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

VOL. V. No. 27.

No. 1.-A Lost Art: 18th thousand.

5.-Does God Care? 10th thousand.

8 .-- The Reason Why: 8th thousand.

No. 12.-A Change of Heart. 4th thousand.

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No. 20.—The Protestant Episcopal Church the Home of every Christian. Rev. J. Wainwright Ray.

No. 21.-"Grevous and Unkind." Rev. C. W. Lef-Angwell, D. D.

Others in the press.

Diocesan Conventions.

Springfield.

Springfield convened in St. Paul's Church,

W. H. Moore, Secretary of the Synod, celebra-

ness. The Rev. W. H. Moore was re-elected

Secretary of the Synod, and the Rev. Geo. H.

THE LIVING CHURCH COMPANY, Chicago, Ill.

In preparation.

-Confirmation, its Authority, Obligation and Purpose, Rev. A. W. Snyder. 16 pages. 1st thousand.

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FIRST SERIES

CHICAGO, SATURDAY, MAY 5, 1883.

Living

Church, who has spent his time of probation in successful mission work in the North Mission of the City of Springfield. The sermon was an The Living Church Tracts. excellent one, able and eloquent, preached by the Rev. W. H. Moore, of Decatur, who also presented the candidate. The service was very impressive, and one was led to desire that ordinations occurred more frequently at meetings By the Rev. A. W. SNYDER. of the Synod. After the Ordination the busi-The best set of Tracts we have seen these many ays.-London Church Bells. ness of the Synod was proceeded with. The reports of committees occupied the attention of the house, but the substance of all the reports 2 .- What You Ought to Believe; 8th thousand. need not be here given. The Treasurer's report No. 8.-How it Happened; 10th thousand. 4 .- What You Ought to Know; 6th thousand. showed a better financial condition than in previous years, although the Diocese is still in debt 6-What Good will it do the Child; 6th thous. for arrears for Diocesan purposes. The report 7-"Let him Choose for Himself." 7th thousand of the Board of Missions was encouraging. The faithful missionaries have been hard at work, No. 9 .- Prayers Out of a Book; 9th thousand. and have accomplished much in the way of good No. 11 .- How to behave in Church. 4th thousand. and permanent results.

The

One important step taken by the Synod was to pass a resolution appointing a Committee of three clergy to take measures to form a Diocesan Branch of the Women's Auxiliary to the General Board of Domestic and Foreign Missions. This movement is important because it is an answer to the imputations which some have sought to cast upon the Diocese to the effect that the Church here is not interested in the general mission work of the Church. This charge is false. But the Diocese is poor, and has a vast territory as large as all New England, except Maine, and only about \$1,400 are raised in the Diocese for mission work within its limits.

After some further routine business the regular elections occurred. The old Standing Com-Prices.—A full sample set, 25 cents. Nos. 4 and 9, 65 cents per hundred. No. 18, 5 cents a copy; 50 cents per dozen: \$4. per hundred. All the others 50 cents per hundred. All free by mail. Address all mittee was re-elected, Revs. J. D. Easter, D. D., D. W. Dresser, W. H. Moore, Messrs, S. H. Treat, C. E. Hay, A. McKim Du Bois. The old Board of Equalization was re-elected. The Deputies to General Convention are Revs. S. C. Thrall, D. D., D. W. Dresser, F. W. Taylor, S. T. B., F. P. Davenport, S. T. B.: Messrs. W. J. Quinlan, H. H. Candee, C. E. Hay and Henry Davis. The following were elected Delegates to The Sixth Annual Synod of the Diocese of the Federate Council of the Province of Illinois. Springfield, on Tuesday, April 24th. The Rev. Revs. J. D. Easter, D. D., W. H. Moore, E. A. Larrabee, S. T. B., Geo. H. Higgins, J. B. Harrison, S. T. B.: Messrs. Wm. Ollis, H. H. ted the Holy Communion at 7 A. M. At 10 A. M. there was a full choral celebration, the Bishop Candee, L. Burrows, S. A. Fo by, A. McKim Du Bois. The Bishop appointed as a Commitbeing celebrant, assisted by several of the clergy tee to effect the formation of a Diocesan Branch and the Rev. Wm. Bollard, Rector of Alton, of the Women's Auxiliary, the Revs. R. B. Hoyt, preached the sermon. After lunch, served at D. H. Dresser, and W. H. Moore. the Orphanage, the Synod organized for busi-

thanks for hospitality, etc., to the ladies of St. Higgins, Assistant Secretary, Mr. Wm. Ollis, of Paul's Parish, Springfield, the Synod adjourned

maining \$15,000 provided for. St. Matthew's, Boston, under all the disadvantages of a beloved rector's absence through long illness, has wiped out its remaining indebtedness of about \$25,500. Brockton has outlaid \$450 on its churches, and Brockton has outlaid \$450 on its churches, and has almost completed a subscription of \$1000, which will pay the last dollar due on its land; St. James', New Bedford, has cut down its debt by the payment of \$2500; St. Paul's, Dedham, has expended \$5700 on decorations and organ; Grace Church, Newton, has reduced its debt by an Easter offering of \$3500; the handsome brick rectory of St. Paul's, Holyoke, is complete and all paid for, at a cost of \$5300; the fine stone chapel and schoolhouse of Grace, Medford, cost \$7800, is completed, naid for, and in use; St. chapel and schoolhouse of Grace, Medford, cost \$7800, is completed, paid for, and in use; St. Matthew's, Worcester, has built a parish build-ing costing \$6000, on which it has paid already \$3500; Emmanuel, Manchester, built by an hon-ored son of the Church, is completed and awaits consecration; Ascension Memorial, Ipswich, is also completed, and also St. John the Evangelist, Hinchem Cour church at Martha's Vinexas also completed, and also St. John the Evangelist, Hingham. Our church at Martha's Vineyard will be consecrated in June, and that at Cottage City soon after. Since last convention I have formerly opened the new and grand Church of the Advent, Boston, which, with the land, has cost fully \$200,000, and lacks very little of being fully paid for. St. John's, Jamaica Plains, an exquisite stone church, costing with the land \$50,000 has been opened, but is not yet fully paid for. I have consecrated another beautiful stone church, St. Mark's, Adams, with a chapel; the Church of the Ascenzion. Waitham, with a stone church, St. Mark's, Adams, with a chapel; the Church of the Ascension, Waltham, with a chapel; the Church of the Atonement, Westfield the very pictpresque St. Paul's, North Andover, built of ston', All Souls' Church, of St. Anne's parish, Chelmsford; Grace, New Bedford, ex-tremely effective, and having an excellent chap-el. I have also consecrated St. John's, Arling-ton, under greatly brightening prospects.

The number of organized parishes in union with the convention is 102; the number of organized parishes not in union with the conven-tion is 8; the number of chapels and missions is 32; the total of places of public worship is 142; the number of clergy in the diocese, including the bishop, is 168; the number of communicants last year, according to the parochial reports, was 18,076.

The Bishop concluded by taking exception in good-natured way to a few liberties which certain priests had allowed themselves in abbreviating services themselves, saying that he hoped some shorter forms would soon be adopted; and while he acknowledged that necessity knows no law, and that it is almost necessary at times to shorten the services, yet on general principles he deprecated arbitrary changes in the church forms. Officers of the convention were elected for the ensuing year as follows: Treasurer, the Rev. Charles H. Learoyd; registrar of the diocese, the Rev. W. S. Bartlett; regular delegates to the general convention, clerical, George S. Converse, After the customary closing resolutions of Thomas R. Lambert, D. D., William R. Huntington, D. D., Phillips Brooks, D. D.; lay, Robert C. Winthrop, Geouvy C. Shattuck, M. D., Bloomington, was re-elected Treasurer. After sine die. A large number of the clergy and Edmund H. Bennett, E. L. Davis; provisional the appointment of the usual committees for the quite a number of lay delegates were present, delegates, clerical, Henry, F. Allen, Charles,

tenth anniversary of Bishop Paddock's Conseoration, which occurs next September.

Church

The Rev. W. C. Winslow offered the annual report of the Free Church Association. This ing the spirit to being an association not heretofore reporting to and the inn the convention, it was put to vote whether the the disciple love report should be received, and the motion prevailed. The report set forth that there were 119 unseen Gui churches in the diocese, and that a very encouraging success has marked the efforts of the association. Upon a motion to print this report with the proceedings of the convention some debate arose, the question being whether thereby sweet and g the convention does not in effect indorse the free-church movement. It being explained that other reports from auxiliary or semi-diocesan bodies go into the printed proceedings without any implication that all the sentiments of these reports are indorsed by the convention, the motion to print prevailed.

The following were elected as the standing committee of the discess: Clerical, Thomas R. life of this ge Lambert, D. D., George Converse, Percy Browne and Phillips Brooks, D. D.; lay, George C. Shattuck, M. D.; William S. Gardner, LL. D.; Clement H. Hill and Edward L. Davis.

The Relation of Christianity to Civil Society.

The Rt. Rev. Dr. Harris, of Michigan delivered these lectures, on the Bohlen foundation, in the Holy Trinity, Philadelphia, during last Advent. They are six in number. The important subject is thought out with the clearness of a judicial mind; the unambiguous and temperate style of the lecturer suggests the authorship of a Christian lawyer and statesman, rather than the conventional work of a Bishop.

The inspiration of the lecturer in his treatent of the great question-the Relation of Christianity to Uivil Staty-is found in the words of Christ, "Render therefore to Cæsar the things which are Cæsar's, and unto God the things that are God's." Civil government is not theocratic. It is distinct from the obligations of religion. This was then a new stand-point in politics. But since the Lord thus spoke, His position has been abandoned by His Church, and it has to be regained by far the larger part of Christendom.

"The State is purely secular, while the Church is altogether spiritual, the State is altogether human, and the Church altogether divine. . The Church has found here the liberty for which her children long had sighed in every clime; and she is able by reason of her divinely constituted policy and her unchanging order, to serve the commonwealth without being enslaved by it; to help it without intruding into its councils or interfer-

ing the heart, of his life, necessarily by invad inaugurating a spec rather by shedding the child, by side and the fa loving methods of Church, the Su The real tro cation out of the It is the Godless formal or u secular school.

opinions, but is a faith, a

work, not by d

We lay the book saids feeling that no Chi can afford to dis self, and that every Ch be informed and warmed for his won rusal of its pages.

Stray Leaves from Southern O

STOMPAND'S

The screams of the iron h of the quiet mountain little town of Colton tion for Riverside and Sa years ago there were few building now, almost every branch of trade in ted, and many preity homes have They have a large frait cannery, even a printing office, extensive intelligent and rapidly increasin There is one Presbyterian church as a place of worship for three diff nations.

In the adjoining canyons, and ole sheltering foot-hills, are many fins grow in perfection all the ottrine an cal fruits. In many of these spot known; on other portions, toucher nights are felt in very unranally The great old fashioned stage-

four prancing bornes, are joining towns twice a and generally return wi gers, who come, some in search of for pleasure, and many to establi the valley. The wanderst combin folded in ice and snow, must inde

to find himself in this sunny re

the valley, and the rugged

mountains which encircle it. There was quite a gathering of 1 day, to witness the ceremony of

ground for St. Polycarp's Church | built in Colton. The Service w beautiful and interesting, being the

kind in this county. It was co

Rev. S. G. Lines, Bestor of this

ed by the Rev. F. W. Beld, th

of Pomons, and the Rev. Job

summits of San Berneyding

manding a view of the entire valley.

gleamed in silvery grandeur in the

Anaheim. The location is

declining sun; to the l monga peaks, foided

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work of the Synod, the afternoon was with reports of missionary work in the Diocese, and the obtaining of pledges for mission work from parishes and individuals.

The Synod re-assembled at 7:30 P. M., to ha ten to the Bishop's Address. It was an eloquent effort. A considerable portion of it was commemorative of persons deceased in the Diocese and in the Church at large. But the chief interest during this portion of the address centred in the tributes the Bishop paid to the memory of the late Archbishop of Canterbury, and of the late Dr. Pusey. The Bishop's treatment of his subject was particularly felicitous, and involved an interesting review of the Tractarian movement, or the Catholic Revival in the Anglican Church.

The Bishop next spoke in regard to the educational interests of the Province and of the Diocese. He uttered a warm endorsement of the work of St. Mary's School, Knoxville, and strongly recommended the clergy and laity of the Diocese to aid in rebuilding the school. He also sketched the work of St. Agatha's school, Springfield, and appealed for \$6,000 to aid in perfecting and extending the facilities of this excellent esan School for girls.

The Episcopate endowment fund was strongly recommended to the attention of the Synod. The Bishop announced that a generous layman, Mr. W. J. Quinlan, of Decatur, had placed in the hands of a third party the sum of \$10,000 to be applied to this fund when the additional sum of \$9,000, should be raised.

The Bishop closed his address with a sketch of a plan for affording rest, recreation and change of air and scene to the wives and families of the clergy of the Diocese. A delightful site has been purchased upon Lake Michigan, fourteen miles north of the city of Green Bay, rosity of a prominent layman of through the Di plan is that every parish and se shall own a lot in this condition of erecting a suitthe same. During the exhe summer, these cottages are

by the families of the clergy parishes and missions of the Diome of this prospective Diocesan

esday, St. Mark's Day, the Early was offered by the Rev. Henry Morning Prayer having been said 0 o'clock the Bishop held an or Disconate, the candidate being

and the work of the Synod was quickly and har. moniously dispatched. Several new clergy have come into the Diocese during the past year, who John S. Blatchford and Francis J. Parker.

will be a great addition to the working force of the Diocese. The Rev. James E. Hall has gone to Trinity Parish, Lincoln, Rev. Henry Humphries is at Albion, Rev. Geo. H. Ward at Mattoon. Rev. Wm. Bollard at Alton, and the Rev. J. W. Elliott will probably soon be transferred from the Diocese of Quincy. Oh that some generous friends of the Church would give only two duties of his office as Rector, minister in charge, or three thousand dollars for the missionary work of the Church in this yast Diocese

Massachusetts.

The ninety-third Annual Convention of this Diocese met on April 25th, in the chapel of Trinity Church, Boston, the Bishop presiding. The usual sermon was preached by the Rev. Percy Browne, Rector of St. James' Church, Highland District, from the text Ps. cxvi. 9: "I will walk before the Lord in the land of the livng.'

The Rev. J. H. Olinch, D. D., was unanimously re-elected Secretary of the Convention. He appointed the Rev. W. H. Brooks, D. D., of Hanover, his assistant.

The early part of the afternoon session was occupied in the reading of certain routine reports; also the report of the committee on qualificat of the clergy in respect to the right to vote in the annual convention. It appeared that the existing constitution, as strictly interpreted, excludes certain clergymen not in charge of parishes from that right. An amendment to obviate the practical objection of excluding worthy and actively interested clergymen on technical grounds was submitted, and its consideration made the special order for the next day.

In his annual address, the Bishop paid eloquent tributes to the memories of the Rev. D. G. Anderson, the only clergymen of the 168 belonging to the Diocese who had been called away, Archbishop Tait, Bishop Talbot and Dr. Twing. He gave the following account of his own work and of general Church progress in the Diocese:

At 120 different services I have confirmed 1055 persons. I think that the diocese is fairly en-ditled to cheer and encouragement from the steady tokens of advance, nearly, if not quite "all along the line." Whether I glean up the no-does of debts reduced, improvements made, or shurches, chapels and rectories built, the work is cheering. We are a great way off from a dis-integrable of reasying outputs of and ate dispersons. titled to

Arey, D. D., Edward L. Drown, Thomas F Fales; lay, John B. Stebbins, Alexander H. Rice,

A revision of the Constitution was adopted providing, in reference to the right of voting in the Conventions, that the Bishop and assistant bishop shall have the right to vote, and every slorgyman of the diocese, who is canonically a resident and who for the preceding three months has regularly and canonically discharged the assistant minister or missionary of some parish, church or mission of this diocese, or as head, chaplain or teacher in some incorporated institution of learning, benevolence or discipline, within the limits of the same, and performing clerical functions, or as chaplain of the army or navy of the United States, performing duty within this diocese, or as an officer of the convention or as registrar of the diocese, or as an agent of the board of missions, or as holding some appointment under the institutions of the General Convention. The section further provides that persons otherwise eligible, who, from illness or other reasonable cause, have not been able to discharge the duties of their office, shall not be excluded from the right to vote, and that any person who has performed one or more of these duties during an aggregate of 30 years shall also be eligible.

The annual report of St. Luke's Home was submitted showing that 207 poor women had been cared for during the year, and that the institution is out of debt and owns the building it occupies. The Margaret Coffin Prayer Book Society reported that during the year 1925 prayerbooks and 1243 hymnals have been distributed in various States and Territories and in vessels of the United States navy. The balance of last year, together with receipts, have amounted to \$1449.25, and there is a present balance of \$561.42. The report of the Ohurch Temperance Society showed that parochial societies have been formed in but seven parishes, and that these number 245 adults and 40 juveniles. Regret is expressed that so little has been done and hope that greater efficiency will be seen during the coming year. Two or three eloquent speeches in advocacy of the society were made by clergymen present. The committee on a dioce building reported that for such a building a fund of \$55,000 or 60,000 will be needed, and rea mended a resolution which was adopted, that \$400 be expended this year towards the mainten-ance of the existing church association rooms

ing with its power. Hither, then, to the asylum of liberty, the refuge of the oppressed, came the Church of God. Long Pope-ridden in former centuries, long State-ridden in the motherland, here the chains fell from her limbs; and it will be her gracious part in the future, as in the past to testify to her sense of the sacredness of her own freedom, and of the freedom of the State, by exemplifying in, her history the answer of her King, who said of old, "My Kingdom is not of this world." "My Kingdom is not from hence The proper spheres of Church and State are distinct. The only safety for either lies in the maintenance of their entire independence and separateness each from the other. The moment either invades the province of the other it becomes a wrong-doer, no matter what the alleged motive may be. In a word, the true function of Christian statesmanship is the maintenance of the relation instituted by Christ between Christianity and civil society."

