

The Living Church.

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

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CHICAGO, THURSDAY, MAY 13, 1880.

WHOLE No. 80.

"The Spirit of Truth."

"HE WILL SHOW YOU THINGS TO COME."

Written for the LIVING CHURCH.

There be that exhibit rare treasures of earth, Things full of splendence, and weighty in worth, Than gems of Golconda, and far famed Brazil, And Borneo's diamond, more wonderful still; The riches of Nature, and riches of Art, The glory of kingdoms, and wealth of the mart, All beauty that comes from the sea, or the land, All cunning devices of head and of hand; These marvels below, it is joy to behold; Our eyes are be-dazzled with jewels and gold. This life is so radiant! the good and the wise Must ever esteem it a God-given prize.

But the Spirit of Truth will reveal to our gaze The things that will fill us with holy amazement; No brightness of earth that has ever been given, Can equal the infinite glory of Heaven.

The Whitsuntide Comforter brings us the Light, That will shine, and shine on, through the gloomiest night; He will part the thick curtains that cover the skies, And will open all worlds to our wondering eyes.

He will take of the things of our God, and will show Unto us such delights as no mortal can know. By our faith they are seen; but they are not "to come," Till we stand "clothed upon" in our Heavenly Home.

"The things of our God" Oh, what rapture is this! Will the Comforter give us the vision of bliss? Bow lowly, my soul! to the humble, alone, Are the things of our God and our Saviour made known.

F. BURGE SMITH.

WHITSUNTIDE, A. D. 1880.

Foreign Doings in Church and State.

Lay-Popes again—The Varsity Boat-Race—The English in India—Foreign Jews in Russia.

There have been some pretty small things done on this side of the water, in the churchwarden-tyranny line; but we rather think that the cape must be given to the Richmond Board of Guardians, in England. The chaplain put up a few Scripture texts on the bare walls of the chapel; and had I. H. S. worked on the front of the Communion-cloth. This does not seem much. It would not have fluttered the most rabid "Evangelical" dove in the North-west. Not so with the holy men of Richmond. The Board was called together. Admiral Stopford thought the Chaplain had exceeded his duty, as a few days ago he took away a red Communion-cloth from the chapel, without asking permission, and had a monogram of a religious nature worked on the cloth. He thought the Chairman should point out the Board's disapproval of the proceeding. The Chairman suggested that the Chaplain should be told that the Board objected to the Scriptural texts being placed on the walls of the chapel, and that he be requested to remove the monogram from the Communion-cloth. Sir Henry Parker disapproved of Ritualism or anything approaching to it. He protested against these illuminated texts being introduced; and, as regarded the Communion-cloth, he considered that to be a very improper proceeding on the part of the Chaplain. The Master was called in and questioned: If he had known what the chaplain was going to do, he should have objected to it, of course. Mr. Davies remarked that the monogram might be quite harmless. The Chairman said they must look at what it led to. The luckless chaplain had to take down the texts, and have the monogram ripped out of the Altar-cloth; and peace now reigns in the Richmond Poor-House.

The palmy days of the University Boat-race seems to be over in England. The London News thus speaks of the last one; and its gloomy prognostics are confirmed by other papers. The same fate is rapidly overtaking, if it have not already overtaken, Base-Ball playing in this country:

"Few observant people could have studied the University boat-race in its scenic and social aspects, without coming to the conclusion that it is a holiday whose excitement is dead, and that it may well be called a game thoroughly played out. For the first time in the history of the race, it was postponed from the day originally fixed, on account of the persistent fog that settled over the river; and this very circumstance may be said to have considerably damped the enthusiasm; but, neither on the Saturday nor the Monday following, was there the same kind of crowd that we have been accustomed to see. Very few ladies, and but a small sprinkling of carriages graced the scene; all its picturesque elements had departed; and the appearance of the river-banks showed that the Universities were almost neglected by their old friends; and gave occasion for a roughs' holiday. It was the same kind of crowd, from first to last, that would follow a professional sculling-race on the Thames or Tyne. Such being the case, it is almost impossible to keep back the fever for betting; and it is a subject for regret, that so honorable and exceptional a contest should be handed over to the modern patrons of sport; or that the University race should be classed with walking-matches at the Agricultural Hall, or swimming feats in fish-

tanks. The Universities themselves feel that they are misunderstood; and those who have an undying affection and respect for them, are convinced of it. From the fault of nobody, the race has become too popular; and, by slow degrees, it has lost both caste and character. In these circumstances, it is an open question whether it would not be better to stop the race for a time, or, at any rate, to remove it from its present uncongenial surroundings."

The British troops have once more occupied Cabul; and Afghan affairs seem to be more favorable to the British side, though there is no such thing as general acquiescence in English Rule. The cover of the cauldron is only kept on by sitting on it. The Gladstone triumph is likely to reverse all the Central Asian policy of England; and the troops will undoubtedly be gotten out of Afghanistan, as soon as possible. Lord Hartington announced that, indeed, as part of the Liberal programme. The Calcutta papers mourn deeply over it. One of them thus comments on the prospect:

"It is said and believed, on all sides, that the premature withdrawal of the troops will throw away almost all the objects for the attainment of which so much blood and treasure have been sacrificed; that it will dishearten our troops, and puff up the Afghans with a false idea of their own invincibility. It is urged, too, that to retire at once within our frontier, would encourage the seditions among our own subjects, and would give a serious shock to our prestige among the Princes and people of India; and, to these arguments the truth of which hardly any Anglo-Indian or unprejudiced native will deny, may be added another, that it would be distinctly inhuman to leave Afghanistan a prey to the anarchy and confusion which must prevail for years, if we remove our forces before setting up a stable Government."

It is reported, on the best authority, that all foreign Jews have been ordered to leave St. Petersburg, *instanter*. It seems, at first sight, inexplicable; but the causes which led to it are entirely political. Religion had nothing to do with it. The Russians have never attempted to interfere with the religion of foreigners domiciled among them. One reason probably is, that the Jews are so much better business men than the natives, and are getting so much wealth into their hands, that they are crowding out the Russians. The Russian remedy is—to ship them off. The great reason, however, is, undoubtedly, the conviction (whether just or not), that the Jews are deeply tainted with Nihilism. The Jews of the younger generation in Europe, are essentially radical in their political ideas. Inheriting no fondness for the remnants of the monarchical and feudal institutions under which their ancestors were cruelly oppressed, they fall in readily with the advanced political notions of the day; and, wherever the skepticism which is often the result of education, impels them to cast off the religious exclusiveness of their fathers, they ally themselves naturally with the advocates of socialism. The tendency of the younger generation of Jews to drift toward socialism in Germany, and Nihilism in Russia, has often been noticed.

In and Around New York.

Consecration of St. Ann's, Brooklyn—Ascension-Day at "Old Trinity"—The Mexican Liturgy.

NEW YORK, May 8th, 1880.

From our New York Correspondent.

Ascension Day was like a day in the early summer; and St. Ann's Church, Brooklyn, was filled to its utmost capacity by the Church people of the city, in order to witness the solemn services of its Consecration. The bells rang out the joyous chimes. The Chancel was a wilderness of beautiful and costly flowers, and rare exotic plants; and the body of the building was hung with silk and embroidered banners. The mural tablets from old St. Ann's, the old Font, bell, and other relics were in place. The corner stone had been laid by Bishop Potter in 1867. The church, completed at a cost of \$350,000, was opened for service in 1869; Bishop McIlvaine, a former rector, preaching the sermon, and there were present, besides the large congregation, five Bishops and one hundred and fifty clergymen. Two years ago, by the gift of \$75,000 from Mr. J. F. Cutting, a son-in-law of Dr. Schenck, the heavy debt resting upon the church was lifted, and it was declared free forever, to all who would worship there; and now the time had come for its Consecration. The service was appointed for 10:30 A. M., but it was an hour later, when Bishop Littlejohn, with more than fifty of the clergy, entered the church and proceeded up the aisle, repeating the appointed psalm. There was no further delay or interruption to the service; but there was the same subdivision of its parts that we noticed on a former occasion. There was Morning Prayer (without the Litany) and the Communion service; and, besides the Bishop, there were sixteen clergymen to whom were assigned portions of it. Of course, they were of the briefest, and the frequent changes and movements, as in turn they came forward and retired, to our taste marred the beauty of the service, and

changed order into confusion. It did not commend itself to us, but it would seem to be the "use" here, and so we do but note it. The Instrument of Donation and Request was presented to the Bishop by Mr. Francis Messenger, the Senior Warden of the Parish; and the Sentence of Consecration was read by Rev. Dr. Drowne, Dean of the Diocesan Theological School. The sermon was by Bishop Littlejohn; and he took for his theme—The Growth of the Church into its Head, even Christ. The Bishop spoke with great energy and eloquence; and all who heard him felt the power of his words. The Holy Communion followed. The altar is in the midst of the Chancel, as in old St. Ann's, and the Bishop took the Eastward position. It is a recess chancel, and upon the three sides are stalls for the clergy; the Bishop's Chair being in the centre, against the east wall behind the Holy Table. There were many to receive, but not as many as at the service of which we wrote you at Old St. Ann's. The Bishop and clergy retired by the vestry door—the services were ended—and the new church was as it were "baptized for the dead." The first Episcopal Church in Brooklyn was on Fulton street, and was consecrated by Bishop Prevoost, the first Bishop of New York. The second church, old St. Ann's, now destroyed, was consecrated by Bishop Croes, of New Jersey, in 1824, Bishop Hobart being in Europe. The sermon was preached by Bishop White, and the sentence of Consecration was read by Rev. Henry John Whitehouse, who was ordained by Bishop Croes, in October of the same year, and who afterwards became the second Bishop of Illinois. So are we all, One Body in Christ, linked together by a thousand ties. During the services, Dr. Schenck read a letter of congratulation from Dr. Dix, the rector of Trinity, from which St. Ann's was an offshoot; and he said that he had also received letters from the venerable Bishop Smith, and some seventy-five clergymen and laymen; so widely and deeply felt is the interest in Brooklyn's Historic Church. It is a parish that has been always noted for good works; and we noticed, among those who were present, representatives from both the Domestic and Foreign Committees. Dr. Schenck, who was at one time rector of Trinity Church, Chicago, was in excellent spirits, and the services, entertained at luncheon the clergy and the vestry at the rectory.

We looked in, a week or two ago, at some of the watering places on the Jersey coast, beginning with Long Branch. The season has not yet commenced, but the signs of busy preparation for it were discernible on every hand. Much building is going on, and it is thought the summer season will be most profitable. At Asbury Park, we found not only a fine large church, but a Summer House for the Sisters of St. Barnabas' House in this city, where, in the hot summer, they can take the children of their charge for a little fresh air. The whole coast seemed to be dotted with watering places, all in the height of preparation for the busy throng to come. It must take an immense amount of money to provide for the summer junketings; and let us hope that none of it rightly belongs to charity or the Church.

We have spoken once or twice of the frail structures that are put up in this city, as it were, in a night, and which are little better than traps of death. The walls are too slight to stand of themselves, and the moment the external supports are withdrawn, down they go, carrying with them death and destruction. We have a notable instance two weeks ago in the falling of the walls of Madison Square Garden, by which four persons were killed and many wounded. Much feeling has been aroused in consequence; it is getting to be quite too common for buildings to fall by their own weight. We have a superintendent of public buildings, and he has his deputies. Their salaries are promptly paid, and the inquiry is beginning to be made, as to what they do to earn them. It is shrewdly suspected that the city is not their only paymaster, but that they are hand and glove with the contractors, and so close their eyes to defects, which it needs no expert to detect. The coroner's inquest sat, of course, as usual, but so nearly is this a mockery, that it is suggested that there might be a standing verdict for such cases—"Died by the visitation of God!" At the funeral of one of the victims at Grace Church, last Sunday, the Rev. Dr. Potter, usually so cautious and prudent, did not hesitate to speak of the death, as a case of murder, resulting from cupidity or carelessness. At the time of the calamity, (for it is a misuse of words to call it an accident), a fair was going on in behalf of our hospitals. There was not only death and wounding, but a great destruction of property, among which were many costly works of art, loaned to the fair, for the ornamentation of the walls. Much sympathy has been aroused for those who were giving the fair, and three individuals, Mrs. A. T. Stewart, Judge Hilton, and E. L. Stuart, have sent in a contribution of \$10,000 each.

Ascension Day is the Anniversary of the Consecration of Trinity Church, which took place in 1846; and it is always observed by special and grand services at the mother church. In the chapels, and at the Missions, services are held at an earlier hour; and, at the eleven o'clock ser-

vice, the whole parish, as far as may be, is gathered at Trinity. The services are always ornate; and special interest is given to the music, the choir and organ being supported by an orchestra. The church is always crowded, and the Anniversary, and the services of Ascension Day are quite a notable event. This year was no exception. One of the incidents of the day, that attracts much attention, is the Ascension Day sermon, by the Rector, Dr. Dix. It is never taken from the barrel, but is prepared for the occasion. He generally takes up some theme, that "contains a godly and wholesome doctrine and necessary for these times;" and speaks upon it without fear or favor. On several such occasions, his opinions thus uttered have subjected him to criticism; but it has had no effect in the way of impoverishing his larder, or making his apparel more seedy. No one has given up a pew, or withdrawn a subscription. We admire his moral courage, in standing up for what he thinks Truth, against popular prejudice. But what is courage in him, is heroism in the rector of some little parish, whose bread is held, as it often is, at the will of some godless man; when he speaks—and there are such men in the Church—an unpleasant truth, though he do it in love, he sacrifices not only himself, but his wife and children, for Christ. Dr. Dix is, doubtless, a fearless man by nature; we wish there were more men like him, fearless by position. Dr. Berrien, his predecessor, who had an assured salary of some \$10,000 a year for life, could not understand the restlessness of the clergy, the continual clerical changes. "Why," he used to say, "I never think of such a thing as giving up my parish."

A Visit to St. Mary's.

Correspondence of the LIVING CHURCH.

A night's rain, followed by a bright, balmy spring morning—a pleasant, dustless ride over the smooth track of the C. B. & Q. Road—an ever-varying landscape, presenting in succession the quiet village; the thriving town; the well-tilled farm; the belt of "timber" with its budding foliage of tender green; at rare intervals, the winding reaches of some shining river, fringed

some of the external conditions of my half-day's journey, an occasion of a brief holiday trip to Knoxville. After long, busy months of city life, with its tread-mill round of incessant occupation—how delightful it was, to breathe once more the free untainted country air; and, as our train glided over the well-appointed road, simply—to rest! So that, as may be supposed, it was not in an altogether unamiable frame of mind, that I found myself in a fair way to realize a long-cherished day-dream of mine; namely, a visit to St. Mary's School.

Long before we reached Galesburg, however, the temperature, with the proverbial fickleness of the season, had wonderfully changed. The farther we progressed southwards, the colder it became; so that, on reaching my destination, I hailed, with no little pleasure, the bright fire that was burning in the room assigned to me within the hospitable walls of St. Mary's. The kind wife of my host, in his absence, had met me at the station, and bade me welcome to Knoxville. Those who have the pleasure of her acquaintance (and their name is Legion), will not be slow to believe me, when I say that I at once found myself thoroughly at home.

Of all the pleasantest experiences of life, one of the pleasantest is to sojourn for a few days in a well-ordered school like that at which I now found myself. It is like being in the midst of a large, happy family. Some noise there must be, of course, and what would a family (large or small) be worth, without noise? But the astonishing part of it is, that a household like this at St. Mary's, with its sixty pupils or more, to say nothing of teachers, professors, housekeepers, and staff of servants, should be so comparatively quiet; for nothing can be more evident than that no unhealthy repression is exercised. Of course, the piano-music is continuous, or almost so. Who ever knew of a girl's school in which that was not an inevitable ingredient? But the ear soon becomes accustomed to it, as it does to the musical roar of Niagara. And as for the other sounds, there are the various summonses, by gong and bell, to study, to intermission, and—not the least welcome of all—to meals! Then there is the quiet rush down the various staircases, in response to the summons to chapel or refectory; and—sweetest and most endearing—the sound of happy voices mingling with merry laughter, that every now and then rings along the corridors: telling an eloquent tale of youth and health and content and buoyant hope. God bless their young hearts, and keep them fresh and green and innocent, to the close!

