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" THITHER ASCEND."

Written for the Living Church. Shall one be satisfied to gaze
From lofty mount, in rapt amaze,
When a sublime and holy love

Attracts us to the heights above? O flight of flights! to plume the wing And soar with our ascended King! To cast aside the clogs of earth, And rise to an immortal birth!

Leaving all lower joys behind Let us ascend in "heart and mind," The while this body waits the hour Of freedom from corruption's power. The captive shakes his dungeon chain, And laughs to feel how wholly vain Are bonds of iron to control,

Or strongest walls to cage the soul. So in this p ison-house of clay, They blithely shake their chains to-day, Who on the spirit-wings are borne Whither our blessed Lord has gone.

Ascension, 1882.

F. BURGE SMITH.

Reports of Conventions.

The Ninety-Second of Massachusetts.

Reported for the Living Church.

The Church in the old Bay State is nearing her centennial, and every Annual Convention gives at the head of the movement, and it was making token of increased vitality and aggressiveness in her work. The conditions of Church work in this field have always been exceptional. It was, at first, the stronghold of Puritanism; its institutions were founded on Plymouth Rock, and all Harlem, New York, was the next speaker. He the negations of ultra protestantism were its gave an account of the temperance work in his inheritance. These, in time, gave way to the parish and its neighborhood, and said that he negations of rationalism, with which the corrupt believed the time was soon coming when the system of Rome has endeavored to divide the church throughout its entire extent, and not spoils. Meantime, the Catholic Church has merely in some of its parts, should be indentified progressed slowly but surely, to command the with the new movement. The Rev. Wm. R. attention and confidence of the people, and she Huntington, D. D., spoke of the practical workneeds only the courage of Faith to make her vic- ing of parochial tempérance Societies. tory complete.

down, but to labor with renewed energy; for the and the Rev. William S. Bartlet registrar. work of the Lord was still going on, and would continue to go on.

The statistics of this year's work were as follows: Official visitations, 137; Services on occasions of Ordination and the like, 32; other Services of ordinary clerical duty, 49; Committee and other meetings attended, 88, sermons preached, 159; addresses delivered, 130; persons confirmed, 1,114; lay readers licensed 35; Ordinations, 16: clergymen deceased, 2: clergymen received, 14; clergymen transferred, 5; present number of clergymen, 162; churches consecrated, 2; corner-stones laid, 4; churches or chapels opened, 2; churches or chapels built, 7.

The Bishop in his address, congratulated the Diocese on having a greater number of clergy and communicants than ever before. The burden of his official cares had become so great that he could not make more than one visitation to a parish without doing injustice to others. He did not approve of presenting children for Confirmation before they had attained years of discretion. He thought from fourteen years upward the most suitable age for children to receive Confirmation. The Sunday after Ascension was recommended as a day of prayer for missions. The Bishop referred with satisfaction to the payments of church debts and the improvement of church buildings at several points in the Diocese. "Dear brethren," he said in closing, "I commend you to God and to the Word of His grace, as under the protecting presence of His Holy Spirit you proceed to the duties now devolving upon you as members of this ninety-second Annual Convention of the Diocese of Massachusetts."

The Diocese has lost one of her noblest sons in the death of the late Enoch R. Mudge, to whose zeal and liberality the Bishop and the Standing Committee paid a glowing tribute.

The missionary report showed an expenditure of over ten thousand dollars. The Rev. Dr. Brooks, from the Committee on the proposed amendment to the Ratification of the Book of Common Prayer, presented the following Preamble and Resolutions, which were adopted:

Whereas, The Proposed Amendment seeks to secure the liberty of shortened Services neither by Rubric nor by Canon, but by the addition of certain regulations to the act of Ratification passed by the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the 16th of October, 1789.

And whereas, said act of Ratification appears to this Diocesan Convention to be a most unsuitable place for the introduction of such regula-

And whereas, also, the Regulations themselves are drawn in language obscure and difficult to understand.

And whereas, also, the whole subject of Liturgical Enrichment and Increased Flexibility of use of the Book of Common Prayer was at the

mittee of Bishops, Priests, and Laymen to be yet unappropriated. In order to bring the matreported upon hereafter:

Therefore Resolved-

That the Diocesan Convention of Massa chusetts respectfully represents to the General Convention, that in its opinion the Proposed Amendment ought not to be finally adopted that it would awkardly encumber the Book of Common Prayer; that it would produce confusion and dispute; and that it would interfere with the deliberate and free consideration of the best way of meeting the needs of the Church, for which the General Convention has made wise provision.

The registrar's report presented by the Rev. William S. Bartlet, stated that there were fiftyfour parishes free from debt. During the last decade the contributions had amounted to six million dollars.

A Temperance Meeting was held in the even ing, the chapel of Trinity Church being crowded. Bishop Paddock made the opening address, and introduced Mr. Robert Graham, the Secretary and Manager of the Church Temperance Society. He said that in England both total abstainers and moderate drinkers worked together to promote temperance; the name of the Queen herself was very encouraging progress. In 437 parishes of one diocese in England 290 branch societies had been organized with 36,000 members. The Rev. Randolph H. McKim, rector of Trinity Church,

At the second day's session there was a spirited The Convention assembled at Trinity Church, debate on the qualifications of clergymen for on the 10th inst., the number of clergy reported voting in the Convention, an amendment being being about 150, parishes in union with the proposed with a view to extend the franchise. Convention, 102; missions, 27. The sermon was The amendment was lost. The Report of the preached by the Rev. Leander C. Manchester, of | Massachusetts Branch of the Auxiliary to the Lowell, upon the revival of the Lord's work, Board of Missions showed a work commensurate instructing the Committee on Canons to consid-Heb. iii:2. In closing, the preacher said: "It is with its lengthy name. It had contributed goods not true that this is the age of mammon worship and money to the amount of nearly seventeen and unbelief. The weakness of pessimism and thousand dollars. The Standing Committee elunbelief is because it cannot see clear. The ected was as follows: The Rev. Thomas R. Apostles went forth to a world ten times more | Lambert, D. D., the Rev. George S. Converse, corrupt than the present, and new life was kin- the Rev. E. L. Drown, Messrs. Causten Brown, dled at their touch." The preacher urged his W. S. Gardner, George C. Shattuck, M. D. The hearers, both clergy and laity, not to be cast Rev. Charles H. Learoyd was elected treasurer,

> The next annual meeting of the Convention was appointed to be held in Trinity Church, the Rev. Percy Browne, of Roxbury, preacher; and the Rev. A. C. H. Hall of Boston, Substitute.

The Pittsburgh Convention.

The seventeenth annual Convention of the Chapel, in the See City, on Wednesday, May 10th. | Shoenberger, Hill Burgwin, J. W. Paul. The Bishop's address-his first-was marked. says a local paper, by great ability and thought- fected any very important business, but fully lutions upon the subject of Divorce. Mr. Sterfulness. He paid a glowing tribute to his lamented satisfied that in Dr. Whitehead it had a Bishop, ling fortified his position with an array of statisviewed the great work accomplished during that the Diocese of Pittsburgh. prelate's episcopate. He also spoke touchingly of the death of Rev. James T. Franklin, of St. Paul's Church, Erie. He praised the Boys' School at Washington, Pa., and commended the Clergymen's Retiring Fund Society and the Laof giving the laity co-ordinate powers with the clergy in electing a bishop. He invited attention to the necessity for a new Episcopal residence which should be centrally located and easily accessible. He also urged the establishment of a diocesan headquarters, where the Bishop could have his central office, and would be in attendance during certain business hours; where diocesan work could be mapped out and prosecuted; where the library of the late Bishop Kerfoot, consisting of 1,200 volumes, and bequeathed to the diocese, could be securely located, and where the clergy and laity could gather for the interchange of views and furtherance of the cause of Judge J. A. Stanly, as Chancellor of the Diocese. religion.

The address also reviewed the Episcopal visitwelve months, had visited all the counties of the diocese except two, and ministered to the severclergy he found a most admirable body of pains-

passed this Amendment referred to a Joint Com- to find a clergyman to undertake the work lie elect a Bishop.

ter before the Convention in a practical way, the Bishop made the following suggestions which were afterwards formally approved by the Convention. 1st. That no new work be undertaken until all missions already begun are fairly established. 2d. That the missionary objects should be considered, and all maintained out of the common fund. 3d. That the Convention should determine what sum is needed, and appropriate it with full purpose of heart to collect it. 4th. That some plan should be devised whereby the income of the board should be assured up to a certain amount, leaving as little as possible to uncertain resources. 5th. That every member of the diocese should adopt con amore, the axiom that he is personally responsible for the success of the missionary work, and hence has a personal interest in maintaining the missionaries in their labors.

The Bishop suggested to this end the idea of a 'Missionary Century," that is 100 individuals, whose subscriptions would cover the greater part of the board's expenditure, assessing the various parishes, as parishes, for the balance.

In closing, he inculcated the high importance of fostering the spirit of reverence for holy things and holy places. He pointed to the apostolic character of the Church, which has lasted from the beginning. Reverence should be practised in small things as well as in great. The sect spirit and independency in religious matters partake of the same irreverent temper. He recommended that the utmost reverence be shown in the House of God; that the sacred vessels, the Holy Table, and the Altar railing be kept in the best order, and that vestry and parish meetings be held elsewhere. By the practice of this reverential spirit as well as by the strict observance of the law the Church would prosper.

Secretary; and Rev. Thos. W. Martin appointed Assistant Secretary.

Burgwin offered a resolution which was adopted, long been charged! manner of organizing new parishes with the missions according to the number of communicants; 3d, regarding the formal dissolution of May 9th, 1883. parishes; and 4th with respect to the frequency annually, bi-ennially, or tri-ennially.

union would be for mutual benefit.

The following Standing Committee was ap-

The Convention adjourned without having efpredecessor, the late Bishop Kerfoot, and re- eminently fitted to carry on the Master's work in tics, laboriously collected from official sources,

The California Convention.

dies Prayer Book Society. He suggested that the May, 2nd. The attendance of the clergy was not suits in that county than marriages! Convention take into consideration the question every large, only about thirty five being present. The laity, especially ladies, about half filled the church.

> Rev. Dr. Beers, from the text of Tim., 1:6. "Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not tion. given us the spirit of fear, but of power, and of love, and of a sound mind." The sermon was one of great eloquence and logical reasoning, and was listened to with marked attention.

The Rev. E. Birdsall was re-elected Secretary, and the Bishop announced the appointment of

The Rev. W. L. Githens read the Bishop's annual address, which gave a summary of his work, tations. In three months the Bishop had ac- and reviewed the general position of the Church complished journeyings which are the duty of in California. During the year there have been 401 candidates confirmed; 2 ordinations. Eight priests and two deacons have been received al congregations. He had been received with the into the diocese and ten dismissed. After the the Bishop's recovery, was adopted for use in most generous and abundant hospitality. The reading of the Bishop's report, the Committee on the Revision and Digest of the Constitution taking, earnest men, of whom any Bishop might submitted their report. Judge Stanly called well be proud. The laity were a generous, the attention of the Convention to the changes united and interested body of noble men and made by the Committee. A number of amendments have been made. The first changes the The Bishop called attention to the urgent name of the Convention to "Council." An needs of the Diocesan Missions, to the end that amendment was also made allowing all priests their work should be thoroughly discussed by the in good standing and residents of the diocese the Convention in no sentimental spirit, but in a privilege of taking part in the deliberations of plain, practical and business way. When he came the Council An amendment was made adding to the Diocese he found the treasury well nigh to Article VIII. of the present Constitution cerempty. He issued a circular to certain laymen, tain provisions describing the manner of election who had in previous years contributed to such in the different parishes. of the lay representaobjects, to come to their aid once more. In res- | tives to the Council. Also an amendment to Arponse to this appeal, \$650 was promised or given | ticle IX., providing for a thirty days' publication to assist what is known as the City and Country in papers in different parts of the State, of a no-Mission. This amount by reason of inability tice calling a special session of the Council to

Four sections are also inserted in Canon One, relative to the duties of the Bishop in the care of the Diocese. The following are two of the

Sec. 3. Whenever the Bishop of the Diocese shall issue a Pastoral Letter it shall be the duty of every minister, at Divine Service, on the first Sunday after receiving the same, to read it to the people of his

cure.
Sec. 4. When there is no Bishop of the Diocese, or during the Bishop's absence from his Diocese, if authorized to act under the hand and seal of the Bishop, the Standing Committee of the Diocese is the "ecclesiastical authority" for all purposes desired in Constant and Diocese Canons. clared in General and Diocesan Canons

The report was finally accepted and the Committee discharged.

Much warmth was manifested at the next session in reference to this report, which was evnetually referred to the Committee on Canons to be reported on at the next Annual Convention.

The following Standing Committee was elected: The Revs. H. W. Beers, Benjamin Akerly, Hobart Chetwood, and W. H. Platt, and Messrs. W. F. Babcock, J. A. Stanly, R. W. Kirkham, H. T. Graves.

Convention of Southern Ohio.

The Annual Convention met at Newark, May 10th, pursuant to adjournment of a year ago. The pleasure of the occasion was a good deal marred by the absence of Bishop Jaggar in Geneva, Switzerland, where he now lies prostrated by severe illness.

The Rev. C. H. Young, of Worthington, called the Convention to order, and, after three ballots, the Rev. Dr. C. S. Bates, Professor of Systematic Divinity at Kenvon College, was chosen President. Rev. Mr. Young was re-elected Secretary, and Mr. I. N. Whiting, of Columbia, Treasurer.

Bishop Bedell preached upon the "Continuity of the Church," from 1 Tim. iii:15. After 22 years of Episcopal labor in Ohio, Bishop Bedell Rev. R. J. Coster was unanimously continued has a full, strong, melodious voice, and is a most winning and forcible preacher. May he long live to administer with distinguished success and After the usual routine business, Mr. Hill ability, the important trust with which he has so

The Standing Committee elected was as foler and report upon the advisability of making lows: Rev. S. Benedict, D. D., Rev. I. N. Stancertain constitutional changes, viz., 1st, the ger, Rev. J. M. Kendrick, and Messrs. Channing Richards, R. B. Bowler, A. H. McGuffey, all of Convocation and Consecration in Northmode of representing; 2d, grading the parishes or | Cincinnati. St. James' Church, Zanesville, was chosen as the place of the next annual meeting,

An important and interesting discussion took of sessions; whether the Convention shall meet place on Thursday, on the Smith and Pond Bills, laws recently enacted by the Legislature of Ohio Some conversation took place in reference to a prohibiting the sale of intoxicants on Sunday, federal union of the three dioceses of Pennsyl- and taxing drinking places. Fierce resistance vania, after the manner of those of Illinois, and has been made, especially in Cincinnati, to the The sermon in the evening was by the Rev. J. the Convention seemed to be opinion that such execution of the first of these laws. Mr. Abner L. Frazer, of Cincinnati, offered a resolution approving these laws, and encouraging public offipointed: The Revs. Thomas Crumpton, R. J. cers in their enforcement. After thorough dis-Church in the Diocese of Pittsburgh met in Trinity | Coster, M. Byllesby, Boyd Vincent, Messrs. John | cussion, the resolution, in a modified form, was | red roses upon a dark ground of evergreens. The

Rev. Paul Sterling introduced a series of resowhich made a profound impression upon his hearers. He showed that of every three couples who are married in Hamilton County, wherein The thirty-second Convention of the Church | Cincinnati is situated, one, sooner or later, apin this Diocese met in regular annual session at plies for a divorce, and that within ten years, Trinity Church, San Francisco, on Thursday, at the present ratio, there will be more divorce

The Resolutions referred to a special Committee cover the following points: (1.) The General Question of Divorce. (2.) The advisability of The Convention Sermon was preached by the petitioning the Legislature for reform in the Divorce Laws. (3.) Looking to co-ordinate action of the Diocese of (Northern) Ohio. (4.) Proposing to form an Ohio Divorce Reform Associa-

> The amendment of the Canon on qualifications of voters at parish meetings was made unequivocal, by introducing the words "whether male or female;" so that the Diocese may be regarded as fully abreast of the age, upon the much-mooted topic of "Woman's Rights."

Earnest and cordial sympathy was expressed with Bishop Jaggar in his protracted and serious illness in a foreign land, and the President of the Convention was directed to telegraph to him a message of affectionate condolence. This the Rev. Dr. Bates gracefully did, by referring the good Bishop to Philippians i, 2. A prayer for the Services throughout the Diocese.

PRAYER FOR THE BISHOP. Almighty God, Giver of all good gitts, mercifully behold and bless Thy servant, the Bishop of this diocese, now absen from us f raseason. Let Thy Fatherly Hand ever be ov r him; let the light and strength of the Holy Ghost, the Blessed Comforter, ever be with him. Detend him from all dangers to which he may be exposed by land and by sea, from accident and the extremity of sickness. Support him in patience and submission to Thy clessed will. Give effi cacy to the means used for his entire recovery, that so with renewed health, vigor of minda nd cheerfulness of spirit, he may speedily be restored to his work among us, and serve Thee in his office faithfully and long, to the glory of Thy Name and the edifying and well-governing of Thy Cauron, though the merits or our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end, Amen.

With an earnest rendering of the Gloria in Excelsis and a Collect by the President, the eighth Convention of the Diocese of Southern

The Fiftieth Convention of Tennessee.

Nearly every parish in the Diocese was represented at what might almost be called the Jubilee Convention, in Christ Church, Nashville, May 10th. The ordination of the Rev. Arthur M. Clark, to the priesthood, added to the impressiveness of the morning Service, The sermon was preached by the Rev. Thos. F. Gailor, of Pulaski, on the Apostolic Ministry, and showed a depth of research and historical learning. Bishop Quintard presided at the sessions of the Convention, and delivered an address.

On the afternoon of the second day, the Rev. Wm. C. Gray, Chairman of the Committee on the Division of the Diocese, read an important paper, and offered a resolution that the division of the Diocese is both desirable and practicable. that it should take place in accordance with what is known as the Provincial System, and that a Committee be appointed to take the necessary steps to effect it. Dr. Gray supported his resolution with earnestness and marked ability. The following action was taken by the Convention:

Resolved. That the Committee asked for, with regard to the division of the Diocese, etc., and resolutions attached thereto, be appointed by the Bishop, which Committee shall report to the next Convention, and that any other action upon the said report and resolutious be deferred until that time, the Convention reserving judgment upon the subject matter thereof.

Resolutions of respect were adopted in memory of the late Rev. Thos. O. Summers, D. D., distinguished as a minister and educator. The Standing Committee elected was composed of the following: The Rev. George White, D. D., the Rev. Wm. Klein, Messrs. Chas. F. Collins, S. H. Lamb, and J. L. T. Sneed. The Rev. Thomas F. Gailor was elected Secretary, and Mr. Elbert F. Sevier, Treasurer.

One of the interesting events of the session was the delivery of a discourse by Dr. White. giving an historical sketch of the Diocese. Another pleasant event was the laying of the cornerstone of St. Ann's Church, East Nashville, which was attended by the delegates. The next annual meeting of the Convention is to be on the third Tuesday in May, 1883, in Trinity Church, Clarksville.

ern California.

