

The Living Church.

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

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WHOLE No. 77.

The Old World.

English Politics.—The Jesuits in France.
—The Sultan of Morocco.

What a tremendous tumble the Tories have had in England! who would have thought, a week ago, that the clever adventurer who was dazzling all Europe, and who seemed to be seated on a throne of adamant, would see it all dissolve beneath him, as if made of cloud; and the party which appeared to have so impregnable a majority, sink so low, that its opponents can afford entirely to dispense with their noisy and respectable allies—the Home Rulers. Of course, the conservatives prophesy all manner of evil. England is to lose her prestige, and a general war is to break out, and the Church is to be pulled to pieces, and so on. These phantoms, however, are always raised by the "outs" against the "ins." As far as Americans can see there will be less meddling in foreign pies; less "Jingoism" of all kinds, wiser measures about the tenure of land, some useful reforms in the Church, and generally, a "mind your own business" policy, which, while less dazzling, will be infinitely more reassuring to the rank and file of Englishmen.

The French Government have decided to call on the Congregations (except the Jesuits) to apply for authorization; but the Jesuit Congregations will be dissolved, their foreign members will be ordered to leave France, and their schools and novitiates will be closed.

Prince Jerome Napoleon has about used up his very poor chances of heading the Bonaparte faction, by siding with the Government against the religious teaching societies. His own relations are coming out strong against him; and the Prince Louis Lucien Bonaparte, nephew of Napoleon I., has written from London to Jules Amigues, the French journalist, saying that he has read with the utmost satisfaction the protests of his nephews, Cardinal Bonaparte and Prince Charles Napoleon, against the approbation given by Prince Jerome Napoleon to the decrees against the religious congregations; and that he is happy to associate himself with the protest, which he thinks will not be disapproved by the Princes Victor and Louis, nor by a great majority of Bonapartists.

None of us know much about Morocco, except as a material for slippers. A very clever Italian book has just been written about that empire; and the description of the Sultan shows him to be the wisest man for a small tea-party that has lately been brought before the public. We had always associated him with dungeons, slaves, and bowstrings and scimitars; but listen to this:

The Sultan, whom our imagination had represented to us under the aspect of a cruel and savage despot, was the handsomest and most charming young fellow that had ever excited the fancy of an *odalisque*. He is tall and slender, with large soft eyes and a fine aquiline nose; and his dark visage is of a perfect oval, encircled by a short, black beard; a noble face, full of sadness and gentleness. A mantle of snowy whiteness fell from his head to his feet; his turban was covered by a tall hood; his feet were bare, except for yellow slippers; his horse was large and white, with trappings of green and gold, and golden stirrups. All this whiteness and amplitude of his garments gave him a priestly air; which, with a certain majestic grace and affability, corresponded admirably with the expression of his face. The parasol, sign of command, which a courtier held a little inclined behind him (a great, round parasol, three metres in height, lined with blue silk embroidered with gold, and covered on the outside with amaranth, topped by a great golden ball), added to the dignity of his appearance. His graceful action, his smiling and pensive expression, his low voice, sweet and monotonous as the murmur of a stream; his whole person and manners had something of ingenuous and feminine, and at the same time solemn, that inspired irresistible sympathy and profound respect. He looked about thirty-two or thirty-three years of age.

We never took much stock in General Garibaldi, even in our own callow days, when the red-shirted hero was all the rage. But, of late years, his shameless moral conduct, his atheism, and his wild political fanaticism have debarred him from the sympathy of all prudent or religious men. We were hardly prepared, however, for this letter of his, in answer to a blood-and-thunder missive of the well known communist, Felix Pyat.

Caprera, March 6, 1880.

My dear Pyat,—You still remain the popular hero of the barricades of Paris. I thank you heartily for your kind letter, although I may have reason to be angry with you on account of your long silence. Hartmann is a brave young fellow, deserving the esteem and gratitude of all honorable men. Neither Minister Freycinet nor President Grevy can, as honorable Republicans, possibly tarnish their names by giving up a political exile. That would be worthy only of the hyena of Versailles. Political assassination is the secret means for preparing the Revolution. Sovereigns, of course, call the friends of the people, murderers. All genuine Republicans, like Agésilas, Pietri, Orsini, Pianori, Monti, and Tonetti were no doubt for their times assassins. To-day, they are martyrs who deserve the

admiration of the people. Hodel, Nobiling, Moncasti, Passavante, Solovieff, Otero and Hartmann are the forerunners of the Government of the future. The murderer is the Priest who is expelled from the community, who suppressed progress by help of the stake, and now kills consciences by means of lying. This priest must be banished to Siberia, not the companions of Hartmann. A hearty shake of the hand, and salutation to Valles.—Yours. GARBIBALDI.

This certainly is "red" enough, and the King of Italy will hardly, after this, repeat the courtesies that he has shown to the man, who at one time seemed at least to be a patriot.

Subjects for Thought.

The Clergy and a Lay Papacy.—Dean Howson—*Righteous Retribution.*

From our New York Correspondent.

NEW YORK, April 17, 1880.

Just at this time, the subject of the relations subsisting between the Clergy of the Church and their parishes, and of the relative advantages and disadvantages of these relations, is freely discussed in clerical circles, and in our Church Press. A series of cheap tracts, bringing the matter to the attention of the Church, is issuing from the Press, and is circulated broadcast among the people. The Parochial System is said to be the source of all the evils that afflict us; and it is thought that its abolition, and the appointment of the clergy to their cures by the Bishops, and the payment of their salaries out of a general fund, would be a long step toward the Millennium. It would crush out a myriad of lay-popes and *popesses*, and would create among the clergy a kind of ecclesiastical communism. The plums would be equally distributed, and all being "virtuous," would have "cakes and ale." This is said to have been the primitive method, and to constitute the secret of the success of the Romanists and Methodists. Wardens and vestrymen not only cripple the influence of the clergy, and make them mere hirelings, instead of persons with a Mission; but they often stand arrayed against the Bishops themselves. They are modern inventions; and, just at this time, there is no small hostility aroused against them. In the far West, a clergyman resigned a parish on account of scruples concerning the parochial system; and now, in the East, another clergyman has found a new method to deprive it of its sting, and to render it powerless. For some reason or other, there had been in the parish a strong desire to make a change in the rectorship. The faction grew "fast and furious;" and it was evident that the clergyman was losing his grip upon his people. Last year, the election of a hostile vestry was barely escaped. This year, after a careful scrutiny and counting of noses, it was found that there would be a clear majority against the minister's further continuance in that parish; and that, unless something was done, he would have to join the peripatetics, and "walk." He was however equal to the emergency. In order to be a voter in the parish election, it was necessary to be a communicant in good standing; and just before Easter, when Election-day was about to present itself, the Rector quietly suspended from the Communion fifteen of the chief men in the parish. On Easter-Monday, their votes were challenged, and the Rector being in the chair, the challenge was sustained; and so the conservatives (that is, those who were in favor of leaving things as they were), were triumphantly elected. It was considered a very ingenious dodge, especially for a country-town; and it would do credit to some of the political methods in our great cities. The men who were suspended, when they learned the fact, appealed to the Bishop, and he has appointed a commissioner to examine into the merits of the case. But meanwhile, the election for the year is over; and, the ruse being successful, we see no reason why it may not be repeated another year with even a more wholesale suspension. At least, it would seem that an effectual means of self-protection against their parishes, has been found for the clergy; and we do not know why it should not be even more beneficial, than "Hodges Liniment," when applied to the cure of "ritualism." We do not give the names or localities; it may be the clergyman will take out letters-patent for the discovery, but we have the names in our possession, and can vouch generally for the facts.

Among the late arrivals from England, is that of the Very Rev. Dean Howson, who comes to deliver the Annual Lectures upon the Bohlen Foundation, in Philadelphia. Dean Howson is well known in this country, by his work in connection with Conybeare, upon the life and writings of St. Paul. It has had a very large circulation in several editions, and is of high repute among our scholars and people. Dean Howson will be warmly welcomed among us, and the Bohlen Lectures will sustain their high reputation in his hands. Of course, they will be printed, and our booksellers are already negotiating for the manuscript.

We think the feeling of security has been strengthened somewhat during the week, by the sentence to death of two criminals, to take effect sometime in May. Almost a year since, a negro murdered a woman in her bed, for the

sake of plunder; and, last winter, an Italian in a fit of passion, stabbed his wife to the heart, in the streets. Both of them were tried and convicted. The murders were atrocious in either case, but all the engineering of law has been used with a view to defeating the ends of justice; happily, however, in vain. "Guilty of death" has been the decision in all the courts; and nothing now stands between the criminals and the gallows but the clemency of the Governor. It is not feared that he will interpose. In neither case were there any extenuating circumstances. The shipwrecked sailor, cast upon what he had supposed to be a barbarous coast, felt relieved, when he saw a gallows: which was a sign of civilization. This city now has the same feeling. Murder is becoming quite too common, and especially the murder of wives by brutal husbands; and it is a relief to know that crime is not always to go unpunished. When hanging is "played out," murder stalks oftener abroad, and the executions in May will strengthen the cause of law and order.

Is it Western or Eastern news, the fact that Dr. John Cotton Smith has placed Altar-Vases in the Cathedral at Davenport, Iowa, in memory of his parents? We judge by the names, that Dr. Smith must be, by descent, a Puritan of the Puritans. Such men, when subjected to the genial influences of the Church, are not only sons of Anak, but to strength, they add courtesy and grace.

Diocese of Springfield.

MEETING OF THE NORTHERN DEANERY.

Correspondence of the LIVING CHURCH.

A most interesting Chapter of the Northern Deanery of Springfield was held in Bloomington, commencing on Tuesday evening, April 6th. A sermon of great interest was preached by the Rev. Walter H. Moore, Rector of St. John's Church, Decatur, on Parochial Relations of the Clergy. The Preacher, after taking a firm stand theologically, proceeded to treat with an unsparring hand, such crying evils as the Trial-Sermon System, and other unpleasant matters incident to the calling of Rectors by Vestries, as at present managed; whereby the power of Mission inherent in the Episcopal Office is held in abeyance. A discussion followed, upon the Ofertory, the Divinely appointed Sacrifice of our substance, in which, the Rev. Dr. Easter, and Revs. J. E. Martin and E. A. Larrabee, took part. The Church's doctrine of a sacrifice of our substance in the Ofertory, in union with the Sacrifice of our Lord, as distinguished from the sectarian idea of a "collection," was forcibly presented and exemplified.

On Wednesday, A.M. the Clergy and delegates attended the Celebration of the Holy Communion, the Bishop of Springfield being Celebrant; the Rev. E. A. Larrabee, Deacon; the Rev. S. P. Simpson, Sub-Deacon.

After Morning Prayer and the Litany, the Chapter went into business session. Reports of Mission-work showed great activity on the part of both clergy and laity, with very satisfactory results. It is impossible to give a summary of the work done and in progress, as shown by these Reports, with the consideration of which, the morning session was occupied.

The afternoon session was devoted to the discussion of a proposed Canon prepared by the Rev. W. H. Moore, and intended to be presented at the next Diocesan Convention. The Canon is as follows:

TITLE II. CANON IV. OF APPOINTMENTS AND ELECTIONS TO PARISHES AND MISSIONS.

1. There shall be a board of appointments, to be elected as hereinafter provided, for the nomination of clergymen for institution to vacant parishes.

2. At each annual convention of the diocese, there shall be elected three Presbyters, members of the convention, who with the Bishop, shall constitute the board of appointments of the diocese. Such board shall hold office until the next ensuing election of the convention, provided, that it shall continue in office for the purpose of completing any business connected with the filling of a vacant parish, which may be pending before it at the time of such election, but not otherwise.

3. When a vacancy in the Rectorship of a self-supporting parish shall occur, the Wardens of the parish shall, within thirty days thereafter, call a meeting of the congregation. At such meeting, the communicants of the parish shall elect three laymen, communicants, to be the nominators of said parish.

4. The board of appointments of the diocese with the nominators of the vacant parish, shall form a board of nomination, of which the Bishop shall be President ex-officio, having an independent and also a casting vote. It shall be the duty of the Bishop to appoint the meeting of the board as hereinafter provided.

5. The board of nomination thus constituted, shall meet within three months after the occurrence of the vacancy, at such time and place as shall be appointed by the Bishop. Five members of the board, of whom two shall be nominators of the parish, shall constitute a quorum. The board shall be competent to adopt rules and modes of procedure. The board shall nominate to the Bishop for institution to the vacant parish, one clergyman in Priest's orders, and otherwise competent for the cure of souls; and the Bishop, if satisfied of the fitness of the clergyman thus nominated, shall appoint and institute him to the Rectorship.

6. When no nomination shall be made to the Bishop within three months after a vacancy in a parish shall have occurred, the appointment shall

lapse to the Bishop. It shall be lawful for the nominators of any vacant parish, with the consent of the vestry of said parish, to signify in writing to the Bishop their desire to leave the nomination to said parish to the Bishop, who thereupon may appoint and institute any duly qualified clergyman whom he may think fit.

7. In case of a vacancy in the office of the Bishop of the diocese, the duties herein assigned to the Bishop shall be performed by the President of the standing committee. Vacancies in the board of appointments shall be filled by the standing committee during the recess of the convention. In case of failure or neglect of a parish to elect nominators, the selection of nominators shall lapse to the Bishop.

8. An assistant minister of the parish shall be elected by the vestry, upon nomination by the Rector, and approval of the Bishop.

9. The appointment of Rectors or Ministers in charge of missions, or of parishes which derive any portion of their income from the missionary fund, shall be vested in the Bishop, or in case of a vacancy in the office of Bishop, in the standing committee of the diocese.

10. Upon the nomination, election or appointment of a rector or other minister, the vestry of the parish or wardens of the mission shall state in writing to the Rector or minister elect, the official rank to which he is called, and the stipulations of salary or support, which salary when the clergyman is settled shall be held a valid legal contract, and the salary as accruing to be an acknowledged debt, recoverable by process of law, of which said written statement shall be held to be substantial evidence.

11. The said elected minister shall not be held to be confirmed in the office nor permitted to officiate as the rector, stated minister or assistant minister of the parish until the vestry shall be duly certified by the Bishop or ecclesiastical authority that the person chosen has been canonically transferred to this jurisdiction, is a qualified minister of the church, in regular standing, and the approval is given of his settlement.

12. On the appointment or election of a Rector or other minister, and an answer favorable to his acceptance from the elected minister, the vestry shall deliver, or cause to be delivered to the Bishop or ecclesiastical authority, the notice or said election or appointment, as required by Par. I. Sec. I. Canon XIV. Title I. of the Digest of the Canons of General Convention.

In the evening, the Rt. Rev. W. E. McLaren, Bishop of Illinois, delivered a powerful, pointed, and practical Address before the Clergy and a large congregation, upon The Churchman at Work.

On Thursday morning, there was an Early Celebration of Holy Communion; Dean Easter being Celebrant; Rev. Geo. C. Betts, Deacon, Rev. S. P. Simpson, Sub-deacon. After Morning Prayer, the Chapter took up further reports of missionaries. The greater portion of the session was occupied by the discussion of The Proper Basis for Diocesan Assessments. The Bishop of Illinois favored the Chapter with some wise and cheering remarks upon this topic. Although much was said, and to the point, this weighty matter was by no means satisfactorily settled. With this session, the business meetings of the Chapter closed.

The Rt. Rev. W. E. McLaren, D.D., the Rev. Canon Knowles, and the Rev. George C. Betts of St. Louis, were guests of the Chapter, and were welcomed to seats and all the privileges of the floor.

In the afternoon, there was a Conference of the Clergy, at which was discussed, "The Holy Eucharist, some of its Doctrinal, Ritual, and Practical aspects."

In the evening, after the Evening Prayer, the Rev. S. P. Simpson, Rector of St. Matthew's, Bloomington, presented a class of nine persons to the Bishop of Springfield. The Bishop, sitting in his Chair at the foot of the altar, confirmed them, and afterward addressed them on the The Seven-fold Gifts of the Holy Ghost.

