Livina

Church.

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

Vol. III. No. 37.

CHICAGO.

SATURDAY, JULY 16, 1881.

NEW YORK.

WHOLE No. 141.

IN MEMORIAM.

John Barrett Kerfoot, D. D., LL. D. Late Bishop of Pittsburgh.

In the death of the Right Reverend Doctor Kerfoot, the Bishop of Pittsburgh, the Church at large, the Diocese of Pittsburgh and the cause of sound churchmanship and that of Christian education throughout our land have all met with a great loss.

Men of strong Christian character-men who create around them an atmosphere of good from which there goes out an influence as potent as it is insensible, are the men who are to be valued while living and revered when dead. Such was the Bishop of Pittsburgh. We have been allowed to gather from those who happily have been in close contact with him during the past half century, and who thus can give them to an unusual extent, the following facts of his life and work.

Bishop Kerfoot was born in Dublin, Ireland, March 1, 1816. He came with his parents to this country when a small child. Before he was twelve years of age, that God-loving, man-loving, child-loving educator the Rev. Dr. Muhlenberg, took young Kerfoot under his care, and when he founded that first experiment of Church, family school, the Institute at Flushing, Long Island, he had this future theologian and teacher among his first pupils.

This was in 1827, and from that time on to 1842, the subject of this sketch was associated with Dr. Muhlenberg as pupil, teacher, professor and assistant in his noble work of the training of the young. The closest intimacy and the most tender relations continued to exist between them, up to the time of the death of Dr. Muhlenberg, and the venerable philanthropist received from the hands of his filial Bishop his last Eucharist.

On his 21st birthday, the 16th of March, A. D. 1837, Mr. Kerfoot was ordained Deacon-and on his 24th birthday in 1840, he was ordained Priest. Thus at the earliest canonical age taking upon himself the duties of the ministry, at all times connected with his scholastic and professional duties after he entered Orders he was carrying forward pastoral and missionary work, from Flushing Institute and St. Paul's College on every Sunday. This was his life, until the year 1842, when on the application of Bishop Whittingham of Maryland to Dr. Muhlenberg for a man trained on his system fit to assume the Presidency or Rectorship of St. James' Hall, afterwards the College of St. James', Washington County, Maryland, Dr. Muhlenberg said, "I will give you Kerfoot my right hand man." In guide and to the stations they fill in the Church and State.

This institution was located splendidly for all the purposes intended, but in the midst of the work. region surrounded by Antietam, South Mountain, Williamport, Hagerstown, etc., the civil war brought the contending armies to the place, and first the Union and then the Confederate forces surged back and forth over the grounds and surroundings of the College, until the students were disbanded and work was suspended.

The culminating incident of this period was the arrest of the Rev. Dr. Kerfoot by Gen. Jubal Early as a hostage over against the Rev. Dr. Boyd, a prominent Presbyterian divine taken as a rebel agitator by the Union General Hunter, upon whose release depended that of Dr. Kerfoot. This was effected, and then having for the third time been called to the Presidency of Trinity College, Hartford, Dr. Kerfoot accepted that position and was there for about two years. In January, 1866, he was consecrated Bishop of Pittsburgh.

To illustrate the strength of character of the departed Bishop, it may here be stated that at the very Convention which was to confirm. or reject his nomination as Bishop, though he was so staunch a Union man that he had been deemed by Early a fit subject to be seized, just as related; he emphatically protested against and carried the point in opposition to the introduction of any political resolutions. Of course, he knew what he was doing, and as he stated to a friend: "I saw the office of Bishop before me, likely to be lost by my advocacy of what I knew to be the duty of a purely ecclesiastical body; yet I was determined that, mitre or no mitre, the disturbing element of political, party strife should not come into the Sacred Convention of the Church of Christ if I could prevent it." This emphatic advocacy of right, and this singleness of aim and purpose, characterized Bishop Kerfoot all through

Columbia College, New York, had, long before his coming to the Episcopate, recognized his great theological and classical attainments, and had conferred upon him the degree of Doctor of Divinity.

At the first Pan-Anglican Council of 1867, at Lambeth, Bishop Kerfoot make by his commanding presence, his learning and his piety, and his clearness in debate a name which his career has fully justified. The University of without a faith.

Cambridge conferred upon him, with the distin-

guished and learned Bishop Whitehouse of Illinois, the degeee of LL. D.

His faith in the divine character of the Church, her organization and her ordinances, led him to work for her unity and her Catholicity; in boldness like St. Peter, in learning and power like St. Paul, in heart like St. John, he saw what was the object of the Institution founded by the Saviour, and worked for its accomplishment.

Bishop Kerfoot has left two brothers, a widow, and two daughters. A son, in Holy Orders, has gone before, the first victim of the terrible scarlet fever with which, more than a year ago, the father and his three children were smitten. The partial paralysis with which the Bishop has since been prostrated was the result of the disease. In great bodily weakness for many months, he retained all the faculties of his great mind unimpaired. He died among dear friends, his children in the Church, at Meyersville, Pa., on Sunday, July 10, and his remains have been removed to Pittsburgh. The funeral Services are appointed for Thursday, July 14th.

Bishop Kerfoot was a man of noble presence, of genial temper, of high intellectual culture. There has been, perhaps, no man in the Church who has occupied a more prominent position as an educator, or who has carried out more fully the spirit and method of the sainted Muhlenberg, than the late Bishop of Pittsburgh. Some of the ent than previously on Russia. The best thing most prominent educators, rectors and bishops of the Church, have been associated with him as ably be the annexation of Bulgaria to the neighpupils or fellow teachers. He has left his monument in the devoted lives of good and great men in almost every diocese. As an administrator and disciplinarian, he was energetic, firm, and lin and Vienna has proceeded to St. Petersburg. consistent, and at the same time gentle and conrespected, as teacher, pastor, and bishop.

Bishop Kerfoot was a man that never took needful rest. How long, with his splendid constitution unshaken by contagious disease, he might have borne the constant toil and care of his high office, without the recreation that most hard workers give themselves at times, cannot be told. Wherever he went, the care of the churches went with him. In journeyings oft at home and abroad, the shepherd never forgot his flock. He was everywhere a bishop, and he never forgot his clergy and people, in Alpine rambles, in Lambeth palace, or among the mountains of his own picturesque diocese.

The lingering illness of the departed Bishop has somewhat prepared the Church for the sad news of his death. The ties that bound him so closely and tenderly to the Church Militant, October 1842, under the headship of the Rever- have not been severed with startling suddenness, end Mr. Kerfoot, St. James' was opened and for but the shock is severely felt by all who knew nearly a quarter of a century he guided it wisely him or his work. He has been taken in what and well as a Church training school, from which seemed the maturity of his powers and at the pethere graduated many men who in every vocation | riod of his greatest usefulness. His magnificent of life have been and are to-day honors to their voice has been silenced ere oncoming age had caused it to tremble; his active brain was paralyzed by a malignant disease before it had given token of the wear and weariness that come of

The mitre has been laid aside for the crown. The Crozeir has fallen from his hand, and another will lead the lambs that he loved on earth, while he dwells with those whom the Good Shepherd has gathered in the fold of Paradise The good example of him who has finished his course in faith, will live as a perpetual benediction, and prayers will ascend from many hearthstones and altars that he may have his perfect consummation and bliss, of body and soul, in the eternal and glorious Kingdom of our Lord.

denomination is significant. It has appointed a committee to find or to formulate a faith. Such action seems to imply that those of this denomination are unconscious of the fact that there is and always has been formulated a christian Faith. They seem to suppose that Christianity has existed all these years without a Faith; that when Christianity was established among men a Faith was left out. It proposes to remedy this great defect; to issue a sort of supplement to Bey. The ferment amongst the Arab tribes Christianity which will help to make good this menaces an extensive and organized revoltagainst unaccountable oversight in the institution of the Christian Church. But even granting that a throughout Algeria. The season is now, too, at Faith is a good thing to have, it seems strange to us that Congregationalist should set out in search of one. Even if their committee succeed in the discovery of a Faith, it cannot avail to their denomination, since each separate congregation has the inalienable privilege of formulating its own faith. Nor will the case be otherwise should this committee never come to know that there is a faith and so should proceed to make one de novo. That is evidently what the committee is expected to do. But why take the trouble, when by the very law of Independency it would have no authority and no weight, unless the local congregations might choose to accept it? Even if any congregation should vote it in one day they could proceed to vote it out the next; so, in any event, this search for a faith would seem to be a vain quest.

For Congregationalists there seems to be only one of two possible courses. They must either cease to be Congregational nor be content to continue to be what as a denomination they are, and in the future as in the past get along somehow

AFFAIRS IN FOREIGN LANDS.

Written for the Living Church.

The Irish Land Bill drags its due length along. There does not seem a very strong persuasion among English public men that much will come of it. There is no enthusiasm in Parliament or in the country in its favor; there is a tacit and unavowed conspiracy to smother it in amendments. Only one section of the House of Commons is eager for its support. The extreme Radicals are vehement in its favors, not because it will be of advantage to Ireland, or establish the contentment and prosperity of the Irish people, but because it will injure the landed interest, and deal a severe blow at the territorial aris-

Prince Alexander, of Bulgaria keeps at it. He is determined that the Constitution so obnoxious to him shall be changed, and as he has twenty thousand soldiers, and Austria and Germany, to say nothing of Russia, at his beck, and above all that, is a very "hold-fast" sort of Prince, he will probably succeed. In the meantime, he has that is to be transferred to Greece, but the balthrown the leader of the Opposition, M. Zankoff, into prison, where he will probably be denied the solace of continuing his interesting correspondence with Mr. Gladstone. In the end, Bulgaria will become more closely dependthat could happen to the Bulgarians would probboring kingdom of Roumania. Prince Milan, of Servia, in the meanwhile, is indulging in the luxury of foreign travel, and after visits to Ber-Probably Prince Milan is chiefly intent at the siderate. He was known only to be loved and present time upon a change of title, and desires, following the example of Roumania, to erect Servia into a Kingdom.

> The natural prosperity of France is wonderful and her people seem daily more contented with the Republic. The same thing, however, is taking place over there which is so evident here, from different causes. It is evident that the wealthier classes in France, not only what is here called "society" or the "upper ten," but the bourgeoise, take daily less interest in politics. Government is in the hands of the masses; its representative men are not to the taste of "society," and thus politics are left to those who make them their special business. The minority, who from tradition, conviction or habit, cling to the an incident which has made the Republican Bourbon, Orleans, or Napoleonic dynasty, find papers perfectly furious. A corporal, named their case hopeless for the present, and the Jacquet, who was told off as one of the guard of struggle is carried on by few. The attention of most of them is elsewhere, and they give vent to of his being a Protestant, but his plea was distheir passions on the Bourse, not at the polls. The Bourse, indeed, is a word in everybody's in the clubs, in the cafes, even at the dinnertable. Everybody has more or less taken to him to kneel. He was reported, and sentenced gambling. From the most conservative land- to four days' imprisonment for insubordination. owner to the commonest porter, everybody seems ladies of the highest fashion are plunged in the affairs of the Stock Market. Alas! we all know the end. Many times it has been seen. The bubble blown to its utmost tension will burst, and then will come distress, a crop of suicides, and renewed political convulsions.

In Tunis, the French Consul General is practically substituted for the Bey. M. Roustan is army. now, in effect, supreme in the Regency, and is calmly assuming the prerogatives of sovereignty. The foreign relations of Tunis pass under French control. Notice, too, has been given The recent action of a large and influential that the people of Tunis who may be in foreign countries will henceforward receive the protection of France. M. Roustan has been busy in making official appointments and in concerting arrangements for throwing open Tunis to the private enterprise of French capitalists, who are expected to find renunerative opportunities for making the Arabs acquainted with a superior civilization. But the difficulties of the French have not ended with the facile subjugation of the French authority, not only in Tunis, but hand, when the heat of the African summer will render campaigning by European soldiers, impossible. Having secured Tunis, they are looking askance at Tripoli, andhave notified the Sultan that they will not stand the least nonsense from him. They have also warned Italy, that if she grumbles too much, they will stop her negotiating her loans on the French Bourse. A craze for foreign conquest seems to have seized on the Gauls. It will be a consolation for the loss of

> The floods of emigration are still rising. From every town in Germany and Sweden, the young and the aspiring are gathering together their little earnings, to make a new home in the Western States. Every day, one can meet some fine Teuton, who has run away from home to escape the draft, not out of cowardice, but because the soldier's life was thoroughly distasteful to him. The Governments are getting alarmed at this wholesale depopulation. From Chemnitz, Saxony, 1,000 stocking makers are said to be prepar- obtain one."

ing for their exodus; partly, no doubt, in consequence of the German Protectionist tariff. Mr. Andrew D. White, American Minister at Berlin. said at the valedictory banquet given in his honor last week: "We have always learned to revere England as our mother. But it is indeed a question worth propounding whether, after one or two more such decades as the present. Germany will not be called our mother instead."

The Greek business seems likely to get settled, though not without much grumbling on the part of the Porte, and much kicking on the side of Greece. The hopes that the settlement of the Greek question will be thoroughly pacific, and that Greece will enter into peaceful possession of the ceded territory, are increasing. It is satisfactory to observe that the Sublime Porte appears ready to fulfil its obligations. In Athens, the disappointment that was at first noisily manifested at the downfall of the exaggerated ambitions in which the Greek people had indulged, seems to have subsided. There are rumors of an agitation amongst the population ance of opinion appears to be that there will be no armed resistance to the establishment of Greek sovereignty. Meanwhile, the Turks have been greatly exercised over the trials of those accused of the murder of Abdul Aziz. They were not very fairly conducted. The accused were put down whenever they had anything to say. They have all been found guilty, and sentenced to be hanged.

The French Government finds it hard to kill Do they not know that one of the first princithat worship does not offend public decency. The religious French people have been stimulated to greater activity, and Republican circles have been much annoyed by the splendor of the Corpus Christi processions. But the infidels have been moved to fury by finding that, in defiance of a circular from General Farre, prohibiting the participation of the army in these celebrations, in most garrison towns the officer in command ordered the attendance of a guard of honor, and at L'Orient notably the Admiral had had a salute fired from his flag-ship at the elevation of the Host. At Laon, on the Aisne, a Cathedral town, the procession was marked by honor, claimed to be exempted, on the ground being ordered to kneel, Jacquet alone remained standing, and pleaded that his religion forbade The Republican papers urge that this man was drawn into the whirlpool of speculation. Even justified in disobeying an order which jarred upon his conscience, and that the officer who punished him should be punished himself. There are so few Protestants in the French army, that it is a pity the man's claim of exemption should not have been allowed, provided it was made out of really conscientious motives, and did not arise out of a spirit of insubordination which at one time was so rife in the French

> The Anglo Continental Society has been meeting in Lincoln. The principal subject of discussion was the state of religion in the Con-Lincoln made the principal speech. He gave some pretty sharp thrusts at the young clergymen who are always disparaging their own spiritual mother, and dilating on the superior blessings of Rome. We have only space to show how he proved the truth of his opinion in regard to the superior advantages of the English Church, by citing his words about the Church of France. He presented documents evidencing the awful prevalence of infidelity in France, and showed how, consequently, the nation was drifting into anarchy, the result being lawlessness and confusion, and the subversion of social order and moral law, the calamities of France being primarily due to the national denial of religion. He had before him another work by the Abbé Bougaud, entitled Le Grand Peril de l'Eglise de France, lamenting the decay of true, sound learning among the French clergy. There were not wanting earnest, pious, devoted men, but there were no learned clergy. The consequence was that the clerical body had lost their hold of the intelligence of France. They had sunk in public estimation, and were generally looked down on, and the priesthood, instead of being regarded as the most honorable profession, was held in contempt. The Abbe had prepared a colored map of the Dioceses of France, giving the more effectually to expose the baneful nature of persecution, make it detestable, and put manthe statistics of the spiritual provision in each, showing the appalling fact that in 1877-and he feared the condition was still worse now (Canon Meyrick said there were at least 3,000 destitute cures)—there were no fewer than 2,568 Parishes which had no priest—i. e., "about 1,500,000 Christians who asked for a pastor and could not Sufferings of the Clergy.'

THE EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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That Mr. Seabury's forcible abduction from his home was an unwarrantable procedure, without any color of justification either from the laws or the necessities of the times, will appear from the fact, that a letter from the President of the Provincial Congress of New York, addressed to the Governor of Connecticut, complained of the act as an outrage, "an invasion of our essential rights as a distinct colony," and demanded the "immediate discharge of the prisoner." The memorial presented to the General Assembly was referred to a Committee of both Houses, of which Mr. Wm. Samuel Johnson, a leading lawyer of the Colony and the family and personal friend of Seabury, was the Chairman, but the report of this Committee recommending that "all parties concerned in said transaction be heard on said memorial by themselves, or Counsel, before

guments of the memorial were not without effect. The prisoner was shortly set at liberty, and on the 2d of January returned to his family at Westchester. He kept his Christmas feast as a free man. He almost immediately wrote to the venerable Society. The letter is brief but interesting. We give all of it that is to be found on the files of the Society.

both houses of Assembly," was rejected in the

Lower House. Still the plain unanswerable ar-

WEST CHESTER, Jan. 13th, 1776. "REV. SIR:—Since my last letter I have been seized by a company of disaffected people, religion, and their whole conduct in regard to it in arms, from Connecticut, in number about provokes the disgust of every true Republican. one hundred, and carried to New Haven. This happened on the 22d of November, and I was ples of liberty, is liberty of worship, provided kept under a military guard till the 23d of December. The particulars of this affair I will send you when I have a safe opportunity. On the second day of this month, I returned to my family. How long I shall be able to continue here is very uncertain, but I am determined to stay as long as I am permitted to discharge the duties of my Mission, whatever personal inconrenience it may subject me to.

My private affairs have suffered much on this occasion. I was compelled to bear my own expenses, and that has not been less than ten pounds sterling. My papers were all examined, and thrown into such confusion that I can find none of my memoranda relating to my Mission, or correspondence with the society." (New York

The amiable Inglis, of Trinity, New York, and afterward the apostolic Bishop of Nova Scotia, in a letter addressed to the Society, draws a wordpicture of the trials of the clergy of the Church at this period of popular tumult and revolution. It serves to show that it was not on personal grounds merely that Seabury was dragged from regarded, and he accordingly formed part of the his home by a mob from another province. It picket escortieg the Sacrament. On the troops was sufficient that he was a clergyman of the Church, and that the Church was inseparably connected in the popular mind with loyalty and opposition to the plans and purposes of the fierce democracy" to warrant any outrage upon the person or property of one who must of necessity be "disaffected."

"The clergy," writes Dr. Inglis, "amidst this scene of tumult and disorder, went on steadily with their duty; in their sermons confining themselves to the doctrines of the Gospel without touching on politics; using their influence to allay our heats and cherish a spirit of loyalty among their people. This conduct, however harmless, gave great offence to our planning Patriots who laid it down as a maxim, 'That those who were not for them were against them.' The clergy were everywhere threatened; often reviled with the most opprobrious language; sometimes tinental Churches. The noble old Bishop of treated with brutal violence. Some have been carried prisoners by armed mobs into distant provinces, where they were detained in close confinement for several weeks, and much insulted without any crime being even alleged against them. Some have been flung into jails Committees for frivolous suspicions of plots, of which even their persecutors acquitted them. Some, who were obliged to fly their own province to save their lives, have been taken prisoners, sent back, and are threatened to be tried for their lives because they fled from danger. Some have been pulled out of the reading desk because they prayed for the King and that before Independence was declared. Others have been warned to appear at militia musters with their arms, have been fined for not appearing and threatened with imprisonment for not paying those fines. Others have had their houses plundered and their desks broken open under pretence of their containing treasonable papers.

