

The Living Church.

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

VOL. VI. NO. 31.

CHICAGO, SATURDAY, MAY 31, 1884.

Whole No. 291.

CHRIST LOVES THEE.

BY G. T. W.

Christ loves thee, dear!
I see the starting tear,
Which, as I stoop to wipe away,
Words fail, and I can only say—
Christ loves thee, dear!

I may not speak hope near;
I can but watch the silent grief
And yearn, in vain, to bring relief—
Christ loves thee, dear!

"Darkness as noonday, dear."
And thus, tho' shadows now be thine,
They may be sent thee as a sign—
Christ loves thee, dear!

And yet shall light appear!
Lift up again the drooping heart,
And in life's battle bear thy part—
Christ loves thee, dear!

Oh, gentle friend and dear!
Take these words with thee as a spell,
That, He—"Who doeth all things well"—
Christ, loves thee, dear!

NEWS AND NOTES.

THE REV. DR. LEIGHTON COLEMAN, who has been in England for the last two years, has been appointed Organizing Secretary of the Church Temperance Society for the diocese of Oxford. Dr. Coleman is now as popular in the Old Country as he is in the New.

The principle of the "Deceased Wife's Sisters' Bill" has again been affirmed by the English House of Commons by an enormous majority. The measure has always been rejected by the Lords but it is expected that they will pass it this year. Several of the new peers support it, and it is understood that the Royal Family will bring all their influence to bear in its favor.

It is now definitely announced that the Hon. and Rev. Canon Anson has been appointed by the Archbishop of Canterbury to the new bishopric of Assiniboia. The Bishop-elect was born in 1839, and is, therefore, 45 for an Englishman just in his prime. He is at present in England, where he has already secured six clergymen for his future diocese. He is a graduate of Oxford and unmarried.

DEAN EDWARDS, of Bangor, who had been obviously insane for several months past, hanged himself on Saturday last. He won considerable notoriety by his crusade against tea-drinking. He was eccentric in many ways, but he was highly educated, having been graduated with high honors at Oxford, and was widely respected for his learning and piety. The deanery, which is of course in the gift of the Crown, that is of the Prime Minister, is worth \$3,500 a year.

The unfortunate Bishop Hellmuth who gave up the comfortable see of Huron, for a coadjutorship in England, which he lost in a few months by the death of his principal, has now been taken in hand by the Bishop of Liverpool, whose duties as Chaplain of the House of Lords render it necessary for him to have an assistant. *The Church Times* says that his resignation of Huron was the only speculation in which Bishop Hellmuth met with a pecuniary loss. However, his "Bible Thesaurus" is likely to prove another, for all competent critics laugh it to scorn.

The brethren in Scotland are doing all they can to promote the success of the approaching Seabury commemoration. The Rev. J. S. Wilson, Secretary of the Aberdeen committee, writes to the *Scottish Guardian*: "It has been suggested that an exhibition might be made in Aberdeen during the centenary meeting illustrative of the condition and personnel of the Church in Scotland at the end of the last century. Pictures of worthies, historical documents, old communion plate (in these parts at that period for the most part pewter), etc., will be acceptable; and I shall be greatly obliged if any of your readers, who have such things in their possession, will communicate with me on the subject, in order that the committee may be able to decide whether there is sufficient material available to make up a fairly interesting exhibition."

In England it is apparent to all, except those who determinedly shut their eyes, that the disestablishment of the Church is inevitable. Even *The Guardian*, long the organ of the "high and dry" party, now a little higher than dry, though not much, admits this much and adds:

"We do not deny that the advocates of Disestablishment have weighty and reasonable arguments on their side. It is true that the ideal of Hooker and Burke has vanished, that the Church is no longer and will never again be co-extensive with the State, that the State is no longer consecrated by a close and continuous union, or almost identity, with the Church. Such an ideal is noble, but like many other noble ideals it is "practically unattainable," and perhaps it is "for ever unattainable." We will not attempt to defend the principle of establishment on these grounds. Nor do we deny that there are some evils connec-

ted, perhaps inseparably, with the union of Church and State. It may be true, that the abuse of the traffic in livings cannot be remedied so long as the Church is established. It is true that in a disestablished Church the spiritual power has more freedom to adapt its ordinances and laws to changing conditions than a Church which must go to the State for legislative power can have."

THE recent earthquake in England seems to have been a far more serious affair than has been generally supposed. At Alberton, a village not far from Colchester, chimneys were overturned, houses unroofed, and walls split from top to bottom. At Langenhoe, a short distance away, farmhouses were more or less shattered in every direction, and the parish church, an ancient stone, Norman edifice, was terribly shaken. The heavy masonry of the massive tower, surmounted by battlements constructed of great blocks of stone, fell, destroying the roof of the church for a space of ten feet square, and filling the interior with a mass of debris. In London the superintendent of the Victoria Tower of the Houses of Parliament, who has been for ten years engaged on all the repairs to the pinnacles, towers, and spires of Westminster Palace, calculates that the tower, in which he was standing when the earthquake occurred, rocked four inches out of the perpendicular.

THE last number of that excellent journal, *The Churchman*, contains statistics of the total amount given per communicant in the various dioceses for missionary and all other Church work. The table is as follows:

1. Illinois	\$41.00
2. Utah	30.00
3. Central Pennsylvania and Nevada	31.00
4. Pennsylvania, Pittsburgh, North Carolina, and Washington	30.00
5. Northern New Jersey, Oregon	29.00
6. Long Island	28.00
7. Massachusetts, New York and Montana	27.00
8. Southern Ohio	26.00
9. Minnesota, Nebraska	25.00
10. Rhode Island, Colorado	24.00
11. New Hampshire, New Jersey, Central New York	23.00
12. Albany, West Virginia, Florida, Missouri	22.00
13. Connecticut, Indiana, Kentucky	21.00
14. Western New York, Ohio, Wisconsin	20.00
15. Louisiana, Texas, Western Michigan	19.00
16. Maine, Michigan	18.00
17. Delaware, Nebraska	17.00
18. Georgia, Eastern, South Carolina, Iowa, Quincy, New Mexico	16.00
19. Virginia, Springfield	15.00
20. Fond du Lac, Mississippi	14.00
21. Western Texas, Maryland	13.00
22. Dakota	12.00
23. Kansas	11.00
24. North Carolina	10.00
25. Northern Texas, Arkansas	8.00
26. Alabama	7.00
27. Nebraska	1.50

SOME good people who are very fond of centenaries of all sorts, have determined to get up a celebration in honor of the "quintcentenary" of Wycliff. There is no doubt that they have little acquaintance with the real tenets of that gentleman. Wycliff was certainly a strong man, but not of the stamp one should delight to honor. He was a staunch hater of the Pope, but that is about all which can be said in his favor. The particular points in connection with the Wycliff commemoration upon which stress is to be laid, as resulting from his efforts, are (1) the deliverance of his country from foreign spiritual domination; (2) the circulation of the Scriptures in the vulgar tongue. As to (1), long before Wycliff the whole Church of England, as a Church, protested against the Papal usurpation. So did several Bishops, notably Stephen Langton, of Canterbury, Grossete, and Sewell.

As to (2), 700 years before Wycliff was born or thought of, Aldhelm, who founded Malmesbury Abbey, translated the Psalms into Anglo-Saxon. About the same time St. John's Gospel was translated by the Venerable Bede, and in the next century it is quite evident that those persons who could read had the opportunity of perusing the Bible, for Alcuin, who was Bede's pupil, taught his hearers that "the reading of Holy Scripture is the knowledge of everlasting blessedness. He is very happy who readeth the Holy Scriptures if he turneth its words into deeds." King Alfred certainly translated some portions of the Bible, and was engaged upon the Psalter at the time of his death. The Lindisfarne MSS. in the British Museum at least shows one vernacular version in the 10th century. To pass over various other translations, in the earlier part of the 14th century the Hermit of Hampole rendered part, if not the whole, of the New Testament into the mother tongue.

As to his opinions, what will his friends say to the following contradiction of Article XXVI: "A Bishop or priest in mortal sin has no authority to ordain, consecrate, or baptize, and all these acts are nullities under such a moral indisposition."

As it is impossible for anyone to know for certain whether an officiant is in mortal sin, there must be a pleasing uncertainty on the part of every clergyman whether he was ordained, and on the part of every layman whether he was baptized, or, on any given occasion, really received what God intended him to receive in the Holy Communion. S.

DIOCESAN CONVENTIONS.

CALIFORNIA.

The thirty-fourth annual Convention of this diocese met in Trinity church, San Francisco, on May 14. The sermon was preached by the Rev. A. G. L. Trew of San Gabriel, from Psalm xlv., 13. "The King's daughter is all glorious within, her clothing is of wrought gold," urging a more aggressive missionary policy in regions as yet unoccupied by the Church.

The Bishop's address was read by the Rev. W. L. Githens, in which were reported the following official acts: Confirmations, 392; Baptisms, 8; marriages, 10; burials, 4; ordinations, 3 (1 priest); corner stone laid, 1; churches consecrated, 5. Six clergymen have been received into the diocese, two transferred and two removed by death. At the missionary meeting on Wednesday evening, addresses of much interest were delivered by the Rev. Dr. Bakewell of Santa Barbara, and the Rev. Messrs. Emery and Linsley, missionaries at Anaheim and Wilmington. The report of these two pioneers of the Church was most cheering, of churches built and congregations gathered, as was also that of the Board of Missions, which shows greatly increased efficiency during the past year. The work has been greatly aided also by the Church women, by their organized and separate action.

The elections for the Standing Committee and Board of Missions, resulted in the election of all the old members. Mr. H. T. Graves was also re-elected Treasurer. Action was taken with reference to organizing branches of the Church Temperance Society, in each city. A pleasant reception was given the members of the Convention, by the Bishop and Mrs. Kip.

SOUTH CAROLINA.

The opening services of the ninety-fourth annual Convention of this diocese were held in St. Philip's church, Charleston, Wednesday, May 14. An eloquent sermon was preached by the Rev. C. C. Pinckney, rector of Grace church, from the words, "And daily in the temple and in every house they ceased not to teach and preach Jesus Christ," Acts v., 42, followed by the Celebration of the Holy Eucharist, by the Right Rev. Bishop Howe.

In his annual address the Bishop treated in detail of several matters of ecclesiastical interest and importance, and spoke of the action taken by the Sewanee Conference regarding mission work among the colored people. It was fully endorsed by both the Bishops and the committee. During the year three churches have been consecrated, and three others built; St. Luke's, at Columbia, and St. Timothy's chapel, at the Holy Communion Institute. One candidate has been ordained to the priesthood, and 236 have been confirmed.

The usual reports by committees were submitted, and the election of officers for the coming year resulted as follows:

Mr. McCullough as Secretary, and F. A. Mitchell as Treasurer, were both re-elected. The Committee on Woman's work in the diocese reported a lack of organized effort, the House of Rest, in Charleston, being the nearest approach to it, and offered resolutions to the effect that the attention of the clergy be called to the subject and a committee annually appointed to collect information, and present to the Convention such suggestions as may occur to them. The subject: "What is the Law of Ritual in the Church," and "How shall the Church meet modern scepticism," were ably discussed.

The Committee on the State of the Church report no decided progress, though the parishes hold their own, and call attention to the necessity of a deeper Christian life, and a truer appreciation of the Church as the Bride of Christ, and consequently a Mission Church. They also urge a careful consideration of the subject of the inadequate support of the clergy.

GEORGIA.

The diocese met in Convention at St. Phillip's church, Atlanta, on Wednesday, the 14th inst.

The people of this parish ought to be happy for three very good reasons, viz., the completion of one, if not the handsomest, church edifice in the South; for a complete and satisfactory adjustment of the differences between the Bishop and vestry, and for the acceptance of Dr. J. G. Armstrong of Monumental church, Richmond, Va., of the rectorship tendered him.

The Doctor was present at the Convention, but of course took no part in its deliberations.

This diocese must be congratulated upon securing one so eloquent in utterance, so graceful in diction, and what is best of all, so sound in Churchmanship.

The sermon was preached by the Rev. W. B. Walker of Augusta. It was a manly ex-

position of the Church's teaching on the question of sponsorship—urging the allowing of only those who are communicants to take upon themselves the solemn obligation of sponsor. The preacher was bold in his defense and Catholic in his position.

The Convention after the Celebration of Holy Communion adjourned to the chapel of the parish, where an organization was effected with the Bishop in the chair, and the election of the Rev. C. J. Wingate as Secretary; the former Secretary, the Rev. Mr. Beckwith declining to serve.

After the appointment of usual committees the Convention adjourned to meet by special request at St. Luke's cathedral, at 8 o'clock in the evening, St. Phillips' not having gas accommodations as yet.

The congregation gathered at the cathedral at the hour named. The meeting was not large—in fact it was quite small—and showed very little interest on the part of the Church people at Atlanta, in those things which look to the welfare and benefit of the Master's Kingdom. The reports of the four deans showed more work done than reported at last Convention. The dean of the Savannah Convocation reported the opening of three new missions.

The following compose the Standing Committee: The Rev. W. C. Williams, D. D., E. G. Weed, Thos. Boone, Messrs. L. N. Whittle, Z. D. Harrison, and Thos. E. Walker.

Examining Chaplain and delegates to General Convention are unchanged.

A layman introduced a substitute for Canon VI, which provides that any qualified voter is eligible for vestryman. In the substitute are the words, "Must be an habitual communicant." At once it was noticed that there would be a good deal of opposition to its adoption. A motion was made, after several speeches against the substitute, to lay it on the table. The Bishop asked the delegate to withdraw his motion to allow him to say a few words. This being done, the Bishop said that if there was one thing above another that this diocese needed it was the adoption of this substitute and its rigid enforcement.

It was an affectionate appeal to his people to prove themselves true to their Church by making a law which would put the affairs of the Church in the hands of communicants. He said he wanted to put himself on record as being in perfect accord with the recommendation of the last General Convention. It was hoped by many, but it seems not a majority, that after the earnest and churchly talk of the Bishop, the Convention would adopt the substitute, but the motion to lay on the table was carried by fully a two-third vote, the greater part of the clergy, strange to say, voting in the affirmative.

The next day an effort was made to pass the substitute by striking out the word "habitual," but this was also voted down by an equally large majority.

We must hope for the day, and God grant it will not be longer off than the next meeting of the General Convention, when this substitute will be made a canon in the Church.

The Convention adjourned Friday morning to meet next year at Christ church, Macon, on Wednesday, May 6.