The services were very impressive, and the congregation was large and deeply interested. The present Rector has been in Bloomington only five months, and has presented twenty candidates for Confirmation. The Church in Bloomington is *blooming* and bearing fruit. This was the fourth Confirmation that Bishop Seymour has held for Mr. Simpson, within eleven months; Two in Irvington, New Jersey; the first on the evening of Ascension of 1879, the second, last Fall. Two in Bloomington, Illinois; the first on the evening of February 1st, 1880, the second as above.

The Clergy in attendance at the Deanery Meeting, were:—The Bishop of Springfield, and the guests of the Chapter (The Bishop of Illinois, Canon Knowles, and Rev. Geo. C. Betts); The Rev. J. D. Easter, D.D., Dean; Rev. H. C. Whitley, Secy.; Revs. W. H. Moore, J. E. Martin, S. P. Simpson, F. W. Taylor, E. A. Larrabee, W. C. Hopkins, J. B. Draper. Of the Laity, Wm. Elmer, and F. Wick, Candidates for Holy Orders, Mr. R. P. Johnston, Mr. Wm. Ollis.

The Bishop of Springfield made a visitation of the parish in Lincoln, on the first Sunday after Easter, preached morning and evening, and addressed the Sunday School. In the evening, he confirmed eight persons, five of whom were heads of families; making 67 confirmations in this parish, in something less than three years.

The Rector of St. John's Church, Decatur, having recently become the happy father of *twins* boys, they were baptized on Friday, by the Rector of Holy Trinity Church, Danville, in St. John's Church, Decatur, with the names George Seymour, and Walter Adriance; Bishop Seymour being Godfather to the name.

A Report on the Province.

NASHOTAH, Wis., April 17, 1880.

To the Editor of the Living Church:

I beg to send you the Report on the Provincial System, made by the Committee appointed by the Diocese of Maryland, and printed in the Journal of 1868. I look upon it as one of the most important papers that have appeared upon the subject. It is the offspring of great learning and a most statesman-like mind; and, as you will see, it is signed by some of the greatest men that we have had in the American Church. Furthermore, I have personal reasons for believing that this Report embraced the idea of the Provincial System which the great Bishop of Maryland approved and considered to be the best. I send it to you for publication, because I know that the most thoughtful and most influential leaders of opinion in the American Church read your paper. And because I know that on such a question as the Provincial System, the Church will not act without the fullest information. This paper, I think, is the most full of knowledge and the most instructive that can be brought before it.

WILLIAM ADAMS.

REPORT OF THE COMMITTEE ON THE PROVINCIAL SYSTEM.

(Presented to the Diocese of Maryland in 1868.)

The Rev. Dr. Mahan, from the Committee on the Provincial System, presented the report of the Committee, which, on his motion, was ordered to be printed with the Journal.

"The Committee on the Provincial System," so called in the Journal of the Convention of 1867, were appointed under the following Resolution:

"Whereas, In the original organization of Dioceses in this Church, wise regard was held to the natural and political divisions of the country, so that Dioceses in general were made coterminous with States, and the integrity of the latter was represented in our Councils or Conventions,

And Whereas, The unity of the Church, its harmony of action, and its dignity in the eyes of the public were much promoted by this rule:

And Whereas, The contemplated division of our present Diocese into a number of small Sees may tend to impair the unity and harmony, detracting at the same time from the dignity of the Episcopate, and may prove detrimental to many objects of common interest, or at all events, may deprive the Church of that prestige which arises from her appealing to those honorable sentiments which cluster around the name of each State; therefore, with a view to guard against possible losses of this kind,

Resolved, That a Committee of six, three Clergymen and three Laymen, be appointed to consider and mature some plan, consistent with the Constitution and Canons of the General Convention, and with well known precedents of the Church Catholic in all ages, by which, common counsel and action, and unity in all matters of common interest, may be secured among the Sees into which the present Diocese of Maryland may hereafter be divided, and to report such plan to the next Diocesan Convention."

On this your Committee would remark, that the principle which underlies both the Resolution and the Preamble is that of the *Provincial System*, so called: a system which obtained in its most perfect form in the old Roman Empire, and which still exists, though more or less shorn of its symmetrical proportions, in all parts of Catholic Christendom. We recognize the principle as good in itself: we regard it, moreover, as that which has hitherto regulated the growth of the Church in this country, and which in the immensely greater growth yet to be expected, should be kept firmly in view, as a safeguard against the tendency to excessive centralization on the one hand, and a loose aggregation on the other.

The old Roman world consisted, as is well known, of about one hundred and twenty *Provinces*, which, like our American States, had each its own boundaries, government, laws, customs and the like, while all were bound together in a solid framework of unity by the paramount control of the Empire. For all purposes of local government and good order, each such Province or State was sufficient unto itself: each was large enough, and not too large, to sustain an ample machinery of legislative, judicial and executive functions. Now, when Christianity came in upon this state of things, and little by little took possession, it had nothing to destroy, nothing to construct, so far as the metes and bounds of orderly jurisdiction were concerned. It simply flowed into the channels which were already prepared for it; it spread its nets in the pools and currents where the fishes were accustomed to swim. Not even in names was any change made, or needed. A Province of the State became a Church Province; a Civil Parish an Ecclesiastical Parish; a Diocese or Exarchate of the Empire, a Catholic Diocese or Exarchate.

Of the system thus developed, the *Province* was the smaller *integer*: consisting of at least three Episcopal cures, it was large enough for self-government and for the due perpetuation of the Ministry; yet not so large as to be unwieldy in action. By the close of the first century, it had attained its ideal form in the Province of *Asia Proconsularis*, where in a territory not larger than the medium size of our States, the Son of Man moved in the midst of seven Candlesticks or Churches, and was present in the Councils of the seven Angels, or Bishops. Some forty years earlier, we see the same principle working in a less complete stage of development. St. Paul takes up his abode in Ephesus, the

metropolis, "for the space of two years" or more, while his company of fellow-laborers, or "Apostles of the Churches," are diligently at work in the other cities of the Province; so that in less than three years, "all they which dwell in Asia (Proconsularis) heard the word of the Lord Jesus, both Jews and Greeks." By a like residence of the same apostle for three years in Corinth, with his "company" or (Council), distributed among the cities round about, the Province of Achaia became an integral portion of the Church, competent, within its own bounds, to multiply Bishops and Episcopal cures, and independent in all matters not touching the common Faith or Order.

The system being thus a growth, not a creation, it was accompanied with no little freedom and diversity in rites, customs, usages, and such like secondary matters. The Bishop of each Metropolis was, as a general rule, the presiding Bishop of the Province; and the name *President*, or any one of its numerous synonyms, was freely accorded to him, without infringing at all upon the essential parity of the Episcopate. In two of the Provinces of North Africa, however, the senior Bishop presided, as has been the case in our American system. So also, with regard to the powers of presiding Bishops, there was every shade of variation, from the almost autocracy of Alexandria, to the moderate and strictly guarded primacy of the North African Church. In fact, though various privileges and prerogatives were added to the office, here or there, as occasion served, yet none belonged to it of necessity, save those which are inherent in the very idea of a presiding officer.

Now, in our American Church, the main features of this Provincial System were instinctively recognized and adopted, as soon as the time had come to have an ecclesiastical organization of our own. By securing at the first step, three Bishops, at least, namely: the number necessary for the perpetuation of the Episcopate, by organizing these with their respective cures into a council or Convention, with a presiding Bishop, by making freely such changes in matters of worship or discipline, as involved no departure from "the substance of the Faith," the American Church constituted herself an ecclesiastical province, namely: an integral portion of the one Church Catholic, capable of self-perpetuation, self government, and, so far as local interests are concerned, of entire independence.

But, as believers multiplied, the number of congregations in many sections, soon exceeded the just limits of an Episcopal cure, and it was found that the Dioceses first created were by far too large. New England, therefore, which, outside of Connecticut, at first, hardly afforded material for one Episcopal jurisdiction, was, after a while, compelled to break up into six. In like manner, New York divided into two. After a long interval, Pennsylvania followed the example of New York; and New York in both its sections, is preparing to take the lead again by a new and bolder division. With these last movements, it has begun to be generally admitted, that the same process must go on at an accelerating rate, and with the good hand of the Lord upon us, the existence of hundreds of new Dioceses within the space now occupied by less than two score, will be only a question of time and growth.

But it has occurred to comparatively few, that the immense Province, or rather the great Empire which includes these enormous Dioceses, has grown from a narrow strip of States along the seaboard to the breadth of a vast Continent, and that population as well as territory, has increased ten-fold. Even at the first, the thirteen Atlantic States were too large for one Province; the Church population was too sparse, however, to warrant any other arrangement. But if the one Province was too large at that time, what must be thought of it in its present proportions? What will it be, if it goes on growing at the same rate for fifty years to come?

It seems to your Committee that the time has come, or is near at hand, when the subject must be looked at as a whole; when some readjustment of the relations of Dioceses to each other and to the general Convention, must be taken into sober consideration. Were there no other reason, it would be enough, that the impending division of our more populous States into several Episcopal jurisdictions, each of which, under the present Constitution, shall have an equal vote in the General Convention, must seriously disturb that balance of power to which we are accustomed, and with a view to which the Constitution was originally framed. Some States have already two votes in our great Church Council, and may soon come to have five, or ten, or a much larger number. Other States, more sparsely peopled, may for a long time remain as they are. There is danger, therefore, either that the wholesome balance hitherto maintained may be seriously impaired, or else, that the General Convention, in its efforts to preserve that balance, may find itself compelled to obstruct the further division of Dioceses, even where the growth of the Church in particular sections may require it.

Dangers of this kind may be obviated by a plan so simple, so natural, so perfectly in accordance with the primitive rule, so thoroughly in the spirit of our own Constitution, that when it was first proposed but a few years since to the Dioceses of our Southern States, at a critical period of their history, it was adopted almost by acclamation. By a slight change, which was less a change than a return to first principles, it was agreed that their General Convention or Council should be made a Council of *States or Provinces*, rather than of Dioceses. Each Province, in that case, might have as many Dioceses as it needed, and might hold its own Councils of those Dioceses, without the least danger or alarm. Each Diocese, in like manner, might have, as now, its own Conventions or Convocations.

To facilitate a healthy development of this kind in the Church, as now again united, little more would be needed than an ordinance of the General Convention to the effect, that votes should be taken, not as now by Dioceses, but as was originally intended, and as the law actually stood till 1838, *by States*; for it was a true and churchly instinct, with something of a prophetic forecast, that led the framers of our Constitution to prefer the word *States* where we now use "dioceses;" and if the Constitution in its second Article, for example, had been allowed to stand as it stood in 1838, to wit: that "The Church in each State shall be entitled to a representation," and "the majority of suffrages by States shall be conclusive," all risk involved in the multiplication of small Dioceses would have been avoided, and the Provincial System would have come out before this as a fact, ere the name of it, perhaps, had been so much as thought of. The change was made, probably, to meet the special case of New York; but, as usual in special legislation, the probable occurrence of innumerable like cases more difficult to provide for, was not duly considered. At all events, could the original word be restored, or, instead of it, the word *Province*, which might on some accounts be better, it would not only promote healthy growth, but would prove a safeguard against a danger which threatens the stability of our system.

It may be added, in illustration of the principle that large bodies like our General Convention should vote by States or other large masses, rather than by Dioceses, that the Council of Trent was a signal example of the opposite pol-

icy; and the one-sided character of the judgment of that important Synod may be fairly attributed to the way in which the votes were finally taken. For it was contended at first, in conformity with all sound precedents, that the Assembly should vote by nations; that France, Spain and Germany, should at least be on an equality with Italy. Had this been done, the Council would have borne some resemblance to the early General Councils, wherein, as is well known, five patriarchates voted, each having an equal vote. But the point was not pressed. The plan of voting by Dioceses prevailed. And so it happened that the three great powers, representing at least three-fourths of Latin Christendom, were all swamped in a flood of Italian votes, which Rome with her numberless small Dioceses was able to pour in at pleasure. Similar abuses are liable to occur at all times; and in the stupendous growth which our own great Council may attain at no distant future, all tendencies of the kind should be carefully guarded against.

A well considered adaptation of our present system in the way we have proposed, or at least on some such principle, would have a strictly conservative effect. It would secure to us the many advantages not to be lightly surrendered, which depend upon retaining the old landmarks and the old names. Though Maryland, for example, should multiply into as many Dioceses as it now contains Parishes, yet the Church in Maryland would still be a unit and a substantial body. Furthermore we should still be able for all those purposes in which State legislation is required, to approach the Government as a body pervading the entire State, not as a mere local or sectional concern. A sufficient basis would be retained for those larger interests of the Church, Schools, Seminaries, Hospitals, Charities, which flourish only by united effort, over a broad surface. Last, not least, we might have what has hitherto been beyond our reach: a system of appeals from hasty or one-sided decisions. Our present condition, in which a clergyman may be deprived of every right by a sectional and perhaps partizan court, without a chance of redress, is an anomaly, to say the least, in Christian countries; but every attempt to establish some court of appeals has been defeated by the fear of piling upon the General Convention, or upon any court of its appointment, a mass of local questions which could be more satisfactorily determined by courts nearer home and less unwieldy in their action. The machinery, in fact, would be vastly too large for its purpose. But an appeal from a Diocese to a small Province, reserving for the General Convention such cases only as touch the common faith, or the Book of Common Prayer, or the common Constitution, would be comparatively easy and liable to less objection.

Without dwelling on particulars of this kind, and without committing themselves individually to anything more than the general principle, your committee are unanimously of opinion, that the multiplication of Dioceses by the process of division, will require a like multiplication of Provinces by a similar process; that, in carrying out this principle, there should be entire concert of action throughout the Church, and that the integrity of our present system and the supreme authority of the General Convention should be maintained.

We submit, therefore the following Resolutions, as embodying the only plan we are able to suggest at present:

Resolved, That, as soon as may be after the organization of two or more Dioceses within the limits of the present Diocese of Maryland, and after the consecration of Bishops for the same, there shall be a Council of said Dioceses through their proper representatives, to consider and adopt measures for a permanent Synodical or Conventional Union, said Council to consist of the Bishops of the several Dioceses into which the present Diocese shall have been divided, with ten Clerical and ten Lay Deputies from the several Conventions of the same, and to be called at such time and place as the Senior Bishop on Conference with his Brethren shall determine.

Resolved, That this Convention petition the next General Convention for such modifications of the Constitution and Canons, if any such are needed, as shall enable the Dioceses formed or to be formed within the limits of any present Diocese, to organize among themselves a Synodical or Conventional Union.

Resolved, That his Convention also petition the next General Convention to take the necessary steps for authorizing the erection of Provincial Courts of Appeal, wherever it may be desired by any Church Province.

Resolved, That a Committee of four Clergymen and four Laymen be appointed to prepare the above named petitions.

All which is respectfully submitted.
M. MAHAN,
W. PINKNEY,
MEYER LEWIN,
HUGH DAVEY EVANS,
E. G. PERRINE,
SAMUEL C. CHEW.

Church News.

CENTRAL NEW YORK.—The quarterly meeting of the Convocation of the First District, which consists of the counties of Jefferson and Lewis, was held in Grace Church, Carthage, April 6th and 7th. The clergy in attendance were—the President, the Rev. Mr. Brewer, of Watertown, the Rev. Messrs. Quennell of Constableville, (Sec'y), Burke (Rector of the parish), Pratt of Lowville, Perrine of Cape Vincent, Winne of Brownville, Mathison of Antwerp, Bowen of Adams, Brockway of Clayton, and Hooker of Turin. On Tuesday, 7:30 P.M., after Evening Prayer, a sermon was preached by the Rev. Mr. Pratt, from St. James iii:2 (first clause). On Wednesday, 10 A.M., Morning Prayer and Litany were said, and a sermon preached by the Rev. Mr. Bowen, from St. Matthew ix:13 (last clause). The Holy Communion was celebrated by the Rector, assisted by the Rev. Messrs. Perrine and Quennell. At the afternoon session, a business meeting was held, and a paper presented by the Rev. Mr. Mathison, upon "The Duties and Qualifications of Sponsors." This was followed by an interesting discussion, in which most of the clergy participated. At 7:30 P.M., the Missionary service was conducted by the Rev. Mr. Brockway, after which the Reports were read by the President, and Addresses delivered by several of the clergy. The Convocation then adjourned.