I could fill a volume with such instances, and you may rely on the facts I have mentioned as indubitable, for I can name the persons and have these particulars attested in the amplest manner. The persons concerned are all my acquaintances, and not very distant; nor did they iraw this treatment on themselves by any imprudence, but for adhering to their duty which rave offence to some furious demagogues, who raised mobs to persecute them on that very account. Whatever reluctance or pain a benevolent heart may feel in recounting such things which are, indeed, a disgrace to humanity and religion; yet they ought to be held up to view kind on their guard against its first approaches. Were every instance of this kind faithfully collected, it is probable that the sufferings of the American Clergy would appear in many respects not inferior to those of the English Clergy in the great rebellion of the last century; and such a work would be no bad supplement to Walker's Sufferings of the Clergy." * * (New York Mss.

Revision of the Common Prayer.

From the American Church Review.

BY THE REV. WM. REED HUNTINGTON, D. D.

Two questions remain untouched, both of them of great practical importance. Could the Prayer-Book be enriched to the extent suggested in this paper without a serious and most undesirable increase in its bulk as a volume?

Even supposing this were possible, is it at all likely that the Church could be persuaded to accept the amended book?

Unless the first of these two eminently proper questions can be met, there is, or ought to be, an end to all talk about revision. The advantage to a Church of being able to keep all its authoritative formularies of worship within the compass of a single volume is inestimable. Even the present enforced severance of the Hymnal from the Prayer-Book is a misfortune.*

Those were good days when "Bible and Prayer-Book" was the Churchman's all sufficient formula, so far as volumes were concerned.

Rome boasts a much larger ritual variety than ours, but she secures it by multiplying books. The Missal is in one volume, the Breviary in four, the Pontifical, the Ritual and the Ceremonial in one each, making eight in all. † This is an evil, and one from which we Anglicans have had a happy escape. It was evidently with a great groan of relief that the Church of England shook herself free from the whole host of Service-books, and established her one only volume. It behooves us to be watchful how we take a single step towards becoming entangled in the old meshes. ‡

But need the enrichment of the Prayer-Book -such enrichment as has been described, necessarily involve an unwieldiness in the volume, or, what would be still worse, an overflow into a supplement? Certainly not; for by judicious management every change advocated in this paper, and more besides, might be accomplished without transgressing by so much as a page or a paragraph the limits of the present standard book. All the space needed could be secured by the simple expedient of omitting matter that has been found by actual experience to be superfluous. Redundancy and unnecessary repetition are to the discredit of a book that enjoys such an unrivalled reputation as the Common Prayer. They are blemishes upon the face of its literary perfectness. Who has not marvelled at the strange duplication of the Litany and the Office of the Holy Communion in the Ordinal, when the special petitions proper to those services been printed by themselves with a direction that they be inserted in the appointed place?

Scholars, of course, know perfectly well how this came about. The Ordinal does not belong your correspondent. But now, a word as to the ber of our most prominent citizens. The class to the Prayer-Book proper, but has a separate history of the transaction referred to. identity of its own. When printed as a Book by Diocese of Texas is peculiarly situated. itself it is all very well that it should include the scattered parishes, heretofore mostly off the Litany and the Holy Communion in full, but Railroad, have found it inconvenient to be repwhy allow these superfluous pages to crowd out others that are really needed ?§

now occupied by the "Selections" might be econ- towns (connected by rail) to over-ride the counomized, and by the same simple device the space try parishes in any matter, so long as the vote by engrossed by divers psalms here and there in orders could be avoided. Under these circumthe Occasional Offices, e. g. Psalm LI. in the Vis- atances, it is not strange that the existing right itation of Prisoners, and Psalm CXXX. in the to vote by orders has been tenaciously contested

Again, why continue to devote a quarter of a page of precious space to the "Prayer for im- stitution, so to destroy the right of self protection prisoned debtors," seeing that now, for a long | constitutionally belonging to the country parishes time past, there has been no such thing in the as well as to each individual order,-first, by United States as imprisonment for debt? By changing the basis of representation to that of availing ourselves of only a portion of these numbers in the parishes; second, by giving to is to-day.

it. One thing is certain, that only by allowing might be in itself considered, find acceptance. To allow features introduced into the body of an existing service to be accounted optional, would indeed be impossible, without gendering the very wildest confusion. Upon such points the Church would have to decide outright, for or against, and stand by her decisions. But as respects every additional and novel Office pro-

*Let us hope that before long there may be devised some better way of providing relief for our Widows and Orphans than that of the indirect taxation of the

singers of hymns.

The Greek Office Books, it is said, fill eighteen quartos.

#In that naive and racy bit of English (omitted in ‡In that naive and racy bit of English (omitted in our American book) entitled Concerning the Service of the Church, one of the very choicest morsels is the following; "Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out it."

sit may be wise to buttress the position taken with a quotation out of Dr. Coit.

"We really, however, do not see any necessity for either of these Services in American Books; as with us, the Ordinal always now, makes a part of the Prayer-Book in all editions. It would be a saving to expunge them, and no change would be necessary, except the introduction of such a liturgical petition and suffrage with the services for Deacons and Priests, as already exists in the Service for Bishops. The Church of England retains the Litany in her Ordinal, for that, until latterly, was printed in a separate book, and was not to be had unless ordered expressly. And yet with even such a practice she has but one Communion Service. We study cheapness and expedition in our day. They can both be consulted here, salva fide et salva ecclesia." Report of 1844.

posed, the greatest care ought to be taken to have the indefinite An, rather than the definite The prefixed to it. Before such new uses are made binding on all, they must have met and endured the test of thorough trial by some. This is only

But there is a limit, it must be remembered, in the Church's case, to the binding power of precedent and prescription. The social order changes, and of these tides that ebb and flow, it is our bounden duty to take note. Had mere aversion to change, dogged unwillingness to venture an experiment always carried the day, instead of having the Prayer-Book as it is, we should still be drearily debating the rival merits of Hereford and Sarum. The great question to be settled is, Does an emergency exist serious enough to warrant an attempt on our part to make better, what we know already to be good? Is the Republic expecting of us, and reasonably expecting of us, greater things than with our present equipment we are quite able to accomplish? There are eyes that think they see a great future before this Church—are they right, or is it only mirage? At any rate, ours is no return trip; we are outward bound. The ship is cutting new and untried waters with her keel at every moment. There is no occasion to question the sufficiency of either compass or helm, but in certain matters of a practical sort there is a demand upon us to use judgment; we are bound to give a place in our seamanship to present common sense as well as to respect for ancient usage, and along with it all to feel some confidence that if the ship is what we think her to be, "the winds of God" may be trusted to bring her safely into

"Voting by Orders."

To the Editor of the Living Church:

In relation to the "Tricky" article of your Texas correspondent, in your issue of June 25th, I beg to be allowed a few words. He says "The Constitution of the Diocese of Texas has the following provision in the article on Officers and their election: 'All elections herein required to be made for any Annual Council, shall be by ballot, on the third day of the session. In the election of Bishop the Council shall vote by orders." But he does not tell you, what is equally true, that Sec. 4, of Article 1, of the same Constitution, reads: "The clergy and lay delegates shall sit and deliberate as one body and vote as such, except when a division by orders shall be called for by the rector and lay delegation of one parish; in which case, each order in every parish shall be entitled to one vote, when used in that connection might easily have and a concurrence of the majority of both orders shall be necessary to carry any measure.

It seems to me that these two sections together are quite answer enough to the questions of resented in Council by a full delegation of lay members, rendering it often quite possible for It has already been explained how the room the full delegations from three or four largest Visitation of the sick, could be made available on both sides, through a number of Council We are, in fact, at the head of a vigorous but defeated effort so to change the condesired might be accomplished, without making each parish, a vote (by the laity) when the balthe Prayer-Book bulkier by a single leaf than it lot should be by Orders. In the recent Council at Pelestine, the ballot referred to was for a But would a Prayer-Book thus enriched be Standing Committee. The motion to proceed by accepted by the Church at large? Is there any Orders was made (in connection with his lay reason to think that the inertia which inheres in delegation) by the oldest Presbyter in the Dioall large bodies, and to a singularly marked cese, and one of the best canonists in the South. degree in our own Communion, could be over- It was sustained by the Bishop. And both of come? The General Convention can give an these men were perfectly familiar with the approximate answer to these questions, it cannot spirit of the Constitution. For more than twenty settle them decisively, for it is a body which years they have been leaders in the Councils of mirrors only to a certain extent the real mind the Diocese and have been largely responsible and temper of the constituencies represented in for the just and equal privileges that to-day constitutionally belong to every parish in the fullest possible play to the principle of "local Diocese, and for the preservation of these priviloption" could any wholly new piece of work on eges when attacked. To these venerable men the part of revisionists, however excellent it and high officials, the term "Tricky" will hardly BENJ. A. ROGERS. attach.

> The new Memorial Parish and Sunday School building of St. Stephen's Church, Clifton Heights, Pa., was formally opened by the Bishop of the Diocese, on the 28th ult. It has been erected by Mr. and Mrs. Thos. A. Scott, at a cost of \$6,000. The structure is 25 feet in width by 69 in length, two stories high, with basement. The material is pressed brick, ornamented to correspond with the church which stands by its side. In the main Sunday-school room is a handsome Cross set in Caen stone with Sienna marble pillar, bearing the inscription, "This building is erected in memory of Thomas A. Scott, Jr., who died Ascension Day, May 22d, 1879. 'Suffer little children to come unto me, for of such is the Kingdom of God.' "

The young parish of St. Stephen's has been blessed with good friends and faithful workers. A lot for a rectory adjoining the church property has lately been purchased by Dr. R. A. Given. The Sunday School, under the superintendence of Dr. J. W. Phillips, is in a most flourishing condition. On the 1st of June the Bishop confirmed a class of nine persons, four of whom were young men.

The streets in Cairo are to have their names inscribed in Arabic and French, and the houses numbered. It will be the first Mussulman town with such indications.

Deanery and Diocese. Correspondence of the Living Church.

The Deanery of Cairo, under Dean Irvine, embracing all that part of the Diocese of Springfield on and south of the O. & M. R. R., is fast becoming an important part of this Diocese. The cry for the Church is coming in from all sides, and the settled Parishes each day are showing signs of healthy and increased good works. The harvest is great, but the laborers are few. When one considers that twenty-seven counties, teeming with souls and industry, have but seven clergymen in active service, the heart

The Dean is the greater part of his time on the cars, travelling hither and thither, to give services to places, where not only they are desired, but where clergymen can be supported if they will only offer themselves for work to the Bishop. At the present moment, besides taking charge, and giving his attention to the two flourishing missions of McLansboro and Mount Vernon, he holds Service in the cities of Ashley, Duquoin, Carbondale, Marion and Mound City. He has to travel nearly a distance of one hundred and fifty miles to reach the last named place. If he had a few Deacons or Associate Priests, who would be willing to help him in these places and in adjoining parts, greater progress could be

The people are longing for true Catholicity, and if the Church cannot give it to them, they ter is exerting a great influence in offering education to their children.

No Bishop is better adapted than Bishop Sey-Romanism. His warmth of manner wins the hearts of the people, and his eloquence is so captivating that all classes throng to hear him.

We smile when we hear foolish criticisms coming from narrow-minded persons, about the Diocese of Springfield. Lazy "Episcopalianism" would die a natural death in our Egyptian "Bottom Land." People would laugh at Bands, black gowns, and silkstockinged Priests and Bishops. But they admire earnestness, learning, authority and Catholicity. And these things we try to furnish them with in this Diocese.

On June 26th, the Parish of St. Luke's, Belleville, was made very happy by the coming than when everything was managed by a central of Bishop Seymour, to administer the rite of Confirmation.

The Church was decorated for the occasion choice flowers arranged in the chancel and on the altar, while from the chandeliers down the aisle hung graceful festoons of ivy, the effect one of his most eloquent sermons, and confirmed a class of ten, among which were a numwas presented by the young Rector, the Rev. closed the morning's worship, the large congregation going away with the Bishop's blessing.

At 4:30 P. M. was held a short service for the children and teachers, the Bishop making a very happy address upon the strange text-"As the arrows in the hand of a giant, even so are the children." Evensong at 8 P. M., closed the eventful day for the Parish of St. Luke's. This Parish was founded in April 1880 since which time there have been twenty-four baptisms, and twenty-eight confirmations.

St. George's Church, Leadville, was opened for Divine Service, on Trinity Sunday. It will interest our many readers to know that the Recin securing the sum at that time thought necessary to complete the church, and returned with finishing lumber, which has to be brought from helping this Parish to help itself out of debt, Chicago, the estimate of the cost of the church was exceeded, and a small debt yet remains unprovided for. Many memorials in the new church are witness to the good will of Eastern New Haven which are not free from debts. Churchmen. The Altar Font, and Lectern were given by Mrs. Gilliat, of Newport, and her sister, Mrs. Hoppen, of Pemfret, Conn., as a memorial to their brother Gen. Vinton, who died in Leadville. The chancel Prayer Books and Hymnals were given by the young ladies of Mrs. Gilliat's school. The offeretory plates were presented by St. John's Church, Barton Highlands, Mass. The Communion Service, by Mrs. Chapin, of Leadville. The Bishop's Chair, by Miss Kate Standish, of Leadville. Many other gifts testify to the generosity of other Eastern friends. To the friends of the Church in Philadelphia, Pa., Orange N. J., New York City, Newport and Boston, the grateful thanks of the Rector and vestry are due-especially to the good friends of St. Paul's Church, Boston, whose liberality was most marked and noble.

It must be a source of gratification to all these good friends to know that in Leadville a equal to any in this country west of the Missouri and men of British vessels in the port of Baltiriver, stands open to welcome the stragglers from Eastern homes, who visit this wild mounand people. The church has cost \$15,000, a much larger sum than was at first supposed necessary, but all who see the beautiful edifice, unite in saying that is remarkably cheap, when the style of the building and its careful construction are taken into account.

of scholars, the greatest need being a library. priest for this interesting class of people.

Should any of our eastern friends know of a discarded library, or have any books at their disposal suitable for a Parish or Sunday School library, the freight will gladly be paid on such if they will send them to Leadville, by applying to the Rector of the parish-T. J. Mackay, Leadville, Col.

A magnificent stained glass window has been placed in position in Christ Church, in memory of Scott and Fanny Clemens, the two children of the rector, who entered into rest last year.

The Archdenconries of Connecticut.

Correspondence of the Living Church. Since 1877 the Diocese has been divided into

six Archdeaconries for Diocesan Missionary work. The Eastern Archdeaconry includes New London and Wyndham Counties: Hartford includes Hartford and Tolland Counties; the remaining counties of New Haven, Middlesex, Fairfield and Litchfield, make Archdeaconries, each bearing their respective names.

The Convention voted this year to spend \$8,-000 in the regular work of the Missions in the Diocese. The General Board of Directors, consisting of the Bishop, the six Archdeacons, and six lay members elected by the Convention, apportions the amounts among the Archdeaconries, and determines how much shall in each be used; then through the Diocesan Missionary Treasurer, now for many years Mr. Benjamin Stark, the surplus in counties which give more will accept the false claims of Rome, for the lat- than they receive is passed to counties requiring more than they contribute.

The apportionments and appropriations in the various Archdeaconries have just been made, mour to this large field. His great knowledge of and are as follows: Eastern gives \$650, spends History makes him more than a match for \$2,000; Hartford gives \$1,600, spends \$1,400; Middlesex gives \$750, spends \$800; New Haven gives \$2,100, spends \$1,000; Fairfield gives \$1,600, spends \$700; Litchfield gives \$925, spends \$1,000. It will be seen that the Eastern part of the Diocese remains the missionary ground of the Diocese.

> Each Archdeaconry holds meetings annually or more frequently, and determines what the Parishes shall give for the work, and what Parishes in need shall receive. In these meetings of the clergy and lay delegates, all details of missionary work are considered, and so matters relating to Church work are brought closer home board. Any Archdeaconry is at liberty, with the consent of the Bishop, to engage in special work, and has power to raise money for the same, by increasing the assessments of Parishes.

The Missionary work in Connecticut now takes the form of the support of clergymen in Parbeing pretty and tasteful. The Bishop preached ishes weakened by the decrease of population, and in fostering mission stattons already founded, rather than in beginning work. The Church is holding her own in the rural districts, but in towns not on the railroads, it is suffering from Frank M. Clendennin. The address to those the removal of the young people. The summer confirmed was full of beauty, as well as of true and meeting of the New Haven Convocation is to be manly encouragement. The Holy Communion held in Christ's Church Parish at Guilford, July 12th and 13th. It is very likely that the annual meeting of the Archdeaconry will be held in New Haven on the 12th of July in the morning.

Trinity Church, New Haven, made an offering To the Editor of the Living Church: on the 19th of June, of \$418 for the Aged and Infirm Clergy and Widow's Fund.

The freedom from debt is assured of St. made for the long-standing debt of \$3,500, it Discipline, or Worship," some Churchmen Church are now the only Parishes in or about

the "British Church Missions to Seamen," relying in our port. The Rev. George A. Leakin, Rector of Trinity Church, has placed his church at the disposal of the English Missionary Sodistribution among the seamen, a large number of cards calling their attention to this fact. On one side of the card is a marine view, and on the other side the following:

TO MARINERS. Trinity Church (Broadway and Pratt Sts.) is open for Divine Service on Sundays at 11 A. M.

At the request of the British Mission to Seamen, through the Rt. Rev. Bishop Pinkney, D. beautiful church bailding, fully completed, and D., this church is freely offered to the officers more. Any mariner requiring the office of the Church in sickness, or in health, will receive from Eastern homes, who visit this wild mountainous region, with the dearly loved services of Leakin, 129 E. Pratt St., or through Mr. Donathe Church, and a hearty welcome from the Rector hoe, her Brittanic Majesty's Consul, or to any one of the following committee: (Names.) This church is a short distance from the Broadway Ferry, and on the Line of the City and Citizens' Street Railway.

It is to be hoped that this is but the beginning of a work in this city, which our Church has shamefully neglected. We have no mission for Though the congregations are not as large as seamen, although some of the wealthiest shipthose that assembled in the Opers House, they owners in our city are churchmen. This matter is are large enough to fill the church at every ser- now, however, beginning to receive the attention vice—and much interest and enthusiasm is man- of the Church, and the day is not far distant ifested by all the worshippers. A Sunday when something definite will be undertaken School has been started with a good attendance in the way of building a chapel, and providing a

A New Church in Dakota. Correspondence of the Living Church.

MITCHELL, Dak., July 8th, 1881.