The preliminary meeting was held on Saturday evening, April 29th, in Sacramento. On Sunday morning, St. Paul's Church was consecrated, in the presence of a large congregation. Ten of the clergy participated with the Bishop in the Service. Bishop Wingfield preached the sermon and celebrated the Holy Communion. A. Shepherd, D. D., of Santa Rosa. The floral decorations were unique and superb, the impressive feature being the eight floral arches which spanned the main aisle, composed of white and Bishop, in closing his sermon, expressed the fervent hope that from this central point, this capital of the State, this metropolis of the missionary jurisdiction, there might grow up pure lives, purely led; pure worship and flocks wisely tended, "so that in the coming history of our Branch of the One Holy Catholic and Apostolic Church on the Pacific coast, there may be more and more openly realized, the sanctifying, the uniting, the glorifying presence of our Lord and Saviour Jesus Christ."

Dr. Shepherd's sermon was devoted to the duties and responsibilities of parents in the training of children. It was full of practical wisdom and fervent counsel on a subject of vital importance.

On Monday the Convention resumed its business sessions, and proceeded with harmony and dispatch to set in order the affairs of the Jurisdiction. The Rev. W. S. Cochran was chosen Secretary, and Mr. I. G. Wickersham, Treasurer. The Bishop, in his Address, represented the condition of his field as materially improved during the past year. He made a strong plea for aid to St. Augustine's College and St. Mary's Hall, in Benicia. By resolution of the Convocation, the first Sunday after Epiphany was appointed for a special offering in all the parishes for the schools in Benicia. The Canons of the Diocese of California were adopted, with such modification as local circumstances required, for the government of the Jurisdiction. The Standing Committee chosen are, Rev. J. A. Shepherd, D. D., Rev. W. Leacock, Messrs. J. L. English, and S. C. Gray. The next meeting of the Convocation was appointed to be held in St. Paul's, Benicia.

Statistics:-Families, 576, or 1,336 souls; baptisms, 165; confirmed, 104; communicants, present number, 677; marriages, 52; burials, 77; public common prayer, 858; communion, 153; Sunday school officers and teachers, 89; scholars, 757; total contributions, \$20 020 97; total value of Church property, \$69,080.00.

Bishop Talbot's numerous friends will be rejoiced to learn, that, in a letter from him to one of the clergy of his diocese, dated May 10th, he says: "I am thankful to say that I am assured, by all my physicians, of positive recovery, if I can absent myself from active work a little longer; and that I hope, with reason, to return to my regular official duties in the coming autumn."

The Convention of Pennsylvania. Reported for the Living Church.

The 98th Convention of the Diocese of Pennsylvania was opened on Tuesday afternoon, May 2, at the Church of the Epiphany, Philadelphia. After Evening Prayer, the Bishop gave his charge, and presented the summary of his Episcopal acts which is given elsewhere. On the morning of the second day, the Bishop celebrated the Holy Communion, the Preacher being the Rev. A. A. Marple, of Bridgeton. The Standing Committee presented the names of six candidates for Holy Orders. A Committee appointed last year"to consider whether additional legislation is needed to hold congregations to the character of P. E. churches, and in general to the conditions on which they are possessed of their property, and were admitted to membership in the Convention" reported in favor of such additional legislation, and offered to the consideration of the Convention a proposed Canon to meet such cases. This Canon authorizes the vestry of a parish in which "anything shall be practised, inconsistent with the conditions on which the church was admitted to membership" to report, if necessary, the fact to the Bishop, who, in turn, communicates his knowledge to the Standing Committee. This Committee is at liberty to take action upon the matter or not, as it sees fit. If it does, it is to nominate eight lay communicants of the Diocese, not members of the Committee. Of these eight, the President of the Committee may choose two, and the accused may choose two. These four laymen must select a clergyman, who has the casting vote, at the meetings. This commission is vested with the power to try the case. The decision will be reported to the Bishop, and finally to the Convention, which, by a proposed amendment to the Constitution of the Diocese, will have the power, by a majority vote, to declare forfeiture of membership against the offending parish. This report was signed by eight of the committee. A minority report, signed by Mr. W. H. Drayton, represents, it is said, the views of the majority of the Convention. In this minority report, the learned gentleman says: "The object of the Canon is avowedly to disfranchise congregations in whose churches anything shall be practised not in accordance with what a majority of the orders in the Convention conceive to be the condition on which they were admitted to membership." He proceeds to point out that the precise forms of worship permitted have never been defined either by the General Convention or by the Diocesan; and yet, under this Canon, a bare majority of orders has vested in it the power to disfranchise a congregation for practices supposed by them—the majority—to be at variance with the established discipline. The minority would have no protection, the Canon and the proposed amendment to the Constitution placing all the power in the hands of the majority. If such a trial under such a Canon were instituted, the minority report goes on to show, an impartial judgement would be almost hopeless. The eight members are to be chosen by the Standing Committee, "a body chosen by the majority, and almost necessarily representing its views." Out of these eight, the accused must select two, having really no free choice, for the Standing Committee has chosen the original eight, from which the selection must be made: the Standing Committee itself selecting the other two, from its own eight. Mr. Drayton says that no such measure exists in any of the sixty-one dioceses of the American church; that it cuts off valuable in the missionary work of the Diocese. the minority from all constitutional privileges; and that it is thoroughly arbitrary and despotic. | sole agency, church sites have been secured, Both reports were referred to the Committee on churches and parsonages have been built, re-Canons. It is not thought that the Canon in its paired, or completed, and other important agpresent shape will pass. It is not so much a gressive work has been done. A site was purmatter of party, as it is a matter of fairness. If chased for the Mission at Sault Ste. Marie, and made a matter of party by some, these may find a church has been built, the Association exthemselves crushed by their own machinery, at pending \$500. A site has been procured for some not very distant day, when what is now the minority will then be the majority. Such attempts usually end in that way. The committee appointed to consider the proposed reratification of the Book of Common Prayer, in connection with the proposed changes, with a view to a greater flexibility in the use of that Book, as suggested by the last General Convention, reported against the re-ratification and the changes. The report was signed by two of the clergy and four of the laity. The Rev. Dr. Davies, of St. Peter's, Philadelphia, and the Rev. W. H. Vibbert, of St. Luke's, Germantown. presented a minority report. It was held by the majority that a re-ratification was just as unnecessary as the re-ratification of the United States would be, at the addition of a new amendment: and that any restrictions or liberties allowed in the use of the Book should be regulated, as heretofore, by rubrics. They also hold that any Diocesan action might hamper the work of the Committee appointed by the General Convention to attend to the subject, so that until a decision shall have been reached by that Committee, a conservative course would be the most seemly. The subject was made the order for the next day, at 12 o'clock, and at that time. after discussion, the report of the majority was accepted. Another subject provoked animated, and even pungent discussion. The Hon. M. Russell Hayes, representing the majority of a committee appointed to amend the Canons relating to ecclesiastical trials, submitted the draft of a canon which gives the Bishop the power to appoint a court of ten, and gives the defendant the liberty to strike off the names of any five of have been wholly or partly built with aid from these ten, and to challenge any of the remaining five, if he see fit. This court shall be appointed for the trial of any case that may arise, and shall be dismissed when judgment has been given; in other words, each case will have its court. The

It seemed to be the general opinion of the Convention that the formation of such a court would be wholly unnecessary, and would only provoke scandal. Such a thing as an ecclesiastical trial is unknown, in this Diocese; and there is no indication that the future is to be more prolific of evil than the past. The minority committee wished this court to be appointed triennially. The majority held that by the time such a court had mastered the intricacies of ecclesiastical law it would be dismissed, and a new one would be appointed in its place. The matter went over to the following day, and was finally referred to diocese. the next Convention, by a vote of 102 to 97. Before adjournment, on Wednesday, the Standing Committee, nominated the day previous, was elected viva voce, -no other nominations having been made. It is stated that this is the first time in the history of the Diocese that a Standing Committee has been elected without opposition. The Sunday schools came up for discussion on Thursday. The Rev. J. F. Powers, of the Church of the Advent, Philadelphia, held that Dr. Jewell's address was upon "Missions," and greater unanimity was needed in the subjectmatter taught, and in the manner of teaching it; and favored a uniformity of procedure on the part of all the schools. The report of the Board of Missions was read. The Board has supported fourteen stations, and has made appropriations for the support of nine churches. The report of the Board of City Missions, joined to this, showed the work prosperous and wellsupported. In the afternoon the question of holding biennial Conventions in the stead of annual was discussed, and was finally laid over. The Rev. J. A. Harris, of Chestnut Hill, presented the report of the Deaf Mute Mission. In this Diocese, the report states, there are 1940 mutes. The committee on Canons offered resolutions to the effect that, in the judgment of the Convention, the several dioceses should have representatives in the House of Deputies in proportion to the number of clergy, or communicants, or both; and to send to the General Convention a memorial urging the adoption of outward witness that the Parish is united in love change in the Constitution to that effect. These resolutions, after considerable debate, were adopted. Adjourned, sine die. The following form the new Standing Com-

mittee: The Revs. Drs. D. R. Goodwin, H. J. Morton, Geo. C. Currie, Benjamin Watson, and T. F. Davies, and Messrs. J. S. Biddle, E. Olmstead, W. W. Frazier, Jr., and P. M. Morris.

The Church Association of Michigan. From our Detroit Correspondent.

From the second annual report of the Board of Trustees, recently presented, and from other documents which the courtesy of the Secretary has permitted your correspondent to examine. the following facts have been gathered and will be found interesting to the readers of the LIVING

The Association consists of sixty-one prominent Churchmen of the Diocese, incorporated under the laws of the State of Michigan, and acting under a Board of seven Trustees. The President is Mr. C. C. Trowbridge. The Association is practically the Bishop's business agent and treasurer. The various diocesan funds under control of the Convention have not yet been transferred to the Association, and it therefore cannot yet be called the business agent of the Diocese. Its transactions have, however, been very large, and its agency has been especially

the mission at Point St. Ignace. Aid has been given to save the property of Trinity Church. Hudson, to the amount of \$900. The church property at St. Clair has been taken in charge. the parsonage has been repaired at a cost of \$200, and the property has been made productive. At Bridgehamptom, in the burnt district. a parsonage has been completed, a barn has been built a church has been erected, and certain furniture has been sent to the missionary, the Association expending \$1,200. Aid to the amount of \$100 has been given for the completion of the church at Howell. The Association has acted as almoner for the Woman's Auxiliary and others to the extent of \$800, for the erection of the church at Deckerville. A church has been erected at a cost of \$1,100, at Bad Axe. Aid to the amount of \$700 has been given for the erection of a fine brick church at Lapeer. The legacy of Miss Chloe A. Clark has been collected, and applied for the completion and furnishing of St. Paul's Memorial Church, Brighton. The Association has acted as business agent and bursar of the Bishop's Fire Relief Fund to the amount of \$4,000, and of the Ladies' Hospital Fund in part. Insurance has been effected on all Church buildings and parsonages, whose titles vest in the Association. Churches and chapels are planned in the expectation of aid from the Church Association at Point St. Ignace, at Mackinaw Island, at one point on the Mackinaw & Marquette R. R., at Tawas, Oscoda, Port Austin, Vassar, South Bay City, Otter Lake, and Vinewood Axe. Detroit. To sum up, one church, costing \$11,000 has been saved from sale; seven churches or chapels the Association, and ten more look for its aid during the coming year.

The receipts for the past year amount to \$9, 929.60. The titles of seventeen pieces of Church property now vest in the Association, viz., at Howell, Sundusky, Brighton, Bridgehampton, St. James, Grosse Ile, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, Detroit Lance. other words, each case will have its court. The report of the minority, (the Rev. Dr. Goodwin, Dean of the Diocesan Seminary, and the Rev. I. Gibson, of St. John's, Norristown), favored the formation of a permanent court to try ecclesiastical cases, this court to consist of five priests.

St. James, Grosse He, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, St. James, Grosse He, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, Clair, Sault Ste. Marie, Hudson, St. Matthew's, St. James, Grosse He, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, St. James, Grosse He, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, St. James, Grosse He, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, St. James, Grosse He, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, St. James, Grosse He, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, St. James, Grosse He, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, St. Matthew's

Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

or otherwise, without distinction as to section or party in the Church, will be published in these columns when farnished by reliable Correspondents! [All legitimate Church News, whether diocesan, parochial

Albany.—The Bishop visited St. John's Church, Conklingville, on May 3rd, preaching eloquent and instructive sermons both morning and evening to deeply interested congregations The Rector, the Rev. G. W. Gates, M. D., presented a class of ten for Confirmation. cause of the Church is steadily advancing in this

A correspondent writes: "The Bishop's health is good, and he is doing a lion's work.

Illinois.—The North Eastern Deanery held an interesting series of meetings at St. John's Church, Naperville, on May 8th and 9th. On Monday evening a short Service was said and four addresses made by Rev. H. G. Perry, Canon Knowles, Dr. Jewell, and the Reverend the Dean Dr. Locke. Mr. Perry's theme was: "The Relation of the Parish to the Diocese," Canon Knowles spoke upon "Sunday Schools," the Rev. the Dean made some telling remarks upon the Duties of Churchmen to proselytize and tell of the glories and advantages of the Church.

After the Service a Reception was held at the Rectory adjoining the beautiful church, where a goodly company greeted the visiting clergy.

On Tuesday morning at 10 o'clock the Dean celebrated the Holy Eucharist, assisted by the Rector the Rev. M. V. Averill. At the close of the Service a brilliant paper was read by Rev. R. A. Holland, Rector of Trinity Church, Chicago, apon the Apostolical Succession.

The business meeting which immediately followed was participated in by the Rev. C. Bixby, of Hyde Park, and the Rev. Wm F. Lewis, of La Grange; in addition to those already ment-

Cheering accounts were read from various mission points, and the next meeting of the Deanery was appointed for the last Monday in September at Hyde Park.

The Bishop was present on Tuesday evening, and confirmed a class of nine persons, presented by the Rector.

The meeting at Naperville was pleasant in every respect, showing a well kept church and rectory out of debt, everything neat and orderly, under the charge of a faithful and respected

Kansas .- On the third Sunday after Easter, the Bishop consecrated two new churches, St. Mary's, Galena, and St. Mark's, Baxter Springs, At the former parish, ten persons were also confirmed, and at the latter, three. Both give great

The Church is now firmly established in this frontier country. At Galena and Baxter Springs, she has taken the front and foremost rank, the lead in numbers, and in influence. All this has not been accomplished without much patience time, and expense on the part of the Bishop, the Missionary and the people. They all have, in deed, great cause to thank God and rejoice.

Maine.—The Bishop has issued an eloquent and affectionate appeal to his people, urging greater attention to the religious education of the young. Dr. Neely well says: "The defects of Sunday-schools, as ordinarily conducted, have been frequently pointed out, and many useful suggestions have been made with the view of in the Diocese, 203. promoting their efficiency. But it is a vain imagination that any improvement in that quarter can compensate for the lack of home instruction of the young in religion. And that instruction, even if it much exceed a hasty review of the Sunday-school lesson, will itself be vain, unless enforced by the example of a consistent Christian life. There can be no efficient substitute for the divine ordinance, and that ordinance has not been fulfilled until the parent goes before the child, leading him onward in the way of life. At St. Paul's, Portland, on the morning of the

4th Sunday after Easter, five adults were baptized. At Evensong the Bishop made his annual visitation, confirming a class of above a score of Candidates, presented by the Rector, the Rev. eloquent words, from the heart of the good Bishop, made a deep impression on the class and the congregation.

ss has been under careful training since the beginning of Lent, and will make their first Communion on the Sunday after Ascension.

Massachusetts.—The Fourteenth Semi-annual Diocesan Missionary Meeting was held at the Church of the Ascension, Fall River. Rev. A. St. John Chambre, D. D., Rector on Thursday and Friday, April 27 and 28. Thursday evening a Missionary Sermon was preached by the Rev. P. Voorhees Finch, Rector of James' Church, Greenfield from I Tim 3:18. "The Church of the living God." After the sermon the Bishop administered the Holy Rite of Confirmation.

On Friday Morning, the Holy Communion was celebrated and the Bishop delivered an address taking as the basis of his thought "Ye are my witnesses." In the afternoon there was a meeting for the "Consideration of Sunday-school Interests," and very interesting addresses were delivered upon 1. "The True Place and Office of the Sunday school in the Church's system" by the Rev. F. S. Harraden, Rector of St Paul's, Natick, and St. John's, Framingham. 2. "The co-operation of Pastor, Parents, Teachers and Scholars essential to complete success." by the Rev. Edward A. Rand, Minister of Christ parish during this month. Church, Hyde Park. 3. "Intelligent Interest in Missions an essential Part of Christian Education," by the Rev. E. T. Hamel, Minister of the Church of the Good Shepherd, Clinton.

In the evening a Missionary Meeting was held when addresses were delivered upon "The pres ent strength of the argument in favor of: "Missions among the Heathen," by the Rev. C. McIlvaine Nicholson, Rector of the Church of the Messiah, Wood's Hall. 2. "Missions in our own country," by the Rev. George S. Bennitt, Rector of All Saint's Church (Dorchester), Boston of Missions in our part of the Messiah of the Rev. George S. Bennitt, Rector of All Saint's Church (Dorchester), Boston of the Missions in our part of the Missions of ton. 3. "Missions in our own Diocese," by the Rev. John S. Beers, General Missionary of the Diocesan Board. 4. Concluding address by the Bishop. To give an account of the various ser mons and addresses would be quite an undertaking, as every one was spirited, able, and to the point Very rarely has there been held a meeting in which all the speakers have presented their topics with so much force and interest. The inclement weather was the only thing which was not as one might wish.

Mississippi.—The following "good resolu-tions" were passed at the Council of this dio-

Resolved, That the various Parishes in this Dioces are hereby requested to appropriate the offerings taken hereafter in their Churches on Whitsun-day

Resolved. That the Secretary be authorized to print the above resolution and Explanatory Note, to be sent to the Clergy of the Diocese, who are hereby requested to read the same to heir congregations on the Sunday preceding Whitsun-day.

If the various Parishes will make a special effort in this matter, as they undoubtedly ought to do; it will enable their Rectors to procure valuable books which have been longed for. The shelves of Whittaker, Pott, Dutton, Young, etc., will be unburdened of some of their choicest literature, for the future delectation of Ministers and people; to say nothing about the immediate satisfaction of the book-sellers upon receiving the orders. It is an admirable opportunity for the friends of a book loving Rector, to present him with books or even a library, according to their ability, and of letting him have the satisfaction of seeing written therein: Presented to -by Mr. or by the Parishioners of -Church.

New Jersey .-- The Convocation of New Brunswick, which has charge of all Missions in the Diocese in the seven upper counties, met on May 9th, in Grace Church, Plainfield. Besides the Bishop, there were 20 of the clergy present, but delegates from five parishes, only.

The Convocation is a Diocesan Board, and according to Canon, held its annual elections for Secretary and Treasurer. Mr. Geo. C. Hance was unanimously, and for the twelfth time reelected Treasurer, while the Rev. Charles Parkman was also, and for the ninth time, unanimously re-elected as Secretary. These two gentlemen, with the Bishop and the Dean, the Rev. E. A. Rodman (appointed by the Bishop), constitute the Executive Committee.

In the last year, \$3,600 were expended within the seven counties, and form the basis on which the Committee can make appropriations for the coming year.