The subject for discussion at the next meeting will be "The Service for the Visitation of the Sick."
Sixteen persons were confirmed in Emmanuel Mission, Sandbank, by the Bishop of the Diocese, on Tuesday in Easter Week.

NEW JERSEY.—During the latter part of Lent, the Bishop of New Jersey made his visitations to the southern part of his Diocese. In general, the classes for Confirmation have been about usual. They cannot be said to be unusually large, but the growth is a true one. This Diocese of New Jersey is not one affected as many Dioceses are. It has very little new ground to be taken, where the Church has never been heard. There is, it is true, a large section of country where there have never been services

held; but it is because there are no people there. "The pines" consist largely of barren sand plains, with here and there a fertile strip of territory. The pine trees are very thinly scattered over this, and a dense underbrush serves to give one an idea that there is not much place for Church work. Yet this region (extending perhaps one hundred and fifty miles in length by from twenty to forty in breadth) has its inhabitants. They depend upon the berries which the region produces in abundance; and also many of them are charcoal-burners. But they are not very thickly settled, and do not offer much opportunity for work among them. Outside these pines, near the western boundary of the State, Church work flourishes. And yet, even along the Delaware River, there are not many churches. A small parish at Lambertville, under the charge of Rev. E. K. Smith, has no nearer parish than Trenton, 16 miles away; and at Trenton there are but three parishes. Next is Bordentown, seven miles away, where the Church has taken a new start, with its new church building. The Rector (Rev. M. Pettit) has accomplished great things in Bordentown. There probably has never been so much real Church life there, as to-day. At Florence, a small Church is established, about four miles from Bordentown, supplied by the Rector of Burlington College. Then Burlington, with its two parishes (St. Mary's and St. Barnabas), is the next point. At Beverly, three miles lower down the river, a strong parish is quietly working and growing. Riverton (Rev. Dr. Weld) is a beautiful quiet place of summer residence, where the parish has a brown stone rectory and a frame church, with abundance of room to build. At Camden, we have two parishes and two Mission-stations; but these ought not to be sufficient for a city of such proportions. Below Camden, except a chapel (unused) at Red Bank, and a service without a chapel at Pennington, we have no church near the river. A very little distance back from the river, there are churches, but the work has not grown as it should. And yet the Diocese has the approved Convocation System. We had a meeting at St. Paul's Church, Camden, (Rev. Dr. Garrison, Rector), on Tuesday, April 6th. We had very pleasant services, and were very heartily entertained; but, aside from a great deal of talk, there was not much work done. I am not sure that important work can be found when the meetings come so frequently as every quarter; or possibly, it is a habit we have of spending our time over petty things, while we wait for the important things to take care of themselves. And they generally do. And yet the mere friction of some twenty clergy with the Bishop ought to make us all stronger and better; and so we are, but every time we meet, we are apt to ask whether we could not do better. And then the influence upon the laity is rather striking. They used to come to the meetings of Convocation, when they were new, but now they do not seem to be interested. Possibly, they have had too much talk. Yet the work goes on and prospers. Encouraging reports were made by Missionaries and others, and the Bishop expressed himself as very much gratified at the growing Church interest. He said he had a number of workers who wanted work, but he could not give it to them. Is it not nearly time that the Bishop should cease to be a kind of general Intelligence Officer? It may be a necessity, but I doubt it. The Church grows, however; and for this—*Laus Deo!* C. M.—R.

OHIO.—On Easter morning, the Sanctuary in St. Mary's Church, Keyport, presented a beautiful appearance, rejoicing as it did, in a new altar-cloth, neatly and tastefully worked by the skilled hands of the ladies who gave it as an Easter offering. The chief design is a Lamb on a blue ground; the super-frontal has the "Alleluia" wrought upon it in antique letters. The lectern had upon it a white covering, bearing a Chi-Rho, very cunningly embroidered. Behind the Altar, a dossal covered the intervening spaces, and brought into greater prominence the Memorial window, with its rich colors. The Altar itself was bright with the Eucharistic Lights, and fragrant with exquisite flowers. A new pulpit is a noticeable feature, among other additions to the appointments of this pretty little church.

The services were a Celebration of the Holy Eucharist (plain) at 8 o'clock; and Morning Prayer, litany, and a second Celebration at 10:30, all of which were choral.
WISCONSIN.—The experience of the earnest and hard-working pastor at Hazel Green (the Rev. George H. Drewe), is of a very mixed character. He has a good deal to be thankful for, and quite enough in the way of reverses and of opposition, to keep him humble and anxious. "Opposition to the Methodists," he writes in a communication to a friend, "is made in every shape and form; even going so far as to dissuade candidates for Confirmation from coming forward. But they will not succeed," he goes on to say; "I have been giving some lectures during Lent, on Wednesday and Friday evenings, which have had the effect of shaking the 'faith' of some Methodists, and these persons I shall get by and by. Still, the older Methodists try their best against us; and the harder they work, the more determinedly your humble servant works. A piece of land which I wanted for a building site, was put up to a very high figure; and \$300 is more than we can pay. I have, however, another lot in view; and, if I only had the money in hand, I could proceed. Contributions are very slow in coming. . . . Two hundred dollars, at least, must be raised, to buy a lot. I have one in view, with a house on it, which will do for a parsonage. The chapel can be built very plainly and cheaply. We have all the seats, Altar, Lectern, Prayer-Desk, Font, and splendid organ, all paid for."

In a subsequent letter, under date of Easter day, the missionary says: "Six hundred dollars will suffice for all purposes. . . . If you do build a church," said a man to me the other day, "mind, sir, it's going to be the church of the place." And there is no-doubt of it. The Methodists are quaking, and we are getting ground. Therefore they do not scruple to go even from house to house, endeavoring to deter my candidates for Confirmation from coming forward, when the Bishop comes (April 22d inst.)."

WEST VIRGINIA.—The Rev. Ansel Buchanan, of Moundsville, writes: This month completes my first year in West Virginia; and my work, summed up, amounts to twenty-three persons confirmed, twelve adults baptized, and a larger number of children. I have been enabled to secure a lot for parsonage and church, and have raised \$778 for the parsonage at Moundsville, since Christmas. At New Martinsville, Wetzel Co., since November, I have secured \$700 for a church, and have promised to furnish the chancel. They greatly need assistance. Can I not get some kind friend or friends to send us the windows, or pews, or bell? We need \$700 more for the parsonage at Moundsville. When you know how few members we have, and how they have given, you would feel that they should be encouraged and cheered. The New Martinsville ladies will give an entertainment on the 22d inst, at which there will be no lotteries or chances sold or taken. The steamer from Wheeling will give reduced passage for those on the river who desire to attend.

NEW YORK.—As is well known, Christ Church, of which the Rev. Dr. Shipman is rector, is deeply involved in debt, and at times some anxiety has been expressed, as to what might be the outcome. When Dr. Shipman took charge of it, it was regarded as a sort of forlorn hope. The rector recently requested that an effort might be made to pay off the floating debt, and the Easter response was the sum of \$14,000. The way is now clear for the parish to address itself to its bonded debt, and it is trusted that it will enter upon a career of renewed prosperity.

At St. Philip's church (colored), of which the Rev. J. S. Atwell is rector, Bishop Potter confirmed, in Easter week, a class of twenty-six, making 186, whom he has confirmed during the last five years. The parish is in a flourishing condition, and is thoroughly united under its rector.

CONNECTICUT.—The Bishop of the Diocese has confirmed as follows: In Brookfield 6. Ascension, New Haven, 8. St. Paul's, New Haven 18. Grace, New Haven, 8. St. John's 16. Winsted 12 (second Confirmation). Wethersfield 8. Saybrook 13. Middletown 13 [second Confirmation]. South Farms 8. Cheshire 20 [6 from Episcopal academy]. New Britain 14. Parkville 10.

ILLINOIS.—The Rev. Henry G. Perry officiated very acceptably at Emmanuel church, LaGrange, on Easter day. The attendance at the Holy Communion was good. The decorations of the church were in excellent taste, and the music was well rendered.

On Palm Sunday, I had our first service in the State Penitentiary. Dr. Dyer kindly sent me a large number of Mission service books. Bishop Peterkin was on his Visitation to my parish, and I took him to the prison. I gave out the pages, and told them they were at full liberty to use their tongues (they have the silence rule); and you can imagine what a grand service we had. I had my choir there to lead the chants, and told them to unite in the prayers. And to hear those prayers offered, not by the minister's voice alone, but by nearly three hundred voices in union, within those stone walls, and by many who perhaps had never prayed before, was a grand service indeed. Bishop Peterkin preached a splendid (if we may use such a word in that connection) sermon, which was listened to with profound attention.

From the 9 o'clock prison service, we returned to the church; and, morning and night, the Bishop held our thoughts captive to his words. At the night service he confirmed ten.

PITTSBURGH.—The regular joint session of the Erie and Warren Dioceses convened at St. James' church, Titusville, April 6th; Present, the Right Rev. the Bishop of the Diocese, the Rev. Dean Getz, the Rev. Dr. Purdon (rector), and the Rev. Messrs. Irvine, Stevenson, Carstensen and Lightner. Owing to unavoidable circumstances, a large number of the brethren were unable to be present. Sermons were delivered during the session, by the Rev. Messrs. Carstensen, Stevenson and Lightner. The Bishop nominated the Rev. Henry Purdon, D. D., as Dean of the Erie Diocese, made vacant by the removal of Dean Mills to Yonkers, N. Y. The appointment was unanimously confirmed. The Rev. Hermon G. Wood, of Sharon, and the Hon. Pearson Church, of Meadville, were elected as members of the Board of Diocesan Missions for the Erie Diocese; and Mr. L. C. Blakeslee, of Bradford for the Warren Diocese. The reports of the work being done by the members of the two Dioceses were highly gratifying. The hospitality of the good people of Titusville added much to the pleasure of the session. The church property there, occupying about half an acre of ground, and containing a beautiful stone church, brick chapel, and frame rectory, are evidences of the people's liberality, and of the earnest labors of their rector, whose pastorate covers a period of nineteen years.

ARKANSAS.—Fifteen persons, all adults, were confirmed at the Easter Visitation, by the Bishop, of Christ Church, Little Rock, Rev. T. C. Tupper, Rector. The Easter services were so largely attended that the chapel, with seating capacity for 400, could not accommodate the congregation. Many left without obtaining seats. Bishop Pierce preached at the evening service an impressive sermon on "Catholic truth" as taught in the early days of the Faith, and maintained and defended by the Anglican Communion.

The Eighth Annual Council of the Diocese of Arkansas convened in Christ Church, Little Rock, the first Thursday after Easter. Present: Eleven clergymen, and five parishes represented. Rev. T. C. Tupper was re-elected Secretary. The Standing Committee elected by the Council consist of, Rev. Messrs. T. C. Tupper, C. A. Bruce, and R. W. Trimble, of the Clergy. Hon. P. O. Theveatt laid Fay Hempstead, Esq., of the laity. Deputies to the General Convention: Rev. Drs. R. W. Trimble, D. F. McDonald. Revs. T. C. Tupper, J. J. Vaulx. Messrs. Chas. Minor, L. H. Koots, J. J. Horner, E. V. Dewell, M. D.

Since the adjournment of the Council, two clergymen have been added to the number. The Ninth Annual Council will meet (D. V.) in Pine Bluff, the second Friday after Easter, 1881.

SPRINGFIELD.—At St. Matthew's, Bloomington, the Easter offerings were used for the furnishing of the chancel, and the offerings of the Sunday School will purchase a pair of brass Offerter plates. Mrs. F. A. Bell, of Buffalo, N. Y., a former parishioner, presented a pair of solid brass altar vases to this church as an Easter offering; her father, Gen. Gridley, gave a beautiful brass chandelier of delicate workmanship, the lights being three groups of three candles each, which is suspended in the chancel arch, and which was first used at the early Celebration on Easter Day; these gifts were acknowledged by the Rector in a few appropriate words.

DELTA.
Our Presbyterian friends in Collinsville celebrated Easter-day in a very becoming and churchly way, by having their church handsomely decorated with flowers and evergreens, crosses, appropriate sentences, and a sermon on the festival by their pastor. It is a very gratifying evidence of the advancement of religious thought, when we see the denominations everywhere, from time to time, adopting the usages which the Church has observed from the earliest ages; and an evidence, too, that prejudices are yielding and giving place to a wholesome spirit of charity which tends to make the good things of the Church the common property of all religious people. A more general observance of the ecclesiastical year would very greatly aid in a systematic teaching of the truths of Christianity.—*Little Episcopalian.*

A correspondent in Carlyle says: "I am glad to see, by the LIVING CHURCH, that our Church is prospering so well in Illinois, and especially in Southern Illinois, where heretofore she has comparatively been so feeble. I am also glad to say, that we in Carlyle are making preparations to erect a nice church-building during the present summer. Bishop Seymour is awakening a great deal of interest in the Church in his diocese, and is well received wherever he goes."

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MISSOURI.—On Sunday, April 4th, the Rev. J. R. Gray, S. T. B., Rector of Calvary Church, Columbia, reported the following statistics for the year just completed:

Since I entered upon my work in the diocese of Missouri, one year ago yesterday, I have conducted or taken part in 298 public services, at Columbia and elsewhere (190 in Calvary Church, Columbia). I have celebrated the Holy Communion 46 times (in Columbia 30 times). Twenty-seven persons have been baptized into the Church of Christ (13 in Columbia). Twenty-five have received the Apostolic rite of Confirmation (18 in Columbia). Marriages 2. Burials 2. A colored man (the Rev. Chas. E. Cummings), has been prepared and ordained deacon, and is now in active service in the diocese of North Carolina. I have delivered more than 120 sermons, addresses, or lectures. During the past year we have enjoyed three Episcopal Visitations, and one meeting of Convocation. The Church property has been improved. A number of gifts has been received, completing the furniture of the church. Offerings have been generous. I think I may report larger congregations, heartier responses, and greater interest. And I assure you of my thankfulness to God, that the lines are fallen to me in pleasant places. Let me urge upon you the necessity of renewed, zealous, individual effort toward the advancement of God's glory, and the good of His Church; and let us pray that during the ensuing year it may please Him to give more abundant increase, that He may direct our efforts and succeed them.

We congratulate the brethren in Louisiana upon the action taken at the Easter Monday Vestry meeting, as to the erection of a rectory, on a lot adjoining Calvary church. The lot itself is paid for (\$250 cash), and the parish has on hand nearly \$1000, mostly contributed by friends in the East, toward the building. A local paper says that "Church work is very active in the parish, and the people are not going to allow the Rev. Mr. Matrau to go away if they can help it."

The contract for the building of the parsonage has been awarded to J. W. Soward; and the work is to be commenced without delay.

On the 1st of April, Bishop Robertson confirmed four candidates in this parish. Mr. Matrau having notified the Vestry of his intention of resigning the Rectorship (his resignation to take effect July 25th), the vestry and congregation tendered to him a unanimous expression of their desire that he would reconsider his determination. And accordingly, he has decided to remain.

Church Consecration; Steubenville, Ohio.

Correspondence of the LIVING CHURCH.

The Rt. Rev. G. T. Bedell, Bishop of Ohio, consecrated St. Paul's Church at Steubenville, April 1st. The following named clergy were present, and assisted in the service:—Dr. N. S. Rulison, St. Paul's, Cleveland; Dr. J. A. Bolles, Trinity, Cleveland; Dr. W. C. French, editor, and Rev. W. B. French, assistant editor *Standard of the Cross*; Rev. G. W. Hinkle, Grace Church, Cleveland; Rev. J. N. Hillyar, St. Barnabas' Church, Dennison; Rev. R. W. Swope, St. Matthew's, Wheeling; Rev. Stewart Means, Middletown; Rev. A. Buchanan, Christ's Church, Wellsburg; Rev. S. A. Brockway, Grace Church, Ravensna; Rev. S. T. Brewster, Wellsburg and Cross Creek churches.

