

The Living Church.

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

VOL. IV. No. 30.

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SATURDAY, MAY 27, 1882.

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WHOLE No. 186.

WHITSUN-TIDE.

Written for the Living Church.

O Holy Ghost! the Comforter!
Behold my waiting heart;
Renew it by Thy cleansing power—
Thy seven-fold gifts impart!
All other friends may sue in vain;
The Lord of Life alone
Shall enter in and dwell with me,
And seal me as His own!
From worldly care and sinful strife
Grant full and sure release,
And show me of the heavenly things
That bring Eternal Peace!
O Holy Ghost! the Comforter;
Behold my longing heart;
Take quick possession, enter in,
And nevermore depart!
—Mrs. F. BURGE SMITH.

DIOCESAN CONVENTIONS.

Reported for the Living Church.

North Carolina.

The Convention of this Diocese, which was very well attended, met in the Chapel of Calvary Church, Tarboro', on Wednesday, May 10th, and passed in procession to the beautiful church where its sittings were to be held. The Holy Eucharist was celebrated, and the Convention sermon preached by the Rev. Dr. Huske.

On the evening of the first day of the session, a sermon was preached by the Rev. F. D. Pitts, on "Christian Education."

In his Annual Address, delivered on the second day, the Bishop reported a steady progress throughout the Diocese. It appears that during the past year he had visited ninety-eight parishes, twenty of them twice; officiated on 139 occasions, and delivered forty-six addresses; confirmed three-hundred and twenty-one persons and consecrated four churches; ordained seven deacons and three priests. There are thirteen candidates for priests' Orders, nine candidates for deacon's Orders and six postulants; there are seventy-three clergy, a larger number than ever before, but this is entirely insufficient for the work; seven have been received from other Dioceses. The Bishop made an earnest appeal for young men to consecrate themselves to this work. He recommended hearty efforts in favor of the church-building fund and for missionary work.

The Bishop's view in reference to the mooted question of a division of the Diocese seems to be that because of the financial weakness of the Diocese it would not be advisable to make a division at present; that the chief consideration is not additional episcopal supervision, but greater missionary work.

A proposition for the division of the Diocese, after some discussion, was referred to a Committee of seven, to report on the following day. In the afternoon, there was a meeting for general business purposes, and the subject of finances was discussed. The Convention went into Committee of the whole on the state of the Church. At night very interesting addresses were delivered by the Rev. Messrs. Bronson, Murdock, Rich and Sutton on the subject of lay co-operation.

On the morning of the following day, the report of the Committee on the division of the diocese was in order, and a printed majority report was presented. Before the discussion upon it commenced, Bishop Lyman, who manifested much emotion and feeling, arose and addressed the meeting. He said, in substance, that he was completely taken by surprise; and complained that he had not been consulted upon a matter of such great moment. And yet it was a matter that he had to pass upon, and assent to or reject. The Convention could not divide the diocese without his sanction. He had, under the constitution of the Church, the right of vote, and should have been consulted before the question was brought forward for action. He had expressed his views in his Annual Address, to the effect that a division was not desirable at this time, and immediately this proposition was introduced, without a word to him on the subject. * * * This was a weak Diocese, not small in extent of territory, but weak in wealth and number of communicants. * * * He apprehended that the necessary money could not be raised in the proposed Western Diocese for the purpose. The money, at any event could be better spent in supporting missionaries and carrying the gospel light into places where it was needed in remote parts of the State, and in strengthening weak positions.

Much more the Bishop said, which, from his point of view, went to make a strong case against division. In illustration of his position, he said that, some time ago, when on a visit to Detroit, he had met the Bishop of Michigan, and had asked him about the result of the division of the Diocese in that State. He said that the result had proved that the division was a great mistake. The Western half was poor and unable to make progress. He said if it had to be done over again it would not be done. The Bishop, the clergy, and the people were all dismayed. * * * Bishop Lyman concluded by saying that he wished the Diocese were ready for a division. Personally, he wanted a division, but his judgment was against it. He had no ambition to gratify in the matter, but regarded it as his duty to state his objections.

The debate upon the subject was very animated, and lasted during the greater part of the day. At an early stage of the proceedings, a minority report signed by himself as one of the Committee, had been read by Mr. James S. Battle. In it he dissented from the majority on the ground that the Bishop had not been consulted, that it was premature, and the various parishes had not been consulted. His report closed with a resolution to postpone action.

Finally, the resolutions of the majority of the Committee were put to vote, the result being as follows: Clergy: Ayes 41; Nays 9. Parishes: Ayes 22; Nays 9. By the first resolution, it was resolved: "That the welfare of the Church in North Carolina demands a division of the diocese." By the second, a certain boundary line was adopted between the two proposed dioceses. By the third, the deputies to the General Convention were instructed to take the necessary action for securing the consent of the next General Convention to the erection of the new diocese. By the fourth, a committee of five was appointed to report to the next Convention, a just and equitable plan for a division of the permanent Episcopal Fund between the two bodies. The fifth provided that the foregoing resolutions shall not take effect until they are ratified by the action of the next annual Convention, with such modifications as may be adopted at that time.

The Convention did not adjourn until 11 o'clock P. M. "Thus ended," says a local paper, "one of the most trying and exciting days that ever had been known in the history of the Episcopal Church in this State."

On the following day, the various Committees etc., were elected. The following persons were chosen members of the Standing Committee: The Rev. Drs. Watson, Huske, and Cheshire; and of the laity, Dr. A. J. DeRosset and Major John Hughes. The following were elected Deputies to the General Convention: The Revs. Drs. Buell and Sutton, Rev. Colin Hughes, Rev. Dr. Huske, A. J. DeRosset, John Manning, Kemp P. Battle and John Hughes. A Committee was also appointed to confer with the Bishop and report to the next Convention (on the division of the Diocese), consisting of Rev. E. R. Rich, Rev. J. B. Cheshire, Jr., Rev. E. N. Joyner, Rev. F. J. Murdoch, Dr. A. J. DeRosset, and R. H. Battle, Jr.

The next session of Convention is to be held at Charlotte, on May 23d, 1883.

South Carolina.

The 92nd Convention of the Diocese of South Carolina met in the parish of the Church of the Advent, in the thriving town of Spartanburgh. This town is situated in the upper part of the State, on the line of the Piedmont Air Line rail road, between New York and New Orleans.

The parish is small in numbers, as is also the church in size; but the latter is beautiful in situation, and surrounded with noble trees—somewhat aside from the centre of the town, yet near the rail road station. Around it lie the graves of those of its members who have gone to their rest. The church is built of rough stone, and is of fine Gothic design, with deep recessed chancel. Ivy covers its walls; and, creeping through the chinks into the church itself, hangs from its roof in natural festoons. It is altogether a delightful spot—this "God's Acre," with God's House upon it.

The Services of the Convention began on Wednesday, the 10th inst. Twenty-nine of the clergy, and forty-four Lay Deputies were in attendance.

The Rev. H. O. Judd preached a sermon of unusual power and vigor, from Eph. iv:3-5—"One Lord, one Faith, one Baptism." It was a discourse which well merited a far larger audience; and we regret that our very circumscribed space forbids us to do more than refer to it. The close and undivided attention which was given to it by those who had the privilege of being present, testified to its power and interest. At the Holy Communion, the Bishop was celebrant; and at the close of the Services, the Convention was duly organized. The business of the first day's session, being wholly of a routine character, possessed no general interest. At 8 A. M., Evening Prayer was said, and a sermon preached by the Rev. W. J. Alger, late of Maine, but now settled at Camden, in this Diocese. He took his text from I. Cor., iii:10—"A Wise Master-Builder."

