Living

Church.

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WHOLE No. 186.

WHITSUN-TIDE.

Written for the Living Church.

O Holy Ghost! the Comforter! Behold my waiting heart. 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 postunumber than ever before, but this is entirely insufficient for the work; seven have been rean earnest appeal for young men to consecrate themselves to this work. He recommended fund and for missionary work.

The Bishop's veiw in reference to the mooted question of a division of the Diocese seems to and R. H. Battle, Jr. be that because of the financial weakness of the Diocese it would not be advisable to make a at Charlotte, on May 23d, 1883. 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 road, between New York and New Orleans. finances was discussed. The Convention went into Committe of the whole on the state of the lay co-operation.

On the morning of the following day, the report of the Committee on the division of the and is of fine Gothic design, with deep recessed diocese was in order, and a printed majority re- chancel. Ivy covers its walls; and, creeping port 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 tendance. 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 strengthening weak positions.

Much more the Bishop said, which, from his that, some time ago, when on a visit to Detroit, he had met the Bishop of Michigan, and had course. 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. that he wished the Diocese were ready for a division. Personally, he wanted a division, but and of the late Bishop of the Diocese of Pittshis judgment was against it. He had no ambi- burgh. tion to gratify in the matter, but regarded it as his duty to state his objections.

day. At an early stage of the proceedings, a nating criticism of the Revised Version of the minority report signed by himself as one of the New Testament. 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 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 lates; there are seventy-three clergy, a larger Deputies to the General Convention: The Revs. Drs. Buell and Sutton, Rev. Colin Hughes, Rev. Dr. Huske, A. J. DeRosset, John Manning, ceived from other Dioceses. The Bishop made Kemp P. Battle and John Hughes. A Committee was also appointed to confer with the Bishop acter. The speakers were the Rev. Messrs. Caand report to the next Convention (on the divishearty efforts in favor of the church building ion 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,

The next session of Convention is to be held

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

The parish is small in numbers, as is also the church in size; but the latter is beautiful in Church. At night very interesting addresses situation, and surrounded with noble treeswere delivered by the Rev. Messrs. Bronson, somewhat aside from the centre of the town, yet Murdock, Rich and Sutton on the subject of 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, 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 at-

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 audidience; 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 be better spent in supporting missionaries and preached by the Rev. W. J. Alger, late of Maine, carrying the gospel light into places where it but now settled at Camden, in this Diocese. He was needed in remote parts of the State, and in took his text from I. Cor., iii:10-"A Wise Mas-

er-Builder." The congregation was small, in consequence point of view, went to make a strong case against of a thunder-shower just before the time andivision. In illustration of his position, he said nounced for the Services, but listened with closest attention to this able and most timely dis-

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 the work of the Church, in the Southern Dio-Annual Address. The prominent points in his ceses among the colored people, and the result address, were the notices of the deaths of the Rev. Josiah Obear, Rector of St. John's and St. Providence of God, will commend itself to the Stephen's Churches, Fairfield; of the Rev. R. P. * * Bishop Lyman concluded by saying Johnson, Rector of the Good Shepherd, Yorkville, and the Church of our Saviour, Rock Hill,

The debate upon the subject was very ani- Boys," in Charleston, under the charge of the rules for the proceedings, to those of the General mated, and lasted during the greater part of the Rev. Dr. Parker; and closed with a discrimi-

> The old Committees were unanimously reelected; 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. Mo-Crady, 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 resolved: "That the welfare of the Church in fact that in a population or 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 copal Society for the Advancement of Christireferred to the work of the "Holy Communion Institute for the Christian Education of Boys," and commending it to the sympathy and aid of the children of Israel, that they go forward." Church at large. A motion to lay on the table met with no seconder, and the resolution was ly no more deserving work than his can be found nection with a Diocesan Convention. in the Southern Church.

The Convention then took a recess till evening, when it sat as the Missionary body, for the pur- village, pass most delightfully. pose 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 exceppers, Edgerton, and Porter. The Bishop closed the meeting, by making some remarks upon the general subject of Missions, and announced bis 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. 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 which will, it is hoped, be reached under the whole body of the Church, at the next General

The Committee appointed for the organization of the Convention, as a Church Congress, drew up a very simple scheme, providing for a Com-

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 exer-

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

After the customary resolutions of thanks and adjourned sine die. It was by far the most harthat 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 Missions, at all of his visitations. By a fortunand courtesy by layman and clergyman alike. A ate concurrence, the Missionary Committee recnew 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 Episapity in South Carolina," by the Rev. Frank Williams, from Ex. xix:15-"Speak unto the

The sermon was closely tied to the occasion and to the spiritual necessities of the Diocese; eventually carried by a unanimous vote. No but it abounded in passages of great force and more happy result was ever reached in any eloquence, and was a fitting conclusion to a se-Church Convention, than was this endorsement ries of Services, which, it may be judged, have of the work of the Rev. Dr, Porter; and certain- not at least for a long time been excelled, in con-

> The hospitality of the Church-people of Spartansburgh made the time spent in their thriving

Georgia.

The Sixtieth Annual Convention of the Diocese on Wednesday, May 10th at 10:30 A. M. The Rt. tional spirit and interest. The topics and ap- Rev. the Bishop and sixteen other clergymen were peals, however, were almost entirely of a local char- present, with a number of Lay Delegates. Four more clerical members appeared later on, and took seats, as also some Lay Delegates.

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 revelatwo persons were confirmed. The Bishop hav- tion. In its relations to men, he showed that it sent the Bleeding Lamb as a propitiation offered has not yet been paid in. 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, eff ectually-called, and altogether presumptuously-persevering few. The stones laid, 2; Churches consecrated, 2. 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 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 \$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 aPermanent 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 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, in 1839, and Louisiana in 1838. Wisconsin was admitted in 1847. Iowa in 1853 Minnesota in 1858. He endorsed, in the most hearty manner, the mittee, with the Bishop at the head, to select at Cova Spring, Cedartown, and Cartersville. "Holy Communion Institute for the Education of both topics and speakers; setting forth similar 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 the usual devotions, this session of Convention appropriation of all Easter offerings in 1883, to Diocesan Missions. [At present, offerings on monious and interesting of all the Conventions | 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 ommended 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

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 Sevices, including a Celebration of the Holy Communion, organized for business, with of Georgia met in Emmanuel Church, Athens, 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 Morning Prayer and Litany were said, and the new Cathedral, for the completion of which Bishop celebrated the Holy Communion. The 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 ing called the Convention to order, several very was a Ministry of reconciliation of men to God; Hospital, also, had been established, which had important measures, looking to the support of and confuted the idea of the need for a reconcil- already done much good. The legacy of the late candidates for Holy Orders, and the revival of lation of God to man. He pointed out, that the Mrs. Cook, of Davenport, Iowa, had been paid: the work of the Advancement Society, and for Sacrifice of Atonement which was in intent of- the net interest amounting annually to \$350, the building of churches, chapels, and rectories, fered before time, and was manifested upon which will sustain at least one additional church Calvary, was also a revelation of the Love of in the diocese, for every year. A lady recently God. He made reference to the error in what is died in New York leaving \$10,000 in trust for the called "Natural Theology," which would repre- work of the Church in this diocese. The money

> 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-

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 as the Captain of our Salvation was perfected 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 and Convention expenses (amounting to about 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 been paid, up to the reading of the report. Last 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 admitted in 1847, Iowa in 1853, Minnesota in 1857.

Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

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

Central New York .- The Semi-Annual meeting of the Convocation of the Fourth District of this Diocese met in Christ Church, Manlius (the Rev. T. B. Berry, Rector), on Tuesday evening, May 9th. Evening Prayer was said by the Rev. S. H. Granberry, assisted by the Rector. The sermon was preached by the Rev. C. H. Tindall, of Fayetteville.

On Wednesday morning, the Holy Communion was celebrated—the Rev. Theodore Babcock, D. D., as Celebrant, assisted by the Rev. J. M. Clark, D. D. The sermon on "The Communion of Saints" was delivered by the Rev. Robert Paul, of Pulaski.

In the afternoon, a nighly interesting and in structive paper was read by the Rev. Dr. Clarke, of Syracuse, on "The Unity of the Catholic Church." In the discussion which followed, all of the clergy present, and some few of the laity, took part. Both the sermon and the paper were admirable, Scriptural, and Catholic.

In the evening, a Missionary meeting was held; the principal address being made by the Rev. W. W. Beauchamp, of Baldwinsville. The subject for discussion at the next meeting—which will be held (D. V.)in Fayetteville, on the second Tuesday in November—is "The Best Method to Promote Catholic Unity;" with the Rev. Theo-dore Babcock, D. D., as writer, and the Rev. Geo. P. Hibbard as speaker.

St. John's Church, Oneida, by the unanimous vote of the Rector, Wardens, and Vestrymen, has been made a "Free Church." And the "Expenses" are met by the "weekly-pledge system." The new order went into effect on Palm Sunday. In consequence, there has been a noticeable in crease in the attendance upon the Services; the increase of income is more than one-third above what it had ever been under the Pew system. Besides the Celebration of the Holy Communion. at 9 o'clock every Sunday morning, regular Morning Prayer, teaching a class in Sunday School, and Evening Prayer, the Rector holds Service at three mission stations in the neighborhood (two Sundays in each month at Canastota, six miles west; one Sunday at Durhamville, two miles north; and once a month at Mannsville, eight miles south). The Rector has just closed the fifth year of his pastorate, in which time he has baptized 75, and presented 40 for Confirmation. Within the last year, there has been an increase of 25 in the number of communicants.

Delaware .- Mr. Robert Graham, the Organizing Secretary of the Church Temperance Society, visited Wilmington, and one or two towns in the lower counties of the State, recently, and presented the great subject of Temperance Reform. On the afternoon of May 4th, he held an informal conference with the clergy and a few prominent laymen, in S. Andrew's Pro-Cathedral; and, in the evening, addressed a large congregation in the same church. On the following morning, owing to the inclemency of the weather, only a few people gathered to discuss the advisability and the best means of starting the Church Temperance movement, in this city. The result of the conference was the conclusion that the best method of inaugurating the work here would be to organize a general Society for the city, and let the parochial Societies develop from that. On Monday evening, May 22nd., the first effort Temperance Society in Wilmington. The intervening time was given in order fo allow the parochial clergy opportunity to call the attention of their congregations to this matter.
Confirmations for the city of Wilmington dur-

ing April and May have been as follows: St. Andrew's, 9; St. John's, 7; Calvary, 13; Holy Trinity (Old Swedes), 16;

The Bishop will visit Trinity Chapel on Whitsun Day, and that will complete the visitation of churches.

Work on the school-building of the new Trinity Chapel, "up town," has been begun; and the congregation will, in all probability, remove during the month of August.

Florida.—One of the most imposing religious which took place on Sunday, May 7th. The very handsomely decorated with church was flowers for the occasion, the attendance was very large, and the music was exceptionally fine, a number of singers assisting the regular choir. Unusual solemnity and interest was added to the occasion by the presence of the Diocesan Council, which attended in a body. The Bishop delivered an admirable sermon which was listened to with deep attention. After congratulating the Parish upon the noble work they had accomplished in raising this magnificent monument of their piety and zeal, the Rt. Rev. ing with an eloquent peroration, in which he besought his hearers to beware of lip-service, so that they might really grow in grace, and become, by their visits to the earthly temple, more meet and prepared for the House not made with hands, wherein is no temple, "for the Lord God Almighty and the Lamb are the Temple thereof."

Indiana.—The Bishop of Springfield visited St. John's, La Fayette, on Sunday the 14th. In the morning, the Rev. Seymour Rosevelt of St. John's, Bristol, was advanced to the priesthood. He was presented by the Rev. Dr. Wakefield of Richmond, who, with the Rector of the parish the Rev. Joseph E. Martin—united in the Laying on of Hands. The sermon was by the Bishop, on the "Divine Gifts of the priesthood," and was a most forcible presentation of the dignity, duty, and responsibility of the second Order in the Holy

After Evening Prayer, the Bishop preached from the 17th verse of the 8th chapter of the Acts. No description can give an adequate idea of the sermon. It was an unanswerable argument in favor of Apostolic ways, and made a most profound impression upon the large congrega-tion. After the sermon, he administered the Sacramental Rite to eleven candidates, exhorting them in the most eloquent and earnest manner, to walk worthy of their high vocation, and live every day for Christ and the Church. The Bishop preaches without note or manuscript. His manner is impressive, his voice clear as a bell, and his sentences terse, full of thought, and

original. Years ago, the Bishop was the pupil, and, afterwards, the co-professor of the Rev. Samuel Roosevelt Johnson, D. D., who was the Founder, labors of his friend recalled many memories, and his allusion to it in the morning sermon was flock will be "forever with the Lord."

The venerable parish is in a properous condieighteen months of the present Rector's incum- lowed this, the Office of Sext was said. Mr. Mor- He asked the general co-operation of the alumni

more frequently. The finances are well managed; and, by the first of June, the vestry will pay one half the bonded debt, leaving an amount hich will not impede the prosperity of the parish.

On Friday the twelfth inst., the Rt. Rev. the Bishop of Springfield preached an effective sermon, full of the unction of the Holy Spirit, and confirmed a class of seventeen, in St. Paul's Church, Richmond, and addressed the candidates in fit words on the duties and responsibilities of the Christian Life. The class was presented by Dr. Wakefield, Rector of the parish. The Bishop's labors in this Diocese have been

most arduous and highly prized.

Illinois.-The Parish of Christ Church, Waukegan has just enjoyed the favor of a very salutary visit from the Bishop of the Diocese. On Saturday evening (May 13th,) he preached to a full congregation an exceedingly instructive sermon on that Christian Nurture which the Church has provided for all Her Children. After the sermon, a class of six persons was presented for Confirmation, whom the Bishop addressed most impressively before the Laying on of Hands.

