

The Living Church.

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

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162 Washington St.

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NEW YORK,
No. 40 Bible House.

WHOLE No. 133.

"Simply Trusting; That is All."

Written for the Living Church.

I do not guide my fragile bark;
I could not steer clear of the strand,
The raging whirlpools, shoals of sand;
And I should greatly fear the dark.

When billows high around me roll,
I should grow faint and sick with fears,
My eyes would hold such floods of tears,
I should grow blind and lose control.

And I should drift afar and near,
The sport of every idle gale;
I, too, some pirate-ship might hail,
And then, ah me! what fate so drear?

But now, I neither know nor care
Whether the sea be wild or calm,
Whether the winds blow bane or balm,
Or whether skies be dark or fair.

For there is One sits at the helm,
Who fears not shoals, nor storm, nor dark;
To port, He'll safely guide my bark,
And suffer naught to overwhelm.

MORAVIA, N. Y. MILDRED MAYNE.

NEWS FROM ABROAD.

A Royal Wedding.—The Czar and his Trials.—The Nihilists.—The Ex-Cannibals of Fiji.

They have been celebrating a grand wedding in Vienna; and in these days of Nihilism and contempt of royalties, it must have been a great consolation to the Emperor and Empress to have witnessed such a display of popular loyalty. The Viennese literally lost their heads with joy and excitement. The contracting parties were Rudolph, the heir to the Austrian throne, and Stephanie, the pretty daughter of the King of Belgium. She, brought up in quiet and retirement, was rather overcome by all the noise and pomp; and at the Altar, fairly broke down and sobbed aloud. This is a very unusual thing in the case of royal personages; for they are taught, above all things else, to control the feelings, and of course it made a great sensation, and all the ladies in church considered it their bounden duty to follow her example, and there was quite a display of white handkerchiefs, and a good deal of "gush."

The new Czar of Russia is having a hard time of it. It was quite enough to have Nihilism on his hands; but he has, in addition, a revolution in the Baltic provinces; a flood along the Dvina; a tremendous anti-Jew war in Southern Russia, all the Jews flying for their lives. He does not seem to have any personal fear; and the other day drove out in an open carriage, without a guard. It looks bad for him, however, when a nobleman can speak as one spoke at the meeting of the district of Samara to take the oath. "When its members, thirty-seven in number, had taken their oaths to the new Emperor, the President, M. Yourasoff, proposed that a loyal address should be drawn up, expressing condolence on the assassination of Alexander II., and congratulation on the accession of Alexander III., M. Shdanoff, the representative of the nobility in the Bussulouk district, expressed the opinion that the moment was inopportune, 'for,' he added, 'in the course of the last few years we have sent five addresses without any result. Nor did they express our true feelings. What was then, and still is, in our minds, remains unspoken.' M. Naoumoff also spoke against the proposal, saying: 'Words cannot express what is now in our thoughts. We know not what awaits us. Rather than repeat empty formalities we should remain silent.' The President insisting, another member, M. Noutadoff, referred to the responsibility for the addresses. 'Did we in them,' he observed, 'say a word about burdensome taxes laid upon the peasants, oppression of labor by capital, absence of all guarantee for personal safety? No. Then if we say nothing of these things, better hold our tongues altogether.'

"The whole assembly, with the exception of three members, including the President, voted against the proposed address. This bold declaration of opinion (says the correspondent) is very significant of what is now going on in the provinces. There is no doubt that what M. Shdanoff alone has ventured to express aloud will find an echo from Archangel to the Caucasus."

The execution of the assassins of Alexander did not go off smoothly. There was a rush made at the police in several places, and ladies waved their handkerchiefs at the prisoners from very many windows. It seems to be a mistake, that all the Nihilists are atheists. These all accepted the services of clergymen, and kissed the crucifix in their last moments. Some details as to the manner in which they passed their last day are as follows: "Reesokoff asked for three wax tapers, such as are carried in church, a copy of the New Testament, and one of the small consecrated leaves that are made and sold by the monks. When not praying, he smoked cigarettes, and in the course of the day, offered his services to the government as a spy. Sheliaboff spent his time in writing page after page about the trial, committing to paper what he was not allowed to utter in his speech—a vain labor. Perofskaya wrote to her mother to waste no time or trouble in assuaging the wrath of her father; for what she had done he would never forgive. Keelbaltich, the maker of the bombs,

devoted his last hours to drawing up a memoir on the subject of his discoveries, which he addressed to the High Court of Justice. In this document, he avowed his desire that his name should be immortalized; and he made a gift of his inventions to the State, on condition that all profits should go to the amelioration of the lot of the children of political criminals."

Miss Gordon Cumming, the sister of the man who was in the habit of bagging six or seven lions and an elephant or two every day, in South Africa, has written a book on the Fiji Islands. It is most interesting. As regards the cannibalism, that is all over; but, now and then, a lingering regret for the human fleshpots is shown; as where we are told how "a horrible old ex-cannibal crept close to Mr. Langham, and then, as if he could not refrain, put out his hand and stroked him down the thigh, licking his lips and exclaiming with delight, 'Oh, but you are nice and fat.'" They always ate human flesh with a sort of tomato sauce. One chief had eaten forty-eight; but, becoming a Christian, was compelled to change his diet. Miss Cumming says: "Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat! Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now, you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent Services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer?"

The Late Mrs. Paddock.

COMMEMORATION SERVICE.

A Special Service, with Celebration of the Holy Eucharist, commemorative of Mrs. John A. Paddock, the deceased wife of the Bishop of Washington Territory, was held at St. Peter's Church, Brooklyn, on Thursday morning last, May 12th. The Services were conducted by Bishop Littlejohn, assisted by the Rector of St. Peter's (the Rev. Mr. Tibbals), and also by the Rev. Robert Lindsay, of St. Thomas' Church, Montreal, Canada; the Rev. Drs. Snively, of Grace; Schenck, of St. Ann's; and Haskins, of St. Mark's, and the Rev. Messrs. Peck, of Calvary, and Cornell, of St. Stephen's, Brooklyn.

The Rev. Mr. Tibbals announced that it was intended to endow a bed in the Sheltering-Arms Nursery, of Brooklyn, as a memorial of Mrs. Paddock, who was the foundress of the Institution.

Bishop Littlejohn made a brief address: "I shall not," he said, "enter into the mystery of the dispensation by which God has taken from us one who gave such great promise of future usefulness. We leave this alone with Him. We have no certainty that anything we may do in the way of Prayers and Services, to commemorate those who have departed, will affect their future destiny in any way; but there is no doubt that such Prayers and Services are full of Divine influences to those left behind. Neither shall I endeavor to portray the character of the beloved departed. It is enough to know how dearly her name is held in the hearts of the people of this parish. They well know those traits of her character, which suggested so many points of resemblance between her and Tabitha, Priscilla, and other noble women mentioned in Holy Writ. Whatever is loving, tender, and true, in connection with the names of these women, all appear in our remembrance of her to-day. The Holy Communion, which is to be administered in this church to-day, is at all times a solemn Ordinance, but on this occasion, it has a special significance for us. There are three specific purposes which we have come here to serve this morning. First: That we may testify our sympathy with that bereaved household four thousand miles away, which has not yet had time to pitch its tent in the desert, so to speak. Second: To thank God that he has permitted such a character as was the deceased, to live among us; and Third: On our bended knees, while receiving the Holy Communion, to implore Him Who is the Dispenser of all mercies, to enable us all to follow in her footsteps."

After the Bishop's remarks, followed the Celebration of the Blessed Sacrament.

In the afternoon, the Woman's Missionary Association of the Diocese of Long Island met at St. Peter's Chapel, and passed resolutions on the death of Mrs. Paddock, who was, for several years, its President, and leading spirit, as she had been one of its original founders.

THE EARLY AMERICAN BISHOPS.

A Series of Biographical Sketches.

BY THE BISHOP OF IOWA.

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CHAPTER VI.

We have a glimpse of the home of Mr. Seabury at this period of his life. It was situated half a mile east of the village of Jamaica, on a "plantation" comprising twenty-eight acres of good land. The dwelling house was good, one end of it new. In the description it was styled "genteel." The "dry cellar under the whole house" was a noticeable feature. There was a well of good water, a new barn and a smoke-house. The orchard was large enough to make fifty barrels of cider, for the production of which there was "a screw-press and cider mill of a new invention that grinds fifty barrels of apples in an hour." Besides the homestead there were "fourteen acres of woodland two miles from the farm, and eight acres of salt meadow that cuts twenty loads of salt hay." This was not the "glebe" nor was this the "parsonage," promised, but never built, by the Jamaica Church-folk. It was the clergyman's own (1) property. The picturing one can conjure up in mind from these details is that of a pleasant old-time home, with its abounding good cheer, and roaring fires, and downy beds and sheets redolent of lavender and well-filled "dressers" and "presses" and stately "spare chambers" and carved Mahogany furniture in the well-kept "sitting-room," and the cozy study, with its shelves laden with the folios and quartos of Anglican Theology. The Jamaica "rectory" must have been an attractive home. The dignified and courtly Commissary, Dr. Henry Barclay, the rector of Trinity Church, must have been a visitor there from time to time. Here too, doubtless, came the good and learned Dr. Samuel Johnson, first president of King's College, in New York, and the father of the Connecticut Church. To him Seabury was especially endeared as the classmate and personal friend of his youngest son, who died of the smallpox in England, where he had gone for Orders after graduation. With him may have come the witty and accomplished Myles Cooper, afterwards LL.D., and his successor at King's. Possibly Abraham Jarvis, just admitted to Orders, who was to be a life-long friend and his successor in the Episcopate, made here his first acquaintance with the already distinguished young clergyman, like himself, of Connecticut birth and training. We cannot doubt that Thomas Bradbury Chandler, who received his Doctorate from the University of Oxford but a little later, and who was the intimate friend through life of the rector of Jamaica, came here at times to talk over in the pleasant study or beside the glowing embers of the wide fire-place, or possibly, under the apple-blossoms of that goodly orchard, the affairs of Church and State. Leaming, who came to New York about this time to receive an *ad eundem* Master's degree from King's College, would not pass by the home of Seabury without at least crossing its threshold. Ogilvie, coming down to the city from his self-denying labors among the Mohawks, would surely visit his classmate and early friend. There were among his friends and visitors the rector of Jamaica was not dependent even upon the families of note in his immediate vicinity for congenial society.

The quiet, uneventful life of our country-parson was not to pass in the unvarying routine of prayers and preaching and pastoral work. In the report for the closing half of the year in which his father passed away, we read as follows:

JAMAICA, L. I., Oct. 6th, 1764.

REV. SIR.—Since my last letter to the Honored Society, we have had a long visit from Mr. Whitefield in this colony, where he has preached frequently, especially in the city of New York and in this Island; (2) and, I am sorry to say, I think he has had more influence than formerly, and I fear, has done a great deal of mischief: his tenets and method of preaching have been adopted by many of the dissenting teachers, and this town in particular has a *continual*, I had almost said a *daily* succession of strolling preachers and exhorters; and the poor Church of England is on every occasion misrepresented, as popish and teaching her members to expect salvation on account of their own works and deservings. I have in the most moderate manner endeavored to set these things in their true light, and I think not without success. None of my own people have been led away by them, though I have not been without apprehensions on their account; and I hope that friendly disposition and mutual intercourse of good offices, which have always subsisted between the Church-people and Dissenters since I have settled here, and which I have constantly endeavored to promote, will meet with but little interruption. (3)

This excitement and the jealousies between the outlying chapel congregations and the parishioners of the Jamaica Church, at length culminated in a new arrangement of "the turns of

1. Onderdonk's Jamaica Church, p. 64.

2. Under date of New York, Aug. 25, 1764, Mr. Whitefield writes to a friend: "Still I am kept as it were, a prisoner in these parts, by the heat of the weather. All dissuade me from proceeding southward till the latter end of September. My late excursions upon Long Island, I trust have been blessed. It would surprise you to see about a hundred carriages at every sermon in this new world. I am, through infinite mercy still kept up. Works of the Rev. George Whitefield, M. A. III, 314; vide also Dr. Gillies' Memoirs, p. 242.

3. New York MSS. II, 336-7.

preaching," of which the records give us the following particulars:

"Met at John Combs's inn, 1764, September 3, Samuel Smith and John Troup, Church-wardens; William Sherlock, Benjamin Whitehead, Thos. Hinchman, John Combs, Robert Howel, Thomas and Richard Betts, Vestrymen.

There having been a good deal of contention and uneasiness in the parish between the three towns concerning the turns of Divine Service, it is proposed for the sake of uniting all in brotherly love and peace:

1. That Newton and Flushing each have service at their chapels every third Sunday, except it fall on Christmas, Easter, or Whitsun-day;
2. Besides preaching at Jamaica every third Sunday, the minister will return from Newtown or Flushing and preach at Jamaica in the afternoon, winter and summer: all which he can do if the people are punctual in attending. Thus the Jamaica people will have service every Sunday. This will, the rector hopes, be agreeable to the Vestrymen of Jamaica, and will take off a great load of odium and reproach from—Samuel Seabury. (4)

Agreed to for one year by the Vestry, and afterwards during pleasure.

The condition of Hempstead, since his honored father's death, had not been overlooked by the rector of Jamaica, and the following letter on file among the archives of the Venerable Society displays the laudable anxiety on his part, that his father's place should be worthily filled:

JAMAICA, L. I., June 28, 1765.