The congregation was small, in consequence of a thunder-shower just before the time announced for the Services, but listened with closest attention to this able and most timely discourse.

At the second day of the session, after Morning Prayer, the Bishop called the Convention to order and then proceeded to the reading of his Annual Address. The prominent points in his address, were the notices of the deaths of the Rev. Josiah Obeare, Rector of St. John's and St. Stephen's Churches, Fairfield; of the Rev. R. P. Johnson, Rector of the Good Shepherd, Yorkville, and the Church of our Saviour, Rock Hill, and of the late Bishop of the Diocese of Pitts-

burgh. He endorsed, in the most hearty manner, the "Holy Communion Institute for the Education of

Boys," in Charleston, under the charge of the Rev. Dr. Parker; and closed with a discriminating criticism of the Revised Version of the New Testament.

The old Committees were unanimously re-elected; the Standing Committee being as follows: Revs. C. C. Pinckney, D.D., A. T. Porter, D.D., John Johnson, W. H. Campbell, E. R. Miles, of the clergy; and Messrs. W. H. Pringle, Ed. McCrady, C. G. Memmenger, W. T. Wragg, M. D., and W. P. McBurney, lay members.

The Committee on the state of the Church reported, through their Chairman, Dr. Porter, a general progress of the work; but lamented the fact that in a population of 1,000,000, the Church should claim only 7,000 souls, as under its special charge. The Committee recommended that there be an enlargement of the missionary work of the Church, immediately; maintaining that there ought to be, at least, four itinerant missionaries appointed now, at a salary of \$1,500 each. The Report concluded with a long series of resolutions, all of which were passed without any opposition.

A resolution was then offered heartily endorsing that portion of the Bishop's address which referred to the work of the "Holy Communion Institute for the Christian Education of Boys," and commending it to the sympathy and aid of the Church at large. A motion to lay on the table met with no seconder, and the resolution was eventually carried by a unanimous vote. No more happy result was ever reached in any Church Convention, than was this endorsement of the work of the Rev. Dr. Porter; and certainly no more deserving work than his can be found in the Southern Church.

The Convention then took a recess till evening, when it sat as the Missionary body, for the purpose of hearing the Report of its Board of Missions of the several Missionary Districts.

After a hymn, the recitation of the Creed, a few Collects, with the Lord's Prayer, there followed a Missionary meeting with rare and exceptional spirit and interest. The topics and appeals, however, were almost entirely of a local character. The speakers were the Rev. Messrs. Campers, Edgerton, and Porter. The Bishop closed the meeting, by making some remarks upon the general subject of Missions, and announced his cordial acquiescence in the proposal to make the Sunday after Ascension Day the Day for Intercession on behalf of Missions throughout the world, in common with the Church of England. The old Board of Missions were then re-elected; and the Convention adjourned for the day.

On the following day, after Morning Prayer, two persons were confirmed. The Bishop having called the Convention to order, several very important measures, looking to the support of candidates for Holy Orders, and the revival of the work of the Advancement Society, and for the building of churches, chapels, and rectories, were brought forward, discussed and passed, with but inconsiderable opposition. These matters were chiefly of a local nature. But the following resolutions, proposed by the Rev. Dr. Porter, were of general interest. On the first reading, they were received with a motion to lay on the table. But upon the Bishop's explanation of their purport, and intimation as a measure to provide the way, in which he could fulfil his own office towards all persons under his care, in the diocese, without endangering the interests of the Church, and especially of the Convention, the resolutions were put *seriatim*, and all were adopted, unanimously. The resolutions were as follows:

1. Resolved, That the Christian Education of the Colored People of the South is demanded alike by Christian duty, and enlightened benevolence.
2. Resolved, That, to all efforts that may be made by the colored people themselves, or to any aid which may be given them to establish Educational Institutions for the moral and religious training of the colored race, we extend our cordial sympathy.
3. Resolved, That it is as much the duty of the Church to extend her ministrations among the colored race among us, and to preach the gospel to Africa at our doors, as it is to send Missionaries to the Dark Continent.
4. Resolved, That this Convention offers its cordial sympathy to every Mission and Missionary engaged in this self-sacrificing duty.
5. Resolved, That this Convention has heard with gratification of the liberal zeal of the congregations of colored people, in St. Andrew's Parish, and commend their example to the Church.
6. Resolved, That, to make this Church effective among the Colored People, it is essential that they should have a Ministry from their own race—near them in habits and feelings; and to this end, we request the Bishop and the Standing Committee of the Diocese to devise such Canonical measures, as will make this practicable; with the request that they prepare a report on this subject, and submit it to the next Convention.

This movement has been taken, in the desire to reach a solution of the difficulties surrounding the work of the Church, in the Southern Dioceses among the colored people, and the result which will, it is hoped, be reached under the Providence of God, will commend itself to the whole body of the Church, at the next General Convention.

The Committee appointed for the organization of the Convention, as a Church Congress, drew up a very simple scheme, providing for a Committee, with the Bishop at the head, to select both topics and speakers; setting forth similar

rules for the proceedings, to those of the General Church Congress and appointing the third night of the session, as the time to be devoted to this work; and suggesting that the Sunday following be considered the last day of the session; and that it be devoted to Missionary exercises.

The propositions required a calling of the roll, and they were passed unanimously.

After the customary resolutions of thanks and the usual devotions, this session of Convention adjourned *sine die*. It was by far the most harmonious and interesting of all the Conventions that have been held of late years in this Diocese.

It may be of interest to some to know that the colored priest was present, voting at all divisions and was received with all proper respect and courtesy by layman and clergyman alike. A new era is evidently dawning in this State. The work of missions will no longer overlook the 606,000 colored people of the State, and will be pushed forward with all energy among all classes of the people.

In the evening, after Evening Prayer, a sermon was preached before the "Protestant Episcopal Society for the Advancement of Christianity in South Carolina," by the Rev. Frank Williams, from Ex. xix:15—"Speak unto the children of Israel, that they go forward."

The sermon was closely tied to the occasion and to the spiritual necessities of the Diocese; but it abounded in passages of great force and eloquence, and was a fitting conclusion to a series of Services, which, it may be judged, have not at least for a long time been excelled, in connection with a Diocesan Convention.

The hospitality of the Church-people of Spartanburgh made the time spent in their thriving village, pass most delightfully.

Georgia.

The Sixtieth Annual Convention of the Diocese of Georgia met in Emmanuel Church, Athens, on Wednesday, May 10th at 10:30 A. M. The Rt. Rev. the Bishop and sixteen other clergymen were present, with a number of Lay Delegates. Four more clerical members appeared later on, and took seats, as also some Lay Delegates.