On Sunday, 18th inst., the Rev. Clarence C. Leman, deacon in charge of St. Luke's, Marietta, was raised to the priesthood at St. Phillip's church, the Rev. Dr. Armstrong, rector-elect, preaching the sermon. At the same service W. C. Dodge was made a deacon.

The Church in this diocese has much to do; it is truly a missionary field, but all things considered, it shows more signs of life today than it did one year ago. God in His goodness make this the beginning of a work which will leave the centre and go out to smaller places where the Church should have been years ago.

MASSACHUSETTS.

The 94th Convention of the diocese was held in Trinity church, Boston, on the 14th and 15th of May. The preliminary business was transacted in the chapel, after which an adjournment was taken for divine service in the church. The Bishop was assisted by the Rev. Phillips Brooks, D.D., and the Rev. Messrs. C. C. Grafton, John C. Brooks, Charles A. Hayden, Arthur Lawrence, and T. McGrath. The sermon was preached by the Rev. Arthur C. A. Hall. When the Convention re-assembled it was learned with great regret that the Rev. J. H. Clinch, D. D., who has held the post of Secretary for the past 36 years, had been compelled by feeble health to abandon his duties. A committee was appointed to prepare suitable resolutions, and the Rev. W. H. Brooks was elected as his successor. Bishop Paddock's address began with a reference to the approaching Centennial of the diocese. He spoke of the great improvement made at the General Convention in the revision of the Prayer

Book, but warned the diocese that the use of the Proposed Book was as unlawful for the present as that of the Prayer Books of Edward VI. The report of episcopal work for the year showed how onerous is the office of the Bishop of Massachusetts as well as how faithfully it is performed. Reference was made to the death of a number of the clergy and laity during the year, especially touching was his tribute to those members of the Rand family lost on the City of Columbus. The eyes of the Right Rev. speaker were not the only moist ones during its recital. The advice that Churchmen should look at their short-comings rather than boast of their progress was particularly appropriate, and the Bishop's suggestions about aggressive work should bear fruit in many districts.

On the morning of the 15th the "burning question" of the amendment of Article II. of the Constitution was taken up, and in spite of the fact that its warmest advocates confessed that its meaning was uncertain and that the tinkering of last year had robbed it of all definiteness, it was pushed through in the hope that subsequent tinkering might somehow make it intelligible. Votes, clerical, 66 ayes, 39 noes; lay, 29 ayes and 21 noes. The amended Article professes to make willingness to work on the part of the clergy a qualification for voting in Convention rather than settlement in a parish. In the afternoon the consideration of the proposed by-laws for parishes was the order of business. They were adopted after long discussion and many amendments. The principal features are as follows: Baptism, financial support and regular attendance on public worship are made requirements for voting and holding office in any parish. The wardens of a parish must be communicants, the rector shall preside and vote at all vestry and parish meetings. These by-laws are merely recommended to parishes in the diocese for adoption. When this matter had been brought to a close Mr. Causten Browne took the floor. He stated that as no one was satisfied with the constitution in its present state he would move for taking down all barriers and giving a vote to all clergymen resident in the diocese for a year previous to the convention. Such a course was contrary to his own ideas but it seemed to be the only way out of the difficulties, arising from the lately amended constitution. The amendment was carried by an overwhelming majority, and will come up for final action next year.

Dr. Courtney of St. Paul's, was elected delegate to General Convention, in place of Dr. Huntington, and Dean Grey of the seminary, was elected to the vacancy among the provisional delegates. The old Standing Committee was re-elected except that the name of Dr. Courtney was substituted for that of the Rev. Percy Browne, and that Judge Bennett succeeds Mr. Edmund H. Hill. The programme for the centennial of next year was adopted as presented by the special committee. There are to be three addresses, the first by Dr. Courtney on the Church in the colony of Massachusetts Bay, the second by the Rev. Edmund F. Slafter, on the first three Bishops of the diocese, and the third, by the Bishop on the history of the first century of the diocese.

A report of the Convention would be incomplete without an acknowledgment of the singular ability and modesty of the presiding officer. Bishop Paddock is a most able chairman, kind and courteous, while firm and decided, with a ready wit which often helps him in preserving a pleasant feeling of brotherly kindness in the Convention, when differences of opinion would seem likely to engender strife and ill will.

OHIO.

The Sixty-Seventh Annual Convention, of the diocese of Ohio, met in Trinity church, Toledo, on Wednesday, May 21st, the Rt. Rev. G. T. Bedell, D.D., presiding. The Standing Committee is the Rev. N. S. Rulison, D.D.; the Rev. E. R. Atwill, D.D.; the Rev. R. L. Ganter, D.D.; Messrs. S. N. Sanford, J. H. Devereux, W. J. Boardman. The Treasurer's report showed a decrease of \$250 in balancing liabilities and assets.

The canons were amended, providing that the Bishop first, and then the Standing Committee with him, should have power to decide in cases where one congregation proposes to build too near to another church.

The report of the Sunday school Committee was accepted, and two Sunday school congresses provided for each year, and the request made that the Sunday school Lenten and Easter offerings be always for general missions.

The Sunday school offerings this year (the first attempt) were over \$1,400.

A canon was passed, enabling the Bishop to provide trustees for parishes failing to elect vestries.

The whole amount received for diocesan missions is greater than that of last year, but so much has the work expanded, that \$1,560 are needed by June 1st. The Convention, by unanimous vote, instructed the Missionary Committee to furnish printed envelopes and a circular for each family in the diocese, and that the clergy see that they are distributed just before the quarterly collection for that object.

A resolution passed, to celebrate next fall the 25th anniversary of the Bishop's consecration, and a committee of arrangements was appointed. Another also, saying that this Convention would hail with joy the endowment of the episcopate this year as the crown of this first quarter centennial of our venerated Bishop's administration, and as the chief feature in said celebration. St. John's church, Cleveland, was fixed as the place for the next Convention.

Ascension Day service and Communion in Trinity were rendered more than usually interesting by the ordination to the priesthood of the Rev. S. M. Welton, assistant of Trinity church, and the Rev. W. M. Brown, of Gallion. The sermon was by the Rev. S. W. Garrett of Hudson, and full of instruction. Thursday noon at lunch in the parish parlor, there were several excellent speeches by Mr. Graham, Drs. Atwill and Bodine, the Rev. Messrs. Kemp and Hall, Brooke and others.

On Thursday night the General Missions were discussed by the Rev. Messrs. Nichols, and Wellman, and the Woman's Auxiliary, by the Rev. Mr. Noakes. The work of the auxiliary has been growing.

The Bishop and Mrs. Bedell had a reception at the Bond House, where the guests sat down to a bountiful repast. On Wednesday night Mr. Graham, the Nestor of the Church Temperance Society, presented its claims with such power, that the diocese wheeled into line at once and organized for work in harmony with his plans. The subject excited much interest and drew out effective speeches.

The excellence of the Rev. Dr. Atwill's arrangements for the entertainment of the Convention, and the admirable hospitality of the ladies of Trinity church drew forth deserving compliments from several speakers.

The Bishop and Mrs. Bedell start at once for Europe, and carry with them the fervent benediction and prayers of loving friends at home. They will probably not return before October next.

THE PENNSYLVANIA CENTENNIAL.

Not that of the province which is yet to be, but of the original diocese, now tripartite, its name being divided to Philadelphia and the suburbs.

Dr. Bird Wilson, formerly professor in the General Theological Seminary, in his memoir of the first Bishop of Pennsylvania, states that Dr. White, having consulted with the clergy in Philadelphia, met the vestry of his own parishes, November 13, A. D., 1783, and suggested "the appointment of committees from the vestries of the parishes in the city to confer with the clergy thereof on the subject of forming a representative body of the Episcopal parishes in Pennsylvania, and ultimately of the whole country." The clergy and such committees met together on March 29, 1784. According to the "Journal of Pennsylvania" (p. 3), they "were of opinion that a subject of such importance ought to be taken up, if possible, with the general concurrence of the Episcopalians in the United States." And so Dr. Wilson's narrative goes on to add that "a fuller meeting of the clergy and laity from different parts of the State was held on the 24th of May, 1784, and some days following, at which a resolution was reported by a special committee" to the effect that "it is expedient to appoint a Standing Committee of the Episcopal Church in the State, consisting of clergy and laity." This committee was to correspond with representatives of the Church in other States, and, governed by certain detailed instructions, to assist in forming a general constitution of ecclesiastical government. Thus began the Convention of Pennsylvania, and such, moreover, were some of the initial steps toward the creation of the present regime of our national branch of the one Church Catholic.

On May 24, of the present year, the Convention met for the due celebration of this interesting Centennial.

After Evensong and the usual preliminaries, came a first installment of the Bishop's annual address. We clip from it, as of general interest, the following paragraph:

It is with no ordinary emotion that I welcome you, brethren of the clergy and laity, to this one hundredth anniversary of the Protestant Episcopal Church of the diocese of Pennsylvania. Three generations have come and gone since, in this city, less than a score of clergymen and laity met and laid the corner-stone of this diocese. The time was one of national weakness, owing to the depletion of the Revolutionary War, of political trouble, because of the unsettled government and relations of the newly enfranchised colonies; of ecclesiastical desolation, by reason of the severance of our feeble parishes from the mother Church of England, and the confiscation of much of its landed property and the disheartening of most of its clergy. The days were full of perplexity and fear; the outlook was not cheerful. The hope of regathering the scattered flock in this country in a fold that should have its own shepherd, overseers bearing an apostolic commission and worshipping in the old of our forefathers, was faint, and had but a glimmering existence even in the stoutest heart. To take the step those forefathers of our diocese did in that day was a deed truly heroic, and showed a trust in the Great Head of the Church, a confidence in the vitality of the Church and a sacrificing devotion to its scattered energies and bind them into new and strong organizations for the future truly wonderful and only to be accounted for by believing, as I am sure a hundred years' experience of their work entitles us to believe, that they were moved thereto and guided by the Holy Ghost. In a discourse which I propose to deliver to you on the 4th inst., I shall briefly review this century of our

diocesan life, and hence shall not enlarge on it here. Yet it becomes us to pause and to kneel at this century milestone of the Church's progress in this diocese, and, consecrating it as our Ebenezer, say: "Hitherto hath the Lord blessed us, and blessed be His Holy Name."

The following is a summary of the Bishop's work during the year: Number of Confirmation services, 128; number confirmed, 2,333; sermons delivered, 112; addresses made, 122; services participated in, 195; candidates for holy orders, 23; ordained to the diaconate, 5; ordained to the priesthood, 6; churches and burying grounds consecrated, 3; corner stones laid, 2; marriages, 4; burials, 4.

The Special Committee appointed last year, on desirable alterations in the rules of order, presented its report. After an hour's debate, adjournment laid it over until Friday, when the Litany having been said and the Eucharist celebrated, debate was resumed, and just before recess the report as amended was adopted. It provides that the Convention hereafter open in the morning, with the full office and the Liturgy; also that an established order shall conserve the due consideration of each item of business. Chiefly significant however is the tendency shown in this measure, and in the missionary report presented later, to break the trammels which have hitherto hampered the action of this historic body, to what purpose those interested can best say. The new departure as to mission work took form in the raising a distinct committee on Church extension, and this none too soon: as for years no new missions have sprung up, while the city is expanding rapidly, and the sects keep step with its advance. A negative good was the undisturbed repose of the canons this year, save as they had already been improved in the action touching rules of order. As to the proposed Federate Council, progress was reported, a basis of representation having been fixed, which, if finally accepted, will bring the matter before the next General Convention.

Saturday, at 10 A. M., occurred the special commemorative services. Christ church, at which the last General Convention held its opening service, was again thronged. This, with St. Peter's, was the joint charge of Dr., afterwards Bishop White, who initiated the movement toward organization, and here the brave Bishop Kemper was assistant minister during Bishop White's incumbency. The Bishops of the daughter dioceses, together with those neighboring on the present "Pennsylvania" were all present, while with them in the chancel were the delegates from Central Pennsylvania and Pittsburg, and the Standing Committee of this diocese.

The sermon was by the Bishop from Neh. ii, 20, which he said, resounds as our response to those of old built up the city of God. Interesting facts were then recited such as follows: It was at the second Convention that Dr. White was elected Bishop. At the fifth, revision of canons of the Church of England was proposed; at the eleventh Convention, the same was completed. Parochial reports came in for the first, at the thirteenth Convention, while the twenty-fifth heard the first set Episcopal address. In it 41 are reported as having been confirmed. This year in the restricted diocese alone 2,333 have been confirmed. The same twenty-fifth convention gave birth to the "Society for the Advancement of Christianity" in the State. In the month of October, 1827, Bishop Onderdonk was duly elected as assistant. 184 brings us to the thirtieth convention, at which Bishop White pronounced his last charge. In the course of it he singularly anticipates the recent Prayer Book Revision, and in several particulars indicates the course of procedure which in the event has actually had way. In 1844, Bishop Onderdonk (thus barely noticed) resigned his office to be succeeded by Alonzo Potter, D. D., who introduced the era of Church institutions, such as the hospital, seminary, etc. In other matters also the diocese made material advances. Bishop Bowman became assistant in 1858. The diocese was divided, first in 1865, again in 1871. To-day the mother is stronger than before the departure of either child.

Patriotic appreciation of this truly marvellous century threw in relief the grander achievements of the Church; and then a really Whitsuntide acknowledgment of the above source of all this growth fitly closed this vigorous discourse. The Holy Eucharist followed with its hallowing grace, Bishop Howe of Central Pennsylvania being celebrant.

At four, in the usual place of meeting, the church of the Epiphany, addresses were delivered by the Bishops of Central Pennsylvania and Pittsburg, the other Bishops having been obliged to return home.

Business was then resumed, and the Convention adjourned after a brief space.

FLORIDA.

The forty-first Annual Council of this diocese assembled in St. John's Church, Tallahassee, on Wednesday morning, May 7. Morning prayer was said by the Rev. Messrs. H. B. Stuart Martin, of the Halifax River Missions, C. S., Williams, of St. Mark's church, Palatka, and C. M. Sturges, rector of the church of our Saviour, Mandarin, after which the Bishop celebrated the Holy Communion, assisted by the Rev. Dr. Scott, rector of Christ church, Pensacola. The council sermon was preached by the Rev. C. W. Ward, of St. Luke's church, Orlando, and was a beautiful and clear exegesis of the words, "Then Jesus answering said unto them, Go your way and tell John

what things ye have seen and heard." On Thursday morning the Bishop delivered his address, and appointed the usual committees. He spoke of the pressing need of means to carry on the work of the diocese which is rapidly increasing, and stated that he had received, since the last meeting of the council eight additions to the clerical force, and eleven applications from men desiring to work in the diocese.