REV. SIR.—The enclosed petitions from the Church-wardens and Vestrymen of the parish of Hempstead, I have been desired by them to forward to the honored Society. They have called and presented to that parish the Rev. Mr. C. (5) the Society's present missionary at Brunswick, New Jersey; and as the Church-people at Hempstead are very much pleased with Mr. Cutting, and very desirous of having him for their minister, and as I think (from an acquaintance of twelve years) that he is well qualified to supply that parish, and that he will do real service therein to the cause of virtue and religion in general, and to the interest of the Church in particular; I hope the Society will not think me too presuming when I say that I think that his removal thither, will be attended with happy consequences.

Though the congregation there is large, yet a great part of it is composed of those who have had no religious impressions made on them by their parents in their younger years. They come to Church rather from habit, than a sense of duty and love of religion. Their continuance to come to church will, therefore, depend in a great measure upon the good opinion they have of their minister; and the principal opportunity he will have of doing them good, will be by cultivating their good opinion, and gaining an influence upon the rising generation. For these reasons the more considerate and religious people among them have been very anxious to get a minister among them that the congregation were pleased with; and for these reasons they are now solicitous to obtain Mr. Cutting's removal among them.

It is evident to the most superficial observer that where there have been the greatest number of Quakers among the first settlers in this country, their infidelity and a disregard to all religion have taken the deepest root; and if they have not entirely corrupted the religious principles of the other inhabitants, they have at least very much weakened them, and made them look upon religion with indifference. This seems to me the reason why it is so hard to bring the people of that parish or this to comply with the Sacraments of the Christian Church, or to think themselves under any obligations of duty to attend the public worship of God. This also seems to be the reason why the people of Hempstead, though able to do considerably towards the support of their minister, are so very backward. They have learned from the Quakers to consider it as a mark of an avicious and venal spirit for a minister to receive anything of his people by way of support, and while they continue in these sentiments, (and it will be hard to bring them to a better way of thinking, because their temporal interest is against it) I fear little can be done with them in that particular." [New York MSS. pp 347, 348.]

The friendly offices of Mr. Seabury were successful. His friend received the appointment to Hempstead, and in every way proved a worthy

4. Onderdonk's Jamaica Church, p. 64.

5. The story of this estimable clergyman's life reads like a romance. Born of a good family of Great Yarmouth in the county of Norfolk, England, in the year 1724; left an orphan at the age of nine years; matriculated at Pembroke College, University of Cambridge, when but seventeen years old, taking his B. A. degree at twenty-three; he was forced after completing his University course, to give up a tour upon the Continent undertaken in company with a wealthy college friend, in consequence of the failure of his means of support. Returning to London and happening, while as yet quite undetermined as to his future, to enter a coffee house at the moment when a Virginia Captain about to sail was crying out, "Who's for America," the young graduate resolved at once to seek his fortune in the new world. Without further deliberation he immediately conveyed himself and his meagre wardrobe on the ship, which was then lying in the Thames ready for immediate departure. Having nothing with which to pay for the cost of the voyage, he became "a redemptioner" bound to pay his indebtedness for his passage money by the sale of his time during a term of years after his arrival for the reimbursement of the Captain. Winning this officer's confidence and respect by his intelligence, capability, and integrity during the passage; he was sold in this temporary servitude to a Virginian lady, the mistress of a large plantation, who made him the steward of her estate. After serving acceptably in this place for a time, he was transferred to a position of a somewhat similar nature in New Jersey, where he was quite unexpectedly discovered in the midst of his toil by another Cambridge man, the Rev. Samuel Cooke, who had known him at the University. Mr. Cooke, who was one of the Society's Missionaries in the neighborhood, speedily brought his friend to the notice of President Johnson, of King's College and the clergy of New York. The abilities of Mr. Cutting procured him a tutorship in Languages and Moral philosophy in the college, and on the retirement of the president into the country on the breaking out of the smallpox, he assumed for a time the entire charge of the Institution. In 1763, Mr. Cutting resigned his position in the college and crossed the ocean to re-ceive Holy Orders. On his return he was appointed to the mission at New Brunswick, previously held by his friend Seabury. He subsequently filled several important posts in the Church and at the General Convention of 1768, to which he was a deputy, was made Secretary of the House of Bishops. He died honored and beloved on the 24th of January, 1794, in the seventieth year of his age.

successor of his predecessor. The next letter we find among the archives of the Venerable Society, to whose loving care we owe the preservation of these interesting communications from the founders of our American Church, is the following touching communication, written on the 17th of April, 1768:

"We have lately had a most affecting account of the loss of Messrs. Giles and Wilson, (6) the Society's Missionaries; the ship they were in being wrecked near the entrance of Delaware Bay, and only four persons saved out of twenty-eight. Their death is a great loss in the present want of clergymen in these colonies, and indeed I believe one great reason why so few from this Continent offer themselves for Holy Orders is because it is evident from experience that not more than four out of five, who have gone from the Northern Colonies have returned. This is one unanswerable argument for the absolute necessity of Bishops in the colonies. The poor Church of England in America is the only instance that ever happened of an Episcopal Church without a Bishop, and in which no Orders could be obtained without crossing an ocean of three thousand miles in extent. Without Bishops, the Church cannot flourish in America, and unless the Church be well supported and prevail, this whole continent will be over-run with infidelity and deism, Methodism and New Light, with every species and every degree of scepticism and enthusiasm; and without a Bishop upon the spot, I fear it will be impossible to keep the Church herself pure and undefiled. And that it is of the last consequence to the State to support the Church here, the present times afford a most alarming proof." [New York MSS. II, p 229.]

It was with the deepened sense of the need of the Episcopate, which this letter so fully reveals, that we find the Rector of Jamaica uniting with his brethren of New York, together with some of the clergy of New Jersey and Connecticut in the formation of a "Convention" of which he was at once appointed Secretary. There had been from time to time in the past gatherings of the clergy for conference, as well as the more formal conventions summoned by the commissaries of the Bishops of London at their visitations; (7) but none of these conventions were of greater importance to the Church in America than this gathering of the clergy of the two contiguous governments of New York and New Jersey for counsel and defence. The vellum-bound folio in the neat handwriting of the future Bishop lies open before us as we transcribe its initial page. (8) [See next issue.]

6. The Rev. Samuel Giles and the Rev. Hugh Wilson, the latter a nephew of the Rev. Hugh Kell, of Pennsylvania, were drowned on the 6th of April, 1768, on their return from a voyage to England for Holy Orders. They were licensed for Pennsylvania, Dec. 22, 1765. (Vide Hawkins' Missions of the Church of England, 125, 300, 325 and the P. E. Hist. Soc. Collections, I, 117, 154.)

7. Vide "The Acts of Dr. Bray's Visitation, held at Annapolis, in Maryland, May 23, 24, 25, Anno 1700," folio. London 1700. Reprinted from the rare original in the appendix to Dr. Hawks' Eccl. Contribution, II, Maryland; also "A Sermon preached at the King's Chapel in Boston, N. E., at a convention of Episcopal Ministers in the year 1728," Boston, 1733, (by the Rev. James Honeyman, of Narragansett, R. I., one of Seabury's predecessors in the parish of Jamaica); also "An Exhortation to the Clergy of Pennsylvania, at Philadelphia, Sep. 24, 1729," by the Rev. Archibald Cummins, Commissary," etc., Annapolis, 1729; also the Hist. Col. of the Am. Colonial Church, I, Virginia IV., Maryland, where the original minutes of a number of these conventions are to be found.

New York Items.

The Anniversary exercises of the House of Rest for Consumptives, New York, took place on Thursday, May 5th. The Institution is pleasantly located at Tremont Station, within the city limits, but in the midst of rural surroundings. A company of ladies and gentlemen went out from the city by special train, and passed a most enjoyable afternoon. Buildings and grounds were found to be in excellent condition, having lately undergone the usual spring renovation. A brief Service was said in the Chapel by the Rev. Mr. Blanchard, of Fordham, after which the President (the Rev. Dr. Peters, of St. Michael's, New York) read a report showing that the long-standing debt of the House had been paid off. He then outlined a plan for the erection of new and much-needed buildings, estimated to cost \$80,000. The completed designs of the architect were exhibited, creating no little amount of interest and enthusiasm. The new accommodations will make room for 150 patients. Brief addresses were made by the Rev. Messrs. De Costa, Blanchard and Guilbert.

The Sisterhood of the Good Shepherd have just held their twelfth anniversary. The Sisters have care of St. Barnabas' House and Day-nursery, New York, under the direction of the City Mission Society; and of Christ's Hospital, Jersey City; the House of the Good Shepherd (a seaside Sanitarium), at Ashbury Park, N. J.; and a School at Wilmington, N. C. Regular visitations are made at Bellevue Hospital, the hospitals on Ward's Island, the House of Detention, the Essex Street Prison, and the Nursery and Child's Hospital, New York. At Christ's Hospital, Jersey City, 136 patients have been cared for, and the erection of a new building is looked forward to as a pressing need. At St. Barnabas' House, 1,700 persons have been under care during the year, and 209 children in the Day-nursery. Lodging has been given to 21,186 persons; and 116,850 free meals have been served. The Sanitarium at Ashbury Park has been paid for in full, and has proved a place of rest for the Sisters when worn out with their continuous labor, as well as a great benefit to the sick children of the poor, during the heat of summer.

ROMANISM AND CATHOLICITY.

Bishop Seymour's Views.

From the Chicago Times.

I am led to address you, not with a view to reply to those who have been pleased to answer me and criticise me in public and in private, because it would be simply impossible in any communication which could be allowed admission even in your ample columns to do this, but simply to restate the general position of the distinction between Romanism and Catholicism, and to call attention to the fact that holy scripture and ecclesiastical history are utterly inconsistent with and contradictory to the root principle of Romanism as it has been formulated and is held to-day.

To come to the purpose of this letter. My contention is that the distinction between Romanism and Catholicism is that Romanism—by which I mean the theory and system of church government on which Rome has acted for the last eight hundred years, and for which she has made herself fully responsible by the Vatican decrees of 1870—is an absolute reversal of Catholicity, negatives the idea as presented by Christ and His apostles, by Rome herself in her earliest and best ages, by the rest of Christendom outside of her obedience from the first, and uninterruptedly to the present time.

(II. Corinth. xi, 28): "Beside those things that are without, that which cometh upon me daily, the care of all the churches?" Had these words occurred in St. Peter's epistles they would probably have replaced those which are now inscribed upon St. Peter's at Rome.

Not one particle of evidence, directly or indirectly, can be found in holy scriptures to suggest, much less sustain, the view that St. Peter was left on earth as the sole representative of Christ as in the place of Christ, and the mouth-piece and voice of the church. That he enjoyed a primacy among the apostles is clear. He was primus inter pares, no doubt, but a primacy is fundamentally different from a supremacy. Ecclesiastical history refutes Rome, and explains how she departed from the truth and came to be what she is to-day—uncatholic, national, narrow, curialistic, Italian.

To be continued.

The New Lectionary.

To the Editor of the Living Church: I believe that there is a general feeling of regret that the Joint Committee on the Lectionary has changed the old First Lesson for Easter Morning, or even proposed to change it. It seems a very real loss not to hear on that day the account of the institution of the Passover, with the striking passages:

"And this day shall be unto you a memorial; and ye shall keep it a Feast to the Lord throughout your generations; ye shall keep it a Feast by an ordinance forever." (V. 14th.) Also verses 24th and 25th. And this: "And it shall come to pass, when your children shall say unto you, What mean ye by this Service? I hat ye shall say, It is the sacrifice of the Lord's passover, etc." V. 26th and 27th.

This Lesson presents most vividly, to crowded congregations, the historic continuity of the Church throughout all ages. It harmonizes with the Easter Anthem, which it explains and illustrates. In fact, there is every reason for retaining it.

I hope that every Clergyman and layman who is of this opinion will send a postal card to that effect to Rev. Dr. Harrison, of Troy, in accordance with Bishop Lay's invitation for suggestions to the Committee, published lately in one of our Church papers. I am authorized to say that there is a difference of opinion, in the matter of the Easter Lessons, among the members of the Committee themselves, and they only desire to know the general mind of the Church.

We will have the good old Lesson back in its usual place, if we but send enough postal cards, asking for it, to the Secretary of the Committee, Rev. Francis Harrison, D. D., Troy, N. Y.

HENRY E. HOVEY.

St. Barnabas' Rectory, Brooklyn.

Ordination at Detroit, Mich.

From our Detroit Correspondent.

On the morning of Sunday, May 8, at St. Paul's Church, Detroit, Bishop Harris ordained Mr. W. H. Osborne to the Sacred Order of the Diaconate. The sermon was by the Rev. Geo. Worthington, S. T. D.; the candidate was presented by the Rector of St. Paul's (the Rev. R. W. Clark, Jr.). The Rev. Mr. Osborne was recently a well-known Methodist minister at Owosso, Mich. He has been pursuing special studies, preparatory to our Ministry, at Bexley Hall, Gambier, Ohio, to which institution he now returns for further study, engaging in the meanwhile in missionary work in the vicinity of Gambier. His first sermon, as a clergyman of the Church, preached at St. Paul's, Detroit, on the evening of the day he was ordained, is most highly spoken of, and we may safely say that such accessions from the dissenting bodies are to be welcomed.

On the afternoon of Sunday, May 4, Bishop Harris preached at St. Matthew's Mission, Detroit. Our colored friends of this prosperous Mission are quite enterprising, and manage to capture all the clerical celebrities that visit Detroit. They have had sermons and addresses from Bishops Bissell and Whipple, Mr. Courtney and Dr. Looker. The St. Matthew's Building Fund amounts to \$3,600; and the Standing Committee, with the Bishop and the officers of St. Matthew's Mission, are considering the expediency of building, at once, a suitable brick church.

WOMAN'S WORK.

Interesting Monthly Meeting in N. Y.

Reported for the Living Church.