I arrived here May 4th, since which time I have held regular services, using the school house. Church people are few; we have twelve communicants. The Rev. John Morris, Missionary in the James River Valley, has given Services to the scattered Church people who settled here in past years. Now that we have railroads, a new class of citizens comes. Mitchell is not two years old, and to-day it bids fair to be the second town in Southeastern Dakota. Through the kindness of Church people outside of Dakota, we are enabled to build this season. Our church is begun, and will be ready for consecration in Sept. or Oct. Fourteen hundred dollars are pledged from all sources. This will complete the building contemplated, if we use temporary furniture, and only such as is barely necessary. We must keep out of debt. The size of the church will be 22 ft. by 40 ft., with chancel 8 ft. deep, and vestry-room 10 ft. by 12

ft. The seating capacity is estimated at 150 persons. Plain glass in the windows must be used for the present, leaving stained glass for future days. When finished, this will be the only Episcopalian Church building within a radius of over fifty miles. It will also be the first permanent house of worship in the town, though others will be built soon. Two temporary chapels have been built; one by the Romanists, the other by the Presbyterians.

We have the same difficulties to contend with here as elsewhere: godlessness and infidelity are bold; in addition to this, we are forced to compete with several Protestant bodies. While they are weak, they unite, holding services together, and attending each other's meetings. Four different denominations do so here. A large proportion of the population belong religiously nowhere. To win people of this kind, we must compete with these denominations, not as separate bodies, but in their united strength, as one body. The Church's services and Sunday School must be in competition with union Services and a union Sunday School. When they get stronger, these denominations will divide.

The tide of immigration has been large this season. People of all classes come here to make homes. The Church should be planted all through this country, that they may find here a spiritual home. People are settling for 80 miles further west. For this region the Church will need to make provision.

The Congregationalists send nine young minsters this season to Dakota. Presbyterian minsters already in the field are occupying almost every available point. The number of our own clergy in Dakota is much less, although such is probably not the case with regard to communi-

If other friends should be willing to aid us in furnishing and beautifying this house of God, we shall be glad to receive their gifts. Could not some one present us with an altar cover?

D. A. SANFORD.

An Argument that Works both Ways.

Notwithstanding the declaration in the preface to the American Prayer Book, that "The Church is far from intending to depart from the Church James' Church, Westville. When provision was of England in any essential point of Doctrine, was found that there was a floating debt of about accustomed to make a great deal of changes in \$900, but the good Church people of New Haven the Rubrics and Offices, which imply, they afhave again come forward and raised the money firm, that the matters affected are condemned by to pay the floating debt, and St. James is, at last, the "P. E." Church in the U. S. The omission entirely free. The effect on the different Par- of the reference to Private Absolution in the ishes in New Haven, and on individual church- Exhortation in the Communion Office, is the men, in endeavoring by united effort to assist a most notable example of this. But there are availing ourselves of only a portion of these numbers in the parishes, second, by giving to possible methods of garnering space, all that is each delegate, instead of as at the present to in commissions the sum of the commissions to which I have never known probable that a similar effort will now be made to those who use the argument to refer. In the aid Grace Church, which is sorely burdened English Liturgy, there is, for example, a Rubric \$3,500. Owing to the unusually high price of with a large indebtedness. The first steps in "there shall be no Communion, except four (or three at the least) communicate with the Priest." have already been taken, but the work will re- This is omitted from the American Book. Would quire several years. Grace Church and Christ our Evangelical brethren interpret this into a permission for solitary masses? On their principle it must be so.

> Another Rubric of the English Prayer Book Some four or five monts ago, the Bishop of says: "To take away all occasion of dissension Maryland received a letter from the Secretary of and superstition, which any person hath, or might have concerning the bread and wine, it questing that one or more of the churches situ- shall suffice that the bread be such as is usual to ated near the wharves of the city, be designated be eaten." Does not logical consistency require for the officers and seaman of English vessels that our friends who argue that the omission of a provision implies its condemnation, should interpret the absence of the rubric from our Prayer Book, to mean, "It shall not suffice that the ciety for this purpose, and has had printed for bread be such as is usual to be eaten"? Are they prepared for the return to the practice which prevailed before this rubric was adopted-"unleavened bread, round, as it was afore, but without any manner of print, and somewhat larger and thicker than it was, so that it may be aptly divided in sundry"? By all means let us be consistent. If the Church has condemand Prayers for the dead, by leaving them out of the Liturgy, on the same principle she has condemned the use of domestic bread in the Holy Eu-

> > On Friday, June 24, the Rev. William Baker, of this city, with his wife, kept the fiftieth anniversary of their marriage, having the happiness of assembling round them all their children and grandchildren, and also Mrs. Baker's three sisters, who were present at their wedding fifty years ago, at St. Mary's Church, Dover, England. Soon after their marriage, Mr. and Mrs. Baker came to this country, where for more than 40 years Mr. Baker has been an active and useful minister in the Episcopal Church, and where both he and his wife have won the entire respect of all who have known them, and have endeared themselves to a large circle of friends. About a year and a half ago, Mr. Baker resigned the Chaplaincy of the Church Home, which he had filled during his residence in Buffalo. Few, we imagine, have the happiness of working so faithfully, so unin terruptedly, and so acceptably up to the very verge of four-score, or of looking back from so ser ene and cheerful an old age on so helpful and happy a career.—Buffalo Courier.

A Letter from Michigan.

From our Detroit Correspondent. It is well known that the feast of the Nativity of St. John Baptist is observed with special solemnity by the Knights Templar. The local papers contain a full description of the special service of the Jackson Commandery at St. Paul's Church in that city. The Rector, the Rev. Dr. Johnson, conducted the service at the church, the service being substantially our choral Evensong. The male choristers wore cassocks and cottas, and the young ladies of the choir were dressed in white, and wore the various colored satin badges of the choral society of St. Paul's. The music was plain Gregorian, and there was both organ and orchestral accompaniment. The priest and vested choir, the Knights with their sombre but elegant uniforms, the eight new silk banners of the choral society, and the magnificent pyramid of flowers which the Knights had placed in the chancel as a memorial of their departed comrades, formed a most imposing spectacle, harmonizing well with the stately service of the day. From the church, about twilight, the procession moved to Mount Evergreen Cemetery, where there were special prayers with music, a and people are very grateful for the gift. beautiful and thoroughly Christian address by Past Grand Commander H. F. Knapp, and the decoration of Knights Templar's graves.

On Sunday, June 19th, the Rev. Dr. Johnson, of Jackson, repeated at St. Andrew's Church. Ann Arbor, his sermon on Woman's Work in the Church, noticed by the LIVING CHURCH in connection with the annual diocesan meeting of the prayer and hard work. God is with us, and is Woman's Auxiliary of Michigan. By special giving signs of his approbation." request, on the following Sunday, he officiated at the same church, Ann Arbor being full of strangers come to attend the commencement exercises of the University, and preached a sermon of striking interest on "The Future of the Episcopal Church in America."

The Rev. Chas. H. W. Stocking, D. D., rector of Grace Church, Detroit, has sailed for Europe to be absent three months. The Rev. Milton C. Dotten of Emmanuel Church, Detroit, has been obliged by ill health to relinquish many of his pastoral duties, and is preparing to take a long vacation in the Adirondacks. The Rev. G. Mott Williams, assistant at St. John's, Detroit, is absent on a tour in Europe.

St. Mary's Chapel, Detroit, recently received from the Rev. G. Mott Williams, a beautiful altar cross of polished brass, bearing the name of his little daughter, Susan Dayton Williams.

A Mother's Fund has been established in connection with the work of the St. John's Mission House, Detroit. Its object is to enable the working women connected with the Mission House, by deposits of small amounts saved during the profitable summer months, to store up something for the hard months of winter. Deposits are received from one cent upward, and depositors are restricted from withdrawing their money inside six months, except in case of extreme necessity. The "clerks" of this novel Bank are Mrs. Hutchins and Mrs. Willard. The establishment of the Mission House has greatly stimulated the work of the Aid Society, which reports an average attendance of sixty-seven, with nineteen meetings during the past year. The upper stories of a large building on Woodward Ave., one block distant from the church, are rented and devoted to this charity. Mothers Meetings have been held to the number of 22, with an average attendance (excluding children) of 14. There are two sewing schools, one at the Mission House, and the other at St. Mary's Chapel. These schools made up 1,184 garments. A visiting committee visited 81 women at their homes. A Tea Committee has provided a monthly tea drinking of a social character. A Maternity Committee assisted eight mothers during confinement. In this extensive charity, St. John's parish expends some seven hundred dollars annually. In the Auxiliary department the Society reports \$50 paid to Domestic Missions, and \$25 to Foreign Missions, these amounts being the proceeds of a monthly fivecent collection. Bed and table linen for Bishop Whittaker's school were provided to the value of \$35. A missionary in the diocese of Fond du Lac received two missionary boxes valued at \$237. A missionary in this diocese received a Christmas box of groceries valued at \$20.

The annual report of the treasurer of Trinity Church, Bay City, shows an increase of income during the past year, as follows: from pewrents, \$305.77; from offerings, \$103.81. The in the city—is highly admired. Its total cost will be about \$8,000, one-fourth of which amount will remain to be provided.

Wisconsin .- The little parish Church of St. John Chrysostom, in Delafield, Wis., is one and a half miles from Nashotah Seminary. It is a charming spot, situated upon a little consecrated hill, amidst forest trees, and surrounded by the graves of parishioners who once worshipped within its walls. It is about thirty years ago that this little church, complete in all its appointments, was built by the liberality of a single family who have now passed away. It is hallowed by many associations, especially to those who remember the beloved DeKoven's five years' rectorship, and his wonderful work of winning souls to Christ. This was his only parish; here he commenced his preparatory school for Nashotah, called St. John's College, which was merged into Racine College when Dr. DeKoven took charge of the latter. Twenty-two years have passed since then, but the influence of that noble life in this little parish and the results of his faithful teachings are felt and seen in a generation that scarcely remembers so far back. The few who remain love to recall those days, when with Dr. Hodges, his assistant, and his choir of boys, the beautiful services and the earnest preaching, supplemented by daily parish visitations, drew such crowds to the little church as that he never does .- Norristown Herald.

could not find room within its walls. But the passing years have brought many changes. Death and removals and other causes have reduced the congregation, and its parish life is a struggle without ability to repair ravages which time is making in this beautiful little church. It is one of the most beautiful little parish churches in this country. It is built entirely of oak, and has much architectural beauty. For old times' sake, and the memory of the holy dead, we wish some friend would arise to do the noble work of res-

The venerable Dr. Adams, of Nashotah, acting as rector, gives a service with Celebration every other Sunday, and during the summer months Bishop Talbot, of Indiana, makes his home at Delafield, and sometimes ministers to the congregation. Two of the Nashotah students keep up the Sunday School and Sunday evening ser-

Dakota.—There has just been placed in the Chancel of St. Andrew's Church, Elk Point, D. T., a beautiful stained glass window, the gift of Messrs. W. H. Wells and Bro., Chicago. It has greatly improved the church, and both Priest

The work is very highly praised by good judges, as is also the work done by this firm for Bishop McLaren, at the Cathedral, Chicago.

The Missionary, the Rev. Joshua V. Himes, speaks hopefully of his work. He writes: "It has been hard work to start an interest, but the work has been done by God's help in answer to

St. Paul's Church, Waco, Texas, has just received an elegant and expensive solid silver communion service, as a present from Mrs. E. L. Butler, of Yonkers, N. Y. It is a memorial of her husband, who died in Waco some months ago. Mr. and Mrs. Butler were for some time residents of that place.

Liturgical Changes.

To the Editor of the Living Church:

"Resolved That a Com nittee be appointed to consider whether the changed conditions of life do not demand alterations in the Book of Common Prayer in the direction of liturgical enrich-

Such is a part of the Resolution likely to become famous. The word "liturgical" is formed acres, which is some twelve miles from the city, from Liturgy. "The Liturgy"-properly speaking-is the Office of the Holy Communion. "The Divine Liturgy" is the name given to this Office in the Apostolical Constitutions, and is its title in the Greek Church of to-day.

At the first meeting of the Committee on Liturgical Enrichment a Resolution offered by Bishop Williams, was adopted, to the effect that any additions or alterations to be made should be in accordance with the principles and lines of landing, the excursionists are furnished with the liturgy as it at present exists. In accordance with this Resolution, it is suggested that the Liturgy be enriched by the restoration of the meal is provided, to which all who are in good things, by the substraction of which it has been impoverished.

It is becoming the custom to have more than one Celebration of the Holy Communion on is one of our most interesting charities, and the may be, has given needless offense, and so be-It is becoming the custom to have more than High Festivals. This is a revival of a former benefits resulting from it are great. practice, for which the Church provided by hav-

Prayer Book revisers was an act of Liturgical Impoverishment. It is suggested that their work

In the first English Prayer Book there was no Confession and Absolution in the Morning Pray-Prayer Book, the Liturgy was thereby impoverished; for the Confession and Absolution in the Liturgy became of secondary importance. Herein is an opportunity of enrichment.

After the Consecration, according to the first Prayer Book, the Choir were accustomed to sing "O Lamb of God, that takest away the sins of the world, Have mercy upon us !" "O Lamb of God, That takest away the sins of the world, Grant us Thy peace!"

It was a great spoliation, when these words were taken out of the Liturgy.

The present Sunday Morning Service, as ordinarily rendered, is a grand anti-climax. The musical part at the beginning is fine; at the end. new chapel now erecting—the first stone building a failure. The restoration of the Agnus Dei would do much to remedy the evil.

The Gloria in Excelsis is made common by its use in the Morning and Evening Prayer. Liturgical Enrichment requires its omission in these

"The changed conditions of life further demand" that the object for which the members of point over this business' Whether this change the Church come together on the First Day of the week should be acknowledged to be the Breaking of the Bread. As the "Exhortation" in the beginning of Morning Prayer, while statng various objects for which scripture moveth us to assemble and meet together, makes no mention of the Celebration of the Holy Communion, it is essential to the proper valuation of the proposed restorations, that the "Exhortation" be dispensed with.

By means of these changes the Morning Prayer would be shorn of the Exhortation, Confession, Absolution, Nicene Creed, and Gloria in Excelsis. It would hereby be reduced to such a state of subordination, as would fit it to be an attendant on the Liturgy, and not to be, as it now is, in the eyes of the mass of worshippers, its superior. This is true Liturgical Enrichment; meaning, by "liturgical," that which pertains to the Liturgy, namely, the Holy Communion. WM. C. POPE.

A Connecticut man announces that he can play seventeen musical instruments at once. Perhaps he can; but as he is still living we infer

Temperance, Education, and Charity. From our Baltimore Correspondent.

The Rev. Dr. Nelson, of St. John's College, Annapolis, has been employed by the Diocesan Temperance Society to advocate the cause of temperance throughout the Diocese, during the summer vacation. He has already entered upon his duties, which he commenced by visiting the different parishes in the lower counties of the State. His object is to organize parochial Temperance Societies in every parish where the Rector is willing to co-operate with him. St. George's Church, in this city, of which the Rev. Dr. Hammond is Rector, has already organized a Temperance Guild, and claims the honor of being the first parish to move in this matter, since the formation of the Diocesan Society.

On Thursday evening, July 30th, a number of the clergy and others assembled in the basement of the Church of St. Mary the Virgin (for colored people) to witness the closing exercises of the Parish School. The clergy present were, the Rev. George C. Street, of Chicago, the Rev. Dr. Hammond, and Rev. Messrs. Paine, Johnson, Leakin, Stokes, and Rev. C. B. Perry, the Priest in charge. The exercises commenced with singing by the school, after which, one of the classes was examined in Natural Philosophy, the answers to the questions in Pneumatics being illustrated by an air-pump, in charge of the class. During the evening, two pieces, of a dramatic character, were well rendered by members of the school. The report which was read by the Priest in charge contained a good record of the progress of the pupils. In the course of his remarks he stated that there was one pupil, who, if he had remained in the school a short time longer, would have received the first prize in everything, and the highest honors of the school; but that he had withdrawn from the school in order to enter the University of Oxford, in England, where he had been sent by the liberality of friends. The prizes were distributed by the Rev. Geo. C. Stokes, Chairman of the Committee of Religious Instruction, of the Diocese.

We have had in successful operation for five or six years, a free Summer Excursion Society, whose object is, as its name implies, to provide excursions for the poor, especially for women and children. The Society has had recently presented to it a tract of land, of about fifteen by water. The grounds are covered with fine shade trees, and adorned with a spacious pavilion for dancing, and cottages and smaller pavilions for the use of the different committees. The city ice boat, which is capable of carrying one thousand persons, is placed at the disposal of the Society. An excursion is given every Thursday, from June to August inclusive. A band of music is always provided. Soon after coffee and sandwiches, after which they amuse themselves until dinner time, when a substantial o'clock, after which the excursionists return to the city, reaching their homes before dark. This

On Thursday, June 30th, the excursion was ing two or more collects, Epistles and Gospels for the news-boys and boot-blacks of the city; for these days. Their restoration is demanded. and a jolly time they had on the huge steamboat In the English Prayer Book, the Nicene Creed and amid the shady groves of Chesterwood. is found in the Liturgy; not in the Morning and | There were dancing, and all kinds of games in Evening Prayer. The change made by our which boys delight; and plenty of gingerbread, and by good sound judgment, who say to the in which boys delight still more. Then there | Bishop, here am I, send me; then the question were rowing, and swimming, and fishing, and crabbing. Well, they had a glorious time.

On Thursday, July 14th, the excursion is to be exclusively for the colored people. John T. When these were inserted in the second | Ford, the great theatrical manager, is the President of the Society, and one of the most liberal contributors to its funds.

To the Editor of the Living Church:

Will you do me the favor to state whether the Revised Version be lawfully used in the public Services of the Church?

The Editor replies by copying a portion of the Address of the Bishop of Connecticut:

"The question has frequently of late been put to me: What action has our Church taken in regard to the Version of Holy Scriptures to be read in Churches? At the risk of saying what many of us know already, I propose to answer

the question here.
"For a quarter of a century after 1789, no action at all was taken; before that time, Baskett's edition of the Authorzed Version was, to all intents and purposes, the Standard Bible of this Church. In 1817 the matter was first agitated. This arose from the fact that an edition of the Bible had been published, in which Acts vi. 3, was so changed as to read 'whom ye may appoint over this business' instead of 'whom we may apwas merely a printer's error, or was intentionally made to favor certain views of Ordination, will probably never be known. That the corruption concerned us as well as others is evident from what Bishop White tells us, namely, that while the discussion was going on in the House of Deputies, 'a Lay member, standing in a pew and observing a Bible, took i to turn to the place in question, when he perceived it to be a copy of the edition in which the corruption had been detected.' This discussion led to a request to the House of Bishops that a Standard Bible might be designated. The lateness of the time and the importance of the subject were such, that the request was postponed to the next Gen-

eral Convention. In 1820 the Bishops reported that in their opinion the editions of Eyre and Strahan, in 1806 and 1812, were the most perfect extant. They did not, however, rigard their Report as a full and final one; and a Joint Committee was ap-

pointed to report in 1823. In that year the General Convention adopted the above named edition of 1812 as the Standard Bible of this Church; pased a Canon providing for the correction of all new editions by said standard, and, also, projided for a Joint Com-

mittee on the same. This Canon was re-enacted verbatim in 1832, as Canon XLIV., and now stands as Canon 18 of Title 1 of the Digest. The last Joint Committee

under the Resolution above mentioned, was ap- and beckoned to the surging crowd: 'Another pointed in 1871.

This Standard Bible, then, is the only one now commended to the use of members of this Church by our highest legislative body, and, a fortiori, the only one that can lawfully be read skyward, and his voice clear and strong, loud in Divine Service. What future action coming and distinct, he said: 'Fellow Citizens! Clouds General Conventions may take, it would be a and darkness are round about Him! His pavilwaste of time to conjecture.