The number of "parishes" admitted into union with the Convention are 37. There are 21 parishes not "in union," but "organized" according to the law of the State, and Missions, Chapels, and Stations. Of these 58 parishes and stations, 13 receive help from the Convocation.

A valuable report was made by a special Committee on the subject of creating a new Society in the Diocese for the relief of the widows and orphans of deceased clergymen. The thanks of the Convocation were given to the Committee, and the chairman was requested to bring the matter before the next Diocesan Convention.

The Convocation also authorized a Committee to solicit subscriptions in sums of \$50, \$25, or less, towards the support of Missions. These collections are not to interfere with the regular 'collections" already made.

The meeting was, as it always is, most pleas ant and enjoyed by all who were present.

Pennsylvania.—In his address to the recent Convention, the Bishop gave the following summary of his official acts during the year:

Number of Confirmation Services, 103; num ber confirmed, 1949; sermons preached, 120; addresses delivered, 121; Services participated in, 219; meetings of Boards and Committees, Candidates for Holy Orders, 25; ordained to the Diaconate, 7; ordained to the Priesthood, 4; Bishop consecrated, 1; churches consecrated, 6 churchyards consecrated, 2; corner stones laid, 3 marriages, 4: burials, 14: baptisms (infants), 6: clergy transferred to other Dioceses, 19; clergy received from other Dioceses, 18; clergy residing

Quincy .- A new altar has been erected and blessed in the Church of the Good Shepherd, in the Lee City. The altar and reredos are both of Quincy, after plans by Mr. Robert Bunce. The front of the altar contains three carved panels. the central one bearing the Agnus Dei, the other panels, the central one being recessed and containing the altar cross, the memorial of the late Peter Grant. The other six are designed to symbolize the Law, the Prophets, and the Gospelthe one on the right contains the figure of Moses the whole length of the reredos, the face containing, besides the Ter Sanctus, four horizontal panels, bearing the symbols of the four Evangelists and also the most striking memorials of our Lord's passion. The north base of the altar has these words: "To the glory of God, and in memory of Joseph B. Gilpin, one of the founders of this parish." The reredos also makes memorial mention of Mrs. Susan Richardson, one of the first persons buried from this Church. The painted panels of the reredos are from Mr. I. B. Sullivan and brother, of Chicago. The carved panels are the handy-work of Miss Letitia Long, whose reputation as an artist has before this conferred honor upon Quincy. The tiles are from Cox & Son, New York and London.

Rhode Island.—The parish of S. Michael's, Bristol, is making extensive repairs and alterations in the interior of its church. The organ will be removed to the east end. In the meantime Services will be held in the Chapel. The Rev. Mr. Wheeler, Providence, is expected from Europe in a few days. The Rev. Mr. Rice, Olneyville, is considered to be dangerously ill. The Rev. Mr. Craven, Church of the Epiphany, Providence, has resigned his cure. The Rev. H. U. Monroe, rector-elect of the Church of The Saviour, Providence, is visiting friends in Chicago and is expected to begin work in his new

South Carolina.-The Rev. R. P. Johnson, for thirteen years rector of the Church of the Good Shepherd, Yorkville, was called away by the Great Bishop of the Church, on Monday,

Mr. Johnson was born in the city of Charleston, S. C., in 1822. His father was Dr. Johnson, brother of Judge William Johnson. In 1842 he graduated from the College of Charleston; in 1849, he completed the prescribed theological course in the theological seminary at Alexandria, Virginia, and the same year was ordained by the Rt. Rev. Dr. William Meade, Bishop of Virginia. For a period of perhaps two years he labored in Halifax and Prince George counties, Virginia.

From Virginia he returned to his native State. and ministered for some time to the congregation at Eutawville, in Upper St. John's. At one time he was minister at Grace Church, Charleston. In 1869, his labors in Yorkville and Rock Hill began, and have resulted in much good to

Utah.—The following are the statistics for the ast year, of St. Mark's Parish, Salt Lake City, which includes the Cathedral and St. Paul's Chapel:

Baptisms, 64; Confirmations, 31; communicants, 245; marriages, 29; burials, 52, Sunday School scholars, 399; parish school scholars enrolled, 519; contributions of the people, \$9,705.-91; amount distributed to the sick and poor, \$1,-

Vermont.-Attendance and receipts at Calvary Church, in the town of Jerieho and village of Underhill, are much better than usual, owing sionary work.

this kind will provide many ministers with books they absolutely need, and which they can obtain in no other way. And there can be scarcely an instance where the congregation making these offerings will not reap a full and speedy return from such offerings. wants of the coming season, efforts are making to raise two or three hundred dollars for interior and much needed repairs on the church edifice. The Mission is really very needy, there being but a handful of Church-people within its limits, and having, ordinarily, but a monthly Service. With increase of visitors, and with help, it is hoped that the coming Summer will see a weekly Service established. The late Rev. Dr. Bostwick. his mother, and the Bostwick family were formerly identified with the existence and growth of this interesting Mission. To give Sunday Service here, the Missionary is sometimes, in bad going, obliged to resort to the aid of a handcar or railroad velocipede, for fourteen miles travel. Rufus Brown, Esq., of Underhill, is the Senior warden and Treasurer of the Mission.

The Bishop of the Diocese visited St. Michael's Church, Brattleboro, on the fourth Sunday after Easter, and confirmed nine persons.

Wisconsin.—The Madison Convocation met at Darlington, on April 25, 26, and 27. It opened with evening prayer, and sermon on "The Nature and Duty of Divine Worship," by the Rev. S. D. Pulford, who made an eloquent plea for genuine public devotion in distinction from mere hearing sermons or religious lectures.

On Wednesday morning, the 26th, after Holy Communion, a sermon was preached on "The Catholic Idea of the Church," by the Rev. Henry Green, of Evansville, the venerable father of the missionary in charge at Darlington.

On Wednesday afternoon occurred the laying of the corner-stone of Kemper Church. The Service was very impressive. The sermon was by Rev. J. J. Elmendorf, of Racine College, from the text: "The stone which the builders refused is become the head stone of the corner."--Ps. cxviii: 22.

In the evening a missionary meeting was held, and addresses were delivered by Revs. M. Lane, Pradt and the bishop. The necessity of greater effort to sustain diocesan missions was orcibly pointed out. After the close of this meeting a reception was given to the bishop and clergy present by the ladies of Kemper mission, at the residence of the Rev. H. M. Green, the nastor

On Thursday morning, after the usual morning Service, an eloquent sermon on "The Christian Home" was preached by the Rev. Marcus Lane, of Madisor

Resolutions of thanks to Rev. Prof. Elmendorf for his discourse, and to the ladies for their hospitable entertainment at the reception and at their homes, were adopted. The dean and secretary were appointed a committee to correspond with like committees of the other convocations in regard to time, place, etc., of holding a diocesan Sunday school convention.

In the evening the closing Service of the occasion was held and addresses on distinctive features of the church were delivered; one on the ministry, by Rev. T. W. McLean; one on the liturgy, by Rev. Fayette Royce, and one on the sacraments, by Rev. C. M. Pullen.

The Bishop has issued a Pastoral letter asking for a more general and more generous interest in the work of Diocesan Missions.

Working-Mens' Clubs in Philadelphia. Correspondence of the Living Church

The twelfth anniversary of St. Mark's Workmen's Club, Philadelphia, was held on St. Mark's Day, April 25th, at the club house. On the previous Sunday the Rector addressed the club, in the parish church; telling them that the age of twelve was regarded as the mystic age of wisdom from the fact that our Lord was of that age when he taught the doctors in the temple. The club solid walnut, the work of Orr and Hodgson, of had now reached its twelfth year, and wisdom should therefore characterize its dealings henceforth. The Rector spoke of the vast power each member had of influencing those around him; two foliated crosses. Above the altar are seven and drew a comparison between a man's infidence and a grain of iodine. Chemists know that a grain of this element will color a volume of water seven thousand times its weight. So is is with a man's influence, which may tinge with the the one on the right contains the figure of Moses stain of sin very many lives. There was one with the tables of the law—the one on the left, thing a man could not take away with him when that of the prophet Elijah; the remaining four, he died, and that was his influence. The Rector With its trusty aid, and in some cases by its Arthur W. Little. The church was filled to lead agency, church sites have been secured overflowing; the singing was excellent, and the painted on a gilded ground. The retable extends personal influence was so great, how vast must be a united influence working harmoniously! Such an influence was like the Macedonian phalanx, which advanced upon the enemy with locked shields, and which, so long as the shields remained locked, was simply invincible, and bore all before it. At the anniversary meeting on the evening of St. Mark's Day, the annual report of the club was read. During the past year 183 names had been enrolled, making a membership of 343, in all. The clergy wish to make the club self-sustaining, and hope to have a membership of 500, by the next anniversary, in order to accomplish this end. The club is doing a large beneficial work amongst its poor, and, last year, declared a dividend of thirty per cent, on investments in their behalf. Two building associations are under its management, also. Free instruction in music is given to members of the club, which now has a proficient orchestra, and a well-trained choir. The evening was given up to recitations, speech-making, music, and general festivities, concluding with a banquet.

Another workingmen's club, in connection with St. Clement's parish, was formally opened on Saturday evening, April 22nd. Addresses were made by Father Maturin and Father Field. of St. Clement's, and by the Rev. R. E. Dennison, of St. Timothy's, Roxborough. The house selected for the use of the club has all the necessary requirements for the comfort of its mem-

From House to House.

Mr. Linklater, in his life of Father Lowder. ttributes much of the success of his work to risiting. He writes:

District-visiting is dreadful work until one's blood gets hot. It requires an immense effort to make the start, and with a heart heavy with esponsibility one knocks at the first door. But the work is so important and so real, that soon one is entirely absorbed by it. It is astonishing how much can be done by good, honest, thorough visiting. As it is the custom nowadays amongst a certain clique of the younger clergy to disparage visiting, and to say that the people must come to them, and that the priest's place is in the church and not in the parish, I am more anxious to give my testimony as to the value of house-to-house visiting in such a parish as St. Peter's. Our work was entirely done by visiting. We made friends with the people in their own homes, and thus got them to attend the services of the Church; if we had worked on the other principle, St. George's Mission might just as well have remained at the West-end. I have no patience with those who make a ridiculous theory the cloak for their own incompetence or laziness. Our blessed Lord chose not angels, but men as His ministers, in spite of their imperfections and unworthiness, that by means of human sympathy men might win an entrance into sinners' hearts for the Divine love. Besides, His own example is our best pattern in all true mis-

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

Religious Orders.

To the Editor of the Living Church:

It is said "any fool can ask questions, but it takes a wise man to answer them." Will W. C. Hall allow me to ask him some questions suggested by his article on "Religious Orders" in your last issue?

- 1. What are the relations of the Society of St. John to the American Church?
- 2. In what dioceses has the Society houses, recognized as its houses, by the ecclesiastical Authorities?
- 3. In what way does "a foreign priest who comes to America renounce his foreign ecclesiastical allegiance, before he is received here?"
- 4. Can a foreign ecclesiastical allegiance be renounced, if it be a State allegiance, while the foreign priest remains a subject of such State, i. e., so long as he is not or will not be natural-
- 5. What authority is there for the statement, that "a foreign priest," i. e. a priest who is not an American citizen," can not go back unless his letters are clean?
- 6. What is meant by the expressions "private life of this Order," in which the obedience is due to the superior," and "their public life" which is directly under the duly constituted ecclesiastical authorities?
- 7. Does the acceptance and resignation of a rectorship, the appointment and removal of assistants, the control of parochial work and worship belong to the public or private life of the Rector?
- 8. If such matters belong to the public life of the Rector, can a Rector be true to his official obligations and put them out of his power by a
- 9. If they belong to "the private life of the Order," and so are not in the Rector's power, but pertain to the Superior, is such a Rector, a Rector in any sense, in which that word is used in the Canons or Prayer Book of the Church in the United States; and is a Parish with such a Rector, in any sense, a legally constituted Parish of the same Church?
- 10. Is not unquestioning obedience to the Superior, the very life and essence of a Religious Order, and therefore of the life and essence of the Society of St. John; and can any member of that Society hold any position, in any connection, except upon condition of such obedience to the Superior of such Society?
- 11. If the Head of the Society of St. John be "a foreign priest, who never has renounced and never intends to renounce his foreign ecclesiastical allegiance," can the body of the Society in America be other than a "foreign" body; and can the places held by it be other than "foreign Missions" of the vicar of Cowley?
- Mr. Editor, will not answers to these questions surely reach the principles which underlie a pending irrepressible conflict; a conflict which must be only deplorable, if these principles are not eschewed; and if W. C. H. will furnish such answers, will he not have the most earnest thanks of many besides the asker of the questions?

Is any signature needed? F. O. O. L.

Bishop and Presbyter.

To the Editor of the Living Church:

In one of our Church papers, recently, the statement was made that the term "Bishop" and To the Editor of the Living Church: "Presbyter" (elder) are used in the New Testament as synonyms. I beg permission to modify | Trial Sermon plan, which suggests an experience. somewhat this statement, which I think scarcely A clergyman, who has been twenty years in the can be defended by a thorough exegesis. It says, ministry; for seventeen of those years has had in effect, that the two terms "bishop" and "presbyter" (elder) are interchangeably used to desig- and a house furnished; has never proved unacnate the Second Order of the Christian Ministry; ceptable to his people as far as he can learn. the Apostle being, as all admit, the first. The three Orders of the Primitive Ministry, as found in the New Testament, would therefore be: 1. He has been trying to find a place for several The Apostle. 2. The Bishop or Elder. 3. The Deacon.

The modification, I would submit is, that while undoubtedly official terms, and always designate the First and Second Orders of the N. T. Ministry, such is not the case with the word "Bishop." This latter term had not become an official designation in the New Testament age, but is always used in its etymological sense of an overseer, and so applies indiscriminately to either being too proud to keep your children from the First or the Second Order, because both are the First or the Second Order, because both are Overseers; the Apostle, of the general interests Overseers; the Apostle, of the general interests seeking, noisy, ambitious man, and leaves the of the Church Catholic; the Elder, of the local clergyman in all cases to depend solely upon his interests of a particular parish.

That the term apostle is an official designation is evident from S. Luke vi: 13. "And of them He chose twelve, whom also He named apostles, as well as by its habitual use as an official designation, as-"the apostles Barnabas and Paul. universally conceded to be an official term, as it quotes the Holy Scriptures, as uttering the senwas universally recognized as such by the Jews,

and had been so for centuries. ever before been made, its only use in the Greek ple, so with the priest." The direct teaching of world had been to designate some petty local ofworld had been to designate some petty local of-ficer. When it became introduced into the New (true enough, and taught elsewhere), but that Testament, it had no religious use, and therefore would naturally be used simply in its etymological meaning, which, as is well known, is that of an overseer. I will show by its use in the N. T. that it is thus employed, and not in an appropriated official sense at all.

The word "bishop" in the Greek is "episcopos"—an overseer. The office which an overseer fulfils, is-"episcope," oversight. The verb "to oversee" is "episcopeo." The three words are only used eleven times in the N. T. altogether. The verb is used only twice: Heb. 12:15 "Looking diligently lest any man fail of the grace of God." I. Pet. v: 12. "Taking the oversight

The first passage applies to the general matter of using that thorough circumspection necessary for personal salvation; the second passage refers to pastoral oversight of the flock, as exercised by all ministers, whether Apostles or Elders. The advice comes from an Apostle, and includes himself expressly. "Episcope" (oversight) is used in the following passages:

Luke 19:44. "Thou knewest not the time of thy visitation." Acts 1: 20. "His bishoprick let another take." I. Tim 3:1. "If a man desire the office of a bishop." I. Peter 2:12. "Glorify God in the day of visitation."

The first and fourth of these passages apply to personal salvation. The second designates the Office of the apostle Judas, in its past allusion; and the Office of the apostle Matthias in its future allusion. The third passage refers to the general idea of oversight or pastoral care of the Church of God, whether by general or local

The word "episcopos" (bishop or overseer) is used five times in the following passages: Acts 20: 28. "The Holy Ghost hath made you overseers." Phil. 1:1. "The bishops and deacons." I. Tim. 3:2. "A bishop must be blameless." Titus 1:7. "A bishop must be blameless." I. Peter 2: 25. "The Shepherd and Bishop of your souls."

The first passage clearly refers to presbyters; they are expressly addressed as the local overseers of the Church. The three following passages may apply to any pastors, whether general or local. The last alludes to Jesus our Lord, Who is the general Overseer of all Churches and of all souls.

These are all the places where the word is used either as a verb or as a noun; and we think they establish the proposition that the words-"bishop" "oversight" and "to oversee" are not at all synonyms with the Office and duties of a presbyter, nor interchangeable with them. They are broader in their scope, and signify that oversight which may be exercised by any pastor, whether diocesan or congregational, and indeed, as we have seen, they sometimes refer to the oversight of one's own conduct -that circumspection of personal character which religion de-

We think, therefore, that a true exegesis would make such a thesis as this: "The word" bishop" and its kindred words signify simply oversight, and do not designate any Order of the Sacred Ministry, in the New Testament."

As we all know, immediately after the Apostolic Age, the word "apostle" became dropped from ecclesiastical use, for the reason, as we learn from Theodoret and Socrates, that the successors of the Apostles thought it due to modesty not to claim titles which had been worn by the eminent and saintly founders of the Church. It was not a good reason, because, if it were, consistency should have demanded the dropping of such titles as "preacher," "evangelist," "pastor," and "overseer," as well as "apostle." But it was done; and the word "bishop," which had not till then been an official designation, became exclusively appropriated to designate the First Orderthe Apostles of the Apostolic Epoch.

That unfortunate seed was destined to produce Presbyterianism, in process of time. It was born of the confusion wrought by this simple but pregnant change. THOMAS J. MELISH. St. Thomas' Church, Milford, O.

The Other Side.

an average income from salary of about \$1,500. His parish has depended upon endowments—the failure of which necessitated a change of place. months. He has written to six or seven Bishops. enclosing stamps. Two of them have not answered him at all; the rest virtually expressed the terms "Apostle" and "Elder" (presbyter) are their helplessness to be of any service. He wants too much salary, \$1,200, and a house. Parishes that give that, choose their own Rec-

Now what can he do? If he had no family, he could look after his self-respect and clerical dignity. But, preaching trial sermons, and begging vestries to give you a call, is not so bad as system that gives every chance to the selfthe own political skill and craft? Why can't my clerical brother get a place to work? Why can't the Church provide him with one, while he is worthy of it?

"Like People, Like Priest."

To the Editor of the Living Church: A writer in your issue of April 15th repeats a The term "elder" or "presbyter" will also be mistake, which mistake is very common. He timent, "Like priest, like people." gives just the reverse of this. It reads thus: and had been so for centuries.

But the case is different with "bishop" or "See Hosea iv.:9. A parallel passage in Isaiah "overseer." No religious use of this word had "xiv:2, reads: "And it shall be, as with the peoboth passages would seem to be, not that the people and priest should be punished with the same judgments for their sins. Let us try and be accurate in quoting the Sacred Scriptures.

Changes in tha Prayer Book.

C. P. J.

To the Editor of the Living Church:
Your correspondent "L." suggests an addition to the rubric before the Venite, of the words: "and except, also, during Lent." I should like to see this. During Easter week, it seems to be very appropriate to substitute for the Venite, the Anthem "Christ our Passover," etc. being a proper Preface in the Communion Office to be used seven days after Easter, I would suggest a rubric before the above-named Anthem, allowing or directing its use during the Allentown, Pa., April 22d, 1882.