The report of the Woman's Auxiliary was also read, showing it to be in a most flourishing condition. The amount raised by the society has steadily increased for the past three years, the last year's receipts amounting to \$1,437.27.

The most important business of the Council was connected with the report of the Diocesan Board of Missions.

The usual elections resulted as follows: Standing Committee—The Rev. Messrs. O. P. Thackara, C. S., Williams, R. H. Weller, D. D., C. W. Ward, and Messrs. C. B. Benedict and S. A. Swan. Treasurer—C. B. Benedict; Registrar—A. S. Baldwin, M. D.

Friday evening a second missionary meeting was held and a number of interesting addresses delivered.

TEXAS.

The thirty-fifth Annual Council was held in St. Peter's church, Brenham, May 14-16.

The session throughout was pleasant and harmonious. The Bishop's address and parochial reports exhibited a gratifying advance in the work of the diocese.

The suggestion of the Bishop in his address as to the appointment of a general missionary for the diocese, to travel over it annually, giving information, making appeals, raising funds, and, in connection with a monthly paper, to further the work generally, was referred to a committee, which reported favorably, recommending that one clergyman and one layman act with the Bishop in the management of financial details, the missionary work to be under the direction of the Bishop. The report was unanimously adopted, and the Bishop appointed the Rev. B. A. Rogers, and Mr. Jas. H. Raymond to act with him in matters of finance. The missionary will soon be appointed, it is hoped, to enter on his arduous work in October.

The Rev. Mr. Rogers offered the following resolution, to be laid over for consideration at the next annual meeting, which was so ordered:

Resolved, That the diocese of Texas recommends to the next General Convention such action in regard to "Church Work among the colored people of the South," as shall give the colored people themselves the management thereof, subject to such constitutional and canonical control as may be deemed expedient. These were among the most important matters brought before the Council.

The Bishop earnestly commended for subscriptions in the diocese—stating quite a number of names had already been secured—"The Documentary History of the Protestant Episcopal Church in the Confederate States of America," edited by the Rev. John Fulton, D. D., LL. D., under the special direction of the Bishops of Texas, Alabama, and Tennessee, the editor having been appointed by all the Bishops immediately interested, during the General Convention, in October last. He also commended the "Church Encyclopedia," edited by the Rev. A. A. Benton.

The following officers were elected: viz.: Standing Committee—The Revs. T. B. Lee, L. P. Rucker, S. M. Bird, and Messrs. W. I. Hutchins, and A. S. Richardson.

At the organization of the committee subsequently, the Rev. S. M. Bird, Galveston, was elected President, and Mr. A. S. Richardson, Houston, Secretary. Secretary of Council, Mr. R. M. Elgin, Houston.

Treasurer of the Diocese.—Mr. T. S. Maxey, Austin. Treasurer of widow's and orphan's and aged and infirm clergymen's fund, etc., Mr. Osceola Archer, Austin.

The committee on the State of the Church reported the following statistics:

Bishop, 1; Priest's, 20; Candidates for Priest's Orders, 1; Candidates for Deacon's Orders, 1; Postulants for candidateship, 1; Clergy received into the diocese, 7; Clergy transferred from the diocese, 2; Lay readers, 25; Number of parishes, 29; Missions, organized and unorganized, 27; Guilds, 2; Parish Aid Societies, 20; Baptisms, Infants, 383; Adults, 41, Total, 424; Confirmations, 226; Marriages, 105; Funerals, 141; Sunday school Teachers, 196; scholars, 1777; Communications, 2,570; Total contributions, about \$45,702.43.

Most of these items will be increased by additions from parishes and missions not reported.

The Bishop appointed the Rev. Geo. Patterson, D. D., to preach the next council sermon, the Rev. C. M. Parkman, alternate. The next council to meet at Bryan, on the Wednesday before Whitsunday, May 20, 1885.

NEBRASKA.

The seventeenth annual Council of this diocese met in the Cathedral, Omaha. Unusual interest attached to the proceedings on account of the election of a Bishop.

The Rev. John McNamara, D. D., was elected Chairman. The Rev. James Paterson was unanimously re-elected Secretary, and Mr. Julian Metcalf Treasurer of the diocese. The Secretary appointed the Rev. W. V. Whitten as Assistant Secretary.

The Rev. Dr. Worthington, of Detroit, the Rev. E. S. Thomas, of St. Paul, Bishop Walker, the Rev. Dr. Rulison, of Cleveland, and the Rev. Dr. Morrison, of Ogdensburg, were nominated for the vacant see. On an informal ballot being taken, it was found that Dr. Worthington commanded the greatest number of votes, and he was afterwards duly elected almost unanimously.

On Ascension Day, a grand service was held in the Cathedral, which was attended by the Knights Templar. The Rev. Dr. Locke, of Chicago, Past Grand Prelate,

preached a very eloquent and appropriate sermon.

When the Sir Knights emerged from the Cathedral they passed around the grave of Bishop Clarkson, with their heads uncovered, as a mark of veneration and respect.

The following resolution was unanimously adopted by the Sir Knights:

Resolved, By the Knights Templar of the grand jurisdiction of Nebraska assembled on this occasion. That our cordial thanks are hereby extended for the beautiful and impressive services pertaining to our order held this day at Trinity Cathedral, in accordance with the desire and intention of the late Bishop Clarkson, whose memory we revere. That our earnest thanks are further tendered to the Very Eminent Sir Clinton E. Locke, Past Grand Prelate of the grand encampment of the United States, for the eloquent instruction and learned discourse delivered before us in connection with our Ascension Day services.

On the morning of the third day of the proceedings, the following telegram was received from the Bishop-elect:

The action of your Convention, grateful as it is to me, requires very careful consideration. It shall have it. Pray for me.

Mrs. Clarkson was appointed manager of the Child's Home and Hospital.

A resolution was passed recommending to the parishes the propriety of erecting a monument to the memory of Bishop Clarkson.

At the close of the proceedings the whole Council gathered around the grave of the late Bishop, where they sang "Jerusalem the Golden," and "Paradise, O Paradise."

WHITSUN DAY.

This great festival commemorates the descent of the Holy Ghost upon the Apostles to abide in the Church for ever, according to the promise of Christ. It has been annually observed from the very beginning, having at first been engrafted by the Jewish Christians on to the festival of Pentecost, but being mentioned as a separate feast of the Church by the earliest writers among the Gentile Christians, as Irenaeus and Tertullian, the latter of whom leaves it on record in several places that this was one of the principal times for Baptism in the early Church. Origen also names it in his work against Celsus.

The original name of the festival was derived from that given by Greek writers in the Septuagint and in the New Testament to the Jewish feast, and has precisely the same meaning as Quinquagesima, Pentecost being the fiftieth day from the morrow of the Passover Sabbath. The English name is supposed by many to be properly Whitsun Day, not Whit Sunday, and to be identical with the name Pentecost through the German Pfingsten. Most old writers on the festivals of the English Church, have, however considered that the original name was White Sunday or Wit Sunday; in the one case deriving it from the chrismos of the newly baptized; and in the other, from the outpouring of wisdom (or, in old English, "wit") upon the Church by the Holy Ghost on this day. In the Table of Proper Psalms it is spelt Whit Sunday, but nowhere else in the Prayer Book.

The original feast of Pentecost was instituted by God (as it is supposed) as a memorial of the day on which He gave the law to Moses, and declared the Israelites "a peculiar treasure, a kingdom of Priests, and an holy nation" [Exod. xix. 5, 6]. But the prominent character of the day was that of a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of barley was offered to God, waved before the altar, with a supplication for a blessing on the harvest then commenced. On the day of Pentecost two loaves of the first bread made from the new corn were offered (with appointed burnt-offerings), in thanksgiving for the harvest now ended. Each of these objects of the festival has a significant typical application. It was on this day that the Holy Ghost descended to sanctify a new Israel, that they too might be "a chosen generation, a royal priesthood, an holy nation, a peculiar people" [1 Pet. ii. 9], and this separation of a new Israel from the world began to be made when three thousand were added to the Church by Baptism on the day of Pentecost. On this day also the "Corn of Wheat" (which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day), sent forth the Holy Spirit to make those five thousand the "One Bread" [1 Cor. x. 17] of the Lord's mystical Body, a first-fruits offering to God of the Church which had been purchased with His Blood.

The Collect for Whitsun Day was formerly used every day at Lauds, and was translated into English at least a century and a half before the Prayer Book was set forth. It appeared in all the English Primers which preceded the Prayer Book, and the ancient version given on Whitsun, Monday seems to have furnished some phrases to the translation now in use on this day.

Whitsun week is one of the canonical Ember seasons, the summer Ordinations taking place on Trinity Sunday.

On Whitsun Day (June 9th), in the year of our Lord 1549, the Book of Common Prayer in English was first used instead of the Latin offices. That day was doubtless chosen (for copies were printed and ready some time before) as a devout acknowledgment that the Holy Ghost was with the Church of England in the important step then taken. May He ever preserve these devotional offices from the attacks of enmity or unwisdom, and continue them in that line of Catholic unity wherein he has guided the Church hitherto to keep them.—Annotated Book of Common Prayer.

THE GREAT PREACHERS OF ENGLAND.

II.—THE BISHOP OF PETERBOROUGH.

The Bishop of Peterborough has not often been heard in London of late years, but whenever he is advertised to preach, crowds flock to hear him. He need not be compared with Liddon, for the personal appearance, style, and opinions of the two men are quite different. But whereas the canon sometimes preaches above the understanding of dull men, the bishop's eloquence never soars much above earth. It is a rousing eloquence, spirited, combative, often sarcastic, and always directed against some evil which is preoccupying public attention at the time being. Dr. Magee is not merely a hater, but an aggressive enemy of "humbbug" clothe itself in what garb it may. With his animated Celtic features, long upper lip, large mouth, energetic nose, and shaggy eyebrows, with his gruffness and broad smile which breaks up the whole of his face into comical lines, he has all the look of a humorist. The glance all round which he takes at his congregation when he has got into the pulpit, is that of a master. His first words arrest attention, and if some unlucky man drops a book during his exordium, that man will stare hard at the pulpit and pretend to have no connection whatever with the book, lest his lordship's eyes should suddenly be turned upon him like two fiery points of interrogation. Presently, when the bishop warms to his work, his arms hit out from the shoulder like piston-rods wrapped in lawn; down come his large hands with great slaps on his book or cushion, and if he is preaching in a church where the beadle has not heard of his little ways and has not been careful to give the cushions a beating, enough dust will be raised to make a fine powdering for the heads of the people in the pew beneath.

The Bishop of Peterborough once said that he "would rather see England free than sober," which amounted to declaring that he would rather men conquered temptation for themselves, than have it removed from their way by legislation which might be oppressive to sober people. His words of course drew a howl from temperance associations, but the inculcation of manliness is the head and front of Dr. Magee's preaching, and he has never swerved from the position that if men cannot be made sober by their own efforts and the encouragements of their friends, the policemen will not make them so. "Don't let us create artificial sins," he once said. "There are plenty of things against which my cook and housemaid must pray to be guarded; don't try and make the poor souls feel wicked because they enjoy a glass of beer." A young curate, not very long ago, called on the bishop with a very broad piece of blue ribbon in his buttonhole. His lordship took no notice of the ornament, and this evidently disappointed the curate, who kept turning his lapet to the light, till the bishop opened a New Testament at the passage where the Pharisees are condemned for wearing broad phylacteries. "Let men speak of you as sober," he said, when the curate had digested this little morsel; "you will not need then to advertise yourself as such."

It was in the same spirit that he answered a lady who asked him whether she ought to wear the blue ribbon. "Put it on, by all means, but remember to how much it will pledge you. If men go wrong from drink, girls are more liable to be led astray through love of finery; and if you want to set a good example, give up jewelry, feathers, furs, and silks. Dress in unobscure stuffs, buy a plain, serviceable bonnet meant for use not show; and mind you keep always to the same fashions, for I assure you a great deal of foolish extravagance arises out of changing fashions."

The lady winced at all this, so the bishop broke off abruptly: "Then what is the sense of your blue ribbon? I suppose it cost you no effort to give up wine and beer, then why make a virtue of renouncing them?"

Such as Dr. Magee is in his private conversations so is he in the pulpit. Plain-spoken and shrewd, discussing all questions with easy arguments, never stooping to subtleties, clear in his delivery, happy in his choice of words, he keeps his hearers bound like Ogmius, that god of eloquence among the Gauls who used to be represented with chains flowing out of his mouth. On occasions he rises to the highest flights of oratory, but never loses sight of his congregation, who have always been carried along by him through the successive degrees of his own enthusiasm. He should be heard delivering a charity sermon, for this is a duty which he discharges in no perfunctory fashion. He masters his subject thoroughly; speaks of the poor or afflicted for whom he is pleading like one who knows them; and his advice as to supplying their wants is never dictated by eccentric philanthropy, but springs from that true benevolence which has common sense for its source. He was being asked to interest himself in a carpenter's clever young apprentice whom some good people wanted to send to college; "Let him first graduate as a good carpenter," said the bishop; "when he has become a skilled craftsman, so that he is proud of his trade and can fall back upon it if others fail, then will be the time to see if he is fit for anything better."

You must grow in the love of God by means of the root, rather than the branches.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

PERSECUTIONS—CONTINUED.

The next persecution arose from a quarter where it was little expected. The two first were carried on by tyrants, but the author of the third was a man distinguished for his gentleness. In the year 107, which was the ninth of his reign, Trajan was persuaded to look with suspicion on the Christians. He entertained an extreme veneration for the religion in which he had been brought up, and he thought he could not conciliate the favor of his Gods more effectually than by opposing Christianity. But in doing this he showed moderation. His directions were that the Christians were not officiously to be sought after, but that such as were accused and convicted of being Christians, were to be put to death as wicked citizens, if they did not return to the religion of their forefathers. Although this edict of the Emperor set some bounds to the fury of those who persecuted the Christians, and who would have been glad to have destroyed the very name of Christianity, yet it was the occasion of martyrdom to many. Whenever a person was accused of being a Christian, and confessed the truth of the charge, the alternative was apostasy or death. A perseverance in the Christian faith was according to Trajan a capital crime. Through this the venerable and pious Simeon, son of Cleophas, and Bishop of Jerusalem, was crucified in consequence of an accusation brought against him by the Jews. Another martyr, whose name is held in grateful remembrance in the Church, won for himself a glorious crown in this persecution, I mean St. Ignatius, Bishop of Antioch. Having been questioned, and found to be a faithful servant of Christ, he was ordered by Trajan himself to be conveyed to Rome, and there exposed in the theatre to the rapacity of wild beasts. The law simply denounced death on those who persisted in their confession of Christianity, and the manner in which it was to be inflicted, rested with the judge. Hence it was that Trajan ordered this cruel death for St. Ignatius, after having exposed him to many tortments. He was exasperated by the boldness of this servant of Christ, and determined, if possible, to strike terror into the hearts of others. In this persecution, St. Clement, Bishop of Rome, was put to death by being thrown into the sea with an anchor about his neck. At length the persecution ceased, greatly to the annoyance of the persecutors; for Trajan, being assured of the harmless lives of Christians, would not allow any more cruelty to be exercised towards them. The peace, however, which they enjoyed during the remainder of his reign, terminated when Adrian succeeded to the throne.