Bishop Whipple, in his Annual Address said: "The New Version will not be accepted as the Authorized Version by the Church, but it will take its place as a commentary by all scholars. We must remember that the Old Version has the Church authority, and the only one which can be used in public worship. The New Revision, deserves calm, courteous, thorough examination, and it will receive it from all who love truth more than their preconceived fancies. I doubt whether it is possible for the New Revision to supplant the old translation in the private or public use of Christian people. Multitudes to whom the older version has become sacred will say, "No man having drunk old wine straightway desireth new, for the old is better."

As to the status of the New Version in the Chancellor Selbone, in reply to a letter from the Bishop of Lincoln, seems conclusive:

"If any Clergyman reads in his Church the Lessons appointed for the Sunday and other Services from the 'Revised' Version before it has been recommended or authorized by some sufficient public authority, he will, I think, incur a serious risk ofbeing held to be an offender against

"It is, I dare say, true that no documentary proof of the authority of the Version commonly reputed to be authorized is now forthcoming. But this proves very little. If (for example) it was 'appointed to be read in Churches' (as is expressly stated on the title page of 1611), at the time of its first publication, nothing is more probable than that this may have been done by Order in Council. If so, the authentic record of that order would now be lost, because all the Council Books and Registers from the year 1600 to 1613 inclusive, were destroyed by a fire at Whitehall, on the 12th of January, 1618 (O. S.)

The Clergy and the Parishes.

By the Rev. William Bell White Howe, D. D .- Convention Address, 1881.

It takes about ten years of study, if one is a candidate for Priests Orders, before he can be made a deacon. Three years in preparation for college-four years in college-and three years of theological study. And then, after all this preparation has been concluded, and the young man has received the Church's commission at the hands of the Bishop, in spite of all the guards and cautions which keep the way to Holy Orders not every clergyman, to use the common expression, is a "success" in the eyes of our Parishes, particularly of our smaller Parishes.

Not every clergyman can be an Apollos, or 'eloquent man," but our weak congregations ery naturally covet such an one, in order to set forth the claims of their church to the best advantage. And sometimes I find myself halting in my sympathy between the clergyman and the congregation. Sometimes the clergyman on a meagre salary, doing his best, and faithful, is unappreciated. On the other hand, here is a promising young congregation, anxious to grow, and with an opportunty to grow, but the clergyman knows nothing of the "art of putting things, and cannot wait to get firmly seated in the confidence of his people, but at once begins a course health do ample justice. Tea is served at five of administration which before long leads to a rupture. As usual, fault is with both. The congregation is hard to please, perhaps, and is fore long a separation comes about, the clergyman goes to a new parish, and the congregation seeks for new clergyman, but in the meanwhile is put back in its growth. But suppose none of these difficulties to exist; suppose there are at hand clergymen entirely competent to do the work of those newly built churches-competent by education, by consecration to their calling, of pecuniary support arises, not that the clergyman is mercenary, but because the "Lord has ordained that they who preach the Gospel should live of the Gospel." Yes, live of the Gospel, that is all. He will never lay up money from his salary, be it large or small. I am a clergyman, and son of a clergyman, but in all my life I never knew one who left anything of consequence behind him in the way of property saved from his salary. A clergyman's support is not in the way of professional emolument, it simply enables him to devote himself without distraction to the study and exposition of divine things. You cannot pay him in silver and gold for his services. If he is a popular preacher only, and you regard his sermons in the light of an entertainment, then, indeed, the entertainment gives you a return for your pew rent, but I am not speaking of such, but of one who being well equipped for the sacred ministry, gives his life for the sheep, in the pulpit, in the Sunday-School, in the lecture room, in the chamber of the sick, at the side of the broken hearted, and in speaking of the Gospel of Peace to such as mourn for sin. O no, you cannot pay for such services in dollars and cents. It is said that the ministry is coming to be looked upon, more and more, as a profession whereby to gain a livelihood. I hope not, most sincerely, for the result can only be bitterness and disappointment. The true return to one who gives himself to the work of the ministry, is to be found in the fact that of all lives it is most like the life of our Lord, and brings us more closely into the presence of celestial and eternal truths than any other life, while at the same time also, in many ways, it has the promise of the life that now is, if only our heart is in our work.

President Garfield.

On the morning after the assassination, the Rev. H. B. Ensworth, Rector of St. Andrew's, Chicago, thus spoke of the President:

"Cast in a heroic mould, both of body and mind, his mental endowments are great and his personal presence is commanding. He is a man of broad and liberal scholarship and the finest culture; a trained and accomplished statesman, thoroughly conversant with affairs; wise, prudent, gentle but firm, dignified but affable, cour teous, loving and lovable; irreproachable both in his public and private life, he had, to an unwonted degree, by the sheer force of a strong and noble character, won the esteem, affection, and confidence of the entire nation and the administration of the world. miration of the world.

That was a noble utterance of Gen. Garfield himself, on a similar occasion sixteen years ago, in New York, when the cry of vengeance was raised and gibbets were erected in the streets for the summary execution of every man who should dare to utter a disloyal word. Standing on the steps of the Exchange Building in Wall street, he stepped forward with a small flag in his hand

telegram from Washington!' And then, in the awful stillness of the crisis, taking advantage of the hesitation of the crowd, whose steps had been arrested a moment, his right arm lifted lion is dark waters and thick clouds of the skies! Justice and judgment are the habitation of His throne! Mercy and truth shall go before His face! Fellow Citizens! God reigns, and the Government at Washington still lives!" The effect was amazing. The crowd stood riveted to the spot in awe, gazing at the motionless orator, and thinking of God and the security of the Government in that hour. As the boiling wave subsides and settles to the sea when some strong wind beats it down, so the tumult of the people sank and became still. All took it as a divine omen. It was a triumph of eloquence and wisdom, inspired by the mement, such as falls to the lot of few in the world's history.

You ask--Why should God give so hard a law to man? I ask you, how God can give man any Church of England, the following from Lord other law than He has given; how can He give to a spiritual being any other law than the law of His Own Spirit?

> 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 Sweet Singer.

Mme. Adelina Patti, while in Paris, wrote to this country to the proprietors of "Champlin's Lipuid Pearl," asking them to forward to her five dozen bottles of their wonderful preparation for the complexion. Showing that even in Paris she could not obtain anything so satisfactory.

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The Libing Church.

July 16, 1881.

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

C. W. LEFFINGWELL, D. D. CHICAGO. 162 Washington Street

Readers of the Living Church who order goods advertized in these columns, will confer a favor by naming this paper.

The Church of the Future.

There is a great deal in the religious situation, in our day, which corresponds with the natural phenomenon of the earthquake. An earthquake breaks in upon conditions of order, regularity, custom, and confidence in a wild, disastrous way, overthrowing stabilities, racking foundations, and sending terror to men's hearts as they discover strong things suddenly becoming weak, and things in which they had learned to trust implicitly proving untrustworthy.

In the sphere of modern religious opinion, there is confessedly such a breaking up of long established conditions as has few parallels in the history of Christianity. Many doubt what they used to believe. Many reject what once they accepted. Many are attracted by ideas which were formerly distasteful, if not abhorrent, to their minds. Some things which were regarded as settled are now deemed experimental. "Chaos is come again."

It were idle to ignore the convulsed state of the modern religious world. It may accord with the temperament of some natures to cry "peace! peace!" when there is no peace; but is it not wiser, aye, and nobler, too, to recognize a condition of things which must sooner or later be met face to face by all?

But is it an unmitigated evil?

Beyond question there are individual souls not a few, who are spiritually injured by the shocks and convulsions to which we allude. It is a terrible experience when one feels opinions, in whose stability he has been accustomed to trust, tumbling into ruin. Still more dreadful, if one finds spiritual death and burial amid the wreck.

But what if the defects of the structure have been exposed, and what if such lessons have been learned as will enable him who escapes to build more securely? What if, by discovering the foundations to have been laid in the treacherous sand he shall be taught to plant them anew on the solid

nobler and broader and truer conceptions of the Christian system than are now entertained by many, is our confident belief. Is it not, indeed, almost a presentiment of the popular mind, that the present unsettled state of things is to eventuate in marked and radical changes not only in opinion but in order and practice? There is a co-ordinate process of elimination and development going forward, and thoughtful minds of the most opposite tendencies are picturing their ideals and prophesying their speedy advent. Even while their words convey as many meanings as there are schools of opinion or tendencies of the "Church of the Future."

As for us, we hold with all the tenacity of ingrained conviction that the Church of the Past will be the Church of the Future. "The thing that hath been it is that which shall be."

When we speak of the Church of the Past, we do not include features which connection not on principle but preferwere characteristic of any particular age of the past. We do not expect, for instance, to see mediævalism restored. Nor do we believe that it would be practicable to revive the Church as it was even in its primitive period in the sense of a literal matter of principle but of preference. Is reproduction. The 20th century would it any wonder, then, if those who have find it impracticable to copy the second in all the details of its religious and ecclesiastical life.

But we do ardently anticipate the restoration of the ancient Faith and the ancient Form in such a general way as to include all that should be regarded as essentially distinguishing the conditions of primitive Christianity from those which speaking of the simoniacal as "men corcharacterize the Christianity of the current rupted in mind and bereft of the truth,

The reasonableness of this expectation

tures of faith and polity which characterize the primitive Church. Neither Protestant nor Roman in their predilections, they see that there is a broad pathway of true Catholicity from which these are deflections. They are weary of the efforts made on the one hand to perpetuate the mediæval blunders of papalism, and on the other to identify the vagaries of sixteenth century revolution with the Gospel. There is no refuge from the spiritual and ecclesiastical anarchy that is consequent upon the latter or from the superstitious despotism that follows from the former, except in the general restoration of the primitive norm or rule and form of sound words. It does not require much insight to discern the fact that the upheaval of our day in religious opinion shows signs of a new crystallization that must gladden the heart of every true

The Sin of Simon.

It has been the part of but few, since the world began, to sin in such a way as to gain a hateful immortality by the linking their name to that sin forever. It was the part of Simon Magus. So we have the word "simony." Under guise of religion, to seek some personal, worldly end, is to be guilty of the sin of Simon.

in our day. A recent writer alleges that which occurred so many million years ago, "the Church (he uses the word in its popular sense) is more and more developing | igneous period, the beginning of the presinto a purely social institution, a club, ent, or true planet condition? into the treasury of which each person pays a certain sum in exchange for certain can but stand in reverent wonder before the privileges. If in the way of pew rent he power of the human intellect. But to me, pays thirty or forty dollars a year, it is there is something higher and far more the Disciple. His fitness for the arduous task because, on the whole, he regards it as a wonderful than that, when I read in this has been more than amply proved by the result. good investment, from either a social or narrative, written thousands of years ago business point of view." It is no doubt by the leader of a semi-barbarous nation an exaggerated statement. Still there is of fugitive slaves, as the closing fact in ground enough for it to make the sting in this first stage of world-making, that God it sharp and penetrating.

are herein actuated by the very same motives that moved Simon the Magician. It called the light Day, and the darkness excites no surprise to see men and women called He Night; and notice, that it is the changing their "religious connection" way. It is said: "Where I lived, the tion. - Church was the leading and fashionnothing strange that the worldly should touch upon only a few of the most imporact from purely worldly considerations in tant transactions in the period of which it the matter of church attendance as in treats. He merely passes over the others, That the outcome of all the religious everything else. If the irreligious man neither affirming nor denying anything expected that he will seek it where it is to here with which Science can justly find be found. If he wants certain "privileges" for his family and is willing to pay for them, he will of course go where taste and inclination lead. If he wants office, and the support of a large and influential body will help him to get it, their aid is a factor worth what it may cost. It is the same as regards his patronage in business. So, if a worldly woman wants the social recognition of a certain circle, and can get it in no other way, then her religion, like her raiment, will follow the fashion.

A Christianity divided into numberless rival and competing denominations, lays thought, they all unite in announcing itself peculiarly open to such a form of Anti-Christ. It is in our land a present danger which ought to demand the earnest thought and prayer of all who have at heart the cause of Christ and the welfare of souls. The popular pulpit teaching, too, has fostered this sin of simony. It teaches men to make their denominational to join the one he prefers, or attend whichever he may choose. In short, the popu- true? lar thing is to represent religion not as a heard this all their life should act accordingly? If they choose to join this or that congregation, why not do it? If it does not matter what church a man belongs to, let him join whichever will best serve his business or social purposes, Had he lived in our day, St. Paul would have been accounted very bigoted and illiberal for supposing that godliness is a way of gain."

The American Church Review offers a many religious minds towards those fea- contents on eighth page of this issue."

GENESIS I. AND SCIENCE.

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

[Copyright, 1881.] Professor.-It is evident enough that the close of the one period and the beginning of the other was characterized by the complete cessation of the earth's emitting light, and, so far as I can see, by no other circumstance. Had we been supported at some point in space, where of woe, to comfort the afflicted, to cheer the we could have watched the progress of the transition, we should have noticed, during the earlier ages, but little difference between the brightness of the side towards the sun, and of that turned in the opposite life; and knowing this, we can understand how direction. But as time passed, and the he, who poured out in such unmeasured terms earth grew less and less hot, its light also grew less intense, and a difference between the brilliancy of its two sides began to manifest itself. This increased, until at character and works of this wonderful man have last one side disappeared in the darkness of its own shadow, while the other was illuminated by the light of the sun. The of this real "Wandering Jew" have afforded completion of this process indicated the scope for much learned and curious disquisition, end of the igneous period, and the begin- and his ideas as to Church discipline and princining of the present. It was also the beginning of day and night; not, of course, revolution on its axis, but of alternate light and darkness.

not marvellous that by its aid we are able Clurg & Co. have courteously laid on our table. The sin of Simon is one not unknown to tell of events in our world's history and to point out the great final event of the at the head of popular theological writers, and

Myself.—Yes, it is marvellous, and one divided between the light and the dark-It is a well-known fact that a large class ness; and then, as if more definitely to fix the meaning and the epoch, that God

As to the many events between the

Professor .- Why, there is this: Astronomers have shown that this division occurred many ages after the first appearance of light, while Moses says the whole creation thus far occupied only one day.

Myself.-Moses says that! Where does he say it?

Professor.—He does not say that in just those words. But it is his meaning.

Myself .- I do not so understand it. (I then read aloud all the chapter down to the fifth verse.) I find, after several statements describing as many transactions, one saying that, as our Version has it, the evening and the morning were the first day. Moses had just said that God divided between the light and the darkness, and that he called the light Day and the darkness Night; and as then were the first evening and morning—were they not the first? -he adds merely that, they were the first day. Here is no error. These were really erence; says that it makes no difference the first day; or, if you prefer the more what church a man belongs to; that he is literal rendering, the evening was and the morning was, one day. Is not that equally

Professor.—But I have been told by many and have read it in commentaries, that Moses says, not as you do, that the evening and the morning were the first day, but that all thus far was done on that one day; and I know it is not so.

In our horror over the tragedy in Washington, and our anxiety for the President's recovery, we have had too little sympathy, perhaps, for the Vice President, who has been one of the keenest sufferers by the blow. It is scarcely possible to imagine a man of any sensibility placed in a more painful position. The crime was commitis based upon the manifest tendency of splendid number for July. See table of nation to whom the shock of the assassinaion was so great, as to Mr. Arthur.

The Life and Works of St. Paul, by F. W. Farrar, D. D., F. R. S., Canon of Westminster and Chaplain in Ordinary to the Queen. New York, E. P. Dutton & Co. Chicago, Jansen, McClurg & Co. Price, \$1.50.

Of all the characters which the New Testament presents to us, always of course excepting its great central Figure, that of St. Paul most commands our sympathy, our admiration and our love. Unswerving in his faith, fierce in his denunciations of evil, sparing himself no toil, no hardship; and yet, withal, gentle and tender as a woman, ever ready to listen to some story broken-hearted, to give of his little substance to those still poorer than himself-such was the great Apostle of the Gentiles, as revealed to us in Holy Scripture. Hatred of sin and love of the sinner—this was the guiding principle of his the vials of a just wrath upon the Corinthians. could indite that Epistle to Philemon, than which literature has nothing tenderer.

From the earliest age of the Church, the life, been favorite subjects with ecclesiastical writers. Ponderous tomes on the Pauline Epistles are to be found in all theological libraries; the journeys ples have been expounded in every language, and in every possible sense.

Notwithstanding all that has been written, the

reading world hailed with lively satisfaction the announcement that Canon Farrar was about to Excuse my boasting of science, but is it give it the volume which Messrs. Jansen, Mc-Long known as a learned and successful orator. and as a graceful and thoughtful writer, Canon Farrar placed himself, by his "Life of Christ," anything proceeding from his pen was sure to command a ready attention. It seemed, too, particularly fitting that he who with such brilliant language, such deep sensibility, such powerful

persuasion, had unfolded the life of the Master,

should now devote himself to unfolding that of

The space at our disposal unfortunately precludes us from attempting anything worthy to be called a review of this admirable and interesting volume. Happily, the low price at which it is published places it within the reach of all our readers, and we doubt not that a large number of them will turn to its pages to learn all that graceful scholarship can tell them of one to whom the Church owes so much.

Canon Farrar traces minutely, and from the best sources, the whole life of St. Paul. The very circumstance which, as you have wondrous story of the journey to Damascus is from worldly considerations. It is often justly said, marks the close of the earlier told with admirable skill and beauty, and the iracknowledged in the most matter-of-fact and the beginning of the present condi- resistible arguments in favor of Christianity afforded by the conversion of a man of the genius and culture of St. Paul, are stated with great clearness and force. The Christian life of able one. It is not so here. So I rent first appearance of light and this separa- the Apostle is well portrayed; his energy, his a pew at St. Simons." The reason given tion, Moses omits them all. In the nature charity, his patience, above all, his love of his life, fittingly crowned by a Martyr's death.

"No blaze of glory shone on his last hours. No multitudes of admiring and almost adoring brethren surrounded his last days with the halo of martrydom. Near the spot where he was martyred, it is probable that they laid him in inrest and upheaval of our time will be wants Sunday entertainment, it is to be about them. Really, I can see nothing some nameless grave—in some spot remembered lums. People who read while lying in han by the one or two who knew and loved him. How little did they know, how little did even he understand, that the apparent earthly failure, would in reality be the most infinite success!
Who that watched that obscure and miserable end, could have dreamed that Rome itself would not only adopt the Gospel of that poor outcast, but even derive from his martyrdom and that of his fellow-Apostle. her chief sanctity and glory in the eyes of a Christian world! that over his remains should rise a Church more splendid than any ancient basilica; and that over a greater city than Rome the golden cross should shine. on the dome of a mighty Cathedral, dedicated to

as we close the volume, we almost seem to see its hero before us: small in stature, but great in courage and fidelity, boldly standing out before God and men, and with a sublime audacity, saying what no other man has ever said, what no other man, perhaps, could ever say: "I have fought a good fight, I have finished my course, I have kept the faith."

Ay! faithful unto death; he wears now that crown of life, which—we have his word for it can also be obtained, not alone by labors like appearing.