The Monthly Meetings of the Woman's Auxiliary have this week closed for the season. The Committee on Work for Foreign Missions met in Trinity Chapel School-room, on Monday, the 2d inst. The meeting was one of special interest. The President (Miss Cornelia Jay) made the startling announcement that news had just been received of the death of Mrs. Paddock, wife of the newly consecrated Bishop of Washington Territory. All present knew something of the worth of that devoted Churchwoman; and it was felt that an almost irreparable loss had befallen her own family and the Church at large.

The Report showed that over seventeen thousand dollars had been contributed by the Auxiliary to the Mexican Mission, and about thirteen thousand to other fields abroad. Mr. Graves, who expects to sail for China the coming Fall, made a few happy remarks, and referred to what he had seen (probably in the LIVING CHURCH) regarding Dr. McKim's earnest words at the previous meeting on the duty of prayer, and the power of prayer. He said he was making an effort to have introduced into the Seminary, the Prayer for Foreign Missions set forth by our Board of Missions.

Miss Mead was next introduced. She is to leave New York, on the 11th of May, for Osaka, an important station in Japan. She seems young to enter upon such a work, and probably very heart responded "God be with you!" Mr. Quinby is still unable to plead the cause in public, and Dr. Bunn, late of China, but now of Richmond Hill, Staten Island, spoke of the work in Japan, as he had himself been there, and was well informed in regard to that country. He pleaded more especially for funds to build a hospital in Osaka to aid Dr. Laning who has there given nine years of patient service, and with remarkable results, having gained an influence over native doctors; something which our missionaries in China have not been able, as yet, to accomplish. Dr. L. has delivered medical lectures to Japanese students and physicians, and has visited native medical schools and dispensaries. Mr. McKim writes that in his opinion Dr. Laning's is the most important work we have in Japan. Many persons come a long distance from the interior of the country, and are obliged to return home without being assisted, for want of a suitable place where they can be cared for.

The Rev. Mr. Kimber, our Foreign Secretary, had just received a letter from Dr. Syle of New Jersey, formerly of China and Japan, containing information of deep interest. It stated that a delegation of Christians from the Sandwich Islands had been sent to Japan, where they were kindly received by men high in authority, "perhaps by the Emperor himself," who gave to the delegates official assurance that no obstacle of any kind now existed to the introduction of the Christian religion into Japan, and into every portion of the kingdom. This unrestricted freedom occurs for the first time in the history of that country.

As an encouragement to the Auxiliaries to persevere in their good work, Mr. Kimber stated that during the fourteen years of his connection with the Foreign Department, contributions for that alone, had fully doubled, and the increase he attributed largely to "Woman's Work." Interesting letters from those in the different foreign fields were read, and Miss Stevens of New Jersey was introduced. She is expecting to sail in September for Shanghai. Bishop Penick has made warm friends here during his short stay, and earnest prayers will go with him and his bride to their distant home, around which gather so many sad associations.

The Committee on Work for Domestic Missions met in Grace Chapel, E. 14th st., on Wednesday, the 4th inst.

Further particulars had been received in regard to the death of Mrs. Paddock, and it was stated that a Memorial Service on her account would be held in St. Peter's Church, Brooklyn, (her husband's late parish) on Thursday, the 12th inst., at 3 P. M.

In reviewing the year's work, it was found that a large number of boxes of varied value, had been sent to missionaries in the Home field, by the different Parish Branches, and letters of grateful acknowledgment were read and listened to with deep interest.

The Rev. Mr. Olmstead made some valuable suggestions, and as an encouragement, stated that the Report of the Woman's Auxiliary at the last General Convention, had astonished every one by the large amount which they had contributed to the Mission-work of the Church.

The Niobrara League met in the Sunday School Room of the Transfiguration, E. 29th st., on Thursday the 5th inst. Prayers were said by Dr. Houghton. The President (Mrs. John Jacob Astor) being absent, almost for the first time during its eight years' existence, the Vice-President, Miss Fanny Morris, occupied the chair. The Treasurer's Report showed an increase over all previous years, the gross amount being \$7,051. The collection taken at the General Missionary Meeting, when Archdeacon Kirby preached, was \$250, which sum was appropriated for a scholarship for four years at St. John's school, Fort Bennett, the scholarship to bear the name of the Archdeacon. Mrs. Astor made him a life member of the League, by paying into its treasury one hundred dollars.

A very interesting letter was read from the Rev. J. W. Cook, of the Yankton Indian Reservation, in which he mentions facts regarding the devastation made by the recent floods, and the prolonged calamity which it had brought upon those Indians who were just beginning to learn the white man's ways. They would not heed the warning to remove their little possessions before

the flood came; for, as they had never known a rise in the Missouri like the one which finally came, they did not believe what was prophesied, and therefore, when in its awfulness it burst upon them, they saved nothing but themselves.

The immense cakes of ice, over two feet in thickness, carried everything before them, and now cover the bottom lands which the poor Indians cultivated, to such an extent, pile upon pile, that the heat of the summer sun will scarcely cause them to disappear before the Autumn.

The little church at the "Point of the Timber," which is of so much interest to some of our earlier missionaries, was carried bodily a distance of four miles, and deposited, apparently in good condition; though no one has as yet been able to get near enough to ascertain correctly. But words fail—only those who were eye witnesses can ever know the half.

A touching letter was read, from Leach Lake, where there is a very flourishing branch of the White-Earth Mission (Eumegabow's). The poor creatures, who are in a half starved condition, have sent to Dr. Twing, for missionary purposes, the sum of twenty-five dollars. It is to be hoped they will not be forgotten by those who believe it is more blessed to give than receive.

During the summer months, children throughout the Church, will have an opportunity to collect their offerings of everything and everything, for use or for pleasure, which may be suitable to send to the little Indian children in a Christmas Box. It is desirable that whatever is intended for this box, should be received at 21 Bible House, by or before the 1st of September.

Convocation Services, and other News.

From our Baltimore Correspondent.

BALTIMORE, May, 1881.

Convocational Services were held during the first week of this month, at the Mission Church of St. John the Baptist, under the direction of the Rev. Dr. Rich, Dean of the Convocation of Baltimore, from Tuesday to Friday inclusive. The Service consisted of the Celebration of the Holy Communion, daily, at half past six o'clock A. M., and 4 and 6 P. M. The subjects of most of the addresses, which were delivered by the Rev. R. Whittingham, of Pikesville, Baltimore County, and the Rev. P. N. Meade, of Elk Ridge Landing, Howard County, were "Home Duties and Obligations."

The Rt. Rev. Bishop Pinkney visited St. Peter's Church (Rev. J. E. Grammer, D. D., Rector) on the morning of the 3rd Sunday after Easter, and preached, and confirmed a class of twenty-three persons. At night he preached at Memorial Church, Rev. Wm. Dame, Rector, and confirmed twelve persons. On the morning of the same day, Rev. Walter W. Williams, D. D.; the newly elected Rector of Christ Church, entered upon his duties. He took for his text those words of our Lord, "I have meat to eat that ye know not of," and treated them as having reference to the conscience, the inner life, the guiding star which is visible only to the individual who follows that particular light. Dr. Williams is a native of Norfolk, Virginia, and received his secular education, at the Virginia Military Institute, and the University of Virginia, and his theological education, at the Theological Seminary of Virginia. For ten years he was Rector of a Church in Georgetown, D. C., from which Parish he was called to be associate Rector of St. George's Church, New York. On the resignation of the venerable Dr. Tng, some three years ago, he was elected to the full rectorship of that important Parish, which he has just left for his present position in this city.

The Easter Offerings at the Church of St. Michael and All Angels, Rev. Wm. Kirkus, Rector, amounted to the liberal sum of \$3,060. A debt of \$10,500 hangs over the church, towards the payment of which a large-hearted lady had offered to contribute \$5,000, provided the balance should be made up by the 1st of July next. There is but little doubt that by that time, this beautiful church will be free from debt.

Oskaloosa, Iowa.

Correspondence of the Living Church.

We have no special Church news to report; but, in a general way, this parish is improving. We have lost some of our people by removal, but others have taken their places. A Confirmation Class is ready for the Laying on of Hands; but the Bishop has not been able to visit us as yet, in the course of the present Convention year. Our congregations are improving; and in many ways the parish is making progress. Our church building is so situated—the Roman Catholic Church on one side of it, and the Presbyterian on the other—that it seems to express about our position as to the Faith and practice of the Church; affiliating neither with Rome nor Geneva. We treat our neighbors kindly, but we let them manage their own affairs in their own way, and we do the same.

Quakerism is strong in this city, this being the seat of their Yearly Meetings, and there is a quiet but strong influence against our Church.

In view of the above facts, it is suggested that it would be a good field for Miss Smiley to exercise her peculiar gifts in. What think you? I have not seen the Bishop, to ask his advice, but of course should consult him before taking any action in the matter.

Our Easter Services, both in church and Sunday School, were the most delightful I have ever enjoyed. We have some ladies who know how to trim the church, and they seemed to have excelled themselves in making the House of God look beautiful. Our church was crowded, and many had to leave for want of room. The Children's Service, at 4 o'clock, was, as it always is here, a most delightful occasion. Altogether, the Convention year just closed has been, with the Rector and his family, and he believes, with his flock as well, a pleasant one.

CENTRAL PENNSYLVANIA.

The North-Eastern Convocation.

The Convocation held its 147th session in Grace Church, Honesdale, beginning Monday, April 25th. Present, Rt. Rev. M. A. De W. Howe, D. D., L. L. D.; Rev. Henry L. Jones, Rector of St. Stephens, Wilkes-Barre, and President of the Convocation; Revs. E. P. Brown, of Troy; John Scott, of Pleasant Mt.; Geo. D. Stroud, of Tunkhannock; Horace E. Hayden, of Wilkes-Barre; Joseph P. Cameron, of Green Ridge, Scranton; Charles E. Betticher, of Carbondale; John S. Beers, of Towanda; and T. F. Caskey, the Rector of the parish.

After a Sermon by the President of the Convocation, the Bishop of the Diocese confirmed a class of nineteen persons. The Convocation met on Tuesday morning for the transaction of business. At 10:30, there was a Celebration of the Holy Communion. The Sermon (on the Resurrection) was by the Rev. G. D. Stroud, of Tunkhannock. In the afternoon, the Convocation met for the discussion of the topic: "In what way can the Laity of a parish best co-operate with their Rector?"

On Wednesday, the Rev. John Scott preached on the beautiful prophecy of Zephaniah: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." It was a noble Sermon, dwelling rejoicingly upon the good in the present age, and kindling with enthusiastic faith in the future of the Church.

In the afternoon, another public discussion was held on the topic: "What can we do to make the character and claims of the Church recognized outside her fold?" The closing Service was held at 7:30, with a Sermon on Cross-Bearing, by Rev. Mr. Jones.

The Convocation will hold a special Midsummer session at Pike, Tunkhannock, and Springville, when the following topics will be discussed: 1. The proper observance of the Lord's Day. 2. The duties of Sponsors in Baptism.

Grace Church, Honesdale, is a beautiful edifice, of gray stone, of the Gothic style of architecture, facing the Park. It was built during the Rectorship of the late Rev. R. B. Duane, about twenty years ago. The graceful spire was erected a year ago, as a memorial of Mr. Z. H. Russell, a faithful layman of the parish.

The Rectory, which stands by the side of the church, is one of the handsomest and most convenient in or out of the Diocese. It is under the special charge of the ladies of the parish, to whom the credit of the erection is due.

Grace Church parish was organized Feb. 13, 1832. The Rector has awakened great interest and enthusiasm, by preaching a Sermon in which he called upon the members, resident and non-resident, to commemorate its semi-centenary next year. The Sermon suggests the preparation of the heart for Jubilee Worship, and that this inward preparation find outward expression in: 1. The Memorial of Words; the presentation of records of the Church's history. 2. The Memorial of Sacrifice; gifts of gold and silver, for Communion Vessels; of fine linen, purple and scarlet, for the covering and decoration of the Holy Table, lectern, and pulpit, and of money to extinguish the Rectory debt. 3. The Memorial of Piety; tablets, windows, and other offerings in Memoriam. 4. The Memorial of Beauty; coloring and decoration of the walls, arches, and ceiling, and enrichment of the chancel. The Sermon is very suggestive. Copies can be procured, no doubt, of Mr. A. Gilbert Forbes, publisher, Honesdale.

The ride from Carbondale to Honesdale is an interesting one. Passengers are carried by a Gravity Railway, the cars being drawn up steep inclined planes, and running down long grades until a high mountain has been passed over; the last long sweep taking the passengers into the beautiful village, after a feast of charming scenery. H. C. B.

At the Cathedral, Milwaukee, during the week preceding and including Palm Sunday, the Rev. Mr. Kittson, of St. Paul, Minn., assisted by the Rev. Mr. Riley, of Minneapolis, conducted an interesting and most valuable series of Services. There were Early Celebration of the Holy Communion, instructions and meditations in the morning and afternoon, and sermon in the evening, each day. By God's blessing many hearts were touched, and a very marked character given to the devotions of Holy Week. In the multiplication of Services of this character, weeks of prayer and meditation, and in a return to the primitive practice of a more frequent administration of the Holy Communion, we shall greatly increase the zeal and spiritual life of the Church. The Parish of St. Paul's was the recipient, on Easter morning, of a most beautiful Eagle Lectern of brass. The Easter offering at the Cathedral was \$710; at St. John's \$995.—Wisconsin Calendar.