And now, let me say that I have actually seen and made the acquaintance of "Baby," that wonderful little girl of whom the LIVING CHURCH told the children last Christmas. She is, as one would suppose she might be, a dear, bright-eyed she-Puck, about two years old; and she looks like an incarnation of the spirit of mischief and fun and roguery. Her experiment upon I ye as an article of diet, seems to have satisfied her

curiosity in that direction; for I have not heard of her having attempted, as yet, to quench her thirst out of the kerosene-can. But, the day before my arrival, she undertook to investigate the contents of a bottle of Indelible Ink; being satisfied, happily, with using it as a cosmetic, instead of as a beverage. She tried to make me understand that she had washed her hands; but the preparation had evidently proved itself to be a genuine article; and, if "Baby" had only been old enough to quote Shakespeare, she might have said with Lady Macbeth, "What! will these hands ne'er be clean? . . . all the perfumes of Arabia will not sweeten this little hand!"

Upon my return from an evening walk with my hostess, through the village, I found myself honored with an invitation to an evenings' entertainment; an invitation the more complimentary, inasmuch as the occasion was not intended for outsiders, but gotten up solely for the amusement of the household. I had heard a whisper of what was in store; and my anticipations were realized; for the opening piece, with an unpronounceable name (in which various foreign professors, in appropriate costume, formed the orchestra), was one of the wildest that ever fell on mortal ear. It is beyond my powers of description. Then followed recitations and singing by some of the little ones, and instrumental solos, and a scene from Macbeth; the whole being wound up by an impromptu *extravaganza*, the theme of which was "Blue Beard." The peals of laughter that from the body of the hall, proved that there was a thoroughly appreciative audience.

To those who know the reputation that St. Mary's has acquired, far and near, it is needless to say, that—notwithstanding the wildness of the "music," and the hearty way in which all entered into the evenings' amusement, there was nothing approaching to boisterousness. When fun was at its height, a lady-like decorum reigned supreme.

I spent a Sunday, too, at St. Mary's; and shall not soon forget the reverent Choral Service in the pretty little parish church, at which, most of the congregation (and, with two exceptions, I think all of them) were present.

to calculate the wide-spread influence for good, which institutions like St. Mary's are sure to exercise over the next generation! For here are, in course of training, so many of the wives and mothers of that generation. Through such agencies, the Church takes hold of their young life, and moulds it so that it shall be a blessing for all time. Not to speak of the direct lessons of wisdom and holiness which are impressed upon their youthful minds, how can they fail to carry with them to their graves the bright recollection of those holy and impressive matin and vesper choral services, with which each day of their school life begins and ends its course? With what pure pleasure will they recall, through all the coming years, the two "quiet hours," on Sunday afternoon; and the "social hour" spent together, after evening, on the same day, when fellow-pupils, and Principal, and teachers, and guests, meet in social intercourse! As one day after another, in the present, comes and passes, all these things come and go, as matters of routine; and for the time, they are comparatively little heeded. But, in the meanwhile, they are silently making their mark; and, as the years roll on, many and many a heart will look back, with fond yearnings, to the old life at St. Mary's; and will love to recall all the former associations of its Alma Mater.

The day on which I left St. Mary's was a perfect spring-day; and loath indeed I was to bid it farewell. The whole face of the country was gay with apple and cherry and peach-blossoms; and I involuntarily recalled to my mind that eloquent picture drawn by Tennyson, in his "Gardener's Daughter":

"All the land, in flowery squares, Smelt of the coming summer, as one large cloud Drow downward; but all else of heaven was pure Up to the sun, and May from verge to verge."

Floreat Sancta Maria!

IGNOTUS.

During last week the Annual Concert by St. Mary's School, Knoxville, was held in the Study Hall, a large number of patrons and visitors being present. The programme has been sent us, and we would gladly publish it had we space. It is highly creditable to the Institution and to the musical Director, Prof. Carl Laux. The piano selections were all from the works of the best Masters, and were varied by vocal exercises of a high order. We notice the St. Cecilia Society for the first time appearing in public, and we hope it may continue to enliven the concerts with its attractive music. The latest accounts from St. Mary's inform us of the launching of a boat on the little lake that has been made during the past year, on the grounds.

At this season of Whitsuntide, when the praises of the Church ascend to God the Holy Ghost, the question should press home to every heart, What value do I set on this great gift of God? For there is an abuse as well as a use of every good gift. Three solemn warnings are connected with the bestowal: "RESIST NOT, GRIEVE NOT, QUENCH NOT."—Parish Visitor.

Convocation of the Northern Deanery of Indiana.

The Annual Convocation of the Northern Deanery of Indiana was held in Trinity Church, Michigan City, April 27th, 28th, 29th. There were present—the Dean (Rev. J. J. Faude), and Rev. Messrs. Boxer, Orpen, Webbe, Wood, and Tate of Niles, Michigan. At the opening service, the Rev. W. N. Webbe of Fort Wayne, preached on the "Importance of Little Things." The sermon was full of very excellent illustrations. At the Holy Communion, the next morning, the Rev. J. L. Boxer of La Porte, made a very forcible and clear address on "The Power of the Altar." In the afternoon, a business meeting was held. The Dean read his report, showing the Church in the Deanery to be in a very hopeful and promising condition. There are fifteen parishes and mission stations in this Deanery; and, before the next Convocation, all will have been supplied with clerical services. The Rev. C. J. Wood has begun services at Crown Point; where there are four Communicants, besides others who desire the Church's services. Before your readers see this, services will also have been renewed at Rochester, while assignments have been made, to the neighboring clergy, of two additional points; thus making 19 parishes and mission stations in the Deanery. An appropriation of \$30 was made by the Convocation to the Diocesan Board of Missions; and pledges amounting to \$100 were received for mission work in the Deanery. The Treasurer's report shows a balance now in the treasury of some \$50. The Rev. W. N. Webbe was elected Secretary for the ensuing year, and the Rev. J. J. Faude Treasurer. It was decided to hold the September Convocation in Trinity Church, Fort Wayne, and the secretary was instructed to communicate with one or more Bishops, relative to securing their presence, with Addresses or sermons on that occasion. A most admirable paper was read by the Rev. C. C. Tate, of Niles, Michigan, on "Preaching and Hearing Sermons," for which a vote of thanks was tendered him.

A Missionary Service was held in the evening; at which addresses were made by the Rev. Messrs. Orpen, Tate and Boxer. One Missionary Address is sometimes thought to be sufficient for an evening; no one on this occasion, however, grew weary; for the Addresses, generally, held the unwavering attention of the audience to the end. And it may safely be said that, if such missionary meetings could be held always, the laity would not avoid them as a pestilence. The offering for the vocation amounted to \$100. The Clergy were shown a very beautiful Communion service of solid silver, gold lined, to be given on Ascension Day by Mrs. C. A. Holliday, of Trinity Church, as a memorial of her late husband, for many years Warden of that parish. How much wiser are such memorials than the expensive but useless ones so often made! "To the glory of God and in Memory of—" makes a more pleasing sound upon the ear of man, yea, also, upon the ear of the "Father in Heaven," than an inscription which leaves God out of mind.

Thursday was "Clergy's Day." There was a Celebration of the Holy Eucharist at 7 A. M., the Rev. C. C. Tate being Celebrant. At nine o'clock, came the reading of a very thoughtful essay upon "Church and State" by the Rev. Rector of the parish, C. J. Wood. The remainder of the day was taken up in discussions upon methods of Church-work; and, with a vote of thanks to the Rector and people of the parish for courtesies, the Clergy returned to their homes, feeling that a most agreeable and profitable time had been spent.

The Church in Iowa.

From our Davenport Correspondent.

The Bishop returned a few days ago from an extended Visitation in the northern part of the State, having traveled nearly twelve hundred miles, and confirmed forty five persons.

He first visited Dubuque, where he confirmed seven, a terrific storm preventing five of the class from coming. At Lansing, he found the church in the same condition in which it has been for several years. There was at one time a flourishing parish here; but most of the Church people have moved away, and the property, which is quite valuable, has been sadly neglected. The stained-glass windows of the church bear evident marks of the vandalism of some of the younger portion of the community. At Decorah, the Bishop confirmed twelve, making forty-nine who have been presented for Confirmation in this parish in three years. During the same time, the rector (Rev. E. H. Gaynor) has baptized one hundred; forty of whom were adults.

Six were confirmed at Cresco, where the Rev. F. H. Potts is doing good and faithful work; five at Charles City; four at Marengo; three at Algona; and eight at Emmetsburg. At the last named place, services were held in the unfinished church, on which a debt remains, owing to the failure of a prominent Philadelphia Clergyman to fulfil a pledge made to the first Bishop of Iowa.

The Trustees of Funds and Donations have commenced an ejectment suit against

the minister at Waupon, who persists in residing in the rectory, contrary to the wishes of the trustees.

An energetic effort is now being made by the Executive Committee of the Board of Trustees of Griswold, to secure funds for the endowment of professorships, and for new buildings. And, for the furtherance of this endeavor, they have sent to the East, Mr. J. L. Daymude, the Treasurer of the College, who takes with him letters of support and approval from Bishops Whipple, Vail, Clarkson, Robertson, Spalding, and the Bishop of Pennsylvania. Mr. Daymude is writing and publishing, in the "Daily Democrat" of this city, a series of articles on "Griswold College, Past, Present and Future." Truly, the Great West needs a Church University, one that will take front rank among the best colleges in the land; and the united action of all the trans-Mississippi Bishops will undoubtedly bring about the desired object.

The first commencement, since the reorganization of the College, will occur May 20th, although the College will not close until a month later. The Exercises will take place in Library Hall, and will consist of several orations, including the Master's oration, by a former graduate. This day will mark the beginning of a new era for old Griswold.

A bust of the late Bishop Lee, the first Bishop of Iowa, has been presented by his widow to the College. It will occupy a prominent place in the Library.

All of the classes are now busy, reviewing the year's work, preparatory to the examinations at the close of the Term. Good solid work is done at Griswold.

D. C. G.

GRISWOLD COLLEGE, May 3, 1880.

The Church in Leadville.—Warning to Wanderers.

LEADVILLE, April 27.

To the Editor of the Living Church:

I desire to announce through your columns the result of the Fair in behalf of St. George's Church. The time of holding it had to be postponed for various reasons, so that it occurred about three weeks later than the date announced.

The net proceeds amount to one thousand eight hundred dollars (\$1,800). Of this sum we derived from presents received from Eastern friends in answer to my appeal, \$250 00, and have some of the articles still on hand for another occasion. Our heartfelt thanks are given to the noble friends who so kindly remembered us. From Maine to Florida, and from Boston to California the answers came from all parts and conditions of Church women; and children gladly added their mites. May their stores be richly increased.

I have had to seek a lower altitude on account of ill-health, but returned again to my lofty field after a few days' rest, accompanied by the Bishop. Had a class for Confirmation of fifteen, all adults, save two, and had it not been for my sickness would have had double that number—seven of these were men. The tide of immigration still continues, and what the end will be none can predict. It seems as if our Eastern people had gone mad about Leadville. This place is greatly overdone already, and still people are pouring in here at the rate of one hundred a day! Hundreds will find only their graves, and thousands will be bitterly disappointed. Will not clergymen who read this warn their people against emigrating here without any definite object in view? I am daily in receipt of letters of inquiry from people East, and invariably advise staying at home. Taking the cost of the journey here, the terribly high expenses of living while here, the low salaries caused by excessive competition and over supply; and a salary of fifty dollars per month East, is better than one hundred and twenty-five here.

The Little Pittsburg Mine failure has caused great depression in mining interests and general business, and will make it hard work to raise funds for any church-building; but the scare will not last long, for there are many better mines than the Little Pittsburg, and the output of ore from the camp is now almost \$400,000 per week, and will probably reach \$500,000 ere long. The trouble has been caused by the greediness of eastern capitalists and speculators, who are not satisfied with anything like fair returns for the money invested.

I hope before long to begin building the church, and if God spares my health will announce before many months the consecration of St. George's Church, the highest church building on the Continent.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great, heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the waters of "the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.

A North Carolina Missionary.

Since the Visitation of the Assistant Bishop of the Diocese, when Confirmation was held in both St. Thomas' and Grace Church, Bertie county, and the Church of the Holy Innocents was consecrated, I have admitted to the Holy Communion two adults who were not confirmed. On the third Sunday in April (the third Sunday in each month being my busiest day), I held three services; the first at 9:30 A. M., in the County Jail. One of the criminals, who has been condemned to be hanged for murder, I am instructing for the Holy Sacrament of Baptism, which is to be administered to him on the first Sunday in May. The second service was at 11 A. M., in St. Thomas' Church, Windsor, N. C.; the third was held at the Holy Innocents', seventeen miles from Windsor, at 3:30 P. M. On the following day, Monday the 20th, I drove twenty-eight miles by 12 M., in order to visit a consumptive patient, and administer to him, in private, the Holy Communion. In the afternoon, fourteen miles home. On Wednesday, I was summoned to bury a lady in a neighboring parish, eighteen miles distant. As there are neither railroad nor steamboat facilities in this immediate region, all of the ministerial travel has to be done with a horse and buggy. In this way so much time is consumed, that but little opportunity is left for reading and study; not unfrequently the Church papers lie for weeks upon the table, unread, for want of time. In addition to St. Thomas' and the Holy Innocents', I have Grace Church, Lewiston, and a mission at Roxobel, eight miles from Grace Church, twenty-four from St. Thomas', and forty-two from the Holy Innocents, all in the county of Bertie. I am in special need of \$100 or \$150 in order to complete the chancel, and procure the furniture for St. Thomas' and for the Holy Innocents'. If anyone would send me the above amount, or any articles of church furniture, such as chairs, altar, and lectern, or prayer desk, I should be most thankful. I also need, very decidedly, a "Private Communion Service," so frequently am I called upon to administer the Holy Communion to the sick and invalids. I know that if any invalids or crippled persons who have the means, should see this, they will send me such a service for the benefit of those whom I serve. My salary is less than \$600, with a wife, three children, two servants, and a horse to keep and feed. If my salary were \$800 per annum, I could procure for myself what I ask. I can live very comfortably on \$600, and support the family alluded to, as I live in my own house. In case any one should desire to know my address, I subjoin it:

EDWARD WOOTTEN.

LEWISTON, BERTIE CO., N. C., April, 1880.

Trinity Alumni in Pittsburgh.

A meeting of the Alumni of Trinity College was held Friday evening, April 23d at the Monongahela House, Pittsburgh, Pa.

A permanent organization was effected to be known as the "Western Association of the Alumni of Trinity College." The object of the Association is to further the best interests of Trinity College, and to unite its Alumni in sympathy and co-operation towards that end.

The Rev. William A. Hitchcock, D. D., Rector of Trinity Church, Pittsburgh, was chosen President, Mr. Blair, Secretary, and Mr. John H. K. Burgwin, Treasurer.

An informal meeting followed. The Rev. Dr. Bolles of Cleveland, ably responded to the Toast, "Trinity College." Mr. Joseph Buffington did ample justice to "The Faculty of Trinity College." The Toast "College Days" drew interesting remarks from nearly all present.

Letters were next read from the Rt. Rev. the Bishops of Connecticut, and Pittsburgh, and others.

It was then moved, That a committee be appointed by the President, of which he should be Chairman, to attend the next annual Commencement of Trinity College, and represent the views of the Association on College matters.

The Rev. Dr. Bolles, Mr. McKennon, Mr. George Burgwin, and Mr. Joseph Buffington were appointed.

The next meeting of the Association will probably be in Cleveland, Ohio.

Church Discipline in Connecticut.

To the Editor of the Living Church:

My attention has been called to the letter of your New York correspondent, in the issue of April 22d, in which allusion is made to an unknown parish in the East, where a Rector repelled from the Communion fifteen persons, as an electioneering dodge.