The public games were about to be celebrated, when the population, urged on by the heathen priests, demanded the destruction of Christians. The magistrates became alarmed by their clamor, and fearing the consequences of a refusal, indulged them in their request. This was the fourth persecution, in which great numbers perished. It appears to have raged with greatest fury in Asia Minor, where however it was denounced by the Proconsul Granianus, as barbarous and unjust; upon which Adrian issued an edict prohibiting the putting of Christians to death, unless they were regularly accused and convicted of crimes committed against the laws.

Adrian was succeeded in the year 138 by Antoninus, surnamed the Pious, under whom the fifth persecution took place. As this prince was sincerely devoted to the worship of the heathen deities, the enemies of Christianity adopted their proceedings accordingly. Being checked by the last edict of Adrian from wanton persecution, they now charged the Christians with impiety and atheism. These were offences against the laws, and were allowed by this edict to be punished.

They were however defended by Justin Martyr, whose influence so far prevailed with the Emperor, as to check for a time the fury of the persecution; but it again broke out in Asia, in consequence of some earthquakes, which the people foolishly attributed to the Christians. Many suffered in consequence of it; but the Emperor being informed of these cruel pro-

ceedings, put an end to them by declaring that capital punishment should be inflicted upon all who should accuse Christians without being able to prove them guilty of the crimes with which they were charged.

Antoninus Pius was succeeded by Marcus Aurelius Antoninus, who admitted Lucius Verus as his associate and equal in the government. Although celebrated for his wisdom and virtue towards his other subjects, M. Aurelius Antoninus was remarkable for his intolerance and cruelty towards the Christians. Like his predecessor, he was devoted to heathen superstition, and therefore lent a ready ear to the calumnies which their enemies heaped upon the Christians. The cruelties and deaths which took place during this persecution which was the sixth, were equal to those which disgraced the reign of Nero. The Christians were put to the most cruel tortures, and were condemned to meet death in the most barbarous forms. Proclamations of innocence were of no avail; and neither age nor sex had any effect upon the minds of men who were determined if possible to extirpate Christianity from the face of the earth.

I have hitherto for the most part spoken only generally of the punishments which were inflicted, and of those who suffered, but you will perhaps be interested if I give you a few particulars of what actually occurred in this persecution.

About the seventh year of the reign of M. Aurelius Antoninus, a dreadful pestilence broke out, which was succeeded by famine and earthquakes, such as had never been known before. The productions of the earth through all Italy were devoured by locusts, and the surrounding barbarians taking advantage of these calamities, made incursions into the heart of the empire. As usual, these things were all attributed to the innocent Christians, and were the cause of a furious persecution. It commenced about the year 168, and the first victim whose name is known, was St. Polycarp, Bishop of Smyrna. This aged servant of Christ was seized by his oppressors, and every inducement was held out to persuade him to renounce his religion, but all to no purpose. He was then condemned to be burnt alive, but the fire refused to obey the barbarous order; for while St. Polycarp was at the stake, the flames rose up and formed an arch over the head of the victim, who remained uninjured by the surrounding heat. When his enemies saw that the fire had no power over him, they commanded the executioner to kill him with a sword, which immediately released him from the power of the persecutors. Twelve other martyrs from Philadelphia suffered with St. Polycarp. A youth named Germanicus had a short time before drawn down upon himself the fury of the heathens, by his resolute profession of Christianity, and was devoured by wild beasts.

THE FOUR CHILDREN.

"As for these four children, God gave them knowledge and skill in all learning and wisdom."—Dan. 1, 17.

Passing by the fourth and fifth chapters of this book of Daniel, wherein is set forth excellent wisdom divinely imparted, I come, lastly, to consider a wonderful manifestation of the supreme power of the true God on behalf of the first of these four children.

Some years had passed by, the Kingdom of Babylon had been conquered by Darius the Median, who now reigned as king. He saw in Daniel an excellent spirit, and wisely appointed him to a high position in the government; of the one hundred and twenty princes appointed to rule in the kingdom Daniel was the chief. These princes, becoming jealous of their superior in office, sought to injure him in the eyes of the King in regard to his administration; they tried to convict him of some moral fault in his official conduct; failing in this direction they tried another. Knowing him to be a religious man, a man of prayer, they proposed to gain their object by making prayer a capital offence. "We shall not," said they, "find any occasion against this Daniel, except we find it against him concerning the law of his God." These men succeeded in persuading the King to make a law, forbidding any person to ask a petition of

God or man, except of King Darius for thirty days—the penalty for disobedience being that the offender should "be cast into the den of lions." When Daniel heard of this new statute he did not hesitate as to his duty; as usual "He kneeled upon his knees three times a day and prayed, and gave thanks before his God." His enemies were on the watch, and reported to the King this breach of the law. Darius, when he heard who was the offender, "Was sore displeased with himself, and set his heart on Daniel to deliver him." He greatly esteemed Daniel, and no doubt felt that he was in the right; on the other hand the law must be vindicated, for never could a law established by the King's authority be changed. Persistently the princes urged before the King the necessity for enforcing the obnoxious decree, and at length the unwilling command was given that Daniel be brought and cast into the lion's den. Courageously this servant of the living God bore his testimony; he was ready without complaint to suffer the penalty of this unrighteous law, to die a martyr to his conscientious convictions. Sorrowfully the King took leave of his trusted servant, saying, "Thy God, whom thou servest continually, he will deliver thee."

All that night Darius was in a most restless, unhappy state of mind. Instead of feasting, he fasted; he refused to listen to the sweet sounds of music, "And his sleep went from him." From this feverish condition the King, very early in the morning, hastened to the den of lions, anxious to learn if Daniel's God had power to deliver him from what seemed certain death. In a voice of anguish he cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Great was the King's joy to hear a voice replying from the den, "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me." "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Two things we learn from the history of the four children: 1st. That as faithful servants of the most High their influence for good in a heathen land was widely felt. 2ndly. That because of their unflinching faith they were wonderfully preserved from danger, and highly exalted. F. J. T.

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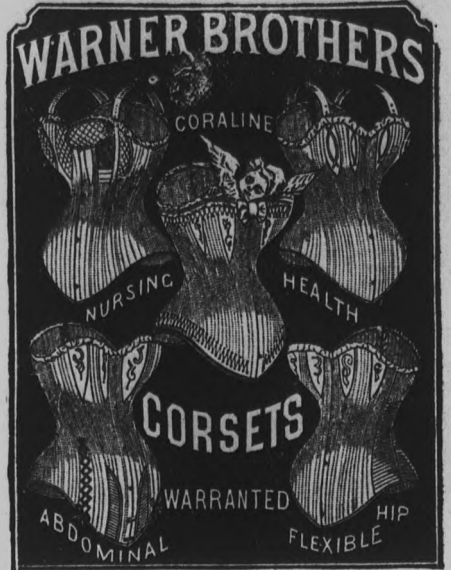
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The Living Church.

Chicago, May 31, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter

SUBSCRIPTION, ONE DOLLAR A YEAR.

NOTICE TO ADVERTISERS.

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

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost.

Alleluia! Alleluia! Alleluia!

PROFOUND and precious is the central truth of Whitsunday, the truth of the Holy Spirit's mission for the renewal of life in man. With a sound as of a rushing, mighty wind comes back to a perishing world the breath of life whereby man, made in the image of God, becomes once more a living soul. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." "Know ye not that ye are the temples of God, and that the spirit of God dwelleth in you?" No grander truth is it possible for the human mind to contemplate; no more inspiring thought is it possible for language to express.

As we celebrate the out-pouring of the Holy Spirit and the mission of the Church of Christ to all nations, let us not forget that the same command of Christ and the same promise of inspiration and strength, that were given to the immediate followers of our Lord, are given to us now. What are we doing to carry out the last command of the great Head of the Church? What are we doing with our stewardship of spiritual gifts?

ONE of the greatest trials and perplexities that most clergymen have to meet is the Sunday school. It cannot be dispensed with, nor can it be made to be what it ought to be, except in a very few cases. And what is it that makes these exceptional cases? In nine out of ten we believe it is a good superintendent and efficient teachers. With these, a Sunday school may be made a power and a blessing in any parish.

MR. BEECHER recently baptized 33 children on a Sunday morning. He informed the congregation that Baptism was "an ordinance that has come down to us from a faith that in our denomination has ceased to exist." He said that there was never any such thing as original sin. "Baptism never did any hurt; it never did any good. We continue the ordinance from our fathers, but with us the meaning is essentially different. When the children are grown to man's estate, if they ratify that covenant and are satisfied with the ordinance, it stands. If they are discontented and desire rebaptism, or immersion, which is also baptism, we are perfectly willing to repeat it." Still he thought the scene was very beautiful, spoke of May blossoms, banks of flowers, and all that sort of thing, complimented the mothers on the behavior of their darlings, and ventured the opinion that all the mothers present were wishing they had their babies there! Thus ended the solemn farce.

A WRITER in *The Spirit of Missions*, one of our present working missionaries in China, emphasizes the importance of schools among the heathen. The few heathen adults who are converted, compare very unfavorably with the catechumens who have been from early years under the influence of Christian schools. If we depended upon the conversion of adults in our own land, for the growth of the Church, what a meagre showing we should have! It is by the training of the children, at home and abroad, that the Church is to make great gain for Christ. If here, in a land permeated by Christian influences, dominated by Christian traditions, its social, educational and political life founded upon Christian principles,—if even here the conversion of adults is so difficult, how must it

be in countries where the name of Christian is a reproach? The wonder is, not that our missionaries accomplish so little, but that they make any progress at all, in the face of such obstacles. It is no answer to say that adults were gathered in by the Apostolic Church, in great numbers. Times have changed, heathenism has changed, the personal witness and miraculous power of the first age have departed, and the Church must work now on the lines indicated by nature and Providence. She must depend chiefly upon her influence over the young. She must bring up the children in the nurture and admonition of the Lord. In her Foreign Missions as well as in her home work, she must depend for the most part upon her schools.

THE diocese of Nebraska is certainly to be congratulated on its choice of a successor to Bishop Clarkson. Learned, amiable, energetic, Dr. Worthington would seem eminently fitted to build on the foundations so securely laid by the great prelate who has gone to his rest. A very prominent Churchman of Detroit, says of him in a letter:

Dr. Worthington succeeded the late Bishop Armitage about 16 years ago as rector of St. John's church. Bishop Armitage was perhaps one of the most popular clergymen our city ever had, in and out of his own parish, and had built up a parish the largest in Detroit. He left it in a most prosperous condition. We had not a little fear that no other clergyman could keep up its prestige. Dr. Worthington came among us a young man, and succeeded in doing so that the parish has more than 1,000 communicants. He has had two city missions and has built two mission churches, one of which has recently become self-supporting. He has never married, is about 42 years of age, is an unusually good reader of the service and is a good preacher. As a pastor he is faithful, untiring, and especially attentive to the poor and afflicted. He is studious and methodical, accomplishing much work, is gentlemanly always, and quite at home in the homes of all classes of society, is liked by young and old, and greatly beloved by his people; they would dislike to part with him. When it became necessary for the diocese to elect a new Bishop some six years ago, Dr. Worthington came very near being elected. He is in vigorous health and capable of doing much work.

WHITSUN DAY.

The work of Redemption is complete, and the perfect cycle of commemorative days is closed in the Pentecostal celebration. The tongues of fire descending upon the little company of disciples, were the signal of a consummated work, which the Divine mercy for ages had carried forward for the salvation of men. In the fullness of time the Son of God had become incarnate, that He might consecrate for us a new and living way through the veil, that He might make us at one with God, by participation in the Divine Nature. But it was expedient for us that He should go away, that while absent to sense He might be more closely united to us in spirit. Though a cloud has received Him out of our sight, a living fire has witnessed to the presence and power of the Holy Spirit, by Whom the indwelling of Christ is accomplished in the hearts of His faithful people.

That day of Pentecost was the birthday of the Christian Church. To the Body of Christ was then given the vitality which should energize in all its members, and bring them into living union with the Head. By the Spirit then poured out we are baptized into one Body; by that Spirit we are guided into all truth; by that Spirit the wills and affections of sinful men are subdued to Christ, dead souls are quickened, temptations are resisted, and burdened souls are sustained and comforted. By the same Spirit are inspired our good resolutions, our compunctions for sin, our aspirations for God, our thanksgivings, praise and prayers. He awakens the slumbering conscience to a sense of sin, moves upon the desolate chaos of our hearts, and brings forth light and life where there was only darkness and death. He arouses us to intercession for ourselves, while interceding for us "with groanings that cannot be uttered."

We do but faintly realize the blessedness of this perpetual ministry of the Holy Spirit, Whose mission we celebrate on Whitsunday. He is, indeed, the Paraclete, the Comforter of sorrowing, sinful souls. With the infinite love and tenderness of the Divine Nature, dove-like He broods over every cradle and font; and to those who seek the ark of Christ's Church for safety, amid the deluge of this worldly sin and strife, He

brings the olive-branch of peace and hope. To hungry souls He brings the Bread of Life; to penitent souls, the message of absolution. We receive the gifts, but we think not, as we ought, of the Divine Agency by Whom they are imparted. This day is given to remind us that it is the Spirit That worketh in us to will and to do, that it is the Spirit by Whom the things of Christ, the reality of His Presence, the power of His Resurrection, are shown unto us. May it not pass without a renewal of the Pentecostal fire within our hearts, and a new consecration of our lives.