Morning Prayer and Litany were said, and the Bishop celebrated the Holy Communion. The Rev. Chas. H. Strong preached a scholarly and masterly sermon, upon the text: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." St. John viii: 12. He stated the proposition that Jesus is the true and full revelation of God, that His Ministry was a Ministry of Divine revelation. In its relations to men, he showed that it was a Ministry of reconciliation of men to God; and confuted the idea of the need for a reconciliation of God to man. He pointed out, that the Sacrifice of Atonement which was in intent offered before time, and was manifested upon Calvary, was also a revelation of the Love of God. He made reference to the error in what is called "Natural Theology," which would represent the Bleeding Lamb as a propitiation offered only in time on Calvary, in order to appease a vengeful Being; and also to that other unnatural theology, that sees, in the "all-constraining Love of Christ" thus revealed, only a partial atonement for a predestinated, effectually-called, and altogether presumptuously-persevering few. The preacher then noted the close relations of sin and penalty—God's abhorrence of sin as revealed in the life of Jesus—the need for suffering, like as the Captain of our Salvation was perfected through suffering—and of "holiness, without which no man shall see the Lord."

It would have been gratifying if the distinguished preacher had had time to point out, more fully, how that salvation from sin, and that holiness are given to Members of Christ in and through the Sacraments.

The business of the Convention was purely of a routine character. The finances of the Diocese, as exhibited by the Treasurer's Report, are in an excellent condition. The remarkable fact was shown—that, within a few dollars, the whole amount of the assessments for Bishop's salary and Convention expenses (amounting to about \$5,000) was collected. The Report of the Treasurer of the "Officers of the Corporation" (*i. e.*, the Diocese as a Body Corporate) was gratifying. The accumulation of a Permanent Episcopal Fund gives assurance that so important an endowment may be hoped for in the near future. It already reaches about \$24,000.

The Report of the Treasurer of Diocesan Missions was not so favorable. Out of an assessment of \$3,500, but little more than \$3,100 had been paid, up to the reading of the report. Last year, of an equal assessment \$3,450.55 was paid. The cause for the falling off was not so apparent. The Committee on the State of the Church noted the fact that eleven Missions and Parishes are vacant; some, with prospects of speedy occupancy. On the other hand gratifying progress was noted, in regard to the construction of a splendid church-edifice by St. Philip's Parish, Atlanta, which is approaching completion; and one in St. Paul's, Macon. Also, a commodious Rectory at St. Mark's, Brunswick. Especially gratifying was the advancement of the work in the Mission field in charge of the Rev. H. K. Rees, at Cova Spring, Cedartown, and Cartersville. These three C's amount to a *See*.

To stimulate the growth of the Missions of the Church, various schemes were proposed by different persons or committees: One was, to increase the fund from \$3,500 to \$4,000. One, by the Committee on the State of the Church, was a radical re-arrangement. 1st. To appropriate the interest upon the Permanent Fund, to the amount of \$1,000, towards payment of the Bishop's salary. 2nd. To add \$1,000 to the apportionment for Diocesan Missions. 3rd. To request the appropriation of all Easter offerings in 1883, to Diocesan Missions. [At present, offerings on Easter Day or on the Sunday immediately before or after it, are appropriated to the Permanent Episcopal Fund by Canon.] 4th. To request the Bishop to make an appeal in behalf of Diocesan Missions, at all of his visitations. By a fortunate concurrence, the Missionary Committee recommended identical propositions with the 3rd and 4th, and they were unanimously adopted.

The Missionary Committee also recommended the appropriation of \$250 of the interest on the Permanent Fund, for the Bishop's annual travelling expenses. After some discussion, the virtual outcome was, that the Bishop's salary of \$4,000 was practically augmented by \$250.

The Mission of St. Augustine (colored), Savannah, is temporarily vacant by the recent removal to Brooklyn, of the faithful priest in charge.

The Appleton Church-Home at Macon, in charge of Sister Margaret and assistants, is accomplishing a great and good work. The foundation is a gift of the Appletons of New York.

The Convention adjourned *sine die* late on Thursday night.

Nebraska.

The Council met in the Cathedral chapel in Omaha, on the 17th of May; and, after the usual opening Services, including a Celebration of the Holy Communion, organized for business, with the Bishop in the chair. Twenty three of the clergy answered to their names, and seventeen parishes were present by their representatives.

In the evening, the Bishop delivered his Annual Address, which was listened to with a great deal of interest. He welcomed the Council to the new Cathedral, for the completion of which there were no funds in hand. The parish, however, is out of debt. The sum of \$8,000, which has been promised for the windows and interior decorations and furniture will be accessible, as soon as the work in hand has progressed a little further. He reported the purchase of a lot adjoining the Cathedral, during the past year, and the erection upon it of a suitable Episcopal residence. The total cost was \$7,000. A Child's Hospital, also, had been established, which had already done much good. The legacy of the late Mrs. Cook, of Davenport, Iowa, had been paid; the net interest amounting annually to \$350, which will sustain at least one additional church in the diocese, for every year. A lady recently died in New York leaving \$10,000 in trust for the work of the Church in this diocese. The money has not yet been paid in.

It appeared that, during the past year, the Bishop performed the following duties in this diocese: Confirmed 170 persons; baptisms, 40; marriages, 3; sermons preached, 137; addresses delivered, 61; miles travelled, 11,000; corner-stones laid, 2; Churches consecrated, 2.

Reference was made to the Endowments of the Diocese; the Episcopal Fund now amounting to \$20,000; the Oliver Fund to \$10,000; and the Clarissa Cook Church Building Fund, to \$5,000. The Diocesan Schools were referred to, as having been unusually prosperous, but as needing at least as much as \$10,000, each, for which the Bishop makes an earnest appeal. A glowing and eloquent tribute was paid to the memory of the late Bishop of Pittsburgh, who was Bishop Clarkson's earliest friend among the bishops, and was also his revered and beloved preceptor.

On Thursday (Ascension Day), there was a Celebration of the Holy Eucharist at 9 A. M., after which, the Bishop called the Council to order, when various reports were received and other matters of business translated. The report of the committee on the revision of the constitution and canons which was made the order of the day for 11 o'clock, created considerable discussion, and was ultimately referred back to the committee with important amendments, to be reconsidered, printed and circulated among the clergy and parishes at least three months before the meeting of the next Council, at which meeting further action will be had.

At the close of the proceedings, the Bishop addressed the Council in a few well-chosen and affectionate words, and dismissed it with Prayer and Benediction.

It is hard to realize that a Western Diocese has reached its semi-centennial. The Diocese of Tennessee was admitted in 1828, and has passed the half century by several years. Ohio is ten years older; Michigan is exactly fifty years old; Kentucky is a year behind her neighbor on the south; Indiana is ten years behind. Illinois was admitted in 1835. Passing from this mid-line westward across the Mississippi, we find the Church a score or more of years behind the above; except in Missouri, which was admitted in 1839, and Louisiana in 1838. Wisconsin was admitted in 1847, Iowa in 1853, Minnesota in 1857.

close of the first century of the Church's organic life in this land, to seize upon the Nicene Ecumenical methods and plan of government and administration, and make them practical.

Is the Church a Society Club?
Written for the Living Church.
MR. EDITOR:—You will remember me. I lately wrote you a letter about my trials in saying the Service as I have ever said it, and keeping within the limits of the law at the same time.

But they cannot "see" that; and they think that I ought to get them up a visiting list. It is very hard when I have so much to do about the souls of my people!

The Nashville, Tennessee, Daily American of the 9th inst., has a very fair and intelligent resume of the case of the Rev. S. F. Green, who for more than a year has been in Lancaster (England) jail, in defence of the rights and liberties of the English Church.

North Carolina.—The Bishop made his annual visitation to St. Mary's School, Raleigh (of which the Rev. Bennett Smedes is Rector), on the evening of the Fourth Sunday after Easter.