On Sunday morning, another large congregation was edified by a powerful discourse on Those Tribulations which the true disciples must endure before entering into the Kingdom of Heaven." The offertory, amounting to twentyfour dollars, was for "The Bishop's Fund." Almost without exception, "the faithful" remained

for the Eucharistic Service. All hearts have been made glad by the Bishop's words, and not a few encouraged to run with a more steadfast perseverance in the race that is before them. The Diocesan also rejoiced with his people, in that he saw some things greatly improved since his former visit. The nave of the church has been beautified through the zeal and "devotions" of the Ladies' Society. The Sanctuary too has been adorned by a dossal and richly embroidered frontals; while, through the liberality of one of our faithful Wardens, the Rectory has been rebuilt, to the comfort of all oncerned, at the cost of a thousand dollars.

Iowa.—On the 5th Sunday after Easter, May 4th, Divine Service was held in Christ Church. Burlington-the Mother Church of the Diocese quartette of men's voices. The people showed their appreciation of his kindness by turning out in large numbers, and the little church was full to overflowing at both Services.

Things are beginning to look brighter for this

Long Island .- Under the energetic Rectorship of the Rev. John G. Bacchus, the Church of the Reformation, Brooklyn, has been several times enlarged in recent years. A still further enlargement will be made during the coming summer, by which the seating capacity will be increased to accommodate 750 persons. The cost of the improvements is estimated at \$7,000, of which \$4,300 is already in hand. The parish is located in one of the pleasantest and most rapidly growing portions of Brooklyn.

Michigan.—As has been already mentioned in these columns, St. Paul's Church, Lansing was consecrated on Monday afternoon, the 8th May 1st, 1882. Many improvements have been of May, by the Rt. Rev. Bishop Harris, in the made in the church building, since the issue of presence of a large number of the clergy and a the last annual statement, involving an outlay of

debtedness which have for many past years opwill be made to organize a branch of the Church pressed the parish, having been removed by the 900 under instruction. The 25th Anniversary united efforts of the friends of the Church, in of the Sunday Schools was celebrated on the this city, the Vestry were enabled to recognize, evening of Easter Day, and was a grand success. in this most gracious way, the devotion and unswerving fidelity during a quarter of a century, of the Hon. W. H. Chapman, late of their number, by asking him to represent the Laity in the reading of the Instrument of Donation.

The church, which stands facing the State Capitol, and which, with its spacious grounds, is now free from encumbrance, had been beautifully decorated for the occasion, with banks of wild flowers and choice floral emblems. The Sentence of Consecration was read by the Rector, and a peculiarly appropriate and most profound sermon was preached by the Rev. Wyllis Hall, D. D., of Ann Arbor. The Bishop confirmed a class of nine persons, making in all, twenty-two confirmed here this Spring. Thus, was the consecration of St. John's Church, the Church in the Capital city, after many tribulations, enters upon what promises to be a course of prosperity and usefulness, a blessing to the community, and a joy to the large numbers of Churchmen who are constantly coming here on

matters of secular or official business. For this glorious result, bringing, to all, bright hopes of a more glorious future in the building up of this parish, the highest meed of praise is justly due and gratefully accorded by the congregation, to the untiring zeal and devotion of their beloved Rector, the Rev. Ebenezer Thompson. Through many trials and discouragements, amid many doubts, hopes, and fears, he has Preacher went on to explain the symbolism of finally overcome all by persistent, constant efthe different parts of the church building, end-fort; and has brought to the fold many wanderers, who will joyfully unite their hands and hearts in promoting the interests of St. Paul's in the time to come. Taking charge of the parish in September, 1880, he has brought it safely through the dark days of despondency and debt, into the bright light of a day of thanksgiving and praise.

> New Mexico.—The corner stone of the new St. John's Church, Alberquerque, was solemnly laid on Monday, May 8th, in presence of a large concourse of people. Bishop Dunlap officiated. The building is of Gothic design, and will be of rough stone, the dimensions being sixty by thirty feet. It will cost about \$10,000, and when completed, will be one of the finest ecclesiastical edifices in New Mexico.

New York .- Grace Church, Nyack, a handsome stone structure, will be consecrated by Bishop Potter, Tuesday in Whitsun week, May 30th at 11 A. M. The clergy are desired to attend and bring surplices.

Tuesday May 9th was kept at St. Ignatius Church, as a "Quiet Day." The Rev. A. G. Mortimer led the retreatants in the meditations and devotions. A goodly number were present. Breakfast and luncheon were served in the Guildroom. The assembly was at 7 A. M., when seats were assigned in the church, which each one was to retain through the day. The day was begun with a Celebration at 7:15 A. M. After the breakfast, Mr. Mortimer gave the Introductory Address, containing Counsels for a profitable use of the day. This was followed by the Office of Terce. The First Meditation was begun at 9 A. M. The subject was "The Conscience," and the manner in which we are apt to weaken and at first Rector, and Benefactor of this parish. He last break it down, if we give way to our besetwas his eulogist before the Diocesan Convention ting sin. And those who had devoted themselves of New York. His visit to the scene of the early to retirement and devotion for the day were counselled to study the case of Balaam, as an example of one who destroyed the delicacy and very beautiful. A few who sat under Dr. John- strength of his conscience. The retreatants were son's ministry, 45 years ago, still remain, and then left to meditate on this subject in silence, they speak of him with warm affection. In a little while they will follow him; and pastor and the Second Meditation. The subject was "The Will," as an auxiliary power to the conscience, and the modes in which we are apt to weaken tion. Twenty persons have been confirmed in the the will. After the hour of silence which fol-

bency. The Holy Communion is celebrated timer next gave an Instruction on "Prayer." The more frequently. The finances are well man-'Free Time," which lasted till half past two; the rule of silence was of course observed during free time." At 2.30 P. M., nones were said, after which, Mr. Mortimer gave the Third Meditation. The subject was "Speech" and the rules to be adopted for its sanctification. After the hour of silence which followed, another Instruction was given; the subject being "Meditation."
Evening Prayer was then said, a Closing Address given, and the "Quiet Day" ended with the Blessing of Peace from the Altar.

> North Carolina.—The Church Messenger began, last week, its fourth volume. The Rev. J. Curtis is the proprietor and editor. The Messenger's trumpet gives no uncertain sound. It is doing a great work, in its field, for the Church. The editor is taking a few weeks

Pennsylvania.—The Seventh Anniversary of the Free Church Association was held at St. Luke's Church, Germantown, on Sunday evening, May 14th, The clergy present (besides the Rev. S. F. Hotokhin, Rector of the parish) were the Revs. G. W. Hodge, of the Church of the As cension, Philadelphia; R. E. Dennison, of St. Timothy's, Roxborough, and C. F.Knight, D.D. of St. James', Lancaster. After choral Even-song, the Secretary read the annual report of the Association. Five clerical and eighteen lay members have been added to membership, during the past year; and one Bishop has added his name to the list of patrons. The total membership now is 501; and 28 Bishops have become patrons. About 8,000 publications of the Assotion have been distributed; and, to encourage literary contributions, the Council proposes to establish prizes for essays upon topics bearing upon the subject. The Association is in correspondence with the two English Societies—the London Free and Open Church Association, and the Chester Open Association; and, appended to the report, is a statement prepared by the Rev. Dr. H. Palethorp Hay, as the result of his official visits to these foreign Societies. In this appendix, the Free Church agitation in England is dwelt upon; and the Associations there are shown to be very much in earnest. Sermons, —for the first time since Christmas. The Rev. addresses, and public meetings are very frequent; R. C. McIlwain, rector of St. John's, Keokuk, and the question is never allowed to lose its hold officiated, and brought with him his choir-a on the public mind. The Rev. Dr. Knight preached a sermon, in which he drew a pitiful picture of the condition of the poor, in many of our richer parishes. Once, in New York city, a priest (afterwards a Bishop)—the honored Bowman-went to worship in the church nearest to of one pew after another; until, wearied with the spirit of the place, he went out of the church. The preacher dwelt upon other reminiscences cellent vested choir of St. Luke's, which did so much towards making the Service impressive. They sang, for the anthem, "How lovely are the Messengers;" after the sermon, Barnby's Magnificat: and for the Processio al, "Head of the Hosts in Glory."

The Church of St. Matthias, Philadelphia, of which the Rev. Robert A. Edwards is Rector, has published its Report for the year ending crowded congregation.

The heavy burden of a mortgage and other inthe Infant and Bible Classes, numbers 703; make about \$1,000. The Sunday School, including ing, with the 200 in the Sewing School, about Besides the Sewing School, there are Sewing Societies, and various Beneficial Organizations in operation. And finally, the financial condition of the parish is very satisfactory. The total receipts for last year were \$19,338.75, against \$16,853.10, the year before that. The debt has been reduced to \$8,950. During the year that just closed, 26 persons have been baptized, and

Pittsburgh.—The Bishop, in his Annual Address, said: "With regard to the laity, I was, perhaps, wrong, when I said I had no prejudice; for I had heard before coming here that there could not be found in any Diocese, so generous, so united, so interested a body of noble men and women enlisted for the Church's maintenance and progress. And thus prejudice has not been disappointed.

Southern Ohio.—The Ecclesiastical Authority have put forth a prayer for the absent Bishop, to be used at the Convention, and in the Diocese at the discretion of the clergy. Recent news gives information of the Bishop's serious illness at Geneva, on his way home.

Tennessee. - The Bishop of the Diocese visited the Church of the Advent, Nashville (the Rev. Dr. Gray, Rector), on the evening of the fourth Sunday after Easter. The musical part of the Service was decently and impressively rendered by a Surpliced Choir of men and boys. The Bishop preached an eloquent sermon from the text; "Be sure your sin will find you out;" after which, twenty-eight persons received the grace of Confirmation, the largest class presented in this parish since it was founded. The Nashville American, in its report of this Service. remarks that this makes forty-two persons who have been admitted to Confirmation during the comparatively brief incumbency of the present Rector—"a practical and gratifying attestation of his indefatigable and zealous devotion to the in-

terests of this parish."

The Rector, after one year's work in the parish, feels justified in making an earnest effort to pay the existing debt, and to enlarge and complote the church building. This will require a cash subscription of \$17.500; but it is sincerely hoped and believed that the object may be speedily accomplished.

Washington Territory. The Bishop writes to the Columbia Churchman that the Annual Convocation is expected to be held in Seattle, June 22d, and adds: "The Bishop of Victoria and New Westminster have signified their intention to be with us, and it is hoped that Bishop Morris may also be able to attend." The com municant list of this parish has increased fourfold in as many years, and now numbers over one hundred; fifty nine having been confirmed since the spring of 1879. A fine pipe organ is soon to be added to the attractions of the Church. The paper from which the above items are taken began its twelfth volume on May 1st.

Western New York .- We learn from the Kalendar that an effort will be made to increase the endowment fund of the Diocese to \$75,000. It now amounts to about \$25,000, furnishing an income of \$1,500. The Rev. L B. Van Dyck undertakes the work without charge to the fund. and looks for the hearty co-operation of his

brethren of the clergy and laity.

At a meeting of the alumni of Hobart College, resident in Rochester, the Rev. Dr. Hinsdale made an address upon the present condition and prospects of the college. Referring to the building of Alumni Hall, he said that the interest in this project evinced by the alumni of New York and other places was a guarantee that he would soon have the funds in hand to commence work.

in Rochester to hasten the accomplishment of

At the recent Confirmation in St. James Church, Watkins, a class of twenty persons was presented by the Rector. The Rev. George S. Teller was present, assisting in the Service Several prominent Churchmen of Buffalo have decided to put the See House in thorough

repair within and without. The Rector, Wardens and Vestry, also the Young Men's Memorial Church Association of St. Peter's, Geneva, went in a body to call upon the Rev. Dr. Van Rensselaer the evening before he left his old home for his new residence in New York city. The occasion was a very pleasant one, and testimonials in the form of Resolutions expressing regret at the Doctor's departure were presented to him.

Charitable Societies in New York. Written for the Living Church.

The Ladies' Association of the House of Rest for Consumptives, New York, held their annual reception early in May. A report was presented giving a retrospect of the labors of the Association. In 1876, owing to the falling off of the support of the institution, its friends were much discouraged. A considerable expenditure was an immediate necessity, in order to maintain the work in efficiency, and a mortgage debt existed of \$12,000. The Ladies' Association was then organized with eleven members. They went somewhat boldly to work, erecting a new building suggestions. with a chapel. The income was steadily in- Specimen-Glasses for the King's Minstrels. creased, year by year, and the mortgage debt as steadily diminished. In 1881, the debt had been paid, and considerable improvements added to the building. It was then planned to erect a large and substantial edifice, capable of accommodating 150 patients. Money is now being raised for this purpose with the design of beginning work when \$50,000 is in hand. A chapel and one wing will be first built, and the rest left till further means are supplied.

During the past year, the reception room in the hospital has been made cheerful by a new carpet. Large chests of drawers have been put fell from her pen. up in the small rooms adjoining the wards. The House has been the recipient of a handsome parish, which hopes soon to be free from debt, where he was staying. In endeavoring to find a gift of furniture, and also of a piano, which will place to kneel, he was ceremoniously waved out be the source of much enjoyment when a few be the source of much enjoyment when a few necessary repairs have been effected. It has been placed in the library, and will afford an and the sermon was deeply felt to be a word in opportunity for the ladies visiting, who are willdue season. A tribute should be paid to the ex- ing to do so, to give great pleasure to a most attentive audience among the inmates.

> The Children's Fold has undergone some change during the past month, in the removal of the few remaining girls to outside quarters, and bringing in the boys that were boarding out; so that there are now in all 108 children under its care—72 boys in the large house, and 36 girls boarding out. Applications are coming in constantly, and for want of accommodation cases have to be refused, which are known to be especially worthy. To give an idea of some of the two boys were found without food or money. The parents, after having brutally treated them, had gone away, with the intention of never returning, leaving these two little ones to look out for themselves as best they might. Such facts appeal for themselves.

Work has been resumed on St. John's Hospital, Brooklyn, N. Y., and it is hoped the building will be completed on St. John's Day, June 24th. A considerable expenditure will still be required to provide proper furnishing for the hospital and chapel, and appeal is made for private gifts for the purpose. Sister Julia will gladly receive whatever God puts it into kind hearts to send.

At the Nursery and Child's Hospital, New York, 2.322 children have been cared for during the past year. There are now 917 under care, 326 being in the city, and 591 at the country branch of the Hospital. The city branch of the Institution has cost \$76,783.87, during the year, and the country branch, \$72,323.42.