The Bishop preached an eloquent sermon, taking his text from 12th St. John: "Why was not this ointment sold for three hundred pence, and given to the poor?"

The first part of the sermon was devoted to answering the objections that are heard, even yet, to costly and beautiful Houses of Worship. In speaking of ancient Church customs, the Bishop alluded to the fact that every Church in Christendom was presided over by a Bishop, until about the time of the Reformation; even the Waldensian Church, which is generally supposed to have always been Presbyterian. The Bishop stated that, when he visited Italy, the Waldensian ministers pointed out to him the authority for the statement that their Church was once Episcopal, receiving its Bishops in lineal succession from the Apostles; until its Episcopacy was crushed under the iron heel of the Papacy. But before that, the Moravian Brethren (now known as "The Church of the United Brethren") sent from Bohemia three clergymen to be consecrated Bishops by the Bishops of the Waldenses. They were so consecrated, and the Succession of Bishops has been maintained in the Church, up to the present time.

The Bishop found much to commend in the beautiful and substantial edifice which he had been called to consecrate. The architecture is Gothic, of the thirteenth century. It is built of rock-faced ashlar work, in broken courses. The length is a hundred and seventeen feet, and the width, sixty feet. The height from the floor to the roof-tree is forty-eight feet. The height of the tower is a hundred and twenty-five feet. It has a stone spire, surmounted by a gilded Latin Cross. The Chancel is apsidal, twenty-three feet by twenty-four. The windows are from the manufactory of McCully and Miles, Chicago. The Chancel windows are all Memorials, representing scenes from the life of St. Paul, after whom the church is named. Two of the memorial windows on the south side contain the figures of the four Evangelists. Two large, handsome windows in the west end are also Memorials. One is a copy of Thorwaldsen's "Night." The other, of Holman Hunt's "Christ the Light of the World." The large rose window in the west end has in the centre the head of St. Paul, after Raphael's great picture. The Andrews family gave a Mural Tablet as a Memorial of John Andrews, who was for many years a Vestryman and Senior Warden of the parish.

The vestibule and chancel are tiled with encaustic tile. The steps of the chancel are white Italian marble. The chancel rail, of polished brass, is supported by six twisted brass standards, with branches of flowered wood in beaten brass rising from either side. The pulpit is of the wine glass pattern and made by the contractor of the church. It is black walnut, and of octagon shape, richly carved and decorated. It stands against the north pillar of the chancel arch.

The eagle-lectern is of polished brass, and is one of the most beautiful pieces of Church work in the country. It is the gift of Mrs. William Dougherty, as a Memorial to her mother, Mrs. Elizabeth Purcell Peters. The Bishop's chair was presented by Mr. Yard, of New York, as a thank-offering. It was made by J. & E. Lamb, of New York, as also were the chancel rail, the lectern, alms basins, and other articles of polished brass. The altar furnishings were presented by Mr. H. L. Doty. The font, of Caen stone, is the gift of Mr. Wm. J. Archer.

The whole cost of the church and furnishings (including gifts and memorials), is a little less than twenty-four thousand dollars. The contract for building was made when labor and material were at their lowest price. The Ladies' Society furnished three thousand dollars for the erection of the tower.

There are two very remarkable things about this church. The acoustic properties are perfect, and it was paid for when it was completed. The first service was held in it on Easter Day, when the rector made a touching allusion to the old church.

The Living Church.

April 22, 1880.

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C. W. LEFFINGWELL, 76 ASHLAND BLOCK, CHICAGO.

"The Mexican Matter."

Some of our correspondents are impatient because we do not give them more "light" on the Mexican Church. Bless you, there isn't any light to be had. The following contribution to the literature of this movement is from the (Ky.) *Church Chronicle*. Though not a calcium light, it is the best we can find at present:

There has been about this whole Mexican Church movement, a lack of clearness from the start. This was early seen and a change of base effected. Under the new order of things, there was, through the means of "occasional papers," and a free use of the Church Press, together with personal visits of Dr. Riley from place to place, an enthusiasm created, which resulted in a demand to know, why Mexico could not secure the Episcopate? Hints it is true, were given that the Liturgy proposed was lacking, but that this was being properly shaped and all would be right; and so, on a bright day, and with the awful solemnities, in the city of Pittsburgh, by Bishops of lawful succession, was Dr. Henry Riley set apart for "office and work" as a Bishop in the Church of God in Mexico. All that could be made out of the event, was freely used and widely scattered. New guilds or leagues, were formed and always with the assurance, that everything was right.

Now as a fact, that which was brought over to us, as the Liturgy, by nobody knows who, is now in use in Mexico. It there was a new Liturgy agreed upon, the Church knows nothing of it. The Bible House may have advices, and the New York paper, that never notices its contemporaries, may be possessed of "information," but if so, it is locked in their "joint combined breast."

Now if Dr. Riley was consecrated a Bishop of this Branch of Christ's Catholic Church, where and into whose hands were the pledges of its Catholicity placed, that even up to this time, they have not been given to the world?

We are assured however, that this is not the Liturgy, which will be "the use?" Well, what is the trouble? Is this Liturgy not as yet completed? Is Bishop Riley pledged to its use when that shall be accomplished? If he is, will the members of this Body receive it? And to bring the matter to an end, so far as we, as Editor of this *Chronicle* are concerned, where in the History of the Church has such procedure ever been known. Every one is in the dark, save a select few. We venture to ask, has the improved Liturgy the Creed of Nicæa, or any distinct recognition of the Three-fold ministry, of Bishops, Priests and Deacons as of Apostolic Ordination? Has it any preservative against running quickly into heresy as against the danger arising from the use of the one they now worship with, and is there in it any doctrine of the Sacraments, acknowledged by the Church Catholic at any time?

Some one is responsible, and who? That is the knowledge we are after. The *LIVING CHURCH*, says the *Kalendar*, will lift up its voice. We anxiously await its faintest whisper. It is very near the Court, and must have something to say, if not officially, yet that which is assuring, that "everything is right," and so we shall have more light, of the kind already furnished.

The *Church Eclectic* for March, has the following: The *Western Church* prints a translation of the Communion Service now in use in the Protestant Church of Mexico, made by the Rev. Nelson Ayres of Texas. It looks like the very lees of Cumminism. Our Bishops have a very serious task to bring this movement, which had made much headway before the attention of our Church was called to it, at all within Catholic lines, and to make those people understand that the very reason we ought to hold fast to Catholic doctrine and worship, is that in so many things Rome is so un-catholic and anticatholic. In Romish countries people who recoil from Romish imposture are apt to suppose that the only alternative is the baldest Protestantism and lawlessness; and it is a hard lesson to discern the golden mean.

A Gleam of Light.

Since preparing and editing the above article, something has come to our knowledge which induces us to resume our consideration of the subject, without waiting for another issue of our paper.

In no captious or partisan spirit, we have referred to the policy pursued by the Commission in the matter of Ritual for the religious body which calls itself "The Church

of Jesus in Mexico." It is not in accordance with the spirit of our times, that great movements (as, for example, one which involves the Gift of the Apostolic Succession), should be accomplished behind a curtain. We have never charged that there was anything wrong. We have only insisted on "light." The Church is entitled to know all that any Committee may know; and the policy of reticence creates suspicion. The upshot of this whole matter will be, that no business of such importance will hereafter be entrusted to the hands of a few persons, however prominent they may be.

At last, however, we have a gleam of information. Bishop Stevens has stated at a Missionary Meeting, that "the Liturgy of the Mexican Church had been prepared by the Commission of which he is a member, with the assistance of Bishops Riley and Valdespino." From a previous announcement, we know that this Liturgy is not the Mozarabic, which was published some three years since, as a suggestion. Nor is it the bald and utterly childish affair which has been in use in Mexico for six or eight years. But what it is, we are not permitted to know. "It has not been published yet," says Bishop Stevens, "as the Commission is waiting to receive it from Mexico in the Spanish language, and have it compared with the one prepared in the English language."

It seems, then, that the Commission, assisted by "Bishops Riley and Valdespino," prepared a Liturgy in English, while the Church in Mexico were expected to present it in Spanish version. But the long delay is due to the fact, that the Spanish version has not yet arrived from Mexico. We know nothing about the reasons for their tardiness of response. It may come to-morrow, or—never. What if the "Church in Mexico" should send back an English version expurgated? What if they should insist that the new Liturgy is too strong for people who have been feeding on the dilution which has lately been published in a Church paper in the West? What if they should require us to root up the "Romanizing germs," which, in their judgment, may possibly characterize this product of Yankee liturgists?

Whatever may be the result, when the Commission come to compare the two versions, the Mexicans have got the Apostolic Succession.

The Foundations.

The Foundations. A Series of Lectures on the Evidences of Christianity. By John Monro Gibson, D.D. Published by Jansen, McClurg & Co., Chicago. Price \$1.00.

These Lectures, by a Chicago divine, were delivered in this city a year or two since, and attracted considerable attention. In giving them to the public in this handsome volume, Messrs. Jansen, McClurg & Co. have done good service to the cause of Christianity, and have maintained their reputation, as a publishing house whose selections are always of a high order.

The author, in his Preface, says that he does not see why there should be an end to the making of many books on the Evidences, until there shall be an end of infidelity. It is true, there are multitudes of books on this subject, dating all the way from the "Apologies" of Justin Martyr, addressed "to Antoninus Pius, to the Senate, and to the whole Roman people," down to our own time. But, while the Church is militant, it will need in each age to construct new lines of defence; and no single writer of any age can hope to do more than to strengthen the outposts at a single point.

The author of "The Foundations" has done this; and all Christians who read his book will thank him. Perhaps he has said nothing new, but he has brought together and expressed in plain English and compactly, what one might have to search for in many volumes. Pastors who have to meet doubts and difficulties among their people, are often perplexed to find some single book that they can put into the hands of their parishioners, which shall cover the ground of skepticism, and yet be so brief and inexpensive as not to be beyond ordinary reach and reading. This book will supply this want, and for this purpose may be recommended with confidence.

One important principle of evidence is justly emphasized: It is not to be regarded as a chain that is as strong only as its weakest link, but as a rope that is made up of many strands. "The Bible is not a chain of sixty-six links, but a cable of sixty-six

strands." Its strength does not depend upon any one strand, nor do the evidences depend upon any one line of proof or argument. They are all twisted together, cumulative and co-ordinate.

After "Clearing the Ground," the author proceeds with his demonstration, under the heads of "Theism," "Christ," and "Revelation." The concluding Lectures, on "The Two Strongholds," of Unbelief and of Faith, are to our mind the most satisfactory. It is clearly shown that the position of modern skepticism is pure dogma, which begs the whole question at issue: viz., "that there can be no such thing as a Power above Nature made known to man." The English, French, and German schools of infidelity are quoted in evidence. On the other hand, the Christian Stronghold is shown to be in facts; and the most important of these facts have been admitted by one and another of its enemies.

So far as the argument of this book goes, it is excellent; but a Churchman will discover that one of the strongest strands of the cable has been left out, as of course it must be by a writer who holds only "our common Christianity" without the Church. The author, in Lecture XII, remarks that it is the Roman Catholic view that makes the Bible to rest on the Church; that Protestant theologians have taken the position that the Church derives her authority from the Bible. So much the worse, then, for Protestant theologians; for the inspired Word says that the Church is "the pillar and ground of the Truth." Catholics (not Romanists alone) have always held and taught that the Bible was given to the Church, the witness and keeper; and that the nations were taught and disciplined by her, before the Bible—as a book—was in her hands. Surely, there was no Bible on the day of Pentecost. It was the living Church that witnessed to the power of the Gospel.

It is just here that the book is defective, though there is abundance of other good material to commend it. It is a book of "evidences," but the greatest evidence of all is ignored. Witnesses to "the Truth as it is in Jesus," are cited with great skill, but there is no recognition of the heaven-appointed Witness and Keeper. Foundations are explored, but the pillar and ground are left out of the account. We do not point to this to condemn the work, but to supply a deficiency. Every pastor can supply this in his teaching, while he may not be able to go over the whole argument.

The argument is not complete without the Church. No evidence is comparable to that of a perpetuated organization, begun at the time of the events described, and continued through every age without intermission. This argument, of course, a denominational writer cannot use, because he cannot date back the organization of his sect to the beginning. It is a voluntary association, begun some hundred years ago, at most, and witnesses to nothing but to certain differences among Christians. But the Catholic Church was founded by Christ, for the purpose of perpetuating His Incarnation, and in order to be a witness to the world that the Father had sent Him.

The Apostolic Succession is scouted by certain who profess and call themselves Christians, and who labor earnestly to prove that the account of the Resurrection is credible and authentic. Yet there is nothing clearer than that this very Order of the Apostolate, and the law of its unbroken "succession," were ordained by Christ Himself, to be a witness to the Resurrection to the end of time.

This book gives us many strong arguments from reason, analogy, and history, for the truth of Christianity; but apart from all these, the actual existence and influence of the Christian Church, its observance of the Day of the Resurrection, its weekly Celebration of the Holy Eucharist, its continuance of the Apostolic Office, which was founded as a witness to the event upon which all the rest depends, are enough, in themselves, to carry conviction to all unprejudiced minds. It is a sad comment upon the fruits of sectarianism, that the apologetics of our day are obliged to abandon this ground, and to ignore the "foundations" that were laid by Jesus Christ, when He established His Gospel upon the pillar and ground of the Church.

The Provincial Synod of the Diocese of Montreal, Canada, is appointed to meet in Montreal, next September.

Brief Mention.

Bishop Bedell is of opinion that if ministers would only speak the truth in funeral sermons the demand for such discourses would be rapidly diminished.—The *Church Bell*, Waco, Texas, says: "Some people are fearful as to the proper name to use. Our rightful name is American Catholic, distinctive from Roman Catholic. If they cannot say that, Churchman is a good term. It even that is too strong, 'Episcopalian' will do, but it is too long, and not distinctive. Never say 'Piscopal'—that is a faddy term of these latter days, and we always suspect persons who use it as having something the matter with their swallow."

—On May first, the *LIVING CHURCH* removes to its new quarters, near the Board of Trade. The growth of its business requires more room.—The *Methodist* says that the Salvation Army is making religion ridiculous in New York.—A Baptist paper says: "The great lack of the ministry is enthusiasm." To which the *Central Baptist* replies: "Don't know about that. The great lack in some places is hearers."

Edison has had L. D. added to his name by Rutgers College. The *Evening Post* asks: "Do these letters mean, Light Long Delayed?"—It was Pythagoras that said: "Choose always the way that seems the best, however rough it may be. Custom will render it easy and agreeable."

—A correspondent of the *Baltimore Church News* affirms that the notorious Cowley is a graduate of the Virginia Theological Seminary.—The *Standard of the Cross* charges the N. Y. *Guardian* with copying from its columns without giving credit, and says that this is its "regular habit." The *Guardian* justifies its course on the ground that such articles come to be public property after publication.—The *London Church Times* speaking of the numbers of sectarian ministers seeking the Orders of the Church, says: "The palmiest days of Anglo-Roman 'vert catching could show nothing like the list of ministers who have been attracted from the American sects; and it is to be noted that this success has followed the secession of the ultra-Protestant clique, who were led by Dr. Cummins."