If the representations were true, the strictures would be just; and, to avoid fastening suspicion of such political intrigue upon any brother, I desire to say that the parish is that of Trinity Church, Newton, Conn., of which the undersigned is Rector.

And, farther, to endeavor to remove from the Church itself the odium of such a motive in the exercise of necessary discipline, I will add that the charge of such unchristian motive, with its accompanying representations, is false; and I would ask

for the credible evidence for such intention, from any persons who are conversant with all the circumstances of the case.

The righteousness and purity of the act of discipline referred to will be sufficiently clear, upon a full presentation of the facts to all right minded persons, which, at some time, they may have an opportunity of considering. Evil be to him who evil thinks, until the evidence of fact is so convincing that even charity must yield.

In regard to the Parochial Question, to which this, by your correspondent, is made to belong, I will also add that when the clergy shall exercise, in the fear of God, the authority and power which He has transmitted to them, for preserving the integrity and purity of his Church, and will not fear to do right in His sight, in order to escape the suspicion of wrong in the sight of men, not more, but less, legislation will be necessary. "Plain Papers" will become history and not wind, and righteous contention for the honor of the Lord will escape the suspicion of a seeking for personal victory.

Very truly yours,

THOS. W. HASKINS.

NEWTOWN, CONN., April 29, 1880.

A Corection.

Correspondence of the LIVING CHURCH.

It is quite possible that your Faribault correspondent may have given some of your readers a false impression in regard to one item of news in your last number. He states the gratifying fact, that "after five years of hard struggling with a \$7,000 debt, our parish here is entirely free from the burden; and our 'Cathedral,' and 'Church of the Good Shepherd' are safely through a great trial."

There is no "Church of the Good Shepherd" in Faribault. He should have written "the Parish of the Good Shepherd," which worships in the Cathedral. It might be understood as referring to the "Memorial Chapel of the Good Shepherd," on which, however, there was never a dollar of indebtedness. As a "Memorial" it was paid for, as it was built, by the generous donor.

1881.

This is a very peculiar number. The sum of its digits is 9x9. It is divisible by 9 without remainder. The remaining quotient consists of two prime factors, 11 and 19. It reads the same both ways. If 18 be set under 81 and the two added the sum is 99. If the 18 be reversed and then added to 81, the sum is 162, the sum of the digits of which is 9. The 162 is also divisible by 9, giving a quotient of 18, which is a second time divisible by 9. If the 81 be reversed and added to 18, the sum is 36, which is also divisible by 9, and the sum of its digits is also 9.

But what of it?

Add the following considerations before you press an answer. 1.—Those who have cultivated the occult sciences have always held the number 9 to be possessed of great significance. 2.—Those who have made a study of the numerical symbolism of the Scriptures have regarded the number 9 as equally significant. It is "a number of finality or judgment, of creaturely completeness" says Dr. Mahan. And he adds "it is a factor of all the great dates of Judgment, viz: of the Flood, the destruction of Sodom, the overthrow of Pharaoh, the Captivity, and the final destruction of Jerusalem." As we have seen, it enters in a variety of ways into the number 1881. What of it now? Has 1881 a judgment in store for the human race? and what is it? —[Selected.]

A Good Suggestion.

We commend to the consideration of the Church, the following timely and suggestive article from the Omaha "Church Guardian." It is high time that some steps shall be taken by the Church at large, by which we may be saved the shame and mortification of seeing those, whether Bishops, Priests, or Deacons, who have worn themselves out in the service of their and our Master, reduced, in their old age, to dependence upon the charity of the world. We rejoice to see that, in more than one quarter, the subject is meeting with attention; and we devoutly hope that the agitation of it will not be allowed to drop, until something definite and permanent shall have been accomplished.

We hope that the coming General Convention will so alter the canon on the resignation of Bishops, as to allow a Bishop when he has attained to 70 years of age, or has served in the office for 25 years, to retire from his jurisdiction, on his own motion, and with "emeritus" honors. He should be allowed to retain his seat in the House of Bishops for the sake of his counsel and experience, and should be allowed to become the presiding Bishop, if Providence called him to that position. At the age of 70, a man is usually ready for rest. He ought not to be compelled to the hardships of travel, and to all the burdens of an active episcopate. And yet he ought not to be deprived of the honor of his seat in the House of Bishops, if he has faithfully served to 70 years of age, and desires to retire. This change of law would also, in some cases, secure to large and populous dioceses the activity and energy of a middle-aged Bishop, if its aged Bishop was allowed thus honorably to retire. But how would he be supported, it may be asked. He might receive a retiring pension from the diocese. It would be no more difficult in a diocese to do this than to pay an assistant Bishop's salary; or perhaps he might have means of his own to support himself in his retirement. All this could be readily arranged between the retiring Bishop and the diocese.

News from the Churches.

MASSACHUSETTS.—On Wednesday, 28th ult., the Annual Convention of this Diocese opened its 90th session in Trinity Church, the Rt. Rev. Bishop Paddock presiding.

After the transaction of preliminary routine business, the Convention adjourned to Trinity Church, where, in presence of a large audience, the Bishop delivered his second triennial charge on "The Pastoral Relation; Its Ideal, and the Degree of Its Present Realization." This was followed by the Celebration of the Holy Communion; the aims at the Offertory being devoted to the Fund for the relief of aged, disabled or indigent clergymen of the diocese.

In the afternoon, the Bishop delivered his 11th annual address to the clerical and lay members; after which the Convention organized for business by the choice of Rev. Joseph H. Clinch, D. D., of South Boston, as Secretary, and Rev. George W. Shinn, of Newton, as assistant secretary, both of whom were consequently elected to those offices for the year. A resolution of sympathy for Rev. Dr. Brooks (for fifteen years assistant secretary), was adopted. At the recommendation of the committee on parishes, the Church of the Good Shepherd of Clinton was admitted. The report of the standing committee was presented by the secretary, Rev. Dr. Burroughs, and adopted. Rev. Dr. Leary of Taunton presented the annual report of the Diocesan Board of Missions, after which various reports were received. The Treasurer presented his annual report, after which a resolution was offered by Rev. W. B. Huntington looking to a mode of nominating candidates for diocesan offices, substantially after the plan in vogue at Harvard College. At 6 o'clock the Convention adjourned to meet next morning at nine o'clock.

On the following day, reports from the various auxiliary associations and trustees of funds were received and accepted. The Committee on Constitution reported against a proposed change in the Constitution, by which it was sought to limit the eligibility of clergymen to membership. Rev. Charles H. Leary was elected treasurer of the Convention, and Rev. M. S. Bartlett, registrar of the Diocese.

Rt. Rev. Bishop Clark of the diocese of Rhode Island was received as a visitor, and introduced to the Convention.

The resolution offered by Rev. W. R. Huntington of Worcester, looking to a change in the manner of nominating candidates for diocesan offices, was discussed at considerable length, and referred to a committee to report to the next Convention.

We published, in our last issue, the names of the Deputies to the General Convention. Other elections followed, of members of the Diocesan Board of Missions, and of Trustees of the General Theological Seminary. The usual Resolutions of course were adopted; and a Resolution was also introduced, the substance of which was, that an attempt should be made to raise by subscription \$1 from each communicant, the money so raised to be devoted to the support of Diocesan Missions. The resolution was defeated by a vote of 20 to 57. After authorizing the printing of 1,500 copies of the journal, and electing the following named as members of the Standing Committee, the Convention adjourned: Rev. Thomas R. Lambert, D. D., Rev. Henry Burroughs, D. D., Rev. Phillips Brooks, Rev. George S. Converse, of the Clergy; and E. R. Mudge, William S. Gardner, Causten Browne and George C. Shattuck, of the Laity.

ILLINOIS.—We are happy to have it in our power to announce that the Rev. F. S. Jewell, Ph. D., of Fond du Lac, Wis., has accepted the position of Rector of St. Mark's Church, Evanston, in this diocese. He entered upon his duties last Sunday. We congratulate our Evanston friends that the vacancy occasioned by the resignation of their late esteemed Rector has been so admirably supplied.

Bishop McLaren visited Christ Church Mission, Harvard, on Tuesday, April 20th, and confirmed a class of five persons; the first fruits of the Sunday School work begun here. The sermon of the Bishop, and his subsequent address to the class, were admirable. We were much comforted and strengthened by our good Bishop's visitation, brief as it was.

At three Celebrations of the Holy Communion, on Ascension Day, at the Church of the Ascension, Chicago, one hundred and twelve persons received; 36 at 5:45 A. M., 47 at 7:15 A. M., and 26 at 9:30 A. M.; a good showing for a small parish.

We learn from the Savannah Times, that Bishop McLaren visited the Mission at that place, on the evening of Friday, the 23d inst., and confirmed nine persons, five of them being adults, and four young people. The Times says: "The Bishop preached a most excellent and practical sermon, and delivered a very feeling and earnest Address to the candidates after the Confirmation. He made the occasion one to be long remembered by all who witnessed it. Although the weather was unpleasant, the little Chapel was crowded, and all paid the closest attention to the services throughout. The Bishop expressed himself as being greatly encouraged with the growth of this mission, and the prospects of organizing a parish at no distant day. He also speaks in glowing terms of the rapid and healthy growth of the Church throughout the Diocese, and thinks that at no time has its condition been so good as at the present, and that many of the unreasonable prejudices against the Church, are fast disappearing, as she becomes known to the people."

EASTON.—The Southern Convocation of the Diocese of Easton met in Pocomoke City, on Tuesday evening, April 28th. There were present, besides the Bishop, and the Rev. F. W. Hilliard, Rector of the parish, the Rev. J. O. Barton, D. D., of Princess Anne, Dean; the Rev. H. Cruikshank, M. D., of Coventry Parish; the Rev. J. H. B. Brooks, of Salisbury; the Rev. G. S. Fitz-Hugh, of Berlin; and, from the Middle Convocation, the Rev. J. V. Stryker, of Easton, and the Rev. W. T. Beaven, of St. Michael's.

On Tuesday evening, Addresses were delivered on certain hindrances to the Christian's Daily Life:—Covetousness, Temper, Self-will and Luxury, by Messrs. Stryker, Fitz-Hugh, Barton and the Bishop. On Wednesday morning the Holy Communion was celebrated, with a sermon by Rev. Mr. Stryker. On Wednesday evening, after Addresses on Confirmation by Messrs. Cruikshank, Brooks, and Beaven, thirteen persons were confirmed. On Thursday Morning Prayer was said; and a sermon was preached by the Rev. Mr. Beaven, in St. Stephen's Chapel, eight miles in the country. On Thursday afternoon, a beautiful and appropriate monument, just erected in the Church-Yard, to the memory of the Rev. John Crossdale, D. D., (for thirty-six years Rector of the Parish, and the President of the Standing Committee of the Diocese), was unveiled, with a service selected from the Prayer Book, and Addresses by the Bishop and Dean, and by Mr. Ryder, a Layman from Salisbury. On Thursday evening, at the concluding service, an Address on Sunday-schools was delivered by Mr. Brooks; one on the Blessings to be found in the Church, through her Prayer Book, by Mr. Stryker; and one on the necessity of Bible Christian Unity, for the evangelization of the world, by Mr. Beaven.

Church Calendar.

1880.

Table with 2 columns: Date and Event. Includes SS. PHILIP AND JAMES, 5th Sunday after Easter, Fast Rogation Day, Ascension Day, etc.

The Comforter, which is the Holy Ghost, Whom the Father will send in My Name. S. JOHN XIV. 26.

Christ's prayer was, "Father, give them the Holy Spirit to teach, sanctify, and comfort them." His Father should send, He said; and His Father did send, and the Holy Ghost came, to-day. And came in that sort whereof they had most need, a "Comforter."

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

Evening Communion.

Bishop Doane, in his last Convention Address, has the following: "I must set my face and my advice against it. Upon mere practical grounds it is a mistake. The highly-wrought emotionalism of this service concentrates the religious devotion of all Lent, and culminates it before the time, making Good Friday unreal, and taking the edge of fervor off the Easter Communion. It is, in spirit, entirely opposed to the whole plan of Holy Week, suggested in the Prayer Book, which, except upon the last two days, avoids the commemoration of separate events, or the adoption of any arrangement of time. It savors rather, of the Romish use, in its melodramatic and sensational tendency, and is imperfect, without the palms and the washed feet. It is entirely unauthorized by rubric, and is utterly opposed to the spirit and the letter of Catholic usage. The institution was in the evening, it is true; but the Jewish Passover, like everything in the old dispensation, began, as it were over night. With them, it was "the evening and the morning;" with us, it is the morning, for the day-star has arisen. And the whole authority for what are called night-Communions, bears not upon the new-fangled notions of the Eucharist on the evening of Maundy Thursday, or on the eve of a secular new-year; turning a vigil into a feast; but upon the very early celebration, following upon the Nativity and the Resurrection, before it is dawn. If people are ready to put themselves out for this sort of night service, on Christmas and Easter, I shall be very glad to join them. But the novelty of Evening-Eucharist is, to speak mildly, a mistake. It is certainly not worth while to be wise above the universal tradition of the Church. The claim, that the practice violates ancient Canon is, of course, unfounded; for the only Canon on the subject not being Ecumenical, has no binding obligation. But, as an indication of ancient, universal, and until recently, uniform feeling, it is suggestive, and ought to be authoritative. My distinct advice, and it is a godly admonition, is against the practice. At least, I hope, after this, that it will not spread in the Diocese. Wise old Mr. Babcock said, epigrammatically, the other day, that keeping Maundy-Thursdays night with a celebration is to make the Holy Eucharist, not the memorial of the Sacrifice, but a commemoration of an anniversary."

One of our most active Clergymen, in a private letter, refers to the great difficulty of getting men to take any interest in Church work, or even in their own salvation. They seem to think that they will be saved by the goodness of their wives and daughters; forgetting that Noah saved his

family by his righteousness. It is also true that the builders of the Ark did not believe in the Architect. We are living in sad times—times when men are so absorbed in business, that they have no time to repent, no time to think of their immortal soul. Men do give a little now and then for the Church's work; but the majority of them are cold, indifferent, and careless for the future. Our men need the prayers of all; and, by witnessing, day by day, the good examples of our women, may yet be led to take their place in the Church.—[The Church Bell, Waco, Texas.]

"Upon the Children."

Correspondence of the LIVING CHURCH. Before my mind's eye there arises the image of a bright, smart, active and intelligent lad of between fifteen and sixteen years old. He has everything that money can procure, as factors in his happiness; is well dressed, clean, prompt, respectful, and obedient; stands well in his classes, and lights in solving difficult problems in Algebra; at first reading, can see through the most difficult and intricate theorem on the generation of the sphere; quickly balances the "why and wherefore" in "General Average," and proves his point. But he is crafty and politic; he does not hesitate to evade a direct question in personal morals, by an indirect answer; and, unless either his fears or his pride be worked upon skillfully, will utter falsehoods all the more difficult to refute, as they are adroitly mixed with truths. Prematurely developed, and thus ranking with companions two years older, he had for some months kept up a clandestine correspondence with a young lady, whose parents possess little wealth except in gold; and both were barely saved from nameless and lasting disgrace, by providential detection, and vigorous discipline. As I write, he is trying, with much suavity, and most respectful demeanor, to incept a scheme, the end whereof is to obtain a letter, which, there is every reason to believe, he expects from her. Now, beneath all this bland exterior, there are immoral resolves, which his fine intellect, good manners, and insinuating air, enable him the more successfully to carry out. His father and mother married from policy; she, the daughter of a suddenly wealthy speculator, that she might be known as the wife of the distinguished professional gentleman, who had enriched his mind with the results of prolonged and extensive travels in Europe; he, that he might have her wealth, to enable him to keep his social standing on a par with his professional reputation.

"Incompatibility," with all its consequences and exposures, has since supervened; and this boy, their eldest, is left to the care of those paid for it, who have, as best they may, to re-seat the governing powers, and show the lad the impolicy, as well as the evil, of too much policy.

A Railroad in the Holy Land.