The Association for the Benefit of Colored Orphans, New York, has had in its charge during the year, 409 colored children. The current expenses have amounted to \$26,172.24.

During the past month the finishing toucher have been put upon the Furness Cottage, at the Sheltering Arms, New York. The same generous heart that prompted the building has added to the first gift still another, of all furniture, bedding, clothing, etc., necessary for the family of boys about to occupy the house. Nothing has been omitted. A good library of reading books, carefully selected by the donor herself, will be placed upon the shelves before the boys move in. Every possible want, down to the minutest, has been carefully anticipated, and from tooth brush to door scraper nothing lacks. It will have a good start in what we trust will prove as good a work. The opening exercises will take place at 2 P. M., Saturday, May 20th. Appropriate addresses, and singing by the children will mark part of the ceremony. After the exercises the other buildings of the Sheltering Arms will be thrown open for the reception of

Ferdinand Reidt, who has just died in Vienna, was for fifty years known in the city as "the father of orphans," and is said to have cared for 1000 friendless children in the time, and seen them started in life. It began with his taking two or three orphans in charge because of his loneliness from a childless marriage, and went on until he came to be regarded almost as an official. He was especially interested in illegitimate children, who came into the world under a heavy cloud from no fault of their own, and, besides providing for great numbers of them directly, often sought out the fathers and induced them to do their duty.

Always avoid loud laughing and talking, especially in public places.

BOOK REVIEWS.

BELGIAN DAYS. By Kate Byam Martin. Chicago: Jansen, McClurg & Co. Price, \$1.

Miss Martin has had unusual opportunities for studying Belgian life and character, having been for some years a directress in an educational ininstitution in Liège. This story admirably illustrates social life in Belgium, and gives many pleasant glimpses of the peasantry and scenes of travel. The characters are interesting and the book is attractive. It is just the book for summer vacation, of which we are beginning to think.

Weariness. By H. L. Sidney Lear. Author of "For Days and Years;" "Christian Biographies" etc. New York: James Pott, 1882. Cloth, pp. 318.

The title of this little book will strike a chord in the breast of those for whom it is chiefly written-the weary, depressed and heart-burdened. Such will find in it an aid in living more contentedly and bravely. The feeling of weariness which comes over us all, at times; the tendency to be downcast under trial, and to murmur against God; all this meets here full and sympathetic treatment. The meditations are sweetly and keenly written, and are healthful, and therefore really helpful. The book will be found (as its author hardly intended) very rich in homiletic

By the late Frances Ridley Havergal. New York: R. D. F. Randolph & Co.; cloth, red edges, pp. 144. Price. 50 cents.

Under this quaint title is given a series of papers on modern Hymns and Hymn-writers. originally contributed by Miss Havergal to "The Day of Days." The writers selected are the most recent-and therefore the least known. The author had a natural sympathy for her subject, and writes her brief notices with feeling. She is not critical, but the book is the pleasanter for that, and is marked throughout with the devout spirit which characterized everything that

THE PRINCIPLES OF CHURCH POLITY, illustrated by an Analysis of Modern Congregationalism, and applied to certain important practical questions in the Government of Christian Churches. Southworth Lectures delivered at Andover Theological Seminary, in the years 1879-81. By George T. Ladd, Professor of Mental and Moral Philosophy in Yale College. New York: Charles Scribner's Sons. 1882. Cloth, 8 vo. pp. 433.

Professor Ladd is thoroughly in earnest with his subject, and has some very decided opinions of his own. Though lecturing in the chief theological school of the Congregationalist denomination, he does not hesitate to proclaim the modern Congregationalist polity a failure. Churchmen will sympathize with him in his effort to create, among his co-religionists, a new interest in the study of Church government. His fatal error is in treating the whole subject as a matter of philosophy, devoid of historical antecedents. cases that come to light: During the last month, The book is very much like a confession of helplessness in the presence of acknowledged evil.

> PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME. By Richard Frederick Littledale, LL. D. D. C. L. Thirtieth Thousand, Further Revised. Published under the Direction of the Tract Committee of the Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co. 1881.

This edition of a book which has already become widely known, has been published since the appearance of a formal reply to the previous editions, entitled "Catholic Controversy," bearing the name of the Rev. H. I. D. Ryder, of the Oratory, Birmingham, as responsible editor, and circulated with the express approval of Cardinal Newman. This new issue of Dr. Littledale's work professes to meet all the points and criticisms of Fr. Ryder's book That is its raison

A FAITHFUL LIFE. A Narrative of the Experiences and Missionary Labors of Stephen Paxon. By his Daughter, B. Paxon Drury. Philadelphia, the American S. S. Union, I122 Chestnut St.; Chicago, 78 Randolph St. Price. \$1.25.

We have here the vivid narrative of the life and missionary labors of a pioneer in the Mississippi valley. For forty years he was a notable leader in the missionary work of the West. He was a man of great power and usefulness in the cause for which he toiled with heroic sacrifice. This narrative abounds in delicious descriptions of frontier life, and illustrates the power of devotion and character in the leadership of men.

SHAKESPEARES COMEDY OF LOVE'S LABOUR'S LOST. Edited with notes by Wm. J. Rolfe, A. M. With Engravings. New York: Harper & Bros. Chicago: Jansen, McClurg & Co Price, 60 cents.

The public will welcome each volume of this beautiful series, so handsomely printed and so convenient for reading. The Introduction, notes, and illustrations of this volume are especially interesting and attractive.

The Cornell University Register, 1881-82, Ithaca, N. Y., gives very full information respecting that well-known Institution; concerning its Organization and Government, and all the various Departments, and the Special as well as General Course of Study. Of course, it has a List of all the Officers of the Faculty, and a Catalogue of the Students.

In the Appendix, in addition to a great variety of Miscellaneous Information, we find the Entrance Examination Papers in full, in all the different branches of study. Nothing, in fact, seems to be wanting, in the way of such information as would be desired by any one seeking to know all particulars respecting this Institution.

In some ways, no doubt, it is very fortunate that Great Britain and Ireland are islands. So strong is the insular tradition of the English, that the project to tunnel the Channel is likely to be defeated. But there is one disadvantage in the situation, which is now apparent, in the ease with which assassins leave the country and put leagues of water between themselves and their pursuers, before the sun rises.

Neuralgia.

Cramps.

Dysentery.

Bruises.

Scalds.

Headache.

LETTERS TO THE EDITOR.

ON VARIOUS SUBJECTS.

Religious Orders.

To the Editor of the Living Church: I am a constant reader of the LIVING CHURCH, and I am very much pained by the various communications on the subject of "Religious Orders" which have appeared recently. Now I respectfully advise that you publish nothing further on the subject. As for the nonsense about the authorities of the Superior or Bishop, it is all clap-trap intended to mislead, and it certainly excites anger and malice. No autonomous branch nor any other kind of branch could do better, and most likely, not so well, the great work the members of the Society are doing now. Feeling sure that you do not know the real object of the discussion-to do as much harm as possible to a number of very worthy Priests. who are ruled by their Superior in their personal and private establishment, and are regulated by the Canons of the Diocese just the same as any other Priests, in matters relating to the Church, I hope you will do what you can to stop this unseemly strife.

Philadelphia, May 1882.

Free Employment Bureau. To the Editor of the Living Church:

The Young Men's Christian Association Em ployment Bureau, Chicago, has for its primal objects to counsel young men and to assist them in obtaining employment, and to enlist the sympathies of employers, and if possible prevail on them to take a more kindly and watchful interest in the welfare of those in their employment, as well as to furnish a convenient interchange between employers and those in quest of work.

During its many years of effort, the Bureau has given employment to from three thousand to four thousand men and boys, annually, beside advising as many more; and it is believed that the faithful admonitions and timely counsels of the Superintendent have saved many young men from shipwreck, and have directed their course into smoother and safer channels.

The Association has now provided lighter and more suitable apartments at 241 Dearborn Street, opposite the Post Office, where will be found reading-matter for those in waiting, and a telephone for the convenience of business men who desire to order either permanent or temporary help. Employers can often render valuable service to the Association, at the same time serving their own best interests, by ordering their male help from Mr. Hitchcock, the Superintendent of the Bureau, 241 Dearborn St.

The General Theological Seminary. To the Editor of the Living Church:

There is no subject which at the present time demands more earnest and thoughtful consideration at the hands of intelligent Churchmen, than that of the education of the Clergy. Not only is it true that the Ministry as a profession has fallen into disrepute in the popular mind, so that men have ceased to offer their sons for the work of the priesthood; but, what is even more to be lamented, the clergy are no longer looked up to as the leaders of thought in this day and generation. Secularism is rampant and arrogant; and the Church is in danger of losing her intellectual empire over the minds of men. This ought not to be. We are glad to see, then, an earnest and thoughtful appeal, addressed to Churchmen throughout the land, in the interest of the General Theological Seminary. It is to the General Theological Seminary we must look for the higher education of our clergy, Diocesan institutions have their use; but, as the Dean of the Seminary, in his appeal well says, "they can never take the place or do the work of the Institution which has grown with the growth of the American Church, and whose Alumni are known throughout the land, as holding a very high rank in their profession." This, it has always been our own belief, is owing to the fact that the Seminary is located in the City of New York. A great city is an Educator in itself. It is the best and only corrective of individualism; it imparts breadth and liberality of tone: it rubs off the sharp corners, and makes men urbane and considerate of others. The complaint is often made against the clergy, that they do not mingle enough with men, and are not sufficiently acquainted with the affairs of To the Editor of the Living Church: life. The complaint is, in a measure, just. It is necessary, therefore, that a Theological School, whose tendency at the best is to narrowness have the advantage of the best social culture, and are brought into contact with the liberalizing influences of a great city Where, as is often times the case with young men seeking the Sacred Ministry, there have not been the advantages of a liberal education, the defect is best supplied by the manifold opportunities which a great metropolis offers, in its Public Libraries and Museums, and Schools of Art.

Nothing could better illustrate the happy influence which the Seminary is calculated to exercise on the Church throughout the land, than senting all shades of opinion in the Church. It would be hard to find more representative names than Dix, Dyer, Morgan, Abercrombie, Tuttle, Peters, Wildes and Tiffany. It is a happy thing for the Church in America, and augurs well for her future, when men, holding earnestly will not be in vain. We are confident that the the principle which governed St. Paul, of refus- the associations clustered around it. time has come, when doubts and differences ing to "build upon another man's foundation." will be set aside, and the importance of a united I will close with an extract upon this subject, American people be invited to take charge of as a good Advertising Medium for those effort to combat Atheism and Materialism will from that admirable little book, by the Rev. a certain portion of the new cathedral, such as who seek the best Trace.

be acknowledged and acted upon. It is surely Henry M. Baum, on the Rights, etc., of Rectors, one of the three towers, a transept, or arches time for Churchmen to awake and to take up the work of education, as a matter too long neglected in this great country of ours. It is hardly credible that the average salary of the Professors in the clergy can soon end, by acting up to the Church people. Nothing could be more becomour chief Theological Schools is only some \$1,800 per annum. It might be at least twice governing themselves by a high sense of honor. the amount, to meet the expenses incidental to The evil is, the responding of the Clergy to the being built, the ancient British Church—our life in a great city. In addition to the present staff of Professors, three more Chairs might be endowed to meet the wants of Theological Education in our time. Fellowships are wanted, to enable students to avail themselves of opportunities for post-graduate study. Scholarships the request of the Laity. But they often go, unare needed as an incentive to more exertion; and with a view of elevating the standard of theological attainment. We would call the attention of Churchmen to the fact, that the present Dean of the Seminary is a man noted for his practical ability, and his business capacity. He has already proved his well-known character trust-funds, so that they cannot be used or the friendship of old pastoral relations estabalienated for any other purpose than that for any position of trust in America, who ranks as Superior to the present Dean of the Seminary, in all matters pertaining to the investing and preservation of trust funds. He gives his services to the Church, without asking any compensation or return. Is it hoping too much, the opportunity now presented, to endow professorships, and give a new impulse to the cause of Theological Education?

A Macedonian Cry.

To the Editor of the Living Church:

I am a Missionary of the Diocese of Springfield, in a town of about 3,000 inhabitants. My nearest clerical neighbors are from 25 to 60 miles distant by rail; and each of them is in charge of a large Parish, which requires all his time, so that they can do no country work at all. In other words, I am the only Priest of the Church available for Mission work, in a stretch of country nearly twice the size of the Diocese of Rhode Island! Scattered over this vast territory are thousands of souls, who have never even heard a Service of the Church; thousands, too, who seldom, if ever, attend any form of Service whatever; while, here and there are scattered souls, formerly baptized-perhaps confirmedin the Church, who would gladly welcome Her, and work for Her.

I do what I can. Only last week, I began work in a new place; the congregation numbered about 100, and I was eagerly entreated to "come regularly" and to "start a Sunday-school." My time is fully occupied on Sunday, and I cannot spread myself over very much space during the week, and work to any advantage. My position in this respect is but the counterpart of that of every Missionary in this Diocese. We are urged to hold Services, and to establish Missions in more places than we could possibly serve, were we to work day and night without ceasing.

Since Bishop Seymour came out to take charge of the work, it has increased throughout the diocese fully two-fold in all respects. The Bishop himself is untiring in energy, in courage, and in perseverance; and, had he the men and means at his disposal, he could in a very short time put several hundred priests into active and successful work in the sixty counties which form this The work would, moreover, become practically self-supporting within a very few

The sects are weakening on all sides. Their 'members" are lapsing into carelessness, and, often into infidelity. If the Church does not win these souls, now, Her best opportunity for advance is lost to Her. "The man of Macedonia" had but to say to St. Paul: "Come over and help us;" and the apostle arose, and, by God's aid, planted the Church in Europe! Churchmen, "come over and help us!" Give us means, and give us men. "The Harvest truly is great, but the laborers are few?" May the Lord of the Harvest send us the help which we so sorely need; and that right soon!

JOHN BRAZER DRAPER, Missionary at Petersburg "and p rts adjacent."

Clerical Courtesies.