—Professor Swin has been walking into the Southern Pulpit, figuratively, and finds it a "failure," in an article in the *North American Review*; on which our spirited contemporary, the *Southern Churchman*, remarks: "Ah, Doctor, you must not expect every place to be as religious and godly as Chicago!"—The *Southern Churchman* thinks the canon cruel, that requires a clergyman who has withdrawn from our ministry to become—say a "Reformed Episcopalian," to wait to be re-instated, until after three years of lay communion. It expresses the hope that the next General Convention will repeal the law.—The N. Y. *Standard* asks: "Is it not about time that this sectional division of the Church, after political fashions, were stopped?" The best answer that the West can make, and the most practicable, is a live Church paper.—It is said that "the Melun Mansion" in Springfield, Illinois, has been purchased by the Church authorities of the Diocese of Springfield, for \$5,500, with a view of establishing a Convent and Orphan Asylum, under the charge of the St. Mary's Sisterhood.—A memorial window to the late Harry J. Montague, the actor, has been placed in "the Little Church Around the Corner" by Mr. Robert Hargous. It represents a pilgrim, and is inscribed with lines from a hymn that was a favorite with Mr. Montague.—May, the month without an "r", is approaching, and the oyster looks forward serenely to his summer vacation!

—Bishop Wells, in the *Wisconsin Calendar*, reminds his people of the offering for Diocesan missions on Sunday, May 9th. He also recommends that Ascension Day be more generally observed by a holy commemoration.—At a recent meeting of the Executive Committee of Neshotah, consisting of the Bishops of Wisconsin, Illinois, and Fond du Lac, and President Cole, a very gratifying exhibit of receipts was made, showing more than \$2,000 over receipts for the same period last year.—Bishop Lay recently lost his pocket book containing twelve dollars. The *Baltimore Church News* says "the novelty of a clergyman with twelve dollars in his pocket was so great that it could not last long."

—The *Chicago Evening Journal* has a unique and interesting column in its Saturday edition, giving a brief resume of the religious press for the week. It is well

edited, and free from the narrow intolerance and misrepresentations of the Church that characterizes some of our contemporaries.—The papers report that a New England Congregational church has revived the "love feast." Instead of bread and water, they pass ice cream, cake, and coffee!—The venerable Dr. Hill, in a recent published letter to our Presiding Bishop, addresses him as "Primate." It is in order now for some one to shriek "popery!"—The *Alliance* compositor blundered "better than he knew," in the issue of April 1, when he made his types read, "a sour front page!" As that is the only sour page, we can stand it.—The phonograph, says a contemporary, was not a success. It talked. What this country wants is a listening machine. It has too many talkers without invoking the aid of insensate machinery!—A certain popular clergyman, young and unmarried, is said to have remarked that if he were a centipede, he could not wear one-half the slippers fashioned for him by the fair hands of admiring parishioners!—Quaint old Andrew Fuller thus discourseth of the pleasure of reading: "When there is no recreation or business for thee abroad, then mayest thou have a company of honest old fellows in leathern jackets, in thy study, which may find thee excellent diversion."—A correspondent writes: "Bloomington is going to become one of the strongest parishes in the Diocese of Springfield." Good! Brother Simpson deserves success, and we hope that Bloomington will show that it deserves him!

The "Big Woods" Settlement, Minn.

Correspondence of the *LIVING CHURCH*

Twenty-five miles from Minneapolis, in the heart of what is called the "Big Woods," is located the rural Parish of "St. John's in the Wilderness," comprising a dozen English families, who settled here when it was indeed a wilderness, in 1856. They brought with them a strong attachment to the dear "Mother Church," and were frequently visited by that stalwart Missionary, Rev. J. S. Chamberlain. At an early day, a parish was organized, and a church building begun. After Mr. Chamberlain's return to Illinois, they were ministered to more or less regularly, by Rev. John Scott, Rev. W. C. Pope, Rev. T. G. Crump, Rev. G. L. Chase, and Rev. Messrs. Knickerbacker and Spohr. For the past two years, Rev. W. T. Pise, assistant to Dr. Knickerbacker, has had charge of the Mission, and given a monthly service on the morning of the third Sunday in the month. The church is always crowded at these services, the farmers coming for miles with their whole families to attend. A Sunday School is always maintained in the summer season. Attached to the church, is a "church yard," used for the burial of their dead; a goodly number of whom have already been laid away there. We are always reminded by it of Bishop Coxe's beautiful ballad:

"But our Mother, the Church, hath a gentle nest,
Where the Lord's dear children lie;
And its name is sweet to a Christian's ear,
As a motherly lullaby.
Oh, the green Church-yard, the green Church-yard,
Is the couch she spreads for all;
And she layeth the cottager's baby there,
With the lord of the tapestry Hall!"

The Church was consecrated by Bishop Whipple Feb. 20, 1864. Whole number of Baptisms, 48. Confirmations, 27. Deaths, 16. Families, 15. Communicants, 20.

We have too few rural Parishes; and the impression is abroad, that the Church is not adapted to such work. But the reason is that it is too seldom tried. The only way in which rural Parishes can be founded and sustained, is—by combining several of them together under the care of some patient, faithful Missionary; or by reaching out to them from the strong city Parishes. From being a wild wilderness, on our first visit, twenty years ago or more (the settlers occupying rude log huts), it is now approached through cultivated farms, and the log huts have given place to comfortable frame houses. We must confess that we miss, on our visits there now, the comfortable, roomy log house, and the hospitable fire-place, the genial warmth of which we have so often enjoyed in former years, whilst taking our comfortable smoke, and talking of dear Old England, and the days long gone by.

April, 1880.

St. Mark's Day.

The 25th of April is the Festival of St. Mark the Evangelist, the observance of which is believed to have begun in the Church of Egypt, and from thence to have extended everywhere.

St. Mark is believed to have been a Jew by birth; and an early Christian writer states that he was one of the seventy disciples, and that he was among those who "went away," being offended at the Master's words.

There must, we think, be a growing reverence for the Lord's Day in South Carolina. The legislature has passed a law prohibiting the running of all trains upon the railroads on that day, except those which carry the United States Mail.

Harper's Weekly, in commenting on the recent gift of one hundred thousand dollars by ex-Senator Morgan, to the Union Theological Society, N. Y., remarks: "The generous donor has shown his usual sagacity in giving to an institution already well established, and in giving without restrictions."

Any of our subscribers who may have received, by mistake in mailing, more numbers than they are entitled to, of our issue of the 15th instant, will confer a favor by returning the surplus to this office, at their earliest convenience.

Personal.

The Rev. Fayette Durlin is spending a short vacation in Colorado. His address, for the present, is Denver. Rev. Mr. Durlin is recovering, we trust, from his late illness, and we hope that rest and change of scene and air will restore him thoroughly to his ordinary vigor.

A generous young lady of Philadelphia has presented to St. Clement's Church a set of rich cloths for the Communion service, altar, pulpit and lectern, with book-marks all tastefully and elegantly wrought with appropriate emblems.

The Rev. B. F. Fleetwood's present address, owing to the change in numbering the streets on the South Side, is 3726 Langley Avenue.

Current Literature.

Christianity and Infidelity Tested by their Fruits. A sermon in reply to Mr. Ingersoll's eulogy on Thomas Paine. By Rev. E. P. Goodwin, D. D. Advance Publishing Co., Chicago. Price 5 cts.

Though late with our notice, we desire to give this pamphlet our hearty commendation, and to express a hope that it may have as wide a circulation as the pernicious literature that it controverts.

The Interpreter's Home: or Sermons to Children. By Wm. Wilberforce Newton. Robert Carter and Brothers, New York. W. G. Holmes, Chicago. Price \$1.25.

The Rector of St. Paul's, Boston, has given us, before now, some excellent books for children. The one before us is attractive in appearance, and has large print and several cuts.

The Church Hymnal, With Canticles. Edited by the Rev. Charles L. Hutchins, M. A., Medford, Mass. Published by the Editor, 1880.

We have given this Hymnal a favorable notice on a former occasion, and have nothing to retract. It ought to be well and widely known throughout the Church, by this time, inasmuch as no fewer than seven thousand copies of it have been sold during the past year.

Jansen, McClurg & Co., Chicago, have in press and in preparation, The Story of Religion in England. By Rev. Brooke Herford. The Life of Mozart; a translation from the German of Louis Nahl. The Story of Aunt Lizzie Aiken; By Mrs. Anderson, wife of President Galusha Anderson, Chicago University; and Demosthenes, a translation from the French of L. Bredif, Professor in the Faculty of Letters of Toulouse, Director of the Academy of Chambery, etc.

Appleton's Journal. The May number is especially strong in Biographical sketches, Metternich and Henri Regnault being prominent. Allied to these is "Conversations with distinguished Persons during the Second Empire," taken from the work of the late Nassau William Senior.

The Atlantic Monthly for May gives us some choice bits of Biography with the usual variety of Romance and practical papers. We read with pleasure the records of W. M. Hunt, Farragut, Metternich, and Madame Le Brun.

Please send a gift to Nashotah to aid in preparing Candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wisconsin.

All-Saints' Cathedral, Milwaukee.

We give, below, a copy of the Canon agreed upon by the "Committee of 14," at its meeting in Milwaukee, April 13th, 1880.

CANON OF THE CATHEDRAL.

SECTION 1. The Corporation known as the "Trustees of the Funds and Property of the Protestant Episcopal Church in Wisconsin," is hereby declared to be the "Cathedral Corporation of the Diocese of Wisconsin," and is authorized to receive and to hold, according to the terms of the trust, the property now in use for Cathedral purposes, being quarter block Seventy-two in the First Ward of the City of Milwaukee, for the use and benefit of the Diocese of Wisconsin, or of any Diocese of the Protestant Episcopal Church, which shall in succession have canonical jurisdiction of the City of Milwaukee, for the purposes of a Bishop's Free Cathedral Church: Provided, that no liability incurred by the Diocese by reason of the conveyance of said property as herein before provided, or for its maintenance, shall be paid from any fund of the diocese not established specifically for that purpose, and such specific fund shall be raised by voluntary offerings, and no assessment upon parishes or missions shall ever be made for such purposes.

SEC. 2. The Bishop of the Diocese is hereby authorized from time to time to appoint and remove, as he shall think proper, a Pastor of the congregation worshipping in the Cathedral, and such clerical and lay officers as he may think necessary to assist him in the care of the Cathedral property, and in such work as he may designate, not inconsistent with the Constitution and Canons of the Church; and the Bishop may confer such customary ecclesiastical titles upon such officers as he may deem appropriate to the respective duties assigned to them.

SEC. 3. With the Canonical assent of the authorities of the Parish in which the Cathedral is situated, the Bishop shall possess the ecclesiastical jurisdiction and powers now belonging to such Parish Corporation; and the congregation worshipping in the Cathedral shall be subject to the same assessments and other obligations, and be entitled to the same representation, as parishes in union with the Council.

RESOLUTION.—Resolved, That the Bishop be hereby requested to procure any legislation necessary to the purposes of this Canon—including in such legislation a provision that the Bishop of the Diocese shall be ex-officio President of the Cathedral Corporation.

Deaths.

AOLY.—In St. John's parish, New Milford, Conn., on Monday in Holy Week, the Reverend Charles G. Aely; formerly, and for many years Rector.

COVELL.—In St. Paul's parish, East Bridgeport, Conn., March 16th, the Rev. Joseph S. Covell, in the 83d year of his age.

MAYO.—Entered into rest, at Oak Park, Ill., on Friday morning, April 9th, 1880, Elizabeth Snow, wife of George Gibbs Mayo, in the 37th year of her age.

Mrs. Mayo was the daughter of Gen. Horace Capron, now of Washington, D. C. She was born July 10th, 1843, in Prince George county, Maryland; but when quite young came with her parents to Illinois, where she spent most of her life. For the last five years she has been a resident of Oak Park, and a most estimable member of the community. Her death is a great loss to Grace Church Mission, of which she was a member.

Notices.

Marriages, Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeals, Wanted, School Notices etc. Fifteen Cents a line. (two cents a word) prepaid.

The Annual Service, at the Cathedral in this city, of the St. George's Benevolent Association of Chicago, is unavoidably postponed until Sunday, May 9th—being the Sunday after Ascension Day.

St. Helen's School, Brattleboro, Vt., possesses advantages which it is worth the while of any one to investigate who has children they wish to place in school. This institution is under the supervision of Mrs. Emma J. Ives, who makes it a Family School. They have a summer session. The Mountain air is fresh and invigorating, the water pure, and the scenery beautiful in its changes at all seasons of the year. Circulars sent on application.

The city of Detroit, besides her many other attractions, contains a business establishment of which she feels justly proud. Adjoining the Russell House, and occupying six large stores, is the establishment of C. R. Mabley, the one-price clothier. Walking inside, one is astonished at the piles of clothing, at the size of the room—as large as many of the large halls in the State, and at the number of goods being sold. When in the city, visit it.

Society for the Increase of the Ministry, Formed 1857: Incorporated 1859. Neither partisan nor sectional in its aims or methods; aids Postulants and Candidates for the Ministry; 450 of its scholars are at present in Orders: 75 in New England, 140 in the Middle States, 71 in the Southern States, 132 in the Western States, 24 in Domestic and 7 in Foreign Missionary jurisdictions; asks general contributions, that its contributions may also be general. Rev. ELISHA WHITTELEY, Cor. Sec., Hartford, Conn.

Appeal and Acknowledgement CHRIST CHURCH MISSION; HAZEL GREEN, Wis. REV. G. H. DREWE, IN CHARGE. If one half of the readers of the LIVING CHURCH would send no more than twenty-five cents, towards building a Mission Chapel at the above point, the permanent establishment of the Church in that locality, would, by the Divine Blessing, be an assured fact. Between \$500 and \$600 is sorely needed. The Missionary has to encounter a great amount of active and virulent sectarian opposition. Received with thanks: Mrs. Reed, Hazel Green, Wis., 50 Miss Isabella Mackness, Cleveland, O., 7.00 Previous contributions, 136.05 Total, \$143.55 April 15th.

A Bed for Incurables. Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital, Chicago. No hospital receives incurables except in rare instances, and the unfortunate people who cannot recover are often reduced to great suffering for want of proper care. One bed at least in St. Luke's will be set apart for that class, and the income of \$3,000 will be used for its support. Any sum will be acceptable, and acknowledgment will be made in this paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work, will inclose their contributions to Miss Olive Lay, 321 Michigan Avenue, who has kindly consented to take charge of this fund. The Treasurer acknowledges the following: Mrs. Annie G. Beardslee, Church Home, Rochester, N. Y., \$26.64 Mrs. Beecher, Wenona, Ill., 1.00 Mrs. E. G. Beecher, "Little Maggie," "all she had" Grace Church S. S. Hinsdale, Ill., Easter, 1880, 16.30 Interest on bonds 4.00 Previously acknowledged 1,506.84 Total \$1555.80 Miss Olive Lay, Treasurer, 321 Michigan ave., Chicago.

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THE TRAVELS OF JESUS, IN CHRONOLOGICAL ORDER, AND A NEW MAP OF PALESTINE. BY REV. ANDREW F. STOUT.

Size, Six feet long, three feet wide, mounted, with Rollers ready for the wall. Price \$5.00: Express prepaid. Explanation and Key gratis with Map. Different colored lines, each numbered, represent the travels of Jesus, beginning with His birth and ending with His ascension. The colors are used to indicate the different Evangelists who speak at that particular point and are explained on the Map. The numbers to indicate the place when and where the different events occurred and fully explained in the chronological table on the map.

This new and wonderful work is unique and stands alone. There is absolutely nothing like it as a Help to the Study of the Gospels. It is especially adapted for Sunday Schools. It is all drawn from the Gospels: A Child can readily comprehend its explanation: The seeming contradictions or surface difficulties in the four Gospels are satisfactorily explained. The Map is readily endorsed by Rev. Thos. Bowman, D. D. Bishop of St. Louis; Rev. F. N. Peloubet, Natick, M. ss.; Hon. Robt. G. Ingersoll; Rev. Dr. Burgess, Pres. Butler University, Irvington; Rev. Isaac Erret, Christian Standard, Cincinnati, O.; Prof. John Clark Ridpath, Historian, A-bury University; Rev. Lemuel Moss, D. D. Pres. Indiana University; Rev. G. W. Lasher, D. D. Journal and Messenger, Cincinnati, O.; C. W. L'Fingwell, D. D. Editor LIVING CHURCH and Rector St. Mary's School, Knoxville, Ill., and many others. Full description and testimonials sent free on application.