Yankees are going to build a railroad to Jerusalem. Will it not sound funny to hear the conductor call out "Bethany, ten minutes for refreshments!" or "Rameleh, change cars for Jerusalem!"? The charter has been secured in Massachusetts, though the money is to be furnished by two large English banking houses. Under the charter the proposed road will extend from Cairo, in Egypt, to Mosul, on the River Tigris, with branches to Jerusalem, Jaffa, Nablus, Beyrout, Aleppo, Iskenderoon, and Erzeroum, if it should be judged best to build them. In detail the route is described as follows: Beginning at Cairo, the road runs northward on the Pelusiac branch of the Nile to Port Said, the northern end of the Suez Canal. At this point connection will be possible with the line of steamers running between the East and Europe. Turning eastward from Port Said, the road will pass over the level plain near the seashore, across the desolate tract between Egypt and Palestine. Soon after entering Palestine it goes through Gaza, Esdud (the ancient Ashdod), and then to Rameleh. At this place the branches for Jaffa and Jerusalem will leave the main line, the Jerusalem branch ascending the Valley of the Nahr Rubin and Wadi Surar. It reaches the city from the north and west of the Gihon Valley, and the station will be at or near the Damascus gate. It is the intention of the officers of the road to push its construction rapidly as soon as the necessary authority can be obtained from the Turkish Government. This authority is expected soon, through the exertions of the projectors and the English and American Ministers at Constantinople.

Slightly sarcastic was the clergyman who paused, and addressed a man coming into church after the sermon had begun, with the remark: "Glad to see you, sir; come in; always glad to see those here late, who can't come early." And decidedly self-possessed was the man thus addressed, in the presence of the astonished congregation, as he responded: "Thank you; would you favor me with the text?"

The First Bluebird of Spring.

Written for the LIVING CHURCH. Bird of the sky-dyed wing, Bright herald of the Spring! Thy clear, glad song Awakes the woods and vales; And charms the murmuring gales; While Echo's voice with music sweet, Thy joyful carol doth repeat, The hills and mountain-sides along.

Bright bird! I pray thee tell Where thou hast been to dwell, Through Winter's cold! No lay of thine hath charmed mine ear, Through all the frozen months so drear; While oft, along this pathway rude, I traced, alone, the solitude.

But I've been told That thou to far untravelled lands, O'er forests wide, and scorching sands, On buoyant wing Hast tracked thine airy way; Nor feared by night or day; Guided by Him Who rolls the spheres, And Who the lonely sparrow hears, The blue deep traversing.

Where, bluebird! didst thou dwell? In some warm, quiet dell, Where flowers in bloom With rich perfume Fill full the odorous air? In some green spot on distant isle, Along whose shores the blue waves smile,— Hast thou, fair bird, been there?

Oh, that I could have flown with thee! From earthly care and sorrow free. As thou, sweet bonny bird— Life's din awhile unheard— And found a rest With quiet blest, On some sun-lighted shore; Where, o'er the golden-winged hours, The glorious heaven-descended powers Might watch to guard me safe from ill, My soul with blessed thoughts to fill; Where sorrow weeps no more.

Vain wish, sweet bird! I know; May Heaven forgive the prayer! No bliss unmingled here below; Life hath its equal share Of joy and sorrow, pain and pleasure; Some dross in every golden treasure.

There is within The seed of sin; Its fruit is dropped on every shore; And none its sweetness can restore; Death's shadow darkens every wave; The dusty path of life we tread With cloud and sunshine overhead, Till, tired, we fain would make our bed— The grave!

In other worlds to find the bliss We never yet have found in this. Yes, we o'er Death's dark, heaving sea Must cross, fair bird, but not with thee. Yet, bonny bird! canst tell me this? When bursts in light th' eternal Spring Upon this shivering clime, Shall we not hear thy glad song ring Among the choir sublime?

A strain so sweet Is not unmet To fill a humble sphere, In hymning th' eternal year; For know we not that, here below, The primal woe

Though full to thee of death and pain, Mingles no sadness in thy strain? And sadness cannot dwell with bliss, No sweeter lay

To charm the day Melts in such liquid beauty round, As flash thy light-like showers of sound. So, when in glory from the skies The Heaven-descended Paradise Shall in primeval beauty shine, Thy voice divine

Will surge in loftier raptures flow, Than we on earth can ever know! Then hail, thou prophet bird! Bright herald of the Spring! Thy song my heart hath stirred With music ravishing; As when in boyhood, long I listened to thy song, Gladness vision o'er me stealing, Bright thoughts to my soul revealing,— So now I see thee here again, Safe o'er the heaving main; Again my heart leaps up with gladness, To hear thy welcome lay; And every lingering shade of sadness Hath vanished quite away. Welcome sweet bird! I pray thee here entwine Thy nest, among the branches of my vine.

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.

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Detroit City Ry. Time Tables. Jefferson Avenue, 3/4 Miles. Leaves going East. 6:30 a.m. Mt. Elliott ave. 6:30 a.m. 7:30 a.m. " last car, 10:30 p.m. " Sunday, 9 a.m. " Sunday, 9:30 a.m. Cars run every five minutes till 7 p.m.

Woodward Avenue, 3/4 Miles. Leaves going North. 6:24 a.m. R. R. crossing, 6:12 a.m. Last car, 11:00 p.m. Last car, 10:40 p.m. Sunday, 8:54 a.m. Sunday, 9:00 a.m. Cars run every six minutes till 8 p.m.

Michigan Avenue, 3/4 Miles. Leaves going West. 6:00 a.m. Junction, 6:00 a.m. Last car, 10:00 p.m. Last car, 10:35 p.m. Sunday, 8:48 a.m. Sunday, 8:48 a.m. Cars run every six minutes till 10:35 p.m.

Gratiot Avenue, 2 Miles. Leaves going North. 6:00 a.m. Dequindre St. 6:22 a.m. Last car, 10:00 p.m. Last car, 10:22 p.m. Sunday, 8:00 a.m. Sunday, 8:22 a.m. Cars run every fifteen minutes till 10:22 p.m.

Cass Ave. & Third St., 3/4 Miles. Leaves going North. 6:48 a.m. Stables, 6:12 a.m. Last car, 10:30 p.m. Last car, 9:50 p.m. Sunday, 10:03 a.m. Sunday, 9:30 a.m. Cars run every eight minutes till 9:35 p.m.

Congress & Baker St., 3/4 Miles. Leaves going East. 6:00 a.m. Randolph St. 6:30 a.m. Last car, 10:00 p.m. Last car, 10:00 p.m. Sunday, 9:10 a.m. Sunday, 9:40 a.m. Cars run every ten minutes till 8:00 p.m.



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MICHIGAN CENTRAL RAILROAD. Arrival and departure of trains. Depot foot Third street. Ticket offices, 154 Jefferson ave. and depot. All trains arrive and depart on Chicago time.

LAKE SHORE & MICHIGAN SOUTHERN. Depot foot of Brush street. Trains run by Detroit time on and after Nov. 9, 1879, trains will run as follows:

GREAT WESTERN RAILWAY. Depot foot of Third and Brush streets. Trains run on Detroit time. Ex.—Ar. 10 p.m. Lv. 4 a.m. Day Ex.—Ar. 6:30 p.m., Lv. 8:35 a.m. New York and Boston Ex.—Ar. 9:45 a.m., Lv. 7 p.m. Detroit Ex.—Ar. 12:45 p.m. Steamboat Ex.—Ar. 7 a.m.

FLINT & PERE MARQUETTE RAILWAY. Depot foot of Third street. Ticket offices, with Michigan Central R. R., 154 Jefferson ave., and in depot. Trains run by Detroit time.

CANADA SOUTHERN RAILWAY. Depot foot of Third street. Detroit time. Buffalo Trains. Atlantic Ex.—Lv. 4 a.m. Ar. 9:45 p.m. Past Day Ex.—Lv. 12 p.m., Ar. 4:55 p.m. Lightning Ex.—Lv. 11 p.m., Ar. 9:45 a.m.

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The Living Church.

May 13, 1880.

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Minister the Gift.

The last commemorative week of the Christian Year is closing. We stand, with the first disciples, gazing up into heaven after our ascended Lord, and waiting for the promise of the Father. It is all fulfilled,—all that the prophets foretold, all that the Master promised, except the coming of the Comforter, and the power from on high. It is a week of grateful retrospect of the past, and of hopeful looking forward to the future.

Let us remember, as we celebrate the Ascension of our Lord, that when he led captivity captive, He received gifts for men, and that we are exhorted to minister the gift, as good stewards of the manifold grace of God. It was expedient for us that He should go to prepare a place for us, that we should receive spiritual gifts and be engaged in this blessed ministry, that God in all things may be glorified, through Jesus Christ.

This week of expectation is impressive, not only from what it leads forward to in the future, but also from its relation to the past and the present. The work of Redemption is wrought, we are heirs of salvation, the earnest of our inheritance is sealed to us, and witnessed in Pentecostal fires. Of this inheritance we are stewards. We hold not these heavenly gifts as personal possessions to use only for our own personal profit. They are entrusted to us for the edifying of the Body of Christ, that we may minister as of the ability that God giveth. In this we are to realize our discipleship, and to grow up into Him who is the Head. He came not to be ministered to, but to minister, not to do His own will, but the will of the Father.

In this is our calling, and it is well that as we wait under the opening heavens that have received our Saviour's Glorified Humanity, we should be impressed with this truth. So, when the day of Pentecost has come again, may we go forth in the Spirit of the Lord to larger sacrifice, more fervent charity, and all consuming zeal. "The end of all things is at hand; be ye therefore sober, and watch unto prayer."

The Indian Question.

"The Indian Question" is one of the most vital and practical issues now "before the house." As citizens and as Christians, we all have an interest and responsibility in its speedy and righteous solution; and we can all exert an influence to this end by aiding to form public opinion in the right way. When the American people unite in demanding citizenship for the Indian, it will be granted, and we shall see the beginning of the end of our Indian troubles. We advocated this policy years ago, in the "Province," and we have sustained it in the LIVING CHURCH. There are signs of the times that encourage us to hope that the American people are very generally coming to this conclusion; and that the more intelligent among the Indians themselves have accepted it. In a recent article in a New York paper, "Bright Eyes" says: "The solution of the Indian question is citizenship." She concludes as follows:

"The fatal mistake of the Government has been in taking care of the Indian and feeding him like a child, instead of making him take care of himself like a man. The more you help a man, the more you degrade him; the more you make a man help himself, the more you elevate him. Experience is the best of teachers, and I might say the best of civilizers. The Indian has been denied the lesson of experience. When the Government accepts the teaching of history, that self-help is the only agency that elevates men and gives to the Indian rights accorded to every other race, the Indian problem will be solved."

Joseph Cook, quoting the above, adds: "We would break up the reservation and tribal system; we would give the Indians full title to land; we would absorb them gradually into the body of self-supporting and self-protecting Indians." His description of the death of Standing Bear's brother,

is enough to fill every heart with sorrow and shame. Hear it:

"Standing Bear, who came to this platform only a few hours after he had heard of the death of his brother, had then, as you remember, a face of inexpressible sorrow. Only of late has Congress been told how the brother of Standing Bear died. Twice he had been arrested for no adequate cause. A merely technical offense put him in danger of being sent once more to prison. Soldiers were employed, and they tried to seize Big Snake, but he threw them all off. He opened his robes and showed his assailants that he had no weapon. He said he did not wish to go to jail, and would rather die. The officer called for handcuffs and more soldiers; but the Indian threw them all off. More soldiers came in; and one of them struck him in the face with the butt of his rifle. Overpowered by numbers, the Indian was thrust against a wall, and a soldier put the muzzle of his rifle to the unarmed man's head and shot him through the brain. His back was against the wall, and as the bullet went through him it went through the wall and passed close to another Ponca outside. "After he was dead," so says an eye witness under oath before Congress, "I examined his clothing and found no weapon about him."

The following most touching and dignified letter of Standing Bear is added:

"Most of my people are in the Indian Territory, and if they stay another year there, but few of them will be left. It is nearly three years since I have been allowed to do anything for myself. It is almost time to plow and plant again. I am very tired of traveling from place to place. I have told the people of many cities, and the men in Washington who make the laws, of the wrong done us, and know they all know it. I can do no more. I wish to return to my family, and to go to work for myself. We are a very weak people and your people are very strong. I have done all I can do. I have told you of our wrongs, and asked justice of your people. I am very tired of waiting. We shall never forget what you have done for us."

STANDING BEAR.

A Court of Appeal.

One of the great defects of our Economy as a National Church, is the absence of proper appellate tribunals. In no other Christian body, is the right of appeal so practically denied. Many of our past controversies and present troubles owe their existence, or at least their persistence, to this deficiency.

Acting under the Canon on Ritual of 1874, the Bishop of Pennsylvania summoned the Standing Committee, as his Council of Advice, to investigate the methods of worship employed in St. Clement's church in Philadelphia. It appearing to them that these methods came under the purview of the Canon, the Bishop, under the mandatory requirement of the same, by an instrument of writing under his hand, admonished the Rector to discontinue certain ceremonies and practices. In case the Rector shall disregard the admonition (whether on the ground of the unconstitutionality of the Canon, or of innocence of the charges preferred, or of the fact that the Canon does not specify the offence set forth in the admonition), it shall then become the imperative duty of the Standing Committee to cause him to be tried for a breach of his Ordination vow.

There is no tribunal of higher resort provided for in the Canon. If the defendant be found guilty, he has no appeal. No ecclesiastical court exists, which can review the proceedings of the Diocesan Authorities. Not even an appeal to the General Convention which passed the Canon, is provided for.

The Provincial System would render distressing appeals to Caesar unnecessary; as it would provide an Appellate Court, to which parties feeling themselves wronged by the decisions of an inferior Court, might have recourse; with the possibility of calm and unpartisan consideration of their cases.

The prospect of scrutiny above would temper the proceedings of Courts below, with judgment and wisdom. An hundred vexatious questions of ritual and custom and government would be settled. The Church, relieved from the embarrassments caused by her present defects of organization, would not lag behind, as she does, in the great work of winning America to the banner of the Apostolic Faith and Order.

Russia has been visited with some of the severest snow-storms known for years; business is impeded, and in some sections passage is rendered utterly impossible by great banks of snow.—Tennyson has published his new poem, "De Profundis," in the "Nineteenth Century" for May.

Joseph Cook and Psychic Force.

Mr. Joseph Cook, the great Boston lecturer, sometimes titled "Rev.," is about to withdraw his annual illumination from Boston, for a time, to let his light shine in the Old World. Mr. Cook is an eloquent man, in his way, and that is not a bad way. He uses some long words, and sometimes talks about things beyond his own comprehension, and past the finding out of mortal man; but—he means well. No one who has heard, and seen him, speaking, can doubt that he is in real earnest to get at the Truth; and that his work, on the whole, "makes for righteousness."

Of late, Mr. Cook has been battling with the philosophy of materialism; the system which develops mind as well as body from protoplasm, and resolves the soul of man into the correlation of forces. So far, good. All men who are disposed to deny their descent to be from monkeys, will be thankful that Mr. Cook has taken their side; and the monkeys will be disconsolate.

While we are glad to count the Boston lecturer on our side, and to give him credit for noble purpose and eloquent utterance, we could wish that he had fought for us on some other line. The burden of his argument, this season, has been "Psychic Force." It sounds well, and we believe in it; but not from the stand-point of the Boston oracle. He claims to have discovered, by observation to have tested, the discovery, that the mind can act upon matter without contact. Suppose it can, how does that invalidate the theories of materialistic philosophy? But what is the main evidence that such a power is possessed by pure spirit? Why, simply one of the old tricks of "Spiritualism."

Mr. Cook held a slate, or two slates clamped together, under the direction of a spiritualistic performer; and, after a moment's waiting, a message was found on one of the inner surfaces! There is not, we may safely affirm, a prestidigitator in the land, that couldn't beat that on five minutes' notice! Yet, the New England luminary now goes abroad to shed the light of his great discovery on the benighted nations of the Old World! He will talk there most learnedly, about the Psychic Force, no doubt; and people will smile, as he cites Professors Zollner and Crooks, (the latter was converted to Spiritualism by Home, an exposed impostor). Then he will return, and be lionized at the "Hub." We are thankful that we have some other evidence of the reality of the Psychic Force, besides the shallow tricks of a modern "medium."