In his fourth lecture, on the subject of education. Bishop Harris remarks that "to teach religion or te promote religious culture, does not fall within the province of civil society." He is opposed to the intrusion of the Church's sole function into the order of the public schools of the State. "It was to the Church and not to the a good or State, that Christ said, "Go teach men to observe the things which. I have commanded, and as

Churchmen, we are not at liberty to intrust the State or the public schools under the State, with any authority in the matter of religious instruction," for "such a procedure would be based on a principle altogether at variance with the philosophy of civil society, and if accepted and carried out to its logical conclusion, would speedily overthrow public liberty. If the State can be invested with authority to teach religion in the schools, it must be empowered to determine what religion it will teach. If it can be invested with the authority to shape religious convictions, it may also have the power to impose all opinions."

In the proper work of the school there is hardly any Christian instruction possible, and what is given could be better and more effectively given, by the pastor and the parents, in the Church and in the home. It should not be fortten that Christianity is not a philosophy. ay, it is now well seen, that however valuable gmas and creeds are and shall be, yet Ohrisanity is not merely a set of dogmas, or creed of

THE LIVING CHURCH.

and have allowed themselves little leisure to rarely, if they do it conscientiously, will prob-

Calendar. May, 1883. St. Philip and St. James. Ascension Day. Funday after Ascension. Whitsun Day. Whitsun Monday. Whitsun Tuesday. Ember Day. Ember Day. Ember Day. Tripity Sunday. Red. White. White. Red. 14. 14. 18. 19. 20. 27.

Trinity Sunday. Ist Sunday after Trinity.

And when He had spoken these things, while they beheld, He was taken up; and a cloud re-ceived Him out of their sight.—Acts 1:9.

White. Green.

Truly, if we could ever live in this day, all were joy. It is the crown of all joys, the joy of all creation, the wonder of the blessed angels, the union of all being, the finishing of the earthly course of the Son of God, His entrance into glory. He ascended not into the highest heavens only, but far above all heavens. There, where no creature is or can be; there, encircled, embosomed, impenetrated with the Godhead, adored together with His Godhead by all creation, is the Body of Christ, our God, our King our Head; Who calls us "His Body," "calleth us brethren."-Dr. Pusey.

> Hail the day that sees Him rise To His throne above the skies; Christ the Lamb for sinners given. Enters now the highest heaven. Alleluia'! Lo! the heaven its Lord receives, Yet He loves the earth He leaves; Though returning to His throne, Still He calls mankind His own. Alleluia!

Prejudice and the Prayer Book.

From Bishop Seymour's Memorial of the late Bish-op of Indiana.

When Bishop Upfold came to this Diocese in 1849 as its first Bishop, thirty-three years, the period allotted by chronologers to a generation, had elapsed since Indiana had placed her star upon the flag of our Union, as a sovereign State. In estimating the episcopates of the first two Bishops of Indiana, the general animus of the people, and the prevailing religious bias, which had been suffered to develop, and become rooted in consequence of the neglects, unavoidable perhaps under the circumstances, but still the neglects of the past, on the part of the Church, must be allowed their due weight. Another consideration, closely connected with the subject which we have been discussing, made strongly against the Church in the earlier years of our Republic, and continued to have influence to a date within the memory of those still living. Happily, it has now entirely passed away. We refer to the political prejudice, which for a long time associated our Church so far with the Mother Church of England, as to hold her responsible for sympathy with monarchical institutions. Sometimes this feeling was bitter, and could not be restrained; sometimes it was simply silly in its ignorance and folly, but in either case it accomplished its evil work of suspicion and alienation. The Presbyter survives to-day, who, when a young man, and about to enter upon his duties as a missionary, was threatened with death, if he dared to enter the town to revive what the intelligent and patriotic citizens were pleased to call "the King's Church." The speaker remembers in the first year of his ministry to have been requested by baptized children in the Church's way, they penditure of so much money and time, when a clerical brother, for whom he was preaching. to explain to his people, that the crown in one of the lancets of the chancel window, which had recently been presented to the church, had no connection whatever with the monarchy of Great Britain. Such, my brother assured me was the suspicion, which widely prevailed Baptismal office: "Ye are to take care that this among his flock, and he wished me, if I could, to lay it to rest. It may seem almost ludicrous now, that such ignorance and prejudice should ever have existed. But, it must be remembered, that during our Revolutionary war, the Tories, the Church Catechism, set forth for that puror friends of England, were in very large proportion Churchmen, and for many years after our independence was secured, the general antipathy to the mother country continued very strong, and hence, as hatred does not stop to reason, our Church was looked upon as identical in spirit, sympathy and purpose with the State Church of England, from which it was boasted that it was derived. Thus, in days gone by, political prejudice was often added to religious rancor as an obstacle to the progress of our communion. Liturgical worship, in its fully developed form, as among us, it a practical difficulty in the way of diffusing the Church among the masses, when they are, as a rule, strangers to the use of the Prayer Book. It requires time to learn to follow with ease and comfort the successive stages of the service, and even when this knowledge and familiarity have been acquired, the tastes and habits of mind will not yet have been formed to appreciate and enjoy the sequence, and order, and method of the divine offices. To those who have been nurtured in the Church, liturgical worship seems the only proper and fit way of approaching God, when two or three are met together in His name, to pay Him homage. But for others, who have been brought up under a different system, the condition of feeling and disposition on this subject is by no means the same. They do not undergo a change at once. The process is an education, and must be slow and gradual under the most favorable circumstances. Men do not easily unlearn old habits and ways, and attach themselves to new ones, and hence the enjoined use of the Prayer Book on all occasions in the full measure of its prescribed ritual has been a great hindrance to the spread of the Church among our people, who have been reared outside of our communion. and this impediment in the way of her growth has been more seriously felt in the West than conditions of society in the in the East. The cond

those who were not already prepossessed in her favor. The Household of God. From a Sermon by the Rev. A. W. Little. The home-idea runs through the divine plan of salvation. God is revealed to us as "Our -C. Wesley. Father." and Jesus Christ His only Son. as our "Elder Brother." The conception of the Church as a family, is one which we Churchmen prize, and strive to carry out in the true scriptural way. Each parish is a Household of the Faith; the whole Church the great Family of God. The Bible teaches, and the Church has always taught that we are born into that holy family circle, by what our Saviour calls the New Bith of water and the Spirit. By Holy Baptism we are born into the Family of God, and are made members, one of anoth-

er. Nor must we forget that all Baptized Christians of whatever name are children of God, are our brothers in Christ, even though they may have left the Father's house to dwell in tents of crease the devotion of them. In a word, whotheir own.

ously accustomed to the Church's ways, is averse

prayer, until he came to that for which the peo-

Church at the outset to strangers must have op-

Observe, next, that the Church, having admitted children to her membership, brings them up as children, not as strangers. I have known farmers, who turned their colts into the pasture or the woodland, and gave them no training till they were full-grown. Then, provided they survived the exposure, came the dreadful ordeal of "breaking them to the halter." It is hard, dangerous work. The animal is timid, shy, and perhaps vicious. It often becomes necessary to call in some professional horse-breaker, to force them into subjection, to make them, at least, "take the bit." and travel in the harness without overturning the vehicle. I know others who begin to train even the sucking colt. He always wears his halter, and is petted and carressed. Such a horse never needs to be "broken,"-he grows up into his life's work as naturally as the apple ripens, or the gray dawn brightens into day.

would never need to go through the agony of getting them "converted," of driving them to the "anxious seat," of calling in some fierce revivalist, some "Boanerges Stormheaven" like the professional horse-tamer, to whip them into the harness. Remember the closing words of the child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the ten Commandments, and is sufficiently instructed in the other parts of pose." If virtuously brought up to lead a godly and a Christian life, any ordinary child of fourteen or fifteen years, with the added grace of the "Laying on of Hands," is competent enough to "discern the Lord's Body," and to receive that spiritual food and sustenance, to his great and endless comfort.

think, and meditate, and study. The spirit of ably feel a deep awe, and a strong excitement, a community in pioneer life, and in a state of either of the passions or affections; this awe will transition from that condition to developed so- become more intelligent, this excitement will be cial order, unless its members have been previ- softened down, by frequent communion; but if we communicate aright, the inward parts [peace?] to liturgical worship, when it goes beyond a will be greater, and the effects on our lives will short and rudimentary form. Of late years, a be more lasting. Our Communion will more rerelaxation has not only been allowed, but sug- semble "the sacred and homefelt delight, the sogested, and encouraged in the application of ru- ber certainty of waking bliss," when virtuous brics, when missionary services are held for the friends are for ever in each other's society, than first time in new regions, and the object is main- the tumultuous gratifications of a meeting bely to teach the first principles of the Gospel of tween those friends, which has been long in Christ. Formerly, such a concession was not coming, and which will not soon come again. It is to be observed, that in the earliest, that is, deemed consistent with law and order, and the most pious ages of the Church, the faithful hence an impatient audience, for the congregacommunicated weekly, sometimes daily. They tion, under such circumstances, came simply to kept up the feeling of solemnity, by their conhear, was kept waiting while the missionary reviction of the real and special presence of cited alone exhortation, psalter, chants and Christ in the Eucharist; not, as it may be abundantly proved, a gross corporeal presence, ple had really gathered, the sermon. Such was like that believed by the Romanists; but a spirthe rule fifty years ago, we are told in beginning itual presence, to which our Lord particulary reand carrying on the missionary work of the fers, in that promise, "Where two or three are Church. Surely such a mode of presenting the gathered together in my name, there am I in the midst of them;" and hence, probably, in the erated as a great drawback to her success. It is Greek Church, the communion was called "a not surprising that she did not draw to her fold gathering together." In late days, to the great detriment of piety, the notion has prevailed, that the Communion is a bare commemoration but, in fact, Christ is there present, in a special and peculiar manner, to communicate his own graces, and His own Spirit, to devout participants in the holy mysteries; and according to the words of our service, they who approach in

faith and charity, are, in receiving the elements, made "to dwell in Christ, and Christ in them;" they receive what is communicable of His blessed Nature, and thence are enabled to keep His words, and to conform to His example. If. therefore, we steadfastly believe that Christ is present in the Eucharist, and for these purposes. the oftener we partake of it, the greater must be our proficiency; or, if we do not so increase in proficiency, the fault must lie, not in the frequency, but in the moral imperfections of our acts of communion. The remedy is, not to diminish the number of our communions, but by every means to strive and pray that we may inever honestly, conscientiously, faithfully, and perseveringly, frequents the Lord's Table, if only there be a just sense of the Divine Presence there enshrined, and the divine grace there poured forth, will be made by the Sacrament better than he is found by it.-Bishop John Jebb's Letters, A. D. 1821.

Sunday Evening Congregations. II.

To the Editor of the Living Church: I may be pardoned, if I give a chapter from my own experience, but an experience, which I have been assured by several of my clerical brethren is not uncommon. In 18- I found myself a missionary to a small town in one of our western States. I found there a small church building and 18 communicants. For a year, every Sunday, I said morning and evening prayer, and preached on both occasions. The morning attendance averaged 36, and the evening 18. There was a little growth, but none to If parents and sponsors would only bring up speak of; surely not enough to warant the exthere were so many larger and more important fields vacant and needing ministrations. The people became discouraged, and I, more. Evidently, as things were going on, we must wait for the Sunday School children to grow up, ere our mission could become anything like self-supporting. What was I to do? give up and go my children; always anxious how to meet the exelsewhere? I was bound to hold on in some way, for the very gall it gave me to have friendly "out siders," tell me that they much preferred the Church doctrine and preaching, to that of the "Thunder shop" (as they called it) over the way, and then to see them, Sunday night after Sunday night illustrating their preference by crowding the "Thunder shop," and listening to the "Thunderers." But what could I do? Fortunately I had a Bishop who was a man of expedients, and of large missionary experience. His first question to me was: "What do these people give as their reason for their seeming contradiction between profession and acts?" I answered: "The length of Evening Prayer, unfamiliarity with our customs, and so forth, and so forth." "And you cannot surmount these objections?" "No sir." "Well," continued the Bishop, "what do you suppose I do for services when I go to the logging camps?" "I don't know," said I. "Well, I'll tell you," he replied: first. I invite the men to meet for church at a certain hour, in the largest room the camp affords. They come, sit down, hats on, and pipes lighted. Then at the proper moment I say to them 'Now, boys, I'm going to begin this service by kneeling down and saying the Lord's prayer, detracting from the solemnity of it, every one and I expect you to say it with me; you all know who knows human nature, knows that it is the it, you learned it from your mothers when you were children, and you can't forget it. But when we are praying to God, and reading out of His book, we must have our hats off and lay down our pipes. Then when we have stood up and sung a hymn, and I begin to preach, you can resume your hats and pipes.' Then I say the Lord's Prayer, read a short lesson from one of the Gospels, say the creed, use a few appropriate collects, give out and perhaps line a simple hymn, and the service part is done." "But." interrupted I, "how about the rubrics. Bishop?" "Rubrics is it?" replied he; "I put them in my pocket and use common sense, as any loyal son of the Church may do when her exiigencies demand it."

10. Benediction. The sermon was usually extempore; doctrinal, but practical, and gauged in length by the attention it received.

Results: On the first evening of the new order, the little Church was filled with hearers. Nor ever afterward, for the remainder of my stay (a little more than a year), did we lack for a houseful at the evening service. The friendly out-siders" deserted the "Thunder shop" for the Church, and nearly all our communicants exchanged their "once-attendance on Sunday' habit, for the "twice." Many of those who at first came only in the evening, began to come also in the morning, when I never omitted a single jot or tittle from the rubrical order. In a year. our average morning attendance had risen from 36 to 75. Twenty-two adults had been baptized, and nineteen (I think) presented for Confirmation, while the yearly income had increased from less than \$300 to more than \$900. And this, in a little town whose inhabitants numbered at that time less than four hundred, and with three other religious societies to compete with the Church.

Compelled shortly thereafter, on account of my mother's health, to remove to another diocese, I took charge of a small but languishing parish, in a city of some pretensions. The first thing I heard, was the old story of "small evening congregations." I determined, if possible, to try the same remedy I had found so efficacious in F. My diocesan was out of personal reach, but thinking his consent a matter of course, when the time came that we should meet, I went on for five months as though I already had it. The result of my change was as decided and favorable in my new lines as it had been in the old. At last, when I had the opportunity to tell my Bishop what I had done, and why, he straightway frowned and said: "You must not do it any more! There are the rubrics to direct you, follow them! You cannot have my permission thus to compromise the Church!" Very well, sir" was my reply. "You are my Bishop, and in this and like matters you have but to command and I to obey." And obey I did. Perhaps the Bishop was right in the matter. Certainly, if self sacrifice for the Church, and loyalty to her, can make a man right, he is one of the rightest men I ever knew. 'But if, while under his jurisdiction, God rewarded my work with a meed of success, it was not by, or through evening congregations. In three weeks from my restoration of the "rubrical Evening Prayer," my congregations had fallen from an average of 125 to less than 50, and so continued for the remainder of my stay in that diocese.

This is but one experience. May we not have some others through the medium of the LIVING CHURCH? Am I not right about the cause, and have I not suggested the sufficient remedy or the key to it? To bring our communicants to a second service, and to fix and indoctrinate in the Church our proportion of that large class of "transients," who go out to a place of worship only on Sunday evenings, must we not adopt some such order as that I have suggested? An order which will be fresh for the communicants themselves, and at the same time will not make the unfamiliar participants feel like "cats in a strange garret." To me, at least, it seems H.

A Starving Bishop.

The Household.

TO CURE MELANCHOLY .- Set about doing ood. One act of kindness will have more influence on the spirits than all the soft-water baths that ever were invented.

Lemonade which is intended for a sick person should be strained. This is particularly necessary if there is any trouble with the ston the tough fibres of the lemon are hard to digest.

Our homes are like instruments of music. The strings that give melody or discord are the members. If they are each rightly attuned they will all vibrate in harmony, but a single discordant string jars through the instrument and destroy its sweetness.

To remove creases from engravings, lay the engraving with the face down on some clean white paper; over this lay another sheet of paper, covering the entire back of the picture; this should be dampened evenly before laying it over the engraving; then iron it with an iron that is not too warm. The best way to dampen the paper is to lay a wet cloth ever it and press it for a moment with the iron. If the frames and glass over engravings do not fit closely, it is a good plan to remove the glass once a year and wipe the dust from the glass and the picture.

Escalloped potatoes are delicious for supper. Butter the bottom and sides of a tin basin: then lice and lay in a layer of cold boiled potatoes; sprinkle some pepper and salt and a little lump of butter over it; then dust it with flour, and put another layer of potatoes, etc., until you have prepared the requisite number of potatoes. Over the top put a layer of oracker crumbs to the depth of half an inch; pour over this a little more than one cup of sweet milk-cream if you can get it. Set the basin in the oven, which should be moderately warm, and keep it in there, with a steady fire going, for about half an hour.