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St. Mary's School, Knoxville, Ill. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than twelve years ago. Send for a Register. Rates Reduced to \$3.00 per Year.

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For the LIVING CHURCH.

"Give Us This Day Our Daily Bread."

Not for to-morrow's bread,
Father! I pray;
Only send me enough
To last this day.

Not for to-morrow's strength,
Dear Lord! I ask;
Only enough to do
My daily task.

Not in to-morrow's light
To walk, I try;
Just in what shines to-day,
My duties lie.

All else to Thee I leave:
Thy Word is sure;
And on each promise sweet,
I rest secure.

Plenty for all, each day,
The manna came;
And He Who cares for me,
Is still the same!

He says, that—as our day,
Our strength shall be;
What need I more? This is
Enough for me.

And more and more His light,
Shall mark my way,
'Till I arrive at length,
To perfect day!

The Young Missionary.

By C. M.

Willie sat on the grass one pleasant Autumn afternoon, in rather a disgusted frame of mind. It was Monday, and everyone was cross, or so it seemed to Willie. And although that term could never be applied to Mama, still she was not as bright as on other days. The nurse being engaged in the laundry, the care of the baby fell on Mama, and so she had not quite so much time to devote to Willie. Papa was busy in the study; and, in answer to some of Willie's questions, replied, "Run away, my son, I am too busy now to talk to you." So, after wondering for a few minutes, why it was that grown-up people were all so disobliging and unsocial on Mondays, little six-year old Willie wandered out, and sat down under the trees, with two of his most treasured picture-books for company.

The Rectory of G— was a very pretty place, at all times; but just now, with the open doors and windows, with the cosy little porch all wreathed with vines, and with the sunlight falling over all, it seemed as charming a place as the eye could rest on.

But little Willie was in—what Susan, the nurse, called—"the fidgets." He was full of pent-up energy and force, which seemed unable to find an outlet. As he listlessly turned the leaves of his picture-book, a voice said: "Can I look at the picture?" Willie touched the pretty books with his dirty hands. Turning his head, Willie saw a rough wild looking man standing just behind him, gazing at the bright-coloured picture books. "I am putting in coal," the rough-looking man further explained, "and am waiting for a fresh load." Willie spread out the book on the grass, and explained the pictures. "It must be nice," the rough man said, "to have such fine pretty books; I never had one." "But you must have one book," Willie said, "you have a Bible, of course." "No, my little man, I never had a Bible. My mother used to read out of her's to me, when I was little; but I never had one of my own." Willie stared speechlessly at him, for a minute, and then jumped up, and ran into the house. A minute later, the Study door was thrown open with a bang; and Papa was startled with the remark: Oh, come out here quick, please do! There is a man here, who never had a Bible." Following the excited boy, Papa came on the begrimed coal-heaver, still gazing at the wondrous pictures. Overcoming the first shyness, natural to such people, the good clergyman found out to a great extent the story of the poor man's life. Nothing strange, alas! a tale with which we are all familiar. A childhood of neglect, and a present life of carelessness, away from God. Taking his address, the good clergyman promised to go to see him, and so ended Willie's afternoon.

A few days later, he went with Papa to take the man the promised Bible, which had been selected for its pictures, which he undertook to explain. The Confirmation Class, that year, did not contain a more earnest candidate, than the rough coal-heaver, called by the family at the Rectory,—"Willie's Convert."

"Forward, March!"

To the Editor of the Living Church:

Three thousand Parishes furnish, say, some twenty thousand Vestrymen, and Wardens. What an army! And it is an army that is as much under "marching-order" as any other part of the Church militant. Let this great army of vestrymen and wardens take up the line of march, and the line of battle, too, during the campaign of the coming year, and do valiant service for the great Captain of our Salvation, in the defence and extension of His Church. Oh, the good a true and faithful vestryman can do in his parish! Ask your Rector, Brother Christian, to set you to work for the welfare of the parish, and then do what he assigns you, as unto the Lord.

D. E. F.

OUR NEW VICAR.

By the late Rev. J. S. B. MONSELL, LL.D.
Rector of St. Nicholas, Guildford, England.

XXII.

You ask my mind about English Sisterhoods. I give it gladly and freely. I consider them amongst the best blessings that the revival of modern days has brought into our Church. They are a wholesome outlet for her energy—a delicate utterance and expression of her love. They give to those who otherwise had no place in her work, assigned and natural duties. They provide for those who are in sorrow or sickness or sin, the gentlest hands and tenderest hearts to smooth a pillow, accept a confidence, or lighten a care.

Our Church, in her essential and great features, in the Order of her Ministry, and the provisions of her parochial system, has all within her that is generally necessary for the salvation of her people. But there are finer portions of her work, which she had not hearts delicate enough, nor hands cunning enough, to deal with; until she added, to those who minister at her altars, those who minister—by the beds of sickness, and in the haunts of sin—to the hitherto uncared-for thousands for whom the Great Sacrifice pleaded at the altar is ever pleading above.

Those minute and personal offices of spiritual sympathy and bodily care, which are so essential to the saving of the sinful, or the healing of the disease, she could not engage in. She wanted, not the numbers only, but the very material necessary for such a work; until she found woman, gentle woman, with her strong loving heart and pleasant household ways, longing to be permitted to be to His mystical Body what Martha and Mary had been to Himself, when God was incarnate, and, in His human weakness—that leant upon and found solace in the strength of human love—made intelligible to human souls the depth and meaning of the Love that is Divine.

The admission of these blessed helpers into her authorized and defined work, gave to that work a completeness which it wanted before; finding for woman her true place, where all the love and self-denial of her nature might pour out their odour and refreshment at the feet of her Redeemer, dedicating to His service, in the regular order of its courses, the purest portion of her handiwork; spoiling not the material used, by assigning duties which would be hard, unwomanly, ungenial; enlarging only the boundaries of home; asking only for those offices by which home is blessed and beautified, and woman made more womanly.

From the earliest times of Christianity, woman has been an acknowledged servant in the Church of Christ. "Phoebe, our sister, a deaconess of the Church;" "Priscilla, my helper in Christ Jesus;" "Mary, who bestowed much labour on us;" "Tryphena and Tryphosa, who labour in the Lord." These are the names and records of some to whom not only the Apostle "gave thanks, but also all the churches of the Gentiles." It seemed a sad feature, or rather defect of feature the fairest, in the beauty of our Reformed Church, that she wanted this development so long. And now that she has it, all her care should be to keep it pure from those errors which once spoiled and perilled its existence.

An English Sisterhood and a Roman Sisterhood are and ought to be as different as the English Church and the Roman Church. And though from the larger and unbroken experience of the Church of Rome in this matter, we may obtain many valuable hints in our revival of Sisterhoods, we should be careful not to borrow from her any of those distinctive features which belong more to the principles of her own faith, and the habits of her own clime, than to our English Church and nation.

Our Church is the Reformed Church of England, and our Sisterhoods should be such in every particular as the Reformed Church of England can honestly and heartily use. Not only should they avoid all affectation of what is distinctly and peculiarly Roman; but all appearance even of party within the pale of our Communion, should be carefully shunned.

The work of Sisterhoods is too pure to be soiled by party strife, too essential to every section in the Church (if the Church must have sections), to belong only to one. Therefore, while it preserves its own distinctiveness unaltered, as regards all that is essential to its being and its work, it should be as simply Catholic as if the words "Romanist" and "Protestant" had never been heard of; with as little in its form to excite prejudice, and as much to provoke to love and all good words and works, as can possibly be.

Let me refer to another point. I would be the last to deny to those who have, for God, foregone so many of the soft and pleasing, though perfectly permissible pleasures of life, every reverence (for surely nothing but great love for Christ could lead them to such noble self-denial), but I would at the same time deprecate most strongly the idea that a married life is less noble or less pure. Exalt the one as highly as you please; but not, in the slightest degree, to the depression of the other; in which, self-denial for God, in a thousand

little common-place things that have not around them the uplifting influences of ceremonial and sacred service—and continual strivings after purity of heart and life, in the every-day difficulties and delights of home—are just as much a part of Christian life as they could be in the cloister. If this, and kindred snares be carefully avoided, our English Sisterhoods may and will grow up into the comeliest and most useful form which love to man and high-souled devotion to God can take in our Church.

At present, possibly, a little exaggeration may awaken suspicion, and keep back the cautious from giving their sanction to that, the real downright truthfulness and honesty of which they cannot but admire and love. But all things, when first set in motion, vibrate too far. Time and use, and heavenly wisdom will "stablish, strengthen, settle." It was for the religious enthusiasm and boldness of one generation to wake up this sleeping handmaid. It will be for the "quietness and confidence" of the next to make her an accepted adept in the holy work assigned her in the House of God.

Take one or two of the many scenes in life which call for the Church's care; and how could she deal with them without woman?

In the training of the young, her womanways give her a happy pre-eminence. In the case of the poor, her domestic habits and household skill make her a guide accepted and useful. By the sick bed—as you have just found—who is like her, for brightness, thoughtfulness, courage, comfort, for patient endurance, for watchful and unwearied sympathy, and for that gentle cunning which her hand never forgets, by which the right thing is done at the right moment, and the temper and pillow together smoothed? But, above all, in the great work of restoring the fallen of her own sex, holds she not a place which none other could fill? Her purity, simply placed beside their impurity, draws, by the power of its own attraction, the degraded and self-despised upwards, nearer to itself and hope. A something, so superior that the distance seems immeasurable, is yet felt to be so naturally near, that all sense of distance disappears—the vague, and un-intelligible, and dreadful in God taking a kindly human form; heard, and seen, and felt, in woman's words, and touch, and care—the first faint shadow, or rather gleam, that had ever passed over their minds, of the meaning of a God Incarnate.

Contrast, for a moment, such beings, in whom God is revealed and glorified, who work for His sake, and own no recompense but His smile with the hard natures and hired hands which were too long all that could be relied on in such service; where—to suppose the best case—strict care and watchfulness might keep the fallen from a return to error, but no higher instincts or holier attractions led up to a return to good—where the duller intellect and coarser mind would not look for, could not perceive, the first yearnings of an awakened soul; while an entire want of sympathy—which seemed to the wearer of it a sort of defensive armour, put on against possible contamination—thrusts back every outgoing of confidence, which might be rising from the broken heart to the trembling lips of the penitent.

No! nothing more perfect or beautiful has arisen out of the revival of modern years, than our English Sisterhoods. Only keep them such,—bright, warm, genial emanations of the Church's love, with their pure, but not unmingled life, flowing through and elevating the temperature of our own. Like that Gulf Stream, which mingles not so with the waters of the ocean through which it glides, as to lose its own warmth or identity, yet separates not itself so as to mark to human eye an isolated course—so let this gentle stream of heaven sent and heaven ward love flow on ever through our common life, taking no chill from colder waters, but insensibly raising all around to a temperature more equal to its own.

If our English Sisters will thus live amongst us—not always separate from us—bringing now and then the holiness of the cloister into our domestic life, and taking back some of those lessons which domestic life can best teach, with profit into the cloister, both home and cloister will be gainers thereby—the one not tempted to undervalue or despise the place of more genial pleasures, the other not dreading, as a prison or a rival, what should be, to its maturer daughters, only another home.

Such is the general character of some of our English Sisters whom I know and love, whose sympathy with and share in domestic life have never ceased—to whom all the bright and innocent amusements of the young are still an interest, and whose presence amongst them calls forth a shout of joy, as at the coming of a holiday friend—who have helped at their own cost, and with their own hands, to deck the Christmas tree, or brighten the summer pastime, or adorn the youthful bridal—taking apparently as much pleasure in all connected with that holy rite as in preparing a Sister for her vows.

To myself and my children, my heart and my home, One especially has been a great blessing as she ever proved to the fallen and the friendless; in sorrow and in joy, the pleasant sunshine and grateful shade, which our spirits needed most.

Happy the home that can reckon upon the angel visits, though they be few and far between, of such a helper heavenward! And happy the parish that, even at the cost of sickness, has gained the presence of a Sisterhood! May it take deep root in your soil, and become henceforth an abiding part of your parochial system!

To be continued.

The Peace of Christ.

We are glad to be able to present to our readers, in the present number, a brief abstract of the earnest and eloquent sermon preached by Bishop Seymour, in St. Paul's Church, Springfield, on the evening of Easter Day; and to which we referred in a recent issue. He took as his text, St. John xx: verse 19.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you.'" He began by saying that a special interest was imparted to this passage, because it related what took place at the very hour in which they were then gathered together. Having dwelt upon several points, which our limited space will only allow us to refer to, the Bishop went on to remark, that three prominent subjects were suggested by the passage. The Recipients of the blessing; the One Who blessed; and the Blessing itself. The Recipients were the disciples, those who were in the condition of learners, looking up in a humble, docile, teachable spirit for instruction; not heady, high-minded, self-sufficient, as is the case with too many in the present day. For such, there can never be the Blessing of Peace. The very position in which they place themselves forbids it. They seek to be teachers, critics, judges, when they have need to be taught the very first principles of the Gospel of Christ; and their presumption and arrogance and obstinacy are generally in proportion to their ignorance. Under such circumstances, they have a consciousness that they are out of place, out of joint with all their surroundings, and therefore they must needs be uneasy, unhappy and restless; and generally they vent this feeling of discontent in ill temper and bitterness upon all around them.

They were within, secluded from the world, as are God's people when they meet together in the holy places where His Name is recorded. The motive assigned in the passage, for the doors being shut, is "fear of the Jews;" and this feeling identified them with their Lord and Master, for it could only be on His account that they would have any such dread.

The One Who blessed, came mysteriously and wondrously. Suddenly He is among them, standing as He had stood in days gone by; but no door was opened, no window raised, no noise of footstep fell upon their ear. He stands, to show them His readiness to help. They have not asked Him for a blessing, but He comes to give it of His own free will. He stands "in the midst of them. It is ever His place.

In the awful mystery of God's existence, He is the Second Person of the Adorable Trinity. He is between the First and the Third. At His Birth, He was in the midst of the animals. At twelve years old, He is in the midst of the Doctors. When St. John the Baptist announces Him, he proclaims Him thus: "There standeth One among you, Whom ye know not." At the Crucifixion, He is between two thieves. At the Resurrection, the place where He had lain was between two Angels, the one at the head and the other at the feet. In the Judgment at the last great day, He places Himself between the sheep and the goats. In the Revelation of St. John, He appears to the Apostle as the Lamb in the midst of the Throne, and as walking amid the golden candlesticks. He is the Mediator between God and man. He is the Redeemer between man and death. He is the Centre, around Whom gather all His children; and to them He radiates comfort and courage and light and hope and joy.

The Blessing is Peace. The only peace man the sinner can now enjoy, is the peace that follows warfare. As he starts in life, countless foes are before him, and block his way. He must grapple with them every one, and conquer them; else there can be no peace for him. He may, as often he does, make a treaty with them, and submit to their terms, and so have what the rich, and prosperous and careless call "peace." But the enemy is in ambush, and is only biding his time to spring upon the sleeper, and rob him of his beauty, strength and life. At all events there is a foe that dogs every footstep, and will at last throw his arms in victory around every one, and bear him off from the battlefield as his. That enemy is man's last foe. That enemy is Death. The peace which Christ gave to His disciples on the night of the Resurrection, was the peace which follows the triumph of all man's foes; for death, his last enemy, had been destroyed on the morning of that day, when Christ burst the barriers of the tomb, unclasped Death's grasp, and stood a living Man, above the grave where He had but lately lain a corpse. When He was born at Bethlehem, the angels on His be-

half (for He could not speak Himself), proclaimed "Peace" from the skies: *Pax de excelsis*. Now, at the Resurrection, He proclaims Peace from the depths, peace from the grave—*Pax de profundis*; and breathes upon them, not the air of earth (for he was living the Endless Life), but the air of Heaven, the *Spiritus sanctus*, the Holy Ghost. For He says; "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." For in this, lies the secret of Everlasting Peace.

The Laity's Share In Public Worship.