Whit-Sunday was observed by various denominational preachers, as "Children's Day." A feature of the observance was the baptism of children. Why the term "Children's Day" should be substituted for Whit-Sunday, is not at first sight obvious. Perhaps it was lest Baptism should be associated with the commemoration of the gift of the Holy Ghost, and hence there might be an implication of sacramental grace. But the manner of this Protestant observance of the day was quite as original as the new name under which it was observed. Main features have been recitations, dialogues, duets, and the like. The emblematic dove has been associated with Whit-Sunday, but on "Children's Day," the papers say, "the churches were full of cages of singing canaries." Besides this, we are told how in one Church, "the pulpit was surmounted with a large case of stuffed birds of gay plumage, the work of that excellent taxidermist, our fellow townsman, Mr. Blank."

What a caricature of Catholic ritual and the ted with the avowed purpose of making Christian year, are such fanciful puerilities! him President, and at a most unfortunate They are not, however, without significance of a time. There is probably no man in the serious instinct for appropriate symbols and outserious instinct for appropriate symbols and out- recovery, but also in the prospect of a quarter of ward observances which it has been the glory of puritan protestantism to despise.

BRIEF MENTION.

Many readers of the LIVING CHURCH are now going here and there for needed rest and recreation. Let them do so by all means, if they can; but let them not forget their obligations to their own diocese and parish. Their alms and offerings will be as much needed in the summer as at any other time. The good parishioner, before he leaves home, will find some one to take his place in the Sunday School or other parish work. Nor should he forget to send to his Rector, or to the parish Treasurer, the offerings which he would have made had he staid at home. At Newport, Saratoga and such places, the Churchman will hear of good works needing the gifts of good men. Let him give to these, but let him remember how much his offerings are needed at home. There is a movement on the part of the congregation of St. Timothy's Church, New York, to purchase a new site for the erection of a church edifice. The present structure is a temporary one, and not of large size. -- "Oh. that mine adversary had written a book!" For the application of this text see Mr. Norveil's letter to "Brother Scripp," in a recent issue of the LIVING CHURCH. The last letter of the New York correspondent of the Southern Churchman furnishes an admirable commentary on the same.—Bradlaugh has grown so disorderly that he has been excluded from the corridors of the House of Commons, until he promises to be have himself .--- His Grace of Sutherland was much amused at the ways of the reporter in the United States, and told in Canada the following anecdote: A reporter proposed to interview the Duke, but was told that his Grace was lying down. He replied, "Oh that makes no difference, I don't mind; I would just as soon see him that way!"——A layman in Washington writes: "Pardon my negligence in not sending my subscription before. No! indeed, I wouldn't be without the LIVING CHURCH for anything. I consider it a first-class, live Church paper." --- Guiteau shot down the President in revenge for not getting an office; and now we hear that a clerk in the war department has concluded to kill Vice President Arthur for fear he shall lose his place. Lovely are the fruits of the "Spoils system." --- The Church Messenger (N. C.), says: "One Bishop we find dealing bravely and squarely with the question of the division of an enormous diocese. We mean the Bishop of Tennessee. No man-we care not who he is, or what his power or vigor may be-can do all the necessary work, that a Bishop is responsible for before God and the Church, in a diocese of such size, stretching for 500 miles in length, like the diocese of Tennessee-or any other of its kind or size."-Bishop Talbot has placed his school for girls, St. Anna's, Indianapolis, in the care of the Rev. W. Richmond. A thorough and efficient administration may be expected.—Bishop Seymour has arranged for the opening of a school for girls in his See City, in care of Miss Dusinberre and Miss Murdoch. These ladies are experienced and successful teachers, and enter upon the work with enthusiasm. --- Several supplements is, they think, the best of reasons. It is of the case, so brief an account could Master, come out in bold relief. A wonderful of our issue for June 25, are called for. Any one sending a copy to this office will have the reward of conscious virtue in doing a favor .--There is a series of books for summer reading called the "Hammock Series." They are gotten up in the interest of oculists and blind assymocks or while in a recumbent position anywhere, run the risk of injuring their eyes.-Talk about the assassin's insanity! He is simply an unmitigated scoundrel, and has been known for years as a low-lived bummer, living by bare-faced swindling and leading a most disreputable life. He will probable have permanent lodgings, hereafter, and no board bill to beat.— The New York Nation has merged into the weekly edition of the Evening Post .--- A man has been after Mr. Blaine with a revolver. Office-seekers will not be quite so plenty while lu-Thus does Canon Farrar end his work; and, natics go on amusing themselves by shooting public men. -- Among the new Parish papers that have come to hand is the Parish Kalendar, Scranton, Pa., the Rev. J. P. B. Pendleton, editor; and the Parish Record, Rev. Wm. M. Barker, editor. They seem admirably adapted for the purposes of parish work.—Announcement of a new Church periodical is made from Baltimore. It will be a monthly called the American Literary Churchman, and be edited by the Rev. Wm. Rirkus. Subscription \$1 a year. THE LIVING CHURCH welcomes the new enterhis, but also by all those who love our Lord's prise with hope of its long-continued usefulness. -The idea of many of the laity that if they

take one Church periodical, they are fully supplied, is not very creditable to their intelligences especially if that one be a diocesan monthly. A diocesan paper, THE LIVING CHURCH, the Eclectic and the Church Review, would make a good beginning for any family.---Bishop Kerfoot, of whose life an account is elsewhere given, died at Meyersdale, Somerset Co., Pa., on Sunday afternoon. --- One of the hottest days last week, mercury at ninety-five, the Rev. A. M. Mann, missionary to deaf-mutes, called at the office of the LIVING CHURCH. He was on his way to Joliet for a service. On last Sunday he officiated at the Cathedral and at St. James; on Monday at Freeport, and on Tuesday at Rockport. Bishop Gillespie recently confirmed a class of six of his people, presented by him at Albion, Mich.—An error occurs in the footing of the statistical tables in the Journal of the Diocese of Iowa, which makes the number of communicants only 3,690 instead of 4,017, a net gain of 1328 during the last five years, within a fraction of 50 per cent.

The latest accounts from the President are cheering, and there is every indication that he will recover speedily and fully. Mrs. Garfield is happy not only in the prospect of her husband's million of dollars from various people who take this queer way of showing their sympathy.

A Home for Poor Children.

Correspondence of the Living Church.

The House of the Good Shepherd, Rockland Co., Tompkin's Cove P. O., is located on the west bank of the Hudson River opposite Peekskill, and about 40 miles from New York City, and one mile above Stony Point. It is among the most benevolent of our charitable Institutions, and in its results, as shown by statistics of a remarkably favorable kind, one of the most encouraging and satisfactory. It was founded 15 years ago, to afford a home in the country for orphan and destitute children of both sexes; to train poor children to farm work or for service or trades-to educate worthy and earnest-minded youth who wish to work their own way and elevate their position; and also for what may be Institution, every inmate is obliged to work, un- Sisters of St. John the Baptist, New York. less hindered by age or sickness. This valuable property consists of ninety acres of land rising from the river, and embracing features of great natural beauty, furnishing many charming sites for buildings, and affording rare facilities for the carrying out of the numerous and varied plans for the accomplishing of a great and good work. The President of the Board of Managers, the Rev. E. Gay, Jr., who with his earnest and devoted wife are giving the unreserved energies of their best days to this noble work, enjoy the ever increasing confidence and esteem of all who know them.

The Summer Holiday, an annual festival which follows the Easter anniversary, took place this year on the 14th of June, and was perhaps more largely and thoroughly enjoyed than any which have gone before. Special arrangements were made for conveying visitors from New York by steamer, and it is estimated that perhaps six to seven hundred visitors were on the ground during the day. Among the clergy present were the Rev. Dr. Gallaudet, the Revs. Ferguson, Appleton, French, and Reese. The hours sped swiftly by in attending special services and exercises in Church and school-room, in going over the gardens and beautiful grounds, and in visiting the different buildings which include the large dwelling house, the Bee-Hive with its large family of busy little girls, the Riverside Cottage, where the gardener and his wife are in charge of a house full of industrious boys, and the Hospital and Teacher's Rest, with places of lesser interest. The training which these children of the House of the Good Shepherd receive is admirable in every particular, fitting them for the practical duties of life, and above all preparing them for a life of happiness in the world to come.

At the close of the first twelve years, an examination of the Records of the House, showed that of the first one hundred children entered, only two had been marked as unsatisfactory, seven were well married, thirty-nine were honestly and faithfully earning their own living, sixteen were known to be regular communicants, several others were ready and desirous of confirmation, and of the whole one hundred, not one was known to be dissolute, or an evil liver.

Hobart College Commencement. Correspondence of the Living Church.

The fifty-sixth annual commencement of Hobart College took place June 26-30. On Sunday morning, the 26th, the annual missionary sermon was preached in Trinity Church by Rev. F. Lobdell, of St. Andrew's Church, Harlem, N. Y., an old-time schoolmate of President Hinsdale. In the evening, the Baccalaureate sermon was preached by the Bishop of Michigan. On Wednesday, a large and interested audience assembled in Linden Hall to listen to the contestants for the Horace White Rhetorical Prizes. The speakers were eight in number. Though the orations may have been equalled, they were certainly never excelled by those of any previous year. The highest honor was awarded to Mr. S. L. Gilberson, whose subject was the "Mormon Problem." The Cobb Essay prize was awarded to Mr. A. Mann; the Greek prize to Mr. H. A. Prince; and the English prize to Mr. F. Willing.

Thursday was commencement day. Linden Hall was filled to its utmost capacity at 10:30 A. M. Besides the President and Faculty, there were upon the platform the Lord Bishop of Niagara, and an unusually large number of clergy and visitors from this and other Dioceses, and from Canada. The topics discussed by the speakers were not dead issues of the past, but live issues of the present, and the able way in which they were treated proved, that a thorough classical course of study gives that true mental training and discipline necessary to a successful grasping and solution of the great problems of life. The valedictorian was Mr. E. H. Buttles, who soon leaves this country to become Professor of Natural Science in St. John's College, Shanghai, China.

The alumni address was by the Hon. J. N Whiting, of N. Y., a graduate of Hobart in 1839. and was an able and scholarly production on the principle of association.

The degree of B. A. was conferred on twelve who had completed the full course; the degree of B. S. on one who had completed the partial course; the degree of M. A., in course, on eleven; honorary M. A. on H. C. Williams, of Buffalo, W. D. Kere, of Binghamton; Rev. P. C. Webber, of Boston, and R. W. Wilcox, of Yale; S. T. D., on Rt. Rev. L. R. Brewer, Bishop of Montana, and Rev. F. Lobdell, of N. Y., and D. C. Calvin, Surrogate of N. Y.

At two o'clock, over one hundred guests sat down to the Alumni dinner at the Franklin House. The inner man having been replenished, the dessert followed which consisted of "toast and various outbursts of wit, wisdom, fun, and philosophy. The recovery of the President from his recent severe illness was feelingly alluded to. happy responses were made to the various toasts, and the most encouraging statements made con-cerning the future of Hobart. Altogether, it was one of the best commencements Hobart College has ever had. Who will now step for-ward and handsomely increase her endowments?

To the Editor of the Living Church:

Will you ask your readers kindly to send to you the names of any Churches or Chapels, not in the following list, where the Daily Celebration of the Holy Eucharist is an established rule? The following, doubtless, are not all the places where there are Daily Celebrations. It is hoped that, from the information and corrections made, a complete list may be prepared.

Mount Calvary Church, Baltimore. St. Clement's Church, Philadelphia. St. Mary the Virgin, New York. Church of the Advent, Old and New, Boston. Chapel of the Holy Trinity, Detroit. Church of the Ascension, Chicago. All Saint's Cathedral, Milwaukee.

Racine College Chapel, Wisconsin. In the Chapels of the Schools under the charge of the parishes of St. Mary, in New York, more specially called mission-work. In this Peekskill and Kenosha. The Chapel of the

Personal Mention.

The Rev. John H. Converse, late Professor of Ancient Languages in Racine College, has accepted the rectorship of Trinity Church, Bristol, R. I.

The address of the Rev. J. M. C. Fulton, late of the Church of the Epiphany, Providence. R. I., is Oxford, Chenango Co., N. Y. Mr. Fulton entered very auspiciously upon his duties as Rector of St. Paul's Church, Oxford, on July 3d. After an introductory address, he administered the Holy Communion to a large number; addressed the Sunday-school at 3.30 P. M. and preached to a large audience in the evening. Bishop Beckwith is so far recovered from his late

The Rev. Percy C. Webber, recently of the Cambridge Theological School, has accepted the Chap-aincy of De Veaux College, N. Y.

The Rev. Francis Lobdell, Rector of St. Andrew's Church, New York, received the degree of S. T. D. from Hobart College, at the recent commencement. He preached for the College on Sunday morning,

The Rev. Henry B. Cornwell, Rector of the Church of the Good Shepherd, Brooklyn, N. Y., has received the degree of D. D. from Williams College, Mass.

The steamship Britannic, of the White Star Line, on which the Rev. C. C. liffany, of Zion Church, New York, sailed for Europe, is reported to have run ashore on the coast of Ireland, near Wexford, but with no lives lost. The Rev. G. Williamson Smith, D. D., of Jamaica, L. I., has accepted an election to the Rectorship of the Church of the Redeemer, Brooklyn. Dr Smith has long been prominent in the Long Island Diocese, and is one of the Examining Chaplains.

The Rev. Ralph W. Kenyon has accepted the posi-tion of Assistant Minister of St. Luke's Church,

Potices.

Notices of Deaths, free; Business Notices, two cents a vord; Obituaries, Appeals, Acknowledgements, Marriages, tc., one cent a word. All notices must be prepaid.

DIED.

WOOD.—Entered into Paradise, July 1, 1881, in his tenth year, after one week's sickness, from cerebal meningitis, Herbert, son of Rev. H. G. and Mary E. Wood, Sharon, Pa.

Acknowledgements.

I have spoken of Vermillion in several articles to our friends in the church, and now I have another word to say. Since my last appeal, all the lower part of Vermillion, located on the bank of the Missouri River is a complete desolation. Most of the houses were washed away by the ice going and flood in April last. And what families of the Church that remained, were desolated, as to house and home. The chapel being on higher ground was saved from the flood, but people fled to it for refuge, the seats were torn up, and otherwise it was injured as a church, and damaged. The organ had been taken to a place of supposed safety but was destroyed by the flood. The chapel is left to us. The new Vermillion is now being built on the Bluffs, which is destined to be a prosperous town. We want to remove the chapel to the ing built on the Bluffs, which is destined to be a prosperous town. We want to remove the chapel to the lot we own on the Bluff, and to obtain an organ. And maybe some has one that has been used, that could be donated which would answer our purpose. I have received some help for the removal and repair of the chapel; but I now need more than at first stated, before the disasterous flood. With what I have, if two hundred dollars could be given, the church would soon have a convenient chapel, on the hill, with better prospects for good than at any past time. I trust that God will dispose the hearts of his people in more favored circumstances to help build up this now "waste place in Zion." Any help can be sent to me, or the Bishop.

JOSHUA V. HIMES,

Missionary at Elk Point, and Vermillion.
I approve of and endorse the above appeal.
ROBERT H. CLARKSON,
Missionary Bishop of Daketa.
Omaha, June 10th, 1881.

ST. LUKE'S HOSPITAL—BED FOR CRIPPLED CHILDREN.

MRS. A. WILLIAMS, Treasurer.

BISHOP WHIPPLE'S APPOINTMENTS-JULY. | BISHOP WHIPPLE'S APPOINTMENTS—JULY. | 6, 11.00 A. M. Ridgewood. | 7, 10.30 " White Earth. | 8, 10.30 " White Earth. | 10, 10.30 " Pembina. | 10, 3.00 P. M. Wild Rice River. | 13, 10.30 A. M. Red Lake. | 14, 10.30 " Red Lake. | 17, 10.30 " Cass Lake. | 17, 10.30 " Cass Lake. | 18, 4.00 " Winnebegoshish Lake. | 19, 10.30 A. M. Winnebegoshish Lake. | 10, 10.30 A. M. Winnebegoshish Lake. | 10, 10.30 A. M. Leech Lake. | 10, 10.30 A. M. Leech Lake. | 10, 10.30 A. M. Leech Lake. | 10, 10.30 A. M. Glencoe, Sunday. | 10, 10.30 A. M. Glencoe, Sunday.

Miscellaneous.

The Assistant Priest, Church of the Annunciation, Philadelphia, will take into his family, in September, two boys over 14 years of age, to educate. Refers to Rev. Dr. Batterson (Rector), the Bishop of Connecticut, and the Rev. President of Trinity College. For terms, etc., address the Rev. E. B. Taylor, 1826 North Eleventh Street.

An English gentleman is prepared to give private tuition to boys requiring special attention. Subjects: Latin, French, History, Science, and Mathematics. The true principles of grammar taught, Could receive two or three boys in his house if necessary. Address S., LIVING CHURCH Office.

Wanted.—A man to take charge of a Church School. Salary moderate. A clergyman in the position could have missionary work with stipend additional. A good work is offered to reward ability and devotion. Testimonials required, especially as to powers of discipline. Address "Clericus," Living Church Office.

Of The Sermons on the Christian Year, of the late Dr. Francis E. Lawrence, the Living Church says: "The many who loved him will read again, with a sort of sacred joy, these burning words, now doubly sacred. Other hearts than theirs will not fail we think, to beat the quicker, for coming in contact with this fervor. We do not praise blindly. Dr. L. was not a great man, as the world.counts greatness, but he was in carnest, and his were more than ordinary gifts, over which hung, unconsciously to himself, the halo of saintliness." One yol., 12mo, with Heliotyps portrait. \$1.50.

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REPORT OF THE CONDITION OF

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Premium account.

Due from Bank and Bankers.

Cash and checks on hand. 18,774.21 223,227.29 341,824.60 82,218,718.71 LIABILITIES.

\$ 200,000,00 10,032.50 \$2,218,718.71

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The Divinity School

Prot. Episcopal Church in Philadelphia, Will reopen on Thursday, September 15th, 1881, at 4 P. M., when there will be divine service and an address to the classes in Spencer Hall. The attendance of all the students is required at this exercise. The faculty will meet applicants for admission in the same place at 11 A. M. of that day. For further information respecting admission or rooms, address the Rev. M. MEIER-SMITH, D. D., Secretary of the Faculty, at the school, north-west corner Thirtyninth and Walnut Streets, West Philadelphia.

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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 catalogues, information concerning scholarships, etc., address the Rev. R. G. HINSDALE, S.T.D., Pres't.

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During the past year Mrs. Reed has extended her house by building large dining and class rooms.

The 18th year will begin October 3rd, 1881.

Cathedral Schools,

Garden City, Long Island, St. Paul's for Boys. St. Mary's for Girls. The academic year will begin September 14th, Address the Rev. T. STAFFORD DROWNE, D.D., Acting Warden, Garden City, L. I.

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St. Margaret's Diocesan

School for Girls, Waterbury, Conn.
The sixth year will open (D. V.) on Wednesday,
Sept. 18th, 1880. Instrumental music under charge of
J. Baler, Jr., a private pupil of Plaidy, of Leipsic
Conservatory. French and German taught by native
teachers. The Rev. FRANCIS T. RUSSELL, M.A.,
Rector.

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A school for girls, under the charge of the Sisters of S. Mary. Terms, \$300.00 per year. Fall term commences Sept. 21st. Mrs. M. G. Riggs

kenosha, Wisconsin.

Will reopen her school for Young Ladies and Misses at her residence, Rutherford, N. J., Sept. 14th. Boarding pupils limited to six. Girls fitted for college. Circulars on application.