New York.—The Rev. J. O. Bache for five years the successful Rector of the Church of the Mediator, is preparing to build a new church in the neighborhood of 57th St., to be called St. Matthew's Memorial Church.

Personal Mention.
The Rev. Oliver Wilson's address, for the present, is 224 Eighth St., New Orleans, La.
The address of the Rev. C. K. Nelson, Jr., is 3 E. Logan St., or Fisher's Lane, Germantown, Philadelphia.

Official.
The next Convocation of the Southern Diocese of the Diocese of Illinois is called for Tuesday and Wednesday, June 6th and 7th, in the Church of the Redeemer, Wilmington.

WHITSUN-TIDE, 1882.
In making its Annual appeal, the New York Bible and Common Prayer Book Society respectfully asks for a kind and generous response.

ASSOCIATE ALUMNI OF THE BERKELEY DIVINITY SCHOOL.
Annual meeting of 1882, Tuesday in Whitsun-week, May 30. The Holy Communion will be celebrated in St. Luke's Chapel, at 12 M. The Evening Service will be held in St. Luke's Chapel at 7:30 P. M.

Acknowledgements.
St. Luke's Hospital, Chicago.
Contributions are solicited for the endowment of a bed for crippled children. The sum of \$1,000 is sought to be raised for this purpose.

Miscellaneous.
For more than four 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.

A TWENTY DOLLAR BIBLICAL REWARD.
The publishers of Rutledge's Monthly offer ten valuable rewards in their Monthly for June, among which is the following:
We will give \$20.00 in gold to the person telling us which is the middle verse in the 12th Chapter of 1882. Should two or more correct answers be received the reward will be divided.

NOTICE.—Clergymen from the country who propose to attend the approaching Convention of the Diocese of Illinois will secure hospitality by informing the Rev. Dr. Locke (232 1/2 Prairie Ave., Chicago) of their intention.

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A NEW ENGLAND STORY.
By MARGARET SIDNEY. 12mo, cloth, \$1.75.
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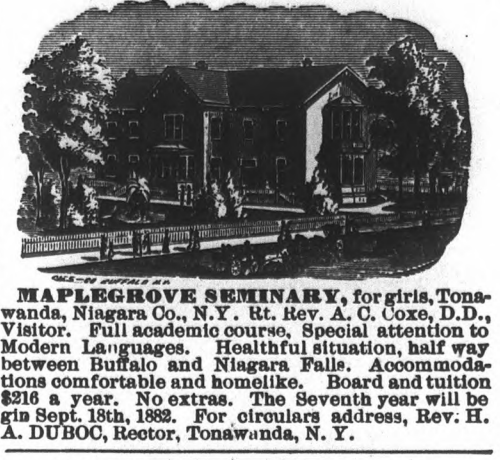
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TRINITY COLLEGE.
Candidates intending to present themselves at the examination for admission to Trinity College, to be held in Chicago, June 23rd and 27th, are requested to send their names to the President of the College, at Hartford, Conn., in season to be received by June 7.

YOUNG MEN
will not only save time in the future, by attending the Grand Rapids (Michigan) Business College, where they will receive a thorough quickening, practical education.

MISS MONTFORT'S SCHOOL FOR YOUNG LADIES.
A thoroughly French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clero, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School.



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CORNELL UNIVERSITY. 1882-83.
Course in History and Political Science.
For Annual Register (just issued) containing full details regarding this newly established course, apply to Treasurer of Cornell University, Ithaca, N. Y.

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THE ADVENT TERM the eighty-first semi-annual session of this school, begins Thursday, September 8th.

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For terms, etc., address (as above) THE MOTHER SUPERIOR, SISTERS OF ST. MARY.

MADemoiselle DE JANON, No. 10 Gramercy Park, New York.
(Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 29th.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.
The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1882. Instrumental music under charge of J. Baker, Jr., a private pupil of Emily of Leipzig Conservatory. French and German taught by native teachers.

Calendar.

May, 1882.

- 1. SS. Philip and James. Red.
7. 4th Sunday after Easter. White.
14. 5th Sunday after Easter. Rogation Sunday. White.
15. Rogation Day. Fast.
16. Rogation Day. Fast.
17. Rogation Day. Fast.
18. Ascension Day. White.
21. Sunday after Ascension. White.
28. Whitsun Day. Red.
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day. Fast.

GENESIS I. AND SCIENCE.

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

The present reading of the sky and of the earth's crust, differs widely from that adopted by "Scientists" for these many centuries, and held by them, too, with such earnestness that they wrenched this chapter from its proper meaning to compel it to support their philosophy.

The world would have been greatly the gainer had writers on both sides approached this narrative in a more docile spirit. Attempts to explain it should have been made with child-like willingness to be taught, and with readiness to confess ignorance and to wait for greater knowledge.

Professor.—What! would you have mankind passively accept this account without examination or criticism, as a child accepts the tales of the nursery?

Myself.—Certainly not. I would have them bring to it all their knowledge; examine it most carefully, and apply to it their best powers of criticism; but they should be just to it, and try it, not by what others may have said it says; not by what they think it ought to say; but by its own words.

Professor.—I see no objection to this; but I am perplexed that so many writers—mostly of very recent date—have said that this Chapter was only a hymn of creation, a series of poetical images.

Myself.—I do not think it necessary to show how such ideas have arisen.* It is enough for me now, that this account agrees so wonderfully with the facts of our world's early history, and especially that its many statements happen (?) to be arranged exactly right.

But another question of far-reaching importance arises, Whence did Moses get the knowledge needed for making such a Cosmogony?

Professor.—(For some moments he made no reply. He had often spoken of the great ignorance of those early ages, and one of his favorite themes had been the progress of man from a brute to a savage, and from a savage, through many intermediate grades, to his present position. At last he said:)

What do you think of this account? Do you suppose Moses knew all about the matters of which he has wrote?

Myself.—I have repeatedly said that I very much doubt his understanding fully what he wrote, and I may add that I am far from believing that the wisest of us have yet drawn from it all its stores of meaning. These statements of his are descriptions of events, or phenomena, in language brief but exact, and the value of such is not easily estimated. A child can draw from them instruction; the wisest man cannot exhaust them. The value of exact descriptions can be seen in every depart-

*This and other theories are discussed later, in one of the Essays.

ment of Science. One that is recent occurs to me. The photographs taken of the last transit of Venus, are purely phenomenal. Any child who sees them would readily grasp the fact that the little round black spot on the photograph of the Sun's disk, marks the position of the planet. This spot he can see as readily as the astronomer, but here the equality ends. The full meaning of the pictures can be dug out only by months of study by men who have devoted their lives to such work. Nor can even they make much progress unless furnished with every aid of modern science, the most refined analysis, and the most careful microscopic measurements.

And when they have exhausted their ingenuity and ceased from their work, the negatives—the prints are not accurate enough for such purposes—will be preserved with the utmost care, because every physicist has lurking in his bosom the conviction, that some suggestion, or some discovery, may throw unexpected light upon them, and reveal unthought-of truths.

To me, this account is a series of such pictures, not, of course, on glass, but in words.

Professor.—Do you mean to say that God intended the Bible to teach us science? I thought that had been ruled out long ago.