An English Confirmation.

An English correspondent of the "Standard of the Cross," thus describes a Confirmation by the Lord Bishop of Cornwall Truro.

The service began by the singing of a hymn, led by a large choir but participated in by the whole congregation. Then followed a lesson, consisting of several passages of the New Testament, bearing on the subject of Confirmation. The rural Dean having read the Preface, the Bishop, standing under the chancel-arch, delivered an excellent extempore address to the class, setting forth the nature of the act which they were about to perform. He then asked of them, together, the question as it is in the Prayer Book, having, however, admonished them not to answer it at that time, but, taking a list of their names into his hands, he proceeded to call out each of them separately, putting the inquiry to them all individually, e.g., "N. or M. do you?" each one as addressed answering "I do." If the reply were indistinct, he repeated the inquiry, "Do you?" This plan (adopted also, I am informed, in the Diocese of Salisbury) certainly aided to bring the reality of the act home all the more directly, to those especially interested.

After all had been duly interrogated, his lordship asked the candidates to kneel, and pray that they might have the help of the Holy Spirit in keeping the vows which they had thus renewed. The Suffrages and the first Collect were said, the Bishop having in the meantime returned to the Holy Table. The Veni Creator was then sung, the candidates still kneeling, the people standing; after which, the Bishop took a seat immediately in front of the Holy Table, and the candidates were brought up to him, by their several pastors, in groups of five or six, one verse of a hymn being sung as they came forward. Each one was confirmed separately, kneeling before him; the remainder of the set, kneeling on his right, and passing on, after receiving the Laying on of Hands, to kneel on the left. When they were confirmed, while they were returning to their places, and the candidates next in order were coming up,

the next verse of the same hymn followed; and so on until all had been confirmed. On going to their places, each one at once knelt in prayer; and when all had been confirmed, the Bishop again came forward, and, with unction, addressed them in a most fatherly way, urging them to constancy, and progress; and especially exhorting them to the frequent reception of the Lord's Supper. Then he asked the congregation to join him in silent prayer in their behalf; another hymn followed, and the Bishop, returning to the Holy Table, concluded a service which every one, I am sure, felt it a privilege to have had the opportunity of attending.

Brief Mention.

A hundred thousand pounds was bequeathed lately to the Sidney University, by a Mr. Challis, of Sidney, New South Wales.—At the last Easter election of St. Andrew's parish, Mt. Holly, N. Y., the Hon. Geo. Heywood was chosen as a member of the Vestry; it being his 60th consecutive election to that office.—It is with much regret that we learn that, owing to the condition of his health, the Bishop of Tennessee has been advised by his medical advisers to abstain entirely from all duty, with a view to entire rest.—It is said that the history of Trinity Parish, which Dr. Dix is writing, will naturally comprise much of the history of New York. It is nearly completed.—Bishop Penick will arrive in Philadelphia about the middle of May. He has been at his trying work in Africa nearly three years, and deserves a vacation.—M. Renan has said some pretty things in London about the Christian religion, which it has been the work of his life to undermine, as far as possible. He calls it "the sweet Galilean vision." A little less religious syrup, says the "Spectator," would be preferable.—The Methodist General Conference is in session at Cincinnati. It holds its meetings in Pike's Opera-house. There are two delegates present from India.—A washer woman, a regular and attentive listener at church, was commended by her pastor, "Yes," she said, "after my hard week's work is done, I git so rested to come to church, and sit and think about nothin'!"—The "Renaissance," the liberal Protestant organ of France, deprecates the threatened visit of the Salvation Army to that country, and says that it is calculated to make Protestantism ridiculous and will certainly provoke the intervention of the police.—It is reported that Mr. Paxton Hood, one of the ablest Congregational ministers in England is about to join the Church of England.—The Appletons have published a volume of fifteen of Bishop Whittingham's sermons.—A correspondent from the diocese of Springfield writes: "We had a glorious Convention; we always have such." Why not? Such a Bishop, such earnest clergy and devoted laity, and all at unity!—The "Western Church" publishes, in pamphlet form, a Spanish translation of our Order for the Celebration of the Holy Communion, by the Rev. Nelson Ayres, dedicated to all lovers of a true Catholicity in the Church of Jesus in Mexico. The translation seems to be well done, though the typographical arrangement might be improved.—The "Little Churchman" (Texas) begins its second year next month. It reports encouraging progress.—Bishop Spalding, in the last "Spirit of Missions," makes an appeal for funds to build a cathedral in Denver. We hope the Bishop will get all he asks for. The proposed edifice as represented in the picture, does not impress us favorably.—The New York Bible and Prayer Book Society issues its Whitsuntide appeal. It has distributed 32,000 Prayer Books during the past year. It has been engaged in the good works for seventy years.—Several extracts from Bishop Seymour's Convention Address are to be published in tract form by the Danville Church Guild. Among these are, The Provincial System, The Law of Christian Giving, The Catholicity of the Church. They deserve a wide circulation.—Mrs. Charles W. Stone, of Tarrytown, N. Y., gave eight thousand dollars toward paying the debt on St. Mark's (Irving) Memorial Church, which was recently consecrated. This is but one of the many instances of her liberality.—The Hon. E. R. Mudge is to erect a Church in Lynn, Mass., in memory of two children deceased. It will cost \$105,000, and will seat about six hundred people. A tower, 100 feet high, will contain a chime of bells.—The LIVING

CHURCH Press is prepared to fill orders for Church, Business, and School printing, at the lowest rates and in the best style. Send for estimates. Orders addressed to this office will receive prompt attention.—We extend our sympathies to our afflicted brother, L. H. Morehouse, editor of the "Young Churchman," Milwaukee. His youngest daughter, Mary Louise, was called to Paradise, last month.—The Rev. John C. Ryle, M.A., who was quite recently appointed Dean of Salisbury, is to be the first Bishop of Liverpool.—The Rev. Frederick Swentzell, late a Methodist preacher, has become a candidate for Holy Orders, in Pennsylvania.

SEVERAL correspondents are exercised about the "Hinman Case," and wish us to express some opinion, or at least to open our columns to the discussion. All we have to say, is that we shall never keep back from our readers any facts that are of general interest and importance, of which we have satisfactory assurance. But we cannot allow the expression of mere opinions on a question involving the gravest issues of moral character as well as official action. This is a sad case, to which we refer, and one in which we have no evidence to offer, because none has been furnished us. The only thing that we feel justified in saying at present is, that it is a reproach to the Canon law of the American Church that such a trial as Mr. Hinman's is possible. The Province, with its Court of Appeal, is the only remedy that we can see.

The Russian Easter, which comes two weeks later than ours, was duly celebrated in New York, at the Russo-Greek Chapel which was crowded. Father Bjerring in his rich robes, bearing in his hands a crucifix, and a triple candelabra containing lighted tapers and a censor censed the people, until the place was filled with the odor, and saluted them with the words "Christ is risen," to which the choir responded, "truly risen." The Gospel was St. John I. The services were intoned; and at the close, Mr. Bjerring advanced to the chancel rail, to allow the worshippers to kiss the golden crucifix.

THE Hon. Geo. R. Wendling, who has done good service to the cause of humanity as a lecturer in opposition to the infidel tenets of Mr. Ingersoll, bears the following testimony to the character of the clergy: "The clergy constitute the most humane and self-sacrificing class of men to be found on earth to-day. I have been in the last year in every Northern State, from Maine to Nebraska, and everywhere the clergy are doing the most for humanity not only in the way of religious ministrations, but I mean in caring for the poor, the wretched, the homeless, the sick, the weak, and the intemperate."

The "Christian at Work" takes the "Churchman" to task, for "manufacturing Church history to order." The case is too long to be stated here, but the point is well taken. "We trust," says the critic, "that the number of those who depend upon their imagination for their facts, is decreasing. Be this as it may, one too many has access to the columns of the excellent 'Churchman'."

All Around the World.

The English Parliament is in full running order again. They do these things so much better than we do.—The Italian Chamber is dissolved and elections ordered; they will probably have them over before ever our National Conventions meet.—Congress is still trying to do nothing that will commit either party; committee work advances very slowly.—The laying of the new channel-cable, connecting with the French cable at Brest, has been completed; telegraphic communication is now open between Redoubt and Brest.—Bismarck has been reported again as about to retire. This is getting chronic; each day denies the truth of the preceding dispatch.—It is said that Moola Khan and Mohammed Jan have surrendered to the Governor of Ghuznee. Mohammed Jan has been killed some dozen times, and has surrendered to somebody as many more within the last two weeks; that is, by the reports, so no reliance can be placed on them.—Hartmann, the Nihilist, it is claimed, has been seen in

New York city. The communists deny it. —Jules Verne has made \$250,000 out of his books; so much for having a fertile imagination. —Nothing definite has as yet been elicited in the case of West Point Cadet Whitaker. —Appearances indicate that China is actually preparing to go to war with Russia, and possibly with Portugal. The Province of Kuldja is the bone of contention, as it is threatened to wrest it from Russia. The difficulty with Portugal is the seaport of Macao, in the mouth of the Hong Kiang river, Canton. —Earl Cowper has been appointed Lord Lieutenant of Ireland. —The notorious infidel, Bradlaugh, who was elected to the new Parliament, has refused either to take the usual oath or to affirm; it is probable that his seat will be declared vacant. —Nordenskjold is about middle height; his head is almost square, and high; his nose is straight and aquiline, his hair short and fawn-colored, and his complexion blonde; at least, this is what one says who has seen him. —Five steamers landed 2,887 immigrants at Castle Garden on the 30th ult., making a grand total for the month of 46,148, as compared with 42,773 in April, 1873, its best previous record. —The Ottumwa "Courier," Iowa, asserts that they had hail stones two feet deep, recently, in their neighborhood. —Within the past fifty years, about 200,000 miles of railroads have been built in the world, at a cost of \$15,000,000,000. —"Gentleman Joe," the tormentor of Dr. Dix, has been sentenced to Sing Sing for three years and six months, as a forger. —Miss Emily Faithful will make a lecturing tour to this country in the autumn. —The Duchess of Marlborough draped her rooms with Irish poplin, to encourage an industry in its manufacture in Ireland. —Russian provincial newspapers report deaths from starvation among the peasantry in various places. —The sugar-cane crop of Louisiana, this season, is said to be the finest ever known. —Prof. Nordenskjold's reception, on his return to Stockholm, was very enthusiastic. The city and adjacent coasts for many miles were brilliantly illuminated. —Mr. Hepworth Dixon is to receive a pension of \$500 from the Queen, in consideration of her late husband's services to literature. —The public debt statement for April will show an increase of \$12,000,000. —Fewfik, the new Khe-dive, is as economical as his father was extravagant. Finding that his father had carried off a certain collection of coins, valued at \$80,000, which had been purchased with state money, and which should rightly have been left in Egypt, he intends to withdraw the amount from his father's allowance. —Six thousand persons were released from imprisonment, or delivered from police supervision in Russia, on the 29th ult., it being the sixty-second anniversary of the Czar's birth.

Tennessee, Annual Convention.

Correspondence of the LIVING CHURCH. The Annual Convention of the Diocese of Tennessee met on the 28th of April, in St. Mary's Cathedral, Memphis. There was a fair attendance of clerical and lay delegates from every part of the diocese. The Bishop was present at the opening of the Convention; but, on account of his illness, was unable to take any part in the proceedings; the Rev. John A. Harrison, of Jackson, being appointed to preside. Besides the regular elections, little business of importance was transacted; though a strong feeling was manifested with regard to the missions of the diocese, and especially respecting the work of Education. The Report of the Missions among the colored people was very satisfactory, it being noted, for instance, that one man had contributed \$1,000 during the past year, to the maintenance of the Church. Such an example as this the white congregation might do well to imitate. A memorial was presented (through the Rev. Geo. Moore) by some of the citizens of Somerville, offering the Female Academy at that place to the Convention, on condition that all indebtedness should be paid off, and the school continued. The whole matter was placed by the Convention in the hands of the Rev. Geo. Moore, to be settled as seemed best to the Church-people of Somerville. Resolutions were passed, encouraging the work of the University of the South, and of the Church School for girls, at Columbia and Bolivar; and calling on the Church-people to give these Institutions their cordial sympathy and co-operation. Warm and eloquent words of eulogy were uttered by Judge J. L. T. Sneed, and the Rev. F. A. Shoup, on the character of the late Francis B. Fogg, who for many years had been an active and distinguished delegate to both the Diocesan and General Conventions; and resolutions were passed, expressing the Convention's deep sorrow at the loss of one of the Church's ablest and most energetic supporters in the diocese of Tennessee. On Thursday evening, the members of the

Convention visited the Church Home; which, under the admirable management of the Sisters of St. Mary, is fast becoming a great power for good in this part of the diocese. It was finally the painful duty of the Convention, to notice the present serious illness of our Bishop; and accordingly, a resolution was passed, of sincere sympathy with him, and of hope that, after a year's rest from all official duties, he might regain the full use of his voice. Altogether, the meeting of the Convention was a source of pleasure and encouragement to all; and, after the Missionary Meeting, on Friday evening, it adjourned to meet next year in St. Paul's Church on the Mountain, Sewanee, on the Wednesday after Trinity Sunday. The elections were as follows: Standing Committee—Rev. Drs. Geo. White, Geo. C. Harris, and W. T. D. Dalzell, of the clergy; and Messrs. J. L. T. Sneed and S. H. Lamb, of the laity. Delegates to the General Convention: Clerical—Revs. W. C. Gray, F. A. Shoup, D. D., Geo. White, D. D., and P. A. Fitts. Lay—Messrs. H. H. Surtan, A. T. McNeal, Jacob Thompson, and J. L. T. Sneed. Treasurer of the Diocese—Jos. W. Scales, Esq.

Church News.

MISSISSIPPI.—From the Southern Churchman we learn that the fifty-third annual Council of this Diocese assembled in Grenada on the 22d of April. The attendance both of clergy and lay delegates was unusually large. The opening sermon was preached by the Rev. M. M. Moore, of Church Hill. The venerated Bishop, now in his eighty-third year, seemed quite feeble, as he had come to the Council from a long and exhausting visitation. In his Address, the Bishop urged provision for an Assistant Bishop, partly on account of his own feebleness, and to leave the Council free in their deliberations. Soon after opening, he called the Rev. Dr. Douglas to the chair, who presided until near the close of the Council. The Bishop generously proposed to relinquish a material portion of his own salary. But as the election could not take place before next year, it was thought better to defer making provision until that time, than to commit the Council to any definite plan at present. The delegates elected to the General Convention are: Rev. Dr. Sansom, Rev. Dr. Douglas, Rev. Mr. Marks, and Dr. Pickett, of the clergy, and of the laity, Judge Bailey, Judge Farrar, Dr. Howard, and Mr. Murray F. Smith. The next Council, at which it is expected an Assistant Bishop will be elected meets in Jackson, May 12, 1881.

ILLINOIS.—We are pleased to learn that the Rev. Charles F. Lester, Rector of St. Paul's, Hyde Park, has declined the call which he received from St. Paul's, Milwaukee. From a financial point of view, the latter was a tempting proposition; but it appears that motives of a higher character were permitted to outweigh all such considerations.

In the case of Mr. Lester and his parishioners at Hyde Park, faithful, earnest, successful labor on his part, and kind, considerate, and dutiful demeanor on theirs, made the prospect of separation equally distasteful on both sides. And the result is as honorable to Mr. Lester, as we are well assured, it is gratifying to his people. We extend our hearty congratulations to each. The St. George's Benevolent Association of Chicago, held its Annual Festival Service, at the Cathedral in this city, on Sunday last, at 4:30 P. M. The sacred building was appropriately and tastefully decorated for the occasion. Upon the re-table, at the back of the beautiful marble altar, was a magnificent and very fragrant Cross of St. George, formed of exquisite roses; and, at the intersection of nave and transept, were suspended the national flags of England and Austria.