The Rev. Edmund B. Tuttle, who died in New York, on Friday, the 29th ultimo, was born in Auburn, N. Y., in 1815. He was at one time engaged in missionary work among the Swedes in Chicago; and, after the breaking out of the war, was appointed hospital chaplain in the army, and assigned to duty at Camp Douglas. After the camp was broken up, he undertook the establishment of St. Mark's Parish, Chicago, of which the Rev. F. B. Fleetwood is the present Rector. In 1867, he was appointed Post-Chaplain in the army, and served in that capacity for many years, in the Far West. Availing himself of a long leave of absence, he went abroad; and resided for a length of time in the Island of Jersey. After his return to his native country, he took up his abode in New York, where, at the time of his death, he was associated with Mr. J. G. Wilson, in compiling a history of Illinois and the Northwest. Mr. Tuttle was a man of kind and amiable disposition, and will be long remembered with respect by a wide circle of friends.

HERE AND THERE.

In spite of daily efforts to the contrary, Brad- laugh is still excluded from his seat in Parlia- ment.—The natives of South Africa have begun war again upon the Boers. The peace-com- missioners, to conclude the terms of peace be- tween the latter and the English, are in session, and rapidly arranging the details. England's magnanimity is well worthy of a Christian na- tion.—The French-Tunis war rapidly ap- proaches settlement; envoys are endeavoring to arrange the terms of peace.—The statue of Stonewall Jackson was unveiled in the Metairie Cemetery, New Orleans, on the 10th. Many people were present, and Jefferson Davis made a speech.—The marriage of the Crown Prince of Austria and Princess Stephanie, of Belgium, was solemnized at Vienna, on the 10th inst., accompanied by a magnificent display.—The Senate of Pennsylvania has passed a resolution looking to the removal of the dust of William Penn from its present resting place, in an English Church-yard, to Philadelphia.—The won- derful increase in immigration led fourteen sea- captains to take more than the legal number; they have all been indicted.—The Chinese treaty has at last been ratified by the Senate; it must receive another ratification at Peking, in November, before it can become operative.— Now that the floods have begun to subside on the Mississippi and Missouri rivers, sufferers are figuring up their losses; the reported amount already reaches many millions of dollars.— Parliament has adopted an address to the Queen, praying for the erection of a monument to Beaconsfield, in Westminster. In the Commons, there were 54 votes against it.—The late cen- sus reveals the fact that the people of the United States pay over \$26,000,000 yearly for their daily newspapers.—Sir Edward Thornton, who has been English Minister at Washington for nearly nine years, is to succeed Lord Dufferin, at St. Petersburg.—Trees, by hundreds and thou- sands, were destroyed by ground mice, in Wis- consin, during the winter, owing to the great quantities of snow.—The Marquis of Salisbury has succeeded Beaconsfield, as the leader of the Conservatives.—Experiments over the cable between Dover and Calais have demonstrated that they will readily serve as telephonic wires. A patent for an electrophone has been taken out.—The celebrated rail-road magnate and mil- lionaire, "Tom" Scott, is seriously ill, and no hopes are entertained of his recovery.—The lumber cut on the Wisconsin shore of Lake Superior, the past year, reached the enormous amount of 22,000,000 feet.—There seems to be a prospect, at last, of New York city getting its streets cleaned; a compromise has been made, and work will be begun at once.—A new comet has been discovered by Prof. Fisk, of Rochester, N. Y. This is the first of the season.—The New York State Geological survey has lasted over forty years, has cost over one million dol- lars, and is not nearly completed yet.—John M. Wilson, United States Consul at Panama, who has lately returned, says that no serious work has been begun on the De Lessep canal, and doubts if the celebrated French engineer designs to do any.—Siberia's population was increased over 12,000, last week, by State crim- inals from Russia.—Statements are made, showing that 97 per cent. of the cattle in Col- orado and adjoining States, survived the winter; thus contradicting the previous reports of un- equalled loss.—The Grand-Duke Nicholas, whose complicity in the Nihilist plots has been made clear, has been sentenced to imprisonment for life.—An anti-Hebrew petition was recently sent to Bismarck, containing over 250,000 names.—Queen Victoria, it is said, will accompany her son Leopold to Italy, in September, for the benefit of the Prince's health, which has been very poor of late.—Count Leon, who claimed to be a son of Napoleon I., and who created considerable disturbance at one time in trying to obtain recognition, has just died at an advanced age, at Pontoise.—The Greek ambassador has returned from Constantinople, and says that the Porte is desirous of surrendering the ceded ter- ritory without delay.

To the Editor of the Living Church:

In some of your late issues, I have noticed several articles on choirs, and in that of April 2d I see one of your correspondents states that, in his opinion, the best training school for Can- didates for Orders are choirs of men and boys. Reference also has been made, in your cor- respondent's letters, to the Choir of the Church of the Advent, Boston, under the care of the Mis- sion Priests, S. S. J. E., and the thought has suggested itself to me that perhaps some of your readers might be interested in hearing something about our school and the school-choir connected with the Church of the Advent, which supplies the want, that I understand, was felt by the late Bishop De Lancey, viz.: a training school for the Ministry, not of boys already fixed in their desire for the Ministry, but for boys whose training would be such as to fit them to become Candidates for Orders, and perhaps to inspire the desire. This is not accomplished by schools intended for choir boys alone, as the experience in England has shown.

We have at the Advent two choirs. The one for the Sunday music, and the school choir, recruited from amongst the boys of the School of St. John the Evangelist, who volunteer to sing on week days at Evensong, and on Sundays at the one Service held in that portion of our new church which is at present built.

There is no doubt that the fact of volunteering

to sing every day in church has a remarkably good effect on our school boys, helping to re- mind them, in the midst of their games and studies, of the duty of praising their Maker, and also encouraging a spirit of self-denial; for they give up half an hour each day of their play time for His Service. We all, no doubt, would agree that there can be no better training for Can- didates for Orders, or for the development of a manly character in boys, than the daily practis- ing of some act of self-denial. And in proof of this the fact may be stated, that of our three oldest boys, who will shortly leave us for the purpose of entering college, all are anxious and intend, at present, to work in some position for the Church they now serve as choristers. It is hard to see, unless boys are surrounded with Church influences and brought up amidst Church privileges, how the mere fact alone of singing in a weekly choir will tend to develop in them the desire to give themselves up to the service of God, in His Church, either as Candidates for Orders, or in some other position.

There are two things, which we surely need in the Church: more schools for boys where defi- nite Church teaching is one of the principal features; and a body of men who are willing, for Christ's sake, to devote themselves to the work of teaching in parish schools—not for the emol- uments of their office, but for the love of their Divine Master and of His children.

CHAS. HILL, Head Master School of St. John the Evangelist.

Missionary Work Among the Indians.

Archdeacon Kirby's Reminiscences.

Reported for the Living Church.

The Chippewyan Indians are a very extensive and intelligent tribe. They stretch across the country, from Churchill, on the west shore of Hudson's Bay, to the Mackenzie River, and on beyond into Alaska. One of the problems has been to locate these Indians.

Archdeacon Kirby's predecessor hit upon a plan by which any Indian can be taught in one month to read and write perfectly. Their language is monosyllabic. Starting with the French vowel sounds of a, e, i, o, as a basis, and repre- senting these respectively by a triangle, placed in different positions, it is a very simple process so to arrange these and other simple charac- ters, that they can be made to express any word they wish to use. This has been devel- oped from the alphabet invented in 1825 by George Guess, a full-blooded, and wholly un- educated Cherokee Indian, who had been told that white people could make paper talk, but who had himself never seen anything of the kind.

This invention by Guess is spoken of as one of the most extraordinary events in the history of mind and literature. The whole number of syllables in the written language invented by Guess is eighty-five. In the simple form ex- hibited by Archdeacon Kirby there are only sev- enteen; and a still more simple form is used for another tribe, containing only nine syllables.

The books which they have been able to print, by using these characters, can, with the aid of a single Indian, who has himself been taught, take the place of a Missionary teacher to a large number of Indians, when they are off during the winter, away from the trading posts.

Once, on reaching Trout Lake, which had never been visited by a Missionary, the Arch- deacon found before him a congregation of at least 250 Indians, who, with their Prayer Books and Hymnals, joined most heartily in the Ser- vice. How could this be accounted for? Some years before, a young Indian had been sent to this place, for the purpose of teaching the in- habitants to read. He took with him a box of books, portions of the Bible and Prayer Books, and Hymnals. After remaining with them a few months, he came away. With simply the Word of God to teach them, these people kept the Lord's Day holy, doing no hunting, but quietly spending the day in holding religious Services.

Archdeacon Kirby has visited the tribes dwelling on the western shores of Hudson's Bay, among the inland lakes, along the Mackenzie River, and those beyond the mountains in Alas- ka, near Fort Yucon. All these journeys he has performed on foot, or in a canoe. Four times he has crossed the Rocky Mountains, and he has the honor of being the first Missionary to cross the Arctic Circle, and to preach to the heathen in that strange land of frost and darkness, and, as he expresses it, "to set up the Standard of the Cross, where 'may it wave till the King Himself comes, whose right it is to rule.'"

At Great Bear Lake, 2,500 miles distant, which is crossed by the Arctic Circle, he came upon relics of Sir John Franklin's visit. He stood upon the same spot where Franklin had stood, and while resting upon the very post which Sir John set up for his sun-dial, he talked to the Indians. Here comes in a little anecdote illus- trating the large-heartedness of that great ex- plorer. Mosquitoes in this region are a terrible scourge. They attack with a vehemence wholly unknown to us. An old chief who knew and remembered Sir John, told the Archdeacon how these fierce insects once gathered in a large swarm on the face of Franklin, who drew up his arm and caught a handful at a grasp, as is com- monly done, but instead of consigning them to instant death, he lifted his hand above his head, and flinging them from him into the air, said, "Go! poor creatures, the world is big enough for both you and me."

The Indian shows his appreciation of the mus- quito, in his conception of reward and punish-

ment in the world to come. He believes that the good, when they die, will go to the Happy Hunting Grounds, where it will not be very cold in Winter, and in Summer there will be no mus- quitoes. But the bad will float in a stone canoe till just within sight of the Happy Hunting Grounds, where he will stop and never be per- mitted to enter. He will see in the distance the pleasures which the good enjoy, while he will forever be frozen to death in Winter, and will be eaten up by mosquitoes in the Summer.

All these Indians seem thoroughly prepared to receive Christianity. They say, "When we speak to the Great Spirit, He does not hear, and when we stretch out our hands to Him, nothing comes to us; but when you speak to Him, He does hear you, and when you stretch out your hands to Him, something does come back to you." The Missionary to these Indians never meets with opposition; and he has this advantage, he finds very little of positive error in the mind of the red man, which has to be eradicated or over- come, as is the case with other heathen, and therefore, it is in a condition to readily receive the truth. And when he does receive it, he be- comes a faithful and earnest disciple of the Lord. In the congregation of his little church in the Diocese of Moosonee, he would not say that every one is as good as he ought to be, but he would say that he believes the members of his parish there, to equal the average of any congregation here or in England, and that those who are educated for the ministry make most worthy and earnest pastors to their own people.

The last Sermon he heard an Indian preach, he remembered well. The text was from He- brews iv. 9, "There remaineth therefore a rest to the people of God." "Do you hear, brothers? Do you hear? Rest! The rest of purity—the rest of peace—the rest of joy! Have you never, when paddling your canoe over the lake, looked down into its waters and seen your own image reflected there? And the more calm and clear the waters were, the more distinct your image would be? It is just so with the soul. When it is calm and at peace, then God can look down and see his own image reflected there. Here, that image may be disturbed, or may even pass away, but in Heaven it will remain. Yes, brothers, there remaineth there, a rest to the people of God."

An item of interest connected with the Arch- deacon's first coming to this country, is that it was also his wedding trip. He had been mar- ried just three days, when he sailed from Eng- land, to enter upon his life as a Missionary. During all these years, he has gone from home every Summer, on a journey alone and on foot, from three to four hundred miles distant, and his family could never hear from him till he walked into the house on his return. When the eldest of his three children was seven years old, they were all sent to a home in London, pro- vided by the Church for such Missionary chil- dren. Ten years ago, four more were sent, and when the Archdeacon arrived in England a short time ago, he had not seen any of his children in ten years, and for the first time they met together an undivided family. Two of his sons are soon to enter upon their life work, far up the Indian Country, on the Mackenzie River, where they were born, to preach the Gospel to the heathen of their native land. Their photographs show them to be manly, bright and handsome; worthy to walk in the footsteps of such a father.

The Girls' Friendly Society.

Correspondence of the Living Church.

The quiet but thoroughly practical work which this Society has been doing since its organiza- tion in America a little more than three years ago, is by degrees attracting attention throughout the Church at large, and giving rise to frequent inquiries in regard to its aims and methods. The brief item which appeared in your issue of the 30th ult., acceptable as it was from the kindly interest that its insertion manifested, was in some respects liable to give an erroneous idea to those unacquainted with the Society's workings. The term—"Girl's Friendly Aid Society," there used, would be not unlikely to convey the impression that it is designed to be a charitable Association for the giving of temporal aid to those in need. The Society, is on the contrary, intended to unite and strengthen in the bonds of friendliness and mutual interest, and in conformity with Churchly ways, those who are honorably earning an independent livelihood, and who very rarely seek or are willing to accept assistance from others. The lives of those who are thus by their own exertion providing for their maintenance are often beset by manifold temptations; and the strength which comes of the association of girls and young women of pure and virtuous life, and their friendly intercourse with the ladies who act as Associates of the Society, is of inestimable value.

The experience of every clergyman whose field of labor lies in any one of our manufactur- ing centres, soon teaches him how difficult it is to make sure that new comers shall promptly avail themselves of the Church, and the means of grace to which they have elsewhere been ac- customed; and, when they remove to other towns and cities, how uncertain it is that they will in their changed surroundings continue to profit by the same, after his personal ministrations in their behalf, shall of necessity have ceased. Now this difficulty is one which he G. F. S. grapples with most successfully. The Society is in its scope and intention not local merely, but national.