Myself.—No; nor did he make the stars to teach us astronomy; nor light to teach optics; but, for all that, in them, potentially at least, are those sciences. I do not believe that science can be learned from the Bible, any more than history can be learned from the prophecies; but as in the latter we learn their true meaning from the history which records their fulfillment; so the Science which gives us so many facts about creation, enables us to know what is the true meaning of those brief descriptions which together make up this narrative.

That our greater knowledge has changed our views in this matter, was not only to be expected, but the contrary is inconceivable. It would be impossible for an ignorant person and a philosopher to regard natural phenomena alike; and, if so, equally impossible to read, in the same sense, a description of them. Moreover, the divergence in their views will be wider in proportion as the ignorant man is sure he understands it all.

It is interesting to note that similar changes of opinion have occurred from the same cause—increased knowledge—in reference to other ancient books. To Herodotus, once contemptuously styled the Father of Lies, has now been restored his well-earned title of the Father of History.

Professor.—I must think these matters over. Opinions so long held, not so much as capable of proof, but as too nearly self-evident to require proof, are not to be given up, and their opposites substituted, without a mental wrench that leaves me sore and half dazed. If what is here claimed be true—that this so-called myth is the most literal and chronological document conceivable—it is a matter of great importance. It annihilates a whole literature, for what is the value of all the books—their name is Legion—to prove miracles impossible if here is one which every man can examine for himself?

The striking of the clock reminded the Professor of the lateness of the hour; so, stopping somewhat abruptly, he bade me good night.

I said above, in the heat of conversation, "I do not believe science can be learned from the Bible." Farther reflection induces me to question this. The Bible gives us facts in many departments of knowledge, and by the study of these, co-ordinating them with each other and with all that can be gathered from other sources, I have no doubt "science" may be advanced.

All admit this in Archæology, Ethnography, History, and Geography; I think it will be found—when men shall study this book in the proper spirit—that it has unsuspected treasures in other departments of knowledge.

An anecdote of the late Earl of Beaconsfield is related by a London paper. When he returned to office after his first retirement, a question arose as to making Lord Rosslyn Master of the Buckhounds. His Lordship had, it was urged, every qualification for the post. He was a good sportsman, was especially good looking, and would like the work. On the contrary it was averred that he swore like nobody since the army in Flanders. "Swears, doth he!" quoth Dizzy. "Then we will make him Lord High Commissioner to the Church of Scotland." And it was done.

AN EVENING PICTURE.

Written for the Living Church. The golden gleam of the western sun— In a flood of amber light— Streamed softly in at the window, where It lingered to say "Good night!"

And slowly, sweetly, the vesper bell Rang—'t in the evening air; While, floating upward, its music came Like the sound of an angel's prayer.

Then, over the misty clouds of pearl, In a glorious wave of light, The day-light faded from earth away, And was lost in the starry night.

And clearly, softly, the day went home, With its record of joy and pain, Written in shadow or gleaming light— The eternal loss and gain.

CALLIE L. BONNEY.

The Athanasian Creed.

Written for the Living Church.

It will doubtless be of interest to give a few notes upon the omission of this Creed from the American Prayer Book. Our Prayer Book was revised just in the midst of that dark night of the Anglican Church, known as "The Georgian Era." It is a marvel that we have what we have, especially our glorious Communion Office. The Committee on Revision were limited to making such changes in the old Prayer Book, as the Independence of the Colonies rendered necessary. It is needless to remark that these instructions were vastly exceeded. Yet, in regard to the omission of the Athanasian Creed from our Standard of Faith, it is no more than just to their memory to state that these "revisers" only echoed the prevailing sentiment of their times. The Creed was scarcely used in public Divine Service, and was not regarded favorably by the majority of Churchmen, clerical and lay, in England and America. In the famous "Proposed Book," which was the work of this Committee on Revision, not only was the Athanasian Creed omitted, but so was the Nicene; and one article, "He descended into hell," was dropped from the Apostles' Creed. This was the way revision went, in 1785. The English Bishops protested very strongly against this wholesale mutilation and burial of the Catholic Creeds. In the Convention of 1786, the Apostles' Creed was allowed to remain in its proper form, with an explanatory rubric after it. The Nicene Creed was restored by a unanimous vote; but the action in regard to the Athanasian Creed was not favorable. Three States voted nay, and two were divided. Thus, was one of the Catholic Creeds, which for centuries had been prized by the whole Church as a panoply of defence against heresy, rejected from our formularies by a mere handful of twenty men, eleven of whom were laymen, and very few who were reputed in their day or since their day, as being deeply learned in theology. It was only by a wonderful Providence that the Nicene Creed was retained. The question which must force itself upon any thinking man is: Had the American Convention any right to omit from its formularies one of the Creeds of Christendom? This is a very different question from that other: Whether the Creed should be read in Divine Service? About this latter question, opinions might fairly differ; and each Church might take such order as seemed proper. But, had ever any National Church the right to omit or to mutilate any one of the Catholic Creeds? The question is one which is suggested by the singular fate of the Athanasian Creed in the American Church. From a careful perusal of the mass of correspondence printed in Bishop Perry's Historical Notes and Documents, the writer is of the opinion that what the majority of Churchmen in that day desired, was, to be released from the obligation to read this Creed in the public Service. And they erroneously thought that the proper thing to do was to omit it altogether, and that they had the power so to do.

Several quotations might be adduced to support this view. At the risk of being tedious, these articles on the Creed will be concluded with two valuable passages on the subject. The first is from the pen of the Rev. Dr. Wm. West, of Maryland: "I fear that, on comparing the old Article (Art. VIII.) concerning the Three Creeds, with the new Article concerning the Creed, an handle may be made by some to say that we have, at least virtually, departed from the Doctrine of the Church of England. For, the reason assigned in the new Article, for thoroughly receiving and believing the Apostles' Creed, is because it may be proved by the Holy Scripture, and the reason assigned, in the old Article, for thoroughly receiving and believing the Three Creeds is because 'They may be proved by most certain warrants of Holy Scripture.' I fear we ourselves must confess, that the difference of the two Articles, when contrasted, is somewhat striking; and that a person, fond of discovering faults, might say: 'The Church of England asserts the Scripture Faith of the Three Creeds; but the P. E. Church in America rejects that doctrine, and asserts the Scripture Truth of the Apostles' Creed only; thereby * * * implying that the Apostles' Creed may be proved by the Holy Scripture, but that the other two cannot.' * * * The truth is, they omitted, but did not reject them."

The Nicene Creed was restored soon after the above was written; not so the Athanasian Creed. Is it not possible that our Church may at length act in accord with the sound judgment of the great Bishop Seabury, expressed in 1789? "With regard to the propriety of reading the Athanasian Creed, I never was fully convinced. With regard to the impropriety of banishing it out of the Prayer Book, I am clear; and I look upon it, that those gentlemen who rigidly insisted upon its being read, and those who insisted upon its being thrown out, both acted from the same uncautious, uncompromising temper. They seemed to me to have aimed at forcing their own opinion on their brethren. And I do hope, though possibly I hope in vain, that Christian charity and love of union will sometime bring that Creed

into this book; were it only to stand as Articles of Faith stand, to show that we do not renounce the Catholic Doctrine of the Trinity, as held by the Western Church." (See Bishop Perry's Handbook, p. 76.) F. W. TAYLOR.

A Problem.