I wish, in a very kindly spirit, but very earnestly, to protest against a custom not, perhaps, general, but sufficiently common to be at times a and dogmatism, should be placed in a situation cause of very unpleasant feelings. I allude to the where the atmosphere is such that young men custom on the part of some of our Rev. Brethren of yielding to flattering invitations to perform the Baptismal, Marriage, or Burial Offices for life which may be giving to the God of all life a other parishioners than their own; sometimes, by far more acceptable service than our own. coming into a neighboring parish, sometimes by the parties coming to them. Of course, this is not done without the consent of the Rector. But one cannot tell how reluctantly such a consent To All True Lovers of the Mother Church. is given, nor how greatly the Rector feels the evil influence of the act; for, except in extraordinary apply for the privilege, and no Pastor likes to the erection of the new cathedral. the fact that this appeal comes to us endorsed appear ill-natured by refusing. But, despite all by Churchmen of all Schools of thought, repre- his outwardly cheerful countenance, he feels principal churches in the large cities; and where that there is a reflection upon himself by com- practicable to lecture on cathedrals. The Canon parison; and he feels that, by his own consent, is so well known as a speaker in England, that he is deprived of one of the most desirable of I presume he must be known to many in this opportunities of uniting his parishioners more closely to himself.

I have known some of our Right Rev. Fathers

Church Wardens, and Vestrymen. (p. 147.) "In and pillars, which should be erected as a monuconnection with this subject, I will speak of a ment to the good feeling and oneness of aim, growing evil in the Church; and it is one which which exists between English and American spirit of this Canon (Canon xiv. Sec. vi), and requests of the Laity to go into other parishes than their own, to perform the Baptismal. Marriage and Burial Offices. That such conduct is contrary to the spirit of the Canon, will not, I Cornwall preserved. suppose, be denied. Of course, the Clergy go at mindful of the Rector's feelings, and of the consequences which may result from such a visit; and sometimes without asking permission. For the Rector to be indifferent to such unclerical conduct and treatment, is to encourage a repetition of it. To resent it openly, will be to future, that Mother and Daughter united in the make enemies of those in his parish who desire erection of the grandest monument (built in in this respect, by taking steps to protect all the services of another. I cannot conceive that these latter times of infidelity and doubt) to the lishes any right to return and officiate in a parish which they were given. Men of wealth, then, that has a Rector. In any case, it should only be Ghost. may feel secure in creating Endowments and to assist the Rector, and at his invitation, leaving founding Fellowships. There is no officer in the Rector to perform the official act. There are instances where Bishops have gone into parishes of their Dioceses, to celebrate Holy Matrimony. This Canon just as much protects a Rector against such an intrusion by his Bishop, or any Bishop, as by any Priest. The Bishop of a Diocese has no more right to enter one of that Churchmen will gladly avail themselves of his parishes, to marry, baptize, or bury the dead, without'the Rector's consent, than a Priest has.' A PRESBYTER.

What is the Sun?

To the Editor of the Living Church: As a geologist. I have endeavored to read patiently as well as carefully Dr. Warring's articles on Genesis and Science; and although I have a due respect for the author's learning and ability, I feel that the assertions of "Myself" in the discussion are too dogmatic to be quietly acquiesced in; while the humility and submission of the "Professor" is fairly distressing to many scientific readers of the LIVING CHURCH. I have no desire to enter into a general criticism of the deductions of "Myself," in assumed opposition to the brief and timid suppositions of the "Profes-

sor" interlarded continually with his "I admit," "I suppose," and "It is certainly true." I would only call attention to the claim which "Myself" makes, in a recent paper, that the idea that the Sun may be habitable for any kind of living beings is an old exploded theory; and that it is really a molten mass, whose surface is as a fiery sea, the billows of which are rolling with tempestuous fury, thousands of feet in height. I had supposed that the latter idea was the "exploded" one, and that we were no longer to look upon

There is in fact, no evidence that the heat of the Sun is a direct influence; if this were so, there would be no continual snow upon our mountain tops, and the farther we rose from the surface of the earth and moved toward the Sun, the greater would be the heat. Every discovery of the Solar Spectrum indicates that the warmth we experience is a chemical development, resulting from the combination of the electric and magnetic sun-rays, with favoring atmospheric surroundings, and gaseous exhalations of the earth. We cannot believe, in the light of modern science, that the Sun is a "molten mass;" but we can believe that it is an immense and grand la'soratory of electrical and magnetic influences -the noblest of the great Creator's provisions for the necessities of countless spheres.

the Sun as a "flery monster."

No doubt, the waves "a thousand feet in height," referred to by "Myself," do actually roll around the Sun; but they are only phosporic gaseous waves in the luminous photosphere, which, as a cloud of glory, surrounds the body of the Sun, thousands of miles from its actual surface; and the crests of these waves, in telescopic observation, have often the appearance of craggy mountain-tops around the Solar disc.

It is the occasional as well as periodical opening of this phosphoric envelope which causes the well-known "Sun spots;" and the time may come, when, through these openings, we may be able to make telescopic investigation of the Sun's surface and true atmosphere. We are not to say "impossible" to anything of this scientific nature. Above this phosphoric cloud, the Solar Spectrum tells us there lies another stratum. transparent and of great thickness, holding in vaporous solution various metals common to our earth; and this fact alone would indicate a solid and metallic body beneath the Solar atmosphere, which-notwithstanding "Myself's" assertion to the contrary-may be capable of maintaining a

S. W. LOPER.

Durham, Conn., May 8, 1882.

BRETHREN:-The Rev. Canon Thynne (Sen. Canon and Hon. Treasurer of Truro Cathedral) cases, such officiating does only harm. Of sailed from England on April 29th, on a visit to course, it is very gratifying to the parties who this country, with a view to raising money toward

> He is desirous of presenting his cause in the country. At any rate he needs only to be heard to be fully appreciated.

His connection with cathedrals, etc., will be and fearlessly, widely different views, can unite who declined, on this ground, to perform such best understood when it is known that he is the Boston, but 4th. I suppose the change of one together in a common effort for the building up Offices in a parish where there was a Rector. I son of Lord John Thynne, so long Dean of Westof an Institution which shall be worthy of the wish, Mr. Editor, that all of our clergy of all or- minster Abbey, of which noble structure all Church in America. We are sure their appeal ders would think upon this matter, and act upon Church people are naturally proud, because of

It has been suggested in England that the

ing than this, when we remember that upon this very ground upon which the Truro Cathedral is common Mother-was sheltered from the encroachments of Rome; and her independence as a Church of Apostolic planting was in the wilds of

Let us all open wide our churches, our hearts, and our purses, and give the Canon a hearty welcome! Let it not be said, in generations to come, that Churchmen in America refused to take part in the erection of this grand cathedral of the 19th century, but rather let it be a fact, to be recorded in the Ecclesiastical History of the existence of the One True God, Whom we worship in the Name of the Father, Son, and Holy

Many of our most "influential bishops and priests have expressed themselves to me as ready to hold out the right hand of fellowship to our English brother; and we doubt not that laymen will give him their warmest support. The Canon comes endorsed by the Lord Bishop of Truro, the Lord Bishop of Lincoln, and others. Manchester, Va. E. ALLANSON.

The Pronunciation of Whitsun Day.

To the E liter of the Living Church: In about one week, thousands of Churchmen aymen as well as clergymen, will have occasion to use-more or less frequently-the name of one of the great High Feasts of the Church; and in view of the fact that four different ways of writing that name, and two ways of pronouncing it, are in vogue, I am persuaded that a few words on what I conceive to be the correct method of writing and pronouncing it would not be amiss.

The four ways of writing the name, to which refer, are these: Whit Sunday, Whitsunday, Whitsun-day, and Whit-sun Day; and the two methods of pronunciation are those indicated by the first and fourth ways of spelling. I have heard (and I think it is authorized by Worcester) the accent placed upon Whit and the syllable day pronounced "dy," thus Whitsundy. But I think this is not very general; and, like the second method of spelling given above, is adopted by those who are "on the fence" (to use a vulgar expression); that is, by those who do not know the correct pronunciation, or do not care to be decided one way or the other. The pronunciation, "Whit Sunday" has probably grown out of the tradition that the Feast received its name from the white garments worn

by the catechumens in the Primitive Church,

and hence called White Sunday, and since cor-

rupted to Whit Sunday; or, as some think, from

the gift of wit (wisdom) on this day, first of all

to the Apostles, and now in Holy Baptism and

Confirmation (specially appropriate on that day), and hence called Wit Sunday. But the "Church Kalendar" points out that in some old books it is called "Wytson Sunday." And, moreover, our own custom, in the case of the other days of the season, is, to consider the syllable "sun" as part of the name. Thus, we do not say, Whit-Tide, Whit Monday, and Whit Tuesday, but Whitsun Tide, Whitsun Monday, and Whitsun Tuesday. So, we see that the sylcase of this feast, but is to be invariably united

to the syllable "Whit" to make "Whitsun." In a book entitled "The Holidays," by Mr. Nathan B. Warren, we find the following explanation, which might seem conclusive: "There is some dispute among the learned, as to the meaning of the word Whitsunday; it is said by some to have been derived from the custom, in the Primitive Church, of the catechumens wearing white garments, or 'chrisoms,' at this time, which was then observed as one of the two principal seasons of public baptism." Dr. Neale, however, thinks, it curious "that the name Whitsunday should be thus mistaken. It is neither 'White Sunday' (for in truth the color is red), nor Huit Sunday, as the eighth after Easter; but simply by the various corruptions of the German 'Pfingsten,' the Dansk 'Pinste,' the various patois 'Pingsten,' Whingsten,' etc., derived from 'Pentecost.' In proof of the above, note that it is not 'Easter Sunday,' but 'Easter Day;' so it is not 'Whit Sunday,' but 'Whitsun Day;' and we speak of 'Whitsun Week,' just as they do of 'Pfingsten Woche,' in German." I may add that the present Standard Prayer Book prints this name thus, Whitsun-day, thus indicating its pronunciation. But even this method of writing the name is not so desirable as Whitsun Day, because it does not follow the analogy of the other great Feasts. We do not write "Christmas-day," or "Easter-day," or "Ascension-day," generally; but "Christmas Day," "Easter Day," and "Ascension Day." Consistency, as well as truth and reason, therefore, requires Whitsun Day.

Wilmington, Del., May 15, 1882.

To the Editor of the Living Church:

The issue of the LIVING CHURCH for May 13, 1882, contained a grave error-in the article "Significant Figures," Episcopal 42,040. This is wrong. I have a copy of the Advertiser, with the statistics of every congregation before me, and Episcopal is 12,040-Twelve Thousand and Forty. The Episcopal in numbers is not 2nd in to four to be a typographical error.

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"Like a Dove."

Some one has found a very beautiful type of the event that we commemorate at this time, in the sending forth of the dove from the ark. After our Lord had ascended, the window of Heaven was opened, and the Holy Ghost was sent as a dove to find a resting place in the hearts redeemed from the deluge of ungodliness which had covered the earth. From souls in which the gentle Spirit of Truth finds lodgment, He bears the olive-leaf, as a token, to the Father. It may be but a pious fancy, but it harmonizes with the symbolism which God has sanctioned, in revealing the Spirit at the baptism of our Lord as descending " like a dove."

The full significance of the symbol it is impossible for us to explain. It is suggestive of gentleness and beauty, of tender sympathy and sheltering love, of peace and restful joy, and harmless innocence. Such sentiments have ever been associated in the minds of men with the beautiful form, gentle temper, and graceful motion of the dove. Perhaps no other object in nature so fitly symbolizes these qualities. The Church is compared, in Canticles, to the dove, on account of the harmless and dove-like disposition by which she is animated. Christ recommended the wisdom of the serpent and the harmlessness of the dove. The dove, more than any other bird that flies, is domestic in disposition and loves to dwell with man. Being carried from home, it will return with unerring precision. However roughly and unkindly treated, it shows no resentment; in this, being a fit symbol of the long-suffering patience of the Holy Spirit with the hardness of heart and the impiety of life by which He is daily grieved.

It may not be, after all, a mere pious fancy, that the sending forth of the dove from the ark symbolized the mission of the Holy Spirit. The ark, the dove, the olive branch, the rainbow, the cloud, the mount, the deluge itself, all have their mystical meaning in illustration of great spiritual truths; and to the dove is assigned, by divine direction, the incomparable honor of symbolizing the Third Person of the Blessed Trinity.

It will not be without profit for us to bring this symbol frequently to mind, in contemplating the Nature and Office of the Holy Ghost. The tendency has been, and is, to regard this Person of the Godhead as a spiritual influence or power, emanating from the Divine Nature; and in the minds of many Christian people there is but a vague conception, or no conception at all, of His personality. As an abstract truth, revealed in holy Scripture, it is admitted by all, yet how few are able to realize it in experience! It is not to the honor of our Lord that the Comforter Whom He has sent, should be so vaguely and imperfectly apprehended. Must it be with the Spirit as with the Son, that "He came to his own and his own received him not?" We do not receive Him unless we look upon Him as the Guest of our souls, possessing dove-like qualities and

"Like the wings of a dove," irridescent and shining with exquisite lustre, is this Divine Guest. The loveliest forms and colors in the realm of nature are insufficient to express to us the beauty and glory that have come to dwell in our souls. So real and local is that Presence, that our very bodies are said to be "the temples of the Holy Ghost." To sanctify these sinful bodies, to bring peace to these troubled souls, to comfort these sorrowing hearts, He comes. Under the shadow of His wings should be our refuge until the tyranny of sin and toil be over-

With a distant conception of the personality of the Holy Spirit, with an apprehension of the gentle, patient, brooding love that overshadows us, and with a consciousness that our knowledge of the things of Christ and our participation in Him are secured by the abiding presence and power of the Spirit, we cannot fail to render to Him the profound love and reverence of grateful hearts. All sin will be felt to be not only an insult to the majesty of God, but also a grieving of an ever present and loving Friend; all lack of faith and loss of hope will seem to be a slight upon Him Who beareth witness with our spirit that we are the Sons of God. In all our infirmities, in prayer and Sacrament, in life and death. we shall have assuring confidence of the soul's we know that He abideth in us, by the Spirit of our own communion." which He hath given us."

Mansions Prepared.