Once let it be established all over the land, and its members will never find themselves in lone- liness and isolation, no matter where they may

be; nor will they be tempted to stray away from the sheltering arms of their spiritual mother, on the plea that they "know no one in the Church."

Their membership-card and guide-book will be a passport and guarantee of good character everywhere; and the care of the Associates will follow them from place to place through all their wanderings.

In illustration, mention may be made of cer- tain interesting facts alluded to in the Paper read by the President of the G. F. S. for America, at the Annual Meeting held in Boston, April 27th.

A few months ago, the rector of a New Hamp- shire parish in which a branch of the G. F. S. is in operation, finding that one of its members was about to return to her home in Scotland, bethought himself of calling the Society's agency to his aid, in securing to her a safe journey to the metropolis whence she was to sail. A little correspondence sufficed for the necessary ar- rangements. The young girl was met on her arrival in Boston (her first halting-place) by the matron of the G. F. S. Home, which has been established in that city, where she passed the night; and next morning was seen safely on board the train for New York, and arriving there was met by another Associate, by whom she was put on board the steamship for Glasgow.

This is but one among many instances, of the good the Society is doing.

As yet, it has failed to secure a foot-hold in the Great West, though numerous letters of enquiry, received of late, give promise, that ere long, organizations may be effected at some important points.

The members of the G. F. S. frequently re- move to the Western States; and those who are commended to its care from England and Ireland, in the majority of cases turn their steps West- ward, on their arrival in this country. All that we can do at present, is to recommend them to the care of the hard-working clergy, and we long for help from the large-hearted and energetic women of the West. Every Western Bishop who has been applied to has given his cordial approval to the Society's plan.

May we not then, hope that soon the G. F. S. (which now numbers 22 Branches, and more than 700 Associates and members in New England, New York, Pennsylvania and Maryland) will be represented as well in the Western towns and cities, where the need for its organization is so apparent? If there are any ladies who, on read- ing this article, feel an interest in the Society's work, they may help it on, even prior to the establishment of a Branch where they live, by notifying the President (Miss Edson, Lowell, Mass.) of their willingness to be enrolled as As- sociates, to whose friendly care members might be committed.

Full information in regard to plans and methods of working can be found in the G. F. S. pam- phlet for 1881 (price 5 cents) which will be for- warded on application.

If the clergy generally could but see how, in parishes where the society is in operation, its members swell the ranks of the Sunday-school and the Confirmation classes, they would gladly avail themselves of so efficient an agency for the promotion of the Master's work.

ALFRED EVAN JOHNSON, Chaplain Lowell Branch G. F. S. A. St. Anne's Rectory, Lowell, May 4th, 1881.

"The habit of fault-finding, once suffered to grow up between the two that constitute the head of the family, descends through all the branches. Children are more hurt by indiscrim- inate, thoughtless fault-finding than by any other one thing. Let us deem all fault-finding that does no good, a sin."

"I'm a skeptic," said an immature person of the masculine gender, in a vain-glorious strain. "An epileptic?" asked an old lady, somewhat hard of hearing. "Poor boy! you look like it, so you do." While the smile went round, the youth went out.

COMPOUND OXYGEN IN EPILEPSY.

The following is an extract from a letter received from a patient who had used Compound Oxygen for Epilepsy. It is dated March, 1876: "I commenced taking the Compound Oxygen last April (1876) for ep- ilepsy, and have taken four months' treatment. It has helped me more than all the medicines which I have taken for the last five years. Have only had spasms one time since I commenced taking the Ox- ygen. I think I am entirely cured of the spasms, and I have not taken the Oxygen regularly for several months, and my health is better in every way than for several years before." Our Treatise on Com- pound Oxygen, which is sent free, will be found of great value to all who are suffering from any chronic disease. Address Drs. Starkey & Palen, 1109 and 1111 Girard Street, Philadelphia, Pa.

An exchange says the Egyptian obelisk cannot stand our climate. It will have to. It is asking a little too much of the people to change their climate to suit the obelisk.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menman's Peptonized Beef Tonic, the only preparation of beef containing its entire nutritive properties. It is not a mere stimulant, like the ex- tracts of beef, but contains a blood-making, force- generating, and life-sustaining properties; is invalu- able in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly if resulting from pul- monary complaints. Caswell, Hazard & Co., Proprietors, New York.

A large majority of New York city favorite ac- tresses, together with Mme. Adolina Patti, and very many society ladies, unite in praising "Champlin's Liquid Pearl." It is harmless to the skin, removing all imperfections in a very short time.

VESSEL FOR AFRICA. The barque "Liberia" will (probably) sail from New York for Monrovia, Cape Palmas, &c., Liberia, West Coast of Africa, on or about the last of May. The Secretary of the Foreign Committee will forward any packages sent to his care, (23 Bible House, New York). It is necessary that he should be advised by mail of the contents and value of each package. This in- formation is required at the N. Y. Custom House.

Grand Avenue Hotel, Milwaukee. 909 Grand Avenue, C. A. Buttles, Proprietor. Hotel contains 90 rooms, with dining room 40 feet square. New and elegantly furnished, and sur- rounded by a large lawn. All the home comforts can be had which could be desired by tourists or travellers. Terms \$2.00 to \$2.50 per day, or special rates made by the week or month.

KENOSHA WATER CURE, Kenosha, Wis., a quiet home-like resort for Invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For Circulars, address N. A. Penoyer, M.D., or E. Penoyer, prop- rietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

IMPORTANT TO TRAVELLERS.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found else- where in this issue.

"INDIGESTION."—You have tried everything for it and found no help. We are no doctors, but can offer a prescription that has cured very many, and it might cure you as well; it will cost but a quarter of a dol- lar, and can be had at any Druggist's. Ask for FERRY DAVIS' PAIN KILLER.



THE GREAT BURLINGTON ROUTE. No other line runs Three Through Pas- senger Trains Daily between Chicago, Des Moines, Council Bluffs, Omaha, Lincoln, St. Joseph, Atchison, Topeka and Kansas City. Direct connections for all points in Kansas, Nebraska, Colorado, Wyoming, Montana, New Mexico, Arizona, Idaho, Oregon and California. The Shortest, Speediest and Most Comfortable Route via Hannibal to Fort Scott, Denison, Dallas, Houston, Austin, San Antonio, Galveston and all points in Texas. The unequalled inducements offered by this Line to Travelers and Tourists, are as follows: The celebrated Pullman 16-wheel Palace Sleeping Cars, run only on this Line. C. R. & Q. Palace Drawing-Room Cars, with Hurton's Reclining Chairs. No extra charge for Seats in Reclining Chairs. The famous C. R. & Q. Palace Dining Cars. Gorgeous Smoking Cars fitted with Elegant High-Backed Rattan Re- volving Chairs for the exclusive use of first-class passengers. Steel Track and Superior Equipment, com- bined with their Great Through Car arrange- ment, makes this, above all others, the favorite Route to the South, South-West, and the Far West. Try it, and you will find traveling a luxury instead of a discomfort. Through Tickets via this Celebrated Line for sale at all offices in the United States and Canada. All information about Rates of Fare, Sleep- ing Car Accommodations, Time Tables, &c., will be cheerfully given by applying to JAMES R. WOOD, General Passenger Agent, Chicago. T. J. POTTER, General Manager, Chicago.



ESTABLISHED A. D. 1870. THE YOUNG CHURCHMAN Will enter upon its Twelfth Volume with the April number. The Young Churchman has reached a large circulation, and is now distributed regularly in nearly four hundred Sunday Schools. The Young Churchman is handsomely illustrated; is the largest child's paper in the American Church; contains a greater variety of matter, and is as useful in the family as in the Sunday School. The Young Churchman is mailed, postage free, to single subscribers at 25 cents per annum. In quantities of ten or more copies to one address, at the rate of 16 2/3 cents per copy, per annum, advance payment. Specimen copies sent on application. Address The Young Churchman, Milwaukee, Wis.

ESTABLISHED 1836. S. Brainard's Sons, SHEET MUSIC AND MUSIC BOOK PUBLISHERS. CHICAGO and CLEVELAND. The Largest Catalogue and the largest manufactur- ers in America, with a single exception. An immense variety of music for every season and occasion. Catalogues and bulletins sent free. Please send postal. A Book For Lent. "The Land and the Life, or Sketches and Studies in Palestine." Following the course of the Lord's Life according to the Catholic Faith. "We rejoice in this book as a protest against the purely scientific and secularistic tendencies of modern travellers." Published by A. D. E. RANDOLPH & CO., N. Y. Price \$1.25. (With 24 Illustrations.)

RIDGE'S FOOD FOR INFANTS AND INVALIDS. The trade supplied by Gale & Block, Chicago.

"THE VERY ESSENCE OF ASPARAGUS." Cures all Irritative diseases of the kidneys and bladder. By its mild and strengthening action it purifies the blood better than purgatives. It relieves liver and skin diseases. It prevents heart diseases, rheumatism and dropsy. It is of invaluable help to children who are troubled with diuresis at night. For Sale by Druggists. Or by Mail 50 cents in Postage Stamps. F. CROSBY, 666 6th AVENUE, New York.

The Living Church.

May 21, 1881.

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

Subscription, - - - - - \$2.00 a Year.
To the Clergy, - - - - - 1.50
Advertising Rates, per agate line, 15 cts.

C. W. LEFFINGWELL, D. D.
CHICAGO. NEW YORK.
162 Washington Street. No. 40 Bible House.

Until June 1st, 1881, the LIVING CHURCH will be sent to new subscribers, three months for 25 cents. Only the first thousand subscribers on this plan can receive back numbers of Bishop Perry's and Dr. Warring's Series.

Pity the Poor!

On one of the coldest and darkest nights of our last cold, dark winter, as the writer was hastening from the office of the LIVING CHURCH to a place of refreshment and shelter, he was startled by the moans and cries of a little boy. The poor child was crouching and shivering on the stone steps of a magnificent building near the Board of Trade. In the dim gas-light that flickered with every gust of the sharp north wind, the pitiful spectacle was presented of a lad not nine years old, overcome with cold and hunger, his little body bent double in the effort to cherish its warmth, and a bundle of papers held convulsively under his arm. "What is the matter, my boy?" was the question asked by a passing pedestrian, who was scarcely able to stand against the icy gale in which the lad lay shivering. "I can't sell any papers," the feeble voice replied through chattering teeth; and the wail of misery and childish despair that followed, still rings in the ears of more than one who paused to relieve the child's want and suffering.

The figure of that shivering child with his bundle of papers unsold, his little all, his last hope, dimmed all the light and cheer of the great city; and the sound of that plaintive voice echoed in every wail of the night-wind. The whole sad picture of the day's struggle and the night's despair of that little human heart, dispelled all other thoughts and memories. It was so sad, so pitiful, so forlorn.

That was a touching scene, that dusky group gathering to buy out the little fellow's stock of papers; and who can doubt that they who had stopped to listen to the cry of anguish, went on their way with more abiding joy in the memory of a good deed done, than the half frozen vagrant felt who clutched his pennies and vanished in the darkness!

And what of the thousands who suffered in silence that dreadful night—families that shivered around fireless hearth-stones, the sick and maimed and helpless creatures that live on in misery when skies are bright and winds are warm—what must be their state at such a time? How very dreary and dreadful must the winter be to those who have not fire and food and home! How hard and hopeless life must seem to them! It is true that many of them have themselves to blame, but that does not relax the pinch of cold nor allay the pangs of hunger. They are wretchedly shiftless and unthrifty, perhaps lazy, perhaps intemperate. Yet they have feelings, they are human. They are susceptible of pain of body and distress of mind. It is pitiful to see even a brute suffer, much more one who is cast in the mould of humanity. In the presence of a sore distress the sympathetic soul heeds not the unworthiness of the sufferer. It is enough to know that he is human and in misery. Sorrow and pain are the keys that unlock the secret chambers of charity all over the world.

We do not plead for indiscriminate charity towards all that are in need. It is a selfish and indolent charity that takes no trouble to bestow its charity aright. What we do plead for is active and universal charity that seeks to find out and relieve the wants and woes of humanity. We urge upon the strong the duty of helping to bear the burdens of the weak. The fact that a man is strong and prosperous is the indication of a duty to minister the gifts he has received.

The things of this world—talents, capacities, opportunities, inheritance of physical, material, mental and social advantages, are very unevenly distributed. What is easily attainable by some, is utterly impossible to others. We must try wisely to equalize these things, to the extent, at least, of saving the weak and unfortunate from the results of their own folly.

The hand of charity is too often closed to the unthrifty poor, for the reason that, no matter how much is done for them, they will always be worthless and needy. They deserve nothing and therefore shall have nothing. Consider, kind-hearted reader, how it has come about that so many people are "good for nothing." They had a bad start in life, have known nothing but unthrift from infancy, were born vagabonds, and bred to be beggars. It is a very sad condition for a human being to be in. Humanly speaking, there seems to be no help for it, but a prudent charity may somewhat mitigate its misery. Better a few dollars wasted than a few pence too little, in the effort to smooth the hard way of the world's unfortunates.

We have no wish to further the interests of impostors who make a trade of begging. It is as much the duty of the charitable to detect and expose these, as it is to relieve the actual suffering of those who cannot hold their own in the battle of life. We plead for the great throng of helpless poor who have no faculty of getting on in the world; for the improvident, unfortunate creatures, that cannot stand alone in the struggle for advancement. We plead that the law of "the survival of the fittest" may not be applied inexorably to men, but that the law of Christian charity may prevail, and that the strong may strive to help the weak to bear the burdens that are too heavy for them.