A beautiful toilet set for the dressing case is made by covering a large cushion with cream-colored satin; around the edge of the cushion put a pleating of ribbon of the same color and a The lace is not to be pleated, but fall of lace. gathered a little. On the top of the cushion paint in water colors two or three pansies, with leaves and stems to relieve all stiffness. The bottles that help to make up the set should be covered and decorated to match. The flowers on the bottles do not need to be pansies, however. Bows of ribbon tied around the neck of the bottles give a very pretty effect.

A good breakfast dish can be prepared from the remains of yesterday's dinner, providing that consisted in part of roast muttor Chop i fine, and put it in a saucepan. with a cup of gravy or soup stock, season with pepper, and salt, and scatter over it, stirring all the time, a tablespoonful of flour; let the meat heat gradually, and, when "boiling hot," set the pan on the back part of the stove, and poach some eggs to serve with the meat. When the eggs are done, put the meat on a platter, and lay the eggs are done, around the edge. With fried potatoes, muffins, and good coffee a wholesome breakfast may be provided at little expense.

CONTROLLING THE HORSE.-The reins may guide the horse, the bit may inspire him by its careful manipulation, and the whip may urge him forward to greater ambition; but the human voice is more potent than all these agencies. Its assuring tones will more quickly dispel his fright; its severe reproaches will more effectualy check his insubordination; its sharp, clear, electric commands will more thoroughly arouse his ambition, and its gentle, kindly praises will more completely encourage the intelligent road horse, than the united forces of the bit and reins and the lash. No animal in domestic use more readily responds to the power of kindness than the road horse.-Live Stock Journal.

If young ladies knew how much their habits of life have to do with their beauty of form and feature, they would venture to set aside some of the laws of fashion even, to secure such desirable an end.

Bayard Taylor, speaking of the beauty of the Polish women, attributes it to the manner in which they are trained during their childhood. "In Poland," says he, "girls do not jump from infancy to young ladyhood. They are not sent from the cradle directly to the parlor, to dress, sit still, and look pretty. No, they are treated as children should be. During childhood. which extends through a period of several years, they are plainly and loosely dressed, allowed to run, romp, and play in the open air. They take in sunshine as does the flower. Ther are not load-The income of the Bishop will not feed his family. The incomes of the clergy, save the with countless frills and superabundant flour ed down, girded about, and oppressed every way Plain, simple food, free and various exercise, and abundant of sunshine during the whole period of childhood, are the secrets of beauty in after life.' If our "friends among the girls" will consider and act upon the above statement, they will be wise. Showy dresses, low necks, and tight do not compensate for loss of health. lacing It is infinitely better to be handsome and healthy in person, than handsome and fashionable in appearance. PRESERVING FRUIT.-For the proper keeping of all kinds of preserved fruit a dry and cool closet or cupboard is indispensable; it is also of great importance that the tops of the jars should be made perfectly air tight. The old-fashioned method of spreading paper dipped in brandy on the top of jam and jelly is worse than useless, as the spirit will evaporate and leave the fruit unprotected. The best method of closing is, first to lay over the top of jams, etc., a piece of clean there to the top of jams, etc., a piece of clean tissue or thin writing paper, then to take thick, unglazed white paper (which is sold for the purpose), and cut out pieces half an inch larger all round than the top of the jars; well beat up white of egg and a little flour; spread the mixture with a brush over the paper, and place it with the edged side downward over the jars. It will adhere closely to the edges, and will need no tying, and the egg and flour will fill the pores of the paper, and render it completely impervi-ous to air. Preserves thus safely fastened down ous to air. Freserves thus safely faileded down never get mouldy. Fruit for preserving should always be gathered when perfectly dry, and boiled down as soon as possible after gathering; if it remains for any length of time before being preserved, a slight fermentation will take place which will inter the down of the former to the former being which will injure the flavor. If the fruit be al lowed to become over-ripe, the preserves become mawkish and deficient in flavor. become mawkish and deficient in flavor. All unripe, deosyed, are otherwise imperfect fruit should be carefully picked out. The soiling should proceed rapidly for a short time; the fruit is neither likely to keep well nor to be of good color if it is allowed to simmer for a long time. Juicy fruits, such as currants, respher-ries, etc., which are now required to be kept whole, are better when allowed to boil for sever-al minutes before the sugar is put into the pan. Fruit which is desired to be kept unbroken should have a little sugar sprinkled over fit a few hours previous to boiling, to draw the jutoe:

MAY 5, 1888.

Bishop Jebb on Frequent Communion. Your friend's scruples, respecting the Sacraments, are, I believe, of a nature far from uncommon. I have no doubt, however, in saying that the very sense of her unfitness ought to induce her perseverance in frequent Communion. We do not approach the Lord's table, because we are good and perfect, (this would be trusting in our own righteousness), but in order that we may, through Divine Grace, be made so. The Sacrament is to be viewed, not only as a means of grace, but as the chief means; and as God's appointed means, which we are not at liberty to neglect. As to the frequency of Communion, tendency of all acts frequently repeated, of all habits fully formed, to diminish the outward, sensible impression; but it does not, therefore, follow that we are to shun the repetition of all good actions, or avoid the formation of good habits. If we often visit the sick poor, we shall less and less feel externally, and be palpably affected by the sense of the miseries which we see; yet who can doubt that our internal benevolence will increase, however our outward expression of it may slacken, if we persevere in such visits from a right motive, that is, a charitable one? If, again, we are prevented from often seeing a dear friend, the infrequent interviews. "few and far between," will doubtless be natched with a keener relish, than if our intercourse were daily and hourly; yet, who does not prefer, when circumstances admit of it, the naimer, and I will add, the profounder joy. of

So I returned to my mission, and the following Sunday evening, after due announcement, ntered upon a new order. It was: 1. Hymn; ord's Preyer and versioles; 3. Chant;

The London Guardian recently contained the following heart-rending appeal from the Bishop of Pretoria, Africa. Surely the Church of England could do better by her missionaries.

Glad, from sheer necessity, to receive from of the heart sickness, and loss of spiritual power, this constant anxiety involves.

younger men in Pretoria, are barely sufficient to so as to be admired for their much clothing. allow them food, make clothing a constant source of anxiety, and never give them a shilling Children are stinted even in to spare. bread and milk.

I have had to borrow to pay the stipends of last quarter, and have 75*l*. wherewith to meet those just falling due, amounting to 450*l*.

I am simply living from hand to mouth on the sale of things in a box received from England. There is no money in the place, and offertories The prospect before are falling week by week. me is insolvency, personal and episcopal, and then where to get bread I know not. I have, from simple necessity offered my wagon for

I am very anxious to get to the Cape (to attend the Provincial Synod), but I have not enough to pay my clergy their stipends, or even to leave at home for weekly requirements. Unless I can sell something, I cannot go. It did break me down on Saturday to send my wagon to the sale, to meet Christmas bills, and that after four years' work, which, I think, will not unfavorably compare for trial, labor and anxiety, with those of any of the colonial Bishops. But God's will be done! will I trust in Him." "Though He slay me, yet

On one occasion an English gentleman who possessed a keen wit was at a brilliant assembly of the elite of Vienna, where a distinguished lady of that city frequently amused herself and immediate circle of friends by saying smart and rather uncourteous things, evidently for the pur-pose of annoyance. "By-the-way," inquired his fair interrogator, "how is it your countrymen speak French so very imperfectly? We Austrians use it with the same freedom as if it were our native tongue." "Madame," retorted the Englishman in the blandest manner, "I really cannot say, unless it be that the French army have not been twice in our capital to teach it, as they have been in yours."

Mr. Spurgeon thus writes of the 'Salvation Army: "It is time that somebody spoke, now that the attempt is made to make men religious by turning all religion into a game of soldiers. Because they would not hinder anything that promised well, Christian men have borne with

THE LIVING CHURCH.

A KANSAS NURSERY.

The baby?" we asked, as with mop and broom Its mother came to the ranch one day, "Oh, she's picketed out across the way! dare not leave her alone in the room.

And the busy mother looked for a tub, While we saddled our horses and rode to see How the lonely baby fared, while we Had stolen its mother to sweep and scrub.

For the babies we were accustomed to Could never have kept their silk and lace And little be-ribboned hat in place, With only a tree for a nurse, we knew

But this Kansas baby had no hat: And it laughed as if it thought silk and lace Would have been entirely out of place On a prairie—or, for the matter of that—

Anywhere else. It could only go e length of the rope; but its little feet Pattered about where the grass was sweet, Just as it pleased; and that, you know,

Is more than the city babies do; For, trundled under the city trees. They are carried just where the nurses please

Which I shouldn't like at all; should you? As I thought it over, it seemed to me

That a city darling has less to hope, "Picketed out" with invisible rope To a somewhat less reliable tree!

-St. Nicholas

The First Story About Hercules.

BY REV. J. M. NEALE, D.D.

Of all the gods that reigned on Mount Olympus, Zeus, whom we often called Jupiter, was lord and king. He ordained that which was to come to pass; he sent war or peace upon the earth; he commandimmortality; they had swift-footed Hermes fill their cups; they had the Nine Muses to sing before them, and Apollo himself to strike his lyre of many strings. But the Father of god and men sat apart on the highest peak of the mountain, and cast in his mind that which had already been, and that which was hereafter to be.

On a certain day, he called to him his brave son Hercules, and spake to him on this wise:

"My son," said Zeus, king of the immortal gods, "you have grown up from your childhood like a fair palm in the vallev of Mount Ida, and now, rejoicing in the better service. But by force, or art, your strength, you have reached the years or both, overcome it we will.' of manhood. That strength I gave you; and of it I shall require a proof and long exercise. The way to immortality, my the aid that lies in my power." son, is not an easy way, it is not to be that will attain to it must gird himself for well as others; he must do great deeds for the good of his fellow-creatures, and after long labor he may look for long rest."

"O father," answered Hercules, "gatherer of the clouds of heaven, thy words are as the decrees of fate, that cannot be overwith what enemies am I to enter into this hard struggle?"

"I have ordained," said Zeus, (and as he spoke he gave a nod which proved that his words should surely come to pass,) "" have ordained that thou shalt serve Eurys-

skin, and ever afterward it was for his own twining one with another, hissing, snarl- ole's, would not be secure; for if they can "I would'nt be without them if they cost \$1. a pill ing, and bellowing around him. At last get anywhere near, they will reach their his arms began to grow faint, and his long, slender finders down inside the nest. covering.

And now he was to set forth on his second trial. And it was far more dreadful than the first; insomuch that it called to mind face to his enemy, he withdrew to a little learned to build a nest inclosed on all

all the words of his father, and needed only was in vain, he called on Athene. neck too long for a monkey to convenient-"Goddess," he said, "thou that art ly reach up through. Beside this, she them, too, before he took the matter in

hand. And so he went on his way, taking Iolaus for his companion. Forth they went from Mycenæ, and travelled over pathless zen House at hollow Lacedæmon; thou she thought no robber would dare trust mountains and through desolate valleys; exposed to the sun by day, and the bitter cold by night. And at length they drew heavy, the mighty, the unbending, with nigh to the Lake of Lerna, the place where which thou, mighty in thy father's mightithe monster dwelt whom they were sent to ness, quellest the ranks of heroes; hear me slay. They wound along through a deep now, filling my soul with wisdom, and my ravine, where the path grew darker and arm with strength ! So shall a hecatomb narrower every moment, the pines that of oxen bleed on thy altar at Mycenæ; so hung overhead sang their solemn song, as shalt thou be celebrated in the song and if a lament for the hero that was about to the dance, when the maidens of Peloponexpose himself to certain death; the stream nesus meet to do the honor." that ran down to the lake murmured

mournfully, and the bittern cried dolefully from the marsh. High up in the air a carrion vulture was hovering; and his scream echoed and echoed wildly among the desoate crags. "Dost thou not tremble?" said Iolaus;

'is not this dark path fearful to tread? and his companion: is not every sound we hear an omen, as it were, of destruction?"

"There is one omen that is best of all." answered Hercules, " and that is to do my duty; I was warned that my life in this and the aged cedar; he kindled it with ed and other gods obeyed. They dwelt world would be tull of dangers; and I acin their golden halls, eating and drinking cepted them gladly. And now be witness, Ares, and Athene, and Apollo, who and Alcmene: as their messenger, and beautiful youths to give strength and wisdom, and inspiration to mortal men! my heart is but the more full of hope, by how much nearer our great smith's forge, and then follow me."

danger hath approached.' "But this monster," said Iolaus, "this form is it? and how shall we be able to heads, and ere it could sprout again, his overthrow it?"

"I know not its form, ' replied Hercules, "save that it has a hundred heads; and if it had a thousand, the son of Zeus ness over its eyes, and struck terror into would not tremble at them. How shall we overcome it, sayest thou? By force, if force be needful; by art, if art will do us head was struck down, and neck after neck

"Lead on," said Iolaus, "and in the time of your need, I will render you all

And lo! as he spoke, they stood on the gained by living delicately, like the kings borders of the lake. On all sides it was of the earth, who slay oxen and pour forth overhung by steep and dreary crags, red wine from morning till evening. He except where the path the heroes were treading led down to the beach. The a long struggle; he must fight himself as water was still and black from its very depth-nc fish could live in it; no plant could grow by it; no bird could fly across it. For night and day a poisonous vapor

ascended from it, destroying all things that had life. And as Hercules stood by the lake, the air came chill and deadly thrown. But to what labor am I to turn around him; his limbs trembled, and his my strength, which I have from thee? heart sank within him. Iolaus, fearing ever? Are we not promised, if we suffer the end, would have besought him to draw back, but the hero would not even listen to such counsel.

A shape arose forth from them; and half fast as we destroy one of his temptations, theus, king of Mycenæ, for the space of flying, half swimming, it drew nigh to the he will have two ready to send in its place. twelve years. Whatever he commands son of Zeus. Its body was as large as the Of our own strength we can do nothing; thou wilt obey, as if I spoke it, and not he. last wagon that leaves the field at harvest with that Grace which is indeed like fire, He will bid thee to take in hand great home, when the sun is sinking in the red subduing and melting all things, we shall works; and such as shall make thy name horizon, and the weary team are longing be more than conquerors through Him for the village pond. Its hundred necks That loved us. "But hear me, O king and father," said | were like leathern pipes, dark, and sinewy, Hercules, "for I dispute not thy com- and flexible. Its countless eyes were like mands. Eurystheus, as thou knowest, is the live coals of the fire; its tongues like an evil man and a coward; were it not two-edged swords; its claws, like the bowmore fitting that thy son, if he has to sprit of a vessel; and its huge wings like serve at all, should be in bondage to a king the mainsails of a man of-war. As it came to that made of grass by the baya sparrow that is good and brave; not to one that is it roared terribly; and the echo rolled up of India. It is one of the most perfect the mountain ravines, dying away in the bird houses I know of, and seems only to "No, no, my son," said Zeus; "the far distance. The waters foamed around need a fire-place to make it a real house. more thou art humbled now, the more the scaly breast of the monster; until, It is entered through the long neck at the thou shalt be exalted hereafter. And coming out of the deep, it waded through lower end. The bed for the eggs rests in know, that there is no sight more pleasant the shallowest part of the lake, eager to the bulb, or expansion at the middle of devour him that had ventured to disturb the nest, where there are actually two its repose. Then Iolaus forgot his prom-But Hercules gathered up all his cour-age. He drew his lion's skin closer around Eurystheus, thou shalt after that be re- him; he grasped his terrible club, and and where he may rest at night. The walls so he awaited the oncoming of his enemy. feed with them on immortality. And on him, and darting out one of its long necks, to be seen. The whole nest is from four--they shall stir themselves up by the re- tongue. But the hero was on his guard; es wide at the thickest part. It is hung membrance of thy deeds; of thee shall and he smote so true a blow on the scaly low over the water-why, we shall presit shall be said to all generations, 'Thus did beneath his club. And the long neck the hanging neck. Hercules, son of Zeus; once a troubled moved convulsively to and fro, as a worm writhes in agony that has been wounded by the garden-roller.

They cured me of neuralgia, of 9 years sta Joseph Snyder, Paxions, Pa., Jan. 30, '83. knees to tremble, and still keeping his The baya sparrow discovered this, and distance. There, knowing that strength sides, and to enter it from underneath by a

adored in sea-girt Attica, and to whom a took the precaution to hang it out on the thousand sacrifices are offered in thy Bra- very tips of light branches, upon which that didst spring armed from thy father's himself. But she found that the monkeys head, and now graspest the spear, the 'knew a trick worth two o' that.' They would go to a higher limb which was strong, and one would let himself down from it, grasping it firmly with his hands; then another monkey would crawl down and hold on to the heels of the first one, another would go below him, and so on until several were hanging to each other, and the lowest one could reach the sparrow's treasures. He would eat them all

Thus prayed he, nor was the blued-eyed himself, and then one by one they would goddess inattentive. And she put a climb up over each other; and last of all thought in his mind, and gave him the the tired first one, who had been holding wisdom that he desired. And Zeus, father up the weight of all the rest, would get of men and gods, thundered mightily on up, too, and all would go noisily off in the left hand; and the hero exulted in the search of fresh plunder, which, I suppose,

sign of victory, and forthwith he spake to would be given to a different one, the rest

"Gather wood, O Iolaus, heap it high, and kindle a fire; I, if the hydra comes on,

will shield you from its fury. So Iolaus gathered wood-the dry pine, speed, and the flames leaped up to heaven. Then again spake Hercules, son of Zeus

"Loose thy sword, O Iolaus, and heat it in the flame; let it glow like the black-

Then Hercules went forth to meet the souse them into the water. monster, and Iolaus followed. The hero hydra that dwells by, the lake-of what dashed in pieces one of the hundred

friend seared the neck with a hot iron, and stopped its growth. Then the hydra waxed dismayed; and Athene cast darkits heart. But they two, exulting in their strength, went on in the conflict; head after seared. Often were their hands weary-

often did the iron wax cold; but still they renewed the fire, and still they stirred themselves up to battle.