We have become so accustomed to believe cerfacts which originally taught and confirmed those truths. We take it as a matter of course that "Recognition," as Dogberry would say. there is a heaven to which the children of God shall go; basing our faith on many passages of ways noticing that these passages are themselves deductions from the fact that our Lord and Saviour has ascended into heaven. If the Apostles had not seen Him actually taken up from earth, knew that such a resurrection would occur; that men were to have not only souls but also bodies, after the apparent separation of the two in death.

Writer on art, contributes a valuable paper (illustrated) on Ghiborti's Gates of Paradise. There are many other useful and beautiful articles and illustrations of which there is not room in this But, suppose they had seen nothing more; sup- article to speak.

pose the Saviour had simply bidden them farewell, and departed from them, telling them that He was going to the Father; what confusion and perplexity would have arisen as to how He had gone, and where, and whether He had taken His correspondent challenges proof that wine was Body with Him! There would still have been a question whether a human body could be ta- per. - The Church Guardian, Halifax, lately ken from the earth and into heaven. But, when He stood among them, and talked with them, and then arose, and passed into the sky, and disappeared within a cloud, their eyes taught them better than any preaching could have done. They saw Him actually leave the earth, and go upward appears worth considering for such a change, is out of sight; and they never felt a doubt that the upward flight continued, till He reached the place where He was to remain, and where they also were to be received.

There are silly questions raised by persons who have a smattering of knowledge, with a defective capacity of thought: "We point upward to the sky," say they, "when we refer to heaven; but the earth is a sphere; and we who point upward on this side, are pointing in the opposite direction from those who are on the other side; so the heaven of one cannot be the heaven of the others.'

When we point to heaven, we point away from earth; and that is all we need or care to do. Christ passed away from earth, in a way which showed that He went to a better place; in the truest sense, above the earth. Above and below have their definite spiritual meanings, and no and as "an annual visitor to Rome."--The true man of science has been ever troubled Presbyterian General Assembly has been in sesabout the matter; for he knows that the theory sion in Springfield, Ill., during the past week. of gravitation is not the only rule by which The delegates number nearly seven hundred. things take a higher or a lower place.

It is then the Ascension of our Saviour which has given us such a clear and certain faith in our a good many dioceses before we shall come to heavenly future. He took His human body from the earth. That human body is in a certain place. It must have a place. That place is to urrection occurs?" The question is irrelevant. be ours, unless we are banished from it to another place-a place of misery. We are released a view of heaven as a purely spiritual state. with no local circumstances and conditions. The impressive from the fact that, according to commisery alone can completely realize the idea of change objects to the term "Protestant Sects" as itself a hell. The Ascension of our Lord brings will be such pleasures for the body as will con- have the benefit of the name. — The above re-

by the fact that our Lord has ascended into it.

marks that Easter was "an after thought, so to great works are built from the hard-earned speak, a celebration borrowed from the heathen." If the name is objected to as of heathen origin, has been and is the strongest evidence that is Bishop Wordsworth with his portraitness" is a perpetual proof that He is risen.

The Presbyterian thus solemnly discourses about Easter:

"The holiday 'celebration' of Easter is not to edification; but the devout 'recognition' thereof by special Scriptures, sermons and hymns may be in place, as indeed like Service would be on union and communion with Christ. "Hereby to the sentiment of our neighbors and a portion

The portion of "our own communion" is a pretty large one, if we may judge by the report of Easter flowers, and sermons, and anthems. But a "holiday celebration"—Oh, never! The tain truths, that we do not always duly value the state of Presbyterianism would be shocked. "Recognition" is the thing. Write me down

Harper's Magazine for June is the first num-Scripture which intimate the truth, without al- ber of the sixty-fifth volume. Though the oldest of our magazines it is always new. George Wm. Curtis has a most satisfactory paper on Longfellow, accompanied by a portrait, in this number. "In the Pines" is charmingly illustrated. they would still have been in the dark as to what The series of drawings, of which the frontisis to become of men. They had already, indeed, in a book, with selections from Herrick's Hesseen Him risen in the flesh. They therefore perides. James Jackson Jerves, the well-known

Brief Mention.

Bishop Huntington has an essay in the last

Independent, on Ralph Waldo Emerson. --- A

used at all in the institution of the Lord's Supbegan its fourth volume under most promising conditions. It claims a larger circulation than that of any other paper in Canada. The magazine form is adopted "through the earnest solicitation of many friends." The only motive that that it enables a publisher to use an inferior quality of paper. - A petition has been filed in New York, by residents in the neighborhood of St. John Baptist's Church, to silence the bell, as being detrimental to public health and ruinous to property. They stigmatize its mellifluous notes as "a hideous noise!"---The assassin of President Garfield will, no doubt be hanged, in spite of the lawyers and the wide-spread insanity upon the plea of insanity in murder cases. This case ought to have a salutary influence upon our criminal trials, and go far to prevent the acquittal of criminals whose friends prove them to have been viciously eccentric or enormously egotistical.—A correspondent of the Church Times asserts that in Rome the shops are kept open on Good Friday and business transacted as on any other day. He speaks from observation, making a body about twice the size of our General Convention. It will require the division of that. --- A contemporary enquires if we really know "when the anniversary of our Lord's Res-The rule of the Passover, appointed by Divine sanction in the Church of old, did not concern from all those speculations which are based on itself with the exact date of the deliverance from Egypt. The anniversary this year was no more pure and peaceful spirit needs something outside petent authority, it fell on the exact day of the of itself, to make its pleasure perfect; no inward year that witnessed the event. ---- Another exeternal torment. A human soul cannot make applied by some of our religious papers to "other its own happiness out of its own self, or be to denominations." Pray, what shall we call them? "Sects," is no more disparaging than "denomihome to us the full meaning of His Word: "I go nations," and it is a word in common use among to prepare a place for you." We cannot tell themselves. What are they? Sects-sections what kind of place it is to be; but we know of a divided Christianity, which they argue ought that as we are to have bodies as well as souls, there to be divided. They want the thing; let them tribute through it to the perfect happiness of the minds us of a little story. A Church clergyman soul. In other words, we do not believe in an was making a friendly call upon a sectarian minimaginary heaven, a heaven constructed by the ister, when the latter took occasion to remark mind for itself, so that each soul will have a pri- that he hoped their personal relations would be vate, solitary, selfish heaven of its own; but we pleasant; "only," he said, "you must not call in believe in a real heaven, made for us by God, question the validity of my orders." "All right." into which we are to enter, and are to find de- said the former, "I shall be very careful not to light in good things continually given us by God. allude to such a delicate subject, but I assure Of course, a great deal must depend upon the you I am not at all sensitive on the question of soul. A corrupt and remorseful heart is miser- my own Orders." If "one church is as good as able even here on earth, in spite of abundant another" what is the use of ten churches where wealth, surrounded by the fairest landscape. there is room for only one? Was there unity or But it would be far more wretched in a convict's was there not, in the Apostolic Church? Was cell, with limbs that were galled by chains, and a one Gospel written for the Presbyterians and body gnawed by hunger. The serenest, most another for the Methodists? Was one Epistle joyous spirit is most capable of drinking in de- addressed to the Congregationalists, another to light from fair sights and pleasant sounds. So, the Unitarians, and so on? Was the "one body" while we need to have a spiritual heaven in the joined together in organic completeness, or was soul itself, we need also to have an actual heaven, it an aggregation of societies that followed their sition to meet duties and emergencies bravely. where the spiritual heaven can find a local habi- own rule and worked in perpetual rivalry, namtation and a name; and we are made sure of this, ing themselves after their leaders, and saying, "I ing Associate Missions in cities, to concentrate am of Paul," and "I of Apollos?" Let those the energies of the Church upon an attempt to that believe in this sort of thing defend it. The assail the practical heathenism into which the The Central Baptist is a live paper and stands burden of proof is with them. --- From great masses of the population at the centres of by its colors in a way to be respected. But when the number and costliness of Roman Catholic it runs a tilt sgainst Easter celebration, it looks churches and institutions of various kinds. hailed with unmistakable interest and almost ento us-much like Quixote attacking the wind-mill. scattered all over the country, it would seem thusiasm. On the whole, the Churchmen of Upon a recent paragraph in the LIVING CHURCH that the wealthy of that communion were very Northern New Jersey have reason to thank God on our note about the "Easter business," it re- liberal. The fact is, however, that most of these wages of the poor. The Catholic Mirror, of Baltimore, speaking of the liberality of wealthy Sunday lies under the same objection. If the Protestants, asks: "Who ever heard of a wealthy objection is to the celebration itself, as of heath- Catholic making a generous bequest in his will en origin, St. Paul made a mistake when he said, to a Catholic charity?"----After nearly four American Church wants a paper that is neither "Let us keep the Feast." The assertion that the years, one reader of the LIVING CHURCH has "Easter business" is an "after-thought," is more signified that he does not like the name of the heathen in its origin than anything we have heard paper. But we forgive him, for he says he likes for a long time. The annual commemoration of the paper itself, very much.—The clergy the Resurrection, from the time of the Apostles, and laity of St. Andrews' have presented possible to the truth of the Gospel. If Christ The Christian Union puts the rejection of Subjects of no general interest will be excluded, be not risen our faith is vain. The "Easter busi- | Dr. Newman Smyth by the Andover Visitors, in this way: "The accused is not guilty, and he shall | tent authority will not, as a rule, be re-opened. be hanged by the neck until he is dead."-Joseph Cook's lecture tour in India is said to have been very successful. He will go to Australia and return by way of San Francisco, resuming his Boston Noonday lectures in December next.--- "I am delighted to see the LIVING CHURCH every week," writes a clergyman in the great majority of our readers, Rhode Island. "We never had anything to equal it, in my remembrance."-A lady in St. Clement's parish. Philadelphia has concluded to follow the example of her pastor and stop the paper because it "has been made an organ for attacking the parish." We are sorry some people are so sensitive about the truth. How lonely that good woman will be, without the LIVING CHURCH!

Is it Manly?

The wisdom of the ordinary journalist is very great. Nothing is beyond him; nothing is too great for him. What he is ignorant of, is not worth knowing; and in him, to say the least, is to be found all knowledge and all wisdom. But, if he is ever really great, it is when he is lecturing the Church on its sins and shortcomings. Then, he is at his best. Then, does he give out advice sublime in quality, and generous as to quantity, and with the air of those who said-"We are they that ought to speak." If there be one subject more than another as to which the ordinary journalist is authority, it is as to science and | of its great Reformation."

religion. A leading Chicago daily, delivering itself on the matter the other day, said:

If the Church or its exponents are to stand in the way of scientific research, or of the unfolding of the secrets of Nature, or are to withhold their endorsement of any School of sound morals, then the religion, based upon such ignorance and intolerance, is doomed to wilt in the light of this epoch. The time has passed, never to return, when superstition can down facts,"&c.

Now how wise this is, to be sure! How well it reads! How oracular! how final! Such advice befits only the philosophic mind! Such certainty of utterance would put to blush even His Infallibility, the Pope.

And what is the occasion of such waste of wisdom? Why, it is asserted that "the royal family of England was not represented at the funeral of the great Darwin; and the slight is to be attributed to the influence of the Church." Well, then, it must have been the first time that the Church ever influenced the present royal family. We never before heard an intimation even that Her Majesty cared much about the Church. The truth is, the secular press abounds in flings at religion. It delights in inuendos. It does not care for the truth. It simply caters to the public taste. There is a no inconsiderable class that likes to have religion brought into contempt; and the newspapers think they must suit all sorts. Infidels, skeptics, Spiritualists, Ingersollites, Nothingarians, &c., can in no way be so well pleased as by attacks on religion. It would not do however, to openly assail it. Still, this fanatical anti-Christian element is not to be overlooked. It can be propitiated by at least occasional and timely slurs and innendos.

But is such a course manly, fair, or honest? Religion does not ask favors; but it has a right to fair treatment. We do not think that the secular papers really make anything by their attempts in these ways to curry favor with the unbelievers. Anyway, it ought to be beneath such a paper as the Chicago Tribune to do it, by cheap utterances of this sort. They please a small and fanatical faction, but not sober and thoughtful men. It is not a question as to the religious predilections, but of fairness, manliness, and

Diocesan Convention of N. New Jersey.

The Annual Convention of the Diocese of Northern New Jersey adjourned on the 17th inst., after a harmonious and bright session. The opening sermon, by Dr. Holley, of Hackensac, was fresh with spiritual earnestness. The Address of the Bishop was a thoughtful glance at the salient features of the past year, from the point of view which would be natural to an intelligent and conservative Churchman of large experience. It abounded with eloquent indications that he, at least, was keeping abreast of the swift-moving events of the time. His summary of Church work, while not showing any special growth or advance of the Church within the Diocese, was very satisfactory in this: that every parish and missionary station was full, and that there was a freshening of religious life over the whole surface of his jurisdiction, as though a genial rain had fallen. His administration of two years has already produced excellent fruits. The clergy are as one. The Household of Faith is harmonious and cheerful. The general temper is conservative and affectionate. The reports from the parishes and from committees evince unflagging industry, and a dispo-

Especially, the proposal to set about organiz-Commerce and Manufactures are lapsing, was and take courage.

Several letters have come to hand expressing approval of a recent note in these columns, on freedom of discussion and toleration; and the unanimous voice, in effect is, "Go ahead! The partisan nor timid, and the LIVING CHURCH is meeting that want."

Freedom of discussion does not mean that every question which can possibly be raised must be discussed in these columns. The editors must decide upon what is worth discussing. and questions that have been settled by compe-We cannot, for example, give space to the discussion of the question whether wine is to be used at the Holy Communion. It is not a question, at all. We ask our correspondents to confine themselves to practical issues. Theological controversies are not interesting or profitable to

In an appeal which appeared in our issue of the 5th May, made by the Rev. H. Langlois, on behalf of his Missions in Wisconsin, two errors occurred, which we hasten to correct. (1) It was \$500, not \$300, which was paid for three lots in Hudson; and (2) Prescott is a town of one thousand not ten thousand inhabitants, a matter of serious importance, inasmuch as a place so large as is indicated by the last-named figures might naturally be expected to be able to attend to the needs of its own Churches.