The wisest and largest charity cannot, of course, equalize the varying conditions of life and fortune among men. But it may soothe the asperities of poverty and soften the miseries of misfortune, in some degree; and this it ought to do, even if the objects of its benevolence are not accounted worthy, and are suffering from their own lack of energy and thrift.

"OUR Chicago Correspondent" of the *Southern Churchman* sometimes varies his reports of concerts and secular affairs, by giving an account of the sayings and doings of some of the city clergy. He lately reported the lecture of a prominent Rector, and quoted him as saying: "In the beginning was the Word, and the Word was with God, and the Word was God." The Word, then, was the first thing created, and by the Word of God all other things were created."

If this is not Arianism, what is? If the lecturer said this, he is liable to be presented. But we venture to say that no clergyman of the Church in Chicago ever made such a statement. The inaccuracy of "our correspondent" is further exhibited in the same report, where he makes the lecturer, who is a master of English, say: "Looking like a thing is true!" Our contemporary may possibly be "doing a good work" in Virginia, but this looks like (pardon the phrase!) his Chicago enterprise is not very well managed.

AN esteemed correspondent in Pennsylvania wants to ask a "searching question." He has been told, "with every appearance of information," etc., that the LIVING CHURCH is near its last gasp, is making frantic efforts to secure subscribers to tide over its present stress, and will shortly be "absorbed," as so many of its predecessors have been. He likes the paper, but does not propose to aid or abet it if the report is true. There must be some naughty people lying around Pennsylvania, and it will be considered a favor if some friend there will send us the names of parties who are attempting to injure this paper. We will give them a speedy notoriety in our editorial columns. A good conscience, good digestion, and a good bank account, enable the publisher to preserve his equanimity amid such detractions, and he threatens to stop issuing supplements, if they are to be construed into premonitions of journalistic suicide.

Nor long since, in an item of Church news sent us by a parish priest, the following words occurred in connection with Confirmation: "Thirty persons have been received into the Church by this rite." Baptism, and Baptism only is the Divinely appointed means by which persons are "received into the Church." Confirmation is the Divinely appointed means through which are conveyed to the soul larger measures and special gifts of the Holy Spirit of God. By it, are added to the gift of Spiritual Regeneration conferred in Holy Baptism (where there is no opposing obstacle, such, for instance, as im-

penitence), "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of holy fear."

The Chicago *Times* of last Saturday, with characteristic enterprise, gave a cable despatch of three columns, purporting to give the new and old readings of the principal passages affected by the forthcoming translation of the Bible. It will be remembered that the General Convention of 1880 declined to take any action with reference to this translation until some action be had by the House of Convocation of the Mother Church. Whether the changes indicated in the *Times* report are of sufficient importance to require an official sanction and the revision of the Bible as appointed to be read in the Churches, seems to us extremely doubtful.

THE English *Churchman* thus speaks of the situation as shown by the statistics gathered in Mackeson's Guide to the Churches of London and its Suburbs: "Taken as a whole, the picture which the figures present of life and activity, of a vastly increased provision of the means of grace, and of the general disposition to consider order and decency in the conduct of the Services, is a matter for intense satisfaction."

THE Preface to Dr. Warring's series being concluded, and the pressure of various Convention Reports, and of other matter of immediate interest, being very great, we defer, until another issue, the publication of the next chapter of the papers on "Genesis I. and Science."

It is announced in a local paper that "last Sunday, Rev. Father Kane, of St. Joseph's Church, made known to his congregation his intention of delivering sermons in which he will prove that Episcopalianism has no right on earth given to it by the Creator, and far less right will it have in heaven!"

THE *Church Times* points out how the whirligig of Time has once more brought its revenge. Mr. Green occupies the self-same cell which George Fox, the Quaker, once occupied, and he has been sent there by the authority of a Quaker Chancellor of the Duchy of Lancaster, Mr. Bright!

A LADY correspondent, writing from Pike County, Ill., says: "We cannot do without the LIVING CHURCH. At present, it is all of the Church we have in Pike County. The parish at Pittsfield, ten miles distant, is without a clergyman; and that is the only church-building in this desolate county."

THE Bishop of London is reported to have remarked of Dean Stanley: "He is the principal Non-conformist in my Diocese."

Domestic and Foreign Missionary Society.

Missionary Conference to be held in St. Luke's Church, in the city of Rochester, on the 31st of May, and the 1st and 2d of June, 1881.

TUESDAY, May 31st—Evening.—Sermon by the Rev. C. George Currie, D. D., Rector of St. Luke's Church, Philadelphia.

WEDNESDAY, June 1st, A. M.—The Holy Communion, Address by Bishop Coxe, Informal Discussions; Domestic Missions, Indian Missions. Both opened by the Rev. Dr. Twing, Secretary of the Domestic Committee. Evening—General Missionary Meeting. Speakers—The Rev. Cornelius B. Smith, Rector of St. James' Church, New York; the Rev. John W. Brown, S. T. D., Rector of Trinity Church, Cleveland, Ohio; the Rev. William A. Matson, D. D., Rector of the Church of the Resurrection, Richmond Hill, L. I.

THURSDAY, June 2d, A. M.—Informal Discussion, Foreign Missions. Opened by the Rev. Joshua Kimber, Secretary of the Foreign Committee, followed by the Rev. Samuel R. Fuller, Rector of Christ Church, Corning. "The Mexican Branch of the Church." Opened by the Rev. Abbott Brown, General Secretary of "The League," etc. "Mime Missions to Colored People." Opened by the Rev. William M. Hughes, Rector of St. John's Church, Buffalo. (Appointed by the Bishop of Western New York.) Note—If there be time, impromptu addresses upon the work in Greece and Haiti will be in order.

GENERAL MISSIONARY MEETING—Evening.—Speakers: The Rev. Francis Lobdell, Rector of St. Andrew's Church (Harlem), New York; the Rev. William S. Langford, Rector of St. John's Church, Elizabeth, N. J. The closing address to be made by the Rev. Henry C. Potter, D. D., Rector of Grace Church, New York.

On the 4th Sunday after Easter (May 15th), the Vestry of the parish of St. Andrew's, at Charlton, Iowa (of which the Rev. Jas. L. Strong is the pastor), presented their church to Bishop Perry for consecration, free of all in-

WESTERN TEXAS.

Consecration of the Cathedral of St. Mark's, San Antonio.

St. Mark's Day was truly "an high day" with the Church-people of San Antonio; for it brought the happy consummation of years of labor and of prayer, in the Consecration to the worship of Almighty God, of the beautiful Cathedral of St. Mark's.

Among the clergy who were present and participated in the Services, were the following: The Rt. Rev. the Bishops of Tennessee, Texas, Western Texas and Northern Texas; the Very Rev. S. H. Green, Dean of St. Matthew's Cathedral, Dallas, Texas; the Very Rev. G. C. Harris, S. T. D., Dean of St. Mary's Cathedral, Memphis, Tenn.; the Very Rev. W. R. Richardson, Dean of St. Mark's Cathedral, San Antonio, Texas; the Revs. W. T. Allen, J. B. Trevett, W. W. Corby, Horace Clark D. D., F. R. Starr, N. B. Fuller; Deans, E. G. Benner, J. J. Clemens, S. M. Bird, B. A. Rogers, Walter Nott, (Buffalo, N. Y.) and Edgar Orgain, Chaplain to the Bishop of Tennessee. There was present also the surpliced choir of Christ Church, Houston, consisting of thirty members who, with their organist conducted the Musical Services of the day.

By the exercise of remarkable ingenuity, the traditions of "this Church" were scrupulously followed; resulting in the apportionment of some fragment of the Service to nearly each one of the clergy in attendance. If ever such an un-Catholic and unnecessary "Use" as this is to be discontinued, it surely should be upon such an occasion as that which brought so many of the clergy together in San Antonio.

The Services of the morning having been concluded (the sermon being preached by the Bishop of Tennessee,) the clergy re-formed in procession, and retired, preceded by the choir singing Hymn 232, as a Recessional.

Thus closed a most interesting event in the history of the Church in this frontier field. The Services, though long, were well sustained throughout, moving with smoothness and precision; and the interest of the large congregation seemed never to flag. All the available space was filled with extra chairs and benches, and yet many were forced to stand.

Bishop Quintard's sermon was a very eloquent and forcible exposition and application of a passage from St. Paul's Epistle to the Galatians vi: 9, "In due season, we shall reap, if we faint not." Having treated his subject in a general way, he referred to the rapid growth and increase of our country, and the marvelous spread of the Anglican Church, throughout the world. He paid a tribute to the labors of the Right Rev. Alexander Gregg, by whose earnest efforts the Church in the United States had been brought to understand the magnitude of the work in the state of Texas.

In 1859, when the Rev. Alex. Gregg was consecrated Bishop of the then recently-organized diocese of Texas, he was sent to a jurisdiction that was in extent almost equal to the original Thirteen States of the American Union. For fifteen years he traveled over this enormous jurisdiction, and then appealed to his brethren of the House of Bishops (not for relief from labor, but) that they should realize the golden opportunities God was giving to the Church in Texas. As a result of his appeal, two missionary jurisdictions were set off from the diocese of Texas, and to-day there are in the State of Texas three Bishops and forty-six clergymen. In 1859, fifty communicants were reported in St. Mark's parish, San Antonio, and but 430 in the entire State. To-day, the number of communicants in this missionary jurisdiction is doubled, while the communicants in this parish have increased from 50 to 275.

"Twelve years of faithful persevering labor, on the part of Dean Richardson," said the Bishop, "have resulted in increasing the number of communicants from eighty to 275, and in giving you this beautiful House of Prayer."

We regret that we are unable to give a more extended notice of the Bishop's striking and most impressive sermon. Our account of it speaks of its closing words as being especially beautiful, winning for the distinguished preacher "golden opinions" from all who had the privilege of listening to it.

A very beautiful incident occurred in the midst of these Services, strikingly illustrating that beautiful verse in one of the special Psalms appointed for the occasion (the 84th): "Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young, even Thine Altars, O Lord of Hosts! my King and my God!" For two little swallows that had found a lodgement high up among the timbers of the roof immediately over the Altar, were through it all—plying their busy vocation in building their little nest; and some of the bits of straw and twigs and moss which they occasionally dropped would fall upon the very Altar-steps. Then the saucy little fellows, with a wondrous fearless innocence, would fly down into the very midst of the surpliced throng; and, alighting at the feet of our Right Reverend Fathers, would catch up their tiny burdens, and wing their spiral flight heavenward again. Did they know, I wonder, that the Church was smiling upon their labors? I expect that some of the Choir-boys (and possibly some others) gave more attention to the sermon the little feathered messengers were preaching upon the text above named, than they did to the eloquent Bishop of Tennessee. Oh! may we have builded, may we yet build as wisely and as well as they; may not for us be the wood, hay and stubble, but the gold and silver and precious stones of hearts purified seven times in the fire, and of bodies brought as living stones fitly framed together for an holy temple in the Lord, and habitation of God, through the Spirit!

At night, there were also most interesting Services, the visiting choir being still in attendance and acquitting themselves, if possible, even more acceptably than in the morning. Bishop Gregg, of Texas, who was at one time a resident in San Antonio, gave by special request a brief historical sketch of the Parish. Bishop Garrett of Northern Texas preached with his usual wonderful eloquence and power, which were both sorely tried and emphasized, by the bursting upon us, in the midst of the sermon, of a terrific thunder storm mingled with violent rain and hail. But the speaker seemed to rise in energy and power, with the warring elements, and, with a marvellous skill, wove the very tempest into his discourse, and used it to illustrate his subject, holding his audience spell-bound through it all. Dean Richardson then in a few brief sentences expressed for himself and the congregation their heartfelt appreciation of the kind and brotherly interest and sympathy which had brought so many brethren of the Bishop and Clergy (many of them from quite a distance), to share in their rejoicings. He referred also to the choir-boys of Houston, who had travelled all the night before to be with them, and to sing-like those children in the sacred story of old—"Hosannas to the Son of David," in what has just been consecrated to be His Holy Temple.

The Services of the evening were not without a diverting incident, to break in upon the solemnity of the occasion. While the good Bishop of Texas was giving his historical sketch of the parish, a veritable "Church Mouse," envious, no doubt, of the notice that the swallows had attracted in the morning, climbed upon the Altar, and made himself so much at home there, that it was thought necessary to dislodge him. But he was not disposed to retreat, until, by a quick nervous blow from one of the clergy, he was landed squarely upon one of the Rt. Rev. Fathers, much to his momentary surprise and dismay.

It had been announced that after Evening Service a reception in honor of the visiting clergy and Bishops would be given at the Guilbeaux Mansion, the residence of Brig. Gen. Augur, U. S. A., and of Col. Blanton Duncan. But the violence of the storm of course prevented the carrying out of this part of the programme, much to the regret of all visitors and citizens alike, at thus missing, what from Gen. Augur and Col. Duncan's well-known grace and courtesy as hosts, and that of the ladies of their respective families, would have been a most brilliant and enjoyable conclusion to the more solemn engagements of a day, which to us shall henceforth be truly "a red-letter Day" in the Kalendar of St. Mark's, San Antonio.

There was an early Celebration at 7 the next morning (at which a goodly number of the faithful received), and another at 10. At the former, the Rector of the Parish, Rev. Dr. Jewell, was Celebrant. At the latter, the Rev. Dean Locke, of Grace Church, Chicago; the Rev. Edward Ritchie, acting as Deacon. The essayist for the occasion was the Rev. Mr. Kinney, and the subject—"The Pontificate of Pius the 9th." The essay was able; showed vast research for facts, and was substantially an eulogy of the Pontiff's course in his time. Some criticisms were made on the positions taken by the essayist, but in a friendly spirit. Reports from Mission fields within the Deanery were made by their respective priests, and among them was one by Mr. Lusson, of the work done at Austin, within the past year, from May to May, where it was showed that while for the previous year the Mission had raised \$292, this year it had raised \$2,000; fifteen hundred of which had been raised and expended on a church-building, erected on a lot given, and worth \$2,500—since October last. This called for gratitude to God; but the time had come for the church-people in this Convocation to help support the Missionary. Upon this report, a committee was appointed to raise \$200 a year to keep Mr. Lusson at work at Austin, and obtain from the Missionary Committee of the Diocese, further aid.

