

4. Election of the President of the Synodal 5. Appointment of the committees of the

Synod. 6. Report, by the Synodal Council, of their acts the past year.

7. Address of the Bishop as to the Ecclesias tico-religious life.

8. Report of the Auditors of Account, esti-9. Report of the Synodal Council, as to weak parishes, etc.

10. Proposition of the Synodal Council for an amendment of the Constitution, and discussion of the paragraphs in question.

11. Presentation of a Christian Catholic Prayer-Book for French Switzerland.

12. Presentation of a Christian Catholic Catechism for French Switzerland. 13. Miscellaneous business.

Bishop Seymour's Work at the East.

Correspondence of the Living Church.

The Bishop of Springfield has just finished the visitations in the Erie and Warren Deanries, Diocese of Pittsburgh, which he so kindly undertook for our own Diocesan, who for a full year secration of ourselves, soul and body, to His holy has been unable to attend to any public duty. and reasonable and pleasant service. The Bishop came a stranger, personally, to nearly Bishop preached in the morning concerning our all the clergy, but he has won their respect and Saviour's scrutiny and judgment of our lives, if he affection by his learning and eloquence and gewere now to appear on the earth. At evening nial manners, and has left behind him hosts of the Address was especially to young men; their friends. The Standing Committee appointed great privileges and responsibilities in this won- visitations at twenty different Parishes and Misdrous age, above all other generations. He gave sions during the three weeks beginning May 10th, a startling picture of the easy descent to the requiring about 600 miles of travel by rail and dreadful pit, and the difficulty of recovering one's stage. That the Bishop had no time for leisure self after the impetus to vice had become swift and little opportunity for rest is evident from the and powerful. Unfortunately, there were few official acts performed during his rapid tour young men present; but parents may be warned through the northern part of the Diocese. He by a timely word, to look to the steps of their preached 29 sermons, made 29 addresses, consons, and direct them early in the upward and firmed 109 persons, baptized one adult and one upright way. The proper training from cradle infant, celebrated Holy Communion five times, to manhood, will, by the grace of God, bring ordained one Priest, and delivered one oration, yet at the end of this severe mental and physical strain, he seemed to be by no means exhausted.

The last day was in some respects the most trying of all. He had been invited to deliver an oration at the Decoration-Day Celebration in Bradford, and although it was a strange field, accepted the duty. The Bishop, whom a local paper described as "a fine appearing and hale old man," was fully equal to the occasion. From the moment that the first words of his address were carried by his clear voice to the vast concourse of people around him, until he stopped speaking, he held the attention of all. The whole crowd was enthusiastic. Well might they be, for it was really an address of a lifetime. The large majority of his audience will never have the privilege of hearing the like of it again. As proof that the Church does not pass without recognition in this neighborhood, it might not be out of place to mention the fact that on Decoration day the Chief Marshal was a Churchman. the orators were both Churchmen (a Bishop and a Layman) the Church Choir rendered the

In the evening, Bishop Seymour preached in the Church of the Ascension, confirmed and addressed a class, and early next morning took his departure for New York City.

On Ascension Day, the Archbishop of Canterbury, assisted by the Bishops of Gloucester and Bristol, St. Asaph, Toronto, Ontario, Victoria, and Bishops M'Dougal and Claughton, consecrated the Rev. George Frederick Hose, M. A., Archdeacon of Singapore, to be Bishop of Singapore, Labuan, and Sarawak. The ceremony took place in the private chapel of Lambath Palace, in presence of about 200 persons.

An enthusiastic admirer of the Revised New Testament lately obtained a large number of copies; and, procuring the services of a newsboy on the train for Middletown, Conn. ordered them distributed among the passengers, who were unable to learn the name of the donor, who was in the palace car.

The spite of the so-called "Church Association," better known as "The Church Persecution one infant was baptised, a grandchild of the old- Company (Limited)"—has been suffered to achieve a temporary triumph over its latest vic-The children have now decided that their next tim, the Rev. S. F. Green, still a prisoner, at the effort shall be directed to the purchase of a desk instance of the Company, in Lancaster goal. The Lord Chancellor, with great reluctance, has

been compelled to order a sale of Mr. Green's personal effects at his rectory, in order to pay most unrightous law-costs, incurred under the Public Worship Regulation Act. It is understood, as might be expected, that funds will be provided to prevent a sale by auction.

On the eve of Whitsun-day, the new and costly Altar in the Church of the Holy Innocents,

The Woman's Missionary Society of the Diocese of Long Island met at St. Peter's chapel, Brooklyn, L. I., last Thursday afternoon, at 1

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Chamber's Encyclopædia, which forms the basis of the Library of Universal Knowledge (the last year on Thursday, June 9th, at Basle; and have Hoboken, N. J., was consecrated, the Bishop of London edition of 1880 being reprinted varbatim as a portion of its contents), is the laborious product of the ripest British and European scholar-tury of Cyclopædia making; its various VICTORY ship. It has developed through a cen-editions having been many times revised, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge, and better adapted than any other Cycloædia for popular use. It contains such full and important information as the ordinary reader, or the careful student, is likely to seek, upon about 25,000 subjects in every department of human knowledge. Chamber's Encyclopædia, however, is a foreign production, edited and published for a foreign market, and could not be expected to give as much FOR THE prominence to American topics as American readers might desire. To large corps of American editors and writers have added important articles upon about 15,000 topics, covering the entire field of human knowledge, bringing the whole number of titles under one alphabetical arrangement to about 40,000. Thus the work is thoroughly Americanized, and the Library of Universal Knowledge becomes at once the latest and most complete Encyclopædia in the field, at a mere fraction of the cost of any similar work which has preceded it.

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