The question of the theological status of the Mexican "Church of Jesus" seems now to be officially settled. In a series of papers "by the City of Mexico" (Mr. Reilley) we find the following statement: "This Mexican Branch of the Church maintains the same distinctive doctrinal principles as the portion of the Anglican Communion that remains faithful to the principles

Foreign News and Notes.

The London World tells the following little necdote of the recent Royal Wedding: "The Princess Beatrice was called upon to sign her name in the register. She gave her bouquet to the Bishop of London to hold; and then she quite forgot to reclaim the fragrant burden from the right reverend divine. In his dilemma, the Bishop turned to the Lord Chancellor, who was standing near him, and, having consulted the highest legal authority in England on the subject, the Bishop decided to retain possession of

The Dublin police seems to have abandoned all hope of capturing the murderers of Lord Frederick Cavendish and Mr. Burke. Their only chance seems to be that the largeness of the reward will induce some one engaged in the plot to turn "Queen's Evidence."

The new repression bill of Ireland passed the House of Commons by an overwhelming majority. Parnell and his colleagues were very moderate in their spoken opposition. The only noteworthy incident in the discussion was the emphatic declaration of Mr. Gladstone that the main basis of the bill and the motives which prompted the Government in carrying it forward with all possible energy, had reference not so much to those persons of rank and station who had become victims of the fury of criminals, as to the misery which had been carried far and wide among the people of Ireland by the infliction of outrages in every cruel and extreme form. The measure will be further proceeded with next Tuesday, and there is now every ground for believing that it will become a law before the House adjourns for the Whitsuntide recess.

The Upper House of the Canterbury Convoca- . tion has agreed upon a form of prayer for use during the present Irish troubles. It asks for preservation from secret conspiracies and open violence, the appeasement of tumults in Ireland, and the healing of her sores.

Parnell may be regarded as a fallen favorite. There is good reason for believing that he is depressed, even disgusted, with the way he has been treated, and is seriously considering whether the time has not come when he should give up the position of leader of the Irish party, and retire from the care and turmoil of politics to private life. The Irish party may therefore be regarded as passing through an acute crisis, with danger of breaking up in consequence of the overzeal of the irreconcilable element.

On May 1st, being the Feast of SS. Philip and James, the Archbishop of Canterbury consecrated, at the chapel of Lambeth Palace, the Rev. John Miller Strachan, M. D., and the Rev. Herbert Bree, D. D., to the vacant bishoprics of Rangoon and Barbados, vacant by the respective resignations of Bishop Titcomb (owing to the effects of a fall), and of Bishop Mitchinson, who is to help the Bishop of Peterborough. Canon Bailey, vicar of West Tarring, formerly Warden of St. Augustine's, Canterbury, was the preacher, his text being St. John xvii. 3. The Bishops of London, Winchester, Ely, Antigua, and Bishop Mitchinson assisted the Primate. His Grace afterwards entertained a hundred persons, mostly the newly consecrated Bishops' friends, at

Marseilles lately entered an action against the Empress Eugenie, under the title of the "Widow Bonaparte" to recover possession of a palace which it had, in the fervor of Imperialism, presented to Napoleon. The courts pronounced in favor of the childless widow, whose misfortunes have certainly entitled her to the respectful sympathy of the world, and the Provencal City has to pay the costs of its comtemptible and cowardly course.

Advices from Soham, Upper Egypt, state that the eclipse of the sun on May 17, was successfully observed at that place by English, French, and Italian astronomers. A fine comet was discovered close to the sun. Its position was determined by photography. The spectroscopic and ocular observations just before and during the period of totality gave most valuable results, the darkening of the lines observed by the French astronomers indicating a lunar atmosphere. The spectrum of the corona was successfully photographed for the first time.

The Archbishop of Canterbury has announced in Convocation that a short Act has been prepared and will be presented to parliament, to the effect that a person committed by an ecclesiastical court to prison "for contempt" may be released by the judge with the consent of the Archbishop. As the law at present stands, the consent of the prosecutors is required. This Act has been specially prepared with reference to Mr. Green's case, and is to be in force only until August, 1885.

The Province as a Fact. From Bishop Seymour's Address.

It is a cause for signal congratulation that our Dioceses within the limits of the State of Illinois are now united in Provincial relations, and that the Province of Illinois exists as a fact. It is the first Province in our American Church. We do not claim that it is so important in its immediate practical results. Nor was the discovery of America. But the proximate effect of that disclosure of a new world was, to break up the old order of things; and its ultimate outcome in benefiting the human race, has not yet been reached. So with us. We have shown the way; we have done the thing. The Church at large, taught by bitter and humiliating experience, Bishop of the Mexican Branch of the Church in must soon heed the warning which we gave two years ago, and seek to improve her judicial system, by arranging for the exercise of the right of appeal, which we, thanks be to God, have already done in the Province of Illinois.

The Province of Illinois begins its career with omens for good. It marks an advance at the

close of the first century of the Church's organic life in this land, to seize upon the Nicene Ecclesiastical methods and plan of government and administration, and make them practical. Our system echoes the Nicene Canons. One would think that the First General Council made them specifically for us, as he hears of and sees our "Primus inter pares," our venerable Primate, our Appellate Court, our Autumnal meeting. Let us adopt the nomenclature as well, and call our Conventions or Councils Synods; thus giving us, in Nicene language, our Diocesan and Provincial Synods, and leaving the word "Council" for the general gathering of Christendom by representation, if it ever takes place, in the next Œcumenical Council such as Nicæa, Constantinople I, II. and III. Ephesus and Chalcedon.

Is he Church a Society Club? Written for the Living Church.

MR. EDITOR:-You will remember me. 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. You comforted me very much by your reply that whether a thing was lawful or not depended very much on whether your Bis op had a big eye or a little eye. For example: A Bishop with a little eye could only see the color of your stoles, tion in L. rope. His address for six week will be and the size of your altar bouquets; while a care of John Odell, Kopmansgatan, 23 Goteborg, Bishop with a big eye took in bigger things than those, such as your Sunday School, and your charitable work, and the tone and temper of Christianity amongst the Jews, for Louisville, Ky. your parish. Isn't it a comfort that our own Bishop has an eye as big as a cart-wheel? But now, that I am a little tranquilized about "omissions" not being "prohibitions," a new subject of perplexity has risen to torment me. I have discovered that one of the duties of the parish priest is to put people into society. I do not remember that at my Ordination, the Bishop said to me: "Will you use your best endeavor to get the well within your cure into society?" But that makes no difference. People expect it of me, I find; and, since Easter Monday, this duty fairly haunts me. Several families have taken pews in my church; and now they want, they say, to get acquainted-to get into society, and they want me to ask the other parishioners to call on them. Indeed, this "getting into society" seems to be the great thing with them. They have not asked me one question about the frequency of the Holy Communion, or the number of Services, or what good works we were carrying on; but, whether we had "sociables" (what is that, Mr. Editor?), and whether my congregation visited much. Indeed, one lady said that she had taken a pew at our Church. rather than at St. Bridget's, because she heard | St that we had better society in our Church. She wants me to get her some nice acquaintances, so that her daughters can know some of the best families. Oh dear! I wish you could see her daughters, and then you could enter into my feelings. They are as much out of place in a "best family," as a pair of heifers in a Metropolitan china-shop. Poor things! they would not know what to do; and the "best families" would need all their "bestness" to get along with

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! It does seem to me that the Church is a place to worship and to work own visiting lists, upon the strength of their own merits, and not because they have a pew in the same church. What possible connection can there be between the two? Why should your "society" be forced out of your place of worship? Do explain it, Mr. Editor, for it is addling my WHITTLER.

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. We note the circumstance, because it is rather unusual for the secular press to show as much interest in, and as fair an appreciation of Church affairs, as has been evinced by our Nashville contemporary, in this instance.

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. There was a full Choral Service. Eleven candidates were confirmed, who were addressed by the Bishop with affectionate earnestness. He spoke to them of the joyousness of the occasion, and of the brightness which their Confirmation Day should shed over all their after-life. A local paper, referring to the impression made upon the congregation, says that it seemed as though the eleven before the Bishop were not all that answered to the solemn question, and that the blessing fell over many who had gathered new strength in that quiet hour.

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. It is to be a memorial of several of the early Fathers, who will be represented on tablets effectively arranged upon

The Vestry of St. Peter's Church, Port Chester, so long without a Rector, have extended a unanimous call to the Rev. Edward Kenney, our late missionary to Cuba. Mr. Kenney has been for some time acting as assistant to the Rev. Dr. Stubbs of Christ Church, New Brunswick, New Jersey, and took the entire charge of the parish, when the Doctor went abroad for his health, preparing a large class for Confirmation in time for the Easter Communion, which was an occasion of deep interest. He goes to his new parish with pleasant anticipations, where they predict for

him a successful rectorship.
Calvary Chapel, New York, has received \$5,-000 by the will of a late parishioner, and the minister in charge, the Rev. William D. Walker, has received a legacy of \$1,000 from the same source.

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. We are concerned to see, by the papers, that Mr. Vick, the well-known florist, of Rochester, N. Y.,

has died recently. We trust that his enterprising work will not fall to the ground. The Church of the Redeemer, Elgin, Ill., has ex-

tended a call to the Rev. Stephen A. Green, Dean of St. Matthew's Cathedral, Dallas, Texas.

The Rev. Edwin B. Rice, Assistant Minister of the Church of the Holy Trinity, Madison Ave. and 42d St., New York, has been elected to the rectorship of Grace Church, Jamaica, L. I.

The Rev. Henry C. Shaw, B. D., of Silver Creek, Neb., has received six months leave of ab ence, for recovery of his health. He may be addressed at Kalamazoo, Mich.

The Rev. Warren C. Hubbard, Rector of St. Paul's, Brooklyn, L. I., has sailed for Europe, to be absent till September.

The Rev. J. T. Magrath has been called to the charge of missionary work in the Diocese of Ne-

The Rev. E. M. Pecke has accepted the rectorship of Christ Church, Lexington, Mo.

The Rev George Thorpe, of Monroe, Wis., has accepted charge of the missions at Fairmouth and Friendville, Neb. The Rev. T. W. Davidson's address is 624 N. 40th

St., Philadelphia, Pa. The Rev. Arthur C. Stilson sails on the "City of aturday May 27th, for a four months' vaca-

The Rev. J. T. Helm, M. D., has been appointed Missionary of the Church Society for Promoting The Rev. Wm. Willson, having resigned the rectorship of Trinity Parish, Lincoln, Ill., to take effect June 1st, 1882, may be addressed, for the present, at No. 219 W. 45th St., New York.

Official.

The next Convocation of the Southern Deanery 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. The applications for Prayer Books and Hymnals are constantly increasing and the funds at the Society's disposal are now largely overdrawn. It is our aim to respond to war appeal property. now largely overdrawn. It is our aim to respond to every appeal properly endorsed—for we know the great good which may result from the free and liberal circulation of the Prayer Book. During the past twelve months the Society has distributed 1,479 Bibles, 25,100 Prayer Books, 12,818 Hymnals; a total of 39,397 volumes. We have now many and pressing calls which lie unanswered, and it must depend upon the result of this appeal how far we can give them a favorable response. If all those who have been the recipients of the Society's benefactions would speak a word in its behalf, such a general sound of voices would be heard in the Church as would prevent, we feel sure, our appeal from being unheeded.

James Pott, Treasurer.

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VINITY 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. The sermon will be preached (by appointment of the Right Reverend the President) by the Rev. O. Witherspoon, of the class of 1859. The procession will form in the H- brew recitation room at 7:15. After the Service, there will be a social gathering of the Alumni in the Library rooms. Wednesday, May 31, Morning Prayer in St. Luke's Chapel at 8:30 A. M. Business meeting in the Hebrew recitation room at 9 A. M. The Annual Ordination will be held in the Church of the Holy Tr mity at 11 A. M. The procession will form in the chapel of the Church at 10:45.

Middletown, May 16, 1882.

Middletown, May 16, 1882.

Acknowledgements. Acknowledgements.

St. Luke's Hospital, ('hicago.

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 reque-ted to send their contributions to Mrs. A. Williams, Treasurer of the tund, 2834 Prairie Ave., or to Rev. Clinton Locke, 2324 Prairie Ave., Chicago.

Miss Groe-beck's S. S. class, Cathedral, Chi-

For more than 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.

A TWENTY DOLLAR BIBLICAL REWARD.
The publishers of Rutledge's Monthly offer ten valuable rewards in their Monthly for June, among

uable 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 midddle verse in the Bible by June 10th, 1882. Should two or more correct answers be received the reward will be divided. The money will be forwarded to the winner, June 15th, 1882. Per sons trying for the reward must send 20 cents in silver (no postage stamps taken) with their answer, for which they will receive the July Monthly, in which the name and address of the winner of the reward and the correct answer will be published. This may be worth \$2.00 to you; cut it out. Address, Rutledge Publishing Company, Easton, Penn.

The Vaughan Teachers' Rest. on the Hudson Riv-

The Vaughan Teachers' Rest, on the Hudson River, 40 miles from New York City, affords a pleasant home for teachers, and will be open on or about May 20th. for visitors. Terms of board, very moderate, Apply to "One of the Managers" Vaughan Teachers' Rest, Tomkins Cove, Rockland Co., N. Y.

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

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 (2324 Prairie Ave., Chicago) of their intention.

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Calendar.

May, 1882.

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

Whitsun Day. Red. Whitsun Monday.

GENESIS I. AND SCIENCE.

& 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. Armed with the civil authority, they imprisoned and burned those who dared to think what all the world now knows to be the truth. Galileo, Bruno, and others, were martyrs, truths. not to this Story of Creation, but to the opinionated pseudo-scientists of those pictures, not, of course, on glass, but in days. And now, there are those who words. ought to know better, that write the his-Conflict between Religion (?) and Science, in which they charge all the cruelty and falsehood, upon the book which for nearly 4000 years has persisted in telling the truth about our earth, waiting through the centuries, like the stars and the rocks, in infinite patience, for a science that could comprehend it.