The service, as usual, was choral; and, in its rendering, did very great credit to the gentlemen and boys of the cathedral choir, well sustaining its reputation. The opening part of the service was intoned by the Rev. George C. Street, Chaplain of the Society, who also received and offered the Alms, and pronounced the Benediction at the close. The Rev. Dr. Locke read the Lessons; and Canon Knowles said the Office from the Creed. Besides the clergymen named, there were present in the choir, of the city clergy, the Revs. Luther Pardee, Henry G. Perry, J. D. Cowan, Jas. E. Thompson, and the Rev. F. Courtney, the preacher of the day. The visiting clergy were the Rev. E. H. Gaynor, of Decorah, Ia., and the Rev. John M. Stevens, of Babylon, N. Y. The weather during the day, until within an hour or two of the time set for the service, had been very fine; but, during the latter part of the afternoon, occasional thunder showers and threatening masses of clouds had the effect, doubtless, of preventing the attendance of many who would have made a point of being present. Notwithstanding this, however, the body of the church was filled to its utmost capacity.

The Processional was—"Onward, Christian Soldiers;" the Anthem—Stainer's "Leave us not, neither forsake us, O God of our salvation." The Rev. Frederick Courtney, Rector of St. James' Church in this city (who retains his position as one of the chaplains of St. George's Society, of New York), preached, without notes, an eloquent and impressive sermon, from the Book of Ruth, chapter i, verse 1: "And a certain man of Bethlehem-Judah went to sojourn in the country of Moab; he, and his wife, and his two sons." To the Chicago Times, of last Monday, which, as usual, is exceptionally careful and correct in its report, we are indebted for the following excellent summary of the sermon: The preacher characterized the book of Ruth as a Jewish idyl which took one back from the

bustling and busy world of the present to a period of quieter and sturdier life. The same causes which led the man Elimelech to a sojourn in the land of Moab, were now at work in the society of to-day in forcing many from their old homes into foreign and strange lands and among strange people. Famine and over-population, adventure or ambition led men from the places of family and kindred and dear associations, to seek new homes in far-away countries. Thus had it been with those who years ago sought the shores of this great and fertile country from the dear old home across the waste of waters.

Religion was a notable cause of emigration, as was love of adventure and ambition to acquire greater possessions in broader lands. The English people who had left the old home to take up their residence in America had brought their religion with them, and while they made good citizens in the country of their adoption, yet did they ever recollect with affection the old scenes of childhood and early manhood and womanhood in that land to which they would ever owe some allegiance.

Those emigrating from their early homes brought with them also the liability to disease and death, and it was to palliate disease and ease the pillow of the dying that he pleaded with them on that afternoon. It was hard enough to resign one's self to a bed of sickness, even when one was surrounded by relatives and friends, and tended with all the care, solicitude, and luxury that could be imagined, but it was a terrible ordeal to have to sustain sickness and death in a strange land, in poverty and destitution. If they owed kindness and assistance to all who need it, how much more did they do so to those who were brothers of their blood and country? It was for this sacred cause that he begged their sympathy and assistance.

The St. George's Society was an organization which did a noble work, and it was worthy of the fullest interest and support that could be extended to it. Its noble mission was to take care of the sick and destitute, to care for the dying, and to do all other things that were necessary for the emigrant and the stranger in a strange land.

The preacher closed his sermon with a powerful and eloquent appeal for the St. George's Bed in St. Luke's Hospital, and, after an anthem, (during which the Alms were collected and presented), the service was brought to a close, with a Collect and the Blessing, and the clergy and choir retired from the church to the strains of the Recessional, "Abide with Me."

Notices.

The Rev. Dr. Fulton has entered upon his duties as Rector of St. George's Church, St. Louis, Mo. Letters and papers will be addressed accordingly.

TEMPORARY CHARGE.—A Clergyman without charge, would be glad to meet with work for the long vacation, beginning about the middle of June. Address, REV. A. C. P., MINERAL POINT, WIS.

ACKNOWLEDGMENT.—The Rev. G. H. Drewe acknowledges, with many thanks, the receipt of the following donation, in aid of his Mission work at Hazel Green, Wis., which he is prosecuting in the face of persistent sectarian opposition:

- "A Lady," Hanover, Ill., \$ 40.00
- "M. I. A.," Philadelphia, Pa., 1.00
- "A well-wisher," Chicago, Ill., 1.00
- Rev. Dr. Saul, Philadelphia, Pa., 100.00
- Previous contributions (less expenses), 170.55
- May 10, 1880. \$312.55

N. B. Between \$500 and \$600 is urgently needed.

ST. PAUL'S MISSION, AUSTIN.—The undersigned acknowledges, with thanks, the receipt of the following amounts towards the erection of the church at this point:

- Mrs. L. Z. Leiter, \$50.00
- Mrs. N. K. Fairbanks, 50.00
- Mr. Irvine (Ridgeland), 10.00
- St. Paul's, Hyde Park Sunday School, 5.00
- St. Mark's, Chicago, 5.00
- John DeKoven, 5.00
- Stanley Fleetwood, 5.00
- \$130.00

CRESWELL POTTS, Warden of St. Paul's Mission and Lay-Reader.

COLORADO EXCURSION.—The Chicago, Burlington and Quincy Railroad Company will commence May 1, 1880, and continue during the season, the sale of first-class excursion tickets from Chicago and local points to Denver, Colorado Springs, and Pueblo by six different routes. These tickets will be good going west within fifteen days from date of sale, and to return until Oct. 31 following. Pullman palace-cars are run by this company from Chicago to Council Bluffs, Topeka, and Kansas City, forming a line with but one change of cars to Denver and Pueblo. Dining-cars are attached to all through trains, in which meals can be obtained at the reasonable price of seventy-five cents.

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 WHITLESSEY, Cor. Sec., Hartford, Conn.

Episcopal Visitations.

MINNESOTA. MAY.—Faribault, Whitsun-Day, 16. Glencoe, 17. P. M. Granite City, 18. P. M. Monticello, 19. P. M. Appleton, Consecration Church, 20. A. M. Ortonville, 21. P. M. Basswood Grove, 23. A. M.; Pt. Douglass, P. M.; Hastings, P. M. Cannon Falls, 24. P. M. Belle Creek, 25. A. M.; Zumbrota, P. M. Pine Island, 26. P. M. Chatfield, 27. P. M. St. Charles, 28. P. M. Owatonna, 31. P. M. JUNE.—Blooming Prairie, 1. P. M.

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Educational.

Trinity College, Hartford, Connecticut.

An examination for admission to the next Freshman class will be held at the Grand Pacific Hotel, Chicago, on Tuesday, June 23rd, 1880, beginning at 9 o'clock a. m., in the following subjects: Greek, Anabasis 5 Books; Iliad 2 books; Prose Composition; History of Greece. Latin, Caesar, 6 Books. Virgil, the Eclogues, Georgics 1 Book, Aeneid 6 Books. Cicero, Orations against Catiline, on the Manilian Law, pro Archia, pro Marcello; Prose Composition; Roman History; Ancient Geography. Mathematics Arithmetic; Algebra, through Radicals and Quadratics; Plane Geometry (Loomis), 4 Books. English, Grammar; Modern Geography. In place of these Requisitions, real equivalents will be received. For further particulars and for catalogues apply to D. J. Crocker, Esq., 169 South Clark St., Chicago, or to the President of the College, at Hartford. Trinity College, May 1, 1880.

Racine College, Will reopen January 16th, to continue till June 30th. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information, apply to THE REV. STEVENS PARKER, S. T. D., Racine, Wis.

St. Margaret's Diocesan School for Girls, Waterbury, Conn. Fifth year will open (D. V.) Sept. 17, 1879. Limited number received. Rev. FRANCIS S. RUSSELL, M. A., Rector.

Detroit Female Seminary, (Established 1859.) A carefully graded English Course, French and German under Native Teachers. Music, instrumental and vocal, a Specialty. Thorough instruction in Classics, Mathematics, Sciences and Art. Professional Teachers in every department. Address for Circulars and full particulars. MARCUS H. MARTIN, A. M., Principal, 84 Fort St. West, Detroit, Mich.

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CHUROHMEN, 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. HENRY H. BABCOCK, Publisher, New Haven, Conn.

Sisters of Bethany. 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.

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Madame Clement's School For Young Ladies and Children, Germantown, Penn. (Established 1857.) The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

St. Agnes School, Albany, New York. The tenth year of this School begins (D. V.) Wednesday, September 17th, 1879. Terms \$350 a year. Entrance Fee \$25. For circulars containing full information, apply to Rt. Rev. W. C. DOANE, BISHOP HELEN, or MISS E. W. BOYD, St. Agnes School.

St. Agnes' School, Chicago. Will re-open, at 717 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron. MRS. MCREYNOLDS, Principal.

Huron Street School. A Daily Class for the instruction of young children in Sewing, Singing and Dancing, will begin April 5th. Hours from 2 to 4 P. M. For terms and further information apply at the School, 875 HURON ST., CHICAGO.

Home and School.

Lead Them Home.

Lord, we can trust Thee for our holy dead,
They, underneath the shadow of Thy Tomb,
Have entered into peace; with bended head,
We thank Thee for their rest, and for our
lightened gloom.

But, Lord, our living—who on stormy seas
Of sin and sorrow, still are tempest tossed!
Our dead have reached their haven, but for
these—
Teach us to trust Thee, Lord, for these our
loved and lost!

For these we make our passion-prayer by night;
For these we cry to Thee through the long day,
We see them not; O keep them in Thy sight;
From them and us, be Thou not very far away.

And if not home to us, yet lead them Home,
To where Thou standest at the heavenly gate;
That so from Thee they shall not further roam;
And grant us patient hearts Thy gathering-time
to wait.

—H. Macdowall.

The Battle of Life.

Go forth in the Battle of Life, my boy,
Go while it is called to-day;
For the years go out, and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of their falling feet
Going down to the river where the two worlds
meet—
They go to return no more.

There is room for you in the ranks, my boy,
And duty, too, assigned.
Step into the front with cheerful grace—
Be quick, or another may take your place,
And you may be left behind.

Temptations will wait by the way, my boy,
Temptations without and within;
And spirits of evil, in robes as fair
As the holiest angels in heaven wear,
Will lure you to deadly sin.

Then put on the Armor of God, my boy,
In the beautiful days of youth;
Put on the helmet, breast-plate and shield,
And the sword that the feeble arm may wield
In the cause of Right and Truth.

And go to the Battle of Life, my boy,
With the peace of the Gospel shod.
And before High Heaven do the best you can
For the great reward, for the good of man,
For the Kingdom and crown of God!

—Home Life in Song.

After Confirmation.

"I will be a MANLY Christian or none at
all," Tom said briefly.

His teacher and friend, John Broughton,
was quite satisfied with his answer. He
had been setting before him as strongly as
possible the high standard Christ has for
His followers, and urging him to aim high
in the new life he had just begun.

"One can't be manly without being true,
and brave, and in earnest," the boy said
simply. "I've enlisted, and that means
work."

"It certainly does. Some people act as
though the enlisting was all that was ex-
pected of them, whereas it is only pledg-
ing one's self to battle."

Tom took his Prayer Book from his
pocket, and pointed to a marked passage
in the Baptismal Service. "I think it is
grand."

There was a good deal of the soldier in
Tom Lewis, and these words, spoken but a
few weeks since, at his Baptism, had fired
him as few words could have done. His
friend read them aloud in his deep, earn-
est voice:

"We receive this person into the congrega-
tion of Christ's flock, and do sign him
with the sign of the Cross, in token that
hereafter he shall not be ashamed to con-
fess the Faith of Christ crucified, and MAN-
FULLY to fight under His banner against
sin, the world, and the devil; and to con-
tinue Christ's faithful SOLDIER and servant
unto his life's end. Amen."

"God grant it, my boy," he said, and
then they parted.

"A soldier's first duty is to obey," Tom
thought as he walked home. "All I have
to do is to get my orders and follow
them."

It was "all," but in the thick of battle
the best soldier may get confused. The
noise drowns the commander's voice.
Others come between him and his leader,
and when the leader is lost sight of, the
battle is lost. Tom was in earnest. He
was brave to a fault. If he knew a thing
was right, he would stand up for it like a
man. He was not ashamed of being a
Christian, even among the boys, and they
soon found it useless to taunt him with
that. But he had his weak points, as we
all have, and the enemy knew them, and
attacked him just there. He had not
learned his weakness. He was fighting the
Lord's battles with earthly weapons. He
had not found out the Lord's way, nor
learned that in the heavenly "war," the
battle was the Lord's.

So he was soon and often discouraged.
His temper got the better of him, and he
was defeated on this line day after day.
The boys knew his quick temper, and
knew, too, just how to provoke it. Some-
times, before he could think or pray, the
temptation would come and go, leaving
him ashamed and sorrowful. He found
out in this hard way that the enemy was
too strong for him. He prayed, but it
didn't seem to help him. After a while he
was humble enough to go to his friend,
and confess his defeat.

John Broughton didn't seem either sur-

prised or disgusted, as Tom thought he
would. He did not say a word till he had
found an entry in an old journal. "I cop-
ied this epitaph in an old English grave-
yard," he said, smiling:

"Here lies an old soldier whom all must applaud,
Since he suffered much hardship at home and
abroad;
But the hardest engagement he ever was in,
Was the battle of self, with the conquest of sin."

Tom's eyes filled, and there was some-
thing in his throat that kept him from
saying anything. But his friend did not
wait for him.

"Of course it was the hardest, if he
fought it as he did other battles. We men
are no match for the Great Enemy. He
has supernatural power. How can we get
the better of him? It is just impossible."

Tom knew it was. He had learned that
by a sad experience.

"Now, my boy," his friend said cheerily,
"the truth is that this impossible thing has
been done by a man—the Man Christ Jes-
us. He has conquered Satan for us. So
all we have to do when he makes an attack
is to meet him with the Name of Jesus,
and the field will be ours."

"How? Why let him know you know
he has been conquered. He tries to keep
this a secret, for he knows that when Chris-
tians find it out, their victory is sure."

A new light came with these words to
Tom. "Tell me more," he said eage-
rly; "I want to be sure I understand."

"Take your Bible when you go home
and study its great battles. Here you will
see that the Lord's soldiers always con-
quer when they fight in the Lord's way.
The trouble is, you belong to His victori-
ous army, but you have stepped out of the
ranks, and tried to meet the enemy single-
handed. Of course you were defeated."

"I see, I see," Tom said, joyfully. "Satan
is too strong for me, but he is not strong
to Christ—just a defeated foe. I must stay
in the victorious army, and act as though
I belonged to it."

"Yes, and fight so too. Go out to meet
your temptation, your Goliath, as David
did. It was the Lord's battle, so he spoke
to the great giant as though he were already
under his feet: 'Then, said David to the
Philistine, thou comest to me with a sword,
and with a spear, and with a shield, but I
come to thee in the Name of the Lord of
hosts, the God of the armies of Israel whom
thou hast defied.' Then, don't you re-
member how the disciples tried this way,
and how they came back to the Lord re-
joicing, and saying, 'Lord, even the devils
are subject unto us through Thy Name?'
All the glorious acts of the apostles were
done 'in His Name.'"

So Tom began from this time to fight in
the Lord's Name. It never failed him.
When he met a temptation, as David did,
confident of the Lord's power, the victory
was sure. It was only when he forgot this,
and tried the old way of resisting, that he
suffered defeat. So there came a new power
with this new faith, and his life showed
it. Just where he was the weakest, God
made him strong. Yet it was so clearly
God who fought and gave the victory,
that he could only boast in Him.

God's army is open to all. Who among
our boys and girls will join its ranks?
—[Parish Visitor.]

We have often thought, what a pity light
could not be conveyed in pipes. Yet why
should it not? The rays of a beam of
light made parallel by the convex lens,
have nothing to do but move on thus, in
obedience to the great law of motion. It
seems now, that certain inventors claim to
be able to disseminate from a central gen-
erator the radiant energy, with no more loss
than would be experienced when the elec-
tric current is divided.

By their method, the light having been
transmitted through tubes, is turned on by
prismatic reflectors, and dispersed by prop-
er lenses. According to the Journal of
Science, the system has been tried in San
Francisco, and is working well. They have
now but to adapt it to the solar ray, and
bring up sunshine through pipes, into such
rooms as are not favoured with its direct
rays, and we shall have nothing left to ask
for in the way of illumination, unless it is
to demand that our stored-up sunshine be
turned on after dark, or what they will
then say, used to be dark.