Written for the Living Church. I purchased, a few days ago, a copy of "Questions that trouble Beginners in Religion," by the Rev. Geo. W. Shinn. It is an excellent little book, and will be found helpful to those who "seek to know." It meets the difficulties in Religion "that trouble" enquirers after Truth at this time, in a clear, concise and practical way. As I read it, and came to the sentence: "An Inquirer may well say, 'I should like to know which of these religious bodies can trace its history back to the Apostolic age, and can show the closest resemblance in essential points to the Church as it then existed'"—a train of thought was suggested.

Mr. Shinn, writing for enquirers, answers the question as it ought to be answered, and sets forth the historic method as the proper way to arrive at the truth. But I turn to our religious world. I see how people live, and their estimate of Religion. I contemplate the subjective way in which they deal with it. I hear again and again: "It matters not what a man believes, so his heart is right." And while here and there, there may be an enquirer after the historic method, yet the great majority of the people have not a thought on the subject. They are taken up with the subjective, the emotional, no matter what is the ground-work therefor, and they don't seem to care whether it is a good foundation, or not. They have no great grasp of religious Truth, as something outside of and beyond themselves. They have no positive, well-defined belief, except—perchance—that there is a God, believed in in a dim hazy sort of way, with the feeling that they must escape His hell. They fail to realize that right living is based on right believing, and that the law of cause and effect is just as eternally true in the realm of religion and morals, as it is in the realm of nature. Is not this a fair estimate of our religious world? And the question arises (not a very new question, but still always to be asked anew): "How can we create this inquiry?" How can we increase the number of those for whom Mr. Shinn writes, that so, the people to be found in all our towns and villages may emancipate themselves from this hazy indefinite belief that produces little, or nothing? Little, or nothing? Rather, as a result of this, are we not as a nation, a people whose hearts are not turned to the Lord, but who mind earthly things, a people to whom the Word of God is almost a sealed book, and whose whole time and energies are spent on that which vanisheth away? What shall we do, then, to kill this spirit of false emotion, secularism and indifference, that is blinding the eyes to the fair proportions of faith? Faith in the adorable Trinity; faith in Jesus Christ, the Hope of the world; faith in the Holy Spirit, Who sanctifies and leads into all Truth; faith in God's Holy Church, as a visible, historic Body on earth—"having, as the charter of her existence, and as the efficacy of all her Sacraments, the promise of her Lord: 'Lo! I am with you always, even unto the end of the world,' and which is filled with an abundant life of sanctification and righteousness and forgiveness."

I do not propose a method. God's prophets are ever sounding forth what the will of the Lord is. The Church's system of Worship, with its wondrous methods of instruction, is constantly carried out. The Church Year is ever telling the Gospel story; and her sacraments, "rightly and duly administered," are a constant reminder of Christ's Body mystical. The Creed is ever said amid the solemnities of Worship; and the "deep breathed" Litany ever proclaims the "holy blessed and glorious Trinity," and the great fact of the Incarnation. All this is true. The Church is, indeed, Ecclesia Docens. And yet, I cannot but think of that great crowd outside the Church's walls, who are content with their half-truths, and who are "carried away with every blast of vain doctrine." I cannot but think of those even within the Church, who, however much She may be a Teacher, yet are not learners; because, they too are imbued with the spirit of their surroundings. They are Church-people, because—well, in all likelihood, for every reason but the right reason. And so, both within and without, we have this stolid indifference—this want of deep conviction—this lack of "knowledge of God's Truth" on the part of so many. And, whatever religious feeling or conviction there may be in the popular mind, all is wrapped up in self; so that an infidel lecturer is led to speak of the Christian Religion as the "embodiment of selfishness." Indeed, is there not some ground for the "railing accusation," when we consider the state of religious belief and practice in this land and nation, and contemplate the methods used, and the tests required by popular religionists? Can we wonder that any man should refuse to comply with the terms, and affirm—"your religion is not for me?" What is the remedy? How shall we bring it to pass that "knowledge and wisdom shall be the stability of our times?" How shall we bring back the spirit that prevailed in the early ages of the Church, when "religion had far more of the objective about it? Those were the days when they could compose such a hymn as the 'Te Deum.' In these days, our hymns deal with all the sentimental feelings of the heart. We are always looking inward. We have lost much of that grand triumphant outward and upward look of the soul, when it grasped, with such a strength of faith, the great eternal verities of the world unseen." (Rt. Rev. W. W. How, D. D.) Must we not long to see this spirit filling the hearts of the people, in this day and generation?

How can it be reproduced? Perchance, some man will say, using the words of the Master, "In your patience possess ye your souls." But when we consider the alarming growth of indifference to things Heavenly, and its terrible outcome—irreligion—ungodliness—and strife, and then, think of the "Teaching Church," and ponder how one may reach and touch the other, certainly a great problem is presented. Waterville, N. Y. W. J. M.

A "Celestial" Concert at a New York Presbyterian Church.

Judging by the number of representatives of the Flowery Kingdom that was present last evening at the Spring Street Presbyterian Church, says the New York Herald, the term "Heathen Chinese" will soon become an obsolete and inaccurate form of expression. Many of the Chinamen were dressed "like Melian man," while others were attired in their native costume. Those who came early were given front seats all to themselves, but the body of the hall was picturesquely diversified with the representatives of the Caucasian and Mongolian races, many angelic-looking young ladies, as well as staid matrons, sharing the pew with the whilom disciples of Confucius. The superintendent of the Chinese class, Mr. Gilbert Reid, will soon leave on a mission to China, and on that account a farewell festival was tendered him last evening. Mr. Hawk Ling prayed, and there was singing by Messrs. Fred Coon and Ling Quong. Subsequently, Ling Quong delivered an address in English; after which Mr. Reid spoke feelingly of his approaching departure to his missionary labors. He concluded by announcing that the assemblage would be treated to some original Chinese music. The orchestra consisted of a choice assortment of instruments. There were seven performers. Wong Og manipulated a wheezy fiddle, Lai Sing produced dulcet notes from a tom-tom; Jan Tai thrummed the banjo, Ong Him drew forth marvellous sounds from a frying pan and broom-handle attachment, while Jan Yee beat with two small sticks what looked like an inverted skillet set upon a tripod; Sum Sing blew into a flute as long as a fishing-rod and thereby invoked harmonious effects of an original nature; Lan Ah Wing did full justice to the drum. They all started at a given signal, and the seven instruments were severally and collectively operated with great spirit and energy. The tom-tom performer kept his eye steadily upon the melancholy Mongolian who presided at the drum, and there seemed to be a fierce rivalry of competition among them. While it lasted, and they seemed loth to give it up, it was like other go-as-you-please contests, a matter of sheer endurance. The audience was the first to weary, and many of the late worshippers, particularly ladies, made a hasty retreat to the basement, where tables were set and bountifully supplied with the creature comforts. But the musicians themselves were tireless. One of the performers kept up a sing-song incantation which was peculiarly weird and monotonous. At last the jaded orchestra was led down stairs to the supper table, where a number of ladies were already assembled trying to calm their nervous agitation by indulging in "the cup that cheers but not inebriates."

Jesse James's Funeral.