The world would have been greatly the gainer had writers on both sides approached this narrative in a more docile so the Science which gives us so many by a unanimous vote; but the action in regard to spirit. Attempts to explain it should have facts about creation, enables us to know been made with child-like willingness to what is the true meaning of those brief be taught, and with readiness to confess ignorance and to wait for greater knowledge. I may add, too, that a belief in the Bible for reasons independent of this chapter ought to have made its friends less timorous in reference to the assaults of "Science;" and less ready to devise crude ignorant person and a philosopher to retheories—often the laughing-stock of men gard natural phenomena alike; and, if so, better informed—which should remove the equally impossible to read, in the same American Convention any right to omit from special difficulty in hand, but which too sense, a description of them. Moreover, dom? This is a very different question from often led to others that were worse.

mankind passively accept this account he understands it all. without examination or criticism, as a child accepts the tales of the nursery?

them bring to it all their knowledge; examine it most carefully, and apply to it dotus, once contemptuously styled the American Church. From a careful perusal of the dant life of sanctification and righteousness and their best powers of criticism; but they Father of Lies, has now been restored his mass of correspondence printed in Bishop Perry's forgiveness." should be just to it, and try it, not by what well-earned title of the Father of History others may have said it says; not by what they think it ought to say; but by its own over. Opinions so long held, not so much from the obligation to read this Creed in the its wondrous methods of instruction, is constantwords.

Professor.—I see no objection to this; but I am perplexed that so many writersmostly of very recent date—have said that without a mental wrench that leaves me this Chapter was only a hymn of creation, a series of poetical images.

show how such ideas have arisen.* It is conceivable—it is a matter of great imporenough 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 stopping somewhat abruptly, he bade me 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

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

To me, this account is a series of such

Professor.—Do you mean to say that tory of the struggle between the new ideas God intended the Bible to teach us sci- Service, and was not regarded favorably by the and the old, and style it a History of the ence? I thought that had been ruled out majority of Churchmen, clerical and lay, in

Myself.-No; nor did he make the stars 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 narrative.

our views in this matter, was not only to be expected, but the contrary is inconceivable. It would be impossible for an

It is interesting to note that similar changes of opinion have occurred from the

Professor.—I must think these matters evident to require proof, are not to be given up, and their opposites substituted, sore and half dazed. If what is here claimed tance. It annihilates a whole literature, for what is the value of all the bookstheir 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, 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, Ethnogaphy, 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 possibly I hope in vain that Christian charity Commissioner to the Church of Scotland." And

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: ut in the evening air; While, floating upward, its music came Like the sound of an angel sprayer.

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 Anthanasian Creed from our Standard of Faith, it is no more than just to their memory to state that these "revisers" only have rot a thought on the subject. They are echoed the prevailing sentiment of their times. The Creed was scarcely used in public Divine England and America. In the famous "Proposed Book," which was the work of this Committee on Revision, not only was the Athanasian Creed to teach us astronomy; nor light to teach 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 Catnolic Creeds. In the Conlearned from the prophecies; but as in the vention of 1786, the Apostles' Creed was allowed the history which records their fulfillment; rubric after it. The Nicene Creed was restored the Athanasian Creed was not favorable. Three States voted nay, and two were divided. Thus, was one of the Catholic Creeds, which for cendescriptions which together make up this turies had been prized by the whole Church as a panoply of defence against heresy, rejected That out greater knowledge has changed 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 force itself upon any thinking man is: Had the its formularies one of the Creeds of Christenthe divergence in their views will be wider that other: Whether the Creed should be read Professor. - What! would you have in proportion as the ignorant man is sure 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 Myself.—Certainly not. I would have same cause—increased knowledge—in reference to other ancient books. To Hero- singular fate of the Athanasian Creed in the Historical Notes and Documents, the writer is of the opinion that what the majority of Church men in that day desired, was, to be released as capable of proof, but as too nearly self- 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 sup-

port this view. At the risk of being tedious, these articles on the Creed will be concluded be true—that this so-called myth is the with two valuable passages on the subject. The Myself.—I do not think it necessary to most literal and chronological document 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 Doctrine of the Church of England. For, the think of those even within the Church, who, reason assigned in the new Article, for thoroughly receiving and believing the Apostles' Creed, is because it may be proved by the Holy Scripture, the spirit of their surroundings. They are 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 serts the Scripture Faith of the Three Creeds; is led to speak of the Christian Religion as the doctrine, and asserts the Scripture Truth of the not some ground for the "railing accusation,"

Apostles' Creed only; thereby * * implying when we consider the state of religious belief the rector, solved that the above gentlemen, though non-parishioners, be duly elected. On the motion but the P. E. Church in America rejects that 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 pass that "knowledge and wisdom shall be the act in accord with the sound judgment of the stability of our times?" How shall we bring great Bishop Seabury, expressed in 1789? "With back the spirit that prevailed in the early ages great Bishop Seabury, expressed in 1789? "With back the spirit that prevailed in the early ages tells a story of a Negro who prayed earnestly regard to the propriety of reading the Athanasian of the Church, when "religion had far more of that he and his colored brethren might be precreed, I never was fully convinced. With rethe objective about it? Those were the days served from their upsettin sins. "Brudder," Creed, I never was fully convinced. With re- the objective about it? Those were the days gard to the impropriety of banishing it out of the when they could compose such a hymn as the Prayer Book, I am clear; and I look upon it, that those gentlemen who rigidly insisted all the sentimental feelings of the heart. We other, "if that's so, it's so; but I was prayin' de upon its being read, and those who insisted upon are always looking inward. We have lost much its being thrown out, both acted from the same uncandid, uncomplying temper. They seemed look of the soul, when it grasped, with such a

into this book: were it only to stand as Articles How can it be reproduced? Perchance, some of Faith stand, to show that we do not renounce man will say, using the words of the Master, the Catholic Poctrine 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 was suggested.

Mr. Shinn, writing for enquirers, answers the to themselves, but the body of the hall was picquestion as it ought to be answered, and sets turesquely diversified with the representatives forth the historic method as the proper way to of the Caucasian and Mongolian races, many anarrive 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 taken up with the subjective, the emotional, no matter what is the ground-work therefor, and of his approaching departure to his missionary 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 frying pan and broom-handle attachment, while cause and effect is just as eternally true in the realm of religion and morals, as it is in the looked like an inverted skillet set upon a tripod; realm of nature. Is not this a fair estimate of our latter we learn their true meaning from to remain in its proper form, with an explanatory religious world? And the quest.on arises (not a very new question, but still always to be asked an original nature; Lan Ah Wing did full justice 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 ener-Creed was retained. The question which must gies are spent on that which vanisheth away? What shall we do, then, to kill this spirit of false emotion, secularism and indifference, that supplied with the creature comforts. But the is blinding the eyes to the fair proportions of faith? Faith in the adorable Trinity; faith in performers kept up a sing-song incantation Jesus Christ, the Hope of the world; faith in the Holy Spirit, Who sanctifies and leads into At last the jaded orchestra was led down stairs all Truth; faith in God's Holy Church, as a vis- to the supper table, where a number of ladies ible, historic Body on earth-"having, as the charter of her existence, and as the efficacy of or to mutilate any one of the Catholic Creeds? 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 abun-

I do not propose a method. God's prophets

re ever sounding forth what the will of the Lord is. The Church's system of Worship, with tist church, "where he was converted in 1876"ly 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 however much She may be a Teacher, yet are not learners; because, they too are imbued with 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 ourselves must confess, that the difference of lack of "knowledge of God's Truth" on the part the two Articles, when contrasted, is somewhat of so many. And, whatever religious feeling or striking; and that a person, fond of discovering conviction there may be in the popular mind, faults, might say: 'The Church of England as- all is wrapt up in self; so that an infidel lecturer that the Apostles' Creed may be proved by the 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 'Te Deum.' In these days, our hymns deal with of that grand triumphant outward and upward and love of union will sometime bring that Creed | hearts of the people, in this day and generation? | Press.

"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.

"Celestial" Concert at a New 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 Chinee" will soon become an obsolete and inaccurate form of expression. Many of the Chinamen were dressed "like Melican man," while Church as it then existed'"-a train of thought others were attired in their native costume. Those who came early were given front seats all gelic-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 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 Jan Yee beat with two small sticks what Sum Sing blew into a flute as long as a fishingrod and thereby invoked harmonious effects of 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 peformer 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 musicians themselves were tireless. One of the which was peculiarly weird and monotonous. 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: e attendant thro 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 Creed, an handle may be made by some to say half-truths, and who are "carried away with and a life-long robber and murderer straight to that we have, at least virtually, departed from the every blast of vain doctrine." I cannot but 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, 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, said one of his friends, at the close of the meeting, "you ain't got the hang ob dat ar word. It's besettin', not upsettin'," "Brudder," replied the 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 strength of faith, the great eternal verities of the the gods with as little expense as possible. There to me to have aimed at forcing their own opinion on their brethren. And I do hope, though world unseen." (Rt. Rev. W. W. How, D. D.) are now enrolled on the church books in the United States enough Spartans to make three possibly I hope in vain, that Christian charity Must we not long to see this spirit filling the thousand new Thermopyless—Detroit Free

Try it.

and you will

The Household.

TO CLEAN STRAW MATTING. -Straw matting may be cleaned with a large, coarse cloth, dipped in salt and water, and then wiped dry. The salt prevents the straw from turning yellow.

TO DESTROY ANTS .- A strong solution of carbolic acid and water poured into holes kills all the ants it touches, and the survivors immediately take themselves off.

FRUIT STAINS .- Freezing will take out all old fruit stains, and scalding with boiling water will remove those that have never been through the

A good way to kill the mosquitoes that come into your room in the day-time is to take the top of an ordinary blacking-box and tack it on to the end of a broom handle, then put a very little coal oil (or alcohol) in it, and hold it under the mosquito, and press it up against the ceiling, when the fumes of the oil will stupify him, and he will fall into the lid.

Baked eggs are sometimes relished by those who find fried ones greasy and indigestible. Butter a deep pie plate, then put in the eggs, taking care not to break the yolks of any; put a little lump of butter on each egg, and a little pepper and salt, too. If the oven is hot, the eggs will be cooked sufficiently in four minutes. As soon as the whites are firmly set, they are

Here is a hint for the careful housewife who wishes to make the most of everything. When your red tablecloth is too much worn in spots to use any longer on the table, cut the good parts in the shape of napkins, fringe them out for about an inch; if inclined to ravel easily, overcast them; and it will be many a long day before any member of your family will discover that they are not regular "boughten" fruit napkins.

"A great fallacy prevails," says Florence Nightingale, "about flowers poisoning the air of the sick-room." No one ever saw them overcrowding the sick-room; but, if they did, they actually absorb carbonic acid gas, and give off oxygen. Cut flowers also decompose water, and produce oxygen gas. Lilies, and some other very odorous plants, may, perhaps, give out smells unsuited to a sick room, while the air should always be kept pure and natural.

Browned potatoes are very much liked now when new potatoes in the market render the old ones tasteless. Peel them and steam them until ters of an hour before dinner-supposing there is a roast of beef or lamb or a fowl in the dripping pan in the oven-lay the potatoes under the When they are browned, take them out with a skimmer, let them drain, and send them to the table on the platter with the roast.

Rice jelly for a sick person is very nourishing, and is very easily made. Mix two heaping teaspoonfuls of rice flour with enough cold water to make a thin paste; add a cupful of boiling water, putting it in gradually; then let it boil until it is transparent. When you take it from until it is transparent. When you take it from the stove, sweeten and flavor it. If it is for a fever patient, flavor with lemon juice; if for one with summer complaint, put a stick of cinnamon in it while it is boiling.

Warm days are surely coming, and when the baby has his morning airing, even on sunny mornings, he will need some light wrap thrown over his lap. The pretty worsted ones with "baby" or the baby's monogram embroidered on The pretty worsted ones with them, may be laid aside, and lovely light wraps be substituted. For this purpose get squares of antique lace, and set them together with insertion of the same until the requisite size is reached; line it with pale pink or blue cashmere, pink the edge and let it extend for an inch or two outside the lace.

A good way to freshen a round hat of straw which has become somewhat faded or yellowed by wear, is to sponge the hat with diluted ammonia water and a bit of white soap to cleanse it thoroughly. When quite dry, cover the brim with figured net, black or white, as preferred. Languedoc netting is pretty and can be bought at a greatly reduced price, being a little out of fashion. Shirr the net close to the band around the crown, and leave the outer edge nearly plain, simply veiling, but not hiding the straw be-An Alsatian bow of wide ribbon and a cluster of bright flowers will cover the crown.

tea. First, water should be at the boiling point, when poured on the leaves; water simply hot not answering the purpose at all. And secondly, that it should be served freshly made. Tea a pinafore, which was a great loose apron worn the music publishers—Cramer, Beale & Chapshould never be boiled. So particular are the English to preserve its first aroma, that it is sometimes made on the table two or three times during the meal. In France, little silver canisters of tea are placed on the table, where it is almost always made. One teaspoon of leaves is a fair portion for each person. Tea is better made in an earthen teapot, which tea connoisseurs are particular to have. Water at the first boiling point is generally considered better for tea or coffee; and, in fact, any kind of cooking which requires boiling water.

To make an ornamental chess or checker board, select a piece of smooth pine board of proper dimensions; lay off in blocks of uniform size, dividing these with narrow strips of gold paper. Then cut thirty blocks of black paper and the same number of scarlet; and with smooth flour paste fasten each one in place alternately, a black and a scarlet; or, better still, paint the blocks in with a small, flat brush. When dry, cut out small pictures from paper or chintz, using all one kind upon the black, and a contrasting sort upon the scarlet square. For instance, on the black a set of Japanese figures sold by the sheet, and on the scarlet solid gold designs. Paste down neatly, and finish with two coats of Demar varnish. Finish the edge of the board by means of pinked-out leather with gilt-headed nails.

In making a present, let it be in accordance with your known means and position, and offer it quietly and without parade. Its value should be its usefulness or beauty, and not its mere money worth. In receiving a present, do so without extravagant speeches of thanks; but let while he was writing; following him in his garyour acknowledgments be cordial, and gratifying den as he walked up and down the long avenues; to the giver.