St. Paul's College, Palmyra Mission. The Thirty-fourth year of this Diocesan Institution will open on the first Wednesday in September—Best facilities offered in each department—the Collegiate and the Preparatory. Terms low.

The Rev. J. A. WAINWRIGHT, A.M., M.D., Pres't. The Rev. JOHN EVANS, A.B., Associate Principal.

Brook Hall Female Seminary,

Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this School will be sustained by increas ed advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to

M. L. EASTMAN, Principal.

Calendar.

JULY, A. D. 1881.

Third Sunday after Trinity.
Fourth Sunday after Trinity.
Fifth Sunday after Trinity.
Sixth Sunday after Trinity.
St. Lames 25. St. James.81. Seventh Sunday after Trinity.

The eyes of the Lord are over the righteous and His Ears are open unto their prayers 1. S. PETER iii. 12.

Such as we are at other times, such will our prayers be. God helps us in our prayers, as without Him we cannot pray; but He does so in proportion as we admit His aid in the rest of our life. We cannot pray as we ought, unless we live as we ought. Our prayers will partake of our other infirmities. We cannot at once collect ourselves, and become other men in the presence of God, from what we were just before.

DR. PUSEY.

Nay, try once more, thine eyelids close For prayer intense and meek: When the warm light gleams through and shows Him near Who helps the weak. Unmurmuring then thy heart's repose

But when the self-abhorring thrill Is past, as pass it must, When tasks of life thy spirit fill, Risen from thy tears and dust, Then be the self-renouncing will The seal of thy calm trust.

In dust and ashes seek.

JOHN KEBLE.

Saint Ambrose.

Written for the Living Church.

The great Ambrosius, so distinguished for his controversies with the Arians of the fourth cenmry, and for being an instrument in God's hands for the conversion of the noble St. Augustine, was born about 340 A. D. His early sister Marcellina, he became well grounded in story in connection with his election.

After the death of Bishop Auxentius, the Catholics and Arians contended flercely for the wacant see. St. Ambrose tried to quell the diselection in peace. A child in the crowd exclaimed, "Let Ambrose be Bishop!" The people Bishop without a dissenting voice.

He had never taken Priest's, or even Deacon's orders, as the law had been his profession; but, after due consideration, he accepted the Bishoprie, and entered upon his life work.

His untiring energy was exerted against the Arians, whose numbers were increasing yearly. He also deserves the credit of suppressing all attempts to establish Pagan worship.

His powerful preaching, blessed by the Holy Spirit, was the apparent means of stopping the wild career of one who afterwards became the most illustrious Latin father of the Church, the great St. Augustine.

St. Ambrose first introduced the responsive chanting of hymns into the Western Church. He was the author of many beautiful hymns, called the "Ambrosiani," some of which are used in the Church to-day.

An early legend tells us that the glorious "Te

Qh, Father, that we ask be done, Through sesus Christ, thine only Son, Who with the Holy Ghost and Thee, Shall live and reign eternally.

The second stanza of the hymn for the ninth

hour is worthy of note:

Grant us when this short life is past, The glorious evening that shall last, That by a holy death attained, Eternal glory may be gained.

From a part of the "Sunset Hymn," we see that though a firm believer in a holy life, yet his trust and hope were in the Cross alone.

Lord, on the Cross thine arms were stretched, To draw thy people nigh;
Oh, grant us then that Cross to love,
And in those arms to die.

St. Augustine is said to have been a fervent that one, of which the subject is, "Thanks and Prayer to the Giver and Guardian of Sleep," and burial of his devoted mother Monica, with a Domini" is quoted in one of St. Augustine's been translated from the Latin into many other

and sung by the Church for many centuries. St. Ambrose died at the age of fifty-seven, having lived a life of purity, of zeal for the welof souls, which it would be well to imitate in this age of indifference and skepticism.

C. F. LITTLE.

Spain has been celebrating the bi-centenary of Calderon. her great poet, with much pomp; 70,000 visitors came to Madrid. They said a grand mass for his soul, to which King, Count, and everybody who was anybody, went, and after mass all marched in a splendid procession through the principal streets. Grand illuminations and fire-works added greatly to the display. One eventful feature was a procession of the rising generation of Spain of both sexes through some of the principal streets. In all, about 800 students and scholars, with a sprinkling of professors and others connected with education and the advancement of learning in that country, took part in the ceremony, which lasted upward sary .- Norristown Herald.

of three hours. Some of the banners carried by the different educational institutions represented, were very artistically designed and executed. The medical students and those of Salamanca in gala dress, seemed to be the most popular with the immense crowds, which occupied every available inch of ground from 'which only a distant glimpse of the procession was to be

Empires rise and fall; Czars are crowned and killed: Presidents are assassinated: and amid it all, come peace or war, that magnificent institution, the British Museum, steadily pursues its career of usefulness. All over the world its agents are busy in adding to its princely collections. Many of our readers are familiar with its splendid Assyrian and Egyptian antiquities; and now comes the interesting news that Mr. Hormuzd Rassam, who is prosecuting the British Museum archæological researches at Nineveh and Babylon, has discovered quite a new ancient Babylonian city, a short distance from Bagdad. on the renowned ancient canal called Nahr-Malka, or Flumen Regium. We learn that Mr. Rassam has already unearthed a valuable collection of inscriptions, both in the cuneiform and hieractic characters.

Letters from the Wilderness. Written for the Living Church.

The wilderness? Not that of Sahara, of the Great American Desert"-that weird, unexplored land of my childhood's geography-of the Adirondacks, or of any "blasted heath," as portraved in "Macbeth."

The wilderness whence I write may be defined as a portion of country in which the Holy Catholic Church has no foundation, and where its services, its priesthood and ordinances are unknown.

Is this not a wilderness, indeed? Surely all good Catholics will agree that it is so, and in education was received in Rome, where, under their "mind's eye," if not in their daily observathe religious instruction of his mother and his tion, they may behold the like. In a new, halfsettled country such may be expected, but in the Catholic faith. He was chosen Bishop of one wherein the towns and villages date their Milan in 374, and there is a most interesting foundation over two centuries back, in colonial days, it is a sorry fact, a sad sight, a solemn subject to contemplate or discuss.

The soil and climate of New England, and especially of its metropolitan State, is proverbially turbance, and persuaded them to conduct the a "hard one"-cold, rocky, changeful and ungenial. Yet the hard kernel of Puritanism and many isms here found root and flourished, like deeming this a miracalous suggestion, voted him rank weeds, crowding aside all lovelier growth. exhausting the soil and wielding influences in spiritual husbandry that require untiring labor, persistent effort and generations of time to erad-

On every hand, thrifty villages may be seen, and the æsthetic element of life is not wanting to witness to the stranger and sojourner that the much-vaunted "culture" of the present day here finds dwelling place. But do we find the Church? Very seldom. There are "meeting-houses" on every side, all proclaiming the Gospel of Negations, the half-facts of Christianity, and all at sword's points with one another. However small the hamlet it must have its three "leading" denominational headquarters, although if every soul within the limits of the township were gathered together, one single place of worship would not be filled. What a commentary on the Christianity of this boastful age and country!

If every Catholic would consider the subject, Deum" was first sung by the inspired St. Am- a deeper missionary spirit would pervade the like representation. e, as he administered holy Baptism to St. | Church. The large, wealthy, established parishes Augustine. His hymns for the seven hours are must be aggressive, and so must be every Bish- Mr. Wm. H. Long, whose taste is highly appreretained in the Hymnal, and all close with these op, Priest, and Deacon, as well as laymen, if ciated in cultivated circles, and whose kind genthey believe in their Creed and Liturgy!

Every Diocesan and every Diocese, must be bivouac, or in the trenches of theological defense. In nearly every town, and especially in those removed from the cities, of New England, there is as much need of Church missionary work, as in the remotest foreign field; and it is safe to affirm that there are people, generally rated intelligent, in towns within an hour's ride of Boston by rail, who know no more of the Church's Service than a South Sea Islander!

To some of these towns a family of Church people now and then removes. They are not, admirer of all his hymns, and particularly of perhaps, "good Churchmen," but they have, in their former abiding place, been connected with a church parish. What is the result? In too from a Church, the members of the family atfeeling of relief. The "Hymnus in Adventu tend some strange place of worship, and finally become so assimilated with its character and sermons, as having been sung in the Service that interests that old churchly life dies out within day, and in the words of an eminent writer, is the household. They have heretofore prayed "full of faith and vigor." Some of them have to be delivered from "false doctrine, heresy, and schism," and now they aid and abet it, with languages, and though inferior in some respects more or less fervor, and utter no protest against

to other ancient hymns, yet they have been loved it. "'Tis true, 'tis pity; pity 'tis 'tis true!" In these letters I purpose to sketch some phases of character, and to suggest some thoughts concerning the Church which have come under fare of the Church, and anxiety for the salvation observation, or have been in mind, during a protracted stay in the wilderness-a wilderness where nature smiles, but where spiritual life languishes. C. W. R.

> Some of Shakspeare's plays are to be performed in London without scenery, as in the olden time, the imagination of the audience being started in the right direction by such placards on the plain wall as "A Room in Macbeth's Castle," and "A Wooded Dell.'

If "all the world's a stage," it seems to us that the number of supernumeraries is out of all proportion to the stars .- Somerville Journal.

It is rather unpleasant to hear a public speaker remark, "My friends-ur, I wish to say a few words-ur, on this occasion-ur," etc.; but then we must remember that to ur is human.

An article in an exchange is headed "Men's Wives." There are so many boys getting married nowadays, that such a distinction is neces-

Welcome to Lizzie.

[Betrothed to a member of the Family.] Written for the Living Church Yes, Lizzie dear! our loving hearts Will joy to welcome thee, An added gem to grace our chain

Of undimmed purity, When he we prize the link shall bring And clasp it with love's golden ring. Child of the Church! we welcome thee

Home to our peaceful bower, To shine amid the blossoms there A pure and fragrant flower; Beside our Lillie, thou shalt be The Rose, and all will honor thee.

At Matins and at Evensong, Thine own sweet voice shall swell The Hymns our happy household sing, The chants they love so well; Not one voice silent in our band While singing of Emmanuel's land.

Our sacred trio. ever dear. Our Birds of Paradise-Oh! who can say their voices sweet Blend not when ours arise As incense at the place of prayer, An undivided household there?

Will not our voices mingle still, When Heaven's high arches ring, While Jesus crowns His own redeemed, And they in triumph sing, "All Glory to the Lamb once slain Who now and evermore shall reign?"

Dear Lizzie! 'twas a happy thought To catch the words divine Of Israel's Psalmist, them to make So beautifully thine, To 'grave them on the symbol sweet, Of two made one at Jesus feet.

For "this God is our God," our Guide, Now and forevermore,
"E'en unto death" then "over death" To Canaan's blessed shore. Blessed on heart and hand to wear The faith so sweetly written there.

E. W. C. *Psalm 48-14. The marginal rendering is "over death,"—engraven on the wedding-ring.

A Floral Design of Rare Beauty.

To the Editor of the Living Church:

In the saloon of the Scythia which sailed for England on the 22d ult., were numerous elegant flower pieces sent in by friends of the many distinguished out-going passengers. There was one design, however, which was so artistic in conception, and so exquisitely carried out, that it attracted universal attention, and elicited from the crowd of admirers who were passing and repassing before those floral beauties, continued exclamations of wonder and delight. It was presented by Mr. J. W. Emerson, Mr. McKenzie and Mr. Quinby, partners of the house of A. D. Juiliard & Co., of 69 Worth street, to Mrs. Juiliard, who with her husband sailed on the Scythia for their summer tour abroad.

It represented a steamship, five feet in length, vell proportioned and made entirely of flowers. It was complete in all its parts, even to the rigging, and the life-boats suspended from the davits. It seemed to float on a blue wave of hecentre of a hill of roses encircled with ferns. The hull of the ship was of white pinks massed; its bulwarks were of the choicest flowers in well selected varieties; the deck and hatches were of different colored rose-buds and carnations, and the rigging was entwined with the most fairylike blossoming creepers. The escaping steam of gossamer grey moss, was a marvellously life-

erosity has served to brighten with beauty rnd fragrance many a couch of suffering in the charalive—in the saddle with armor on, and not itable institutions of our Church. To him was dallying like "vain carpet-knights" in parochial awarded the first premium in floral designs at the semi-annual exhibition of the New York Horticultural Society.

Mr. Long also arranged a beautiful monogram which was presented to our Presiding Bishop on the 13th of June, at which time Bishop Smith entered on the 88th year of his age. It was a flaral delineation of the monogram of this present year of our Lord, 1881, as shown in the LIVING CHURCH of March 12th, and resting upon this, and in singular harmony with it, was a monogram of the year upon which the Bishop had just entered.

Bishop B. B. Smith was made Priest in 1818, hence the combination expressed that memorawhich was recalled, on the morning after the many cases, if the town be a few miles distant ble occasion also, and became a triple monogram. The whole design was full of pleasing significance and Christian symbolism.

The Church in Ireland.

A correspondent of the Irish Ecclesiastical Gazette furnishes some curious and interesting items about some of the Dublin churches, a quarter of a century ago, from which we make a few extracts. Contrasted with the well-appointed churches and reverent services, with which. thank God, we are now familiar, we find it hard to believe that such a condition of things as is here exposed, could have been possible within so recent a period.

A curious study to the uninitiated was that the 'Free Churches" were the only ones with pew rents; but they also, like other churches, had an offertory. This offertory was in those days a very curious ceremony. The whole service seemed to come to an end, and the curates collapsed. After the Nicene Creed the organ burst forth into divers elaborate twiddles, the ladies smiled and smirked, and the congregation seemed to shake itself and take breath. Then the chief swells in the congregation began to prowl around the passages and dashed into square pews with huge silver plates. It was supposed to be de rigeur, to give a penny, and the most fashionable ladies carefully held within the tips of their exquisitely gloved fingers, the huge old coppers, then in circulation Meanwhile, the Rector waited at the altar-rail, and receiving the collection plates, piled them one on top of the other like dinner plates, until the accumulated heap was duly deposited on the Holy Table!

"Stoles" were unknown, but it was usual to hitch over the shoulders a long, crumpled, and untidy wisp of silk, y'clept a scarf, which was always very greasy and worn at the neck, and would hang down much longer on one side than on the other.

On many of of the parish churches there were almshouses, which were inhabited by divers old women "the Church widows." These old ladies attended week-day services in long dark cloaks. and huge black bonnets, and were like St. Bridget of traditional memory, not "wholly given to tubbing." They were supposed to spend the rest of their time in internecine warfare, and it generally employed the entire labors of the junior curate to compose the differences, and to keep them in a state of Christian Charity!

The late Dr. Foley, Professor of Irish, was very full of "action" When preaching for the D. D. he could not bear the restraint of his red hood, and taking it off, hung it over the side of the pulpit till he had finished his fiery discourse. Nothing surprised a stranger from England more than the huge reading pews, a kind of double barrelled pew, loaded with two curates. Also, that the large number of people sat during the reading of the Gospel. After you had heard one of the "great preachers," it was the correct thing to betake yourself to hear the afternoon Service at St. Patrick's, profanely called "Paddy's Opera." The Cathedral was, of course, unrestored, except a few improvements at the east end. The nave was damp, desolate, and ruinous-looking. The choir was shut in with screens and galleries, and you usually entered by long, vaulted corridors, one of the aisles of the north transept, the rest of which was walled off to serve as a Parish Church. The singing at St. Patrick's was said to be very good, but the behavior of the congregation was the reverse; but we were assured that it was Romanists, who came to enjoy the music,

and who showed this want of reverence.

The "Parish Churches," even in those days spoken of with great scorn, the Gospel was supposed to be utterly unknown within their walls, and the "Free Churches" were crammed as the only centres of light and devotion. The poor saints were utterly ignored, and people talked of Anne's" and "Mary's" Church, which looked still more strange when the parochial chapels were alluded to as "Little George's," etc. The "Round Church" was then existent—which was not round, but an elipse, with a gallery all round, and a very theatrical aspect. It was hardly neutralized by a huge stone statue of St. Andrew, with his cross, which stood over the entrance. There was a weary sight in St. Werburgh's in hose days; a long range of eight bells sitting silent on the ground at the entrance of that Church. I remember sometimes venturing into St. Anne's. It was filled with huge, square, dark, oak pews, over the edge of which the heads of a few worshippers appeared "raro nantes, in gurgito vasto." There were also carved shelves, ike empty book-cases, for holding loaves of bread, I believe, under some old bequest for the poor.

"Success with Small Fruits."

"I just rolled out here from the grocery store," said the little green apple as it paused on the sidewalk for a moment's chat with the banana peel; "I am waiting here for a boy. Not a small, weak, delicate boy," added the green apple, proudly, "but a great big boy, a great, hulky, leather-lunged, noisy fifteen-year-older and little as I am you will see me double up that boy, to-night, and make him wail and howl and Oh, I'm small, but I'm good for a ten-acre yell. On, in small, but you forget it. All the boys in Burlington," the little green apple went on with iust a shade of pity in its voice, "couldn't liotrope, which like a little lakelet covered the fool around me as anyone of them fools around a banana.

"Boys seem to be your game," drawled the banana-peel, lazily;" "well, I suppose they are just about strong enough to afford you a little amusement. For my own part, I like to take somebody of my size. Now there comes the kind of man I usually do business with. He is large and strong, it is true, but-"

And just then a South Hill merchant, who weighs about 231 pounds, when he feels right good, came along, and the banana peel just caught him by the foot, lifting him about as high This rare gem was designed and executed by as the awning-post, turned him over, banged fr. Wm. H. Long, whose taste is highly appretil it looked like a splint door-mat, and the shock jarred everything loose in the show window. And then while the fallen merchant, from various quarters of the globe, fished his silk hat from the gutter, his spectacles from the cellar, his handkerchief from the tree-box, his cane from the show window, and one of his shoes from the eaves trough, and a little boy ran for the doctor, the little green apple blushed red and shrank a little back out of sight, covered with awe and mortification.

"Ah," it thought, "I wonder if I can ever do that? Alas! how vain I was, and yet how poor, and weak and useless I am in this world.

But the banana peel comforted it, and bade it look up and take heart, and do well what it had to do, and labor for the good of the cause in its own useful sphere. "True," said the banana peel," "you cannot lift up a two-hundred-pound man and break a cellar door with him, but you can give him the colera morbus, and if you do your part the world will feel your power and the medical colleges will call you blessed.'

And then the little green apple smiled, and cooked up with grateful blushes on its face, and thanked the banana peel for its encouraging counsel. And that very night, an old father who writes thirteen hours a day, and a patient mother who was almost ready to sink from weariness and a nurse and a doctor sat up till nearly morning with a thirteen-year-old boy, who was all twisted up into the shape of a figure 3, while all the neighbors on that block sat up and listened and pounded their pillows and tried to sleep and wished that boy would either die or get well

And the little green apple was pleased, and its last words were, "At last I have been of some little use in this great, wide world."—Burlington

Only to him who understands that God is in the absolute sense the acting subject, and that all history is God's history, is it clear why, the Scriptures speak so little of "nation, state, humanity," and so much of the "people of God," of the "Kingdom of heaven," and why the ideas -"conversion, salvation" are so familiar. Only he to whom the Kingdom of God is the righest reality, and men are only the means to the realization thereof, to whom the contrast between the public and pompous strivings of men, and the still and apparently insignificant working of God is evident, understands the fundamental idea of the Bible, that God brings about his great ends through little means

Every time we see a man converted from the errors of his ways, we see the prince of this world judged; for the mind, having received the spirit of God, judges how life should be lived, and for what purpose. This judgment weighs the prince of this world at his proper value; more, it condemns him and his proposals.