BOOK REVIEWS.

THE PSALTER, OR PSALMS OF DAVID, together with the Canticles, Selections, and Proper Psalms, pointed and set to appropriate Chants, by Walter B. Gilbert, Mus. B. Oxon, Organist of Trinity Chapel, Trinity Parish, New York. New York: E. P. Dutton & Co., 39 W. 23d St. 1882. Price, \$1.50.

The publication of this Psalter is another pleasing indication of the growing attention paid to Church music, and will be welcomed by all those who do not like the effect of the "rallying word or syllable," as indicated by italics in the well-known "Psalter according to the Use of Trinity Parish."

This book of Mr. Gilbert's is evidently a protest against the system of "holds" in the "recitative," as indicated in the Psalter now used in Old Trinity;" for, in a marked manner, several of the chants of the old book have been retained to the same Psalms in Mr. Gilbert's publication. We would especially note those excellent ones by Dr. Walter, to the Twelfth Morning Psalms. and in the Thirtieth Evening in part; also several most melodious chants by Rev. Wm. H. Cooke, while the "rallying points" are omitted altogether. With regard to this omission, tastes will vary; but, when such men as Canons Flood, Jones, and Troutbeck, of Westminster Abbey, and Organists like James Turle, Dr. Stainer, and Joseph Barnby, put out a Psalter with "rallying points" plainly indicated in the recitative, as in the "Cathedral Psalter," Novello & Co., then we are not ashamed to advocate the same plan in some shape. Experience will teach that the 'rallying points" ensure speedily a unanimity of utterance not otherwise attainable in choirs, but by the slow process of traditional use. If the Psalter is pointed at all more elaborately than by the primitive colon in the middle of each verse, as it is now in the English Prayer Book. it would seem as well to carry it to the completeness of marking the rhythmic accent in each recitative, as well as the measures which indicate the melody in the mediation and the cadence of each chant. But tastes will differ; and this Psalter will be exactly what those want who do not like the ordinary hold before the melodic portion of each chant.

We are sorry to miss the traditional old melody to Psalm exiv.; and this all the more, since modified Gregorians have an occasional place in other parts of the book. In careful editing and workmanship, this Psalter is excellent. The chants are, in the main, well selected; the old are favorites, and the new meritorious. To our taste, however, the book would be more useful, with 'rallying points" for the voices retained in the recitative, and with the type of the Psalter not reduced as it is from that now in use in "Old Trinity," but rather enlarged for the ease of eyes both young and old

SINGING ON THE WAY. A Collection of Hymns and Tunes for Sunday Schools, Social Worship, and Congregations. Compiled and arranged by Mrs. Belle M. Jewett. Cincinnati, O.: B. O. Carroll & Co., Publishers. 1882. Price, 30 cents.

This book shows the influence of the Church, on almost every page. It opens with the Lord's Prayer set to Tallis' Chant, the Venite to Boyce in D; and the Gloria in Excelsis arranged to its triple accustomed cadences; a Gloria Patri from the Greatorex Collection, and an Anthem-setting of the Opening Sentence—"Let the words of my mouth," greet one with their familiar forms. The book also contains a number of our wellknown hymns; but, wherever anything distinctly, The LIVING CHURCH has an editorial on the or rather, distinctively Churchly occurs, that seems to be cut out; as, for instance, in the hymn, "Art thou weary," the verse ending "Saints, Apostles, Prophets, Martyrs, Answer, Yes!" is quietly omitted. With this very serious exception, the book is attractive and useful, presenting the favorites found in many different books, in one cheap, portable form.

SELECTIONS FROM THE CHURCH HYMNAL BOOK OF CHANTS. Rev. C. L. Hutchins, Medford, Mass. 1882. Price, 60 cents.

This is a useful little pamphlet, of 32 pages, containing everything necessary for the chants of Morning and Evening Prayer. It is an evidence of the shrewd sense of the editor, who uses his material over and over again (this book consisting of selected pages from the "Church Hymnal Book of Chants"); and also his method of procuring results from the published works of other men, as shown in the preface.

It strikes us as a little absurd to have the directions for all the organ-stops staring every one in the face from the printed page of every Chant, What a mystification to the ordinary mind it must be, to see before the Venite this cabalistic sign-"G. O. Prin.;" and then, as you go on further, "Diaps.;" and then, before the verse, 'The sea is His," to find the words, "Full Swell." That is almost enough to make one sea-sick, and so it goes on in every Chant everywhere. Such minute and professional directions should never appear on the printed pages to be used by the many. Despite of this, however, the little book is just what many a Mission Chapel needs, a cheap book containing all the Chants.

Account of the Visit to England of the Old Catholic Bishops—Bishop Reinkens, of Germany and Bishop Herzog, of Switzerland, together with the Proceedings of the Meetings held to express sympathy with the Old Catho-lic Reform Movement. Also, the Sermons preached on the occasion, at Cambridge and Farnham. To which are prefixed some Notes and Dates, concerning the Rise of the Old Catholic Movement. Rivingtons, Waterloo Place, London. 1882. For sale by E. & J. B. Young & Co., New York.

The title of this pamphlet tells its own story; so that any one interested in the "Old Catholic" Movement will be able at once to decide whether he wishes to possess it. The source from which it comes is an assurance of its authenticity.

There lies before us the published record of the Annual Meeting of Trinity Parish, St. Louis, Mo., which was held on Easter Monday last. By a Resolution of the Vestry, the address of GEO. D. NEWHALL & CO., Cincinnati, O.

the Rector (the Rev. G. C. Betts), upon that occasion, was printed for the information of the parishioners. On that day, he completed the sixth year of his administration of the parish. and he seized the opportunity of regarding it in three distinct ways; viz.: its Spiritual condition, its Financial condition, and its Ecclesiastical position. The statements contained in this pamphlet are purely historical; and, in the course of them, the present Rector pays a very high tribute to the earnest and persevering labors of his predecessors. He certainly shows abundant reason why all who are interested in the work of this flourishing parish should feel thankful and encouraged in reviewing the results of previous

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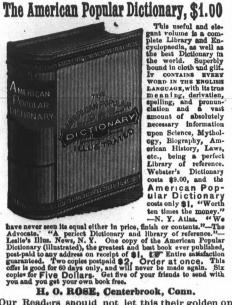
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The Ascension.

We commemorate, at this season, the closing scene in our Lord's earthly career, and His entrance into glory, dominion and power. From Advent to Ascension, what truths transcending human thought have we been called to contemplate; what events surpassing all records of human history, all issues of empires and fate of nations, have been made known to us! From the manger cradle, where

The Virgin blest Hath laid her base to rest,

to the slope of Olivet, over which the everlasting doors are opening to receive the King of Glory, we have held communion with the mystery into which the angels desire to look, and have found our Lord to be indeed Emmanuel, God with us.

It could not be otherwise than that He should ascend. It could not be that He Who had overcome death should be held subject to the limiby the conditions of natural laws. The glory of His Resurrection would have waned in a long continuance on earth as the familiar friend and teacher of men. It was "expedient" that He should go from us. It was fitting that He should be with the great body of the Church, with "the spirits of just men made perfect," and not remain with the few who at any time might be here in the Church Militant. It might be a personal bereavement to the little company of disciples from whom He was taken, but it would be a means of comfort and encouragement to all in every age who should follow the ascended Lord. Had He remained on earth, those same disciples must have gone from Him in a few short years, to be separated for ages. Now, though we see Him not for a few years, we know that when we shall depart we shall be with Him. Death will lose its terrors, and we may come to regard it as the friend that lifts the veil and transports us to the presence of our Lord.

It was fitting that He should ascend, that to the eye of faith He might appear completely glorified. He Who was made lower than the angels is crowned with glory and honor. He has become fairer than the children of men and altogether lovely. The visage that was so marred has become as the sun for brightness. The Man of Sorrows has become the King of Glory, and we feel that no station below the Throne of God could have been His abiding place. His exaltation is the only consistent termination possible to His career.

We feel that it should be so, that not otherwise could it have been, if He were the Son of God and Saviour of the world. He belonged here in suffering; but as a victor His home is above. As a conqueror leading captivity captive He passeth through the uplifted gates, and the twenty thousand chariots of God, even thousands of angels swell His triumphal procession. At the Right Hand of the Majesty on High we behold our glorified humanity, and we confess that Jesus Christ is Lord, to the glory of God the Father.

We may not expect to understand all the reasons and results of our Lord's Ascension. That it was in accordance with His mission and in conformity to our highest needs, we are convinced. God was not manifest in the flesh for the purpose of remaining here in bodily form, to become the centre of earthly affections and to multiply and strengthen earthly ties. Christ came to do the will of God as the second Adam, to draw men to Himself, to win them from earth and earthly things, and to renew them in spiritual life. It was to lead men to live the life of faith, that He came, and therefore it was best that He should not continue to be known by them after the flesh.

The mysterious relation of the Ascension to the out-pouring of the Holy Spirit, cannot be overlooked in any meditation upon this theme. It was this which our Lord put forward as the principle reason of His departure. "If I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." That Christ might be in us, the Hope of glory, that He might impart to us His Nature, that He might be to us the Bread of Life and the power of God unto Salvation, it was needful that He should be absent from earth in body, and that the Holy Spirit should move upon the souls of men. It is the office of that Spirlt to unite us to Christ, to make the 'Sacraments "verily and indeed" to us what they represent. So in the work of Redemption is each Person of the blessed Trinity But not always. Witness the case in point. In engaged, the work of each related to that of other, and all in one.

The Ascension of our Lord was the signal for the beginning of the great work of Evangelizing for them." the world, by those to whom He had committed the Kingdom. Each Anniversary of the event may well be to the Church a reminder of her missionary charter to go into all the world. When the Lord's people gather on the first day of the week after Ascension, as they did at the first, let them be reminded of this great responsibility and be stirred to greater zeal. Lukewarmness in this is practical unbelief. If we really believe that our Lord is risen and ascended, we shall be in earnest to fulfill his last command. and to make His Name known from the rising of the sun even unto the going down of the same.

The Publisher has to thank the subscribers who sent him copies of the issues asked for last week. He has now received more than the number needed. Credit shall be given on the books, as promised.

Irreverence.

Years ago, an eminent and now venerable man sserted that the irreverence of the day was the natural outcome of the religion of the day. It is now more than forty years ago that he raised his warning voice, and pointed to the real root of the evil. And what that man, of a rare genius, saw then, all men might see now if only they would. Irreverence is the natural, necessary product of unbelief. Wherever you find unbelief or misbelief, there you will find an irreverence which is the offspring of that unbelief or misbelief. We expect to find it in a rude coarse the most dangerous sort of irreverence. The open blasphemy of an Ingersoll is hurtful enough; but not half so pernicious, after all, as the irreverence of many who call themselves Christians.

The fact of the matter is, the religion of the day has little faith and no reverence. As proof of it, you may look over many a large congregation, and find that, except the preacher, not one of them kneels in prayer, and comparatively few the whirlwind. If she will not learn it, the even bow the head. The ordinary "use" is to green of the Emerald Isle will be turned to red. touch the fore-head with the tips of the fingers of the gloved right hand. And that is the only outward and visible sign given of any inward and spiritual sense of a present living Lord. It might be supposed, though, that if there be still left in him any Christian belief at all, a man would not try to ridicule and bring into contempt tations of humanity, that He should be bound plain teaching of God's word, teaching to which to half an ounce to a letter, and to ten words in the Saviour gave emphatic and solemn endorsement over and over again. But what is that to the smart "religious" journal that boasts of a liberality falsely so-called? It begins a recent article by saying: "Angels are not popular nowadays." And this is a further specimen of its pert gross irreverence: "The boy preacher, judged from the distance which we are careful to keep from him, is an angel. He is so good that he says it sometimes seems to him that he will not die, but will be translated, like Enoch of old. It is a pity that all the angels can not be translated-into a brand-new suit of feathers." And yet this paper is patronized by many preachers, and is to be found in the house of many a man who calls himself "Evangelical."

"Ben Hogan."

An exchange tells us that "Ben Hogan," the converted prize-fighter, has written a book which is very peculiar. It opens with one of his sermons. which has this queer beginning: "Fellers, No man should address his fellow-men on relig-Ladies, and Feller-Christians, I come here tonight to tell you the truth, and you bet I am going to give it to you." It is very strange that it does not occur to all decent people that such exhibitions are disgusting in themselves, and in no way to the credit of any parties concerned or to any denomination that encourages them. This case of Hogan is not an exceptional one. If it were it would not be worth speaking of; but it forever hold his peace. is a well-known fact that all over the country such people no sooner "get religion" than they begin putting it to such use. It is announced, that Mr. Toney Tinker, the barber, has been converted. Then he tells his "experience." It is the first thing that he is put to after "getting religion." At once he begins to delight a class of morbid religionists with a fine assortment of frames, feelings, assurances, experiences, and what not, of the most approved order. And these men always have "a bright experience." They never do anything by halves. It is always a clearly marked, pronounced case. They are trophies. They are made much of. They are not permitted to retire to private life. They are thrust to the fore-front. No Indian could be more proud of his scalps than the professional revivalist is of his "converted" gambler or prizefighter. The man who has never been a prizefighter, or gambler, is as nothing in comparison. As star differeth from star in glory, so also do these differ from ordinary and respectable men. They must mount the rostrum and the pulpit, and "reprove, rebuke, exhort," and tell what they were and are, and how they "got religion." and what a "bright experience" they have had. Seriously, this whole business of amateur preaching is to the discredit of religion, and to the dishonor of all concerned.

The celebrated Sergeant Ballantyne, one of the leaders of the English Bar, remarked the other day at a public dinner, that he had three styles of handwriting. One, only his clerk could read, one only he himself could read, the third no one could read. This anecdote may serve to explain a very curious error, which crept into the Hagiology of the LIVING CHURCH Annual. This Hagiology was prepared, not by the eminent lawyer mentioned above, but by a clergyman, the quality of whose handwriting is in very war are always held in our sanctum when his ever-welcome articles reach us, and generally united genius succeeds in deciphering them. writing of the Rogation Days (LIVING CHURCH Annual, page 19), the author is made to say: 'We read a special Collect, Epistle, and Gospel

Now, last week, a brother wrote to enquire Book had not discovered them. The matter was referred to the genial compiler of our Hagiology, who immediately came in person-not trusting himself to pen and ink-to explain that he had written "We need." The mystery is solved, the inquirer answered, and the next issue of the Annual will, in this matter at least, be

faultless. Our author took the occasion to tell us a good story at his own expense. He sent a notice to the daily papers some time ago, that the ladies of his parish intended holding a fine, musical service on a certain evening. The papers have hands especially trained for deciphering illegi- way prescribed to Visitors and Professors."

strict nonesty is worth to take the obligations of that Creed, especially in the solemn and public way prescribed to Visitors and Professors."

wouldn't have any more preachers about the a deep vein of piety and religious earnestness in place—they had too many protracted meetings to

ble hieroglyphics, so the notice was almost correctly inserted. It ran "On such and such an evening, the ladies of ----- Parish intend holding a FIRE MEMORIAL service, to which all are cordially invited."

Poor Ireland! Her worst foes are those of her own household. She has ever been the maelstrom in the sea of political life; the whirlpool of passion has swallowed up her dearest hopes, in every age. Yet hers are the faults of our common humanity, exaggerated. Men have always been given to the murder of their saviours. The hand stretched out in blessing unlettered infidelity. But that is by no means they have always pierced. Must it follow that there can be no saviours, no hand to lift up the fallen? Let not the horrible assassination in Dublin alienate the world from all sympathy with an unfortunate people. Let not Christian England lose faith in charity and God. Let not the innocent suffer with the guilty. England will not lose head or heart. Ireland will learn the lesson, that sowing the wind means reaping

God forbid! How long will the American people submit to the mean and stingy policy which now prevails in our postal and telegraphic systems? Here is a rich and prosperous people, with millions of excess in revenue, after deducting all that is wasted and stolen, allowing themselves to be cut down a message. It is about time that this collecting of three cents on a letter weighing a scruple over half an ounce, should be done away with; and that a message should be made large enough to express an order grammatically. There is not another great nation on the face of the earth that vexatious, and congress ought to know it. We have had the mail cars loaded down with congressional rubbish as free freight. We have put an end to that. Now let us have room for two sheets of note paper without extra charge.

Convocations are now an Institution. They are beld in almost every diocese, and have come to be a recognized factor in Church work. In our purpose. The Evening Services of the Convocation are of chief value, and at these the chief interest centres in the Addresses. Unless these are good, the Convocation will be a failure. There is no reason that they should not be good. to say, and then proceeding to say it. Above all else, the Convocation Address should be short and pointed. The recipe for a Convocation Address may be briefly comprehended in saying-Convocation speaketh otherwise, should repent straightway, or else thereafter at Convocation

A secular paper notices the thirty-fourth anniversary of a Universalist minister as "a fruitful pastorate," and says that during these years he mission had been to bring about marriages and said to be "fruitful," but when a pastor sets ontemporary has evidently made a mistake in preaching, while the former were due to causes over which he had no control.

Among the recent items of news is the finding of the remains of Lieut. DeLong and the brave fellows who made up the party which he led in retreat from the horrors of arctic adventure. One party of thirteen had already found shelter and rest, shattered in health, broken down and maimed in body and mind. For the remaining party there is little hope. Probably not one in three who sailed so bravely for the North Pole returns to live. Is it not time for governments and people to cease to encourage this species of suicide? The giving of ships and money for this worse than fool's errand, is a crime. A hundred years ago, perhaps, the North Pole might have been an object of some interest to the world. We have enough on our hands now without that. The interviewing of the Man in the Moon would be a more sensible enterprise than trying to find the North Pole.

Fannie Locke and Alice Loring held a Fair at Mrs. Loring's School for the benefit of the cot inverse ratio to that of his ability. Councils of for crippled children in St. Luke's Hospital, and cleared \$275. The following gentlemen have given \$5.000 each towards the building fund of the Hospital: E. H. Sheldon, J. W. Doane, Marshall Field, N. K. Fairbank, P. D. Armour, C. W. Cummings. Two other subscribers of \$1,000 each are M. C. Stearns and W. G. Hibbard. Dr. Wheeler has given \$25,-000. This counts up \$57,000. It must be made a round hundred thousand. There is room for where this Collect, Epistle and Gospel might be only a few more of the rich men of Chicago, found, as diligent search through the Prayer and those who wish to have a share should

A correspondent of the Advance, speaking of the public indignation aroused by the hostility of certain officials to the appointment of Dr. Newman Smyth to the Professorship in Andover Seminary, says:

"An intense hostility to the Creed of the Seminary seems to have been the immediate cause of this disturbance. I am told by those who have the best opportunities of knowing the facts that the habit of denouncing and even ridiculing the Creed has become so prevalent, that it has been as much as a man's reputation for strict honesty is worth to take the obligations of

Brief Mention.