A boy being requested to write a com-
position on the subject of "pins," pro-
duced the following: "Pins are very use-
ful. They have saved the lives of a great
many men, women, and children—in fact,
whole families." "How so?" asked the
puzzled teacher; and the boy replied,
"Why, by not swallowing them." This
matches the story of the other boy who
defined salt as "the stuff that makes pota-
toes taste bad when you don't put any on."

Lord Collingwood said to a young friend,
"You must establish a character before you
are twenty-five that will serve you all your
life." Hence the peril of evil habits.
Character is only as strong as the weakest
part. A Russian writer says, "Habits are
a necklace of pearls; untie the knot and
the whole unthreads."

The small boy's digestive apparatus is
undoubtedly the nearest approach to per-
petual motion that the world has yet known.

OUR NEW VICAR.

BY THE LATE REV. J. S. B. MONSELL, LL. D.,
Rector of St. Nicholas, Guildford, England.

XXXV.

Sad news, alas! sad news with which to
begin the new year. We have had a great
calamity in the parish—our church burnt
to the ground. Never before had we such
beautiful services in it, as on Christmas-
day. Never had it been so beautifully de-
corated. Never had our congregations been
so large, our communicants so numerous.

Never did I share in so solemn a com-
munion; there was a quiet hush of peace
over us all; every storm and dissension of
life was still. There, kneeling first at the
Holy Table, were those dear Sisters who
had been to us such an unspeakable bless-
ing. Every one stood by to let them pass,
and, as a sacred Order in the Church—
which we all felt them to be—left them to
communicate alone. Then, one by one,
amid the throng, came slowly up the aisle,
here and there, the many whom God's
mercy had brought back from sickness—
pale, worn, some unable to stand without
help, but all evidently full of gratitude and
devotion.

How did the "Gloria in Excelsis," as
we all stood up and sang it at the close of
the service, prove wings for every heart! I
assure you even that ugly church seemed
glorified by the worship rendered thus
heartily within its walls.

But alas, it is all gone! The Vicar had
prepared us for a midnight service on the
last night of the year. The whole day
large fires had been kept up, and no doubt
from the over-heating of the flues, and
possibly from some portion of the old wood-
work stretching into one of them, about
eight o'clock in the evening there was a
cry of "Fire!" and soon the rush of the
people to the church, as well as the burst-
ing out of the flames there, told the sad
tale.

The Vicar was immediately on the spot.
Every exertion was made; the people
worked with a heart and will, but all to no
purpose. The utmost that could be done
was the saving of the grand old tower, and
its beautiful bells. The moment it was
found that the church could not be saved,
the connection between it and the tower
was broken down, till at length it, and its
tuneful treasures within it, stood safe and
uninjured by the side of the smouldering
ruins.

It was near midnight when the need for
further exertion had ceased. There was a
lull of fatigue and horror, as all stood
around, and watched that which they
could no longer hinder. Quietly amid
the crowd I saw the Vicar moving about,
and picking out here and there some of
the people. At the time, I could not imag-
ine what he was doing, but soon I un-
derstood it all. He was gathering together
the bell-ringers, and giving them some
special charge. A few minutes after, such
a mournful muffled toll sobbed itself out
from the tower, as I had never, except at
my father's funeral, heard before: a re-
quiem for the old church—the great parish
sorror for the loss sustained. Then a change
into a muffled chime, such as I have heard
after only one or two funerals in my life:
the subdued voice of a chastened joy for a
work done—a toll ended. Thanksgiving,
in the midst of sorrow for what that church
(even with its poor natural powers) had
done to glorify God, and thus accomplish
the end of its being upon earth.

The first muffled chime had hardly
ceased when, in the midst of the stillness
that followed, the clock struck the hour of
midnight, and the one solemn step, which
crosses the threshold of a year, was taken
by us all. The next moment, in clear and
silvery brightness, the unmuffled chimes
rang out their peals of hope. Though the
old church was gone, the new year had
come, and a local loss must be put aside
before wider and deeper feelings.

At the first fall of the bells, the Vicar's
voice was heard (as he stood high above
us all on one of the fire-engines) giving the
benediction. Every head was bowed,
many a knee bent; and, after a few mo-
ments of most speaking silence, the crowd
parted, each for his own home, while the
bells followed us, with their cheery chimes,
till lost in the distance.

The next day I went to the Vicarage to
condole with my poor friend on his loss,
and consult with him about the best course
to be adopted. I found him busy in his
study, finishing the last of a heap of let-
ters which lay upon his table. My face
was, I suppose, rather long and lachrymose,
as I went in; his was perfectly calm and
cheerful. My voice was, I have no doubt,
melancholy, his was as buoyant as usual.
My first words were those of condolence,
but he soon showed me that no condolence
was necessary, and astonished me by at
once candidly saying, that he did not con-
sider that any loss had been sustained.

A real hindrance to the progress of re-
ligion in the parish had been swept away,
and swept away by His hand who had a
right to do it. Not one creature, man,
woman, or child, had been injured in the
effort to save it; and now, just when the
parish was ready for it, God had ordered
that it should have a church more fitted
for the great work of training souls for
Him.

I must confess I was at first a little be-

wildered by the sudden check thus given
to my own feelings, and the entirely new
channel into which they were directed.
But, sitting down, and talking quietly over
it all, I soon began to feel the force of
what had been said; and, turning to the
future—as now our most wholesome and
natural duty—found there so much to in-
terest, that all my sorrow for the past spee-
dily vanished away.

I found that the letters on the table be-
fore us were on the subject of a new
church. I asked to see what he had said,
and he handed me his letter to the Bishop,
where I found that at the head of the list
of subscriptions to be raised, he had placed
his own name for £500. I was perfectly
amazed when I read this; the living a small
one, scarcely £300 a year; his own private
means small, too, as I had reason to know;
his economy in all matters of luxury or
personal expenditure remarkable. I was
speechless, and laid down the letter with
I fear, rather a blank and melancholy air.

My friend saw and at once understood
it all; and in much the same tone as most
men would have assumed when apologizing
for doing little, he excused himself for
having done so much.

I had nothing to say; God's hand was
evident in it all. I took up a pen, and
wrote my own name under his for the
same sum. Such a beam of joy as broke
out from his flushed brow, and sparkling
eyes, as he pressed my hand warmly, and
simply said, "Thank God!" as he did so.

He took up the other letters, hastily
opened them, and, adding in each the ad-
ditional subscription, closed and sent them
off to the post.

We then fell into talk about it all, and
the further steps to be taken in the matter,
—that would be the probable cost, and
whence the large sums could be drawn
which he contemplated as needful.

While we were thus engaged in converse,
who should be ushered into the library but
the dissenting minister, in deep mourning
for his late wife, and as full of friendly
sympathy as man could be. I thought I
never in all my life had seen a greater con-
trast than that man there, in the humility
of a really gentle nature, speaking words
of kindness in the kindest way, and the
same man as I remembered him at that
sad vestry meeting, more than two years
before, when he had led the onslaught up-
on the Vicar, and said the bitterest and
least Christian things that man could say.
But what think you brought him? He
came not only to condole with the Vicar
on his loss, but to offer his chapel for the
Church's services until a new church could
be built. He had that morning gone to
the elders of his flock, and they had all
heartily agreed that such offer be made,
and that they would have their service
an hour earlier, at ten o'clock, if we
would have ours half an hour later, at
half-past eleven.

I was charmed with the proposal, and
jumped at it with vociferous thanks. But
what was my astonishment when this same
enigmatical Vicar of ours—so really one
in all his opinions and practices, and yet
sometimes so apparently contradictory—in
the most gracious manner acknowledged
the proffered kindness, but as firmly as
graciously declined.

There was more of embarrassment in his
mode of doing this than I have ever ob-
served in him before. The chief grounds
of refusal were that the school-house was
more convenient, as being more central,
and that the Bishop's licence must be had
for public worship in any place not a con-
secrated building. I pitied the poor Vicar
far more in this difficulty than with his
church in ruins, trying to maintain his
own principles and yet not give another
pain. At length he succeeded, and when
he had parted with his friend, and had re-
turned, evidently relieved, to the library,
I at once opened out upon him for having
refused an offer so good.

Then he told me freely all his reasons.
Those he had stated were real ones, that
about the Bishop's licence insurmountable.
But there were deeper underneath. He
could not accustom his people to go where
they ought not to go, and where a feeling
of courtesy might lead them afterwards, as
an acknowledgment of the kindness shown
them now. He could not take what he
could not and would not give, under simi-
lar circumstances, should such ever arise.
But, above all, he could not consent to ce-
lebrate the Eucharist in any place where its
semblance was usually found set forth as
the reality, and the deep and real blessings
it conveys were systematically denied.

These were stronger opinions about dis-
sent than I had ever heard him utter be-
fore. His general intercourse with dissen-
ters had been invariably gentle and kind;
and no one had ever heard him say one
harsh word about them, in or out of the
pulpit. Of course, in all Charities he had
known no difference, and in all commit-
tees and public boards he had worked in
the greatest harmony with them and their
minister.

But here I plainly saw he had reached a
point beyond which he could not go with
them; and, when I made some observation
on the subject, he said very gravely—
"Yes, there is, no doubt, a point beyond
which, in these matters, none of us should
go; for if we do, we drop our protest
against error, and make the boundaries
between truth and falsehood too indistinct
both for ourselves and our flocks. I have

great forbearance with those who have in-
herited dissent, and to whom the rent in
Christ's garments has been transmitted by
their fathers. They are very different from
those who willfully separate themselves
from the Church into which they were
baptized. But still, though one is to bear
gently with, one is not to sanction, them.
In secular business, in charitable work, in
all brotherly kindness, I would never make
a difference; but in religion their own
conduct forbids us to be one. And,—
though I was loth to say out to day to that
good man, in his sorrow and sympathy,
these, which he might esteem hard words,
lest they should offend,—the honest state-
ment of such convictions should not of-
fend any dissenter. If he make conscience
the ground of his separation from us, sure-
ly we may plead the same excuse (without
offence) as our reason for not joining in re-
ligious work with him. Believe me, they
respect us far more when they find that we,
as well as they, have consciences, and that
we do not yield to them the exclusive claim
to such distinction."

I could not deny the truth of a good
deal thus said, though it went against my
old notions; that while there is a marked
difference between us and Romanists in
doctrine and practice, the difference be-
tween us and Protestant dissenters is only
one of forms and ceremonies and Church
government, not of vital truths and creeds.

If what the Vicar says be true, the dif-
ference is a very serious one; and going to
a dissenting chapel, even now and then, is
not the harmless thing I have hitherto
imagined it to be. I should like to know
your opinions and conduct in this matter.
If I do not mistake, you are so liberal and
kind that you would not consider any such
great gulf to be fixed between you and
them, as the severer creed I have just
spoken of seems to imply. And yet, after
all, if there be no essential point of differ-
ence, why did they leave us?

To be continued.

A Jesuit Catechism for Indians.

From the papers of Father Brugus,
printed in the "Magazine of American
History," we take the following extracts
from the Jesuit catechism which was taught
to the Iroquois, Hurons and other Indian
tribes some two hundred years ago:

Of the Paradise the Indian Proselyte
asks:

Q. How is the country in Paradise, is it
fine?

The Father Jesuit answers: A. It is very
beautiful; there is no lack of every kind of
eatables, of all that is necessary to clothe
yourself, you are happy in every respect;
if somebody says, I would like to be
dressed in such a dress, there is the dress
before you in an instant; if he desires to
eat anything, Jesus Christ brings it imme-
diately.

Q. Do people work in Heaven?

A. They do nothing whatever. They
do not sow nor do they cultivate the fields,
for they always find the wheat ripe and
plenty of pumpkins and Indian beans, etc.

Q. Are the trees the same as here?

A. No; for the trees in Paradise are ex-
tremely beautiful, they are always in
bloom, their leaves always green, and they
do not fall, the grass never dies.

Q. Is the sun the same as here? Does
it rain? Does the wind blow? Does it
thunder?

A. No; it is always fine weather and the
sky is never cloudy.

Q. Have they fruits in Heaven?

A. That is not impossible.

Q. How are the fruits made?

A. They are fine fruits; each tree is
so loaded with them that, although people
may gather them every day, there is never
an end of it, for as soon as you have eaten
one another grows in its place.

Q. Is it cold in Heaven?

A. There is no winter, but an eternal
summer.

Q. Are there many inhabitants in
Heaven?

A. Yes, a very great number.

Q. Do they know each other?

A. They know each other and are
brothers and sisters, they greet each other
and never refuse or deny anything.

Q. Are the inhabitants of Heaven hand-
some?

A. They are very beautiful; for people
who when dying were misformed are
straightened; there are no blind, no deaf,
no hunchback people; for they are all made
new in Heaven.

Q. Then there is no sickness in Heaven?

A. No; people live there very quietly;
There are no diseases, no famine, no war,
and no death.

Q. Is it not rather tiresome in Heaven?

A. No, for one hundred years are like a
day. People have a great pleasure to look
at each other.

"Telegrams, like other things, are occa-
sionally to be somewhat doubted as to
their exact meanings, especially in such a
case as Lord Carnarvon's speech at Win-
chester at the Diocesan Conference. Ac-
cording to the telegraphic report it would
appear that he said; "The worst paid
curate is expected to preach twice on Sun-
days with the persuasiveness of a journey-
man tailor and the eloquence of a barrow."
In truth, Jeremy Taylor and Barrow were
the names used."—London Truth.

Current Literature.

"Studies in the New Testament." By Chas. S. Robinson, D. D., Pastor of the Memorial Church, New York. Charles Scribner's Sons. Price, \$1.50.

The author of these "Studies" is a Congregational Minister, of considerable repute as a scholar, theologian and preacher. However, these "studies" are not, as one might fancy, from their general structure and arrangement, pulpit discourses; they are sketches of argument and illustration, on many and widely-varied topics; scriptural and ecclesiastical. Originally they were prepared as "articles for a religious newspaper." Each topic is clearly and simply defined; treated with a bold, masterly hand and an avoidance of all ambiguity. The author is a working-man in the ministry; clear, bright, sharp-cut, and brim-full of the Congregational spirit. See these lines on the subject of "An Ordained Ministry." "But what is Ordination? The ceremony of setting apart the Minister whom the Spirit of God invites and presses into the work. In signification, it is nothing but our public recognition of what we believe God has done beforehand in choosing the man." And further on: "We do not profess to communicate anything when we lay our hands upon a candidate's head. It is a mere posture to show we intend to set apart to a professional calling as a preacher." [Italics, ours.] That is clear enough; and we like the candor. Setting apart things like this, the volume, on subjects of practical Christianity, would be more than ordinarily useful to the "lay-reader." Its thoughts are sensible and manly, well related, and abounding in apposite illustrations.

"The Standard Series." Two Numbers: "The Manliness of Christ," by Thomas Hughes, "The Light of Asia," by Edwin Arnold (Printed without abridgement). Price 10c and 15c. I. K. Funk & Co., 10 and 12 Day St., New York City.

This series of current works of the day, by minds who lead the world, social, political, religious, and historical, must be regarded as a great boon to the reading masses of the American people. The titles of the few works issued as yet, as well as of those forthcoming, are pledges of a great popular benefit. The present issues are similar in style and typography to the "FRANKLIN SQUARE SERIES," but have the additional advantage of being covered. The venture of reducing a \$1.50 volume to a strong, clear, and well-printed pamphlet for 15c., like these before us, is sure to affect the book-trade in both current and standard literature, very seriously.

"The Beauty of the King." By Rev. A. H. Holloway, A. M. The Authors' Publishing Company, New York. \$1.00

The book is a series of meditations on the earthly life's history, and the divine nature of the Lord Jesus:—the dual relations of the "Truth," in the human element and the divine, in the incarnate God, our Saviour. The meditations, as we should style them, are thoughtful and well sustained. They would serve well as a book of devotional reading on "the life of Jesus;" teaching no sectarianism, but the simple beauty of the truth as it is in Him.