And now there remained but three of the hundred heads; now there are but two; now but one; and now the huge beast breathes forth its spirit in one loud, roar, and falls like a crag from a precipice. The lake trembled; the valleys resounded; even

Hercules himself drew back, "To thee, O Zeus," said he, "I dedi-"To thee, O Zeus," said he, "I dedi-cate this labor; do thou be still with me; give me favorable signs, and guard thy son evermore ! "

And are not we, too, sent into the world to labor for awhile; that we may rest for As thus tney stood on the shore, there old dragon, called the Devil and Satan, was a troubled motion in the dark waters. that deceiveth the world?" Yes; and as

making a ladder for him as before. Now the cunning baya sparrow saw a way to avoid even this dangerous trickery. She knew that there was nothing a monkey hated so terribly as to get his sleek coat

wet. He would rather go hungry. So she hung her nest over the water close to the surface and the agile thieves do not dare make a chain long enough to enable the last one to reach up into her nest from below, as be must do, for fear that the springy branches might bend so far as to

The sparrow has fairly outwitted the monkey!"--St. Nicholas.

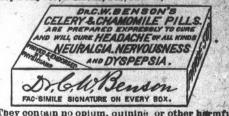
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Durham, Ja., March 8, 1889. "Last March I was so weak from gener ity that I could not walk withouthelp. F the advice of a friend, I commenced Arms's BARSAPARILLA, and before I had u bottles I felt as well as I ever did in m have been at work now for two moni think your BARSAPARILLA the greatest bi icine in the world. JAMES MAY 590 W. 493 St., New York, July 10, 1889. ATER'S BARSAPARILLA curves Sweeth

580 W. 43d St., Neto York, staty 10, 1057. AYER'S SABAPARIILA CURES Sorofulo Scrofulous Complaints, Erystpekas, Ecsem norm, Biotches, Sores, Bolls. Tumors, an Uons of the Skin. It clears the blood of purifies, aids digestion, stimulates the she bowels, and thus restores vital strengthens the whole system. PREPARED BY

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famous to all ages."

eruel and of faint heart?"

to the gods than when they behold the good man striving against adversity. To make an end; if for the twelve years where- ise and fled away. of I have spoken, thou shalt faithfully and valiantly fulfill all the commandments of ceived into the number of immortal and most blessed gods; thou shalt dwell with them in their goodly palaces; thou shalt earth men shall hold thee'in honor forever orators speak, of thee shall poets sing; and mortal-now a blessed divinity.'

So Hercules set forth to Mycenæ. He took no weapon with him but a great club mind set on doing and on bearing all things, that so he might gain to himself an immortal life.

King Eurystheus sat in his palace; the most cowardly king that reigned in Greece.

will I to the ninety and nine that remain."

the end of the neck that had been crush- them, raccoons also, and opossums, cats, ed, two fresh heads sprang forth more ter- rats, and mice. But none of these ani-While others went forth to chase the wild rible than their fellows. Their eyes glared mals could creep out to the pliant, wavy beasts, he sat at home in the hall of his palmore brightly; their tongues quivered ends of the willow branches or elm twigs, ace; when his soldiers were fighting against more fiercely; and the hero confessed that and cling there long enough to get at the his enemies, he was feasting in his marble he had boasted too soon. Again he-smote contents of a Baltimore oriole's nest. halls. And he rejoiced when they told them with his brazen club; he struck two, and against him Hercules was sent. He midst of the furious necks of the hydra; climbers, from whom the eggs, in an or-slew him with his club, stripped off his he, defending himself as he could; they, dinary open-top pouch nest, like the ori-

How a Bird Outwitted the Monkeys.

"Of all the hanging nests, commend me rooms, for the male has a perch divided off from the female by a little partition,

where he may sit and sing to her in rainy weather, or when the sun shines very hot, raised it high above his left shoulder; and are a firm lattice-work of grass, neatly woven together, which permits the air to And now it was but twenty paces from pass through, but does not allow the birds it sought to pierce him with its sword-like teen to eighteen inches long, and six inchhead, that scales and skull were crushed ently see-and its only entrance is through

Why do birds build hanging nests? Those birds that do make hanging nests, undoubtedly do it because they think them "Thus," said Hercules, "the son of the safest. Bird's eggs are delicacies on of brass; but his arm was strong, and his Zeus conquers his enemies. Return, Iolaus, the bill of fare of several animals, and are return ! As I have done to this head, so eagerly sought by them. Snakes, for instance, live almost entirely upon them, But lo ! as he boasted, a wonder ! From during the month of June; squirrels eat

In the country where the baya sparrow him that Hercules was come; for now he and four sprang up in their place. He lives, there are snakes and opossums, and would have one whom he might command entered into combat with the other heads; all the rest of the egg-eaters; and in addito do that which he was afraid to take in hand himself. Now there was a fearful lion that ravaged the country far and near; against him. And thus he stood in the gether. Monkeys are wonderfully expert

The Libing Church.

Chicago, May 5, A. D. 1883.

red at the Chicago P. O. as second-class mail matter

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Rev. C. W. LEFFINGWELL, D. D., Editor.

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The Ascension.

The gates have lifted up their heads and the everlasting doors are opened wide that the King of Glory may come in. It is He, strong and mighty, the One That has overcome death, That has vanquished Satan, and is now highly exalted and given a Name that is above every name, and to Whom every knee will bow.

It is not only the Son of God returning to the Glory which He had with the Father before all worlds; it is also the Ascension of our glorified humanity to the right hand of God. The Incarnation now takes hold on eternity. By the Ascension it was divinely sealed and assured to us, unchangeable and enduring as God Himself. The Son of Man is on the throne of the Universe forever, and the Virgin-born, the suffering, the crucified, has exalted our humanity to the highest Heaven.

Too little hold has this transcendent event upon the thoughts and lives of men. It is chiefly regarded as a natural conclusion of the life and labors of the Founder of our religion; as witnessing to His divine nature and supernatural power. Its sublime significance and relation to man is, for the most part, not perceived. We say that He ascended into Heaven, meaning only that He overcame the laws of the natural body, and passed from earth as Enoch and Elijah did.

But the Ascension of our Lord has deeper meaning than this. He ascended in our nature. He took with Him our full humanity, body and soul, and henceforth we sit with Him in Heavenly places, we are joined to Him in His ascended glory, we share in His exaltation and triumph.

Without the Ascension, the Incarnation would be incomplete. If a body had been prepared for Him that in it He might suffer and rise from the dead, to lay it aside when the work of atonement was done,

The Case of Mr. Newton. On St. Mark's Day, the Rev. Samuel Buel, D. D., Professor in the General Theological Seminary, the Rev. R. H.

McKim, D. D., Rector of Holy Trinity Church, Harlem, and the Rev. B. F. De Costa, D. D., Rector of the Church of St. John the Evangelist, New York, presented to the Bishop of New York certain charges against the Rev. R. H. Newton, Rector of (now known as All Souls' Church). The endowed with the gift of gab and destructthe Constitution which requires everybody about to receive Orders to sign the following declaration: "I do believe the Holy Scripture of the Old and New Testament to be the Word of God, and to contain all

things necessary to salvation, and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States." The second charge is holding and teaching publicly and advisedly doctrines contrary o those held by the Church. The third charge is violation of his Ordination vows. Attached to the charges are certain specifications and a copy of the published sermons of Mr. Newton on "The Right and Wrong Uses of the Bible."

The LIVING CHURCH has already expressed its opinion with regard to the contents of this book. To sum up that opinion in one word, Mr. Newton surrenders pretty much everything that is distinctive Newton and all the other inhalers of Scoof Christianity as a supernatural system of religion, which is the system the Church and dishonorable views with regard to subprofesses and requires her clergy and laity scription. The Chicago Times has that to accept, defend, and maintain.

We may add to the opinion expressed in that article (see LIVING CHURCH No. 230, for March 31, 1883), that Mr. Newton belongs to a tendency of thinking (not school of thought) that exists to some extent in the Church and largely out of it, whose historical genesis was very distinctly in the present century and whose birthplace was Germany. This tendens has various degrees and almost multitudinous phases. John Friederich Strauss, during the progress of his mournful life, illustrated the entire movement, beginning with a self-reliant critical spirit and a passion for destruction, and ending in the pitiful nothingism of his "Old Faith and New."

men in rejecting what everybody else receives and in trying to depreciate what is ton's father will remember it. We are not mind Coleridge had. Others of like disposition followed, and made some mark on the current history of thought in England. They have their small echoes over here. We seem to reproduce the conditions of poor humanity had been honored by kin- protruded itself in the Presbyterian Estabship with the Son of God; but it would be lishment to an extent which would be only a broken bond, had Christ not taken more alarming if the body itself were the us with Him to the bosom of the Father. Ark of the Faith freighted with the future Yea, there would be no longer any Christ of Christianity for the Scotch. We think for us; He would live only in history; He Mr. Newton has been reading "Scotch sake of discipline. Discipline is a rod would be honored only as a personage of Sermons," published 1880. If not, he the past; He could not be loved and has absorbed them by some mysterious process of unconscious assimilation. It is So it is through His Ascension that His easy to read Kuenen and put his name in abiding presence is assured to us. He is the foot notes, but you do not need to go still our Christ, and His glorified humani- to German clouds to get a good quality of ty extends and imparts itself to His Body German mist. The "unco guid" paron Earth. It is communicated to us, to sons, with whom the Queen worships when she goes to Balmoral, can supply you with just the latest thing out in theological souls are washed by His most precious fog, and young Newton, who was raised in an atmosphere of dissent (in and against the Church) and never got even a teloscopic view of the Catholic side of things, reacting from the narrowness that called itself "Low" and oscillating over into that narrower narrowness calling itself much this last winter that Drs. Buel, Mc-Kim, and DeCosta shake their solemn heads and say if this thing is not stopped all our young men will get to snuffing this same fog.

INTED DESCRIPTION (CTO): QUIC (C):

Christian Faith is not conscious of Mr. Newton's presence in the field, nor serimultitudes of them that believe the One Faith. Nor is it within the possibilities that Mr. Newton and half a hundred other the Anthon Memorial Church, New York fledglings in theology, who, being equally divers parishes which want preachers and do not want priests, will hand them down because they are eccentric.

wise and venerable Bishop of New York. for Buckingham !" we shall say no more. But in this moment of suspense, we venture to think that the Church is much more in need of a wise and far-seeing statesmanship than she is of that inquisitosuggests. Ponderous orthodoxy is a good thing in its way, but it were well to associate it at all times with orthodoxy that is not ponderous, else it must become a question whether it is the orthodoxy or the ponderosity which produces the thumbscrew. It is a dreadful thing that Mr. to-Teutonic fog should adopt such loose view of the case when it says :

The privilege of Mr. Newton, or any one else, to set up his own standards of belief about religion cannot, and ought not, to be denied. The challenge to Mr. Newton is not that he is seeking to set up a new doctrine, but that, as an ordained minister of the Episcopal Church who had solemnly agreed with all faith and diligence to banish from the Church all doctrines considered by her erroneous and disseminate doctrines notoriously at war with her teaching.

But one must remember that you cannot banish a fog by making charges against the unfortunates who are breathing it. We had a case of condensed fog here in Chicago a few years since-a matter of bap-There is a fascination to a certain kind of tism; of Scotch, but not German, origin. Dr. McKim will remember it. Mr. Newof courts, ecclesiastical and secular, as a Ritualistic, will manifest itself in patience, forbearance, and a certain sagacious drawof discipline can be assured, and it takes double ourselves, almost, and make thesome one wiser than three indignant presthe Protestant Episcopal Church is not in danger from Scoto-Germanic fog. Mr. Newton has succumbed and so have some matter how ponderous, mean to suggest cism of German writers of probable scholarship but little religiosity? When the Nicene faith, the historic Church, the thecould not help seeing it. Perhaps it is ology of the Incarnation, and the sacred Perhaps it is not altogether beneath the

tensely mercurial. What with telegraphs, telephones, lightning expresses, and all God of the Bible," For the position of ously injured, we imagine. The Church the mild, resistless onrush of things, we the LIVING CHURCH on that question, see still exists. There are the Bishop, the have become excitable to the last degree. Priest and the Deacon; there are the Font Our daily papers, while they have lost and the Altar; there are the Creeds and their power as organs of opinion, have the Liturgy; there are all the uncountable gained an immense influence by inflammatory methods of presenting current events. We think this Newtonian ferment is largely due to the New York press. Sensations were scarce. The reporter saw his of self-preservation. Thus crime at last opportunity in Mr. Newton's heresies, first charge is violation of Article VII. of ive spirit, have got into sundry pulpits of and things have gone on, until now three grave and reverend divines, stirred to their most abysmal depths by the gravto another generation, unless you make ity of the crisis, train upon the heretic the martyrs of them and try to suppress them ponderous columbiad of a presentment, and ask the Bishop of New York to touch

We submit our judgment to that of the it off! The reporter sharpens his pencil with frantic glee. He has accomplished If he says, "Off with his head—so much his object, and has a sensation that will not be exhausted for months. The press is mightier than the sword; it can set ponderous orthodoxy dancing around after scalps. Had it kept silence, this mute, inglorious Newton might have rial severity which ponderous orthodoxy preached the gospel of evolution for a generation, without any body but Newton and his flock being the worse for it. There is another quarter from which

this breeze has been fanned. The New York Times expresses our views precisely, when it says editorially:

Religious papers not belonging to the church of which Mr. Newton is a member have lately insisted that he must be tried and condemned if the church is to retain the respect of its opponents. It is rarely a proof of wisdom to follow the advice of an opponent, but in this case the reverend gentlemen who have brought charges against Mr. Newton have satisfied a number of sectarian newspapers, if they have accomplished nothing else.

There is the New York Observer, (religous department) for instance, which loves the Church so guilelessly, it will be overcome with joy, and all that kind fraternity of editors who in 1874 were so confident strange, he was, in fact, using her pulpit to | that the Cummins movement would absorb all the "piety" of "Episcopalianism" and leave nothing behind but albs and candles will now celebrate the praises of the ponderously orthodox triumvirate.

Brief Mention.

professor in the Presbyterian Seminary in accuracy and honesty of our service in Chicago, is reported to have referred to this department.—Harper's "Drawer' regarded as the fixed and final. Such a aware that any one looks on all that misery our Blessed Lord as One "Whom the Presbyterian Church has crowned Prophet, cheerful reminiscence, or deems it to have Priest, and King." Even Leo XIII. would accomplished any large result. The Re- shrink from such an asumption, on behalf formed Episcopal sect is certainly not a of the Papacy. Of course it is only metalarge result. A Newtonian sect would not phorical, but a metaphor should mean ted a member across the aisle, "You'll we were no nearer to God than before. the Mother Church on a diminutive scale. attain colossal dimensions. The Church something, and the above is simply ridicu- never be either."-John Bull speaking We might rejoice that for thirty years our In Scotland the same development has of God is our Holy Mother and the moth- lous. Prophets and priests are not usually of the ritualistic troubles in England says: erly quality displayed towards eccentrics crowned, except perhaps by the Presbyof all sorts, Calvinistic, Rationalistic, or terians!----An amusing statement is made by one of our contemporaries. Speaking of the Church families in a certain Diocese, ing back from discipline merely for the the editor says : "We will soon have onethird of them on our books. When we that should be wielded only when the ends get one-half of them we are going to so nice the others will be easily taken in!" byters in this country, or any number of The italics are ours.——The admirable "agrieved parishioners" in England to say Sunday School Hymnal and Service Book, when that hour dawns. Discipline is the by the Rev. Charles L. Hutchins, Medford, ultima ratio of an endangered Church. But | Mass., has reached its one hundredth thousand. A few copies of the last edition have been superbly bound, and the LIVING CHURCH has been favored with one of the others, and their sin will prove its own elegant volumes, for which the editor reavenger. But does any orthodoxy, no turns thanks.----- "A Widow" advertises in a New York paper: "Family monument that the Niceno-Constantinopolitan dog- will be exchanged for gold hunting-case mas are in danger? that one essential fea- watch." Here is a chance for a secondture of Christianity is in danger? that All hand monument. We have a mind to buy Souls' pulpit and Lovell's Library, being it for the man who stopped his paper be-"Broad," got his lungs filled with this pitted against the truth, the truth is likely cause it contained an obituary notice in Scoto-Teutonic mist, and has sneezed so to lose its hold on the faith of the Church? which a friend of the deceased used the Does any one dream that the Christ of this expression, "May perpetual light shine Church and the Creeds is likely to become upon him." A second-hand mouument is a spent force in history because a few pul- good enough for that man.---That was a piteers of superficial scholarship but some very graceful gift to the Omaha Cathedral, religiosity reproduce the destructive criti- from the grandchildren of the late Bishop Hopkins, a rich and beautiful altar cloth. Bishop Hopkins was the presiding Bishop at the consecration of Bishop Clarkson. -The writer recently heard a Prescontemporary, in New York, of the ninth such cases. It is probable that there will commandment. He allows a contributor be an effort made to bring about some into time. We shall be glad to receive sug- faith and preaches his pews full of men notice of cool-headed people to consider to say, among other falsehoods, that the ternational legislation on the subject. who have suffered like catastrophe, but the that we Americans are getting to be in- LIVING CHURCH "endorses the scientific Men who would uselessly sacrifice thou-

notice in last week's issue on "The Theories of Darwin," and the series on Genesis I., published recently in these columns. -The would-be dynamite heroes turn out to be cowardly rascals, after all their bluster. There may be honor among thieves, but assassins know no law but that becomes its own accuser and society is safe. — A curious and interesting document is a plate recently issued showing the origin of the Stars and Stripes in the ancient arms of the Washington family. It is published by Messrs. Root & Tinker, 102 Nassau St., New York, and is forwarded with the compliments of the N. Y. Life Insurance Co. A descriptive pamphlet accompanies the engraving.--The Rt. Rev. Dr. Elliott, Missionary Bishop of Western Texas, and the Rev. George F. Flichtner, Rector of St. Barnabas' Church, Newark, N. J., have gone on an official visit to the Church in Mexico, under appointment from the Mexican Commission of the House of Bishops .---- The Independent has a terrific article by Dr. Hepworth, on "Marriage as a Crime," Dr. Dix's arraignment of crime in high life in New York is gentle, compared with this. It is little known to the world at large what a price some women pay for social position and wealth. "For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." -The police of our large cities is acknowledged to be ineffectual for the suppression of certain kinds of lawlessness, and the officers who are responsible to the people make the excuse that when they make arrests the guilty parties are not punished. The law's delay and legal technicalities prevent the speedy sentence and penalty, which are necessary to the suppression of crime. It may be so, but that is no excuse for the notorious failure to arrest law-breakers, about which all good citizens complain. Let the police do their duty, and we shall soon compel the courts to do theirs .--- In the recent count of cash on hand by the U. S. Treasury there was a discrepancy of only one cent. This Dr. Skinner, in his inaugural address as is a good showing, and speaks well for the tells the following: "Sir," said a Western member of the last Congress, with all the fervor of original conviction, "Sir, I'd rather be right than be President." "Don't worry yourself about that," shou-

evolutionists as knowing more than the

adored as a present Christ.

all who are prepared to receive. Our bodies are made clean by His Body, and our Blood. By the mysterious laws of natural descent we partake of the nature of the first Adam, by the mysterious laws of spiritual life we are related body and soul to the second Adam.