Death seems to settle all accounts; and no sooner was this murderous villain dead than the whole community set to work with extraordinary unanimity to canonize him. His funeral was an ovation; the attendant throng crowded the Baptist church, "where he was converted in 1876"—heavens! what sort of a man would he have been if he had not been converted; the Sheriff and under-Sheriff acted among the pall-bearers; the Services were opened with the hymn, "What a friend we have in Jesus;" the officiating ministers comforted the stricken community with extracts from the plaints of Job and David, and with a comforting discourse on Christ's forbearance and forgiveness of sins; and, finally, the procession to the grave was one of immense proportions. Out upon such a religion as this. If a Dr. Thomas intimates that there may be perhaps a probation in another world for those who seem to have had no true probation in this, he is turned out of the fellowship of the Church as a heretic. If a Mr. Jones and a Mr. Martin send a free-booter and a life-long robber and murderer straight to heaven in a chariot of fire, without as much as a baptismal bath by the way, will any Church call them to account for their falseness to the Law of God and the sacredness of morality? We shall see.—The Christian Union.

A model Easter vestry was held in the vestry of Perivale Church, last week, according to the legal notice, for the election of Church wardens. The rector took the chair at the appointed hour, and, calling over the names of all the parishioners, who are also ratepayers—three in number—expressed his regret that none were present on such an important occasion. The rector nominated and appointed as his Church Warden, Mr. Richard Foster. Mr. Philip Latham was proposed and seconded by the rector, for the parish. On the proposition of the rector, seconded by himself, it was unanimously resolved that the above gentlemen, though non-parishioners, be duly elected. On the motion of the rector, seconded by himself, a vote of thanks was given to the chairman, for his able and impartial conduct in the chair. The meeting, at which the only person present was the rector, then ended, and thus also ended one of those peaceful, unanimous and orderly meetings for which the little parish of Perivale—the population of which is thirty-three—is so happily celebrated.—Church Review.

The Rev. Dr. McCosh, of Princeton College, tells a story of a Negro, who prayed earnestly that he and his colored brethren might be preserved from their upstart sinners. "Bruder," said one of his friends, at the close of the meeting, "you sin't got the hang ob dat ar word. It's 'resettin', not 'upsettin'." "Bruder," replied the other, "if that's so, it's so; but I was prayin' de Lord to save us from de sin ob 'toxication, an' ef dat ain't an upsettin' sin, I dunno what am."

In Sparta it was a law that men should worship the gods with as little expense as possible. There are now enrolled on the church books in the United States enough Spartans to make three thousand new Thermopylae.—Detroit Free Press.

Church News.

(Continued from second page.)

Albany.—Bishop Doane being one of the "University Preachers" for Cornell University, preached there on Sunday, May 14th. His appointment for St. Luke's, Catskill, was postponed on account of an Ordination. His present appointment there is for Sunday, the 18th of June, in the morning, when he is to hold a Confirmation Service, at which time H. L. Cawthorne will be ordained Deacon. In the afternoon, the Bishop is to visit Calvary Church, Cairo.

St. Luke's is reported to be in a flourishing condition, under its new and highly esteemed Rector, and its able and energetic Treasurer, Mr. Walter Van Loan, of Catskill Mountain fame, who does thoroughly and in the best manner whatever he undertakes, especially (and unlike some others) when he is doing it for the Church. St. Luke's is entirely free from debt. The work here has been well planned by previous Rectors, and the parish is one of more than ordinary importance, as it affords most agreeable accommodations for summer visitors to the charming region of Catskill and the mountains beyond, who do not wish during their recreation, to give up the Sunday Services of the Church.

It also does a good amount of regularly organized missionary work in the rural districts near by; and in its systematic offerings, it remembers the Church's needy ones in almost every direction. This church which has twice suffered by fire, has been again in danger. The Parochial school was saved by the exertions of the young men of the parish, who deserve great credit for their promptness, good management, and persevering efforts.

The new bell of St. Luke's is a decided improvement on the old one. It is much heavier, has a very sweet tone, is far-sounding, and is appreciated as a great acquisition, by the public as well as by the parishioners.

Connecticut.—The Bishop of the Diocese visited Trinity Church, South Norwalk, on the Eve of the Ascension, and administered the Sacramental Rite of Confirmation to eleven persons. The church was crowded, and the Bishop's spirited address on "Faithfulness in Stewardship" was listened to with deepest interest.

The Rev. Wm. G. Spencer, D. D., who has been Rector there for a number of years, enters upon his duties as Rector of Christ Church, New Haven, on Trinity Sunday. He leaves a host of friends in South Norwalk who regret his departure. Trinity Church is to have new carpets and other improvements.

Seven students of Berkeley Divinity School will be ordained to the Diaconate, on Wednesday, May 31st, in the church of the Holy Trinity, Middletown. The Bishop of Long Island will preach the Ordination Sermon.

The Rev. O. Witherspoon of the class of 1859, will preach the Annual Sermon before the Associate Alumni of Berkeley, in St. Luke's Chapel, on the evening of Tuesday in Whitsun Week. After the Service, there will be a social gathering of the Alumni in the Library-rooms of the Divinity School.

Bishop Williams visited Christ Church, Greenwich, on Thursday, the 11th inst and confirmed a class of 16. Besides the Rector, the Rev. Benjamin M. Yarrington, six clergymen were present. The Service was read by the Rev. W. Mitchell of Rye, assisted by the Rev. William White Montgomery of St. Thomas, Mamaroneck, and the Rev. Joseph W. Hyde of Stamford. An appropriate sermon was delivered by the Bishop who also addressed the candidates. The church was well filled with an interested congregation.

Georgia.—Athens is the seat of the University of Georgia, two of whose Faculty were delegates in the recent Convention. It is an old town, delightfully situated on the Oconee river, with magnificent scenery. The streets are shaded by stately oaks and elms, interspersed with the fragrant magnolia, muros, and other semi tropical trees. By the side of a living stream, on the site of the old Botanical Garden, stands a graceful willow, planted by the Hon. John Crawford, from a branch of the willow at Napoleon's grave. Here too was the home of Hon. Howell Cobb, and his brother, the dashing Gen. Thos. R. B. Cobb. Here, for many years, was the home of the eloquent Senator, Benj. H. Hill, whose grand life is now so rapidly ebbing, while a great State bows its head in sorrow at the impending blow. The very houses and laws of these and others of their compeers bespeak the greatness of these men. At this place, too, is the Home School of Madame Scheonowski, moved thither from Columbia, S. C. The quiet influence of this remarkable lady and of her estimable daughter is felt in the conversions to the Catholic Faith of many a poor distracted heretic or schismatic. With due consideration, the Madame gave a musicale, to which the members of the late Convention were invited. Her pupils showed marked proficiency.

Here, too, is the Lucy Cobb Institute. By a singular coincidence, the corner-stone of a chapel to be built by the munificence of George I. Seney, of New York, at the delicate suggestion of Miss Stovall, was laid on Friday by the Masonic fraternity. Several delegates who remained over, and are members of the mystic tie, participated in the ceremonies. This gift makes \$210,000 given by this generous Marylander, now residing in New York, to Institutions of liberal learning in Georgia. Are there not some Catholic-minded Churchmen, who would take a pleasure in endowing a Church-school—say Madame Scheonowski's—in the Diocese of Georgia? We gratefully remember the Appleton House. But, if the silvery eloquence of the venerable Rev. Andrew A. Liscomb, as he pronounced a panegyric upon George I. Seney, and lauded generosity which consecrated wealth to the noble purpose of affording a higher education to our daughters, could have been heard, it would have moved to action even a sluggish soul. If the field, so great in need, so grand in possibilities, were better known, it would give direction to many a noble impulse in the hearts of some whom our beneficent Father has made stewards of many talents.