The office and work of the Holy Ghost are fully recognized in Christian theology, and find expression in the liturgies of every branch of the Catholic Church. But are they enshrined in the hearts and manifested in the lives of Christian people as they ought to be? Do we not "rob God" by leaving out of sight and mind, for the most part, the personal presence and power of the Holy Spirit, in the individual soul? Do we not dishonor the third Person of the Adorable Trinity by failing to recognize His blessed ministry, while we receive and enjoy the Gifts which come by Him? Let us remember that it is the Spirit That beareth witness; That bringeth us to Christ; That gives to the Sacraments their efficacy; That baptizes, confirms, ordains, absolves; That makes the Church to be the Body of Christ, the pillar and ground of the truth.

BRIEF MENTION.

SOME one has said, "It was the bleeding of the Lamb that brought the brooding of the Dove." We cannot have the Pentecostal blessing without the Paschal Sacrifice.—A correspondent is under the impression that many of the city clergy are over supplied with black kid gloves, of which they are supposed to receive a pair at every funeral. He suggests that the stock might be divided up among the brethren. In case there are more than enough to go around, it might be well to send some to the Indians.—Correspondents who write to the editor of this paper for information, should notice the "Answers to Correspondents" in another column. Replies by letter are seldom given. Some delay in answering enquiries may be expected, as other necessary editorial work must have precedence.—One Sunday, as a certain Scottish minister was returning homeward, he was accosted by an old woman who said, "Oh, sir, well do I like the day when you preach!" The minister was aware that he was not very popular, and he answered, "My good woman, I am glad to hear it! There are too few like you. And why do you like when I preach?" "Oh, sir," she replied, "when you preach I always get a good seat!"—There is no trouble in these days to get a good seat in any church, except, it may be, on great occasions. Our parish churches are large enough for our ordinary needs, but we have no places in our cities suitable for great commemorations. A grand cathedral is needed in New York, and in several other large cities, to meet this need. How is it that the Romanists can build them and we cannot?—A priest who was examining a confirmation class in the south of Ireland, asked the question, "What is the sacrament of matrimony?" A little girl at the head of the class answered, "Tis a state of torment into which souls enter to prepare them for another and a better world." "Bein'," said the priest, "the answer for purgatory." "Put her down," says the curate, "put her down to the fut of the class." "Lave her alone," said the priest; "for anything you or I know to the contrary, she may be par-fectly right."—A touching story about almsgiving may be told in connection with St. James', Upper Edmonton. A year ago, when the alms boxes at the church doors were opened, a sovereign was found in one of them, wrapped in a piece of paper, on which were written these words: "Pleas except one year's savings from a poor woman. My Lord will provide for me." No name was given, and it is still unknown who the poor woman can be. This Easter, when the boxes were opened, another sovereign was found, wrapped in the same way and evidently from the same person, the

words this time being, "Revent and dear Sir, please to except this, the gatherings from a poor woman 1 year. O my dear Lord, what hast thou done for me? what have I done for thee?"—A man in Illinois has divorced his wife and married her mother. Perhaps there is no other case on record in which the mother-in-law has carried the day so completely. It is a new way of conciliating this much abused relative. But when a man becomes his own father-in-law, he might begin to be confused as to who he really is anyhow!—The historian Freeman, in his "Impressions of the United States," says, "I must confess that I generally find extempore prayer unpleasant. It is commonly accompanied by the lack of all sacerdotal pretensions, yet it always has to me a certain savor of priestcraft. In an Anglican, a Roman, an Orthodox (Greek or Russian) church, if I only understand enough of the service to follow it, I am something; I am a part of a body whose doings are regulated by law, and not by the arbitrary will of a particular man. In a Presbyterian or Congregational church I am a dumb dog; I am at the mercy of another man, who can put up what prayer he chooses in my name, without my having any part or lot in the matter."—There are 29 columns of dignity in this paper, and if in this column there are a few bits of pleasantry we hope we may be forgiven.—There are some "awfully solemn" people who never smile, and it cuts them up fearfully to see anybody else smile. A downright laugh would set them into convulsions.—There is a whole sermon in these beautiful lines, the authorship of which we do not know:

The baby wept:

The mother took it from the nurse's arms, And soothed its griefs, and stilled its vain alarms.

And baby slept.

Again it weeps,

And God doth take it from its mother's arms, From present pain, and future unknown harms,

And baby sleeps.

—The following criticism on two divines of the English Church appears in the "Notices to Correspondents" in *The Church Times*: "Dr. Farrar is a rhetorician, not a theologian, and his school makes him weak on the supernatural side of Christianity, which he is apt to minimize. His treatment of the conversion of St. Paul, for example, is highly unsatisfactory. As to Dean Stanley, there is absolutely no doctrinal point whatever on which he did not strive to go wrong. He was intellectually incapable of comprehending dogma, or of reasoning logically, and so invariably came to grief when he meddled with theology."—A surpliced choir is not a badge of party, as once it was considered. The surplice is a plain and seemly garment which makes all the singers appear alike, and on an equal footing, placed as they are in the full sight of the whole body of worshippers. It tends also to induce in the members of a choir a continual recollection of the office which they hold, and of the part which they take in the services of the Church.—We have a great veneration for "Father" Washington, and none the less from some indications that he was human, a chip of the old block from which the rest of humanity were taken. The following anecdote is not to his discredit as a man: "One day a pretty domestic, employed in the White House, rushed down the stairs with a scream, passing the President's open-door. An officer coming up had impudently given her an ardent hug and kissed her. General Washington was shaving, but he heard the cry, and darted out from his door in ample time to appreciate the cause. He ran down a step or two, caught the young Lothario by the collar, and gave him a kick that sent him dashing down the staircase. "Lear," called out the General, to some one below, "turn that man out. I'll have no man in my house that insults a woman!" Then the President returned to his shaving as suddenly as he had left it.

ORDERS for the Evening Prayer Leaflets for any Sunday must reach the office of THE LIVING CHURCH COMPANY by the preceding Monday, or they cannot be filled. As many packages have a long way to go, the printing is done on Mondays and the mailing on Tuesdays.

THE SCARCITY OF THE CLERGY.

BY THE ASSISTANT BISHOP OF MISSISSIPPI.

"But we are so few." "The workers are so few." Yes, they are. The scarcity of clergy is a cry ascending from every diocese. Not the scarcity of clergy seeking "good parishes." There are plenty of them hanging about the skirts of abundance, of luxury and worldliness, ready to be rich men's hirelings for an easy life. But clergy who were ordained *all over*, whom God set apart from the world and put His yoke upon, to live and die for a grand cause, who were branded in their ordination with the King's signet at red heat, till the world was scorched out of their hearts and they went out, driven by the awful purpose which had seized them, and scorched by the white flame from before the Throne, "to toil, and watch, and wait out all their days."

These clergy are scarce. They always were. But what power, as of the right arm of Jehovah, they wield when they do appear among men!

Clergy are scarce! How shall the lack be supplied? Don't be startled if my answer differs from those you hear commonly. It is essentially a fireside question. It belongs to the father and mother. Clergy are scarce because the flame of household piety has died. The father plans a world's life for his son. The mother no longer devotes her boy to the altar. She used to do it. Sometimes she does it yet, and these mother-ordained priests are the grandest priests of all—consecrated from birth, set apart in the cradle, ordained by the high service of a mother's prayers, and tears, and hopes—these are the genuine priests in the Church always—household offerings to God!

I am looking for a clergy like this in the time to come. I know not where else to look. We want your sons, brethren. Not your offerings to educate other men's sons, but your own, your best, your pride, your hope. Woe to the Church that must rake the streets and ransack the asylums for her clergy! In England, it has been the strength and glory of her Church that her clergy came from the castle and the cottage equally; that a priest, the son of a "belted Earl," whose lineage is as old as the crown's, will be serving under a Bishop whose father might have been a workman on that Earl's estate.

For there is no earthly honor comparable to this. It is the highest place among men and so recognized. Your best is none too good for the loftiest earthly life. I say deliberately, if God had blessed me with a dozen sons, my highest hope for each would be to see him seized by the hand of God, overwhelmed with the power of a consecrating conviction, and driven out in sun and rain, to toil in the poorest mission and stand, God's man and priest, to serve at the lowliest altar in all His Church Catholic.

Fathers and mothers, where are the boys God has given you? We have the right to ask. You acknowledge the right if you profess yourselves of His Church. He asks, and His Church asks, where are your boys? Are none of them illuminated with the "light that never was on land or sea?" Not one touched with the touch of the loftier life? Or are you misleading any of them, condemning one whom God would have a beacon-light to the sailors on life's stormy sea, a soul aflame for God and man, condemning him to grub and grovel for some worldly "success," which is just not meaner than a worldly failure?—*Convention Address.*

LETTERS TO THE EDITOR.

"CONFIRMATION AMONG THE GERMANS."

To the Editor of *The Living Church*:

The difficulty which "Missionary" mentions in *THE LIVING CHURCH* a week ago is one which must have presented itself to every one who has ever had anything to do with mission work in that field. As I have had some experience in work among my own countrymen, I shall be very glad to give my own manner of work. In the German Lutheran Church, Confirmation has been reduced to a mere form and ceremony by which the boy or girl is admitted into society. Thus, for instance, in some parts of Germany it is a law that every boy shall be confirmed at 16 and every girl at 15 years of age, no matter how unfit they may be to take upon themselves the obligations of servants of our Lord. These ideas and notions the Germans bring with them to this country, and they wish their children to be confirmed, not in order to strengthen them in the fulfillment of their vocations as Christians, but because they have now become of age and must go through that form by which they themselves were admitted to society. But here is where they make the mistake. Throughout Protestant Germany all schools have religious teaching, and as every child is compelled to go to school, every one receives more or less religious instruction. Then during the whole of the Lenten season all candidates for Confirmation are obliged to go to the pastor's house twice a week for special instruction in the Catechism. Now in my work I have always, with special care, looked out the children of German families, and when they have come to me I have presented to them this fact, how they (the parents), by the religious instruction at school had been prepared for years to receive the laying on of hands. Thus I make them see the need of thorough preparation and instruction, at the same time keeping before them the great need and sacredness

BOOK NOTICES.

THE THEOLOGICAL LIBRARY: A Concise Series of Books on the Chief Doctrines of Christianity...

The former lines of Christian Apologetics are abandoned in the main; the old defences not dismantled, but ivy-grown. New redoubts have been called for because the lines of attack have changed.

So it has come to be that the training of a Christian priest must be quite beyond what it was with our fathers. It needs now that he shall be keen, prepared, vigilant and quick at every point of assault...

Mr. Bunner has been known for some time as a clever writer of society verses, many of which have appeared in The Century and Harper's...

"A pitcher of mignonette In a tenebrous highest casement; Queer sort of flower pot—yet That pitcher of mignonette Is a garden in heaven set. To the sick little child in the basement. The pitcher of mignonette In the tenebrous highest casement."

THE DORE GALLERY OF BIBLE STORIES. Illustrating the Principal Events in the Old and New Testaments, with Descriptive Text. By Josephine Pollard. New York: John E. Alden. Price \$2.00.

This is another marvel of cheap book-making; paper, type and binding are excellent. The engravings are not equal to the letter press; some of them are from worn plates, while others do not do justice to Doré's genius.

THE CREATORS OF THE AGE OF STEEL. By W. T. Jeans. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50.

Such books as Smiles' "Self Help" and "The Creators of the Age of Steel" are of incalculable value in determining the career and character of our young men.

MISSION SERMONS FOR A YEAR. By H. J. Wilnot Buxton, M. A. Third Edition. New York: James Pott & Co. Pp. 498. Price \$2.50.

The same publishers have given us several other volumes by this author, among which the writer calls to mind "The Children's Bread," and "Sunday Sermonettes for a Year."

and reverent treatment of sacred truths. The author's style is clear and unaffected. He goes at once to the point and leaves it before getting dull.

Mr. James' portraits of places are far more delightful than his portraits of people. He shows himself an artist in every page; he sees with the eyes of an artist and has the happy faculty of conveying his own impressions to his readers.

What more charming than his Venice, or In Warwickshire, or Saratoga! These sketches were published originally in The Atlantic.

THE WORKS OF ALFRED, LORD TENNYSON. PORT RAITHEAT. New edition with portrait. New York: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Price \$1.50.

This is a complete edition of Tennyson's works, and bears on its title page his new distinction, Alfred, Lord Tennyson. This edition has been carefully revised and with its new type, fine paper and binding, is a worthy addition to any library.

The admirable address delivered on Easter Day by Bishop Seymour before Athelstan Commandery of Knights Templar at Danville, Illinois, has been published in a neat pamphlet by THE LIVING CHURCH COMPANY, and is for sale at the low price of ten cents by S. A. Maxwell & Co., 134 Wabash Avenue, Chicago.

The Magazine of Art. Cassell & Co., New York. The May number of this magazine is as usual good; but the engravings are not equal to those of some of its contemporaries not devoted exclusively to art.

Choice Literature, a monthly magazine published by John B. Alden, 18 Vesey St., New York, P. O. Box 1227, at \$1.00 a year, furnishes a large amount of good reading at a small cost.

Messrs. Anson D. F. Randolph & Co., 900 Broadway, New York, are sending out gems of exquisite typography. Among these we notice "Christus," by H. S. C., and "As at this Time," a Holy Week and Easter Musing, by Mary Leland McLanathan.

Messrs. John Wiley and Sons, 15 Astor Place, New York, have published a cheap but very tasteful edition of the new series of Ruskin's Fors Clavigera. The volume contains: Lost Jewels; Dust of Gold; Ashestiel; and Retrospect.

"What and Why," a finely-printed and unique little volume upon cycling matters, by Albert A. Pope, 597 Washington street, Boston Massachusetts. The contents are made up of information which will no doubt create a revolution among wheelmen.

Vick's Illustrated Monthly abounds in valuable information on gardening, flower and tree culture, and every number contains artistic illustrations. Price \$1.50 a year. Address James Vick, Rochester, N. Y.

BISHOP RILEY'S RESIGNATION OF JURISDICTION.

To the Rt. Rev. the Bishops of Delaware, Connecticut, Ohio, Pennsylvania, Western New York, Long Island, and Albany, constituting the Mexican Commission of the Protestant Episcopal Church in the United States of America:

Although the Diocesan Synod of the Valley of Mexico has through its Standing Committee asked me not to withdraw from my work nor to resign the jurisdiction of that diocese; and has made this request, to use the Committee's own words, "unanimously, heartily, and resolutely;" nevertheless,

I, Henry Chauncey Riley, Doctor of Divinity, consecrated to the office of Bishop of the diocese of the Valley of Mexico by Bishops of the said Protestant Episcopal Church, in the city of Pittsburgh, on the 24th day of June, A. D., one thousand eight hundred and seventy-nine, influenced by your fraternal counsel and request, do hereby present to you my resignation of my jurisdiction as Bishop of the Valley of Mexico, and do hereby pledge myself to exercise no Episcopal authority, or perform Episcopal acts in said diocese, or in the Republic of Mexico—and I further promise to forbear all exercise of the functions of my said office, except with the advice and consent of the Mexican Commission, or on the invitation of the Ecclesiastical authority of some diocese for service in the diocese concerned, or in a vacant missionary jurisdiction by appointment of the presiding Bishop of the said Protestant Episcopal Church.