Therefore we contemplate the Ascension as completing the work begun at Bethlehem, which was no less than the joining of our humanity to God, with all which that implies. Our Saviour passes from our earthly sight only to be more near to us in spiritual reality. No distance of time or space affects our nearness to Him now. He comes to us, as He promised; He dwells with us, and is in us the hope of glory.

gestions as to subjects to be treated.

Pardon us, good reader, we began with the most serious intentions, but really, this business has its ludicrous side and we

Two new tracts have now been added to just as well to look at that aspect of it; lest canon are really in danger, and the foes of byterian minister utter the following the LIVING CHURCH Series : No. 20, we get too solemn over a matter that is our own household count more than a few prayer at a funeral : "We meet here un-"The Protestant Episcopal Church the not likely to be much unless we make sporadic cases of imaginary omniscience, der very trying circumstances, but Thou, home of every Christian," by the Rev. J. much of it. Dr. McKim says Mr. New- it will be well to ask whether there is not O Lord, art equal to all occasions !"-Wainwright Ray, and No. 21, "Grevous ton "assails the citadel of the Christian a reason for disciplinary process, but till We have again to remind our venerable and Unkind," by the Rev. C. W. Leffing- Faith." He does nothing of the sort. then, let us wait.

well, D. D. Others will be added from time He assails and demolishes Mr. Newton's

"But the fons et origo mali is the law itself; a law which pursues good men to imprisonment and expulsion for ceremonies which are to them matters of conscience and religion; while it daily allows bad men to escape conviction from defect of procedure, and even lets the drunkard and the incontinent keep their benefices, and return after conviction to Ministrations which they pollute, and a flock whom they contaminate."-The English Church Review says, "These are piping times for garotters, sacrilegious maniacs, Protestant church-wardens, and the criminal classes generally."

News and Notes.

An Irish Convention was held in the Quaker City last week. There was much prolix and florid speech, many bombastic resolutions and no real unanimity. While the general feeling of the delegates seemed to be opposed to murder and dynamite, the necessity of conciliating the extreme party prevented any expression of opinion. Great cry and little wool.

In Ireland itself there is little new. The murderers of Lord F. Cavendish and other victims have been brought to justice, and there seems hope of tranquillity. The strength of the Government was never more evident.

In England, the dynamite scare is abating. There is no doubt that the ringleaders of the conspiracy are in the hands of the police; their punishment will be severe, a special law having been passed in the brief space of twenty-four hours to meet

sands of innocent victims should be put outside the pale of civilization.

The expenditure on drink in England has fallen off \$40,000,000 during the last eight years, and this notwithstanding an increase in population of eight per cent. This is a gratifying step toward true temperance.

The Convocation of Canterbury met on April 10th. Its meeting was of special number of old country English settlers are scatinterest because it was the first at which the new Archbishop presided. After sympathetic allusion to the loss sustained by Convocation and the Church by the of various land grants from the Crown in bydeath of Dr. Tait, the operations of the Salvation Army were discussed. The Bishops had evidently no faith in the ways of these fanatics, for the committee which had been appointed to inquire into the paying the present Rector, Canon du Moulin, working of the army was discharged without having reported, and a new committee appointed on the general question of evangelisation of the masses.

Canadian Church Affairs.

The approaching Church Congress in Hamilton. Ontario, the 7th of next June, is exciting a good deal of interest among Churchmen throughout the Dominion. Synods with their stereotyped monotony and contracted scope, are, after all, poor exponents of a living, working, and progressive Church, and this new departure in the Diocese of Niagara, will probably mark an era in the history of the Church in Canada. No want has been more deeply felt by thoughtful Churchmen, then the hitherto total absence of all methods for what I may call Mutual Improverious schools of thought into personal contact. We all know how newspaper controversies emwhen men get together in a friendly and Christbeneficial. Hitherto in Canada, Church parties have been far too much at arms length. They have pounded away at each other in the columns of rival newspapers and pulpits, keeping their animosities at a positive white heat, idealizing their shibboleths, and industriously and religval Divinity Schools and newspapers, bitter fore, can hardly fail to come of this Congress. when men of every shade of thought within the canons, but to take Christian counsel with each other. how best to promote the general welfare peal for help to your liberality. of the Church they all love so well in their own way. The personnel of those engaged in the discussions is thoroughly representative, includronto, ex-vice chancellor Blake, Rev. Frederick Courtney, of Boston, Mass., Bishop Sullivan, of Algoma, Bishop Lewis, of Ontario, Bishop Coxe, of Western New York, etc., etc. The sermon will be preached by Rev. F. Courtney.

Among many interesting subjects for discus-

where there is an Institution for the education of Indian boys, the Shingwauk Home. At the same place a memorial chapel to the late Bishop Fauquier is to be erected shortly, at a cost of \$3,000, nearly all of which has been raised. The country comprised in this diocese will never be thickly settled, and will always be a mining, lumbering and fishing region. In the Muskoka district there are some fair agricultural areas and a few villages, but the general character of

the country is wild and inhospitable; a large tered throughout Muskoka, and probably a very large majority of them are Churchmen.

Trouble is brewing in Toronto over the disposition of the Cathedral revenues, the proceeds gone days. While the late Dean Grassett lived the whole of the princely income accruing therefrom, devolved upon him, but since his death the city rectors, about twenty in number, have claimed an equal division of the balance after \$5,000 per annum. The vestry of the Cathedral admit this claim to a certain extent, but contend that the first grant of the Crown made in the beginning of the century, is the unalienable property of the Cathedral, and should be expended in Mission work connected with St. James. All attempts at compromise having failed, leading, counsel has been engaged on both sides, and a law suit will be the result. Ontario, May 1st, 1883.

St. Mary's School, Knoxville,

The following warm a____ appreciative words were spoken by the Bishop of Springfield in his Synodal address. He is deeply interested in the welfare of St. Mary's School, and desires to see the school firmly established, and more prosperous in the future than ever before.

"Outside our Diocese, yet affecting us very nearly in our Provincial relations and personal ment among the clergy, and for bringing the va- interest, a great calamity has befallen us in the destruction by fire of St. Mary's School. Knoxville. Happily there was no loss of life. This bitter and intensify religious differences, but is largely due, under God, to the heroism and self possession of the Principal and his associian spirit, to talk over moot points, and view ates, and the courage and devotion of the good them from every standpoint, the result must be people of Knoxville. St. Mary's School has done an excellent work. We have in mind now lovely Christian women, wives and mothers, whose value to themselves and their homes and the Church, has been increased a hundred fold. by the training and culture which they received under Dr. Leffingwell at St. Mary's School. We iously magnifying their differences. The result cannot spare this school. It is with pleasure, of this has been a sad waste of power, e. g. ri- therefore, sincere and great, that we announce to you, that St. Mary's is to be rebuilt. The Episcopal election fights, vestry rows, and all work is in hand now, and the first installment the minor features of party strife. Good, there- of buildings will be completed within the year. But debt must be incurred, and liberal donations will be required, to lift the burden from Church will meet on a common platform, not the anxious heart of Dr. Leffingwell, who has for the purpose of legislating their hobbies into labored so long and faithfully, and deserves so well at our hands. I heartily commend his ap-

London recently took down her Hyde Park statue to Wellington and found that the ing such names as Rev. John Langtry, of To- interior of the marble arch on which it stood was absolutely honeycombed with makeshift apartments, which were occupied by a colony consisting of nearly twenty persons, including the janitor and his family, half a dozen police constables, and a medical student. This calls to the memory of the "London Telegraph" the sions, are the following: Lay cooperation; the fact that when the old palace at Somerset House Revised Version of the New Testament; the re- | was pulled down to make room for a new pile lation of the Canadian Church to the Mother of goverment offices it was found that a prolific Church of England; How to make the services colony of beggars and cripples had for many

T. M.-The matter being now officially in the hands of the lawful judge, we do not care to discuss it urther.

NEWTON LOWER FALLS .- This Church has given no direction as to the time of Celebrations.

Miscellaneous

The clergy are warned against a young man, cali-ing himself Frank Pierce, of Baltimore, and showing a letter purporting to be from the Rev. Dr. Camp-bell Fair, certifying to his honesty, etc. He is not onest, truthful, or in any way worthy.

A young lady of refinement desires a situation as a Governess. Is capable of teaching and taking en-tire charge of oblidren. Unexceptionable referen-ces given. Address K. B., care Lord & Th. mas, 69 Dearborn Street, Chicag.

An unmarried Clergyman of experience would travel abroad as companion or tutor, for due com-pensation. References given. Address P.O. Box 914, Eau Clare, Wisconsin.

WANTED.-An Assistent Priest for St. Ignatius Parish, New York. Address the Rector, the Rev. Dr. F. C. Ewer, 152 W. 46th St., New York. AID FOR NASHOTAH.

AID FOR NASHOTAH. Do not forget this venture of the Church's early missionary zeal. We need means to support Pro-fessors and Students. The daily mail is our only source of supply. May God put it into your heart to send us help! Address the Rev. A. D. Cola. Presi-dent, Nashotah, Wis. E. R. Welles, Bishop of Wisconsin; Wm. E. Mc-Laren, Bishop of Illinois; J. H. Hobart Brown, Bishop of Fond du Lac-Executive Committee. A. D. CoLE, Pres. Nashotah House. Nashotah, Waukesha Co., Wis., March 7, 1883.

SOCIETY FOR THE INCREASE OF THE MINIS-TRY.

Remittances and applications should be addressed to the Rev. Elisha Whitleser, Corresponding Secre-tary, 37 Spring St., Hartford, Conn. GENERAL CLERGY RELIEF.

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see a fine class of young men-mo better material can be found at any college in the country-largely graduates of literary colleges and high schools.

**L³ Avenir,³⁹ a monthly. The only French Epis copal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2020 Sansom Street, Philadelphia, Pa.

HYGEIA HOTEL.

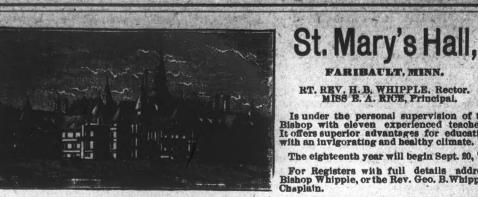
OLD POINT COMFORT, VA., April 20, 1883. At last we have found the Earthly Paradise. It is called Old Point Comfort, and is placed on the shores of Old Virginia, washed by the waves of the Chesapeake Bay. The days are delicious, the sky a deep blue, with little floating clouds tempering its brightness, and a low, sweet wind blowing all day and all night, like a lullaby. Fortress Monroe, the garrison town, is already famed in war and story. Just below its green ramparts arises the great glit-tering Hygeis. From its wide plazzas we gaze out at the beautiful harbor alive with ships of all nation-alities; soldiers and sallors in their bright uniforms pass by; white-capped Misses, chattering French and German, watch the rosy-faced children burrow-ing in the sand like so many rabbits. There are a great many places of interest in this vicinity, among them the "Normal and Agricultural School for Colored people and Indians," where these luckless wards of the Nation are housed in beautiful commodious buildings, taught all that is necessary to put a man or woman square with the world, given trades, professions, and drilled in the principles of our most holy faith. Near by the Hampton School, rise the Yohite shafts which mark the resting place of six thousand soldiers, whose green graves are within the sound and sight of the beautiful bay. Hampton itself is a very old historic town; the OLD POINT COMFORT, VA., April 20, 1883.

Hampton itself is a very old historic town; the most part was burnt during the war, and now it is half populated with negroes. But the ancient Church of St. John remains, the oldest standing church in America; the bricks were brought over in

church in America; the bricks were brought over in 1632, and the still stands untouched by the rava-ges of time, in the grass-grown graveyard, where in sunburned tombs lie the earliest settlers of the an-cient Common wealth. Great wide-spread willows shade the building; flowers bloom everywhere; great flaring hollyhocks, creamy rose-, buitercups and daisies. Nature has no fashion in her colors; lillies and violets, pale fair blooments are all very well for a city cometery but blossoms, are all very well for a city cemetery, but here she has her own sweet will, and we, her richest

Entering from the side, the building is a Greek Cross; the nave is arched; the choir on the right of the transept, the lectern outside the altar-rail, and

the transept, the lectern outside the altar-rail, and behind the obancel there is a rose window which only needs colored glass to give the richness of a dim religious light. Three steps, indicative, of course, of the Triune Mystery, lead the penitent from the world to the altar. Sunday last, the Kev. Dr. Eccleston, of Trenton, N. J., officiated; the day was calm and beautiful; in the old-fashioned garden-like cemetery, buds were bursting, birds singing, and bees humming from flower to flower. The congregation, representing all types of faith, and creed, and made up of every section and State in the Union, listened critically to his earnest discourse-fire, tempered with know-



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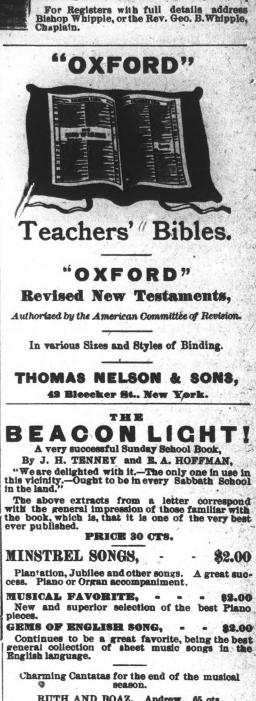
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of the Church attractive to the masses.

The mention of the Rev. Dr. Courtney's name in connection with the Huron Bishopric, is besion in London by his admirable speech at the goods by a confederacy of 'longshoreman. Diocesan Sunday School Convention a few years ago, and by a very striking sermon preached at an Ordination in the same city a short time afterwards. Being an Englishman there would be no difficulty as to naturalization.

The only difficulty in the way is his "churchliness," which may offend the extreme Puritans, who are still the ruling party in Huron, though there is a rapidly growing Catholic party. Dr. Courtney would probably make an excellent Bishop, being young, clever, vigorous and of good presence, and a man of the people, as every real live bishop should be.

Very interesting accounts are continually coming to hand, of the noble work which is being done by the Bishop of Algoma in his vast wilderness-diocese in the far north, especially among the Indians. The bish op some time ago started a fund for the purchase and maintenance of a steam-yacht, to further him in his summer work on the north shore of Lake Huron, which has so far been well responded to, and promises to be a success. He is ably seconded by a small but devoted staff of clergy, one of whom, the Rev. Mr. Crompton, has been instrumental in building about twenty churches during the past few years. The labors and hardships undergone by this devoted servant of the cross are something wonderful. He seems to have the knack of arousing enthusiasim. wherever he goes, many of the little churches which he founded, being erected almost solely by the voluntary labor and free gifts of the Indians and white settlers.

It may interest your readers to know that the diocese of Algoma embraces the far north westerly section of the Province of Ontario, being bounded on the south by Lakes Huron and Superior, on the west by the Province of Manitotoba, and on the North by that vast region indefinitely known as Prince Ruperts' Land. The head-quarters of the Diocese are at the Sault St. Marie, a small town on the channel connecting the two great lakes of Huron and Superior,

years been tranquilly squatted in the apartments formerly tenanted by the maids of honor; that a gang of coiners plied their trade in one of the coming very general. He is a great favorite in kitchens; and that the cellar close to the river Canada, and created a very favorable impres- had long been utilized as a storehouse for stolen

Personal Mention.

The Rev. Amos Bannister, late assistant at All Saints', New York, has taken charge of St. Thomas' Church, Rawlins, Wyoming Territory. Address ac cordingly.