A contemporary advises each of its contributors to subscribe for the Penman's Journal, which professes to teach writing without a master. Some of our compositors hint that more than one editor ought to go and do likewise. What rights have compositors which genius is bound to respect?---'They held "a vesper service," we are told, in the Universalist Church in Cambridge, as a memorial to the late great poet Longfellow. It would not do for the LIV-ING CHURCH to say "vesper." The editor would have to resign, who should get so near to Rome as that. It is an awful word. — We do not agree with an exchange that extempore sermons never read well when printed. He predicts that Knox-Little's sermons in a literary form will not long survive. He finds it very hard to read through one of his volumes. On the contrary we think his printed sermons very readable and profoundly impressive. Nothing in pulpit literature has been found more satisfactory, to the writer, than the volume on "The mystery of the Passion."-An English exchange laments the fact that the people at large are not impressed by the solemnities of Good Friday, and says that Good Friday railway excursion traffic was regarded by the managers as satisfactory, that the number of people boating on the Thames had never been before exceeded, that there were as many as 33,000 visitors to the Crystal Palace, and that every other place of amusement was well patronized; and that it must be confessed that the Church, or indeed any form of Christianity, has not touched the heart of the great British public. --- A circular was recently distributed in a church in one of our dioceses, protesting against the mutilatolerates such annoyances. It is ridiculous and tion of books and cards in the pews, by scribbling and careless use, and against the discoloring of the floor and walls by tobacco juice. The Rector rightly denounces it as sacrilege. It is strange that instincts of civilization, if not of religion, should not make such an offence impossible. We have reason to believe that such offences are not rare, but the offenders are mostly young men without religion or mansmaller cities and towns, they serve an excellent ners; at least, without such as are taught by the Catechism of the Church.-It is encouraging to hear that the school authorities of Baltimore are seriously considering the question of abolishing prizes and medals in the public schools. It is an established fact that, in the struggle to win these prizes, pupils have to work too hard, ion or anything else, without having something and in many cases at the cost of serious injury to the health. All experienced educators must have seen that "prizes" are a damage to the cause of education as well as of health. The first prize of good scholarship and conduct is Let it be direct, practical, and short. Whose at open to all, and is enough. —Our "ably-printed" (and ably edited) contemporary, The Standard of the Cross, has lately appeared in bright new type. It is one of the neatest papers that comes to this office. - In accordance with the request of the second Lambeth Conference, the Sunday after Ascension will be observed by many has married 2,256 couples and attended 1,837 churches as a day of intercession for missions. funerals. This would seem to imply that his Many of our Bishops have asked for special attention to this subject in their churches. funerals! A match-making pastorate might be Bishop Bedell has set forth a special missionary service for his diocese. --- A contemporary inhimself to multiplying funerals, it is time for forms us that the Church "did not give us the the grand jury to be called in. It is encouraging Bible." Nobody claims that the Church made to observe, however, that great as was the "fruit- the Bible. "All Scripture is given by inspirafulness" of this pastorate in corpses, a more tion of God." But how do we know what is insignal success was achieved in marriages. Our spired Scripture? How has it come to us? By the Church. The Church is the "pillar and classifying burials and marriages as "fruits" of ground of the truth." The Church is the keeper this good man's work. We will charitably be- and witness of revealed truth, as well as the lieve that the latter were brought about by his channel of Divine Grace.—A clergyman in a western city writes: "I trust that every member of my congregation may have the LIVING CHURCH for a weekly visitor. We have no American Church paper that can compare with it in ability, in Churchly tone, and in character." Thank you, brother. Your praise will not make us vain, for we get criticism enough to remind us that we are mortal.—A friend remarks that the LIVING CHURCH Annual gives a very funereal account of the Fourth of July, as the day of the removal of the body of St. Martin; and enquires if something can't be said about the American Eagle? We hardly see how he can be brought in among the saints. The old bird is not dead yet. The Jackdaw of Rheims, we are told, was canonized as "Jem Crow." Judging from the distorted effigy of the fowl upon our coins, the ancient eagle is preparing to join the Jackdaw. — The Pacific Churchman (may its tribe increase) says: "The LIVING CHURCH shows a breadth and energy of enterprise that ought to secure success. The Easter number was a beauty, and the following a feast of good things." Our readers will be pleased to know that the extra edition of several thousand copies of the Easter issue was not sufficient to supply the demand. --- A western rector, speaking of the demoralizing influence of great funerals on Sunday, says: "On the Sunday in question I had not a lay officer of the parish present to assist in receiving the alms. Old men, young men, lads, and boys were off on a holiday, on pretence of attending a funeral.—A country correspondent informed the Ipswich Journal that at Bawdsey during Lent there had been very "interesting Services-full choral, with surpliced boys and scarlet-chasubled girls!"——The Scottish Guardian denounces the "fancy ball" held during Holy Week, in Endinburg, and says: "Religious Scotchmen are beginning to be ashamed of being the only Christians who disregard the anniversaries of the great Acts of the Redeemer's Life; the observance of such days as Christmas, Good Friday, Easter, etc., is among the things openly sought after by all but the most obstructive section of the Presbyterian Church."-

attend. "Billain't no preacher," says Sam, "He's only a 'zorter." "Well, what's the difference between a preacher and an exhorter?" "Why, you know, a preacher—he takes a tex', and den he done got to stick to it. But a 'zorter-he kin branch."

The Decay of Modern Preaching

THE DECAY OF MODERN PREACHING. By J. P. Mahaffy. New York: Macmillan & Co. Chicago: Jansen, McClurg & Co. Price, 90c.

A better title would have been, "Modern Impatience of Preaching." It is not the preaching that has "decayed," but the interest of the people; it is not the decaydence of the pulpit, but the secularity of the pews, which makes the difference. It is so in this country, at least: and the author of the book named above does not seem to make out the case otherwise in England. The intensity of life's struggle increases with every generation, and it has almost got to such a pass that few people have the disposition to exert themselves in the least about religion. Besides, "liberalistic" views of religon pervade the masses to such an extent, that it would be hard to find a congregation the greater portion of which would regard preaching as of vital importance. Most people think, nowadays, that it will be all right, somehow, in eternity, and they don't count much on the benefits to be got out of a two hours' sermon.

Our author sets himself to work with real earnestness to show what is the matter with preacher and people; and both preacher and people may learn many things from his book. Treating of the historical causes, he says: "There is a necessary decrease in the power of preaching, from the loss of novelty in its Creed." It is not easy to be eloquent about what everybody understands.

The preacher is not any longer greatly in advance of the people in intelligence; he is not their only instructor; they listen to criticize rather than to be taught; they have too much stimulus for intellectual activity in business hours, to be very easily aroused on Sunday. The sober, industrious, well-behaved man of the world is not likely to be moved to action or excited to fear, by a preacher. Times have changed. Civilization has changed, habits of life and thought have changed, since the days of great sermon effects. No doubt the preacher is as much needed now as in the days of Chrysostom; but he finds it a great deal harder to get at the hearts of the men, and to effect a change in their lives. The pulpit can never occupy in the world the place it once occupied, for the same reason that the drama can never be to any modern nation what it once was to the Greeks. The modern world is too complex and crowded to allow great prominence to any one agency.

Some of the obstacles to the success of the preacher, which our author finds in the social habits and traditions of the old country, are not found, to any great extent, in America. The tyranny of social tradition and circumstance is very lightly felt; wide range and large freedom are accorded to the preacher, both in the subject and manner of treatment.

The disadvantages of domestic life which are described as hindrances to married clergy are, as some think, counterbalanced by the associations of home, the affectionate care of wife, the love of children, and the closer bond of sympathy with human hearts and human interests. which is found around the hearth-stone. If the course of history "shows that the most eminently striking and successful preachers have been celibates," the course of history also shows why, under the conditions which have existed in some ages, this was to be expected, and indeed could not have been otherwise. It proves nothing as to the advantage of celibacy in the present state of the Church and of society.

Among "Personal Causes" the author enumerates lack of ability. As this is the secret of failure in nearly everything, it is safe to say that it has a good deal to do with failure in the pulpit. He concludes that the abler young men of our day do not adopt this profession, and that our preachers, as a body, are below even the average in intellect. To this, many will not be disposed to assent. One who writes on "Decay" is likely to take a pessimistic view of the case; and doubtless his opportunities for observing the poor timber in the clerical profession have been much greater than for observation in any other direction. He would find, probably, as many poor sticks in other professions, if he could inspect them as closely.

But it is impossible to give here all the points of this admirable book. The portion of it not noticed above is the most practical and valuable, relating to particular faults of the pulpit, and suggesting remedies for its failures. The book would be good reading for students in theology, and for the younger clergy.

The presiding Bishop, and the bishops of Delaware, Connecticut, New York, Ohio, Pennsylvania, Western New York, Nebraska, Maine, Long Island, Albany, Central Pennsylvania, Kentucky, New Jersey, Fond du Lac, Springfield, Pittsburgh, and the Ecclesiastical Authority of Southern Ohio, have appointed Sunday after Ascension, May 21st 1882, as a Day of Intercession for Missions. It is one of the alternate. days agreed upon by the late Conference of Bishops at Lambeth in England.

The Church Times says:

"All accounts agree that the observance of Holy Week and Easter in Paris had many gratifying points. The stillness of Good Friday, the crowds that thronged the churches, and the large number of communicants were cheering signs of the times, and tended to show that, however The Colonel was finding fault with Bill, one of his hands, for neglect of work, and saying he disgraces the neighboring country, there is yet left

The Florida Council.

Correspondence of the Living Church.

The thirty-ninth annual Council of the Diocese of Florida convened in St. John's Church, Jacksonville, on Wednesday, May 3rd. The Rev. R. H. Weller was unanimously re-elected Secretary, and a committee was appointed to prepare a suitable memorial notice of Mr. Francis Eppes, the first secretary of the diocese. One main feature of the Bishop's annual address was a strong and earnest expression of opinion that clergymen should not attend places of theatrical amusement, or even operatic performances. The Bishop cited the resolution of the House of Bishops on the subject, passed in 1817, and held that that judgment had been the judgment and practice of the Church ever since.

Mr. H. E. Dotterer was unanimously reelected Treasurer of the Diocese, but that gentleman having expressed a wish to be released from his office on account of ill-health, Mr. C. B. Benedict was appointed in his place.

The following Standing Committee was elected: Revs. O. P. Thackara, R. H. Weller, C. S. Williams, and Messrs. C. A. Swan, J. J. Daniel, and C. B. Benedict. The Revs. J. J. Scott, O. P. Thackara, R. H. Weller, W. H. Carter, and Messrs. H. E. Dotterer, J. J. Daniel, E. K. Foster and W. E. Anderson were elected deputies to the General Convention, and the Rev. W. H. Carter, D. D., LL. D., Ph. D., was elected Trustee of the General Theological Seminary.

A resolution was adopted requesting the clerical and lay-deputies present to call the attention of their several parishes to the propriety of transferring to the diocese by suitable deeds of conveyance the Church property under their control.

The Standing Committee on Finance reported \$1,859.01 in the hands of the treasurer, and that \$575 of the \$1 560 assessed for the year 1881 to the different parishes is still uncollected, that that amount added to the sum of \$2.255.92, which was the sum of indebtedness reported at the last Council, makes an indebtedness of \$2, 830.92. The expenses of the diocese to be met this year will be \$2,110, as follows: For Bishop's salary, \$2.000; for expenses of Council, \$85; for contigent expenses of Standing Committee \$25.

Several changes were made in the Diocesan Canons, the most important of which authorizes an organized mission to appoint one lay-communicant to represent it in the Council, with all the rights and privileges of lay delegates.

We give the following report in full as it furnishes much valuable information:

The Committee on the state of the Church, to whom was referred the Bishop's annual address and the parochial and missionary reports, have had the same under consideration, and beg leave to present the annexed tabular statement as exhibiting the condition of the diocese at this time. As compared to the report made to the last Council, in some instances there has been a slight falling off as shown by figures, but in the main we note with pleasure an increased indication of steady and wholesome growth. But under those figures, which speak of course for themselves and must be relied on as statistics, we discover a feeling of increased earnestness and determination on the part of the Bishop, the clergy and the lay people to work for Christ and the Church in our diocese.

There is a decided improvement in union of pletion of certain modes of travel now in progress or in contemplation we shall be drawn nearer together and become a more compact body, and may congratulate the diocese with the hope of being able to put forth more strenuous efforts for the enlargement of our Master's work through the Church.

Your committee will venture here to express their belief that under more auspicious circumsee no cause for doubt, and our belief is that soon we may be able to congratulate the Church on an effort in their behalf; and through the blessing of God, practical results will follow, bringing good to man and glory to God.

Number of families, 857; persons not so included, 763; total of persons, 4,492; lay readers, 20; baptisms, adults, 40; baptisms, infants, 294; baptisms, total, 334; confirmed, 130; communicants admitted, 156; communicants added by removal, 68; communicants lost, 207; communicants lost by death, 59; communicants present number, 1,749; marriages, 108; burials, 211; Sunday-school teachers, 244; Sunday-school Church, Naperville, during the week beginning scholars, 1 381; parish school teachers, 6; parish with the third Sunday after Easter. Morning school scholars, 99; No. of Service, 2,382; Holy Communion, times 390. Value of church property, Church edifice and grounds, \$103,750; rectory and grounds, \$15.000; school property, \$7,-700; other property, \$20,570; total value of property, \$148.920; insurance, \$48,750; indebtedness, \$1,370.

On Sunday, the 7th inst., the Council attended in a body, the consecration of St. John's Church, of which an account is given elsewhere, and adjourned on Monday, sine die, to meet next year in St. Peter's Church, Fernandina.

St. Mary's School, Knoxville. From Bishop Seymour's Convention Address.

In practical work, the Province begins wellthe Care of the Aged and Infirm Clergy, and the Education of Women. * * * * The Province of Illinois found, ready to her hand, as a noble gift for her protection and patronage, St. Mary's School at Knoxville. This is the fruit of the genius (for the erection of a good school is a mark of genius), and self-denying labors of the devoted Dr. Leffingwell and his associates,

through many years. The Province accepts it as a splendid trust, and she has at once a responsibility to discharge towards it, to see that sponsibility to discharge towards it, to see that ITS CHAPEL, well begun, is speedily completed; been extended, and Mr. Flichtner will continue to that the daughters of St. Mary's may meet their supply his place for a time. Lord in His Holy Temple, where He may refresh them with His Presence, and adorn them with the gifts of His love, the graces and loveliness

of true Christian women. Women are the foundation stones of society. The fabric, the building rests on them. If they cession, New York.

are fair and polished, if they are sound and solid and chaste and true, then all is well. Without the Chapel, without the Word and Sacraments, without prayer and praise and spiritual nourishment, this cannot be; education is shorn of its primal factor, and accomplishments but garits primal factor, and accomplishments but garnish a whited sepulchre. "The King's daughter is all glorious within." The work of the Chapel is to cleanse and adorn the inner chambers of being, and to impart that celestial beauty which to the Rev. William Westwood Steel, Rector of Calvary Church, Batavia, Ill. No cards. finds expression in the countenance of saints. We sincerely hope our Diocese will do its full share toward completing the chapel of St. Mary's School, Knoxville.

In expressing to the Synod his acceptance of

the call, with great emotion Dr. Sullivan said: "My reverend brethren and brethren of the laity, I can scarcely at this moment give utterance to the feelings which are struggling in my breast as I stand on this platform. I have designedly remained silent until this moment, because till now I have had no right to assume that this House was prepared to concur in my nomi-nation by the Bishops. The ordeal through which I have passed in the last hour and a half I can most truthfully say has been in one sense the bitterest and most painful through which I have ever been called to pass, and emotions have been struggling in my breast for the mastery, which I found, and find it now, most difficult to control. I am well aware that no matter what decision may be arrived at by a minister of the Church, placed in the position I now occupy, whether he accept or whether he decline, his ac tion is certain to be much criticised, and subjected to much comment—comment that in many cases will be censorious and uncharitable. But effort and consequently in results, and with com- during the past hour and a half, one thought I ever strove to keep uppermost in my mind, though it was difficult—the duty that was laid upon me in the sight of God. It necessarily follows that, in undertaking a duty like this, very strong and tender ties must be broken-ties of a parochial nature and of a personal character which are very near and dear and precious to me. It is difficult to suppress altogether a human feeling at a time like this. But if the voice of stances the colored people will receive from us due consideration. That there exists a deep feeling on this particular part of our work we been saying, through you to me to day: 'Who will go for us?' Then in God's Name my heart responds, though my tongue trembles to utter the words, 'Here am I.'"

> Illinois.—The Bishop visited Momence, on the 5th inst., and confirmed a class of fifteen, presented by the Rector of the Good Shepherd, the Rev. C. R. Hodge. The Services were choral throughout, with the exception of the Confirmation, and a Baptism which preceded it. The Rev. D. S. Phillips, of Kankakee, was also present and assisted in the Services.

The Rev. Dr. Jewell, of Evanston, gave a very acceptable and profitable Mission in St. John's and Evening Prayers were said daily, with an instruction after the latter; and every evening a short Service consisting of hymns, psalms, lesson, and Creed preceded the sermon; which was followed by the Litany of Penitence, hymns and closing Collects. The Holy Eucharist was celebrated on Sunday, Monday, Wednesday, and

The subjects of the Evening Sermons were, "The Christian Life;" "Repentance, Faith, and Obedience;" "The Duty of a Prompt Compliance with the Divine Call;" "The Sacraments, Divinely appointed Means of Grace;" "Our Heritage in the Church;" "Human Difficulties and Divine Help in the Christian Life."

The attendance was good, and the Missioner gained the minds and hearts of the people from the first. Much good seed was sown, which will, with God's blessing, bear fruit to His honor and to the edifying of His people.

Personal Mention.

The address of the Rev. John W. Brown, is now 686 Main Street, Buffalo, New York. The address and residence of the Rev. John S.

Seibold, Rector of St. Paul's, Lewistown, and St. John's, Youngstown, W. N. Y., is No. 169 College St., Buffalo, New York.

The address of the Rev. William A. Newbold, Rector and General Manager of St. Johnland, is, City office of the Society of St. Johnland, No. 30 Bible House, New York City.

The leave of absence granted by the Board of

The Rev. W. H. Osborne has accepted the Rectorship of Trinity Church, Monroe, Mich., and may be addressed accordingly.

The Rev. J. W. Bradin, Jr., has accepted the Rectorship of St. John's, Hartford, Conn. The Rev. Bishop Falkner, of Brooklyn, has accepted the Rectorship of the Church of the Inter-

Married.

LITTLE—NEVIN.—At St. Stephen's Church, Pittsfield, Ill., at noon on Tuesday, May 9, 1882, by the Rt Rev. the Bi-hop of Qui cy, the Rev. Edward Porter Little, of Lancaster, N. H., and Henrietta Nevin, youngest daughter of Thos. C. Grimshaw, Esq., of Pittsfield, Ill.

STEEL-STAHL.-On May 3rd, 1882, at Grace Church,

Acknowledgements.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledge the receipt of the following Lent and E ster Offerings during the month of April,

share toward completing the chapel of St. Mary's School, Knoxville.

The Synod of Montreal has done a good thing, we believe, in the election of the Rev. Dr. Sullivan and Bishop of Algoma. The "whirligg of time" brings about strange changes, and sometimes very rapidly. The vigorous and persistent opposition of Dr. Sullivan prevented the confirmation of Dr. Seymour, Bishop-elect of Illinois, by the House of Clerical and Lay Deputies. Now, Dr. Seymour is the honored Bishop of the rapidly growing Diocese of Springfield, and his former opponent is about to leave a magnificent church in a great city to go forth to evangelize the frontiersmen and the Indians. Both have accepted great sacrifice and submitted to great personal deprivation, to serve the Master. Both have the confidence of the Church and well deserve their great honors.