Never altogether dispense with ceremony, even among your intimate friends. A general, quiet observance of their wishes, and a desire to earn their good opinion, perfectly distinct from stiffness and servility, will do more to win the respect and friendship of your associates, than all the lavish expenditure and flattery too often

used to the same end. The false notion that work for an employer is incompatible with independence, and service incompatible with pride, has made immeasurable mischief in the world. Everybody is bound to some kind of service. Everybody is dependent upon his fellows; it is impossible to be wholly independent, and the attempt might as well be

abandoned. Always be punctual; never make an appointment you cannot keep; and never break one, unless from positive inability to keep it. In the latter case, explain and apologize with as little panther in the jungle, lying in wait for a delicate delay as possible.

THE VOICE OF THE GRASS.

Here I come creeping, creeping everywhere; By the dusty r adside,
On the sunny hillside,
Close by the not-y brook,
In every shady nook,
ne oreeping, creeping everywhere.

Here I come creeping, smiling everywhere;
All around the open door
Where it the aged poor;
Here where the children play,
In the bright and merry May,
I come creeping, creeping everywhere. Here 1 come creeping, creeping everywhere;

Here I come creeping, creeping every in In the noisy of y street,
My pleasant face you'll meet,
Cheering the sick at heart,
Tolling his busy part—
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere; You cannot see me coming. r ou cannot see me coming,
Nor hear my low, sweet humming;
For in the starry night,
And the glad morning light,
I am quietly creeping, everywhere.

Here I come creeping, creeping everywhere;
When you're numbered with the dead
In your soft and narrow bed,
In the happy spring I'll come
And deck your home— Creeping, silently creeping everywhere.

Here I c me creeping, creeping everywhere,
My humble song of praise
Moet joylully I raise
To Him at whose command
I beautify the land, I beautify the land, Creeping, silently creeping everywhere. —Selected.

A Little Girl's Life in 1782.

One hundred years ago a little girl named Mary Butt was living with her parents at the pretty rectory of Stamford-on-the-Terne, in her wing struck an old goose who was standing England. She was a bright and beautiful child, by. and when she grew up she became Mrs. Sherwood, the writer of a great many stories for she flew at the duck, but as she did so, her foot

But nothing that she wrote is so entertaining yard. as the story of her childhood, which, when she was an old lady, she told to please her grandchildren. I wonder how the girls who read this paper would endure the discipline which little Mary submitted to so patiently in 1782.

From the time she was six until she was thirteen she wore every day an iron collar around her neck, and a blackboard strapped tightly over they are tender; then about half or three quar- her shoulders. This was to make her perfectly old cow who stood by the gate. straight. Perhaps you may have seen here and there a very stately old lady who never was at the dog, but, as she did so, her horn grazed known to lean back in her chair, but who always the skin of a horse who stood by a tree. held herself as erect as a soldier on duty. If so, she was taught, you may be sure, to carry the cow. herself in that way when she was a little girl.

Poor Mary's iron collar was put on in the morning, and was not taken off until dark, and, worse than that, she says: "I generally did all my les- at the hen. What a noise they made to be sure! sons standing in stocks, with the collar around my neck. I never sat on a chair in my mother's had the care of them. "I cannot have this noise! presence."

Her brother and herself were great readers, but you can count on the fingers of one hand all goose to the field, and the cat to the barn, and the books they had to read. Robinson Crusoe, the sheep to her fold, and the dog to the house, two sets of Fairy Tales. The Little Female and the cow to her yard, and the horse to his Academy, and Æsop's Fables formed the entire stable. juvenile library. They used to take Robinson Crusoe, and seat themselves at the bottom of the wide staircase, the two heads bent over the page together. Whenever they turned a leaf, they ascended a step, until they reached the top, and then they began to go down again.

Little Marten was not very persevering with his Latin, so, although it was not then the fashion for girls, Mary's mother decided that she should begin the study in order to encourage him. The sister soon distanced the brother, morning was fifty lines of Virgil, translated as she stood in the stocks.

was allowed to wear one hundred years ago. In | The said melody is not a high-art stroke of music Two particulars are necessary to insure good summer she had cambric, and in winter linsey- by a great deal. It was, in fact, for many years woolsey or stuff gowns, with a simple white a dead-and-gone ditty, the unsold copies wheremuslin for best. Her mother always insisted on of weighed heavily on the souls and shelves of over everything else, and enveloping her from

> blackboard nor the Latin took from the child a serenaders, at the beginning of the rage for "harlove of play and of dolls. Her special pet was a monies in burnt cork," as Mr. "Jimmy" Whistler huge wooden doll, which she carried to the would possibly designate them. Introduced by woods with her, tied by a string to her waist, after the grown people had decided that she was too big to care for dolls. A friend one day presented her with a fine gauze cap, and this was that musical young lady whose name is legion

> last century. I know that I am. Yet little Mary Still the song is alive and in favor with the royal Butt was a very happy child, spending, when permitted, hours of great delight in the groves the learned and travelled visitors who came to the princesses, brought in a tray with food, Stamford Rectory .- M. E. Sangster in Harper's Young People.

Pussy and the Parrot.

Gautier, a French writer, mentions a case, rare one, in which pussy was so taken aback as

to lose her presence of mind and self-reliance. The cat was accustomed to live in perfect intimacy with the writer, sleeping at his feet on his bed; dreaming on the arm of his easy-chair keeping him company at meals, and, as he adds, not unfrequently intercepting the morsel on the road between the plate and the lips.

One fine day, a friend setting out on his travels left his parrot in his charge during his absence. The poor bird sat disconsolate on the top of his stand, while the cat stared at the strange sight, and tried to gather up all the strays and waifs of natural history which he might have picked up on the roof, or in the yard and the

The writer followed her thoughts in her large green eyes, and read there clearly the words, "It must be a green chicken!"

Thereupon, pussy jumped from his writingtable, and assumed, in a dark corner, the air of a deer; crouching flat down, the head low, the back

stretched out at full length, the elbows out and the eyes fixed immovably on the bird.

The poor parrot had followed all her movements with nervous anxiety; he raised his feathers, sharpened his bill, stretched out his claws and evidently prepared for war.

her eyes, "No doubt, though green, the chicken must be good to eat."

Suddenly her back was arched like a bow that on the perch. The parrot, seeing the great danger, lifted up his sharp, eager voice, and screamed out, "Have you breakfasted, Jack?"

The voice frightened pussy out of her wits. A trumpet sounded in her ear; a pile of crockery more terribly.

All her ideas were overthrown. Her eyes said clearly, "This is not a chicken; this is a gentleman." The cat cast an anxious glance at her master, leaped down in sheer terror, and hid under the bed, from whence no threat and no caress could bring her out for the day.-Ladies' Treasury.

I'll Pay you for That.

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt much. But the duck said "I'll pay you for that."

So the duck flew at the hen; but as she did so.

"I'll pay you for that!" cried the goose, and tore the fur off a cat who was just then in the

"I'll pay you for that!" cried he, and he ran at

What a run there was! the horse flew at the cow, and the dog at the cat, and the cat at the goose, and the goose at the duck, and the duck "Hi, hi! What is all this?" cried the man who

You may stay here," he said to the hen. But he drove the duck to the pond, and the

"I'll pay you for that!" said the man.

Britain's Royal Family. It is pleasant, says a London correspondent,

to turn aside from the heat and dust of the political arena to the interior of the royal family, who are, perhaps, more attached to each other than any other regal race in Europe. The Duke of Edinburgh is, as everyone knows, a fiddler of no mean pretensions. Not long ago he was entertaining the daughters of the Prince of Wales with some music of perhaps too lofty a character for juvenile comprehension. With one accord they cried out: "Play us 'Beautiful Star," You will ask what sort of a dress this little girl Uncle Alfred! Do play us 'Beautiful Star.' pell-if memory serves. When "Beautiful Star" was quite forgotten by the public of this coun-It is quite refreshing to find that neither the try, it was disinterred by a band of Ethiopian negro minstrels, "Beautiful Star" became one of the most popular songs in England, and was shricked aloud and thumped on the piano by the only ornament she ever possessed as a child. and whose performance is a thing of terror. I thing the little girls who compare 1882 with One's blood curdles at the recollection of "Starh-1782 must be thankful they were not born in the ah-ah-ah-ah Stah of the evenin'," and so on. children, and "Uncle Alfred" was fain to play it Prescription as a "Skin Cure" on the market, to his little nieces. Just as he had made an end and woods, and listening eagerly to the talk of of playing, Charles, the favorite attendant on when the little girls began at once: "Oh, Uncle Alfred, do play 'Beautiful Star' for Charles. Do, Uncle Alfred." Tableau—the Duke of Edinburgh in the act of shutting up his violin in its case; the princesses dancing around him and clapping their hands; Charles, like a well-trained servant, standing still as a statue, holding the tray before him with both hands. There was only one course apparent to the good-natured Duke, who took his fiddle out of its case again and played "Beautiful Star" for Charles, who still remained motionless. When the music ceased. Charles, still holding the tray, permitted himself the observation, "Very well played, thank your royal highness." Charles then set down his tray and proceeded to arrrange the

> Such little stories as the above, concerning the sayings and doings of the royal family, frequent. pills. They correct costiveness, but are not purly get abroad and help greatly to maintain its members in public favor. My own impression is that the royal family is the most natural and unaffected one in the kingdom. The Queen's daughters always speak of her as "Ma." When freely answered. Von Angell's picture of the Queen was first shown to the Princess Beatrice, she exclaimed: for Dr. C. W. Benson's remedies.

"Oh! look at poor ma's arms!"—the brutally faithful artist having painted the Queen's hands and arms of a very ruddy hue. To her grandchildren the Queen is never grandmother or grandmamma, but always "grandma," a word held like "ma," in especial abhorrence among the The cat lay still, but the writer read again in | cultivated classes of this country, who regard both as of the language of the bourgeoisie. I confess that when I heard this "pa'ing" and "ma'ing" in the royal family for the first time, I could is drawn, and with one superb bound, she was hardly believe my ears. I am now accustomed to it and to the German accent of all the Queen's children, and am not at all sure that a little tinge of plain, middle-class style does not help to make princes popular. The Princess of Wales once won the heart of a county by asking breaking near her, could not have frightened her for some more of a local dish, of which the natives are very proud. The hostess was charmed, the cook delighted, and everybody struck by the quiet, unaffected manner of the Princess.

> The following is given as a striking instance of the power of reasoning which dogs are said to possess: A Newfoundland was sent across a stream to fetch his master's and friend's hats, while they walked on some distance ahead. The animal, having reached the spot where the hats were, tried to swim the stream, holding both in his mouth at one time, and found he could nottheir shape prevented him. He paused, and seemed to be thinking out what was to be done, when he discovered that one hat was larger than the other; at once he put one inside the other, and carried them safely by the brim.

A STRONG ENDORSEMENT.

tore the fur off a cat who was just then in the yard.

"I'll pay you for that!" cried the cat, and she flew at the goose, but as she did so, her tail brushed the eyes of a sheep that was near.

"I'll pay you for that!" cried the sheep, and he ran at the cat, but, as he did so, his foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and he ran at the sheep, but as he did so, his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she and she ran at the dog, but, as she did so, her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he ran at "I'll pay you for that!" cried she and she ran at the dog, but, as she did so, her horn grazed the skin of a horse who stood by a tree.

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"Which of Shakespear's plays do you like, Mr. O'Flannigan?" "Well, I like the Irish ones the best." "And which may those be, Mr. O'Flannigan?" "Are you so ignorant as that, my son? Sure your eddication's been sadly neglected. Why, O'Thello, Corry O'Lanus, Mike Beth, and Kat Harine and Pat.

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[From the Home Journal.]

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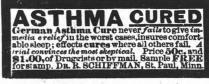
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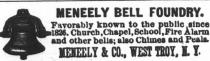
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Church News.

(Continued from second page.)

Albany.—Bishop Doane being one of the "University Preachers" for Cornell University, preached there on Sunday, May the 14th. His appointment for St. Luke's, Catskill, was post-poned on account of an Ordination. His pres-ent 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. Caw-thorne will be ordained Deacon. In the afternoon, the Bishop is to visit Calvary Church,

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 direc-

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

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 ure. 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 Div-

inity 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 Mitchell of Rye, assisted by the Rev. William White Montgomery of St. Thomas', Mamaron-eck, and the Rev. Joseph W. Hyde of Stamford. An appropriate sermon was delivered by the who also addressed the candidates. The church was well filled with an interested congre-

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, murosa, and other shaded by stately oaks and elms, interspersed with the fragrant magnolia, murosa, and other semi tropical trees. By the side of a living stream, on the site of the old Botanical Garden. three persons pertook of the Holy Feast. Bapstands 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 of this year; and, since his incumbency, twenty-Hon. Howell Cobb, and his brother, the dashyears, 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 lawns of these and others of their compeers bespeak the greatness of these men. At this place, too, is the Home School of Madame School nowski, 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 considerateness, 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 sugges-tion 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 Institu-tions of liberal learning in Georgia. Are there not some Catholic-minded Churchmen, who would take a pleasure in endowing a Churchschool—say Madame Sheonowski's—in the Diocese of Georgia? We gratefully remember the Appleton House. But, if the silvery eloquence 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 McLuren 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

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 Bolton, Miss.

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 Rosevelt. 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 chapcel was most tastefully decorated, and everything showed the handi-work of those . Tho loved the House of God. Mr. Rosevelt is doing a noble work in Bristol, and among a people who appreciate his earnest

The Bishop also confirmed a class of nearly 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 viii: 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 invalided Bishop of the Diocese. The Address after the Confirmation was very

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 Purucker 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 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 depart-seventy-five dollars, nearly one dollar for each 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 bangings 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 ony in this parish, but wherever he has tarried, in this section of the Diocese.

Iowa.—Ascension Day Services at Daven-port, were observed in both Trinity and the Cafive have been confirmed, and a large number ing Gen. Thos. R. B. Cobb. Here, for many | baptized. A new life seems to have been in fused 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. Twing 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 Churcheople long since learned to enjoy. The subject was our trusteeship as recipients of the spiritual gifts which our Lord's Ascension pro-cured for us. Beginning with illustrations of the sacredness of judiciary trusts, the preacher dwelt in succession on our responsibility as trus-tees 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 from the few hundred yet remaining. 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 re ception 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

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

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