The Rev. C. Ellis Stevens, General Secretary of the Church Society for Promoting Christianity amongst the Jews, should be addressed at the office of the Society, No. 37 (instead of 32) Bible House, New York.

The address of the Rev. Dr. Louderback is changed to 399 North State Street, Chicago.

The address of the Rev. W. H. Vibbert, S. T. D., is 348 Chicago Avenue, Chicago, Ill.

Information Wanted. "Through Death to Life."-The beautiful extract with this title, appearing in the Easter number, was from a book. "Now is Christ Risen," compiled by L. L. L. W., Henry Hoyt, Publisher, Cornhill, Boston, The poem has seven verses and is ascribed to Harbaugh, an English author. When quoted at the close of an Easter sermon, preached at Moorestown in 1877, it attracted much attention for its beauty of thought and expression. It is a small book and

could be sent by mail. DEWITT C. LOOP, Eatontown, N. J. Will some of your readers kindly inform me where I can obtain a copy of "The True Story of the Exo dus of Israel," by Dr. Bragsch? It is out of print.



all types of raith, and creed, and made up it every section and State in the Union, listened critically to his earnest discourse—fire, tempered with know-ledge, and refined with all the exquisite diction and taste of the distinguished divine. As we left the beautiful old church, on the bridge which separates Hampton from the Point, a singu-lar sight awaited us. By the side of the sea (it was low tide) two thousand people, were waiting, and, waist deep 10 water, a negro preacher stood, while one after another sable forms stepped into the water, and were buried in its clear bright flood. As

water, and were buried in its clear bright flood. As each candidate arose, he exclaimed, "I am redeemed, I am redeemed.' The words were taken up by the crowd, and two thousand voices chanted, "Redeemed, Redeemed, for Jesus sake." It is difficult to draw the picture as it appeared to us then—the blue, fair sky, the clear bright water, the dark enthusiastic faces of the candidates, the rapt, ignorant preacher, and the sweet chant float-ing on the air. F. O. H.



BOOK REVIEWS.

THE CROSS IN THE LIGHT OF TO DAY. By Rev. W. W. McLane, D. D. Philadelphia: J. B. Lippincott & Co. Chicago: S. A. Maxwell & Co. pp. 249. Price \$1.25.

The author of this excellent little treatise on the Atonement and Justification appears to be a Presbyterian minister of the New School, at any rate, one of those who do not hold themselves too closely tied to the statements of the old Calvinistic Theology. He states plainly his reasons for expressing broader views of truth within the lines of orthodoxy upon the above mentioned doctrines. There is very much in his work which a Churchman would appreciate and enjoy, while at the same time a Churchman would regret the absence of any reference to the objective side of justification, i. e., to the Sacramental system as the Instrumental means God uses to confer upon us the grace of justification and sanctification. In this omission the author is true to that tradition of Protestant Theology, an intense subjectivity. The chapter (IX.) which deals with the history of these doctrines is very imperfect in its first part which refers to the teaching of the Apostolic Fathers and their successors, and the author gives not only an inadequate but a false view of their teaching. So Protestant an authority as Hagenbach (History of Doctrines) would have prevented the author's giving such an idea of their teaching. The book is very good reading, the author's diction being clear and pure.

THE CASTLE BUILDERS. By Miss Yonge. New York: E. P. Dutton and Co. Chicago: Jansen, McClurg & Co. Price \$1.25.

This is a new edition of a book that has long since won its way to deserved recognition as one of the best of Miss Yonge's stories. Its sub-title is the Deferred Confirmation; and those who value fiction as a vehicle of truth, may well choose this book for its lessons to the young.

Pickle and His Page-Boy, by the same anthor, is for children of a smaller growth, who, we are sure, will think Pickle the most delightful of heroes. As it is not likely that the little folks read reviews, we shall not be spoiling a good story by letting out that "Pickle was from the Isle of Skye, and "inherited four short legs, two bright eyes, and a coat like a door mat."

OUT OF THE WAY; by Helen Louisa Taylor. New York: E. & J. B. Young & Co. Price \$1.25.

.This is a story with a temperance moral: "They also who have erred through strong wine and through strong drink are out of the way." It exhibits the work of a faithful and wise clergyman in seeking to bring into right ways those who have thus erred, and the good result of patient and persevering efforts under discouragement.

THE AMERICAN NATURALIST. Philadelphia: McCalla & Stavely. Monthly \$4.00 a year.

This is the "Old Reliable" in this scientific world. Its years of successful work is sufficient guarantee of its worth. It is not a specialist's magazine, but is devoted to the discussion of the natural sciences in their widest ST. GABRIEL'S SCHOOL, Peckeloili, N. Y

THE ELECTRICIAN, A JOURNAL OF ELECTRICAL SCIENCE. New York: Williams & Co. Monthly; \$1.00 a year.

It is one of the marvels of the age-the way in which the whole subject of what is commonly called science, has broadened out. What used to be merely departments of the general subject, are now enlarged to independent lines of study.

Of no department is this truer than of electricity. It has entirely outgrown the old descriptions and the old nom enclature, and now ands a language and a literature, which is

lish a new department entitled "Open Letters." This new department will be the place for brief and pithy signed essays on all subjects. It seems to us better for such a magazine to make room for contributions like these, rather than to encumber its pages with departmental records, such as may be elsewhere and earlier obtained, namely in our weekly and daily periodicals.

St. Nicholas for May, has a woodsy, spring flavor, and opens the second part of the volume with a strong table of contents, important features of which are the opening chapters of "Swept Away," a new serial story of the Mississippi floods, by Edward S. Ellis, some time editor of Golden Days, and the first part of "The Story of Robin Hood," by Maurice Thompson, the distinguished toxophilite. "Swept Away," is vividly illustrated by J. Wells Champney, whose pictures of Southern life are familiar to readers of The Century; and the drawings for "Robin Hood" are by the clever pencil of B. B. Birch. "The Tinkham Brothers' Tide-Mill," J. T. Trowbridge's fine serial, continues to increase in interest with each succeeding number. Lucy Larcom has a seasonable out-of-door sketch, quaintly called "Among the Polly-dancers;" and there is a profusely illustrated arricle on curiosities of bird-life, queer nests, and clever expedients. A paper with a very suggestive title is "The Last of the Peterkins." Vandyck is the subject of an "Art and Artists" paper by Mrs. Clement. A finely engraved portrait of him forms the frontispiece, and there are a number of reproductions of his more famous works.

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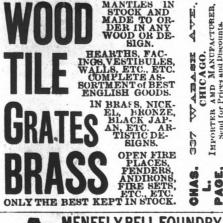
SUMMER CAMP FOR BOYS. Lake George, N. Y.

The Rector of St. John's School will receive a limited number of boys to join his party in camping at Lake George during the summer vacation, be-ginning June 20. The object of the camp is to af-ford a safe place for parents to send their sons, and while in the care of competent men they will enjoy the pleasures and derive the benefit of a summer of camp life. For particulars address St. John's School camp life. For particulars address St. John's School Faulkland, Del. (240 ch)

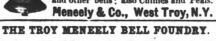
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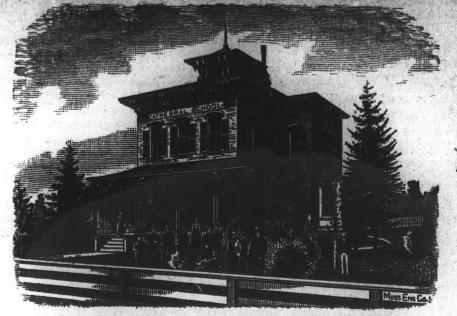
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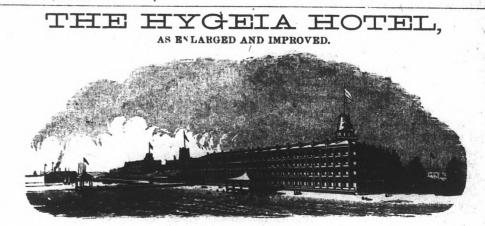




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THE BATTLE OF THE MOY, or how Ireland gained her Independence, 1892-1894. Bos-ton: Lee & Shepard; Chicago: S. A. Maxwell & Co., 25c.

If one have any doubts as to whether the Em. eraid Isle ought to have self-government, the en. thusiastic confidence of this book ought to convert him. Our author, standing on an eminence somewhere in the twentieth century looks back to the year 1892, and tells the story of Ireland's history in the closing decade of the nineteenth century.

The success and influence of "the Battle of Dorking," probably, together with an intense fever of patriotism and sorrow for "Poor Irelard," has prompted the publication of this pamphlet, but it remains to be seen whether it will bear fruit at all commensurate with the hope cherished.

In some ways, nay in many, the work is well done: not so well done as in the "Battle of Dorking," however. The author, whoever he is, is evidently a soldier, or at least a military man, and seems to be equally as well versed in Ireland's geography, as in her unfortunate history. The book deserves to be read and to have an influence, though it may not be just in that line, and to that extent for which the author wished.

With the beginning of the present series of The Century (November, 1881), a new enlargement of the contents of the magazine took place, amounting to about fourteen pages in each number. The pressure of original matter has since then so greatly increased, that it has been necessary to make still more room for the work of both old and new contributors. In order to make room for a larger amount of original work,-for matter of great pith and moment,-the publishers purpose to omit the three departments of ers purpose to omit the three departments of "Literature," "Home and Society," and the World's Work," and in place of "i mit to estab-

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EASTER-TIDE.

BY M. B. BURNS. Had Judas kept his traitorous kiss, Where then the scourge, the blood stained cross,

The thief repentant? Ah! the bliss Eternal, now might be our loss. Had Christ not died, what mighty power Would then have stripped us of our guilt? How could we bide the Judgment hour But for His cleansing blood once spilt? Had He not slept that wondrous sleep, The grave would claim its victory; No Easter-tide could Christians keep. Had Christ not shown the mystery. The finished work, the risen Lord,

The fiving faith, the rest above, All blend in holiest accord And teach us of God's perfect love. Buffalo, N.Y.

Letters to the Editor.

The Right and Wrong Uses of the Bible To the Editor of the Living Church:

I venture to suggest that whoever reads dia passionately the published lectures of the Rev. R. Heber Newton, on "The Right and Wrong Uses of the Bible," would be sorry to lose such a fervid preacher from the modern pulpit of the Church. He is evidently a sincere man, with large and warm human sympathies. The truth, with regard to this young preacher, which any one can see who reads his book, is simply that get out on to harder philosophic ground, and he is dominated by the "philosophy of the abstract." It is the prevailing philosophy of the day. Its underlying idea, or fundamental concept, is that truth is an abstract force, a basic. self-evolute potentiality which embodies itself, in matter or mind, and works out its organic manifestations. His whole book rests on that foundation. He does not once advert to the opposite philosophy of the concrete. For all that appears in the book, he may not know that there is such a conflict of philosophies. He may not once have considered that they lie in the foundation of the hostility between the Catholic Faith and the current sceptical thought of the day. Many a theologian, besides, has slight conception of the relation of philosophic to dogmatic faith. Few, indeed, perceive that philosophy, recognized or unrecognized, stands under every form of belief, and every formulated creed. The Apostles' Creed itself starts with a philosophical assumption. It takes personality for granted. Its first letter-word is "I." One must be blind indeed who does not see what a width and depth of thought must be explored, before this assumption can be supported upon philosophic ground. That it must be so supported is evinced by the reason of all thinking men. It avails for ordinary uses to assume it, but teachers of God's word should keep abreast of the earnest and honest thought of their time. They cannot do this now without philosophical labor.

In passing, it may not be amiss to suggest that the theological training provided now by the Church for her candidates for the ministry. is defective on the philosophic side. How many of our young preachers know that there are two fundamental philosophies; and that the philosophy of the concrete is the basis of the Creed; that personality precedes thought is the subject believing, and must be accepted before one can say the first word about the object of belief.

Mr. Newton has left his moorings, and gone to sea driven by the wind of prevalent modern philosophy. He sails openly, and with apparent unconscious serenity, through such concep

The details of the whole book wherein Mr. ter." The third and fourth of those reasons are especially astute. "The young men seeking the Newton throws out undigested fragments of old and well known "destructive criticism." are all ministry seemed to be inferior;" but then, "the evolved out of the philosophy of the abstract pecuniary aid and coddling" they received "exwhich dominates the whole thought of the au-

plained in a large degree their inferiority.' O Yes! Now we understand the inferiority of Napoleon, who, as history informs us, was a scholar by charity." Now, too, we understand why the officers of our army and navy are such

a mean-spirited, "inferior" looking set of fellows! It is because they were aided and "coddled" at West Point and Annapolis, even to the extent of furnishing their food and clothing, together with a liberal supply of spending money! No wonder that the faces of the cadets when compared "with those in a law or medical school," look so sheepish and "inferior!"

The acceptance of a gift, in any walk of life, s of course humiliating and degrading. When the noble and ambitious youth, who had too high an appreciation of his own dignity to enter the sacred ministry, gets into Congress or "the Common Council," he will never accept a present-not be! If a railway president gives him a free pass, he will not "pocket the result," but hurl it into the face of the miscreant who offered it; and if his grateful constituents should ever present him with a gold-headed cane, the only use he would make of it would be to break it Ewan of the Dalles read the Liturgy, and the over the leaden heads of the donors!

C. S. P. Vive la bagatelle! Cresco, Iowa.

To the Editor of the Living Church:

The N. Y. Tribune in an editorial article a few days ago makes allusion to the recent withdrawal from the N.Y. East Methodist Conference of two gifted and successful ministers who purpose to apply for Holy Orders in the Church. That fact serves the Tribune as a text for some remarks upon ministerial supply and demand in different denominations. It is assumed that the Methodists have no lack of men and that "other churches complain of an inadequate number of Pastors." This the Tribune reasons is most remarkable, because the Methodist ministry is

ideally the least desirable, its itinerant system inflicting peculiar hardship upon its ministers. I have some little knowledge from experience in the past, and present and happy relations in the ministry of the Church, with both sides of this question, and am moved to say a few words. And first, the assumption of the Tribune that the Methodist Ministry is crowded is but partially correct. The itinerant system, in particular, is annually driving out many, a good proportion of whom come into the Church. Within two years six successful ministers have entered our ministry from the two N. Y. Conferences. It yet remains true, however, that the Methodists recruit their pastoral force more easily than other denominations, for which fact three things can be mentioned in explanation 1. Their zeal and aggressiveness is peculiarly calculated to call out "laborers into the vineyard." Zeal among the Jesuit Missionaries and Mormons may also be seen to effect like results. Much more when allied to an evangelical spirit. The majority of ministers among the Methodists are the fruit of the revivals. 2. The promise of an appointment to every man has some influence at least upon men of smaller abilities. It has however been overestimated, because a han sooner

or later, as a rule, gets the place he wants. 3. The Methodists have the lowest educational re-

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Oregon .- It is so seldom that an ordination, especially to the Priesthood, takes place on the frontier, that the account of such a service may not be wanting in interest to the many readers of the LIVING CHURCH. The missionary work in Umatill' County, Or., has for some eight months past been carried on by the Rev. W. E. Potwine, Deacon. The extent of territory—being some-what larger than that of the state of Connecticut, and the great distances which separated the clergyman from his brethren, the nearest being 40 miles from him, made it highly desirable that he should be advanced to the Priesthood as soon as possible. The service was therefore set for the second Sunday after Easter.

On that day four of the clergy beside the Bishortant posts in this field, to assist in this most

At 11 A. M., the clergy entered the church in procession singing the 176th hymn. The sermon was delivered by the Bishop, the text being chosen from I Cor. 4:7. "What hast thou that thou didst not receive." It was a strong and impressive address in which the words of welcome were mingled with those of wisest counsel. The candidate was then presented by the Rev. G. F. Plummer, of Portland, Rev. W. L. Mo. Rev. John W. Sellwood of East Portland, assisted Bishop Morris in the administration of the Holy Communion. The Rev. Dr. Nevins of Spokane Falls, W. T., together with the abovenamed clergymen joined the Bishop in the "lay ing on of hands." It was the first time that in It was the first time that in this jurisdiction this grand and impressive service had been used East of the Cascade Mountains.

In a country at once so comparatively new and extensive, where the Church has but recently been planted, and where so much ignorance of Church Services and Church life prevails, such a service will not soon be forgotten. The socalled "ordinations" and installations of the various itinerant "preachers" who appear in every newly opened country give the people but a very imperfect idea of a divinely commissioned and valid ministry.

At visitations recently made at Pendleton and Weston, and during the progress of a "Mission" held at these places twelve candidates were presented for Confirmation. The work of the Church in these and adjoining places is developing rapidly, and daily calling for a larger ministerial force.

Pennsylvania-The Episcopal Register has an able editorial on the long standing Diocesan trouble about the ritual of St. Clement's. closing with these words: "Let us have peace. There is enough of work

staring the Church in the face here in the city of Philadelphia. The Church Temperance Society, for example, is languishing. The whole Sunday-school question got but a scant and half contemptuous hearing at the last Convention. The condition of Diocesan Missions, to which the Bishop called attention so earnestly in his last Address, was not touched. Meanwhile our Church has just two mission stations supported by her in this city, notwithstanding the fact that when two devoted clergymen opened a theatre on Sunday evenings in which to preach to the most neglected, hundreds were turned away from its crowded doors. Would it not be well if the efforts of those who are confessedly our wisest men should be turned a little less to devising restraints, and a little more to devising ways and means?

Minnesota .- The Bishop of the Diocese visited Trinity Church, Litchfield, Rev. T. G. Crump, Rector on Sunday. April 15th, preach-ing twice and confirming 12 persons.