Many will remember the genial and glowing words of Dr. Sullivan in our last General Convention, where he appeared as a member of the Delegation from Canada; and the impression produced by those words was that he had learned to take a wider view and to exercise a more charted to take a wider view and to exercise as more charted to take a wider view and to exercise as more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise a more charted to take a wider view and to exercise and the

Ros. do. 2; A friend, Child's Hospital, Albany, I; Rev. Thos. B. Fogg and friends, 10: Communicants, Grace, M. nominee, 5.10; S. S. do. 1,11; Friends of N. in New H. ven, 10.

To be put at Interest: Rev. E. A. Renouf, 30; Mrs.

E. A. Renouf, 20.

For the Clothing Room: A package from Missionary Society of Trinity Chapel, New York
A. C. Cole, Pres. Nashotah Mission.

Nashotah Mission, Waukesha Co., Wis., May 1, '82. Subscriptions are asked for the endowment of the

Subscriptions are asked for the endown into the "Ascension Bed for News-boys and Boot-blacks, in St. Luke's Hospital." The sum of \$4,000 is needed for this purpose. Money may be sent to Mrs. Martin Andrews, 393 N. LaSalle St., Chicago.

Subscriptions received thus far:

Easter Offering, Marshalltown, Iowa.....
 Wilson Bros.
 10.00

 Mr. Arthur Seymour.
 5 00

 Already contributed.
 368.22

St. Luke's Hospital, Chicago.

St. Luke's Hospital, Unicago.

Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 284 Prairie Ave., or to Rev. Clinter 1 Took 2824 Prairie Ave.. Chicago.

Grace Church
W. U. Van De Water, Fairfield III.
B. L. Cunningham, Sumner, III.
Proceeds of a Fair, given by Fanny Locke
and Alice Loring, assisted by Nellie Loring,
Maud Richardson, and Fanny Williams...
Previous Contributions

MRS. A. WILLIAMS, Treasurer.

Miscellaneous.

For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

In these times of exorbitant rents and high prices for building materials, an opportunity to secure a home at a reasonable cost and on easy terms must be especially welcome to distracted house hunters, but especially welcome to distracted house hunters, but when such an extraordinary chance occurs as is now offered at East Grove, it seems almost absurd for anyone to hesitate about buying, unless it be those whose occupation renders it absolutely impossible for them to live outside the city.

Given a heautifully situated, growing town, hand-somely improved, with every condition conducive to good health, high well drained land, pure water and air, together with the very best railroad facilities, and land at only two to four dollars a font foot, what more could the most exacting require?

East Grove on the C. B., & Q. R. R., is brought by means of numerous rapidly running trains about as near the centre of the city in point of time as Western ave.

Western ave.

Houses and land are sold on monthly or other easy payments, so that nob dy can have much difficulty in paying for a home, and thus stop paying rent for all time.

It is containly worth a visit to the office of Street

It is certainly worth a visit to the office of Street & Co., the owners of the land at East Grove, to get fuller particulars. Their office is at :00 La Salle St.,

Society for the Increase of the Ministry.

Formed 1857. Incorporated 1859.
Five hundred and eighty-seven of its scholars have been ordained. Five hundred and four names are found in the present certy list, distributed as follows: New England, 86; Middle States, 152; Southern States, 82; Western States, 143; Domestic Missionary Jurisdictions, 31; Foreign Missions, 6; Abroad, 4; Permanent funds yield \$3,000. Annual income. The Society asks voluntary collections of parishes, and personal donations.

REV. ELISHA WHITTLESEY, Cor. Sec. HARTFORD, CONN.

HARTFORD, CONN. "L'Avenir," a monthly. The only French Episcopal paper, Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, R. etor of St. Sauveur, 2039 Sansom St., Qhiladelphia, Pa.

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Lots at EAST GROVE, 30x132 feet with shade and ornsmental trees at d side-walks \$40 to \$100, on \$5 monthly payments. Beautiful high rolling land. Rich garden soil, clear water, perfect drainage, pure bracing air, comf rt and good health. First-class houses of all styles and prices on monthly or other payments to suit. Anybody can buy on our terms. Trains almost every hou.

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EIGHT to TEN per Cent. Interest On long time loans, with best security in the world.

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Loans negotiated without charge by the Farmers and M. rchants National Bank of Valley City, Dakota Choice lands are also offered for sale at from \$4 to \$12 per acre. Selections made from official survey rotes and certified examinations.

Write for reference and particulars.

HERBERT ROOT,

President.

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Calendar.

May, 1882.

SS. Philip and James. Red. 4th Sunday after Easter. Whit 5th Sunday after Easter. Rogation Sunday. White. Rogation Day. Fast. Rogation Day. Rogation Day. Rogation Day. Fast.
Ascension Day. Fast.
Ascension Day. White.
Sunday after Ascension.
Whitsun Day. Red.
Whitsun Monday.
Whitsun Tuesday.
Ember Day. Fast. White.

The Athanasian Creed. IV.

Written for the Living Church.

The portions of this Creed which have been most objected to in modern times, are what are called-"The Damnatory Clauses." No theologian-at least, no one who has subscribed to the Prayer Book, and accepted the 39 Articlescan with safety to his own reputation find fault with the doctrinal statements of the Creed. So, all the force of modern attack seems to be directed chiefly against these so-called "Damnatory Clauses." The Creed says: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.' And at the end, "This is the Catholic Faith; which, except a man believe faithfully, he cannot be saved." Now as our purpose is not so much to argue about the Creed, as to view it historically for the sake of information, it is impossible to state objections and replies in regard to these clauses. There is a great deal in a name, especially when it is capable of being strongly tinctured with the odium theologicum. The writer would be indisposed to admit, in the first place, that the passages above cited are of the nature of an Ecclesiastical Anathema; and even if they are, they do not begin to bear the downright force of St. Paul's language: Gal. i:9. "If of the just. any man preach any other gospel unto you than that ye have received, let him be accursed; and I. Cor. xvi:22. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

But let us cite, for example, the Anathema which was appended to the original Nicene Creed, by the First General Council, and which is really a part of the received doctrinal formularies of Catholic Christendom. The Creed ended with the belief in the Holy Ghost; and then went on to say: "And them that say that there was a time when He (i. e. Jesus Christ the Son of God) was not; and that He was not before He was begotten; and that He was made of things which are not; or who say that He is of another substance or essence; or that the Son of God is subject to conversion or mutation; these the Catholic and Apostolic Church anathematizes." Writ teaches over and over again, viz.: that the true Faith is a matter of moral life and death to mankind; that such a right Faith is the first condition of obedience; that a man is just as responsible before God for his belief as for his actions; incurs damnation, just as he does who wilfully between the Damnatory Clauses (so-called) and able limitations, as invincible ignorance, for insons (as Nestorius, Eutyches, etc.), placing those Clauses," and they were meant to be such, when used by the ancient Church.

Indeed, we might carry the investigation furpose the Athanasian Creed are only a compendium, as it were, of the definitions and authoritative expositions put forth under the guard of anathemas, by those General Councils by which we, in common with the entire Catholic Church, Faith put forth by the General Council of Chalcedon, A. D. 451, the truth of this remark will be manifest. The Definition was drawn up in the same century as that in which the Athanasian Creed is thought to have been composed, and the two documents are twin masterpieces of Exposition of the Faith, the one the voice of the Greek, the other the voice of the Latin, Church. (See Fulton, Index Canonum pp. 167-173. F. W. TAYLOR.

A Choir-boy Gone to His Rest. Correspondence of the Living Church.

Charles Tete Holl, Cross-bearer of St. Clement's Church, Philadelphia, died on the 20th day, when the apprentices and journeymen ult., of typhoid fever, after a brief illness, aged sixteen years.

So "He giveth His beloved sleep." Thus was a young and lovely life transferred from earth the primate, dean, and canons, barefooted, to Paradise. He had held the position of Crossbearer for some time, and was devoted to his work. Loving the Church and her Services, he was ever eager to do what he could to assist in beautifying the Altar, and to help in any work.

On Palm Sunday he carried the Cross for the last time, being apparently in perfect health; and, as the Choir marched down the aisle of the church, singing the Processional Hymn-"Onward Christian Soldiers"-little did we think as we heard the words:

Like a mighty army Moves the Church of God;

that he who then bore the Cross before this earthly choir would so soon go to join that band of saints, who had "fought the good fight, had Mr. Mackenzie Walcott tells us how, at Lichfield, finished their course, had kept the faith" and in the twelfth century, "the Miracle Plays were

who now are at rest. The following day he was at church for the last time, helping to prepare the House of God for Easter; and the next day he was taken ill. On Thursday in Easter week, he made his Easter Communion, which proved to be his last: and on the Thursday following, he entered into the rest of Paradise.

The Burial Service was held in St. Clement's Church, on Monday the 24th ult., and consisted of the Proper Office, and a Celebration of the Holy Communion. The choir and Clergy, headed by the Cross, met the body at the gate of the church-yard, and marched into church, singing from it in behalf of Queen Philippa when enthe hymn "O Paradise!"

The bier stood in the aisle before the Altar, with three candles burning on either side; and assigned why the anthems are only sung from the pall-bearers vested in cassock and surplice three sides of the tower, not from the fourth. knelt beside it, while the Cross was held at the is-that a chorister once overbalanced himself. head during the entire Service. At the conclusion, the Procession left the church, singing "O tom, also, known as "Push Penny," was once Paradise!" At the Woodlands Cemetery, where kept up by the Dean and Chapter of Durham on the interment took place, the funeral procession, headed by the choir, singing "Brief life is here our portion," proceeded to the grave. After the Plot. On these days the Chapter caused twenty final Services, "Jerusalem my happy home," was shillings in pence to be scrambled for in the sung at the grave and in returning to the car-

A boy full of life and spirit, with everything to make life bright and happy, he had preserved was once the practice for the Dean and Chapter the opinion that the Church Service at the intera singularly pure and beautiful character. Noble manly, modest and pure, he made friends the college precincts a "Cattern bowl" of rich wherever he went; and many hearts are bleeding to-day, while they bow in submission to the the famous "Boy Bishop" who was chosen on St. will of a Heavenly Father, Who "doeth all things Nicholas Day (Dec. 6) from the cathedral choir well." While deeply feeling his loss, we know as a mock bishop. For three weeks the boy posthat for him to die was gain, for he has ex- sessed episcopal honor, the rest of the choir bechanged the trials and temptations of earth for the joys of Paradise.

Vested as a Cross-bearer in cassock, amice,

Lord all-pitying! Jesu Blest! Grant him Thine Eternal rest!

Old Cathedral Customs.

Apart from the curious traditions and historical lore that have in the course of past centuries clustered round our cathedrals, we find, too, associated with them numerous old customs which must always be a subject of popular interest from their connection in bygone years with the timemany of our cathedral customs have long fallen into disuse and become forgotten, yet a few still or later discontinued. Referring to some of those which have ceased to exist, may be mentioned certain curious observances once kept up in honor of the festivals. Thus we are told how, in the days of Old St. Paul's, it was customary (Fulton, Index Can. p. 119.) The Athanasian on special Saints' days for the Choristers of the Creed is designed to state concisely what Holy | Cathedral to ascend the spire, and there to chant solemn prayers and anthems; the last performance of this custom having been in the reign of Queen Mary, when, says Fuller, "After evensong, the Quire of St. Paul's began to go about the steeple singing with lightes, after the old cusand that he who wilfully rejects the true Faith tome." But one of the strangest of the old ceremonies, in which the clergy of St. Paul's Cathestains his hands with crimes. The difference dral figured, was performed twice a year—viz., of York, at his installation, was invested with a on the day of the Conversion, and on that of the the Anathemas anciently put forth by the Gen- Commemoration of St. Paul. On the former of eral Councils, is this: the former state a general these festivals, a fat buck, and on the latter, a stition still current at Peterborough that, if the principle, which is to be taken with its reason- doe, was presented to the church by the family cathedral bell and the clock of the parish church of Baud, in consideration of certain lands which strike simultaneously, there will be a death stance; while the latter apply the principle to they held of the Dean and Chapter. The buck, fore very long in the minster-yard. - Illustrated specified heresies, and even to individual per- on being brought to the steps of the altar, was London News. received with great formality by the Dean and heresies, and the teachers of them, under anathe- | Chapter, apparelled in their sacerdotal vestments, ma. These can fairly be called "Damnatory with chaplets of flowers on their heads, who at To the Editor of the Living Church: once sent the body to be baked, whilst the antlers of the buck were carried on a pike in procession round the sacred edifice. With this custher, and show how the definitions which com- tom, which was continued till the reign of Queen Elizabeth, may be compared one at York, where. on Lammas Day, the tenants of the Chapter brought up a lamb to the high altar; and also another, at Durham, where an offering of a stag was at one time annually made on St. Cuthbert's are bound. If one will read the Definition of Day, in September, by the Nevilles for the manor of Raby. "The stag," says Ormsby, in his Sketches of Durham" (1846, p. 77), "was an oblation by the Nevilles of great antiquity, and appears to have been brought into the church, and presented with winding of horns."

> Again, at Ripon, so late as the year 1790, we read how, on the Sunday before Candlemas Day, the collegiate church was "one continued blaze of light all the afternoon by an immense number Durham climbing ladders to light up his cathedral with two hundred and twenty candles and sixteen torches. Formerly, on Shrove Tuesday, the doors of York Minster were thrown open all streamed in to ring the Pancake bell. Passing on to Eastertide, it appears that in days gone by, at York, on Maundy Thursday, after vespers, washed the feet of the poor, whilst the anthem was sung and Gospel was read. On Holy Saturday, says the late Mr. Mackenzie Walcott, in "Traditions and Customs of Cathedrals (1872, p. 186), at a pillar on the south side of the nave of Salisbury, the new or Easter fire was kindled with a flint or crystal, after the procession had sung 'The Lord is my Light.' " As, too, is well known, the people in every diocese were once upon a time required to visit the cathedral at Whitsuntide, to pay their Whitsun farthing-an offering which continued to be levied, as at Worcester, in 1825. We may mention here the celebrated Miracle Plays, which in former years held such a prominent place in the religious observances of the year. Thus, by way of illustration.

represented: the Shepherds on Christmas Eve, the Resurrection at the dawn of Easter, the Miracles on Easter night and the next morning, and the Disciples going to Emmans on Easter Monday; and at York, the Three Kings at Epiphany, the Apparition of the Star on Christmas Eve, and the Salutation of the Shepherds at Bethlehem.

At Durham, on May 29, the choir have been

in the habit of ascending the large tower of the cathedral and singing anthems from the three sides of it. This ceremony is said to be observed in remembrance of the monks chanting masses gaged in the sanguinary battle of Redhills with the Scotch King, David I., 1346. The reason and, falling from it, was killed. A curious custhree days in the year—the anniversary of King Charles' death, Royal Oak Day, and Gunpowder college yard, by the young people, who never failed to be present. Amongst other similar customs, it seems that on St. Catharine's Day it of Worcester to distribute to the inhabitants of ment was the best part of the whole. The Prayer spiced wine. We must not omit to mention, too, ing his prebends. If he happened to die in the time of his prelacy he was buried in pontificalibus. Some, too, of the old customs celebrated alb and girdle, and holding in his hand a cruci- at Christmas are curious. Thus, at Ripon, the fix, the emblem of his Saviour's dying love, his singing boys came into the church with large body was laid away to await the Resurrection baskets full of red apples, with a sprig of rosemorn, while his soul, pure, we trust, and free mary stuck in each, which they presented to all from sin, awaits, in Paradise, the Resurrection the congregation. Stukely relates how, at York. on Christmas Eve, they carried misletoe to the high altar of the Cathedral, and proclaimed a public and "universal liberty to all sorts of inferior and even wicked persons at the gates of

Space will not permit us to do more than briefly allude to a few of the old Cathedral customs, such as the "Spur-money," which was a fine for entering the choir with spurs on, and is alluded to by Malcolm, who, writing in 1803, speaks of the practice as lingering on in some honored institutions. Although, however, very country Cathedrals. At Durham, the "Dog-Whipper" is a statutable servant, an office which originated in dogs having run into the choir and remain, but which will probably, also, be sooner disturbed the worshippers. In the parish Register of St. Mary-le-Bow, Durham, we find the following entry: "Brian Pearson, the Abbey dogwhipper, buried, April 6, 1722." Over the great north door of Durham, too, it may be remembered, was a chamber for two men, who were always ready to receive any persons who might claim asylum. Whenever the Mayor of Bristol visits the cathedral in state, the long-established custom of strewing the choir with fragrant herbs is still, we are informed, kept up. At Canterbury, it is worthy of note that in seasons of danger bandogs were let loose to guard the shrine. And Worcester, in the year 1666, was provided with an hour glass. In days of old, the Dean gold ring, and was required to feed ten persons daily. We may conclude by noticing a super-

The Old-Fashioned Way.

I was travelling in the West, one Summer, and on Sunday, our party stopped to rest in a pleasant village that had a long Indian name. When the hour arrived for Public Worship, we wended our way to the little church which stood upon a point of land, with the water of the small peaceful lake shining on each side. From the middle alley of the building, I could see, through the windows on my right and on my left, the green turf, and the leafy trees, and the liquid blue that added such grace and beauty to the surroundings. Soon we were engaged in the solemn Service; and, after the second lesson, the Rector called upon such children as had learned perfectly the Catechism, to step forward to the chancel, and in the presence of God, and of the congregation, to answer the questions. A dozen or more, boys and girls, obeyed the voice of their spiritual pastor. Their faces showed of candles;" and in 1628 we find a Bishop of that they thought it a great privilege and honor to be summoned to this public examination; and it did my heart good to note how faithfully they had been instructed in this incomparable "Body of Divinity."

Why is it that this old-fashioned way has fallen into such general dis-use? What has become of the rubric that once had such positive force with the clergy? We seldom hear this Catechism openly in the church" now-a-days. I cannot believe that anything better can be substituted.

"BY HOOK AND BY CROOK."—This expression was happily employed by Bishop Blomfield in reference to himself and the then vicar of Leeds -Dr. Hook. They had preached on the same day at Christ Church, St. Pancras, and the Bishop, being asked the amount of the collections, answered, "By hook and by crook we got a thousand pounds."

It is through loss that all gain in this world is made. The winter leaves must fall that the summer leaves may grow.—Hugh MacMillan.

One daily defect or infirmity, overcome by God's aid, is worth whole years of supposed security and highly-wrought feeling, without such earnest self-mastery.—J. Keble.

The Way, The Truth, and The Life.

From Thomas a Kempis Book III.. Chap. 56. Written for the Living Church.

Tam the Way, the Truth, the Life,
The way that thou should st go;
I am the Truth—the sov'reign Truth—
The truth that thou shouldst know.
I am the Life—the blessed Life,
With out which none may live;
I am the Way, the Truth the Life,
Which God alone can give.

I am the Way—the straitest way;
The way that upward tends;
I am the uncreated Life—
The life that never ends.
I am the Truth Infallible— The Truth thou must believe; I am the Way, the Fruth, the Life Thou must from God receive.