To the Editor of the Living Church:

My attention has been called lately to an extract from the Convention address of Bishop Talbot, on the fourteenth page of the *Church Almanac* for this year. In it he asserts that "the Church will never gain upon a community, never impress upon it the beauty of holiness in the almost inspired Liturgy, while the laity sit idly by, to be preached to, sung to, and prayed for, instead of praying and singing, themselves with the clergy and choir," etc., etc. Of course, the Bishop would wish the people to do their part in reading the psalter also. Now, as one of the laity, permit me to ask, is it reasonable to expect the laity to read, or join in prayer, if the clergyman does not leave time enough for them to read or pray in a becomingly solemn voice? and can any one do this, if obliged to speak as fast as the vocal organs will permit, and with an almost total disregard of punctuation? I would suggest to any clergyman, who realizes that the Church Service does not sound as it ought to, to try the experiment of inviting his flock to join him, and then reading the entire service himself, part of course, with his congregation. Or else, he might appoint a leader for the people, a brother minister, perhaps, to guide them, and have easy tunes, also, for the *Te Deum*, etc., and then let all read or sing with proper attention to the sense and stops. He would then find a new interest awakened, not only among his own people, but among others also of the different denominations, who sometimes can hardly understand what is being read, when they enter to learn what a "Liturgy" is. Persons who respond are so accustomed to this hurry, that, at first, there might seem too much time allowed, if the minister's eloquent, expressive enunciation did not convince such persons that hurry and solemnity can hardly go together.

A Reader of the LIVING CHURCH.

A Military Churchman.

I was talking lately with a distinguished General of the U. S. Army, on the relation of pastors and people. Said he: "There must be one head and one only; when a layman—I don't care who, or what he is—gets to feel himself a bigger man than the Rector, he would do better to leave the parish. If I were a Rector, and a rich man were to say, 'Sir, I'll build you an elegant \$50,000 church,' I'd say to him, 'No, you won't.' For, ten to one, he'd want to rule everything about it afterwards." There, said I, to myself, are the views of an intelligent Churchman (for a most devoted one he was, and is), from a military standpoint. I felt as if I should like all our laymen to have four years at West Point, if it would graduate them such Churchmen as that.

MILITANT.

HOW TO COOK A HUSBAND.—The first thing to be done is to catch him. Many a good husband is spoiled in the cooking. Some women keep them constantly in hot water, while others freeze them with conjugal coldness; some smother them with contention, and still others keep them in pickle all their lives. These women serve them with tongue sauce. Now, it is not supposed that husbands will be tender and good if treated this way, but they are, on the contrary, very delicious when managed as follows: Get a large jar, called the jar of carefulness—place your husband in it, and place him near the fire of conjugal love; let the fire be pretty hot, especially let it be clear; above all let the heat be constant; cover him over with affection; garnish him over with the spice of pleasantry, and if you add kisses and other confections, let them be accompanied with a sufficient portion of secrecy, mixed with prudence and moderation.

THE SECRET OF LONELINESS.—Lonely lives are lonely for want of sympathy: sympathy will cure them. Feel sympathy, think sympathy, cherish sympathy, live sympathy, and you are not alone. It is your own fault if you are lonely. Think of, pray for, minister to, another—he must be a brother, she must be a sister—and your desolation is comforted. "Rejoice with them that rejoice; weep with them that weep." God, the God of love, is your God; the children of His love meet you, surround you, dwell with you always.

"Father, I will that they also... be with Me; that they all may be one... in them, and Thou in Me, that they also may be one in Us."

Loneliness is swallowed up in Love. Vaughan.

Church Calendar.

1880.

Table with 2 columns: Date and Day. April 2. Friday—Fast. April 4. 1st Sunday after Easter. April 9. Friday—Fast. April 11. 2d Sunday after Easter. April 16. Friday—Fast. April 18. 3d Sunday after Easter. April 23. Friday—Fast. April 25. St. Mark. 4th Sunday after Easter. April 30. Friday—Fast.

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. I S. PETER II.

Look upon pleasures not upon that side which is next the sun, or where they look beautifully, that is, as they come towards you to be enjoyed; for then they paint and smile; but when thou hast rifled them, then behold them in their nakedness and weariness. Often consider and contemplate the joys of heaven, that when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither, and never look back to Sodom.

BISHOP JEREMY TAYLOR.

Give me not what I ask, but what is good; Merciful Saviour, unto Thee I look; O teach me these repining thoughts to brook. I know I were not happier, though ended With all on which my unbridled longings brood. For joy to me hath ever been a gale, Which, like some demons filling the glad sail, Wounded awhile on summer seas, and wooed To tempt o'er hidden shoals. Make me Thine own.

And take me: of myself I am afraid, O take me from myself! O take away What'er of self is in me, and I pray Give me on what my spirit may be stayed, And that I know full well is but Thyself alone. ISAAC WILLIAMS.

The Church in Iowa.

From our Davenport Correspondent.

Easter-Day was a grand day for the Church in Davenport. The stormy weather of Good Friday and Easter-Eve prevented as fine a floral display as usual, yet the decorations at both the Cathedral and Trinity were very beautiful. On this day, by actual count, over two thousand persons attended the services of the Church in Davenport. In the morning the Bishop confirmed a class of ten at the Cathedral, and in the evening a class of the same number at Trinity.

At a recent visitation to Cedar Rapids, the Bishop confirmed thirty-seven. Under the faithful rectorship of Mr. Ringgold this parish has become famous for its large Confirmation classes. On Sunday, April 4th, the Bishop visited St. John's Church, and the Mission of the Holy Cross, Keokuk. Returning to Davenport, he gathered in on the way several of his boys who had been home for the Easter vacation, and brought them back to their alma mater—Griswold.

St. Andrew's Church, Chariton, at the annual meeting on Easter Monday, elected quite a number of vestry-women. As this is uncanonical, St. Andrew's will have to hold another election. There is no doubt but that the vestry-elect was a good one, and would have worked hard for the prosperity of the Church. We only wish that the men in the Church were as faithful as the women. What would the Church do without its women? They are its very pillars of support.

The correspondent of the LIVING CHURCH spent the first Sunday of the month at Burlington, attending the Church of the Good Shepherd, in the morning, and Christ Church in the evening. From all reports both parishes are in a prosperous condition. Christ Church, which now holds services in the Old Zion building (a noted landmark of Burlington), will probably ere long move back to the old church on North Hill, which a few years ago was sold for debt. And there are good prospects for the building of a new church for the Good Shepherd, which now uses a very neat and commodious hall. The dark days for the Church in Burlington we believe to be over.

We recently met a little girl from a neighboring diocese, who, though only eight years old, was confirmed last Palm Sunday; the youngest child—we believe—ever confirmed in this country. This little girl can not only recite the whole Catechism, but understands it perfectly; can go through the Church service, and can answer almost any question in regard to the Church and the Church Year. She is a perfect little Churchwoman; and, in this respect, is wiser than many older Communicants. Why are not children in Church families trained as this little girl has been, and "brought," as the Prayer Book says, "to the Bishop to be confirmed by him, as soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments; and are sufficiently instructed in the other parts of the Church Catechism set forth for that purpose?"

D. C. G.

GRISWOLD COLLEGE, EASTER TIDE, 1880.

A little girl who was sent to the pasture to drive home the cow, fell and was severely scratched and bruised. On returning home, she was asked if she cried when she fell. "Why, no," she replied. "What would have been the use? There was nobody to hear me."

Professor Faraday says that Truth should be the primary object of the philosopher. With many it is a primary object, and like the primary school, soon outgrown.

Wash Days, Heroes' Days, and Saints' Days.

Correspondence of the LIVING CHURCH.

A few years ago, one of our Bishops (having occasion to write to a Unitarian minister of Boston), dated his letter "St. John's Day." In replying, the minister dated his letter "Washing Day." Of course he related the fact to others, and it got into print, and passed not merely as a good joke, but as a just rebuke to the Church, for observing Saint's Days. It was, to many, a complete reductio ad absurdum. This year, in the (Unitarian) Christian Union of Boston held a "memorial service in honor of the birth-day of Abraham Lincoln." Dr. Jas Freeman Clarke said that he approved the practice of observing the days which were associated with the heroes of the war,—certainly for no other purpose than the keeping alive the memory of their words and deeds, and of the cause which they represented. We have had a "Holmes Breakfast," a birth day affair, pleasant enough to bear renewal annually. The recent celebration in the Cincinnati Schools, of the birth-day of Longfellow, excited general interest and approval. Washington's birth-day, this year, was the occasion of hundreds of biographical sermons, with moral lessons attached. Rev. Dr. Alger, of Chicago (speaking of such celebrations), declared it to be "a profound impulse which leads men to thus honor the illustrious dead, and it enables those who fulfil the duty." Birth-day celebrations satisfy, he said, the reverential aspirations of man to recognize the superiority of the great benefactors of the race. Furthermore, celebrating their "days" brings them, as it were, into the historic present, and sets their example directly before us. (How this reminds one of the expression in some of the Collects—"as at this time.") Thereby the Services of these days create (or at least quicken) noble aspirations; and, finally, the lessons drawn from heroic lives increase our spiritual wealth. These observations are eminently just, and must command general approval.

And now, as the ministers say, "a word in conclusion." If these things are true, and it is wise for a nation to observe the "days" of its national heroes, whether of war or peace, by what method of reasoning can it be made to appear that the observance of Saints' days—that memorials of such men as St. John the Baptist, St. John the Evangelist, St. Peter, St. Paul, of Easter Day, and of the Nativity of Christ, are not "a duty," but Popish and weak superstitions; and that the "days" of our Divine Saviour, and of His holy Apostles demand no such respect from us as the days of Lincoln and Washington, but rather find their proper position in line with "washing day." The force of these remarks "lies in the application." May those who have sneered at, and neglected the observance by the Church, of Holy Days, commemorating great facts and great lives, discover it, and "when found, make a note on't." W. L. H.

All Around the World.

Congress has—well, it has gone on with talk, but with little else.—England is all astir with the elections; already, the Liberals have gained over one hundred seats. Lord Beaconsfield, it is rumored, has advised the Queen to summon Earl Granville to form a cabinet. Public opinion points to Mr. Gladstone as Premier.—Bismark has been playing another of his tricks. The Bundesrath declined to agree with him, and he resigned; now they have reconsidered the vote and nearly unanimously supported him. He is gradually but surely bringing all Germany into subjection to Prussia.—They have been having strange doings in Burmah. The King was taken sick with small-pox; and by the advice of the astrologers seven hundred men, boys, women, girls, priests and foreigners have been sacrificed at Mandalay, as a propitiatory offering.—After a great deal of discussion, the Spanish Cabinet finally advised Alfonso not to pardon Otero, the would-be regicide; and he was executed on the 14th.—Lord Lytton (Owen Meredith) Viceroy of India, has resigned. He is to be raised a notch in nobility on his return to England.—Mahomed Jan has not yet come into Cabul, as promised. He is still alive, in spite of the reports of his death.—There have been severe floods near Ismid, Turkey, in which many lost their lives.—Pere Didon, the Dominican monk, who has been astonishing all Paris with his eloquence and liberal views, has been ruscified by the General of his Order; being sent to the Island of Corsica.—Prince Gortschakoff has been seriously ill; latest advices indicated his death before many days.—Congress passed the Ute bill on the 12th, with a few amendments.—There is a rumor in St. Petersburg, that the Government has ascertained that the Nihilist machinations find all their elements in England and Germany.—It is said that Hartmann was a German agent, charged with the duty of creating a coolness between Russia and France.—The upper lake region was visited with a severe storm on the 10th and 11th, by which considerable damage was done to the early shipping.—Thirty families from Finland arrived at Castle Garden, on the 12th, bound for Minnesota. The women wore red home-spun, and the men suits of skin.—Dean Stanley has greatly offended England by his stubbornness about the monument to the Prince Imperial in Westminster; it is said that the Queen has dictated his action.—Bismark, who has always been patriotic towards the great national beverage, has at last, by the positive commands of his physi-

cians, become a total abstainer.—The Empress of Russia, who is slowly dying, sadly neglected, is 56 years old; she was married at the age of 17, and is the mother of 7 children—6 sons and one daughter, the last being the Duchess of Edinburgh.—In one house in Wilton, Conn., resides a boy, his father, his grandfather, great grandmother and his great-great-grandfather; five generations.—The deplorable effects of the recent fogs in London upon the health of the metropolis, are strikingly exhibited in the figures supplied by the Registrar General. The number of deaths was 3,376, or 1,657 above the average. Thus the murky atmosphere of one week cost England almost as large a number of lives as many a first-class battle.—The firm of R. L. & A. Stuart, New York, (Presbyterians), have averaged \$100,000 a year in gifts for religious and charitable purposes, for the past forty years.—Boston girls have no horror of the common ground-worm; they speak familiarly of it, as the *lumbicus terrestris*.—In Holland, the State-schools rigidly exclude Christian teaching. There is such a reaction against the State-schools on this account, that it is said, the sum of \$4500,000, has been raised, to establish schools in which children and youth will receive Christian training.—The fact is, that if a woman is satisfied to accept housework, the field of employment open is larger than to destitute men. There are fifty-two thousand house-servants in New York, receiving from ten dollars to twenty dollars a month, and living on the fat of the land.—A colored student at West Point, named Whittaker, had his room entered in the night, and his ears slit. It is asserted that he mutilated himself: a committee is investigating.—There arrived at the port of New York, during the month of March, 23,616 passengers, 21,658 of whom were immigrants. During the corresponding period of 1879, the total number of passengers arrived at the port was 7,736, of whom 5,965 were immigrants. The arrivals of immigrants at New York in the three months ending March 31 were 35,825, against 11,114 in the corresponding three months last year; and during twelve months ending March 31, the arrivals were 163,656 against 83,833 for the corresponding period.—The Board of Health of East Boston, Mass., instructed a woman to have some traps placed under sinks and basins in her house. The next week, when an examination was made, it was found that she had complied with the order by using rat traps.—Nine French women in Paris have refused to pay their taxes, until allowed to vote.—Seeding has been begun in the great farming lands of the Red River valley; this is earlier than usual.—The wife of President Diaz, of Mexico, is dead.—After a year of almost uninterrupted success, the Chilean army has been defeated by the Peruvians with great loss.—The Regents of the Minnesota University have dismissed seven professors, owing to claims of their incompetency by the Alumni.—Mr. Edison, it is reported, is going to California, to try a new process of extracting gold.—There is one more in the family of the King of Greece, a girl.—Ex-Marshal Bazaine is living in a secluded street in Madrid, and is hard at work preparing his memoirs.—A petrified Indian, six feet and three inches long, has been turned up near Bladensburg, Maryland. It is said that he displays the usual stolidity of the race.

My Nose!

At this season of the year, when the weather is so changeable and sudden, and severer colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

KIDNEY WORT advertisement. Permanently cures kidney diseases, liver complaints, constipation and piles. Includes testimonials from Dr. E. H. Clark and Nelson Fairbaird.

TO FARMERS, MERCHANTS AND WORKINGMEN.

1880. SPRING SEASON. 1880.

Men's, Youths' Boys' and Children's Clothing,

with the Newest Styles of Imported and American Woollens for custom measures, and with all the newest styles of HATS and CAPS. Also with all the novelties of Furnishing Goods for Men's and Boys' wear. Anticipating a great rise in prices of goods, we purchased and contracted for all the stock we should require for at least six months, and for some lines of staple goods for three quarters of a year at old prices.

COME AND SEE US AND WE WILL DO YOU GOOD.

MABLEY, THE LIVE ONE-PRICED CLOTHIER, MABLEY.

Hat and Cap Department, 124, Clothing and Merchant Tailoring Department, 126, 128 and 130 and Gents' Furnishing Department, 132 and 134 Woodward Ave., Detroit, Mich.

OUR MOTTO IS "EXCELSIOR."

RENTON & CHOPE, 847 WOODWARD AVENUE,

Table listing teas, coffees, and soaps with prices per lb. or per box.

Best Rice in the market, 3 lbs. for 25c. 3 Cakes Sapollo, 25c. Best Mustin Starch, 3 lbs. for 20c. Tomatoes, per can, 10c. Best Baking Powder in market, 30c.