On Monday, the 16th, he visited St. Luke's Parish, Willmar, Rev. D. T. Booth, Rector. In the afternoon a baptismal Service was held in the church, when the Bishop baptized the son

laity. Sermons were preached by the Rev. J. a Andrew, and the Rev. J. H. McCandless. Th The examinations of the Deacon in charge of the parish, Rev. Byron Holley were concluded by the Dean, after the Convocation. Mr. Holly will be ordained, we understand, at the opening service of the Diocesan Convention, to be held in Albany, Ga., May 2d.

Delaware.-As announced in our last number Wilmington has now another parish to be known as St. Marks. It is in the Eastern part of the city, there being at the present time only one church east of Market street, and that at the very extreme end. The new congregation con-sists mostly of working men and their families, and gives great promise of prosperity. A Ves-try will be elected, and the complete organiza-tion of the Parish effected as soon as possible. As soon as a suitable lot can be procured, and sufficient funds collected for the erection of a church, a modest but churchly house of worship will be commenced. The congregation is contributing what it can, and looking to the public and Churchmen at large for assistance. There is as yet no Priest in charge of the Parisb, neither are Services held, all the work thus far being done by laymen, but it is hoped to have a rector before long.

Handsomely embroidered altar hangings and antependia attracted considerable attention at St. John's Church on Easter Day. The embroidery is enriched with gold spangles, and was done by ladies of St Clement's Church, Philadelphia.

The Bishop administered Confirmation to 8 candidates at St. Andrew's Church, on Low Sun-day, and to 14 at Calvary on the evening of the 3rd Sunday after Easter. The Trinity Chapel and St. John's classes have been postponed.

A Ladies' Aid Association has been organized by members of Trinity Chapel, for the purpose of making fancy articles, the proceeds of which will be devoted to the benefit of the sick and poor of Trinity Parish.

A lady of the congregation surprised the rec-tor and brethren of Calvary Church on Easter Day, by presenting embroidered green antepen-dia for the pulpit and lectern, which are quite an improvement over the former meagre and an improvement unchurchly hangings. Mer Herbert Welsh, of Philadelphia, St. Herbert Welsh, of St. An-

addressed a very large audience at St. drew's Church, on Tuesday evening, April 17th, on the wrongs of the Indian and kindred topics. The meeting was held under the auspices of the Wilmington Indian Associa-tion. Mr. Weish spoke fervently and eloquent-The meeting was held under ly, and his address was very well received by those present. By-the-way, Mrs. Buford, of Virginia, addressed an afternoon meeting at St. Andrew's Church some time ago, concerning her work among the people. Not many were present, owing to there being no previous public announcement. It is to be hoped that Wilmington Churchmen may soon have an opportunity of hearing her again under more favorable circumstance

North Carolina.-As some months ago an appeal was made in these columns for aid for a colored mission in Charlotte, it would perhaps interest the readers of the LIVING CHURCH to know what this mission is doing. By the earnest effort of the clergy in Charlotte, and the liberality of Church people here and elsewhere, a sum has been collected which justified the commencing of the erection of the chapel. Since Easter the preparations and work have been going on; and Thursday, April 19th, was appointed for laving the corner stone.

At the appointed hour, a number of persons, both white and colored, collected on the ground. The Services were simple and impressive, con-sisting of the responsive reading of the 132nd and 136th Psalms and several appropriate Collects. The articles to be placed in the stone were enumerated, namely: Bible and Prayer Book, Journal of Diocesan Convention for 1882. history of early Conventions in North Carolina, the LIVING CHURCH, Charlotte daily and weekly papers; list of clergy and vestries of St. Peter's parish and St. Michael's chapel, Report of St. Peters's hospital, and names of the President of United States, Governor of North Caroline Mayor of Charlotte, and chief workman employed on the building. The Rev. Charles C. Quin, who conducted the Services, made a short address, and then the Rev. Jos. Blount Cheshire, Jr., Rector of St. Peter's, came forward and laid the stone. It was put in place by the masons. Mr. Cheshire struck it with the hammer three times, saying, "In the Name of the Father and of the Son and of the Holy Ghost;" dedicating the building to the service and worship of Almighty God, under the name of St. Michael and All Angels. He then made an address, which fixed the at-tention and interest of the audience; appropriate prayers followed, and the Services closed by the nearty singing of the hymn, "All hail the power of Jesus' Name." The colored people connected with the The colored people connected with the Church seem greatly interested and hopeful, and as the building progresses and they feel as-sured of its completion, they are eager to en-gage in the Services. So far, only a part of the necessary funds have been raised, but nearly enough to carry up the walls and roof it in, is in hand. This, it is hoped, will be done by the time the Diocesan Convention meets here, on May 23rd.

op assembled at Pendleton, one of the most imsolemn service. Morning Prayer was said in the church at 9 A. M., with the presentation of a candidate for Confirmation.

tions as these:

We have seen in the New Testament the record of the realization of this long sought aim of the people of religion; the story of the Divine Man, who breathed religion out into perfection, and the writings that depict the bodying around Him of the Universal Church, the Church in whose truth and life is growing the religion of the future, the Christ that is to be. p. 76

Jehovah, himself the personification of some form of nature's force.

Pure and simple evolutionism! The historic Christ, the fruit of the germ burst of religion self evolved amid all nations and having its centre of vitality in Israel and coming forth in a Christ the forerunner perhaps of another Christ that is to be!

Will humanity come to the birth with her beloved Son? Who that reads the story of the coming of the Hebrew Christ can doubt it? What miscarriage can befall her who is nursed by nature and tended by providence? What will the coming man be like? p. 216.

This is evidently an abandonment of Christianity. Mr. Newton has no defence against those who in the last days shall say, "Lo here is Christ or Lo there." He must reject the declaration of the author of the Epistle to the Hebrews-"Jesus Christ, the same yesterday, and to day, and forever." The Incarnation cannot, in his belief be a personal fact; the person of the Son of God cannot have taken humanity up into His own Divine personality, in it fulfilled God's law, paid for humanity the penalty of its violation, in humanity conquered death, and in it also reascended to the Universal Throne, to come again for judgment and finally to reign, the Divine haman King forever, over man and all the universe.

Still, with happy inconsistency the author makes an almost frantic effort to break away from cold, dark and formless evolutionism. He will accept it for the "how," but asks also the "whence." The passage where this appears is too long to quote. (pp. 204-216.) At nearly the close of his book appears the following.

God can not be less than personal, however much more than personal He may be. He is to be thought of by us, in lack of nobler imagination as personal. Israel thus grew into the conception of the Infinite Power, manifest in the order of nature, and in the order of conscience, as conscious Power; One in whose image man was made, the Father of the mystic "I;" whose nature is the law of creation, whose purpose is its plan, whose will is its exhaustless energy. p. 250.

Not quite a confession of faith in the true per sonality of God, but a kind of soul-ory after it! uded by a misty "nobler imagination" and me conception of the impossible "more than woral." Yet a half conscious mental percep-

Newman. "What confessorship is there in a fight, when that front is a benefice or a dignity?

thor. He is simply striving to make Christiani-

ty conform to his own concept. He does not re-

ject it as a religion, nor speak lightly of its

The Divine Being who is mirrored in the

Bible is the conscious Intelligence to whom alone of right belongs that ineffable name-God.

This is the thought, and this is the word which

hold the spell of the Bible power over the hu-

man soul. No where else is the sense of God.

so alive, no where else does it so thrill the whole

Let this man alone! Let him preach to the

heterogenous congregation that he himself de-

scribes. They will not listen to the Christian

faith, pure and simple. Let them be fed for a

while on cloudy exhalations. Some will find the

food unsubstantial, and may go where they can

get milk, at least; perhaps some will ask for

meat. If Mr. Newton's people will only study

the Bible as he, in warm words of commendation,

exhorts them to do, habitually and devoutly,

soms may find their way out of the cloud-land

he is walking in; and perhaps he himself may

learn a deeper criticism than that he follows now.

Our House of Lords.

There is a growing feeling of repugnance to the idea that our Bishops are to be made, by endow-ments, so entirely independent of both clergy and laity, that they shall form a sort of "House of Lords" among us. -J. H. H., in Episcopal Register.

Men differ in opinions, but that which divides

the human family into two classes, to one or the

other of which all must belong, is faith. To

one class belong the men of faith. to the other

The love of money is the destruction of faith

It was Thomas Aquinas, I think, who, on a

visit to Rome, was shown the church's treasures.

by the pope, who remarked, "Thomas, we can-

not say with our predecessors, 'Silver and gold

have I none.' " "No, holy father," was the re-

ply, "neither can you say to the lame, 'In the

Name of Jesus Christ, rise up and walk."

Miracles are said to have ceased in the Church.

There is no intimation in Scripture, that they

were intended to cease. On the contrary, Unc-

tion and the prayer of faith are appointed as the

means of oure to the end of time. It is not pre-

tended that miracles ceased suddenly, at the

death of the apostles. It was probably pari pas-

su with the growth of worldliness. Trust in the

natural and supernatural are, in a great measure,

The old saying at Nashotah, "The daily mail

brings the daily bread," was of such influence,

that, from that Institution a body of men have

gone forth, willing to go wherever duty calls, in

reliance that prayer for daily bread will be heard.

independent of Providence. What a spectacle

to parish priests, and missionaries, and to the

Church's poor, is that which it is proposed to

present, of an endowed "House of Lords," in

the Kingdom of which the King when on earth

had not where to lay His Head! Says J. H.

The tendency of endowments is to make men

B. FRANKLIN.

more firmly plant his feet on The Rock.

Shrewsbury, N. J.

unbelievers.

opposites.

To the Editor of the Living Church:

Book:

being of man, p. 251.

Rulers of the Church were aforetime marks for the persecutor. Aforetime, the cross was in the inventory of holy treasures, handed down from Bishop to Bishop; but now what bitterness is there in the Apostolate?"

What do the Church's rich think of our proposed House of Lords? Perhaps a man in affluent circumstances would reason thus: "The Trustees of the Missionary Fund want \$30,000 apiece for the endowment of the Missionary Bishoprics. That is quite a moderate sum. They certainly ought to have it. I have three sons and three daughters, each of whom requires a larger sum, on which to begin life. When I have provided for them, I will look out for the and sacrifice. These lead to consecration; to the Missionary Bishops." If the Church sets the example of hoarding, she must not be surprised if she finds that the laity can hoard faster than she can.

The Church, fifty years from now, will be omparatively strong. Why should she in the day of her weakness lay up money for the day of her strength? If the money hoarded by the Church should be made use of in Missionary operations, the result would be a harvest of To the Editor of the Living Church: souls, who would themselves become missionaries and alms-givers.

The parable of the Talents applies with utmoney. Those who used their money were commended. He who buried his, was told he ought to have put it at interest. It is better for the Church to put her money out at interest, than to bury it-only better than to bury it. It is not the endowed bishoprics that at the judgment are to receive the commendation-"Well done!" It is those who have used their money. What will God want with hoarded money at

the Last Day? He will want redeemed souls, then; souls, not money; the souls which should have been saved through the instrumentality of the money it is proposed to present to Him.

WM. C. POPE.

Lack of Clergy.

To the Editor of the Living Church:

The article copied into your issue of the 14th inst., and headed as above, should (as it seems to me) have had the caption: "How the Clergy caped the Disgrace of getting a very silly Addition to their Number." The ministry can very well afford to "lack" the aid of any self-sufficient booby who could publish to the world such a

quirements of any leading dynomination. Most and daughter of the Rector, aged four weeks. man's putting himself in the front of the Christian who now enter their ministry are graduates of College and Theological Seminary, but not all, and but a small proportion of their older men. They sacrifice all else to the practical. Were we to lower our standards of clerical attainments and invite our Lay Readers into Orders, doubt-

less we should be "crowded" also. Now, the practical thought I wish to offer is this: With the high standard of tast, and culture that our clergy represent, justifying our care and caution in the past to get quality in preference to quantity, will it do us any harm if we arouse the zeal and spiritual devotion of the Church which are the great feeders of the ministry? It is the arousement of the heart of our people that is needed; the kindling of the fires of prayer, zeal perception of the lofty mission of the Church and of its divine authority. When the hearts of our people are glowing with loyalty to our tra-

ditions, service, mission, men are willing in numbers abundant to dedicate the ripest piety and intelligence to minister at our altars.

J. T. HARGRAVE.

Very Western !-

Your "fellow barbarian" responds to the greeting extended to him in the LIVING CHURCH current number, and begs the editor, by virtue of most literalness to this matter. Talents are the sympathy so kindly expressed to be still further obliging, and to solicit, from his "contemporary with a very long name," any specimen which may be at his command, original or at second hand, of a model form of telegram for the notification of any future bishop-elect, to whom the writer or any other Secretary of a Western Diocese, may have occasion hereafter to make such communication in order to avoid this distressing criticism of our provincialism. Given, by mine own hand in true fellowship.

Madison, Ind.

The Jubilee Industrial Company. To the Editor of the Living Church:

I see a statement going the rounds of the papers that an enterprise under the above name has received the endorsement of the Trustees of has received the endorsement of the Trustees of Jubilee College. Without wishing to say any-thing against the scheme, which may be all well enough for aught I know. I think the statement should be corrected. The Trustees have leased the property, under suitable conditions, to the Rev. Mr. Haskins, for the purpose of conduct-ing a boys' school. They have nothing whatever to do with the

whatever to do with

This is the second pair of twins, boy and girl, that the Rector and his wife have been blessed with since their sojourn in Willmar. The churching office was used at this service. In the evening the Bishop preached and confirmed 8 persons. It was a matter of regret that the church would not hold all who came, and many had to go away. The next day in Christ Church, Benson, the

Bishop preached in the evening, and confirmed two persons presented by the Rector. Rev. F. B. Nash. In each of these three places there is a good church building, and in the first a commodious Rectory. In Willmar and Benson there are also Rectories, but in an unfinished state.

On Wednesday, 18th, the Bishop preached in the evening in All Saint's Church, Morris, the Rev. T. C. Hudson, Rector, and confirmed 5 persons, Mr. Hudson baptizing one adult.

Thursday evening, in Brown's Valley, the Bishop confirmed 4 persons, this being the first confirmation held there. At Morris there is a neat church built, and at Brown's Valley one is in course of building.

All of the above are comparatively new places where the Church has been established but a short time.

Central Pennsylvania.-On the third Sunday after Easter, the Bishop of the Diocese visi-ted St. Luke's Church, Soranton, and confirmed thirty-two candidates. The class was about equally divided with regard to the sexes, and with regard to adults and children. The Bishop took this opportunity of congratulating the Rec tor and congregation on the great work that had been accomplished in the past three years. Over fifteen thousand dollars has been paid in towards the reduction of the church indebtedness within the time mentioned above. The Bishop spoke in the highest terms of the Rector's energy and judicious management and of the great generos ity of the people. The parish is thoroughly equipped for vigorous work and the Rector has the united support of a large body of earnes and faithful workers. Among the candidates confirmed were two deaf-mutes. This work has been specially taken up by St. Luke's, as there are over fifty of this class of people in the city. A day school for the deaf has been in existence for two or three years under the direction of the Board of Education, and the teacher of this school was baptized and confirmed last year and is now acting as a Lay Reader.

Georgia.-A meeting of the Savannah Con-vocation was held at Darien, on 18 and 19th of vocation was held at Darien, on 18 and 19th of April. There were present the Rev. Thos. Boone, (Dean) Rev. Byron Holley (in charge of the Parish) Rev. Henry Lucas, Rev. J. J. An-drew, Rev. J. B. Kennard, and Rev. J. H. Mo-Oandless, of the Diocese of Pittsburgh. There were two public discussions of the Revised New Testament, in which all the elergy took part, and showed a wide difference of opinions, but all agreed as to the very clear bearing of the Re-vision upon the doctines of the Divinity of our Lord, and of Holy Baptism. Reports were pre-

About \$500 will be needed to complete the part of the shurch now to be built; tue plan contemplating an addition at some future time?

The hospital for colored people which it is in-tended to build beside St. Michael's chapel, has not been commenced, as means are still lacking—about \$500 has been given for this purpose, but it will require \$5,000 to build and furnish the house ready to receive patients. The people hope for further assistance from those who are able to give.

Wisconsin.-Lenten and Easter Confirmations: Milwaukee, Cathedral, 20; St. James', 14; St. Paul's, 14; Kenosha, Kemper Hall, 8; St. Matthew's, 7; Menomonie, 2; Knapp, 4; River Falls, 1; Mineral Point, 2; Platteville, 7; Darlington, 1; Racine College, 10; Watertown, 2; Portage, 3; La Orosse, 7; Eau Claire, 16; Bara-boo, 1; Whitewater, 18; in private, 2.