If in the Way thou wilt abide,
The Truth shall on thee shine;
And, if that Truth thou'lt steadfast hold,
Eternal Lile is thine.
I am the Way, the Truth, the Life—
The life thou wouldst attain;
Then walk that Way, that Truth receive,
If thou that Life would'st gain.

MARY BAYARD CLARKE.

Ralph Waldo Emerson's Prayer Book. Written for the Living Church.

The Rev. Dr. Haskins, of St. Mark's Church. Brooklyn, E. D., who is a double cousin of Em-

erson's, says, in a private letter to a friend: I have just returned from Concord, where I have been to assist in the funeral Services of my cousin, R. W. Emerson; and I am not alone in Book from which I read the Committal, was an English Prayer Book which had been long and well used by my aunt, Emerson's mother; on the fiv-leaf was written-"Presented to Ruth Emerson, by her father, in 1783." (99 years ago). Underneath was written—"Presented to R. W Emerson." Below this, in the Philosopher's own hand writing, was penned: "Re-bound by R. W. Emerson in 1879." Was it not a coincidence, that I should use his mother's valued book, in committing to its last resting-place the body of her son, who had so long neglected that book? Though he must have had some love for it, to have had it re-bound so lately as 1879only three years ago.

In anticipation of the words "earth to earth." 'ashes to ashes," I took the gravel from his longtrod foot path in front of his study door, and a handful of ashes from his study irreplace, from the wood, just as he left it when he was taken sick. I thought you would appreciate this little ritualism.

On Sunday last, I preached in Concord, twice, in a private mansion, with about 38 persons present. I slept two nights in The Otd Manse. and in the room, on the walls of which there was inscribed the words-Began the study of Greek in this room, Jan. 9th 1783. William Emerson. This was Waldo's tather, and my mother's only

A correspondent of the English Church Review has the following growl upon the results which followed upon his innocently advertising (as is usual in England) the birth of a daughter:

SIR.—Pity the sorrows of a country parson, whose only offence is, that he has had a daughter born to him, and has announced the fact in the papers. He has had a photograph of the announcement, with instructions to send sixpence if approved. On former occasions, the card, not being approved, has been returned. The enterprising photographer has, however, not taken the hint, so this time the card has not been returned. He has been inundated with small square catalogues of the requisites of a nursery, and pamphlets of well-meant advice as to the bringing up of infants. He has been favored with a tractate against infant Baptism, the directions and practice of the Church of England being spoken of with much scorn and derision. Putting aside the insolence of sending this paper to one who is bound by every consideration to uphold the Church's teaching in the matter, one would have thought the manifest uselessness of sending it to a clergyman would have saved him from the insult.

He has had the usual appeals from the promoters of the most postilent of modern superstitions, the Anti-Vaccination League. To end his list woes, it being taken for granted that a vicar verge of destitution, he has had offers, more than one, from money-lending harpies, with strange names, to arrange a loan.

Health Alphabet.

The Ladies' Sanitary Association of London gives the following simple rules for keeping healthy:

A-s soon as you are up shake blanket and B-etter be without shoes than sit with wet feet:

-hildren if healthy are active, not still; D-amp beds and damp clothes will both make vou ill:

E-at slowly and always chew your food well; F-reshen the air in the house where you G-arments must never be made too tight;

H-omes should be healthy, airy and light. I-f you wish to be well, as you do, I've no J—ust open the windows before you go out.

K-eep your rooms always tidy and clean; L-et dust on the furniture never be seen. M-uch illness is caused by the want of pure

-ow, to open the windows be ever your care; O-ld rags and old rubbish should never be rept; P—cople should see that their floors are well swept.

-uick movements in children are healthy and right; R-emember, the young cannot thrive without

S-ee that the cistern is clean to the brim,

T-ake care that your dress is all tidy and -se your nose to find if there be a bad drain, V-ery sad are the fevers that come from its

train: W-alk as much as you can without feeling X—erxes could walk full many a league.
Y—our health is your wealth, which your wis-

dom must keep; Z—eal will help a good cause, and the good you will reap.

The British Museum is indefatigable in its exoloration of Mesopotamia. Mr. Rassam started for Babylonia, March 6th, to re-commence his excavations on the site of Abu Habba, the Sippara of the ancient geographer, and the Sepharvaim of the Bible. It was a literary city and had a fine library. Nine cases of the tablets found last year have just been received at the Museum.

He that is afraid of pain is afraid of his own nature; and if his fear be violent, it is a sign that his patience is none at all, and an impatient person is not ready dressed for heaven.—Bishop Jeremy Taylor.

ALL AROUND THE WORLD.

The ex-Empress Eugénie was mobbed and nooted in Marseilles recently.

Dr. Schliemann hopes to finish his work of excavation in the Troad, by August.

Count Franz de Champagny, the celebrated author and member of the French Academy, is

The Alaska, of the Guion line, has made Queenstown from New York in 6 days, 21 hours and 46 minutes, the fastest passage ever made. Sir Allen Young has chartered the steamer Hope of Peterhead, 300 tons, and 70 horsepower, to search for Leigh Smith's Arctic expedition.

Rosa Bonheur's last picture is a life-size group of lions—male, female, and cubs—represented at home, in an African jungle. It is praised as a remarkably fine work and will be engraved.

Dr. Treiber, who attended Lord Byron in his last illness and has never since quitted Athens, is dead. He was the last foreign resident there connected with the war for Greek independence.

The Italian Government in Venice will appoint commission whose duty it shall be to see that the old work in the Cathedral of St. Mark is not damaged during future repairs of the building. The old Senate Bible, which was stolen re-

cently by some relic-collecting maniac, and upon which the senators have been sworn in since 1827, has been secretly restored to the Secretary's desk. King Cetewayo, of Zuzuland, goes to England, next month, and will be accompanied by three

chiefs and four servants. According to Lady Florence Dixie, he is a very different person from what is commonly reported. Miss Jean Armour Burns, great grand daughter of the Scotch poet, is sixteen or seventeen years old, and bears a striking resemblance to

her ancestor. She and her mother earn a scanty living by dusting the pews of a Dumfries church. It is stated by a London journal that, after the present season, the Prince and Princess of Wales will visit Canada, by way of New York. The Prince has not been on this side of the At-

lantic since the occasion of his first visit, twentytwo years ago. The portrait of Queen Victoria, which is to appear on the new gold coinage of the British Mint,

represents her at her present age, wearing an imperial crown. The new die, which has just been completed, is only the second taken during her reign. The new Russian minister, Baron de Strove, is the son of the great Russian astronomer,

whose name is familiar to school-children. He has brought with him to Washington the young sons of General Soko, of the Japanese army, to be educated. The increase of steam vessels in the world

last year amounted to 478,807 tons, while sailing vessels increased but 38,935 tons. In Great Britain there was an actual falling off of over 50,000 tons in sail vessels, while the increase in steam tonnage was 360,371 tons.

On the fourth Sunday in Lent, the Pope invariably blesses a golden rose, which he sends as a mark of especial favor to some Catholic princess. This year the token was bestowed upon Stephanie of Belgium, who was married, in May last, to Rudolf, the Crown Prince of Aus-

Queen Elizabeth spelled the word sovereign in seven different ways. The Earl of Leicester, her favorite, spelled his own name in eight different ways. The name of Villiers is spelled fourteen different ways, in the deeds of that family. The name of Percy is spelled in fifteen different ways in the family documents.

General Beauregard has been engaged for ome time on a book about the War, and his MS. is now almost complete. The work covers his whole military career. It is not conciliatory in tone. It assumes throughout the fundamental justice of the Confederate cause, and maintains that their sentiment and teachings upon that subject ought to be preserved and cherished.

An electric-light man, named Henkle, is reported to have a contract for the sale of Prospect park, at Niagara Falls for \$1,000,000, and to be getting ready to illuminate half the country by means of the water power there. Company of \$20,000,000, capital—1,000,000 horse-power in the country who has a family must be on the 10,000 miles of cable—65 cities hitched on all the way from Boston to Chicago—and so on.

The beer bill of Germany begins to excite comment at home. A member of the German Parliament observed that the "armed peace" from 1872 to 1880 had cost five milliards of marks (\$1,250,000,000), whereupon the North German Gazette declared that in the same time 61 miliards worth of beer and nearly a milliard worth of brandy had been consumed,-a drink bill of \$,800,000,000.

The anti-Chinese convention at San Francisco last week adopted a scheme to divide the Pacific coast into districts which shall be notified to remove Chinese within a specified time, and, failing, the district to be proclaimed as dangerous to peaceably disposed citizens, warned to abandon it, and, if the Chinese are still harbored in the district, the league is to remove them by force using as little force as necessary until the country is rid of them.

Boldan Zaleski, Poland's great poet and one of the last survivors of the Diet in 1830, is living in retirement at Villeprex, in Seine-et-Oise. He was eighty on March 19th and many were the congratulations that poured in from his native country, from every corner of Europe, and from America. A deputation of Poles, headed by Mme. Severine Duchinska, the authoress, waited upon the old man, and among the addresses was one from the representatives of the Grand Duchy of Posen in the Reichstag and one from Prague.

Boston newsboys and bootblacks have new eading and recreation rooms at Boston in Howard street. Mayor Green made a speech at the opening on Monday evening May 1, and his keen ittle auditors applauded him most heartily. One of the rooms is fitted up with what delights young America's soul—gymnastic apparatus of all kinds, from rowing-machines to billiard tables. In the other rooms are books, papers, writing materials, whist tables, checker beards, etc. A toilet-room constitutes the vestibule, and every boy shines with abundant soap and water before the door of his heaven is opened to him. Over 100 boys were present at the opening.

The crown-glass disc for the thirty-inch Poulkowa telescope was received by the Clarks some two months ago. The flint glass has been in hand for a year or more and they have now got the object-glass so far along as to be able to look through it, and apply the tests which determine the final corrections of the figure. If they have good fortune, they may be able to finish the lens in two or three months; but, if not, they may have to spend a year about it.

Fell, the Parisian glass-maker, who furnishes the material for their object-glasses, promises that the great discs for the thirty-six inch lens of the Lick Observatory shall be ready within the year; but there is a good deal of uncertainty about the fulfillment of each promise of his. The Poulkowa crown-glass was more than a year

The Household.

A bit of soap or a few drops of oil rubbed on the hinges of a door will prevent its creaking.

The yolk of an egg gives richness to the milk which you pour over asparagus; beat it well, add butter, pepper, and salt, as usual.

A hot shovel, or warming-pan of hot coals, held over varnished furniture, will take out white spots. Rub the places, while warm, with flannel

Save the soot that falls from the chimneys. A pint of soot to a pailfull of water will make a liquid manure of great value for flowers and plants of all kinds.

COFFEE.-If served with milk or cream should be in cups of middling size; but if served as café noir, smaller cups are suitable, and they should never be entirely filled.

A lady writes that she never turns her window plants, and, as a consequence gets a great many more blossoms than when she kept turning them. trying to keep them in pretty form.

Never attempt an elaborate dinner, unless you have the appliances and means of cooking it thoroughly well, and of serving it tastefully and properly, with the regular changes of plates, knives, forks, etc.

MALARIA .-- The worst forms of mala is are found in our close bedrooms, our filthy back yards, stables, sinks, drains, etc. We make the worst climate known in ordinary society. Our habits produce more disease than ordinary ma-

CORNS.-Since these are caused by "bad fits," wear well-fitting boots is to remove them. And since they are albuminous, they may be dissolved by almost any alkali, as ammonia, potash or even soda or chalk, but the potash will do it in the shortest time. If any should get on the flesh, vinegar applied will stop its action.

Lemon butter, or jelly, to fill tartlets, should be made in this proportion: half a pound of pulverized sugar, the whites of three eggs and volk of one, the juice of two lemons and the grated rind of one; cook for about twenty minutes. stirring constantly, as there is great danger of its scorching. When cool, this will be like a thick rich custard.

Be scrupulously neat and clean in all preparations for the sick room; and let every thing be served on snow white linen. Never allow food to remain at the patient's bedside; if he does not care to eat it, when it is brought to him. take it away, and bring it or something else when needed. The smaller the quantity (if not too small) and the greater the variety of the food, the more appetizing will it appear.

AN OUNCE OF PREVENTION .- As lef-thandedness in children is not generally considered is a well-known fact that most children in arms are carried on the left arm of mother or nurse, as the case may be. The consequence is that the right arm is fast against the urse's shoulder, while the left hand is left free to grasp at anything that comes in the way. Let the nurse use the right arm at least half the time, and the mischief is obviated.

TO UTILIZE OLD FRUIT CANS .- The Scientific American publishes a plan which looks as earth's surface will shortly be covered with old tin cans in a battered and useless condition. The can is pierced with one or more pin holes and then sunk in the earth near the roots of the strawberry, tomato or other plants. The pin holes are to be of such size, that, when the can is filled with water, the fluid can only escape into the ground very slowly. Thus a quart can, the plant through a period of several days; the can is then refilled.

mould and spoil. Silver spoons are used to scrape kettles. The scrubbing brush is left in the water. Nice-handled knives are thrown in soon spoiled. Dishcloths are thrown where and worse, both for the farmer and for his self-mice can destroy them. Tubs and barrels are invited visitors left in the sun to dry, and fall apart. Clothes are left on the line, to whip to pieces in the wind. Pie crust is left to sour, instead of making a few tarts for tea. Dried fruit is not taken care of in season, and becomes wormy. Vegetables are thrown away that would warm for breakfast. The cork is left out of the molasses jug, and the flies take possession. Bits of meat are thrown away, that would make hashed meat or hash. Coffee, tea, pepper and spices are left to stand open, and lose their strength. Pork top of brine, and because the brine wants scalding .- Cal. Farmer.

KNITTED FRINGE.—Two very coarse needles, and cotton number ten, four ply, and set up loosely fifteen stitches.

Seam two together, then thread over and seam two together all across to the last stitch, thread over and seam that. Knit the same way every time across, and there will be a stitch and loop to seam together every time, never omitting to put the thread over between seaming, and before the last stitch. After knitting the length of the article you wish to trim, sew it on over and over, and should it fail to be enough, knit it out, and sew on nearly to the knitting needle. Now take the knitting in your left hand, let off four stitches from the needle, and with your fingers, or the other needle, pull down the stitches that you have let off, one at a time, the whole length of the knitting (this makes the fringe, and can be done rapidly), and bind off the eleven stitches that remain, for the heading to the fringe. Sew this and the beginning together, and sew on across the seam. The fringe can be cut at the bottom or not, as one may fancy. It can be knit as narrow or as wide as one chooses; only always cast on an even number of stitches.

CURE FOR SICK HEADACHE.—This complaint is the result of eating too much and exercising too Often the cause is that the stomach is not able to digest the food last introduced into it, either from its having been unsuitable or excessive in quantity. It is said a diet of bread and butter, with ripe fruits or berries, with moderate, continuous exercise in the open air sufficient to keep up a gentle perspiration, would glass of water generally gives instant relief. The above sovereign remedies may do in some, but ailment is not easily found. Sick headache is periodical, and is the signal of distress which the stomach raises to inform us that there is an over-alkaline condition of its fluids; that it needs a natural acid to restore the battery to its normal working condition, When the first symptoms of a headache appear, take a teaspoonful of clear lemon juice fifteen minutes before each meal and the same dose at bed time; follow this up until all symptoms are passed, taking no other remedies, and you will soon be able to go free from your unwelcome nuisance. Many will object to this because the remedy is to simple, but many cures have been affected in this way.

—Boston Transcript.

TELLING A STORY.

Little Blue eyes is sleepy,
Come here and be rooked to sleep!
What shall I tell you, darling?
The story of Little Bo Poep?
Or of the cows in the garden,
Or the children who ran away?
If I'm to be story-teller,
What shall I tell you, pray?

"Tell me"—the blue-eyes opened
Like pansies when they blow—
"Of the baby in the manger,
The little child Chri t, you know;
I like to he: r that story
The best of all you tell;"
And my four-year-old nestled closer
As the twilight shadows fell,

And I told my darling over
The old, old tale again;
Of the baby b rn in the manger,
And the Christ who died for men,
Of the great warm heart of Jesus,
And the children whom He blest,
Like the blue-eyed boy who listened
As he lay upon my breast.

And I prayed, as my darling slumbered, That my child, with eyes so sweet, Might learn from his Saviour's lesson And sit at his M stor's feet; Pry God he may ne r forget it, But always love the ar The tender and touching story That now he holds so dear.

English Church History.

An Allegory.

Written for the Living Church.

More than eighteen hundred years ago, there was a farmer who owned a farm of a great many acres, and whose business it was to raise sheep. He was one of a large family, the members of which had been sent abroad into every known clared that the farm belonged to him, than the horns, and forthwith shipped them to a neighcountry, to follow the honorable calling of shepherds. This particular farm was situated in tions are always to be avoided; and the veracity an uncivilized part of the world; it was wild and of this history demands the statement, that, uncultivated, and the sheep upon it, which were under the new regime there were many shepof native origin, partook of the nature of the herds who faithfully performed their duty to the country. Unquestionably, the field was a hard flock committed to their care. Yet, on the other one to labor in; many and serious difficulties hand, the historical truth demands the further were presented. Notwithstanding these drawbacks, the farmer, who was of vigorous constitu- The shepherd began to fleece the sheep, the tion and sanguine temperament, struggled on sheep began to run; and very fortunate many of bravely and patiently. He had made a very fair them were, if they got away with no more seristart, and the prospect looked bright and promof rough fellows, little better than barbarians, were built for the jovial shepherds, who lived on was not slow to profit by this fortunate turn of desirable, it is well to prevent it if possible It disordered his plans, and demoralized things generally. Fighting was their principal occupation; and, when they could not find a foreign enemy to contend with, they would often fight among themselves. Too idle to work, they chased and killed many unhappy sheep that crossed home. their path; and when this source of food and amusement failed them, they lived on the natural fruits of the ground, doing nothing to improve though it might reduce the chances that the the farm, which was fast relapsing into its original wilderness state. Nor did their own condition improve at all. They saw nothing of the owner of the land they occupied, yet knew very well that he was still living, with a few of his scattered flock, on some part of the farm. But as long as he left them alone, as long as he did properly arranged, will extend its irrigation to not interfere to stop their outrageous proceedings as indeed, he was powerless to do-they had no desire to molest him, or to take the trouble to WHY SOME ARE POOR.—Cream is allowed to hunt him up. This state of affairs crippled and discouraged the farmer exceedingly; therefore, little or no effort was made to stay the ruin that was Brooms are never hung up and are going on. So matters continued, growing worse invited visitors.

owned and occupied a valuable sheep farm in a distant country) chanced to hear of these wrongs and this distress. With a genorous feeling towards his brother, he kindly sent one of his chief shepherds and other servants to help him out of his troubles. The coming of these shepherds. was welcomed both by the barbarian intruders, spoils for the want of salt, from floating on the and by the farmer; the self-interest on the part of the former forming the principal ingredient in the said welcome. Immediately on their arrival, the strangers set about the work of restoring order. The farmer was called from his retreat, and what remained of the flock was gathered together. The roughs were apparently convinced, after much talking, that it would be better for them to work, to be peaceful, and not

to interfere with the farmer. These satisfactory arrangments made, everything seemed likely to go on swimmingly; and doubtless, this gratifying expectation would have been realized, had it not been for a huge rock which until now had remained hidden. The chief shepherd of the party, it seems, on his setting out, had been carefully instructed as to the course he should pursue, and had been cautioned to avoid all occasion of offence. Had these prudent directions been heeded, all would have been well; but, unhappily, the over-zealous agent forgot or disregarded them. He soon found out that there was here a way of doing things, different from that pursued at home. Preferring the way he was accustomed to, he endeavored to persuade the farmer that it would be better to work the farm according to the method of his big brother. This proposal did not meet the views of the farmer, who contended that the requirements of his farm demanded a different cure almost every case in a short time. To drink two teaspoonsful of powdered charcoal in half a brother, he said, did not necessarily suit him-Moreover, experience had shown that his own not in all cases. A sovereign remedy for this plan, if allowed to work, was a good one; it had served him well enough hitherto, and he knew of no sufficient reason why he should change it. This difference of opinion as to the management was the thin edge of that wedge which finally caused a fearful split between them. The agent warmly protested against the decision of the farmer, but failed to move him; and, then, being ty of the big brother. resolved to gain his point, he angrily declared that the farm should be worked after the plan of his master, whether the farmer liked it or not. Soon after, he went even beyond this; in the

name of his master he assumed supreme control.