Apostolic Succession in the Church of Sweden. By the Rev. A. Nicholson, LL. D. Incumbent of Christ Church, Leamington. Rivingtons, London, Oxford, and Cambridge. 1880.

This is a brief statement, by a well-known and able divine, of the arguments in favor of the validity of Orders in the Swedish Church. To all who are interested in this question (and it certainly is becoming one of increasing interest to the Church in this country), this book will be peculiarly welcome.

The Bible and its Study: Promptings and Help to an intelligent use of the Bible. John D. Wattles, Publisher, Philadelphia. Price 20 cts. This valuable pamphlet is a reprint of several articles in the Sunday School Times, by some of the leading writers and theologians of the day.

Anthems for Divine Worship. Composed by J. Remington Fairbank. Cincinnati. Geo. D. Newhall & Co., 50 West 4th St. A Te Deum in C. For four voices.

Cousin Minnie, the second volume of "The Bishop and Nannette" Series, is shortly to be issued by Mr. Whittaker. The author, Mrs. F. Burge Smith, is known to our readers, by her poem in the Easter number.

"Common Praise Hymnal" is a recent publication by the popular Music House of O. Ditson & Co., Boston. It is an excellent and judicious hand book of words and music for every worshipper, whether in the choir or congregation. The Hymns are from our Hymnal; the chants arranged for all the services of the Church. The tunes easy and flowing melody, the harmonies in four parts. With this, or some other good book for the people, the Precentor sustained by the choir and organ, praise to God might be made common, and our Prayer Book be really as it was intended—common Prayer.

The Foreign Church Chronicle and Review. Vol. IV, No. 13. March 1, 1880. Rivingtons: London, Oxford, and Cambridge.

CONTENTS:—Bp. Whittingham—Dr. Von Dollinger—A visit to Father Curci—Failing Supply of Clergy in Italy—Religious Questions in Germany and Switzerland—Letter from Bohemia—Brazil Preaching—The Church of Constantinople—The Literary and Theological Fraud—The Deutscher Merker—Reform in the Church of France—Notices.

PAMPHLETS, ETC., RECEIVED.

A HOME ART JOURNAL.—It is a matter of general knowledge that an enthusiastic interest in decorative art has sprung up in this country within two or three years, but many persons, perhaps, do not know how admirable an organ

and exponent this movement has in *The Art Amateur*, a handsome and profusely illustrated monthly journal, especially devoted to the "cultivation of art in the household." Established in June, 1870, by Montague Marks, an experienced New York journalist of decided artistic tastes, it was received with the warmest approval by both press and public, the only fear being that it could not be maintained upon the high level at which it started. This apprehension has proved groundless, however, and *The Art Amateur* continues to delight and surprise its readers in each succeeding issue with the beauty and excellence of its illustrations and the vigor, freshness and interest of its letterpress. Its editorials are timely and trenchant, "My Note-Book" being a particularly frank and piquant commentary on current art happenings. The "Art Gallery" is richly stored with criticism and correspondence, the regular Boston letter and the entertaining series of articles on private galleries being of special interest. The fascinating departments of "Bric-a-brac" and "Ceramics" are filled with the freshest information and with illustrations of remarkable attractiveness. In "Decoration and Furniture" and "Art Needlework" the instructions and suggestions of *The Art Amateur* are invaluable to every one interested in home adornment. The musical department is in charge of a brilliant and thoroughly competent editor, and is alone worth the price of the paper to amateurs in vocal or instrumental music. The fashionable arts of silk and china painting also receive special attention, exquisite designs being given monthly in a large four-page supplement. It is marvelous that so much of value and interest to every refined and intelligent family can be furnished for the small price of four dollars a year. A specimen copy of this superb journal may be obtained by sending thirty-five cents to the publisher, Montague Marks, 20 East 14th Street, New York.—*Washington Post*.

The Thirteenth Annual Report of the *Mission for the year ending July 27th, 1880*. 260 Greene St., N. Y. This most beneficent institution, whose appropriate motto is "Blessed are the merciful, for they shall obtain mercy," continues to do its work of love, with characteristic quietness, but—by God's blessing—with an encouraging measure of success. It is impossible for us, with the narrow space at our command, to say a tenth part of what we should wish to say upon the subject. The entire Report, in all its details, is of so interesting a character, that the best thing for us to do, is, to advise those who desire full information, to send for a copy of the pamphlet.

Trinity Parish, St. Louis, Mo., Celebration of the Twenty-fifth Anniversary. 1855—1880. Printed for the Vestry. The Vestry of Trinity having resolved to celebrate the 25th anniversary of the organization of their parish, the Rector was requested to deliver an Address, bearing upon its previous history. And the pamphlet before us contains the Address in question; which gives an interesting record of the various fluctuations with which the parish has had to contend, and of the faithful labors of its successive pastors. As for the present incumbent, the Rev. George C. Betts, the work that has been accomplished, and the present condition of the parish speak more eloquently than words, of his fidelity and earnestness.

The Ober-Ammergau Passion-Play, with some Introductory Remarks on the Origin and Development of Miracle Plays, and some Practical Hints for the use of Intending Visitors. By the Rev. Malcolm McColl, M. A., Rector of St. George, Botolph Lane, London. New and revised edition. Rivingtons: London, Oxford, and Cambridge. 1880. For sale by Pott, Young & Co., New York. Price, \$1.50. A deeply interesting subject, most ably handled.

The Diocese of Western Michigan, Vol. 1, No. 2, Grand Rapids, Mich., April 1, 1880. Published monthly. 110 N. Division St. Price, 10c. This little Diocesan sheet is a good illustration of *Multum in Parvo*. It contains the Bishop's Appointments; Notices of regular Collections; Canonical Notices; Notes of Visitation during the previous month; Items of General Church Intelligence; and quite a variety of other matters, mainly, but not exclusively, of diocesan interest.

The Church League Series, No. 11. What is Public Worship? Price (by mail) 30c. per 100. Address John F. Cabot, Sec'y, 18 Liberty St., New York.

The Polity of the Protestant Episcopal Church. A Sermon by the Rt. Rev. Samuel S. Harris, D. D., Bishop of the Diocese of Michigan. Before the Clerical Association, Cleveland, Ohio, 1880.

The American Catholic Quarterly Review, and "The Faith of our Forefathers." The case as it stands. By the author of the Book. New York: Thomas Whittaker, 2 and 3 Bible House. 1880. Price, 10 cents.

The Parish Bell. "Call to Worship and to Work." St. Thomas' Church, Milford, Ohio. Easter Number, 1880. This "Bell" has a decidedly good tone, upon the whole.

Trinity Church Bell. "Come, for all things are now ready." Bay City, Mich. Easter-Tide, 1880. This "Bell," also, has a clear, sound tone; and, from the amount of parish work which it records, we should judge that it does good service in gathering 'the faithful, and keeping them together. A little Parish sheet like this is fair evidence of successful energy.

The American Workman's Companion for April, 1880. Vol. 1, No. 4. Rev. J. R. Holst, Editor, Streator, Ill. 50 cts. a year. A wonderful illustration of pluck and enterprise.

The Young Christian Soldier and the Carrier Dove, for the fourth Sunday after Easter. April 25th, 1880. Published by the Domestic and Foreign Missionary Society of the P. E. Church. Interesting reading matter, and charming illustrations.

AN IRISH "GENTLEMAN."—When George IV. made his official entry into Dublin, in 1821, a dirty Irish peasant forced his way to the Royal carriage and stretched out his hand to the King, who, true to his character of "the first gentleman in Europe," stood up and gave Pat a hearty shake hands. On this, Pat held up his right hand, looked at it, and said to the King, "Bedad, your honour, I'll never wash that hand again as long as I live." The King said he had never received so gentlemanlike a compliment, and we have no doubt that all the Home Rulers on earth could not have made that poor peasant a disloyal subject in after life.

As Barnum was selecting a turkey in one of our markets, the owner drew his special attention to a large fat gobbler. Suspecting it was an antediluvian, Mr. Barnum said, with a smile, "What do you sell that old gentleman for?" With an air of triumph the owner replied, "I sell him for profit." "A prophet! Oh, I supposed he was a patriarch," was the quiet response. The study of sacred history terminated.—*Bridgeport Standard*.

The great art of conversation consists in not wounding or humiliating any one, in speaking only of things that we know, in conversing with others only on subjects which may interest them.

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Third Annual Convention of the Diocese of Springfield.

Correspondence of the LIVING CHURCH. Peace, Harmony and Work were the characteristics of the Convention of the Diocese at Springfield which was held May 4th and 5th.

On Tuesday, at 7 A. M., the Holy Communion was celebrated by the Rev. Walter H. Moore, of Decatur, assisted by the Rev. E. A. Larrabee, of Springfield.

At two o'clock the Convention organized, the Bishop presiding. The Rev. Walter H. Moore, was elected Secretary, and the Rev. F. W. Taylor assistant.

The following delegates to a Federal Council to meet, if agreed upon in Chicago, in June, were elected:

Clergy—Revs. J. D. Easter, D. D., D. W. Dresser, March Chase, E. A. Larrabee, W. H. Moore.

Lay—Hon. R. P. Johnston, S. A. Foley, H. H. Candee, L. Burrows, and Wm. Ollis.

The Standing Committee of the Diocese was elected as follows: Rev. J. D. Easter, Rev. D. W. Dresser, Rev. D. A. Bonnar, Judge S. A. Treat, Mr. R. P. Johnston, and Mr. A. McKim Dubois.

The Board of Missions was constituted as follows: Right Rev. the Bishop, President ex-officio; the Rural Deans, Members ex-officio; Rev. March Chase, Rev. J. E. Martin, Rev. A. E. Wells, Mr. John L. Edwards, Mr. W. J. Quinlan, Mr. H. H. Candee, Mr. H. D. Moss.

SECOND DAY.

After Morning Prayer the Bishop delivered his annual address, which was listened to with close attention. On the subject of the Province he said:

As regards the Provincial System it may be worth while to remark that the thing itself, called by whatever name you choose, must come ere very long. At our present ratio of increase since the beginning of this century, the day is not distant when our Bishops will be numbered by hundreds, and our clerical and lay deputies by thousands, and the meeting of our dioceses by representation as one Province, as is now the case, will be simply impossible.

Among the interesting items of business reported, we note that Rev. Mr. Wells raised the temperance question in the presentation of a resolution on the subject. The Bishop took occasion to say that the term "temperance" was much abused. He favored temperance in all things, and not as pertaining exclusively to one particular vice.

On motion of Mr. John A. Jones, the delegates to the next General Conference were instructed to endeavor to obtain the adoption by this branch of the Catholic Church, of a name more appropriate than that of Protestant Episcopal.

A vote of thanks was given to the Rev. Joseph E. Martin, for his very able and eloquent sermon delivered at the opening of the convention. Ascension Day was solemnized by an Early Celebration of the Holy Eucharist, and at 9:30 o'clock there was a Choral Celebration.

For the present there seems to be some prospect of peace for St. Clement's, Philadelphia; the Rector (Rev. Oliver S. Prescott) having, at the request of his vestry, withdrawn the resignation which he had tendered, and agreed to comply (virtually, under protest) with the Bishops' admonition.

and no more signal evidence of ignorance of ecclesiastical history and of all experience could be given than to urge that the provincial system, as it existed in the early church, leads to Rome. It leads directly the other way. The interest which we feel in the matter is simply our desire to cure existing evils and avert impending dangers by employing the methods of government and administration which were adopted by the primitive church, and which all experience shows have proved the most effectual for securing the rights and freedom of all—clergy and people—guarding against the intrusion of abuses, both from above and below.

Among the statistics of Episcopal work done, we find 303 confirmed, as against 219 during the previous year; two priests and two deacons ordained; three churches consecrated; three clergymen transferred to other dioceses, and eight received; nine candidates for Holy Orders admitted, making the present number eleven. For the support of these young men, with a single exception, the Bishop is indebted to the society for promoting religion and learning in the State of New York, for grants which, in the aggregate, amount to more than \$1,300.

On the subject of the Orphanage the Bishop said:

It is our happiness to announce to you that we have an orphanage in our See city, under the shadow of our Cathedral Church. God has put it into the hearts of some to help us to commence this blessed work. A holy woman from the East has sojourned with us for a time, and put our house in order, and we are ready for our guests. We hope that her visit has been so fruitful in results that she will come again and make Springfield her workshop, her hive, where the good Lord will give her helpers to prepare honey, and the honeycomb, and distill sweetness all over the Diocese.

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After Choral Evensong, the Rev. S. P. Simpson delivered an address on Ecclesiastical Music, which was highly poetical and eloquent. The service was very hearty and well rendered.

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The American Church Review, Newark, N. J., has the following table of contents in the May and June number: Reform in the Church of France; Was the Second Ecumenical Council in Communion with Rome?—Rev. J. H. Eggar D. D.; The Moravians in the Housatonic Valley, —Rev. W. G. Andrews; An Apology from Farar, —Rev. R. W. Lowrie; Editorial, History of American Ritual; Review of Books.

MISSOURI.—The St. Louis Church News says that the \$15,000 needed to secure the gift of lots in a very eligible section made by Henry Shaw, for St. Luke's Hospital, St. Louis, Mo., was raised some weeks ago. He then offered to give \$5,000 more toward the building fund, in order to have a larger and worthier building, provided the trustees would raise a like additional sum.

At the Foundry Methodist Chapel, Washington, Ascension Day was observed; but it was the Knights Templar that made them do it. A sermon on the Ascension was delivered by the Pastor; at the conclusion of which the whole audience repeated audibly, and in concert, the Lord's Prayer. If Common Worship is good once in a while, why not always?

For several Sundays, the Bishop of Georgia has been preaching, we need not say, with great acceptance, at Holy Trinity, New York. Bishop Beckwith has the reputation of being one of the most eloquent of our Bishops, and is heartily welcomed in this city; but there will be many, who will regret the cause that brings him to Holy Trinity, if it be an indication that the health of Dr. Tyng is not yet restored.

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.

The Sunday School.

Teachers' Helps.

TRINITY SUNDAY. LESSON: REVELATIONS IV-2-8.

This book has always been received in the Church as the work of the Apostle St. John—called "the Theologian" or "the Divine." This fact was first confidently controverted, in modern times, by Luther, and until this date the critics of Germany have generally denied that John the son of Zebedee is the author of this book.

V. 2. "In the spirit." He became as it were a conscious actor in the spiritual life. Man is spiritual and immortal, as also physical and mortal, he has—as St. Paul says—a spiritual body, as also a natural body. The Resurrection will be the ascendency of the spiritual over the earthly.

The things of this spiritual condition, these visions of the Lord, these heavenly things are to be revealed to earthly beings; hence, in this revelation, we are not to take the Apostle's words in a literal and material sense, but to take them as they are intended, as material media through which spiritual truth is conveyed.

V. 3. By the word "jasper," it is generally supposed that the diamond is meant; by "sardine" a brilliant red stone, known as sard. They are said to be used in order to symbolize the awful purity and majesty of the Divine Nature.

V. 4. "The elders" are supposed by some to denote the Christian Ministry, double the number of the Jewish tribes; by others, they are supposed to represent the Jewish and Christian Churches, twelve Patriarchs and twelve Apostles; they sit, not upon seats, but thrones.

V. 5. The sublime homage of celestial spheres, as agreeable in idea to the terrific homage of nature, attendant upon the majesty of God upon Mount Sinai.

V. 6. The "sea of glass" is analogous to the sea of brass under the Law; and may be thought of as the symbol of absolute purity (Heb. x:22). The word "beast" should properly be translated "living creatures." This rendering is preferable, because it is more accurate; because it prevents confusion of thought between these heavenly creatures and the terrestrial beasts of chap. xiii; because it identifies these living creatures with the living creatures of Ezek. i:20; x:15,17, 20.

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.

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By the "seven spirits," we are to understand the Holy Ghost, seven fold in His operations. He is to be regarded here, not so much in His Personal Unity, as in His manifold energies; "There are diversities of gifts, but the same Spirit."

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