The next meeting of this Convocation was appointed to take place at Highland Park, on the last Tuesday and Wednesday of June. The essayist is Rev. W. H. Petrie; but, instead of a sermon, it was decided to have three ten-minute addresses, by Rev's Messrs. Fleetwood, Morrison, Jr., and Benedict.

A resolution was passed, providing for the election by the Deanery, subject to the approval of the Right Rev. the Bishop, of the Priest to conduct the next Clerical Retreat, whenever the same should be held. After the adjournment, the Deanery was hospitably entertained at a generous lunch provided by Mr. Charles Comstock, Senior Warden.

The Convocation adjourned, after having passed a vote, gratefully acknowledging the hospitality which had been extended to them. Thus closed a genial and successful meeting of the N. E. Deanery. The next one gives promise of being even more so.

Northeastern Convocation of Illinois.

A meeting of this body took place on the evening of May 2d, in St. Mark's Church at Evanston, pursuant to a call of the Dean. Sixteen of the clergy were present. Evening Prayer was said by the Rev'd H. G. Perry, of All Saints, Chicago, and F. N. Lusson, of St. Paul's Mission, Austin. The attendance for a week-day Service, was remarkably good. A very able sermon was delivered by Canon Knowles, of the Cathedral, Chicago, on the text "Go work in my vineyard." The vineyard was shown to be the Church first, and second, the heart of the incorporated member of the Church. A beautiful comparison was drawn between the workings of God in nature, and the same God in the Kingdom of Grace. Unquestioning submission to the will of God, as revealed, and obedience in the use of means appointed could alone secure the desired result.

There was an early Celebration at 7 the next morning (at which a goodly number of the faithful received), and another at 10. At the former, the Rector of the Parish, Rev. Dr. Jewell, was Celebrant. At the latter, the Rev. Dean Locke, of Grace Church, Chicago; the Rev. Edward Ritchie, acting as Deacon. The essayist for the occasion was the Rev. Mr. Kinney, and the subject—"The Pontificate of Pius the 9th." The essay was able; showed vast research for facts, and was substantially an eulogy of the Pontiff's course in his time. Some criticisms were made on the positions taken by the essayist, but in a friendly spirit. Reports from Mission fields within the Deanery were made by their respective priests, and among them was one by Mr. Lusson, of the work done at Austin, within the past year, from May to May, where it was showed that while for the previous year the Mission had raised \$292, this year it had raised \$2,000; fifteen hundred of which had been raised and expended on a church-building, erected on a lot given, and worth \$2,500—since October last. This called for gratitude to God; but the time had come for the church-people in this Convocation to help support the Missionary. Upon this report, a committee was appointed to raise \$200 a year to keep Mr. Lusson at work at Austin, and obtain from the Missionary Committee of the Diocese, further aid.

The next meeting of this Convocation was appointed to take place at Highland Park, on the last Tuesday and Wednesday of June. The essayist is Rev. W. H. Petrie; but, instead of a sermon, it was decided to have three ten-minute addresses, by Rev's Messrs. Fleetwood, Morrison, Jr., and Benedict.

A resolution was passed, providing for the election by the Deanery, subject to the approval of the Right Rev. the Bishop, of the Priest to conduct the next Clerical Retreat, whenever the same should be held. After the adjournment, the Deanery was hospitably entertained at a generous lunch provided by Mr. Charles Comstock, Senior Warden.

DIocese of Southern Ohio. Annual Convention.

Correspondence of the Living Church.

The 7th Annual Convention of this Diocese assembled at Christ Church, Cincinnati, on Tuesday, May 10, at 9 o'clock.

After Morning Prayer, the Convention was called to order by the Bishop. St. Matthew's Parish, of Mount Lookout, was duly admitted on report of Committee.

At 11 o'clock the Ordination Services took place. The sermon was preached by the Rev. F. M. Hall, and was an able and thoughtful production, founded mainly on the thought that the Ministry was a "vocation."

The Bishop's Address was read in the beginning of the afternoon session. It was largely devoted to a statement of the legislation of the General Convention, and to practical suggestions growing out of it.

In summing up his annual episcopal work, he stated that there had been four ordinations to the priesthood; that there were six candidates for Holy Orders; that ten clergymen had been received and nine transferred.

In the evening a missionary meeting was held after Evening Prayer. The Rev. Alfred S. Blake, Secretary of the Diocesan Missionary Committee, read the Annual Report, showing that at present there are eleven missions, embracing seventeen parishes and mission stations, receiving help.

The report of Mrs. Montgomery Rochester, Director of the Southern Ohio Branch of the Woman's Auxiliary to the Board of Missions was then read. It showed that the work done by the Christian women of the Diocese was of the most effective kind.

The remainder of the session which was protracted to a late hour, was devoted to warm and earnest addresses from a large number of clergymen and laymen. The speeches were supplemented by the very practical result of increased pledges to Diocesan Missions for the coming year.

On Wednesday morning, the Convention again assembled at 9 o'clock, and was opened by Morning Prayer, said by the Rev. E. M. W. Hills, of Dresden, the Rev. Mr. Stanley, of Cincinnati, and the Rev. Mr. Ensworth, of Portsmouth.

For Treasurer of the Diocese—Mr. A. N. Whiting. For Standing Committee of the Diocese—Rev. S. Benedict, D. D., Rev. I. N. Stanger, Rev. J. H. Kendrick, Mr. Channing Richards, Mr. A. H. McGuffey, Mr. W. J. M. Gordon.

The committees, to which the various portions of the Bishop's Address had been referred, reported; but in the main there was but little of general interest. The subject of the amendment of the Constitution of the Book of Common Prayer, gave rise to majority and minority reports of the Committee, and awakened some sparks of feeling.

Dr. Pise, of the Committee on Canons, to whom was recommended for revision Section 2, Canon 2, relative to qualification of voters, reported an amendment providing that "In electing a vestry, every member of the parish, of legal age, who shall have been such for six months preceding the election, and who has signed the articles of parochial association, and has contributed to the support of the parish as it may appoint, either as pew rent or otherwise, shall be entitled to vote."

Rev. Mr. Tinsley, of the committee appointed to consider the Bishop's suggestion for the reserving of from one to ten per cent. of the Communion Alms for the widows and orphans of the deceased clergymen and for the aged, infirm and disabled clergymen, presented a resolution embodying the substance of the suggestion, which was adopted.

Rev. Mr. Fischer, of the Committee to whom

the subject of uniformity in the Musical Services of the Church was referred by the last Convention, reported that in their work they found the clergy to be generally in favor of uniformity of Church Music, and in favor of some system of choir festivals, as they are carried on in some other dioceses of the Church.

The Committee are persuaded that such festivities would serve an important purpose, in the improvement of the whole character of the music of the diocese. Because of the difficulties attending the latter in widely separated churches, they recommended the clergy and choirs of Hamilton County to undertake a festival of their own, either acting by themselves, or with co-operation from abroad.

The Bishop appointed the following Committees:

For Visiting Gambier—Rev. Mr. Rose, Mr. Charles Short and Mr. E. M. Wood.

Examining Chaplains—Rev. C. L. Fischer, Rev. J. T. Webster, Rev. Wm. Bower, Rev. John H. Ely, Rev. Charles H. Babcock.

The next meeting of the Convention was appointed to be held at Trinity Church, Newark, on Wednesday, May 10, 1882, and the Convention adjourned. During the two days of the session, the ladies of the Associate Mission of the Church in Cincinnati, which includes all the parishes, served a lunch for all delegates and visitors in the basement of the Church.

We cannot pass over the proceedings of the Convention without a notice of the annual meeting of the Woman's Auxiliary, which was held on the day preceding the meeting of the Convention, at the Church of the Advent; Mrs. Mary H. Rochester (Director), presiding. There were present, representatives from sixty-six parishes in the diocese.

Reports were read from all the parochial Societies, which were of a highly encouraging character. Every pledge made had been fulfilled, and there had been a large and effective amount of work done.

A letter was read from the wife of Bishop Spalding, asking for assistance for the hospital at Denver. Aid to the amount of \$300 was at once pledged by the delegates.

The delegates also undertook to raise money enough to purchase a scholarship in the college at Reno, Nevada.

Mrs. Rochester, who had been commissioned by the society to consult with the Bishop in the preparation of a simple Form of Service, and an Order of Business to be used at the meetings, reported back to the Society: and the Form and Order of Business were adopted.

Mrs. Buford, of Southern Virginia, who has been doing extensive missionary work among the freedmen in her section of the State, and was present, by invitation, interested the meeting greatly in that branch of the mission work.

The meeting adjourned at half-past 9 o'clock.

The Floods in Dakota.

We have just passed through one of the longest and hardest winters known to our white inhabitants, which ended in the middle of April, with a thaw and flood. The details have been already published in the secular papers, and it is true, we have had much suffering and great loss of property, especially in the valleys of the Missouri and Sioux Rivers.

During the winter, I kept up Church and Sunday-school Services, and there was no break except one Sunday in Lent, and some week-day Services, in the time of the overflow. With the thermometer at forty below zero, our Chapel was as comfortable as a parlor, so that we worshipped God with every outward comfort. But the very severe weather has greatly diminished my success in building up our interests, notwithstanding my provision for the convenience and comfort of the people.

The Mission at Elk Point is one of prospective good; and the town is likely to become one of the most important in Union County. So that the Mission of the Church here, and all that has been expended for it will show good results in good time.

Vermillion, fifteen miles up the Missouri River, is the location of my other Mission. The winter and spring have been terrible there. All the lower part of the town has been swept away. There has been great loss and suffering. Our Chapel being on high ground has not been injured by the rise of the river. The town will now be built on the bluffs; and I think the people, with some help, will rebuild, and make a vigorous and prosperous town in a few years.

Missionary at Elk Point, D. Ty.

Personal Mention.

Rev. D. A. Sanford, missionary for Mitchell, Dakota, reached there May 4th. He was detained eleven weeks in Iowa, first by snow-blockade, and then by water floods.

The address of the H. Forrester is changed from Albuquerque, to New Albuquerque, New Mexico.

The Rev. F. H. Potts has changed his residence from Matton, Ill., to Davenport, Iowa. Address accordingly.

St. James' Church and Cemetery at Milton Centre, N. Y., on Tuesday, May 24th, at 10 A. M. The Bishop will visit St. John's Clergy House and Chapel, East Line, at 3 P. M.

The second number of the American Church Review, under the new management, is at hand. A most attractive volume of 300 pages, handsomely printed. A notice of it will be given in our book reviews, but we desire to call attention here and now to the work that Mr. Baum is doing, and to commend it to the consideration of all who have any pride or interest in our Church Literature.

Notices.

Married.

SCHROEDER-SCHLUND—May 12th, by Rev. H. Judd, of Grace Church, Oak Park, Ill., at the residence of the bride's father, Christian Schlund, Carrie Elizabeth, and Wm. H. L. Schroeder, all of Harlem, Ill.

Died.

SEAMANS—Entered Into Life, on the evening of Friday, May 13, Mary Elizabeth, wife of Stephen H. Seamans, of Wauwatosa, Wis., and daughter of Isaac Hitchcock, of West Troy, New York.

Miscellaneous.

A young lady, a native of France, now in the Senior Class of St. Mary's School, Knoxville, Ill., desires an attendant, and her excellence is quite as much in her spirit as in what they say. Dr. Potter is a master of the art of wise speech.

APPEAL.—St. Bartholomew's Mission for Colored People, Pittsborough, N. C. This work is committed to the charity of the faithful of Christ's Church. We urgently need at least \$400 to help pay for the Mission property, and to put the school-room and chapel into decent order.

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Calendar.

MAY, 1881.

- 1. 2d Sunday after Easter, and Feast of St. Philip and St. James.
6. Friday. Fast.
8. 3d Sunday after Easter.
13. Friday. Fast.
15. 4th Sunday after Easter.
20. Friday. Fast.
23. Rogation Day. Fast.
24. Rogation Day. Fast.
25. Rogation Day. Fast.
26. Ascension Day.
27. Friday. Fast.
29. Sunday after Ascension.
* Proper Psalms: A. M., 8, 15, 21. P. M., 24, 47, 103.
* Proper Preface in the Office for Holy Communion, and through the Octave.

Rogation Week.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. For this is good and acceptable in the sight of God our Saviour. I. TIMOTHY II. 1, 3.

We who are bound to love our neighbors as ourselves must also pray for them as for ourselves, with this only difference, that we may enlarge in our temporal desires for kings, and pray for secular prosperity to them with more importunity than for ourselves, because they need more to enable their duty and government, and for the interests of religion and justice.

BISHOP JEREMY TAYLOR.

Ascension-Tide.

For all we love, the poor, the sad, The sinful, unto Thee we call; O let Thy mercy make us glad: Thou art our Jesus and our all. F. W. FABER.

Let not your heart be troubled: . . . I go to prepare a place for you. ST. JOHN IV. 1, 2.

Let us then conquer the world, let us run to immortality, let us follow our King, let us too set up a trophy, let us despise the world's pleasures. We need no toil to do so: let us transfer our souls to heaven, and all the world is conquered.

S. CHRYSOSTOM.

A fragment of a rainbow bright Thought the moist air I see, All dark and damp on yonder height, All clear and gay to me.