Illinois.—On Sunday, May 14th, Bishop McLaren visited Trinity Church, Highland Park, and confirmed four persons; two of whom were children. There was a large congregation present, and the Bishop's eloquent sermon made a deep impression.

On Tuesday, May 16th, on call of the Rector, the ladies of the parish met at the Rector's house, and organized a Guild to assist the Rector in his parish work. The meeting was largely attended by the ladies, and much enthusiasm and interest were manifested by those present. This Guild will hereafter prove to be one of the most efficient means for doing God's work in the parish. Trinity Church, Highland Park, is progressing in the most satisfactory manner, all owing to the willingness of the people to assist their Rector.

Indiana.—A deaf-mute Service was held in Grace Church, Muncie, Monday evening, May 15th, by the Rev. A. W. Mann, of Cleveland, one of the only three ordained deaf-mutes on either side of the Atlantic. Notices had been sent to all the deaf-mutes in the vicinity, of the

opportunity that would be offered them of joining in the Public Worship of Almighty God. A large congregation, including several deaf-mutes, assembled. The Rector said the Evening Service which the Rev. Mr. Mann interpreted. The Rector gave a short address about the Church's work among the deaf-mutes. This work was begun in New York 36 years ago. We stand alone in the systematic work. None of the denominations are doing anything except the Baptists; and that only in a desultory way. In Mr. Mann's district he has already had 146 deaf-mutes confirmed. Mr. Mann gave a sermon in the sign language on Baptism and Confirmation. Bishop Seymour visited St. John's Church, Bristol, on Tuesday, May 9th, and confirmed a class of seven, presented by the rector-elect, Rev. Sherwood Roosevelt. Bristol has a valuable Church property, a very pretty church-edifice, and a comfortable rectory. A large congregation welcomed the Bishop and several neighboring clergy. The church was most tastefully decorated, and everything showed the handiwork of those who loved the House of God. Mr. Roosevelt is doing a noble work in Bristol, and among a people who appreciate his earnest labors.

The Bishop also confirmed a class of nearly fifty persons, in Trinity Church, Fort Wayne (the Rev. William N. Webbe, Rector), and preached from Acts vii: 17. "Then laid they their hands upon them, and they received the Holy Ghost." In the course of his sermon, the Right Rev. prelate took occasion to pay a glowing tribute to the absent and invalidated Bishop of the Diocese. The Address after the Confirmation was very touching, and replete with advice and directions to the newly-confirmed, how best to lead the devout life of the true Christian.

A very spirited and happy Service was held in St. James' Church, Goshen, on the evening of Ascension Day, South Bend Commandery attending, by invitation of the Rector, to whom he preached a sermon from Isa. XL: 31. Rev. Messrs. Orpen and Prucker were present in the chancel. The Knights were entertained at a Banquet after the Service.

The old parish of Logansport has taken a fresh and vigorous start. On last Christmas Day, the Rev. Ben. T. Hutchins assumed charge, and since then, the harmonious feeling that characterized the parish in olden days has been revived. The following statistics tell the story. In four months the Rector has baptized seven adults and eight children. On Easter Day the offerings of the church were nearly three hundred dollars, and the children of the Sunday-school added seventy-five dollars, nearly one dollar for each scholar. The Ladies Aid Society have contributed nearly three hundred dollars, making a total of \$675 since Christmas. This is in addition to all the working expenses of the church. The old paid quartette choir has been disbanded, and a chorus of twenty-five boys and girls of the Sunday-school furnish the music for all the Church Services. It is hoped that in a few weeks, the music of the Church will be entirely rendered by a boy choir. All seem delighted with the change.

On Ascension evening, the Right Reverend the Bishop of Springfield made an official visitation to the parish. The Chancel was very beautifully adorned with pure white hangings and flowers. A cross composed of entirely white flowers, five feet in height rested upon the altar. The Bishop preached a powerful sermon on the truths of the Ascension, and was listened to by a very large congregation. The Rector presented a class of twelve for Confirmation, the greatest number that has been confirmed here at one visitation for several years. An informal reception was held later, in the Rectory, and at midnight the faithful and earnest Bishop departed for Evansville. His brief visit, and his goodly counsel has done a great deal towards strengthening the Church not only in this parish, but wherever he has tarried, in this section of the Diocese.

Iowa.—Ascension Day Services at Davenport, were observed in both Trinity and the Cathedral, by large attendances. At the Cathedral, a class of seven adults was confirmed (all but one being heads of families); and forty-three persons partook of the Holy Feast. Baptism was also administered to several infants. Canon Thompson took charge on February 1st, of this year; and, since his incumbency, twenty-five have been confirmed, and a large number baptized. A new life seems to have been infused into the people. Party lines, together with some other inconsistencies, which hitherto have hindered the growth of true religion, are dying out; and a hearty zeal in the cause of the Church is taking its place.

Long Island.—A Missionary Reunion was held in the Sunday-School room of St. Ann's, Brooklyn, last week. Dr. Tring made an address, stating that \$10,000 had been presented to Bishop Paddock for the erection of a stone church at Tacoma, Washington Territory. A young man of the Bishop's former parish in Brooklyn is to take charge on his Ordination.

Michigan.—For a number of years past it has been customary for the Detroit parishes to unite in a Service on the morning of Ascension Day. As a graceful welcome of St. James', with the sisterhood of the independent parishes, it was arranged that the union Service should be held this year at St. James' Church. Ten clergymen were present in the chancel besides the Bishop. A very large congregation occupied the pews. The large chorus choir led effectively in the musical parts. The sermon was by the Rev. Dr. Locke, of Chicago, whose stirring eloquence and refreshing candor Detroit Church-people long since learned to enjoy. The subject was our trusteeship as recipients of the spiritual gifts which our Lord's Ascension procured for us. Beginning with illustrations of the sacredness of judiciary trusts, the preacher dwelt in succession on our responsibility as trustees of the Faith, the Sacraments, the Order of the Church; as trustees of our various talents and opportunities; as entrusted with the sacred work of realizing the destiny of the Kingdom of God. The preacher's words to lay officers of parishes were both timely and temperate. The sermon was greatly enjoyed by all classes of hearers. A considerable number partook of the Holy Communion. The church was decorated for the occasion. On the evening of Ascension Day, the Rev. Dr. Locke preached in St. John's Church, Detroit, at a special Service of the Knights Templar.

Bishop Harris visited St. Peter's Church, Detroit, on the evening of Ascension Day, and confirmed a class of twenty-two persons, presented by the Rev. Paul Zeigler. One of the candidates was confirmed by request of the Rev. T. W. McLean, of Trinity Church, Janesville, Wis., having been obliged to leave that place just before the visitation of the Bishop of Wisconsin. After the Service, the Bishop met the parishioners at the Rector's house, an informal reception having been tendered him by the parish.

Mississippi.—On Sunday, April 23d, in Christ Church, Vicksburg, the Bishop of the Diocese ordained to the priesthood the Rev. Wm. Cross, Deacon. The sermon was preached by the Rev. Wm. Munford, Rector of St. Paul's Church, Columbus. Several of the clergy took part in the Service. Mr. Cross has charge of the points on the V. & M. R. R. His address is Bolton, Miss.

Worthy of Mention.

We are always glad to note and mention the worthy achievements of personal enterprise, and we know of none more remarkable, in this city, than that attained by Dr. Peiro, whose skill in the treatment of catarrh, throat and lung diseases has obtained for him so wide a reputation.

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