WE SELL THE BEST FLOUR. WE SELL THE BEST MINNESOTA PATENT FLOUR. WE SELL ALL GOODS CHEAP.

RENTON & CHOPE, 847 Woodward Avenue, Detroit, Mich.

GILT-EDGE BUTTER MAKER advertisement. Includes illustration of a woman with a bucket and text describing the product's benefits.

PUMPS, WIND-MILLS, TANKS, WASHING MACHINES, WINSHIP BROS advertisement. Includes illustration of a windmill.

E. R. P. SHURLY, Watchmaker & Jeweler. ALL WORK WARRANTED. Opposite Sherman House, No. 55 South Clark Street.

W. G. CUMMINS, DENTIST, 70 STATE STREET, Room 1, CORNER RANDOLPH STREET, CHICAGO.

CHURCHMEN, ATTENTION. A fresh edition of that Standard Church Book, Chapin's Primitive Church, has just been published in one vol. 12 mo. 432 pages, and will be sent by mail on receipt of \$2.00.

AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Includes address for Butter Improvement Co.

HOP BITTERS advertisement. A fruitful mother and cross child indicates ill health, requiring only Hop Bitters to remove. Includes illustration of a bottle.

The Sunday School.

Teachers' Helps.

FIFTH SUNDAY AFTER EASTER.

LESSON:—PAST AND PRESENT MISSION WORK OF THE CHURCH.

V. a. St. Matt. xvi:13-20; xviii:15-20. St. Luke xii:1-12; xxii:24-34; xii:41. St. Matthew xxvii:19. St. Mark xvi:15. St. Luke xxiv:46. Acts ii:41. Acts xxii:16, 21. Eph. v:26. St. John xxi:15, 17. 1 St. Peter ii:5. Acts xx:28. 2 Cor. xii. Gal. i:1. 2 Cor. xi:5; xii 11, 12. V. b-c. St. Mark xvi:17, 18.

V. II. From the Day of our Lord's Ascension, the Apostles waited in Jerusalem for the promise of the Father. On the day of Pentecost, they were "all together, with one accord in one place," when they received the Gift of the Holy Ghost. Three thousand souls were converted on that day, and multitudes in the days succeeding. These converts of the Day of Pentecost returned to the places of their dispersion, and spread the tidings of what they had seen and heard. Among the first missionaries, we find Nicolas of Antioch (Acts vi:5), Ananias in Damascus (Acts ix:10), Lucius of Cyrene, Saul of Tarsus, Apollos of Alexandria. See Testimony of St. Paul (Rom. x:18).

The first Mission work of the Church is the preaching of Philip the deacon to the Samaritans, and their Confirmation by the Apostles, SS. Peter and John (Acts viii:5-15). The relation of the laity to the Mission Work of the Church is exemplified (Acts v:1. Acts iv:37).

The dispersion after the martyrdom of St. Stephen is a missionary epoch. Some went to Damascus; another party went to Cyprus, the home of Barnabas, who later on is reckoned among the Apostles.

Others travelled to Phenice, and some to the metropolis of the East, the famed Antioch, the capital of the Province of Syria. Here, the disciples were first called by the name "Christians." St. Peter, in his visitations of Judea, Samaria, and Galilee, visited the important city of Caesarea, and baptised the Roman soldier Cornelius and his family, and laid the foundation of the first Gentile Christian Church.

A. D. 45. Barnabas and Saul were sent by the Holy Ghost from Antioch, to preach the Gospel to the outer world; they labored first in Cyprus (Acts xiii), and thence they went to the Provinces of Pamphylia, Phrygia, and Galatia. Upon a second journey (A. D. 50), St. Paul passed into Europe, and visited Philippi, Thessalonica, Athens and Corinth. Later in life, he visited Rome, where already the religion of the Cross had been established.

The Baptised Eunuch (Acts viii:39), is naturally counted as a missionary in Ethiopia.

The Gospel was preached in Egypt by the earlier Pentecostal converts, and the Church established there through the missionary labors of St. Mark.

V. c. The story of the Church in the first three hundred years (during which the Roman world was Christianized), is the history of its greatest missionary effort. At the end of the third century, in the Province of North Africa (extending from Egypt west to the Atlantic), there were at least one hundred Episcopal Sees. In Egypt, there were about one hundred Sees. Arabia numbered twenty-one dioceses, centering at Philadelphia. Palestine contained forty-eight dioceses, dependent more or less on Jerusalem and Caesarea. Syria counted upwards of eighty Bishops. At this time, Armenia and Persia had heard the Gospel. Asia Minor was the elect field of the early growth of Christianity; in it are the Seven Churches of the Revelation. It witnessed the labors of nearly all the Apostles, and the Churches are numberless. In what is now Greece and Turkey in Europe, the third century records upwards of fifty dioceses.

At the same time, Italy numbered over one hundred Sees. Spain, which glories in St. James the Greater as its founder, was a flourishing part of Christendom in the second century; while the third is marked by the historic Council of Elvira.

Britain, France, and Germany as far as the Rhine, had also received the Gospel at this time. A. D. 323 marks the triumph of Constantine over his rivals, and also the public recognition of Christianity as the religion of the civilized world; although Paganism was not prohibited until the year 391.

The history of the spread of christianity among the barbarous nations of Europe, is a narrative of the labors of individuals, in the cause of Christ. It is worthy of notice, how the missionary responsibility which accompanies the privilege of the Gospel, is accepted in turn by each nation. Asia Minor received the light from the Holy Apostles; Gaul was enlightened by the missionaries Pothinus, and his companions from Ephesus; Gaul in turn illuminated Britain; from Britain, St. Patrick evangelized Ireland; and Ireland, in its turn, christianized the Saxons of northern England. Rome sent St. Augustine to the Saxons of Southern England; Saxon England responded (in the persons of Boniface, and others), by preaching the Gospel from the Rhine to the shores of the Baltic. Germany, taking up the cause, commissioned Anskar to convert the Northmen, and sent others across the plains of north eastern Europe, to meet the waves of Gothic Christianity, which during this time had christianized Europe from the Black Sea, northward.

The discovery of the New World gave an impetus to missionary effort. The organization of the Society for the Propagation of the Gospel, (at the beginning of the 18th century), gave a new life to English-speaking Christians. Our own Church gratefully acknowledges its indebtedness to this Society. By means of this and kindred societies, the English Church sends its messengers of the Cross to India, Africa, Australia, China, the Islands of the Southern Ocean, and to the Northern and Western portions of our own continent.

Every member of our Church is also a member of the Domestic and Foreign Missionary Society of the Church, and is solemnly bound in conscience to do all that he can to advance the cause of Missions at Home and Abroad. Every member of the Church has a solemn duty to perform, in regard to missionary work in his own diocese. It is a duty binding upon every baptized person to make a specific offering, to the utmost of his ability, for the diocesan, domestic, and foreign Mission work of the Church; because it is a duty they owe to God, and because it is the only way in which they can repay the sacrifices of others, into whose privileges they have entered.

Unless some one had given, we had been without Christian privileges; and we have no right to partake of privileges, and at the same time ignore the duty which is its correlative.

! Tourists should send at once for descriptive circulars and special information to Dr. E. Tourjee, Boston, who has taken to Europe several of the largest parties to their satisfaction. We now learn that this year's parties are nearly filled, and those intending to join should do so immediately, or they may be disappointed, as many were in former years.

News from the Churches.

ILLINOIS — Bishop McLaren confirmed five persons in Grace Church, Galena (Rev. E. H. Downing, Rector), on the evening of Tuesday, the 13th inst. "The ceremony was very solemn and impressive," says the Galena Industrial Press, "and the words of counsel to those confirmed will never be forgotten." The same paper speaks, in terms of great admiration, of the Bishop's sermon upon the occasion, from the text, "Peace be unto you;" and concludes with the remark:—"Such a sermon is worth more to the Christian Faith, than scores of controversial ones, intended to confute by argument the naturalism of the scientists." There was also a Visitation of the Mission at Warren, which is under the charge of Dean Sweet, on the evening of Wednesday, the 14th inst. It was the first time that the Mission has ever received an Episcopal visit. The congregation was large; there being as many as 500 persons present. Two persons were confirmed. The Rev. Messrs. Seabreeze and Henry M. Green, both of the Diocese of Wisconsin, were present.

On Thursday evening, the Bishop confirmed seven persons in Grace Church at Sterling, of which the Rev. J. E. Goodhue is Rector; and on the following day, at Morrison, which is also part of Mr. Goodhue's charge, three were presented for Confirmation. On this occasion the Rev. Dean Sweet (who accompanied the Bishop through the entire week) baptised a child.

On the evening of the 3rd Sunday after Easter, Bishop McLaren confirmed seven persons in St. Andrew's Church, Chicago. Notwithstanding the severe storm, there was a very large congregation present. We congratulate the Rector, the Rev. W. H. Knowlton, very sincerely, upon the success which seems to be crowning his anxious efforts in behalf of his parish.

NEW YORK.—The sad news comes to us of the sudden death of the Rev. Samuel O'good D. D., a prominent Church clergyman of this city, and formerly a Unitarian minister. He was taken ill on the night of the 1. th inst., of congestion of the lungs, and died on Wednesday. In our next issue we hope to give a brief summary of his life and labors.

LONG ISLAND.—The closing services at old St. Ann's, Brooklyn, prior to its demolition in order to make way for the great bridge, were held on Thursday last, in the presence of more than fifty of the clergy, and of a large congregation.

On Friday, a farewell service was given at St. Peter's Church, Brooklyn, to a departing foreign missionary, Bishop Littlejohn presiding. There were present four of the clergy, and a small congregation. Addresses were made by Bishop Littlejohn, and the Rev. Joshua Kimber, Foreign Secretary; and the service closed with the celebration of the Holy Communion. The smallness of the congregation was accounted for by insufficient notice of the service.

FOREIGN.

ENGLAND.—The recent news is of great interest; but we have space only for a brief summary. The House of Lords has unanimously dismissed the appeal of the so-called "Church Association," against the Bishop of Oxford, with costs. About fifteen years ago, that persecuting Society started out with a capital (for it is a Joint Stock Company) of £50,000. Its funds are now reduced to £1,500, which will be not only all absorbed by their unsuccessful suit, but leave a balance against them.—Canon Carter, of Clewer, has tendered the resignation of his parish to his diocesan, the Bishop of Oxford; but his parishioners have protested against it, and urge him to reconsider.—The Rev. Pelham Dale, Rector of St. Vedast, Foster, London, who was recently inhibited for three months by Lord Penzance, at the instance of the "Church Association," for so-called—Ritualistic practices, told his church wardens, at the Easter Vestry-meeting, that he did not intend to regard the inhibition; and that rather than submit to Lord Penzance, the ex-judge of the Divorce Court, he would sacrifice everything. What was called "Ritualism" was with him and others a matter of faith, and they were determined to maintain the grand old historic Church of England, which dated, not from the Reformation, but existed before Augustine the monk first came over to the country. He had already been involved in five different suits, but at whatever further self-sacrifice on the part of himself and friends, the matter must be fought out to the bitter end, even if it led to a disruption of the Church. He was prepared to endure starvation, imprisonment, or even death itself for conscience sake.—On Maundy-Thursdays the royal bounties were distributed in the Chapel Royal, Whitehall, to sixty-one aged men and sixty-one aged women. The "ritual used on the occasion," says the Church Review, "was appalling to all true Protestants, and was in utter defiance of the Privy Council canon that 'omission is prohibition.'"—Good Friday was better observed in London than has been the case for many years, the "Three Hours' Service" being attended by crowds in many churches. The Services at St. Paul's Cathedral were almost continuous throughout the day. From twelve to three o'clock, says the Standard, was occupied with addresses on the "Seven Last Words," the preacher being the Rev. R. W. Randall, of All Saints', Clifton, near Bristol. At this Service there was a large attendance, almost every seat under the dome being occupied.

Americans Traveling Abroad

will find all of Dr. Pierce's Family Medicines on sale in all principal drug stores and at the London branch of the World's Dispensary, Great Russell Street Buildings. Golden Medical Discovery is a most potent alternative or blood cleansing elixir. It dispels all humors and cures all blotches, pimples, eruptions, king's evil, or scrofula, enlarged glands, swellings, internal soreness, ulcers, and virulent blood poisons that, unrenewed, rot out the vital machinery. Dr. Pierce's Pellets (little sugar coated pills) are an agreeable and most cleansing cathartic; remove offensive and acrid accumulations, thereby preventing fevers and kindred affections. World's Dispensary Medical Association, proprietors, Buffalo and London.

FOR THROAT DISEASES AND COUGHS.—"Brown's Bronchial Troches," like all other really good things, are frequently imitated, and purchasers should be careful to obtain the genuine article prepared by John I. Brown & Sons.

Kenoza Water Cure, Kenoza, Wis. A quiet, home-like resort for those needing rest or treatment, Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

Hands will get rough, lips will chafe, knuckles will crack during winter and spring. FROST'S AFRICA JELLY in metal flasks, warranted to cure. Sold by all druggists, or mailed to any address for 25 cents a flask. C. H. Strong & Co., Chicago, Ill.

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CHICAGO. LADIES' AND MISSES' Muslin Underwear, INFANTS' WARDROBES, CORSETS.

Large contracts made last November for this season's delivery enable us, notwithstanding the great advance in cotton goods, to offer our customers

\$50,000

Worth of the best made Gowns, Skirts, Drawers, Chemises, and Corsets Covers at

10 TO 25 PER CENT. LESS Than the closest prices in this market!

"Notable Bargains"

For this week in a mixed lot of 300 doz. Fine Gowns, Chemises, Drawers, and Skirts, from

"50 Cents to \$3.50 Each;"

Beyond a doubt the greatest bargain ever offered in this city!

Several hundred dozen Genuine Hand-made

"French Corsets"

AT \$1.50!

The same Corset we have heretofore sold at \$2.00; all sizes, 18 to 30, White and Colored.

FIFTY FULL LINES

Fine French Hand-made and Woven Corsets.

This, the largest Corset Department in the country, includes all desirable goods manufactured.

All Mail Orders

Filled subject to approval!

Chas. Gossage & Co.,

C. E. Wiswall & Co.,

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Shoes.

These goods have Wide Soles—Low Heels; yet are so well adapted to the natural shape of the foot as to look neat and tidy. They will keep your feet free from Corns, and greatly promote your comfort.

We carry a full line of Fashionable Boots and Slippers. Orders by mail carefully attended to.

Don't Delay to Cure that Cough

DON'T DESPAIR because all other remedies have failed; but try this remedy and you will not be deceived. It will cure when all others fail.

DIRECTIONS FOR USING

ALLEN'S LUNG BALSAM

ACCOMPANY EACH BOTTLE. BEST EXPECTORANT REMEDY EXTANT. For Sale by all Medicine Dealers.

Rev. F. Mansfield's New Music, Adapted to selections from the Hymnal, published by J. B. Lippincott & Co. It is for sale at all the Book Stores

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TOPEKA, KANSAS. FOR GIRLS EXCLUSIVELY.

Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$300 per school year, according to grade. For Day Pupils, from \$5 to \$20 per session, according to grade. Send for Catalogue.

BISHOP VAIL, President.

SUMMER DRESS NOVELTIES! FIELD, LEITER & Co.

STATE AND WASHINGTON STREETS, Have Received late "Novelties" from FRANCE, CHINA, and JAPAN, INCLUDING

TURK CREPES, CREPE CHALLIES, ROBES A LA MOMIE, CHINESE EMBROIDERED ROBES, JAPANESE BUNTING ROBES, NUN'S VEILING, for Seaside Suits, CREPE BUNTING, LACE BUNTING, PLAIN BUNTING, Newest Shades. ELEGANT LINES OF

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LAWN TENNIS and ARCHERY SUITINGS!

New Fabric! Very Stylish!

J. B. MAYO & COMPANY, Watches, Diamonds, Jewelry, ETC., ETC.

NEW GOODS AND LOW PRICES.

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