In witness whereof I have hereunto set my hand, in the city of New York, on the 24th day of April, A. D. 1884. H. CHAUNCEY RILEY.

Pure blood helps to make a clear conscience. Hood's Sarsaparilla purifies the blood. Enough said. Send us a big bottle.

Graduates of literary colleges are finding that a course of training at H. B. Bryant's Chicago Business College is what they most need to make their education immediately available.

I believe I am entirely cured by Ely's Cream Balm. I was a sufferer for years with Catarrh, and under a physician's treatment for over a year.—G. S. Davis, First National Bank, Elizabeth, N. J.

Every household is liable to be visited by sudden sickness. Often it occurs in the night, distant from the doctor, nothing in the house to give relief, the patient is sure to get worse. A box of Ayer's Pills, in such an emergency, would forest disorders which, if not taken in season, may become deadly.

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Has "decided" claims upon the public. This is positively proven by the immense good it has done to those who have been cured of diseases from which they have suffered intensely for years, as testified by the published testimonials, every one of which is a positive fact.

CHELSEA, VT., Feb. 24, 1879. MESSRS. C. I. HOOD & CO., Lowell, Mass.: The 6th day of last June I was taken sick with a swelling on my right foot, and with an awful pain. The swelling went all over me. My face was swelled so that I could with difficulty see out of my eyes, and I broke out over the whole surface of my body; my right foot up to my knee was one raw, itching mass, and my ankle and foot so lame and sore I could not step on it, and it would run so as to wet a bandage through in an hour. In this condition Mr. W. F. Hood of the firm of A. H. Hood & Son, druggists of this town, handed me a bottle of Hood's Sarsaparilla, and told me to take it. I did so, and by the time I had taken one bottle I found that it was doing me good. I have since taken five bottles more. After I had taken three bottles my soreness began to leave me, and I have been growing better every day, so that to-day I can walk without going lame. I have no soreness in my ankle and it has healed all up, and does not run at all. I write this to let you know that I think it deserves the confidence of the public, especially those who are troubled with humors. Yours most truly, JOSEPH PITKIN.

P. S. Every person that saw me think that I never would get over my lameness without having a running sore on my ankle; but thank God I have. J. P.

No other Sarsaparilla has such a sharpening effect upon the appetite. No other preparation tones and strengthens the digestive organs like HOOD'S SARSAPARILLA. Price one dollar, or six bottles for five dollars. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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The Bridge of my nose was about half gone, the result of 25 years catarrh. I obtained a bottle of Ely's Cream Balm; have used four bottles, applying it to the affected parts with a swab, it has about cured up the nostrils. I previously tried all other remedies on the market without permanent relief.—A. Wood, 14 N. High street, Columbus, Ohio.

Cream Balm causes no pain. Gives relief at once. Cleanses the head of catarrh-virus. Abates inflammation. A thorough treatment cures. Not a liquid or snuff. Applied with finger. Sold for Circular. Sold by druggists. Mailed for 50 cents. ELY BROTHERS, Druggists, 50 Cent, N. Y.

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Of sense and energy for our business in her locality, middle-aged preferred. Salary \$85 to \$50. References exchanged. GAY BROS. & CO., 14 Barclay Street, New York.

RACINE COLLEGE, Racine, Wis.

First Warden, Dr. James de Koven. Report of Committee of Bishops at last Trustees meeting: "Racine Grammar School and College are in admirable order, and are justly entitled to the confidence and support of the Church and public at large." Special attention paid to smaller boys. Inspection cordially invited. Appeal is made for the endorsement of this institution as the true memorial of Dr. DeKoven. Trinity term opens April 24th. For further information, address REV. ALBERT ZABRISKIE GRAY, S. T. D.

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A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is surrounded with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc., address the MOTHER SUPERIOR, Sisters of St. Mary.

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The ninth year will open (D.V.) on Wednesday, Sept. 19, 1884. Instrumental music under charge of J. Baker, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. REV. FRANCIS T. RUSSELL, M. A., Rector.

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A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

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Founded by the Rev. Theodore Irving, LL.D. Eleventh year—Oct. 3, 1883. 21 and 23 West Third-second St., New York City, between Broadway and Fifth Ave. Boarding and Day School for Young Ladies and Children. Mrs. THEODORE IRVING. MISS L. I. HOWE.

ST. MARY'S SCHOOL, Knoxville, Ill.

Established A. D. 1848. Enlarged 1872 and 1880. Destroyed by fire 1883. Rebuilt 1883. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than sixteen years ago. Send for a Register.

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A Church School for Boys. Conducted upon the Military System. Charges \$50 per annum. WILFRED H. MUNRO, A. M., President.

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For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 13, 1883. Address Miss JULIA ROSS, Principal.

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FOR YOUNG LADIES AND SCHOOL GIRLS. In connection with the best Private Schools. Arrangements also made for young ladies desiring to pursue special courses in Science, Art, Music, or the Languages. Refer by permission, to the Rt. Rev. Dr. Haddock; Rev. Dr. Courtney; and Rev. Dr. Edward Everett Hale, Boston; Rt. Rev. Dr. Bodell, Cleveland; Rt. Rev. Dr. Jagger, Cincinnati; Rt. Rev. Dr. Knickerbacker, Indianapolis. Circulars sent on application.

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A magnificent Parlor Bible is imported from London and is indorsed as "The Best by the leading Bishops of England. In addition to the Old and New Testaments it contains a concordance of Bible Words, 40,000 References with Context; An Encyclopedia; A Dictionary of Proper Names, with Pronunciation, 18 full page colored Maps; "Poetry, Music, Etymology, Plants, Animals, and Minerals of the Bible, etc." "superior to all others." A. F. Fowle. "A complete Biblical Encyclopedia."—London Times. This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Ell Milnor, Newark, O., writes: "The Bibles received to-day are more than pleased." A Special Offer! To rapidly introduce this Bible in America we will, for a limited time only, send one copy, post-paid, to any address on receipt of only \$2.00! 100 copies and one copy of Revised New Testament for \$4.00! Other Bibles with less matter, sell for \$15. Write at once. SPAGNOLI WANTED! Circulars FREE. C. S. MAYO & CO., 160 LaSalle St., Chicago, Ill.

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Calendar—June, 1884.

1. WHITSUN DAY.	Red.
2. WHITSUN MONDAY.	Red.
3. WHITSUN TUESDAY.	Red.
4. Ember Day. Fast.	
5. Ember Day. Fast.	
6. Ember Day. Fast.	
7. Trinity Sunday.	White.
8. St. Barnabas (Apostle).	Red.
9. First Sunday after Trinity.	Green.
10. Second Sunday after Trinity.	Green.
11. St. John the Baptist.	White.
12. St. Peter. (3d Sun. after Trinity.)	Red.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the Anointing Spirit art,
Who dost Thy sevenfold gifts impart.

In 1854, Tennison wrote to Maurice a fine little metrical invitation to his home in the Isle of Wight, consisting of a dozen verses, the substance of which is contained in the first three:

TO THE REV. F. D. MAURICE.

Come, when no graver cares employ,
Godfather, come and see your boy;
Your presence will be sun in winter,
Making the little one leap for joy.

For, being of that honest few,
Who gave the fend himself his due,
Should eighty thousand college counsils
Thunder "Anathema," friend, at you;

Should all our Churchmen foam in spite
At you, so careful of the right,
Yet one lay heart should give you welcome
(Take it and come) to the Isle of Wight.

OUR NEW YORK LETTER.

The weather last week was exceedingly premature. The thermometer has no right to climb up within one degree of ninety, when May has still a week left before giving place to June. Already the unsavory whiffs from the tenement houses as I pass make me feel sorry for those who must remain cooped up in them all summer. The weather is a trite subject, but we who are engaged in city work have to consider it constantly. In rainy weather people can not go to church; in fine weather they say it is too good a chance to take a walk; and in hot weather they either leave town or stay at home and read the papers. The popular feeling is that religion must not be inconvenient.

Some of our unlettered Church people in country parishes set us a good example in this respect. A friend to-day writes me of a case in point. A Bishop in an Eastern diocese on visiting a country parish saw a plain but neatly dressed woman in the congregation, and on speaking to her after service found that she was a communicant of 83 years of age, who had walked three or four miles to church on a sultry afternoon expecting to walk the same distance back again. I am glad to say that the old lady got a ride home after all; and I cannot help thinking that though New York people may give the Church a great deal of money, they do not value her services as highly as some of our rural saints.

On Ascension Day the usual services were held in the city churches. The requirements of business prevented most of the men from attending, and the gentler sex were not present in as large numbers as this great feast of the Church deserves. At Trinity church the music is always very fine on this day and many people go there nearly two hours before the time in order to get seats.

The churchly character of the music and the dignity and grandeur of the service precluded anything of the concert element which seems imminent in other places. An orchestra over the door joined in the service with the large surpliced choir and the two organs. The sermon by Dr. Dix was of that kind which is so much needed at the present day, not dealing with abstractions or the gossip of the hour, but telling in earnest words of the great fact of the Ascension. The Rev. Henry Ward Beecher was among the worshippers. This erratic and gifted man deals out a religion of his own to his congregation but, I am told, he loves the Church's service and often takes the opportunity to hear some good Church doctrine. One who reads the newspaper reports of the Sunday sermons from sectarian pulpits, remembering that the "Bible alone is the religion of Protestants," will very soon conclude that if that be so Protestants get very little religion.

As one walks through the East or West side of the city early in the evening, one is struck by the large number of boys of all ages and sizes that swarm the streets. And where else shall they go? To most of them the only alternative is a hot and stuffy room of a tenement house already more than filled by the rest of the family. To reach these boys and to prevent some at least from yielding to the worst influences of a life on the streets, is well worth the consideration and attention of earnest people.

Something in this direction has been done by the Boy's Club, 125 St. Mark's Place. Here a large basement room is kept open every evening, except Sundays, from 7:30 to 10 o'clock; and long before the hour of opening, the door is besieged by a line of expectant boys. I had the good fortune to spend an evening in the club room, and there found as many as two hundred and fifty boys busily engaged in reading the newspapers, or books from their library, or in playing games of checkers and the like; while others stood about in groups, their hands, where boys hands always are, in their pockets, engaged in the business of conversation. In another room I found a small number taking lessons of a writing master; and at times during the winter

there are classes in modelling. This club is under the supervision of a committee of young men, and they undertake that some of their number shall spend part of every evening at the club, and in this way, if possible, exert a useful influence over the boys. The membership is something over five hundred, and each boy has a ticket which will admit him on a given evening. These tickets are distributed every month and are good only for that time. Of course the object is to reach as many older boys as possible, and too many little fellows, ten or eleven years old, would drive the others away. And yet an age limit cannot be set, for the truth telling propensity is not strong in a street Arab. Accordingly a standard of measure has been adopted, and no one is eligible who does not top a certain height. This is the original Boy's Club, and it has done a great good in the part of the city where it is placed. It is under no Church influence, but has been so successful that another has been started in connection with St. George's. At this last club, I have heard, there was introduced as a humanizing influence, a set of boxing gloves. These youngsters, fresh from the streets hardly needed to be taught how to fight, and before many minutes a ring had been formed, and a prize fight in miniature was in progress. We believe the experiment has not been repeated. Another club has been started on 14th street, modelled on the original. Thus far these different institutions have met their necessary expenses by generous contributions from friends; but it is hoped that in the St. Mark's Place Boy's Club, the boys themselves will by small contributions help to defray the expenses. As the boys are all of them poor, whatever they contribute will not be by itself, but sufficient to carry on the club; but doubtless this plan will be better both for the boys and for the club.

Among the many charities of All Souls' church, in charge of the Rev. Heber Newton, there is to be started this summer a home at the sea side, where a number of poor city children can be taken for a breath of the sea air during the summer. Nine acres have been purchased at Sea Cliff, with a good sea beach, and on this land is to be built a large centre house with six smaller cottages. With this accommodation as many as sixty persons can be housed comfortably, and have a vacation of two weeks away from the heat and weariness of the city. And many a poor child's life will be made happier, and his condition brighter by the sight of a world that is not all brick and stone, and by the breath of an air that is not loaded down with filth and stench. The work will be begun immediately, and it is hoped that the houses will be ready for occupation by the first of July. This undertaking is similar to the Summer Home, which, in connection with the church of the Holy Communion, has, for some years, afforded a refuge to its poor.

An interesting example of what may be done in the way of instructing a large number of persons in reading music at sight, was shown this week by the concerts given at the Academy of Music by the Church Choral Union. This union consists of choirs from various churches and Sunday schools in the city. The singing on Monday was by the junior members, and an especially interesting feature was the time drill and chord practice. Four hymns were given out to the singers, which they had never seen before, and these were sung in parts without an accompaniment. This was the result of only four months teaching, and the result was instructive and encouraging for the future. There were five concerts in all, and at each a different chorus of 850 voices took part.

On Thursday evening were held opening services at the West Side Lodging House for homeless boys. The building is a gift of Mr. John Jacob Astor, and is situated on 32nd street and Seventh avenue. Among those present was the Rev. W. S. Rainsford. *New York, May 26th.*

CONFIRMATION.

"A Parish Priest" writes to the English Church Times, referring to a complaint that boy candidates for Confirmation are often not properly looked after; that he has found the following questions very useful:

- First interview.—
1. Do you come of your own accord?
 2. What is the good of it?
 3. How about your prayers night and morning?
 4. What particular virtue have you? The Holy Spirit will strengthen it.
 5. What besetting sin? The Holy Spirit will help you to conquer it.
 6. Are you baptized?
- Second interview (which never occurs until I have explained the Creed and the Ten Commandments).—
1. Is there anything you wish to tell me?
 2. Which commandment do you break most?
 3. If not known, I give or read over the questions in "Help to Repentance," and say when that is used—
 4. Is this necessary for you?
- Practically I get no answer to 4 or 5 at first interview, but almost always get a truthful reply to 2 and 4 at the second interview.
- Any clergyman might act in this way, and would never then be rightly accused of admitting profane boys or sinful to Confirmation.