The New York Mail calls is "Kaleidoscopi weather." "Kaleidoscopic" is good. weather."

Current Literature.

CHRIST AND MODERN THOUGHT. With a Preliminary Lecture on the Methods of Meeting Modern Unbelief. By Joseph Cook. Boston Monday Lectures, 1880-81. Boston: Roberts Brothers, 1881. Pp. 315. Price, \$1.50.

Price, \$1.50.

The Boston Monday Lectures, heretofore associated with the name of Mr. Joseph Cook, have come to hold a place of their own in the minds of those who try to keep pace with nineteenth century Apologetics. Mr. Cook being absent from the country during the season just closed, ten gentlemen, selected from various religious bodies, were asked to take his place—the best known being Bishop Clark, of Rh.de Island, Presidents Robertson and McCosh, Dr. Mark Hopkins, and Dr. John Cotton Smith.

"Evolution" has been much in the mind of all these lecturers, and the topic is discussed from various points of observation, and with a varying degree of ability. Bishop Clark certainly makes very forcible work of it, in his lectures on 'Inc Seen and the Unseen,' and the volume would be worth having, if only for the sake of his richly suggestive chinking in a line not uncongenial to him. Dr. Hopkins gives us a fine but unfinished bit of thought on "The Peace of Conscience," with a Prelude, after Mr. Cook's manner, on "Man's Upbuilding versus bevelopment." Dr. McCosh, too, has adopted the Prelude. His theme, "Development, its Nature; what it can do, and what it cannot do," is treated in his characteristic style, and exceptionally well condensed. Dr. John Cotton Smith discusses "The Tneistic Basis of Evolution."

Two lectures of this course occasioned some senlution.

lution."
Two lectures of this course occasioned some sensation, it will be remembered, at the time of their delivery. Dr. Howard crosby's "Calm View of the Temperance Question," and Mr. Dike's "Facts as to Divorce in New England." The latter claims that a condition of moral rottenness exists among the Protestant and native-born population of New England, which exceeds that of any other portion of the civilized world, and is comparable only with the moral depravity of France during the Revolution. The claim is supported by an array of carefully gathered statistics, which apparently leave no escape from the astonading and huminiating conclusion. And here was the home of the Protestant.

Quite the feeblest effort of the series, is Dr. Crook's

was the home of the Protestant.

Quite the feeblest effort of the series, is Dr. Crook's lecture on "Old and New Theologies." He comforts himself over the modern disintegration of "creeds," by claiming that the "Church (by which he means the body of Protestant sects) is better off on the whole without dogmatic faith." Still, the old faith, he thinks, is all right, and defines it to be, that which all the denominations agree in. The definition is not new; but has it ever been other than chaotic? Carry it out. The divinity of Christ is not of the faith, because a very intelligent body of Protestant Christians, who, by the way, make their headquarters in Boston, deny it. The Sacraments he himself speaks lightly of, and no doubt had much sympathy from his audience in so doing. Quakers gave them up alto-Boston, deny it. The Sacraments he himself speaks lightly of, and no doubt had much sympathy from his audience in so doing. Quakers gave them up altogether, long ago. Or course, Unitarians and Quakers (to name no others) are not of the "Church"—at least that is the usual and only admissable defence for this theory. But where are the limits to be fixed; who is to fix them; on what grounds are they to be fixed; how long will they stay fixed? These questions have, to say the least of it, some slight degree of importance in settling what the old raith really was, if we are indeed left to pick it out by "natural selection", from what really is. One can hardly experience any surprise at finding Dr. Crook giving the matter a rather rather hasty go-by, and talking a good deal about the "theology of the heart" (whatever that may be), which he thinks, or tries to think, is destined to occupy the place once held by dogmatic faith. This "theology of the heart" he considers to be stronger in the "Church" than ever. The chief reactionary tendencies which assail it are, in his opinion (note the association of evils), first, the Anglo-Catholic revival; second, the Agnostic reaction; third, the Gospel of culture "so eloquently proclaimed by Matthew Arnold." But, of course, the "theology of the heart" is destined to triumph, etc.

Was it a Mephistopheles, who so unluckily arranged that the terrible lecture on "Facts as to Divorce in New England" should follow next in order to this rapturous New England idea of the "Church?" The lectures belong together. But do they utter no unconscious yearning for the historic Church of the centuries, and the teaching of the faith, not to say, the moral code, "once delivered to the saints?"

This volume will doubtless call out discussion in other directions than we have noted. It will be generally received, however, as a valuable addition to the religious thought of the time.

CÆSAR. A Sketch by James Anthony Froude, M. A.

Jansen, McClurg & Co., Chicago. Pp. 436. Price, 60c. Apart from the intrinsic merit of the book, we Apart from the intrinsic merit of the book, we cannot but feel a gratified surprise at the excellent shape in which Harper & Brothers have put into our hands the volume of Froude's latest excursion in history, for the low price of 60 cents. Truly we are on the eve of a great revolution in the publishing business. Speed the day! and good success to the Harpers' enterprise!

pers' enterprise!

pers' enterprise!

In the pr. paration of this 'Sketch," Froude has used only such outlines of the life of Cæsar as may be freely drawn from his own writings, and the rather sparse oftemporary letters and specches, with Aulus Hirtius' account of the African war, and the war in Spain, and the narrative of Suetonius (a century and a half removed from the time of the great Roman), as being found more free than the writing of any others from the coloring of tradition, or the taint of animosity. Suetonius, rather than Tacitus, is, therefore, our modern bistorian's prime authority and main reliance; inasmuch as critical investigaand main reliance; inasmuch as critical investigation has proven to exist on his part "an effort at ve tion has proven to exist on his part "an effort at veracity and diligence, and a serious anxiety to tell his story impartially." Thus, relying only upon sources of evident or proven authenticity, and leaving unnoticed multitudes of popularly-received details, Froude's present sketch is without coloring, shading or head-light—bare outline drawing; possessed of which, as alone fixed and certain, each reader may be left to fill out the portraiture after his own fancy. The book is written in Froude's unaffected and scholarly style, and would form not only a desirable addition to every student's collection, but also a good manual for class reading.

THE OBER-AMMERGAU PASSION PLAY. Illustrated. By the Rev. Wm. A. Snively, S. T. D. James Pott, New York.

New York.

This attractive pamphlet of 69 pp. furnishes the most interesting and graphic account that we have read of this singular performance, "the sole and solemn relic of the Religious Drama of the Middle Ages." Well drawn pictures of the leading characters, and a plan of the theatre, are given. No one, it would seem, could read this description without intense interest and emotion. What must it be to witness it in the Tyrolean village, as it is produced before a reverent and almost breathless concourse of people, and when, for two hundred years, it has been the great event of every decade! been the great event of every decade!

A POCKET ATLAS of the Lands of the Bible. American Sunday School Union, 1122 Chestnut St., Philadelphia. Price 25 cents.

This admirable aid to Bible Study and School work may be had also at 16 Bible House, New York, and at 73 Kandolph Street, Chicago. It contains twelve colored maps, beautifully engraved, as fine as we have ever seen, and tables of Jewish weights, money, and time. For the small price we know of nothing so well adapted to the purpose of illustrating Bible history.

PRIVATE DEVOTION. Published by John F. Cabot, 18 Liberty St., New York.

This excellent aid to private prayer is in the form of a folding card, containing Morning Prayer, Self Examination, Evening Prayer, Preparation for Holy Communion, and Thanksgiving after Holy Communion. The forms are very brief, adapted to the exigencies of a busy life. The card may be carried in the results of the containing the content of the containing the content of the card may be carried in the card may be carried in the containing the containing the content of the card may be carried in the card may be carried in the containing the containing the containing the card may be carried in the card may be card may be carried in the card may be card may the pocket on a journey, or kept constantly at hand in the chamber. It is such as might be used when there is not time or opportunity for longer devotions

We has received the second edition of the List of Books recommended by the Church Library Association, of Cambridge, Mass., for Sunday-school and Parish Libraries. The list has been largely increased in length—improved by more careful classification. The books recommended have all been carefully read, and now, by the aid of this and the admirable list by Bishop Doane, there ought to be no further excuse for the old-time wretched Sunday-school libraries. It is proposed to add to this list from time to time as new books are published and approved. We advise every one having anything to do with the charge of Parish or Sunday-school libraries, to send to the Secretary of the Association, at Cambridge, for this excellent list.

Messrs. Porter & Coates, Philadelphia, have issued an edition of the Revised Version and Authorized Version in parallel columns. It is carefully and very handsomely printed.

Anson D. F. Randolph & Co., New York, have arranged with the English publishers to resume, in this country, the Homiletic Quarterly. An American editor, and a corps of American contributors, have been secured. The initial number is very full of homiletic suggestions.

The Household.

In using oil-paints with silk or satin, begin by In using oil-paints with silk or satin, begin by squeezing out the tube colors on blotting-paper, which will absorb the oil in the paint and prevent a stain upon the material. Lay ox gall over the design you have drawn or transferred, before applying the paint. Then charge your brush with the highest general tone of color, and then accomplish what you can with a single sweep, taken, if possible, parallel to the rib of the silk, not across the woof. A second application of not across the woof. A second application of color should supply the shading, a third the deepest shadows. For blending colors use only the palette-knife upon the palette. Do not at-tempt this with your brush upon the silk or satin. Cake-magnesia, rubbed in the wrong side of the material, is said to be useful in absorbing oil. It can easily be brushed off when the paint is dry.—Scribner's Monthly.

The headquarters of Cashmere shawls at Bombay continues to send them out in all grades and qualities in prices varying from ten dollars to one hundred dollars, not to be used as shawls, but for curtains and portieres. Firms in New York have sold large numbers of the cheaper kind for this purpose, and assuredly no one can go wrong in taste in employing them. Brass rings are sewed upon one end; and the drapery is suspended upon a rod of brass to flow free or else to be looped back by cords to match. Should the shawl be too long for door or window, one end can be turned over to form a sort of heading; and the rings can be sewed to a tape stitched on the shawl to prevent tearing. We suppose that many amateur home-decorators have been deterred from using some treasured heirloom of a shawl in the guise of a table cover, by qualms of conscientious reverence. Costly shawls have been employed more than once in this way in New York, and in Paris they have served to upholster chairs and couches.

CHARCOAL.—The value of charcoal for other purposes than fuel is hardly understood by the public. When laid flat, while cold, on a burn, it causes the pain to abate immediately; by leaving it on for an hour the burn seems almost healed when the wound is superficial. Tainted meat surrounded with it is sweetened. Strewn over heaps of decomposed pelts or over dead animals, charcoal prevents any unpleasant odor. Foul water is purified by it. It is a great disinfectant and sweetens offensive air if placed in shallow trays around apartments. It is so very porous that it absorbs and condenses gases rapidly. One cubic inch of fresh charcoal will absorb nearly one hundred inches of gaseous ammonia. Charcoal forms an excellent poultice for malignant wounds and sores. In cases of what is called proud flesh, it is invaluable. It gives no disagreeable odor, corrodes no metal, hurts no texture, injures no color, is a simple and a safe sweetener and disinfectant. A teaspoonful of charcoal in a glass of water often relieves sick headache. It absorbs the gases and relieves the distended stomach, pressing against the nerves which extend from the stomach to the head.

UNOCCUPIED ROOMS .- Many people have to leave their homes for a time, during which period, especially in damp seasons, not only the furniture, but also the walls and the paper on in the atmosphere. This can be avoided in a simple manner. Before leaving, the house containing furniture ought to be well fastened, to exclude as much of the outer air as possible; a dish of dry chloride of lime should then be placed in the middle of the apartment, and inside another large empty vessel, intended to receive the water flowing out of the former. The well-dried chloride of lime has such an affinity for water that it will attract all the moisture contained in the room and keep the air perfectly dry, so that no harm can occur to either furniture, books, papers, etc. Care must only be taken when the apartments are to be occupied, as the dry air is not good for breathing.

TO RENOVATE CASHMERE.—Black cashmere which you wish to make over can be made to aqua ammonia and enough blueing to make the brushed your pieces of cashmere, rinse them thoroughly in this water and dry without wring-Iron on the wrong side when quite damp.

gloss caused by wear, brush over with the following mixture: Extract of logwood, 1 ounce; sulphate of iron, 3 ounce; hot water, 1 pint. Where the nap is worn off there is no permanent

There is no freedom in a home where things There is no freedom in a home where things are too expensive and choice to be freely handled and easily replaced. Life becomes a series of He ever do for you?" The Indian looked sagacity of colley dogs, I was amazed at is always going wrong, and the man finds his fireside oppressive. The various articles of his Too often, ceaseless fretting of the nerves, in the wife's despairing, conscientious efforts to keep things as they should be.

Bi-carbonate of soda can always be used in place of saleratus, and is better because it is less likely to be impure. It can be found at any drug store. When mixed with sour milk it forms lactate of soda, a salt whose acid is the natural stretched out his hand, and taking the by the two watchers. The old dog speedily acid of the stomach. Consequently the bread made of graham and corn meal with sour milk and soda in wholesome.

SUBSTITUTE FOR CREAM. - Beat well the yolks of two eggs, and strain them into a pint of new milk; add a little sugar, and place it over the This can be used for tea, coffee, fruit or pre-

How to give Children an Appetite .-Give the children an abundance of out-door exercise, fun and frolic; make them regular in their habits, and feed them only upon plain, nourishing food, and they will seldom, if ever, complain of a lack of appetite.

If you object to bread made of Indian meal and graham on account of its coarse grain and consequent crumbling, sift the Graham. The usual proportion to use is one-third of graham and two-thirds of meal.

Always stand a wet umbrella with the handle down: one trial will convince you of the rapidity with which it will drain, and your umbrella will last longer if dried quickly.

The best duster with which to clean carved furniture is a new paint brush; you can remove absolutely all the dust with it. Try it.

If you flavor a rhubarb pie with nutmeg it will improve it greatly, and make it taste like a fresh apple pie.

Whatever you dislike in another, take care to correct in yourself.

A Child's Evening Prayer.

Now the daylight fades away, Children, leave your happy play, Think before you kneel to pray At evening time.

Kneel in presence of your Lord, He, by angel hosts adored, Waits to hear your every word,

Pray him to forgive you all This day's faults, however small; On His love for pardon call, At evening time. "By Thy grace I'll try to be Day by day more like to Thee;

Living Lord, give ear to me, At evening time. For my home and parents dear,

Here to Thee I make my prayer; Guard us with Thy tender care, At evening time. May we know and do the right,

And hereafter walk in white, Where there ever shall be light, At evening time." -My Sunday Friend.

BIBLE STUDIES.—NO. XXIV.

Written for the Living Church.

A word that occurs but once in the Holy Scriptures. The article which it represents was very highly esteemed by the ancients, and is in great demand in modern times. It is brought from Madagascar, the East and West Indies, and the Cape of Good Hope. Ethiopia, Abyssinia, Mau- a contented song they make as they work, ritius, and other regions of the earth pro- work away! What they gather from the duce it. There are as many as thirty opening buds of the poplar and other trees, species, one of which is found in the is called "Propolis," and is used for lining United States. It has three colors, red their hives, and stopping holes. They are green and black-the latter the most val- making their homes ready for increase of ued. Artists and poets give to Pluto and treasure. They set us a good example of Prosperine, a throne formed of this ma- industry and thrift and happy earnestness terial, and also make the gates of hell of in the duties of life. How many human it. The different colors are used much in beings go fretting about their every-day ornamental work. The green yields a fine labors, heaven-appointed though they be, tincture that is used for dyeing. The and make the air around them discordant, Greeks and Romans and the inhabitants instead of sweetly tuneful! We immortals of India made exquisite adornments with may learn many a worthy lesson from the I. I. Cragin & Co., the three varieties, mingling them with lower creation. It is a grand thing even other materials. The valuable article of to be an insect, and to live out an ephemwhich I am writing was often paid as a eral existence according to God's design. tribute to the Kings of Persia. The most It is sublime to be a human soul, and to beautiful that comes to us is from the Mau- sing in the light Divine, while we con-F. B S.

What is the article?

ANSWER TO BIBLE STUDIES NO. 22.

The name of the woman was Abigail. The King, her husband insulted, was David. Abigail averted the king's anger by them are liable to get damaged by the moisture meeting him with a present for the young She was rewarded by being made one of David's two wives. 1 Samuel 25: ANNIE S. MORROW.

Anecdotes of Archdeacon Kirkby.

AN INDIAN SERMON WITHOUT WORDS. Written for the Living Church

some Indians, who had become Christians to have the prize sheep fetched up as under the influence of Archdeacon Kirkby, quickly as he could. The shepherd whiswere engaged in felling trees. It was the tled, when a fine old sheep dog appeared sporting season, and several young men before him, and seated on his hind quarfrom Canada had gone out there for the ters, evidently awaited orders. What ment: To a pailful of water add two ounces of pleasure of hunting in those wild regions. passed between the shepherd and the dog Coming in daily contact with these Chriswater dark blue. Having first thoroughly tian Indians, they noticed that, during the festly understood his instructions. day and while at work, they were constantly singing hymns; for the Indians the sheep to us out of your flock? I asked. To renovate diagonal cloth and remove the have good voices and sing well, and seem to enjoy it very much.

One day an Indian was singing continually of Jesus, and the young infidel hunter sheep, at the same time giving a significant being somewhat annoyed at it, said, in a bark, which immediately called forth two tone of displeasure: "What are you alpetty embarrassments and restrictions; something at his questioner and said nothing. Pres- what now took place. On one side of parlor and table seem like so many temper-traps tity of moss and carefully arranged it in a dense forest. One of the younger dogs, and spring-guns, menacing explosion and dis-aster. What ensues in a house so furnished? from the earth, he placed it in the centre to the left, while the other darted to the from the earth, he placed it in the centre to the left, while the other darted to the of the ring, and lighted the moss with a right hand. The former stationed himflint which he carried with him. It was self between the sheep and the river, while there was no escape, and it was pitiful to forest. The old dog now darted into the see it writhing and twisting in its distress middle of the flock, when the sheep scamstretched out his hand, and taking the by the two watchers. The old dog speedily worm from its prison-house of flame, he singled out the particular sheep desired, on the young man, and in tones of intense earnestness, he said: "That is what Jesus the shepherd, the dogs brought the sheep fire, stirring very carefully in one direction until has done for me. He saw me lost and up to the door of the mansion. helpless, and in love and pity He stretched helpless, and in love and pity He stretched out His arm, and lifting me up from the depths of misery and sin, He set my feet upon a Rock. How can I help singing His praise, as long as I have breath?

Probably no divine in the land could, in so short a time, have produced on the mind of the Canadian an effect so deep and happy and lasting, as did this unlettered son of the forest, who knew nothing but Jesus and His power to save.

A sick child, being laid upon her bed and asked if it was not good that we could go to sleep and forget our troubles, answered, sadly, "Yes; but we wake in the morning and remember them all again." "My little darling, there will come a morning, by and by, if we love the Lord, when we shall wake and never remember our troubles any more." "Oh, yes, I know what you mean," replied the lovely little one; "that is the morning of the resurrecMusic in the Tree Tops. Written for the Living Church.