Indiana .- The Rev. Dr. Nicholson has with drawn his declination of the Episcopate of Diocese, and, without definitely acceptin proposes to visit Indiana next week. It is

earnestly hoped that he will finally accept. The Convocation of the Northern Deaner in Michigan Oity, Tuesday evening, Present, the Dean (Rev. J. J. Faude) Present, the Dean (Rev. J. J. Faude) a Revs. Webbe, Orpen, Raymond, Rosev Deerlin, Dunham, Eastman, Martin, m of the Deanery, and Archdeacon Kirk the Rev. C. C. Tate, of West Michigan, ored guests. After short evening Servic per on Church Temperance Work was the Rev. J. E. Martin, of Peru, followed interesting discussion. Wednesday mo. 10 came the Celebration, with sermon Eucharist (Ad Clerum) by the Rev. R. S. man, of Laporte, At 2:30 P. M. the Rev. At 2:30 P. M

EDWARD BRADLEY.

bate manifested the interest of the Convocation in a live subject. The night session was a genu-ine treat. Archdeacon Kirkby, in his inimitable way, related some of his missionary experiences to a crowded church, holding them for an hour and a quarter delighted hearers. Ourtainly the Board of Missions never did a wiser thing, than securing the services of the Archdeacon. The greatest good to the cause of Missions, to the Church generally, and to hu-manity at large, must be the result of this good man's narrative of his life's work. He is brim-ful of humor, attractive in manner, and there is not a dry, provy, or commonplace minute in not a dry, pro-y, or commonplace minute in hours of his talk. Thursday began with an Early Celebration. At 10:30, Archd acon Kirkby Early Celebration. At 10:30, Archd acon Kirkby again addressed a large congregation. In the afternoon, there was a discussion of "Methods in Sunday School Work." At night, the Rev. C. G. Tate, of Niles, Mich., delivered an interesting lecture on the "Cathedrals of England," thus closing one of the most profitable and pleasant meetings of the Northern Deanery. At the busi-meetings the old officers were re-elected meetings of the Northern Deanery. At the busi-ness meeting, the old officers were re-elected— Rev. J. J. Faude, Dean; Rev. F. B. Dunham, Secretary; Bev. W. W. Baymond, Treasurer. The Ven. Archdeacon Kirkby was asked to ar-range for a visit to every parish in the Deanery, at his earliest convenience. It is hoped he may be able to do so early in the fall. The Rev. J. J. Faude and the Rev. W. N. Webbe were appointed to earlie the mer Bishon elect Nichol. rate and the first, w. N. weode were appointed as committee to wait upon Bishop-elect Nichol-son on the occasion of his visit to Indianapolis on May 9th. As the official representatives of the Convocation, they will warmly welcome him to Indiana and assure him that he will have, as our Bishop, the undivided allegiance and hearty support of the parishes of Northern Indiana. No account of the Convocation would be com-

plete without mention of the bounteous hospi-tality of the people of Michigan City. If the clergy of this section should appear to be in a e condition for the next month or two. it may be attributed solely to the seductions and temptations of Michigan City hospitality. Indi-vidual exertions culminated in the united effort of a grand reception and bountiful collation at the residence of Mr. Barker. The next meeting is appointed for early in September, at Bristol.

Bishop Burgess is spending a week in visiting parishes, preaching and confirming. He will give another week later in the season. This is his second visitation in the diocese since the death of the late Bishop.

At a meeting of Churchmen held at Frankfort on Tuesday evening, of last week, a lot 66 by 132 was secured, on which will be erected a plain but Churchly brick building 40 by 60 to be called St. Luke's Church. There are 22 communicants in the town but no parish organization has ever been attempted up to the present time. Frank-fort is at present served from Grawfordsville on the second and fourth Sundays of the month, but a strong effort will be made to secure a local Rector as soon as the church is built.

Ohio .- Last Sunday, Calvary Mission, Toledo, was agreeably surprised by a donation of Mr. Hutohins' largest hymnal from "The Daughters of Trinity." Grace Ohurch Sisterhood earned forty-two dollars last week with a very choice entertainment at the house of their President, Mr. G. C. Pepper.

The Rt. Rev. G. T. Bedell, on April 8th, con-firmed 8 in St. James' Cleveland, and 6 in St. Paul's, Collamer, and consecrated a beautiful new Church in Eavenna. The exposure dur-ing the last few weeks has interrupted the Bish-op's usual health, so that he is now unable to leave his home. The Convocation at Ravenna, April 10th, and the consecration of the new Grace Church, there were of uncommon inter-Grace Church, there were of uncommon inter-est. An able sermon by the Rev. Y. P. Morgan, of Oleveland; a suggestive missionary paper by the Rev. Mr. Garrett's; speeches from the Bishop, the Rev. Mesers. Hall and French, and a recept-ion at the residence of the hospitable warden, were features of this occasion. The Rector of this new Church has the hearty congratulations of all on this auspicious result of his earnest la-hors.

annual deficit. It may be added that the support under the free seat plan exceeded what it was under rents.

The Bishop of the Diocese hereby gives notice that there will be a supplementary Confirmation at the Cathedral, on Whit-sunday at 10:30 A. M. The candidates for Confirmation will report themselves with letters from their Rectors to the

Rev. J. H. Knowles, at 10 o'clock. The Bishop visited St. Paul's Church, Kankakee, on Sunday, and confirmed a class of ten presented by the Rector, the Rev. D. S. Philips. The Bishop is now almost completely recovered from his recent severe illness, although he still finds a difficulty in speaking.

On April 30th, Grace Church, Galena, (Rev. W. H. Knowlton, rector) completed its first year under the "free and open" system. The results have proved in every way satisfactory. The at-tendance upon all services has increased, and specially that upon the Holy Communion, which is celebrated weekly and upon all Church days. Financially too, the success has been decided. Among other gratifying things, the Rector, in Among other gratiying things, the rector, in his "anniversary budget," reports a large in-crease in amounts contributed, both for paroch-ial and outside objects. The item of the in-crease of salary paid the rector over that prom-

ised him, is upwards of three hundred dollars. Georgia.—The Atlanta Convocation met at Canton, Cherokee Co., on the third Sunday af ter Easter, April 15th, and continued to the fol-

ter Easter, April 15th, and continued to the fol-lowing Sunday inclusive. The Rev. W. C. Williams, D.D., Dean, opened the Convocation and presched morning and evening. The business meeting was held on Thursday. In addition to routine matters, the Rev. G. W. Wilson, of Rome, introduced a Resolution ex-pressive of the desirability of the appointment of an Evangelist within the Convocational lim-its, and directing the presentation of the Resolu-tion to the ensuing Diocesan Convention, with request for the requisite appropriation. The present condition of this Convocation seems to request for the requisite appropriation. The present condition of this Convocation seems to demand some such means for meeting the needs of the sparsely populated territory, not amply provided with railroad facilities.

There were present at this session the Revs. the Dean, Foute, Beckwith, and Hunt, of Atlanta, and Wilson, of Rome.

The concluding services were held on the 4th Sunday after Easter, by the Rev. C. M. Beck-with of St. Luke's Cathedral, Atlanta.

Northern Texas. - The annual Convocation of the Jarisdiction will meet in St. Matthew's Cathedral, Dallas, on the 24th inst.

Mississippi.—The Rev. Alexander Marks, Rector of Trinity Church, Natchez, has just completed his first decade of service in his present charge. The congregation as a mark of appreciation, paid him a surprise visit on April 23rd and left substantial tokens of good-will.

Pittsburgh.—On Tuesday evening, April 17th, a Joint Convocation of the Erie and War-ren Deaneries met in Christ Church, Oil City. Present, the Bishop, Dean Purdon, the Rev. Messrs. Carstensen, Burton, Rogers, Taylor, Wilson, Tragitt, Maycock, Wood, Herron, Hut-chinson and Irvine, and two visitors, Rev. Messrs. Wilson of Kittanning, and Fisse of Dhiladibhia. At the opening energies the Bish Philadelphia. At the opening service the Bish-op preached, and confirmed a class of seven. At the business meeting on Wednesday morning the clergy made the usual verbal reports to the Bishop. These reports showed that the Lenten offerings of the Sunday-schools of the two deancries had amounted to a goodly sum. These offerings had been made through mite chests distributed by the Bishop. This is the first year they have been used, and they promise to be an important source of revenue to the Board of Missions of this Discuss. The sift of a lot for Missions of this Diocese. The gift of a lot for Missions of this Diocese. The gift of a lot for a Church in Mercer was reported, and also the appointment of the Rev. Mr. Maycock to the Crawford Co. Missions. After the conclusion of the reports Convocation assembled in the church for the Celebration of the Holy Com-

of all on this auspicious result of his earnest la-bors. The Convocation of N. W. Ohio met in Christ Church, Huron, April 23d and 24th. There were present, the Rector, Rev. E. Wellman, the Rev. Messrs. E. R. Atwill, R. N. Avery, R. B. Balcom, G. A. Carstensen on Socialism, and the Church's duty with regard to it. In the after-noon the appointments for the next meeting were made, and the Rev. H. G. Wood, and Messrs. Henry Souther, and J. R. Walkenshaw nominated as members of the Board of Missions for the ensuing year. The Rev. Mr. Wood then read an "The Priest in His Inner Life," and the ssay on Rev. Messrs. Wilson and Irvine opened a dis-cussion on the exceesis of Heb. vi:2. Evening Prayer was said at 4:30 p. M., and in the evening after a brief service, addresses on the general subject of "Religion in Oil City" were delivered by the Rev. Henry Purdon; on the "responsibilby the Kev. Henry Purdon; on the "responsibil-ity of business men," Rev. John Lewis; res-ponsibility of fathers, Rev. J. D. Herron; res-ponsibility of the confirmed, Rev. G. H. Wood; responsibility of Churchmen, responsibility of unbelievers, by the Bishop. A marked feature of all the rervices was the presence and hearty help of a choir of boys and grils from the Sun-day at head. day-school. They are the regular church choir, and enter heartily and reverently into the servi-

with the filing of a declaration of trust prepared by Dr. Mercer a short time before his death. The property was purchased by him over twen-ty years ago, and he built the chapel, holding services during the summer, and owning nc al-legiance to the Diocesan Convention.

legiance to the Diocesan Convention. In the document left by Dr. Moreer the prop-erty is placed in trust (under the trusteeship of himself and successors) for the celebration of religious worship during such portions of the year as they may consider best, the services be-ing according to the ritual of the Church, so long as the ecclesiastical or civil authorities do not interfere. In the event of such interference the whole prometry is to recert to himself the the whole property is to revert to himself, the income from and maintenance of the chapel to be under his personal control, and he agreeing to pay such portion of the pecuniary burden and taxes as would fall to the share of the chap-el for discusser internets ware it a remuse manel for diocesan purposes were it a regular mem-ber of the Protestant Episcopal Convention. He reserved the right to provide in his will for He reserved the right to provide in his will for successors forever. His property amounted to about \$1,000,000. The trastees appointed by him in his will at their meeting a few days ago, appointed the following officers to the chapel: —Senior Warden—Mr. Frederick W. Rhinelan-der, New York. Junior Warden—Mr. W. C. Rives, of Boston. Vestrymen—Mr. Justice Samuel Blatchford, of New York; Dr. E. L. Cunningham, of Boston; Mr. G. Mead Tooker, of New York; Commodore William Edgar, of New York, and Mr. Robert M. Cushing, of Bos-ton. Many of the most prominent summer reston. Many of the most prominent summer res-idents of Newport have been regular attendants at the services held in the chapel.

Tennessee. - The Rev. H. H. Sneed, Rector Tennessee.—The Kev. H. H. Sneed, Rector of St. Paul's Church, Chattanooga celebrated the tenth anniversary of his pastorate on the first Sunday after Easter, April 1st. A sketch of the growth of the parish during that time, showed that the number of communicants had increased from 80 in 1873, to 258 in 1883. On the Turaday expring the con-

On the Tuesday evening following, the con-gregation gathered at the rectory, and the ladies of the parish spread a sumptuous repast, and the Rector and his wife were made the recipi-ents of substantial tokens of the esteem and regard of the people. In alluding to it, the daily local paper said: "The occasion was greatly enjoyed by all; and the guests departed reluctant-ly, wishing their host and his estimable wife many happy returns of the auspicious event.

The Rector has recently begun to hold Services on every Tuesday evening in that part

vices on every Tuesday evening in that part of the City lying nearest Look out Mountain, the 5th Ward, and also gives a Service every Wednesday evening at St. John's Church, in the Western part of the city. He is very much in need of an assistant, but as he does not see clearly any way to an ade-quate support of a missionary, his help to the more rapid growth of the work can only be wished for.

Western Michigan.-In addition to the Ladies' Aid Society of St. Paul's Church, Mus-kegon, which, during the past year, raised by their energy and expended in the parish \$1,000; the young ladies of the parish have recently formed themselves into a Guild for Church work, and are aiming as their first object at which has recently been added to the Church through the personal efforts of the Rector, Rev. W. T. Whitmarsh. Nearly half the amount has been raised in their first month's work.

Massachusetts .- Last week the seventh choir festival of the Diocese took place in Trin-ity Church, Boston. A large audience gathered and seven choirs took part in the festival. They were from the Church of the Advent, Boston Church of the Messiah, Boston; Christ Church, Gambridge; Church of Our Saviour, Longwood; Grace Church, Medford; All Saints' Church, Providence, and St. Stephen's Church, Providence. The singing was very fine, and was ev-idently much enjoyed.



G. A. Holbrook, W. C. Hopkins, W. Lucas, A. B. Nicholas, L. S. Osborne, of the clergy, and J. K. Powell, Mr. Winchell and others of the laity. Sermons and addresses were delivered by the Rev. Messrs. Atwill, Avery, Hopkins, Lucas, Nicholas, Balcom, and Osborne. The Service

Nicholas, Balcom, and Osborne. The Service was on Monday evening and twice on Tuesday. Holy Communion Tuesday A. M. There was a very profitable discussion at the Rectory, on "Reverence for the Bible," after an able essay read by the Rev. G. A. Holbrook. The hospitality of the parishioners called forth repeated thanks.

The clergy in a body paid their respects to the widow of the late Rector, Father Marks, whose forty years' service here and whose holy life have left a fragrant memory. He left a founda-tion of Churchly work on which his successor is which helding. In some months the income of tion of Churchly work on which his successor is nobly building. In seven months the income of the parish has doubled; a new rectory has been bought and nearly paid for; fifteen persons have been confirmed, and five more prepared. All very deeply regretted the absence of the Bishop who was detained by sickness. The clergy hers are a congenial band of broth-ers, mingling all shades of churchmanship as blend the diverse hues in a kaleidescope. COR.

Central New York.—On the 4th Sunday after Easter, April 22d, the Rev. J. Kimber, Secretary of the Board of Missions, and the Rev. E. H. Thomson, of China, visited the par-ishes of the Good Shepherd and Christ Church, Binghamton. In the morning, they each made an address on Foreign Missions, in the Church of the Good Shepherd (the Rev. G. Livingston Bishop, Reotor), and in the evening spoke again on the same subject at Christ Church (the Rev. R. N. Parke, D. D., Reotor). In the afternoon, the Sunday Schools of both parishes united in a Missionary Service at Christ Church, and were Central New York .- On the 4th Sunday Missionary Service at Christ Church, and were most happily addressed by the Secretary for Foreign Missious and by the Rev. Mr. Thomson.

On St. Mark's Day, a handsome brass altar cross, together with brass vases and candlesticks, were placed in the church of the Good Shep-herd, in memory of Mrs. Emily Newbold Grif-fith, of Philadelphia, Pa. These are all simple and chaste in design and were given by an un-brown donor known donor.

North Carolina — With a rare spirit of en-terprise, the proprietor of the Diocesan Organ, the Church Messenger, announces a daily edi-tion of that admirably conducted journal, during the session of the Convention which opens at the session of the Contrast. Charlotte, on the 23rd inst.

The proceedings of the Convention, which the Daily is intended to report, will be unusually interesting and exciting. "Division of the Dio-cese" will be the great theme.

Illinois.—The parish of St. Mark's, Evan-tion, for the past four years under the system of ree seats and 'voluntary offerings has been out if debt. During the previous fifteen years, while the renting plan was in operation, there was a regular annual deficit. They have, how-ver, elected to return to renting pews. The riends of free churches will watch with interest

Albany.-We have received the journal of the fifteenth Annual Convention, and take from it the following summary of statistics: Olergy, 122; Baptisms, (adults, 365, Infants, 1.434, not designated, 83) 1,882; Confirmations, 939; Sun-day scholars, 10,647; offerings, \$296,928.42.

Seventy-two candidates were confirmed at the Bethesda Church, Saratoga Springs, on the even-ing of April 23rd, a large number of whom had been baptized by the Rector during Eastertide. Besides Rev. Dr. Joseph Carey, Rector, and the Bishop, the chancel was cocupied by Rev. Wal-ter Delafield of Ballston Sp , Rev. G. W. Gates, M. D., of Luzerne, and Rev. George H. Norton of Fairville, all of whom assisted in the services. The chancel was appropriately decorated, the floral offerings being very beautiful and in ex-quisite taste. The music was well executed, and the selections were fitting the occasion. The choir is well balanced, and sing with con-siderable expression and feeling. The Church was crowded, and all listened with deep interest to the impressive sermon of the Bishop. Seventy-two candidates were confirmed at the to the impressive sermon of the Bishop.

New York.—The standing Committee of the Trustees of the General Theological, have issued the following appeal: "It has been the custom for several years past to ask that a col-lection be made on Trinity Sunday for the Seminary. As an effort is now in progress to erect new and much needed buildings for the use of the Institution, it is suggested that the collect-ion this year should be for the Building Fund, This suggestion is the more pertinent and ur-gent from the fact that a friend of the Seminary gent from the fact that a friend of the Seminary has offered \$40,000 to erect a fire-proof Library Building, provided others will furnish the funds still needed to complete the Lecture Hall and erected two Dormitory Buildings. With what has already been secured, only about \$40,000 more are now required to render available this generous offer. It is earnestly hoped that the Trustees, Alumni, and other friends, will not suffer such a liberal proposition to fail for the want of the sum named."

Bhode Island.—The controversy between the Diocesan authorities and the late Rev. Dr. A. G. Mercer, which has been for the last twen-try years a source of thouble to all connected