CHURCH WORK.

NEBRASKA.

Lincoln.—Bishop Walker of Northern Dakota, now performing Episcopal functions in Nebraska, confirmed, April 27, a class of fourteen, and May 14th a class of nine, in the church of the Holy Trinity. Both classes were presented by the rector, the Rev. J. F. Wright. Bishop Walker delivered able sermons at these visitations, and made most impressive addresses to each of these classes. The people are very much pleased with him, and he was delighted with the character of the services. The rector has a choir of men and boys trained by himself, and the music is a leading feature of the worship in this parish.

Omaha. *The Cathedral.*—On the third Sunday after Easter, Bishop Walker confirmed in the cathedral, twelve young girls from Brownell Hall, the diocesan school for girls of the diocese of Nebraska. The Bishop has made many friends during his visitation of this diocese.

OHIO.

Toledo.—Last Sunday, May 18, Bishop Bedell preached to a large congregation in Grace church, and Calvary chapel. In Grace the surpliced choir sang well, and 25 were confirmed, of whom two were for Trinity. The correct number for Trinity is 30, confirmed this month. In Calvary chapel (Rev. S. W. Welton in charge), four were confirmed. Under Mr. Welton's ministry since August last, Calvary mission has secured a fine choir and increased the attendance on services and Sunday school, and secured a live young folk's guild and developed new life in the aid society, and every branch of Church work. The May number of Dr. Atwell's *Parish Guide* gives names of all the clergy of Convention, and their entertainers. The Rev. C. H. De Garmo of St. John's is out in a live parish paper also.

ILLINOIS.

Change of Title.—This diocese will henceforward be known by the more appropriate name of Chicago. The change was authorized by the last General Convention at the request of the diocesan Convention, and having been formally ratified by this latter, goes into effect at once.

Chicago, Church Work.—The foundation for St. Clement's church, State and Twentieth streets is up, and the work is beginning to show the superstructure. Work has begun actively on the new Seminary, Washington boulevard, near Central Park.

Chicago, St. James' Church.—A very handsome memorial window has been placed in this church in memory of the late Mr. and Mrs. J. T. Ryerson. It was designed by Henry Holiday, of London, England, and executed in London under the personal supervision of the artist. It was originally intended by the late Mr. Ryerson as a memorial to his wife, but his death also occurring before its completion, their children erected it as a memorial of both. The design of the window illustrates the text: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and the artist has chosen for the left lancet an imaginary scene at Bethany, Mary and Martha ministering to the poor; and for the right the same holy women receiving our Lord's Blessing.

In the upper portions of each are seraphim with censers, and on the quatre-foil above our Lord in majesty. The window bears the inscription: "To the glory of God, and in memory of Joseph Turner Ryerson, 1813-1883, and of Ellen Griffin Larned, his wife, 1827-1881."

Mr. Holiday's work is particularly noted for its excellence of drawing, and he is rated by some critics, the Rev. Messrs. Phillips and Arthur Brooks among others, as at the head of modern artists in glass painting.

There are examples of his work at Grace church, New York, Trinity church, Boston, church of the Incarnation, New York, and one in Philadelphia.

St. James' is fortunate in possessing, besides this window two fine windows, the De Koven and Stickney ones, by the Messrs. Cottier, of London.

The Cathedral.—On the Feast of the Ascension, Bishop McLaren held a supplementary Confirmation at 10:30 A. M. Thirteen candidates in all were presented; two from the cathedral and one from the Ascension, by the Rev. George C. Street; two from St. Mark's church, Evanston; by the rector, the Rev. Dr. Jewell; seven from St. Stephen's, Chicago, by the rector, the Rev. A. V. Gorrell; and one from St. Ansgarius', Chicago.

At the close of the Confirmation, Dr. Jewell, at the Bishop's request, delivered an impressive extempore address, appropriate to the day and the occasion, which was followed by a Celebration of the Holy Communion. In addition to the clergy above-named, the Rev. Henry G. Perry was in the choir.

SOUTHERN OHIO.

Cincinnati. *The Church Temperance Society.* At the late meeting of the diocesan Convention in this city, the organizing secretary of this noble society made several addresses on Temperance, speaking before the delegates on Thursday, May 15, as also to a large audience in the evening. On the following Sunday he spoke in Christ church. On being introduced to the delegates by the Rev. I. N. Stanger, Mr. Graham explained the double basis of the Church Temperance Society, saying that while it welcomed total abstainers, it admitted on equal terms those who made a moderate use of ardent spirits. The Church of England Temperance Society, he said, now embraced 200,000 members and in the last decade had effected a great change in English Society. The late Duke of Albany was president of the Temperance Society at Oxford College, the influence of which had been powerful for good. Mr. Graham urged that the Church should take advanced ground in this department of work. It should deal promptly and effectively with the sin of intemperance and not like the priest and Levite pass by on the other side. He deprecated the excessive licensing of saloons which were so identified with every form of vice, and felt that the Church should so far espouse the cause of political economy as to place good men in office and not leave the municipal government of cities to be controlled by the scum of society. A resolution supporting the work of the Church Temperance Society and commending it to the attention of the Church was offered by the Rev. Dr. Benedict.

Dayton.—On Monday evening Mr. Graham addressed a large congregation in

Christ church, having been introduced by its rector, the Rev. J. T. Webster. On Tuesday he had a children's meeting in Christ church, the children of the city having been invited to attend.

Urbana, Church of the Epiphany.—The memorial chancel built about a year ago by Mrs. Mary Nelson of this parish, has been completed by the insertion in its eastern wall of a beautiful and costly tablet in oak and brass from the church furnishing establishment of R. Geissler, New York. It is inscribed, "This chancel is a memorial of James Allen Nelson, August 8, 1815, May 13, 1879. 'Well done good and faithful servant.'"

In general effect as well as in detail, the chancel is very beautiful. The wood work and furniture are massive and beautiful. The window, a large triple gothic, is among the best and richest work done by McCully & Miles, Madison street, Chicago.

Mr. Nelson of whom this chancel is memorial, was for many years vestryman and warden of the parish, a man full of zeal for the Church's work. He could not have a more beautiful and appropriate monument. The chancel was designed by and built under the direction of its present rector, the Rev. Edward M. McGuffey.

TENNESSEE.

Memphis, Canfield Orphan Asylum.—The Bishop made his first visitation to this institution for colored children on Ascension Day, and confirmed four candidates in St. Cyprian's chapel. Both day school and Sunday school are growing, more than 50 children being regular attendants, and some of the older people are becoming gradually interested. There are 16 orphans entirely provided for, living in the asylum. The work is going on and promises good results in various directions, but money is not forthcoming, and much embarrassment is felt in consequence. There have never been funds sufficient to pay a matron, a real necessity in such an establishment. About \$300 besides is needed at once to put the building itself in tolerable repair. It is now in a dangerous condition. It is hoped that some friends of the orphans will help carry on this work, for which their prayers and their alms are earnestly requested. Remittances should be sent to the Rev. W. Klein, 346 Poplar street, Memphis, Tennessee.

WYOMING.

Laramie City.—On Sunday, May 18th, Bishop Spalding, of Denver, Provisional Bishop of Wyoming, made a visitation to St. Matthew's Church, the Rev. Geo. H. Cornell, rector, and preached both morning and evening. In the evening he administered the rite of Confirmation to an interesting class of ten, presented by the rector.

CONNECTICUT.

Middletown, Berkeley Divinity School.—The Alumni Association will meet on Tuesday in Whitsun week, June 3, in the Hebrew Room to robe for the annual service, which will be held in St. Luke's chapel at 7:30 P. M. The sermon will be preached by the Rev. W. F. Nichols, of the class of 1873. The offertory will be for the Fraternal Fund of the Association. After the service, there will be the usual social gathering in the Library. On Wednesday, June 4th, there will be Morning Prayer in St. Luke's chapel at 8:30 A. M. Business meeting at 9 o'clock, in the Hebrew room. The annual Ordination of the Divinity School will be held in the church of the Holy Trinity at 11 A. M. The sermon will be preached by the Rev. Frederick Courtney, D. D. The Bishop gives his reception to the Alumni and other visitors at 4 o'clock. Evening Prayer in St. Luke's chapel at 7 o'clock.

WESTERN NEW YORK.

Aron.—The Bishop of the diocese visited Zion church on the morning of Ascension Day and confirmed six persons, presented by the rector, the Rev. Henry N. Darnell, D. D. After the Confirmation service the Bishop congratulated the rector and congregation, upon the manifold tokens of advancement in the work of the parish, and upon the hopeful outlook for the future. At the close of his commendatory remarks the Bishop preached an eloquent, unwritten discourse from Romans III:17, which made a deep and abiding impression upon all who were privileged to hear it.

Within the past twelve-month the church has undergone thorough internal renovation at the cost of several hundred dollars, while \$1000 have been expended in repairs to the rectory. These commendable accomplishments are owing, in great measure, to the unceasing and self-forgetful efforts of the rector.

WESTERN MICHIGAN.

Battle Creek.—On the evening of Ascension day, the Battle Creek Commandery of Knights Templar attended Evensong in St. Thomas' church. The rector, the Rev. Sidney Corbett, D. D., delivered a very appropriate and eloquent address, with very felicitous allusions to the great events in the history of Knighthood.

Manistee.—The Bishop visited St. Paul's mission on Rogation Sunday, and confirmed three persons, one of whom received Baptism just before. The Bishop also confirmed a sick person on Saturday, and visited the Poor House in company with the missionary. On Sunday he preached four times, most excellent sermons, the services being at the Hall (where service is held as the centre) at 10:30 A. M., Filer city 4 miles distant, 3:30 P. M., and "the Upper Room," North side at 6 P. M. The fourth sermon was to the S. S., and was a charming one. He also addressed the candidates.

SPRINGFIELD.

Danville, Holy Trinity Church.—Ascension day was made a memorable occasion in Danville, for both the Church and the community. The Rev. George C. Betts, of St. Louis, who was one of the missionaries here last February, returned to spend Ascension day with the parishioners, and also to address, by special invitation, four commanderies of Knights Templar, who assembled to do honor to our Lord upon the day of His Ascension. The services in the parish church were held on the vigil of the Ascension, when the Rev. Mr. Betts addressed a large congregation. At the Celebration of the Holy Eucharist at 7 A. M. of Ascension day he gave a meditation, and at 10 A. M. a goodly number again assembled in the church, when he spoke to them upon the subject of recognition of friends in the world to come.—"Shall we see and know our own again?"

The Knight Templar services were held in the largest and most commodious place of worship, the Kimber Methodist Epis-

pal, which was kindly offered for the purpose, and the celebration of the day was under the auspices of Athelstan Commandery, No. 45, of Danville. The visiting commanderies were El-Aksa, No. 55, of Quincy, Illinois; Palestine, No. 27, of Paris, Illinois, and Terre Haute, No. 16, of Terre Haute, Indiana. Altogether, about two hundred and fifty-six knights participated. The service was the evening prayer of the Church, with special prayers for the Orders of Knighthood, and the musical portion was excellently rendered by the surpliced choir of Holy Trinity church. The Rev. F. W. Taylor, rector of Danville, and prelate of Athelstan Commandery, read the service; the Rev. W. T. Whitmarsh, rector of St. Paul's, Muskegon, Mich., and prelate of Muskegon Commandery, read the lessons, and the sermon was delivered by the Rev. George C. Betts, rector of Trinity church, St. Louis, and Grand Prelate of the Grand Encampment of K. T. of the U. S. A. The sermon was eloquent and impressive, and commanded the strict attention of the fine body of intelligent men, and of the large congregation present.

The Rev. J. W. Coe, of Danville, and the Rev. H. C. Dyer, of St. Louis, were present in the choir and participated in the services.

MISSISSIPPI.

Greenwood. A threatened Loss.—Since the Council, prospects for a new life in the missionary work of this diocese have brightened up considerably. The Board of Missions have met and organized, and some of the missionaries have been cheered by their action. But Greenwood is still very gloomy. They have no missionary, and so far no real hope of saving their church. A few small contributions have come in, but not enough to pay for the appeal yet. A missionary there and at missions adjacent could do a great work for the Church. Must the church and this fine opening be lost just for the want of a few dollars and a zealous missionary? The cry comes from all who are interested in the Church work here—clergy and laity—"Come over and help us." Appeals have reached the missionary spirit of a few faithful—the sum of which will be acknowledged soon. Not a cent will be lost in giving to the unfortunate church of the Nativity, Greenwood, Miss.; and the missionary who will give his life to that noble work, will be assured of a comfortable living and many warm Christian hearts to greet his arrival. Any information about the work that may be needed, will be given by the missionary, the Rev. W. P. Browne.

CENTRAL PENNSYLVANIA.

Mauch Chunk.—The Bishop visited St. Mark's church, on the fifth Sunday after Easter, and confirmed a class of nineteen persons, presented by the Rev. Marcus A. Tolman, rector of the parish. All but two of the class were young persons from the Sunday schools; eight were children belonging to Church families; and the others were from the Lutherans and Methodists, having been drawn in through the Sunday schools. Mauch Chunk is so wedged in between the mountains that it has no room for expansion, and the business of the place is of such a character that but very few accessions to the population are made by removals, hence for many years there has been no increase in the population of the town. The growth of St. Mark's parish depends almost wholly upon its Sunday school work. There are four very flourishing Sunday schools connected with the parish, with an attendance of nearly six hundred children and forty eight teachers and officers. The influence of the Church in this community will soon be very largely increased by a first class parish school to be founded and liberally endowed through the generosity of Miss Mary H. Packer, a wealthy communicant of St. Mark's church.

Summit Hill.—Bishop Howe visited St. Phillip's church, on the evening of the 16th of May, and consecrated the addition to the church which has been enlarged and beautified.

A class of twenty-one (of whom fourteen were men and sixteen heads of families) was presented by the rector, the Rev. Chas. E. Fessenden, for Confirmation. The congregation was large, and benches and chairs were called into requisition to accommodate the people.

CENTRAL NEW YORK.

Binghamton, Convocation.—The convocation of the third district of this diocese, assembled on Tuesday evening, May 13, in the church of the Good Shepherd. The services were conducted by the Rev. Dr. Parke, president, the Rev. G. L. Bishop rector, and by the Rev. Messrs. Taunt, Pearse, and Todd. The subject of the paper read by the Rev. Mr. Stevenson of Sherburne, was "Our liturgy a witness to the unity of the faith."