The bright red Maple puts forth its blossoms in the earliest spring-time. It is peculiarly beautiful tree, not only for this first promise after the seeming wintry death, but also for its brilliant autumn foliage. Sitting in a carriage, on the 11th of April, before the house of a friend who was to accompany me on a drive, I was suddenly attracted by a murmurous sound among the branches above my head; and, on looking up, I discovered any number of bees, busily fitting to and fro, and making a dreamy sort of melody, as they extracted sweets from the maple flowers. It was a wondrous joy to me, this awakening of the insect tribes, now that the Resurrection of Nature is so assured.

Almost everywhere the last cold winter has seemed as if it would never loosen its grasp. In many places, even after the buds began to swell, and the sun beamed warmly for awhile, suddenly the snow fell again, and the chilly air took away hope. But now the bees are out, those delicious harbingers of honeyed days! We can sit in the light, and shut our eyes, and know that all things are going on well in the world of nature; the things that make no resistance to the Divine Will, but are governed by His supreme control.

How golden these winged creatures are, with the yellow dust upon them; and what sciously follow and obey our Maker's F. B. S.

Shepherds and their Dogs.

I am never weary of hearing the stories of the sagacity of colley dogs. The tales that are told of Scotch Shepherds and their dogs are marvellous. One of the most interesting that I have ever heard was related by Charles Hancock, Esq., the celebrated animal painter. Mr. Hancock said: I was once staying with Lord Kinnaird, at his seat in Scotland, when his lordship expressed a wish that I should see some of his prize sheep, which were then feeding with some hundreds more on the brow of a hill, about three miles from the house. In a certain locality in British America, Calling his shepherd, he kindly asked him w not, but the faithful creature mani-

> Do you believe that the dog will bring "Wait awhile, and you will see," said his lordship.

The dog now darted off towards the younger sheep dogs to join in the mission. quickly a circle of fire. For the poor worm the latter stood between the sheep and the placed it in safety on a rock by his side. and in a few minutes the three dogs were The Indian then fixed his expressive gaze quietly driving them towards us. Within an hour of receiving the instructions from

> A little girl once took a letter from her mother to an old lady friend. "Many thanks, my child," she said; "you may tell your mother that you are a good child and a faithful messenger." "Thank you, ma'am; and I shall tell her too that I didn't ask you for ten cents, because Mamma told me not to."

A little two-year old wished to go from one room to another, and called to her auntie to open the door. "You can do it yourself, my dear," she said. "Don't you belong to the try society?" "No, I doesn't," was the little one's reply. "I belong to the auntie try society." Precocious infant! cious infant!

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tatingly recommend them."—Farmer's Review of Chicago.

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Stained

For Churches.

Missions of the Russian Church. To the Editor of the Living Church:

It has been so often stated, with the utmost positiveness, that in the Russian Church there is no Missionary spirit—that the assertion is widely believed. To show that it is an entirely erroneous statement, the writer, in three articles in the American Church Review, in the years 1877-8, gave a number of facts concerning Russian Missionary work; and to show that the good cause of Missions, amid all the distracting pircumstances of the past four years in Russia, still more than holds its own, he sends with this a condensed translation he has made of the report, just received from Moscow, of the Annual Meeting of the Orthodox Missionary Society, and of its doings the past year. Chas. R. Hale.

On the 17th of May, O. S., (the 29th N. S.) being the festival of SS. Cyril and Methodius, the first missionaries to the Slavs, and the eleventh anniversary of the founding of the Orthodox Missionary Society at Moscow, the Divine Liturgy was celebrated, in the Uspensky Cathedral, Moscow, by the Most Reverend Metropolitan, Macaiius, at the close of which the venerable prelate delivered a most instructive address, pro-Apostles of the Slavs, and prayed for the long life of the Czar, the Czarina, and the Czarevitch.

Then there was held in the Murovarnia Hall. general meeting of the members of the Orthodox they would put matters in such a trim as to en-Missionary Society, opened by a commemora- sure an election at the next meeting." tion of the late Czar, Alexander Nicolaevitch, and of the late Empress, Maria Alexandrovna. The most Reverend Metropolitan then delivered this Council for consideration. A motion was the following address:

year in the life of our Society has passed away, vailed by an "aye" and "no" vote of twenty-four and that year has been made memorable to us by the greatest losses and sorrows. At the beginning of the year we lost our Most August-Mother evening. At the evening session, a reconsideraginning of our Society, manifested the greatest care for and interest in it, and by her boundless love and her constant devotion excited, directed, and increased our earnestness, in spreading among all people the knowledge of the true faith

Toward the close of the year, we lost, and how did we lose! Our Sovereign Father, who by his imperial word gave life to our Society, and bors for another year. under whose sceptre we have so many years extended our efforts, grown strong, and prospered. Our losses are losses of all Russia—our grief the common grief of all the Russian people, and of our Imperial Benefactors, first of all we heartily pray that their souls may have rest in the Heavenly Kingdom, and we testify our lasting remembrance of them. But the Lord liveth, and blessed be God, yea praised be the God of our Salvation." Ps. xviii. 47. By His appointment, there has arisen over Russia a new sun, as of old our people loved to call the Czar, and the each and all throughout the immense regions of our dearly loved fatherland. And together with the sun, and receiving light from it, arises also a new moon, and our Society, among the first, has had the happiness to be blessed by her gentle, kindly, gracious, and beneficent influence.

Long may these bright lights, which God has given us, shine over us. By His blessing, may our new Czar and Czarina live and prosper many many years, to the happiness of Russia. And quest to report in 1882. may our Orthodox Missionary Society flourish more and more, under the protection and guidance of our new Most August Patrons.

After this was read to the meeting the Report of the doings of the Society, for the year 1880, cerned, a very proliferous manner. The report by which it was shown that offerings for the shows how "change and decay" enters into the objects of the society, and its income generally had very considerably increased, the number of Diocesan auxiliary Societies, and of members, has enlarged. Help was given to our Missionaries in distant parts of Russia with a generous hand. The offerings made the past year in Moscow, under the influence of the revival of the Society, by the Most Reverend Metropolitan, ni behalf of the Orthodox Mission in Japan, have been very remarkable.

During the past year, Diocesan Comittees have been founded in the Dioceses of Yaroslav, Smolensk, and Kishineff. To these, we should perhaps add the Diocese of Koursk, in which, without the formal establishment of a Missionmy Committee, through the influence of the late Bishop Sergius, now Archbishop of Kazan, offerings were collected for the Missionary Society, by means of subscription lists, and sent to the Council of the Society.

The number of members of the Missionary Society is largely increased. For the year 1879, there were 6,731 members; for 1880, 7,636. There was also an improvement in offerings. These, in 1879, amounted to 131,218 roubles.* while in 1880 they came to 147,818 roubles. There was on hand at the close of 1879, 539,188 roubles, which, added to the receipts for 1880, make in all 687,607 roubles. Of this, 299,035 belonged to the fixed capital, 173,902 to the reserve fund, 214,670 were subject to draft. The expenditure have been 147,961 roubles. The past year has been a prosperous one for the Society.

Not a little has been done, the past year, by the Orthodox Missionary Society, in strengthening and extending the missionary work, and in establishment of a special mission among the Kirghese of the steppes.

The Mission in Japan has continued to be a matter of special interest to the Missionary Society; 23,800 roubles have been appropriated to it. In addition, thanks to the co-operation of the President of the Society, there has been raised in Russia, by the Right Reverend Nicholas, Missionary Bishop in Japan, 131,824 roubles. The missionary establishments at Kazan-, the Missionary asylum and the translation Commission, has been, as previously, objects of the careful attention of the council of the Mission-

*The silver roubles is worth about 75 cents. The paper money now current in Russia is somewhat depreciated.

ary Society. By the labors of the translation commission, eleven volumes have been issued the past year, and distributed gratuitously among missionaries, savants, and educational institu-

At the instance of the Council of the Society, there was unanimously elected, as honorary member of the Society, the member of the Council, the Archpriest N. D. Lavroff, who was connected with the Altai Mission, as a fellow laborer, more than forty years, and who by his personal exertions, his offerings, and the very considerable gifts he was able to secure for it. sustained, almost by himself, that ancient mission, until the establishment of the Missionary Society.

Fifty-fourth Mississippi.

Correspondence of the Living Church,

The Fifty-fourth Annual Council of the Diocese of Mississippi was held in St. Andrew's Church, Jackson, May 12th, 13th and 14th, A. D., 1881. This Council was the strongest, in point of numbers and lay ability, that has met ducing a deep impression upon those who heard in some years. The usual routine elections were it. After the Liturgy, the Metropolitan, with his made on the first day, which resulted in the retwo Vicar-Bishops, several archimandrites, and election of the old officers and Standing Comothers of the Clergy, held a service of com- mittees. On the second day, our venerable memoratrion for SS. Cyril and Methodius, the Bishop read his record of official acts, and, after alluding to a few other matters, closed by saying: "If the Council should deem it unadvisable to enter on the election of an Assistant (Bishop) at in the Patriarchal treasury in the Kremlin, a the present time, I would be truly gratified if

At the Council of 1880, the Bishop asked for an Assistant, and the question was deferred to made to go into an election, which produced BELOVED BRETHREN IN CHRIST: - Another considerable debate. Finally, the motion preto seventeen, and then a recess was taken until Patroness, the Empress, who from the very be- tion of the morning's vote was moved, upon the ground of one or two votes having been illegally cast. The motion carried; and then a vote by orders was called for and taken upon the original question. The result was, the motion to elect was defeated. Thus, an aged Bishop is compelled to painfully perform his arduous la-

The principal objection to electing an Assistant was upon the ground of the inability of the Diocese to support two Bishops. Good ground, therefore, meeting at the first time since the loss it is true. But at the same time, the mortifying spectacle is presented, of an aged Bishop of the Church, borne down by the infirmities of age, asking his spiritual children for relief from his too weighty burdens, only to have them say, "we are not able." Besides, there are many who thought the Diocese could provide an Assistant. rays of the new sun bless, and warm and unify It must be confessed that if the whole Church in this Diocese, clergy and laity, did its duty, if the one would urge the duty, and the other respond to it, why, there could hardly be a question of supporting a retired Bishop, and an active Assistant. By a vote of the Council at its last session, the question of support was referred to the Parishes, with a re-

Another important item of the proceedings, was the Statistician's report. The Rev. Dr. Tucker, of Jackson, fills this most important office in a zealous, and, so far as figures are conorganic body of the Church. Upon his recommendation, twelve Parishes were dropped from the list as dead. He recommends that fourteen more be dropped from the list of Parishes, and placed upon the list of Missions, which will probably be done in 1882. He also showed how loosely things have been done in the past, by naming three Parishes which had frequently been represented in the Council, but had never been admitted into Union. Of course, past mistakes were immediately rectified.

The Committee on the State of the Church reported 302 Baptisms, 164 Confirmations, 1,822 Communicants, and \$32,997.17 as the aggregate income of the Diocese, for the past year. Upon the suggestion of the Statistician, a Canon was adopted, which requires that the Parishes shall make their reports conform to the civil year. This will give him from January to the meeting of the Council after Easter, to tabulate the reports, and, too, to wrestle with the delinquent parsons who seem to be a part of every Diocese.

A Committee on the Tenure of Church property was appointed, to report at the next Counand to which were referred resolutions looking to the better security of Church property. I give you the following actions of the Council verbatim, and heartily wish every Diocese would adopt the same resolutions:

Resolved, That the various Parishes in this Diocese are hereby requested to appropriate the offerings taken hereafter in their Churches on Whit-Sunday, to the purchase of theological books for the minister of the Parish.

Explanatory Note.-In adopting this resolution, and recommending this action to the Parishes in this Diocese, the Council has in view the serious inadequacy of the salaries of ministers to supply them with the necessary current theological literature, which will enable them to preach intelligently and effectually to the people. An annual collection of this kind will provide removing the obstacles to its successful carrying many ministers with books they absolutely need, on. Encouragement has been given to the and which they can obtain in no other way. And there can be scarcely any instance where the congregations making these offerings will not reap a full and speedy return from such offer-

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"The Church that is not a Sect."

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The Church, the True Congregational Church. Many of the various religious bodies which have grown up during the past 300 years, justify their separation from the Church, on the ground that the fundamental principles on which the Church is founded, are erroneous and unscriptural; and some of these have taken to themselves names which are intended to draw attention to what is conceived to be the truer principles on which they are founded, and for the diffusion of which they are organized. Yet, as truth is manysided, it is not infrequently to be found, that the very name thus selected, proves more appropriate to the Church than to the sect which claims it as its own peculiar cognomen, and serves to illustrate the fact that, not in separate organizations for the promulgation of favorite dogmas; but, in the harmonious presentation of the entire system of truth, by a conservative body, hallowed by the associations of ages, and by a Divine Commission, lies the best pledge for the preservation of those sacred verities on which the spiritual welfare of the race depends.

Here, for instance, standing opposed to the Church on the ground that the Church has departed from scriptural rule, and no longer demands the spiritual qualifications which the Scriptures teach, should be demanded of Church members-is a large, active and wealthy body, composed of aggregated congregations, each of which claims to be an independent church, the government of which centres solely in itself, a fact formerly proclaimed by the name they bore of "Independent" Churches, and now proclaimed by their present name of "Congregational" Churches, a change of name which, while equally appropriate as an affirmation that the government of the individual congregation lies in no exterior body, whether Pope, prelate, or association of ministers or churches, but in the congregation itself, is yet most unhappy, as it draws attention to the fact of a wide departure from Scriptural and Apostolic rule, of which the body has been guilty, in the very point where its chosen name challenges our attention.

Surely, the Church of the Apostles was, and is, a Congregational Church, while the so-called Congregational Churches of this 19th century are, if churches at all, certainly anti-congregational! Whether this is so or no, let us see.

Which is the true Congregational Church That which regards the "Church" and the "congregation" as synonymous? Or, that which regards them as wholly distinct and different?

Which is the true Congregational Church That which recognizes the right of the entire congregation to all the benefits and spiritual privileges of the Church? Or, that which raises barriers, shutting off the greater part of the congregation from the Lord's table?

Which is the true Congregational Church? That which acknowledges as members all the baptized? Or, that which regards Baptism as a gate leading nowhere? For in every so-called 'Congregational Church," the baptized, being members of the congregation before baptism, remain after baptism simply members of the congregation still; to become members of the Church, they must attain a certain (or uncertain) age, subscribe to a (more or less elaborate) definition of doctrines, pass an examination (more or less searching) as to their spiritual experience, and then obtain the suffrages of those already members.

Which is the true Congregational Church That which admits the congregation as a whole to equal rights and privileges in the election of officers, and in the ownership of the property of Church? Or, that which, under the dividing tion of \$50,000 to its own fund, can afford to names of "the church" and "the congregation," shuts off the larger portion from these, restricting them to the selected "church," and leaving FRANKLIN SQUARE LIBRARY. Harper & Brothers. the others the sole privilege of supporting the institutions, and increasing the property, of the church, by their offerings, their gifts, and their enforced payments for seats in the house of

Which is the true Congregational Church? That which treats the entire congregation as equally professing Christians, and members of the Church by virtue of their profession! Or, that which demanding other and special tests of spiritual attainment, stamps the minor portion of the congregation with the seal of superior sanctity, while it brands the major portion as strangers and aliens from the spiritual commonwealth? In each of these cases, the Catholic and Apostolic Church of Christ, takes the former position, and so-called "Congregational Churches' take the latter; and, in this fact, the Church proves itself to be truly congregational, while those who claim the name are seen to have no right, or title, to it; anti-congregational churches are they rather, by their own confession, for they affirm their "church" and their "congregation" to be distinct and separate.

They may be right in making this distinction, hey may be right in making words once identical in meaning, now bear widely different signicance-into this question we are not now entering-but, judging them by their own standard. their self-chosen name belongs not to them. Not they, but the Catholic and Apostolic Church of Christ, is the "Congregational Church," the Church of the Congregation, the Church of the Apostolic age, the Church of St. Paul's Epistles, where the congregation was the Church, and the Church was the congregated disciples of the Lord, named by His name, baptized as learners in His school, and some of them very young (some, in years; others, in Christian knowledge); some very weak, very imperfect, yet banded together as one body, and distinguished from the heathen, and the infidels, around them, by their professed allegiance to Christ, and their adherence to His cause.

Western Michigan Vindicated.

To the Editor of the Living Church:

A correspondent, in your issue of June 25th, reporting the proceedings of the Convention of the Diocese of Michigan, in relation to an application by the Diocese of Western Michigan for portion of the Episcopal Fund of the Undivided Diocese, makes some statements that, with your permission, I will examine.

First, he says the Western Diocese "prejudiced ts case by making a demand, when it ought to have thrown itself on the Christian charity of the Diocese of Michigan." If the Western Diocese had no claim to a portion of the Fund in which it had an equal interest and use at the time of the division, it ought not to have made any application at all. The exact form of its application was this: that as "the fund was contributed in part by persons now living in the Diocese of Michigan, and in part by persons now living in the Diocese of Western Michigan, * * and in part by persons not living in either Diocese, * * * and in part by persons gone to their rest, and for whom there is none to

whole of the Diocese, and not to a part of it, * * the Diocese of Western Michigan most respectfully requests said Diocese of Michigan to consent to a division of said funds, and to set apart and convey to the Diocese of Western Michigan an equitable portion of said fund for its benefit and use."

speak, who made their generous donations to the

How could a request have been more respectfully made than that? Very properly, a claim was set up to some portion of the Fund, but it was left to the Diocese now holding this fund to say what should be our equitable portion of it. But, moreover, this claim was conceded in the same breath in which it was denied. The portion of the fund contributed by the part of the State now included in the Diocese of Western Michigan, was sought out on the old subscription list, and the Committee in charge of the subject said they were willing to gave this Diocese that, and a fair interest in it. This much was an admitted claim; but your correspondent thinks we should have asked it as charity. We do not think so.

Second, your correspondent says that "the representatives of the Western Diocese, while application for the division was pending, distinctly disavowed any intention to make a claim upon the Episcopal Fund." I do not know what STAINED, ENAMELED, EMBOSSED, CUT AND COLORED. now and then, an individual may have said, in an unauthorized way; but never in Convention, by Committee appointed by Convention, or by any authorized person, was such a disavowal made. I challenge the production of evidence to the contrary. There is none.

Third, your correspondent says in substance. that "after division a settlement was made, and \$1,500 paid to the Western Diocese." This sum had nothing to do with the Episcopal Fund. This was that portion of the Aged and Infirm Clergy Fund which was paid this Diocese out of the joint fund of \$6,179.89. The Committee of the old Diocese, to whom the subject was referred, reported in favor of giving this Diocese \$3,000, but this was cut down to \$1,500. There is no possible excuse for mixing this up with a discussion about a division of the Episcopal Fund. It has nothing to do with it.

I do not think your correspondent intended to create any false impression about this matter. He seems to have relied upon the statements of thers, and to have been thoroughly misin-

The Diocese of Western Michigan, through the various mischances of past years' commercial disaster, has lost about \$15,000 (an even half) of its Episcopal Fund, but it can better afford to lose, in addition, its "equitable portion" of the Episcopal Fund in common of the two Dioceses, WESTERN MICHIGAN. withhold it.

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