The farmer, to use one of his homely expressions, began to think he had fallen "out of the frying pan into the fire." He found himself utterly helpless. The chief magistrate of the unnatural and now intolerable control of his big country in which his farm was situated sided brother, thought he could see in this quarrel the with his brother's agent; and, pressed down beneath their combined powers and craft, he was unable to stir hand or foot.

And now, the enterprising agent made a dethe neighbors, in a very substantial and worldlywise manner, and especially of the chief magisposition the obtaining of which had for some thing was favorable for the furtherance of his sheathed; the first shot was fired. wishes. The time had arrived, when he could, with authority, suggest to the big brother a proposition which was as bold as it was original. to do his worst. He did it. In a towering rage This grand idea was nothing less than that the he thundered with his canons, and cursed in benevolent big brother should claim ownership of the farm! The agent was enthusiastic. He represented in glowing colors the beautiful situ- bull, a famous fighting animal that had gained ation, the richness of the soil, the many sources for him many a hard fought battle. The chief of profit. Nor was the task a difficult one. The big magistrate and the farmer, however, knew all brother had, for some time past, been develop- about bulls; they had a sturdy one of their own, ing a grasping disposition, and he was therefore named John; so they were not greatly alarmed. easily persuaded to take advantage of the offered | With Johr, and another animal equally formidopportunity to enlarge his possessions. In due form the claim was made.

No sooner had the big brother formally dework of spoliation commenced. Sweeping asserstatement. that generally this was not the fact. ous damage. Magnificent farm-buildings were profits arising out of the cultivation of the land were enormous; but the money, instead of going to benefit the farm, was regularly and promptly remitted to the big brother, who therewith was enabled to live in princely style in his distant

The poor farmer was deeply grieved, as well he might be, at all this extravagance and robbery. He was grieved to see his farm in such unworthy hands, his sheep so shamefully neglected and abused, and his revenues applied to support a foreigner in splendor. But what could he do? He was in the position of a helpless spectator. At length, affairs come to such a pass, that the neighbors began to show an interest, and mutterings and complaints were heard on all away the profits of the farm. But, perhaps, no one made a more formidable stand than did the chief magistrate, a new one who had but rethat he was not getting his share of the plunder. Even the taxes, many of them rightly due to him, About this time, the farmer's big brother (who er. This struck the chief magistrate in a very considerable authority and revenue. But let

ting very short.

This new chief magistrate was a bluff, burly, as manager of the farm, a man, native born, of Although not of foreign birth, as was the first chief shepherd, he yet was as religiously devoted to the interests of the big brother. While he mightily pleased his foreign master with the ability he manifested in the control of the farm, to quit. he at the same time held very friendly relations with the powerful chief magistrate. He inflamed his vanity by flattery, pandered to his vices, and, metaphorically speaking, filled his pockets with the golden fleeces taken from the backs of the sheep. All this very well pleased the wilful and overbearing chief magistrate who did not always wait to be helped. Being an epicure, he sought out the fairest of the flock. helping himself when he pleased, and when he wasn't pleased, wantonly destroying them. A good deal of liberty was allowed him in this direction; but liberty with him knew no bounds, and it quickly degenerated into license. He put no restraint upon his appetite; and, on one occasion, it is said, took two of the handsomest sheep at one time. This was contrary to all law and order; a public scandal was created. The attention of the big brother was called to the matter; and he, although unwilling to offend so powerful an ally, was compelled to interfere. Many weighty considerations and influences, brought to bear from various quarters, urged him on to the exercise of his authority. The chief magistrate was severly rebuked, and given to understand that this sort of thing could not be allowed. spirited chief magistrate could ill brook these reprimands and dictations. He was wholly unaccustomed to such treatment, and would not endure it even from this source. Galled to the quick, and highly indignant, he at once set about devising means for getting rid of the assumed authori-

seeking out the oppressed farmer, with whom he had many private conversations. The farmer, ever watchful for means to rid himself of the way opening for freedom. "It's an ill wind that blows no body good," thought he, and seized the opportunity to relate the story of his wrongs. The chief magistrate listened attentively and cided and important step in advance. Before with apparent sympathy, displaying during the taking this step, he had gained the friendship of recital, much indignation against the grasping character of his big brother. "By my halidom," said he, "we'll put a stop to his career. You trate. He had thus strengthened his position on stand up for your rights, and I'll support you the farm, and prepared the way for the advanced | through thick and thin." There was no uncertain sound about this; the trumpet-note of the time previous fired his ambitious soul. Every- battle was sounded; the sword of justice was un-

> The war thus begun was vigorously carried on. The big brother was openly defied, and invited words of awful import. Failing by these means to reduce the enemy, he next sent over a favorite able-the British Lion-they made short work of the big brother's instrument of warfare. Other bulls followed; these they at once took by the boring island, where it is presumed they found congenial pasture, for they have remained there ever since. The outcome of this terrible conflict was a complete and ever-to-be-remembered victory for the chief magistrate and the honest farmer. The servants of the foreigner hastily took their departure for more congenial shores, sadder but wiser men.

This was a happy and glorious deliverance for the farmer and his friends. They all rejoiced that the cruel voke had been removed. Once again, the farm was free from all incumbrance, ising; when, one day, unfortunately, a number erected; and costly and spacious dwelling houses and its owner had regained his freedom. He came suddenly from a neighboring country be- the fat of the land, with the best of wine to wash affairs. Many needed reforms were instituted, yond the sea, and over-ran a large portion of the it down. In this luxurious life they got to be many abuses corrected. The houses were swept farm, driving the alarmed farmer into a distant so well-liking, that, beside them, the fat King and purified; the farm-buildings were cleaned corner of his land. They ignored his authority, Pharoah would have made a poor show. The and repaired. Law and order were restored. The storm of conflict had passed away, and the sunshine of heaven smiled on the peaceful scene. And now a few words concerning the subse-

> quent history of the two actors chiefly interested. As to the big brother, of course he grieves over this sad reverse of fortune. Indeed, he can scarcely bear it; the thoughts of his head trouble him; he feels very sore about the whole business. So fondly is his heart set upon this farm, that there are those who suspect him of designs for recovering it; and no means, it is said, fair or unfair, are left untried to further the end. One thing, however, is known for certain, which is, that the big brother, with many of his principal shepherds and hirelings, never tires of abusing the farmer, of telling him that the farm he occupies sides. Even the farmer, bound as he was, made does not belong to him, that he is a usurper, and a strong protest against the practice of sending that his proper position is only that of a tenant under his big brother.

> All this bad feeling, misrepresentation, and self-seeking, has had a visibly injurious effect cently come into power. He awoke to the fact upon the health and material interests of the big brother; and this ill condition is aggravated by a serious trouble that he has lately had with his sensitive part; for he, too, loved money, of that pass; it may suffice to say that his farm is which useful article, what with his own extrava- by no means so valuable now as it was formerly. gance and the foreign leakage, he was now get- In looking too closely after the property of others, he has neglected the cultivation of his own. One other anxiety may be mentioned as threathigh-spirited man, with very strong passions. ening the peace of the unhappy man. Some During his reign, another agent was elected other brothers of his, whose farms he has insidiously got hold of, influenced by the successhumble parentage, but of very marked character. ful action of the farmer, are bestirring themselves with the idea that they can manage their farms for themselves; and more than one talks quite seriously of asserting their ancient independence, and of giving the big brother notice

> And, lastly, what of the honest farmer? His patient endurance of wrongs, his watchfulness and prompt action have procured for him a merited reward. He has had a bitter but valuable experience. By a loving care of the sheep, and strict attention to business, his farm and flock are largely increased. Many of his children are well out in the world. Once in a while, his sons and daughters gather at the old homestead, and have a "real happy time." A common interest binds them harmoniously together. At these family meetings, methods for improving their farms and increasing their flocks are discussed; the ties of brotherhood are strengthened; all are refreshed, and encouraged to return to their different and distant fields of labor, with renewed interest, hope, and zeal. So the farmer, now rejoicing in the prime of manhood, is prosperous and happy. He sees before him, yet, much work to be done-much toil and anxiety to be endured. To lighten this toil and anxiety, and to hasten the completion of the work, he craves the love and sympathy of his several brothers, and looks forward longingly and hopefully to the time when they all, on their respective farms, shall labor together in unity, and meet one an-Immediate restoration must be made. The proud other, as in days of old, for mutual counsel and help. And to this pious desire, doubtless, all good people will heartily respond. "Amen!"

> > 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.

mans for getting rid of the assumed authority of the big brother.

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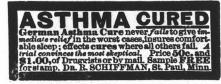
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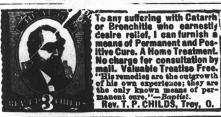
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TO KE TO KE TO IN

News and Notes.

Foreign.

A novel present was made to a zealous and popular rector in the Diocese of Montreal a few days ago. He was presented with a receipt for the costs in a lawsuit, in which he was the defendant.

In Ireland the outcome of the fiendish outrage usual severity. The country is virtually under martial law, and trial by jury is to be for some time in abeyance. At the same time Mr. Gladstone intends to proceed with his honest endeavors to help the Irish people, and to this end will ask Parliament to pay off the arrears of rent. which are now such an intolerable burden.

Mr. George Otto Trevelyan, who has been appointed to the Chief Secretaryship of Ireland was the favorite nephew of Lord Macaulay. His Life of his illustrious uncle, and his "Memoirs of Charles James Fox," are amongst the most successful biographical works of the century. In politics, he may be called an advanced radical, and as such will doubtless show scant consideration for the landlords.

nounces that he has received a flood of communications from every part of the kingdom, ex- ing method of carrying on the musical portion of are more remarkable for fervor and sincerity than the large number from all parts of Ireland. knowledging that in the way of music, anything He wishes to express his sense of the genuine feeling shown by these communications and his personal thanks for the sympathy manifested.

Complete anarchy reigns in Egypt, and there is little doubt that England and France will have to interfere. The Khedive's authority has been set at naught by his ministry, and the people are in a state of the wildest excitement.

The memorial window presented by Americans to St. Margaret's Church, Westminster, was unveiled recently. Canon Farrar preached the sermon. Mr. Lowell has written the following lines, which are underneath the window:

The new world's sons from England's breast we drew Such milk as bids remember whence we came; Proud of her past, wherefrom our present grew, This window we inscribe with Raleigh's name.

history of a curious nation is the sentimental fondness with which the memory of Benjamin Disraeli is cherished by the English people. On the following pleasing lines on the subject:

"These to his memory, since he held them dear." Lives there in Britain's bounds a soul so small That on that rave he grudges to let fall A spray of the pale firstlings of the year?

No flower of tromic growth and gorgeous tint, Such as might seem his genius best to fit, But blossoms that when Spring's first sunbeam flit With softened star-gleams all our hedgerows print.

So be it; if for aught of English growth And simple grace h s grandiose fancy found Place with such fondness, we will s rew the With these unto his memory, nothing loth.

The people of Cork have raised £5,000 to offer as a reward for the assassins of Cavendish and The organ, though never as good as the church Burke. A man whose face was scratched, was arrested in that city. The police of Dublin have voice and in appearance since its removal from discovered that the car used by the murderers the distant gallery where it was penned, back to was hired in the southern part of the city, and its original niche by the side of the church. was returned about 8 o'clock in the evening.

£30. Tenants will be obliged to prove inability grand Service of the sanctuary, instead of being to pay arrears of the past two years before the a counter attraction or irritant. The Gregorian land commission, and may then escape by set- tones, the chanted psalters and responses, at tling for one year, the remainder to be taken Evensong, and solemn anthems composed by from the Irish church surplus fund.

During the last week in April, the Church in Ireland assembled in General Synod for the transaction of the practical business that must be done by a self-governing body, and also in general conference and special meetings, where the work and needs of the various Church societies were brought forward. It is most satisfactory to learn that the financial position of the Church has not suffered from the disturbed state of the country, and that the various departments of her organization are, with but few exceptions, carrying out their work successfully. The meetings of the different societies were well attended, and not one pleaded the present troubles as an excuse for relaxing its efforts. On the contrary, there was every evidence of a determination to make renewed exertions for the good of the Church, and the welfare of the people, which contrasts most favorably with the base and selfish ends that too many Irishmen have elsewhere gone after.

Home.

to 7 has passed the bill creating an executive de- Prayer having been said with the Sunday School partment of agriculture.

The steamship Labrador had electric lights all the way across the Atlantic, from electricity portions of the music were the same as on the stored on the other side.

The New York Assembly has passed a bill to exclude from Castle Garden all immigrants brought across the Atlantic by steamship companies which decline to pay a commission of 50 cents per head.

A meeting of Irishmen was held in New York on Saturday, to denounce the murder of Cavendish and Burke. One hundred policemen were stationed about the doors, and O'Donovan Rossa was closely watched by officers. Mrs. Parnell was loud'y greeted. Richard O'Gorman was interrupted by a call for three cheers for the assas-

addressed to Senator Sherman, has given form- trumpeters and singers were as one, to make one al expression of her gratitude to Congress and the people of the country for the "generous kindness shown to the family of General Garfield."

at Hot Springs, Ark., on Sunday morning. Over \$2,900,000 of specie was shipped from

New York for Europe last week. The pope has ordered a division of the Roman diocese of Detroit, the new see of Grand Rapids to have jurisdiction over all the western

side of the lower peninsula of Michigan. A school-house near Lakefield, Minn., was of last week has been a coercive measure of un- lifted last week by a funnel-shaped cloud, and scattered over the prairie. There were twelve persons in the building, three of whom were terribly bruised. The cyclone then passed over Herron lake, sucking up the water to the height of a hundred feet.

Interesting Anniversary in Utica, N. Y.

Correspondence of the Living Church. Sunday, the 7th of May, was the anniversary of the establishment in Grace Church of a vested choir of men and boys. Very few, even of its best friends, dared to hope at first that it would survive the necessary obstacles and unnecessary opposition which it had to struggle against. The principal opposers could only cry popery, and expense, and abuse of time-honored custom. Mr. Gladstone, in a published statement, an- Two parties, however, united in its support; one believing a vested chancel-choir the only becompressive of horror and indignation at the recent a Service such as ours; the other not quite crime. He says it is only just to state that none agreeing to the adoption of vestments, and suspecting incense in the back ground, but still acwas better than what the congregation had been subjected to for the last year or two. The effect of the change was immediately apparent. The morning Services had formerly been attended by such of the pew holders as did not consider it respectable to leave their pews entirely empty. The scant handful that gathered in the evening appeared to come merely from the strictest sense of duty. But the attendance was increased at both Services, immediately after the change. Curiosity, of course, brought many, but it was noticed that the same faces constantly re-appeared; and it is believed that many who came to scoff, remained to pray. And the interest has not died out. There is a manifest increase in the demand for pews. It was undoubtedly a difficult experiment to try in a place so far removed from the Perhaps one of the most curious things in the centres of cultured Churchmanship in New York and Boston, and also from the enthusiasm of Chicago, and other Western cities. The choir is under the leadership of Mr. B. G. Jarvis, rethe first anniversary of his death nearly everyone cently of St. John's Chapel, New York, a pupil wore a bouquet of primroses, of which flowers of Courtney, a sufficient warrant for his musical the dead statesman was a passionate admirer, fitness for such a position. It is a position at-Punch, which professes liberal politics, publishes tended with constant hard labor, a city of this size requiring to be searched through and through to find the requisite voices for the bass and tenor parts. But none who heard the singing of the men and boys on last Sunday, and compared it in memory with that of a year before, could call the experiment a failure. The pure soprano notes of some of the boys were equal to many at Trinity or St. John's, New York, and it is seldom that one has an opportunity of hearing a grander bass voice than that possessed by one of the volunteer members. ought to have had, has been much improved in Several new stops have been added, making the Mr. Gladstone introduced in the house of swell organ the largest and finest in the city. as an arrears bill covering tenantries up to The choir is now the Rector's assistant in the Church musicians, many of them bearing the testimony of ages to their fitness and worth, together with hymns in which all can join if they will, have taken the place of the "popular" trash that forms the bulk of many of our Christmas and Easter "programmes." In their appropriate costumes, like and unlike that of the minister himself, in their appropriate place by the side of

> As a moral agency in the community, it is hoped that this choir will not be without good effect. The systematic training in habits of law, order, and reverential bearing, of a number of boys from all conditions of life, must prove good seed; bringing forth, some of it at least, fruit in due season. The good Rector's heart was made glad on the occasion of the Bishop's recent visitation, by being able to present one of the boys and one of the men, among his class of twentynine Confirmation candidates.

that minister, they show the dignity of the posi-

tion that they occupy, leaders of the praise, as he

is of the prayers of the Sanctuary.

The Services on Sunday consisted, as usual on the first Sunday in the month, of the Litany The house of representatives, by a vote of 172 and Holy Communion at half past ten (Morning at nine), and Evensong at half-past seven. The processional hymns, the chants, and many other first Sunday, but the rendering was in many places more than a reminder of a New York Service. The improvement that some of the little fellows have made in rendering the psalter is simply marvellous. An interest was added to the musical part of the Morning Service, by the presence of Mr. Courtney of New York, who rendered "Lord, remember David," at the Offertory, in his usual perfect manner. The whole occasion was one of great enjoyment to those through whose work and prayers the result has been accomplished. The organist and each member of the choir did his part with a zeal that

is only inspired by success. "Also the Levites which were singers," "being Mrs. Garfield, in a letter of acknowledgment arrayed in white linen." "It came to pass as the sound to be heard in praising and magnifying the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments

Ex-Governor Washburn, of Wisconsin, died of music, and praised the Lord, saying: For He is good, for His mercy endureth forever; that then the house was filled with a cloud. * * * For the Glory of the Lord had filled the house of the Lord.

May the Glory of the Lord fill this house of the Lord in the years to come, with zeal and good works, in greater measure than it has ever done before

WANTED.—To complete a file, Diocesan Journals of Illinois previous to 1846, also for the years 1849, 1850, 1853, 1854, 1858, 1860. Expense of postage or express will be paid. C. W. Leffingwell, Knoxville, Ill.

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