On Wednesday morning after the business meeting, religious services, including the Holy Communion, were conducted by the Rev. Dr. Parke, and the Rev. Messrs. Stevenson, Fulton and Bishop. The sermon by the Rev. Mr. Kirkland of New Berlin was from the words, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

In the afternoon a meeting of the Woman's Auxiliary of this Convocational district was held, and reports were made from six of the parish branches. The report showed that \$172, in money had been collected and sent, and boxes of clothing estimated at \$512, a total of \$684, or an average of over \$100, for each parish.

In the evening the services were conducted by the Rev. Messrs. Capen and Bishop, and addresses were made by the Rev. Dr. Parke and the Rev. Messrs. Allen, Fulton and Pearse.

New Hartford, Convocation.—The semi-annual session of the second missionary district was held at this place, Wednesday, May 14. A powerful sermon was preached by the Rev. Dr. Gibson of Utica. At the business meeting at 3 P. M., reports were submitted by the various committees and new members appointed.

A paper full of interest was read in the evening by the Rev. Dr. Egar, of Rome, on "The Relations of the Sacraments to the Church and the doctrine of the Trinity." At a session of the Woman's Auxiliary, valuable papers were read by Miss Fuller of Holland Patent, and Mrs. Goodrich, and reports rendered of the work accomplished by the society.

PITTSBURGH.

Meyersdale.—The widow of the late Bishop Kerfoot of the diocese of Pittsburgh, who so generously donated to the trustees of the diocese, the extensive and valuable collection of theological and miscellaneous books constituting the library of her husband, the late Bishop, on Easter Sunday placed in the

chancel of the church in Meyersdale a handsome double seated stall. It was placed there by the mother in memory of her son, the late Rev. Abel Anderson Kerfoot who died on the second Sunday after Trinity, A. D. 1880.

The custom of Bishop Kerfoot was to find his mid-summer recreation in this quiet and lovely village within easy reach of the See city of his diocese, and from which at all times he could meet demands upon his time or attention.

The little church building erected at this place was the first of his personal parochial labors there.

He learned to love the spot and its exquisite surroundings and hence, very appropriately, a tender heart has, since the Bishop's death, placed in the tower of that little church a memorial bell, the inscription upon which bears testimony to the fact that "it rings in his memory, and he prays that its sound may gladden the surrounding hills as the sight of them made glad his heart."

His son Abel often ministered at the altar in this little sanctuary, and now the stalls of exquisite workmanship fitted adorned by quaint inscription upon brass, place the names of the Bishop and his son in this sacred edifice—the namesake of the parent parish of the diocese—Trinity of Pittsburgh, which had already in recognition of the Bishop's love for this quiet spot, placed in his memory a very beautiful stained main window in this its chaste little protégé and God-child—Trinity of Meyersdale.

MINNESOTA.

Cambridge.—On the 16 inst. a serious loss happened to the Rev. Chas. Booth, missionary here. While absent from home he received news that his dwelling house had been burnt to the ground. On returning, a desolate scene presented itself. The home gone and family separated in the neighbor's houses. The house was erected by Mr. Booth about two years since, and he was just getting it nicely fixed; now he has to begin again, and with reduced means. Fortunately his books were saved and everything down stairs; but the furniture and bedding up stairs was lost, as were also nearly all Mrs. Booth's and the children's clothes. The total loss will amount to about \$700.

NEW YORK.

Haverstraw.—The assistant Bishop of the diocese visited Trinity parish, May 15, 1884, and confirmed a class of 16, presented by the rector, the Rev. A. T. Ashton. He delivered a very able sermon from the text Zephaniah iii, 9. "For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one shoulder" as the margin reads.

The hearts of the parishioners were also cheered by the presence of the Rev. Dr. J. B. Gibson, the founder and first rector of the church. It was his privilege to see at that service—receiving the "laying on of hands"—the children and grandchildren of those whom he had known and baptized and prepared for Confirmation.

Representatives of three generations of the same family were confirmed, they being respectively, the daughter, grand-daughter, and great-grandson of the oldest communicant of the parish, a lady presented by Dr. Gibson in his first Confirmation class to the late Bishop Wainwright on the occasion of his first and only visitation in Haverstraw, which proved also to be his last public service.

On the following Sunday morning, Rogation Sunday, at the early Celebration, the rector administered the Blessed Sacrament to four generations of the same family.

The assistant Bishop completed his circuit of Rockland County, on the evening of May 16, having spent the day at Caldwell's and Stony Point, where the Rev. Mr. Gay is in charge. He was accompanied by the Rev. Dr. Gibson, and Rev. Messrs. Ashton, of Haverstraw, and G. B. Reese of Dobbs Ferry.

UTAH.

Salt Lake City, St. Mark's Cathedral.—The following are the parochial statistics for the year ending May 1, 1884. Bishop Tuttle and his coadjutors are to be congratulated on this grand showing: Baptisms—adults, 17; infants, 97, 114; confirmed, 31; marriages, 21; burials, 25; communicants—added, 66; died, 3; removed, 28; present number, 257; Sunday school teachers, 22; Sunday school scholars, 350; day school teachers, 20; scholars, 571; offerings, \$6,072.47.

In addition to the above, St. Paul's chapel makes the following record: baptisms—adults 1, infants, 9, 10; confirmed 2; marriages, 7; burials, 21; communicants—added, 9; lost, 4; present number, 49; number of Eucharists, 23; Sunday school teachers, 6; scholars, 147; total offerings, \$1,700.30.

QUINCY.

Carthage.—The Bishop visited St. Cyprian's mission on the evening of Ascension Day; preached an admirable discourse and confirmed two persons. He was assisted in the services by the Rev. J. M. D. Davidson, of Lewistown and Bushnell, who presented the candidates and conducted a beautiful choral service, Miss Mamie Hooker at the organ. Under the good Bishop's special care St. Cyprian's is looking up, and will be represented at the next Convention. Following the service a reception was given the Bishop at the residence of W. C. Hooker, Esq., which was attended by members of the congregation and others, and an hour enjoyably spent with him.

IOWA.

Des Moines, Laying of a Corner-stone.—Ascension Day was an eventful day for St. Paul's parish. On Wednesday evening, the rector baptized a number of adults; two of whom had journeyed sixty miles for Baptism and Confirmation. Thursday-Morning Prayer was said and Holy Communion administered—Dean Ryan preaching the sermon.

In the evening about half past six o'clock, the corner-stone of the new St. Paul's church was laid. The wardens and vestrymen preceded the Bishop and clergy as the procession passed from the rectory to the North-west corner of the new building.

Addresses were made by the rector, and by Bishop Perry. After the singing of "The Church's one Foundation," Bishop Perry pronounced the benediction, and the people dispersed to their homes, rejoicing that the work of building this beautiful temple was so well begun, and that the foundation was laid deep and strong.

Assisting at the services there were besides the Bishop, the rector, the Rev. W. H. Van Antwerp, the Rev. T. J. Mackay, of Council Bluffs, the Rev. J. E. Ryan of Newton, and the Rev. W. P. Law of East Des Moines.

At 8 p. m., old St. Paul's was thronged with those who came to witness (in all probability) the last Confirmation in the present building. A class of eighteen was presented, making, in all some thirty candidates presented by the rector since Jan. 1st.

ALBANY.

Ellenburgh Centre.—On Saturday, May 17, the Bishop consecrated the new church in this village by the name of St. Paul's, the Deed of Donation being read by the Missionary, the Rev. Silas M. Rogers, and the sentence of consecration by the Rev. W. R. Woodbridge, Secretary of the Board of Missions, which holds the title to the property. In spite of a cold rain storm and very muddy roads, more than 160 people gathered from the countryside, quite filling the church and listening most attentively to the Bishop's sermon on "Ye are the temple of the living God."

This substantially built church is the result of the zealous and faithful labors of the Rev. Mr. Rogers who also has charge of St. Peter's church, Ellenburgh Corners, two miles and a half away, whence he often walks to hold services and visit his flock.

The church contains gifts from many friends—the white marble font from the church of the Messiah, Glens Falls; the Communion vessels from the Church Home in Troy; the stained windows and much of the furniture from other friends in Troy and Albany.

MASSACHUSETTS.

Boston Mission, S. S. J. E.—This establishment (it is not a parish) was begun on Palm Sunday of last year, the first service being on its eve (St. Patrick's day). It dates its fiscal year from its festival, St. John Port Latin. The fathers are just out with their first annual report, and have a showing which ranks A 1.

The communicants on Easter day, 1883, were: At early Celebration, 278; at midday, 24; total, 302; on Christmas, early, 278; at midday, 38; total, 316; Easter day, 1884, early, 352; at midday, 71; total, 424.

The very great proportion of early Communions is, in your correspondent's estimation, an evidence of sound health, and especially so, taking under consideration the long distances many of the people are forced to travel. The offerings for the year (free church, of course,) show a footing of \$11,068.98, of which \$4,148.39 were for objects outside the mission itself. Baptisms—infants, 91; adults, 12, 103; confirmed, 38; communicants, 424. The mission has many good works under way, and more to come. Not the least among these works are the two temperance societies, numbering between 250 and 300 members. There is a ward of the Girl's Friendly Society, numbering 48. Some time since a mission Sunday school was started among the colored people at the west end, and an old chapel on Anderson street has been secured for its future use, thus carrying the work into the midst of the negro settlement. The mission church of St. John the Evangelist, is the old Bowdoin street building, formerly used by the parish of The Advent, (the old Lyman Beecher church) which is now owned by the S. S. J. E., together with the house in the rear. The fabric of the church is simple and unassuming, though the exterior walls are undoubtedly the finest in town. They are solidly built of rough, gray granite, with a low, square tower, and the whole has been likened (and not inaptly, perhaps) to the plain, rugged, wholesome, but uncompromising doctrine as received by this congregation. The interior has been somewhat improved during the past year, and notably by the raising of the altar (we believe this is the first stone altar erected in an American church), the enlarging of the sanctuary and choir, the tearing away of some plaster paris work behind the altar, and a sort of baldiechin, which also proved to be of the same material. All this has been replaced by hangings and dorsels, which change with the seasons. The house in the rear has been much enlarged and rendered convenient, and is used as a mission house and residence of the Provincial Superiors, or as the home house of the order in America. It is not the intention of the fathers to organize a parish at any time, but to continue their local work as a mission to the poor, and to go to other parishes wherever they may be called to give missions, retreats, and to assist the sick and disabled clergy. As it is, they pursue their way quietly, avoiding peculiarities, as such, and newspaper notice. They are little heard of in the town, but well known everywhere. There is one peculiarity, however, which one may mention, and that is the keeping of the eves of all the Sundays in the year. The service is at a later hour than the usual Even Song, and there is invariably an instruction on the Blessed Sacrament, or pertaining to it, as a preparation for the following day.

Boston, Festival of Parish Choirs.—The eighth annual festival of the parish choirs of the diocese took place on the evening of May 14, in Trinity church. It is customary to hold this festival on the evening of the first day of the Diocesan Convention. Last year the music was rendered by boy choirs, but this year the director, Mr. S. B. Whitney, invited the mixed choirs of Boston and the vicinity to render the music. The choirs from the following churches accepted his invitation: Emmanuel, Evangelist, Grace, St. Matthew's, and St. Paul's, Boston; Grace, Lawrence; St. Michael's, Marblehead, and St. Paul's, North Andover. These made an effective chorus in conjunction with Mr. Whitney's Church music class at the Conservatory. The festival opened with the hymn "The Son of God goes forth to War." After this the Rev. Phillips Brooks, D. D. offered a number of Collects. The more elaborate part of the festival then began with the Te Deum, by J. B. Calkin. The solos were sung by the choir of Emmanuel church from the organ loft, while the chorus occupied a platform in front of the chancel. The Te Deum is a beautiful one, and was most effectively rendered, particularly in the solo parts by Mr. George V. Osgood and Miss Annie Abbott. The only difficulty was one which was apparent all through the evening, and which arose from the great distance between the organ and the chorus, which caused the organist, Mr. John A. Preston, to be frequently behind time. The Aria "Be Thou faithful unto death," followed and showed how thoroughly Mr. Osgood was able to hold his own in such an immense edifice. His manner was exceedingly modest, and showed an entire absence of that straining after personal effect, which mars the delivery of so many public singers. Mr. Osgood did not make his hearers forget that they were in church because he always remembered it himself. The Benedictus, also by

Calkin, was sung entire as in the Revised Prayer Book, and while less showy than many of the other pieces, was the most substantial and churchly piece of the evening's programme. It was followed by the hymn "Holy, Holy, Holy Lord," by E. J. Hopkins. After this, the Easter Anthem, "Break forth into Joy," by Barnly, was given. The Aria "Pour out thy heart before the Lord," by Molique, was sung by Miss Abbott. Her voice is fresh and sweet, her execution accurate, and her reverential manner is quite equal to that of her instructor, Mr. Osgood. After this came the anthem, "The Lord is exalted," by J. E. West. The anthem is intended for Ascension tide.

Near the close of the piece the worst blunder of the evening occurred, caused by the organist who apparently lost his place. Never was Mr. Whitney's ability as a conductor more manifest than under these distressing circumstances. A total collapse would have seemed to be inevitable, but the leader held his chorus firmly together, till the organist recovered from his confusion and brought the piece to a most successful termination. The anthem "I waited for the Lord," from Mendelssohn's Hymn of the evening, which followed was the gem of the evening, from a purely musical standpoint. It owed a great deal of its efficiency to the fact that the soloists appeared on the platform, instead of trying to sing from the distant organ gallery.

They gave a thoroughly satisfactory rendering of the solos, and their voices blended most beautifully in the duet. The chorus was all that could be desired, showing itself competent to handle this elaborate music. During the offertory Mr. Preston played Handel's overture to the occasional oratorio. It was very finely rendered, and went far to redeem some of the previous mishaps. It was pitiful to see the insignificant sums which well-dressed people dropped into the offertory basin, particularly when it was considered that the same people would have paid ten or twenty times as much to hear much inferior music in a concert hall. Apparently not one person in a hundred had a conscientious feeling in the matter. It is a disgrace that the choir festival should fail to pay expenses year after year. The anthem by Tours, "In Thee O Lord have I put my trust" was rendered in a style suited to its great beauty and the hymn "Jerusalem the Golden," in which the congregation joined, with a prayer and blessing from the rector of Trinity brought the festival to a close.

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Table with 2 columns: Assets and Liabilities. Assets include First Mortgages on City Property, Real Estate, United States Loans, etc. Total Assets: \$9,071,696 35.

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