An hour ago the storm was here, The gleam was far behind, So will our joys and griefs appear When earth has ceased to blind.

Grief will be joy, if on its edge Fall soft that holiest ray: Joy will be grief, if no faint pledge Be there of heavenly day. JOHN KEBLE.

The Ascension.

The day of our Lord's Ascension into heaven, forty days after His resurrection from the dead, has been observed as one of the great Church festivals from the beginning of Christianity. The greatness and tremendous practical import of it, to all mortal men, lies in the fact that when the Son of God took our nature and ascended with it into heaven, He thereby exalted our human nature, and published to mankind the certainty of a heavenly world in which they may everlastingly and gloriously dwell.

Dr. Laird Collier, so well known for many years, as a leading Unitarian minister of Chicago, recently made the following striking observations, in the course of a speech on the occasion of his registration as minister of the Newhall street Unitarian Chapel, Birmingham: "It was due to them," he said, "that he should state his theological belief. First of all he was a Christian; let them set that over against Agnosticism, Deism, Theism, Humanitarianism, or

anything less than the Christianity of the New Testament Scriptures. He believed that Christianity was authentic in its records, authentic in its credentials; and the more he knew of the records and credentials of Christianity, the more did he believe that the contents of Christianity were a finality in the history of the religion of the human race. . . . Not only was he a Christian, but he believed in historic and in ecclesiastical Christianity, which included the Sacraments of their holy religion. He wished to say that the supreme revelation of God to him was the Person of Jesus Christ. If that or any congregation was to have a permanent growth as a Christian congregation, it must not only have its roots in the frame and in the nature, but in the Divine personality of that vision of Galilee—that man of Nazareth. . . . They must not expect from him anything but absolute frankness of settlement, and he asserted that if he had to bring up a family in very many of the localities of England, and had to choose between the Unitarian Chapel and some other, he was free to say that he would choose that his children should attend some orthodox rather than the Unitarian place of worship. Why? He wanted not only positive religion, but the institutions of religion; for himself, he wanted Baptism, Confirmation, and the Holy Communion. He wanted the historic institutions of religion, and that was why he would bring up his family in a place of worship where those were given. We are told that this remarkable speech "seems to have given great satisfaction" to those who heard it. Who, after this, will deny that there is a strong Catholic reaction going on in the ranks of Dissent?

Our Foreign Missions.

Dr. Bunn, late Medical Missionary of the Board of Missions in China, going over the several stations occupied by the Board, gives the following facts of general interest: "China.—The first Missionaries of the American Church to China, sailed in 1835. Rev. Wm. J. Boone went out in 1837, and in 1844 was made Bishop of China, taking up his residence in Shanghai, in the following year. It was nine years after the establishment of our Mission to China, before the first English Church Missionaries went there, and Bishop Boone was the first Protestant Bishop of China. It is only within a few years that the English have set up a cathedral in Shanghai, for thirty years the See city of an American Bishop.

"Japan.—The first Protestant Missionaries to this country, were Rev. C. M. Williams and Rev. J. Liggins, American Churchmen, who went there in 1859. In 1866, Mr. Williams was made Bishop of China and Japan. In 1870, he resumed his residence in Japan, and has ever since lived there. It was not until a number of years afterwards, that the first English Church Missionaries went to Japan, and to this day the English have never had a Bishop there. It has been recently announced that it is in contemplation to consecrate an English Bishop, to reside in Osaka, a city where, for more than ten years, we have had a Mission, and where we now have a force of eight Missionaries.

"Africa.—Our only Mission in Africa is that to our own daughter Republic of Liberia. This was founded in 1835. The first white Missionary (the late Rev. Thomas S. Savage, M. D.), landed Christmas Day, 1836, and was joined by Rev. Messrs. Payne, Minor, and others, on the 4th of July following. Mr. Payne was made Bishop in 1851. The English have never had a Missionary there; but three years ago, our American Bishop Penick being actually in the field, Bishop Crowther, of the English Church Niger Mission, upon the invitation of four disaffected (though now reconciled) Clergymen of the American Mission, 'intruded' into the Jurisdiction, and administered Confirmation, and advanced two Deacons to the Priesthood. So much for the record of the American Church as to priority, 'Christian courtesy,' and 'common courtesy,' in her relations to the Missions of the Church of England.

It is proper to add, that so far from wishing to undertake work that has been already assumed by another Branch of the Church, the American Church, through her Mission Board, has repeatedly declined invitations to undertake Missionary work in India, because she considered that in assuming political rule, England had also incurred responsibility for the religious welfare of her Indian subjects. The latest of these declinations occurred at the last General Convention, in response to a request, signed by the Archbishop of Canterbury and by the Bishop of Rangoon, that the American Church should found a Mission in Burmah."

HOW TO KEEP A SITUATION.—Be ready to throw in an odd half-hour or an hour's time, when it will be an accommodation, and don't seem to make a merit of it. Do it heartily. Though not a word be said, your employer will make a note of it. Make yourself indispensable to him, and he will lose many of the opposite kind before he will part with you. Those young men who watch the clock to see the very second their working hour is up—who leave no matter what state the work may be in, at the precise instant—who calculate the exact amount they can slight their work and yet not get reproved—who are lavish of their employer's goods—will always be the first to receive the notice, when times are dull, that their services are no longer required.

The Work of the Church in Athens.

A Letter from our Venerable Missionary, Mrs. Hill.

Furnished by a Correspondent of the Living Church. ATHENS, March 4, 1881.

For the past year my nerves have been greatly affected, and I find it necessary to avoid anything like overwork, for I have a great responsibility resting upon me, which is, my husband's entire dependence on me for companionship, in all the various items which it comprehends. I hold it a sacred duty not to do anything to interfere with it. If I had anyone near me to assist in the selection of subjects, such as you desire, from the numerous manuscripts I have, it would be easy to prepare communications which would no doubt interest the Church at large. But such a person I have not. All engaged in the Mission have their time more than fully occupied.

I have the satisfaction of informing you that I have received the box with its valuable contents. How shall I thank you sufficiently for your prompt attention to my request. Everything was in the most perfect order. I only wish that you could be present at our Sunday Evening Service, and hear the hymns sung by a choir of Greek girls, and watch as we do those sweet lines of "God's doctrine, distilling in their hearts like the drops from Heaven on the tender grass." A little girl about ten years old, said to me the other evening while singing the hymn,

"For thee, O dear, dear Country," "Oh, that I were older and knew Greek well enough to translate this hymn. I like it so much." They repeat the Collect for the day, and a hymn. The larger girls select what hymn they like. It almost affects me to tears to hear the touching manner in which they are said; making one feel that the sacred words are written on their hearts.

You have a great privilege in having such frequent intercourse with our venerable Bishop. We read, with deep interest, all that was done and said by him during the General Convention, and we considered it a subject of thankfulness to God, that He had not only granted him a long life, but continued to him those faculties of mind which enabled him so successfully to discharge the duties of his responsible and arduous situation. Our refrain to his sentiments of praise—"I will praise Him for all that is past, and trust Him for all that's to come," is—"Goodness and Mercy have followed us all the days of our life;" and we do not daily realize the precious promise—"Even to your old age I am He, and even to hoar hairs I will carry you."

Mr. Hill and I have been somewhat startled by an article in the Evening Post of the 8th of February, entitled "Drifts of Belief." We should like to know what our venerated Father in Christ thinks of these "Drifts." We think them drifting the Church away from the corner-stone of its foundation—the Atonement of Christ. Take away the belief in the future punishment of the wicked, and you deprive the righteous of his due reward. Keble teaches a very different doctrine; read his Christian year, second Sunday in Lent. We ask with him:

But where is, then, the stay of contrite heart? Of old they leaned on Thy eternal Word, But with the sinner's fear their hope departs, Fast linked as Thy great name, to Thee, O Lord. It was the error of Calvin and his school, that they did not preach the "love of Christ," rather than the horrors of the condemned. Dr. Newton expresses a truth when he says, that the belief in future punishments was tacitly admitted by all men; and so it was, because it was a part of the grand structure of Redemption. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "Here St. Paul tells us the cause of man's punishment, and the way by which to escape; and St. John tells why sinners are condemned; because they believe not in the Name of the only begotten Son of God." Universal salvation we cannot but consider as a most insidious heresy, undermining the whole fabric of our salvation.

Some years ago, one of the stately columns of the Ancient Temple of Jupiter Olympus, was thrown down during a hurricane. The storm did not cause its fall; it was discovered that some insignificant animal had burrowed under its foundation, and when the storm came and beat upon it, its foundation being destroyed, its equilibrium was lost and great was its fall. May the Great Head of the Church preserve Her from this perversion of truth, undermining the precious hope in a Saviour's Atonement to which alone the righteous cling—which were secured to them by the glorious Resurrection of the Redeemer, when the Justice and Mercy of the God of love were united. These modern views are only a re-echo of the old lie—"Thou shalt not surely die!"

I enclose a photograph of a statue lately found. It is supposed to be a copy of the famous statue of gold and ivory which adorned the Parthenon. I send one to—in a different position. Remember me to the dear ones at the West. Again let me thank you for your most valuable presents. With the assurance of our Christian love to you and yours,

FRANCES M. HILL.

It is folly to underrate the value of grace and ease of bearing. Some of our wisest men and most earnest women lose their effect in society by a slouching, uneasy manner, which annoys their companions, and even themselves. It is greatly the fault of the mother if the child's body does not furnish a fit expression to noble thoughts within. First, let her enable it to move freely on broad, low-heeled shoes; secondly, let her give it inherent vigor and grace of motion, by plenty of exercise in the open air, and by training her to womanly and courteous habits of thought. A girl who is unselfish, modest, and gentle in mind, is not likely to be awkward or coarse in bearing.—Scribner's Monthly.

Current Literature.

A SHORT HISTORY OF THE ENGLISH COLONIES IN AMERICA. By Henry Cabot Lodge. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$3.

This will prove to many readers the most attractive book of the season. It is very handsomely printed and bound. The author disclaims originality, but we fail to see any need of such disclaimers. No historian is original, in one sense, but he may be an artist in the management of his material, as we think the author of this short history has shown himself. His intention has been to answer the questions, "Who and what were the people who fought the war for Independence and founded the United States; what was their life, what their habits, thoughts and manners?" A separate account is given of each colony down to the year 1765. The condition of the people in the period just preceding the Revolution is admirably given. The author's Lowell Institute Lectures were the basis of the present work. Of course, we have here an exaggerated estimate of the influences of the Puritans in the formation of the nation. We are told that they bore with them to Plymouth "the seeds of a great nation, a civilization and a system of government which was to confront that other system founded far away to the South, on the rivers of Virginia, and was destined to prevail," etc. The Puritan element, we concede, was an important one in the composition of the race; in the formation of the body politic and in the religious, social and public life of the country. It was very much for good and somewhat for evil. But to make it the germ and source of everything good on the continent, and to attribute to it all the grand, aggressive and cultured civilization of to-day, is not a little absurd. The fact is, Puritanism, with all its sterling and rugged worth, was terribly bigoted, narrow and obstructive. Religious intolerance survived in New England, long after it became unknown in every other colony. There was never a more unmitigated despotism in modern times than the Puritan Church and State in Massachusetts. To suppose that we owe everything to those people and to their institutions, seems a little wild, when we consider what the Dutch did in New York, the Roman Catholics in Maryland, the Quakers in Pennsylvania, and English Churchmen in the Old Dominion.

After all, our author does not dwell upon Puritan pre-eminence, though he naturally has his prejudice that way. Full justice is done to the work and worth of every colony, and in the most graphic and descriptive style. A chapter is added on Preparing for the Revolution, and one on the War for Independence. There is a chronological table and an excellent index.

THE SUNDAY SCHOOL HYMNAL AND SERVICE BOOK.—Compiled and edited by Charles L. Hutchins, Rector of Grace Church, Medford. Published by the Editor, Medford, Mass., 1881.

Barely had Mr. Hutchins' new and improved edition of the CHURCH HYMNAL been launched on a prosperous voyage through the various seas and gulfs of musical preference, ere his lesser crafts of "service" and hymnody, for children's worship, which we are now to notice, were set forth to find, as they surely will, a welcome haven in every Church port on this continent.

The new Sunday-school manuals are quite a marvel of cheapness, strength and intrinsic value. Mr. Hutchins has published them in four editions as follows:

EDITION A contains Morning and Evening Prayer, and Liturgy arranged for Choral Service; all the Morning and Evening Canticles, with four simple and double chants for each, and blank staves for the insertion of other chants. Four short Services (to be read) for Sunday-schools; a short Choral Service, for the same purpose; all the Collects of the Prayer Book with harmonical notes; the selection of Psalms, pointed for chanting; and having two Anglican and one Gregorian Chant for each Psalm.

The price of this edition, postpaid, in paper bound, is 50 cents. Cloth bound (scarlet) 75 cents. EDITION B has all that the above contains, except the music. That is, it is of such a size and shape, and sold at such a price, as to be adapted to the use of scholars who do not need the music. For convenience, the different portions of the Liturgical Services are pagged the same as in Edition A. This edition is in limp cloth, scarlet, at 25 cents.

EDITION C contains a large number of Psalms and Canticles from the Old and New Testament, arranged and pointed for chanting, with accompanying Chants (in all one hundred and seventy, single and double Chants), and all the hymns and carols contained in Edition A. The Liturgical portions, however, are omitted, and the prices and styles are the same as in Edition A.

EDITION D is the same as the foregoing, but in smaller form and without music, at 25 cents for limp cloth.

Mr. Hutchins offers the liberal discount of 20 per cent, when the books are ordered (with accompanying remittance) in quantities and sent by express. But if sent by mail there is no discount. Everything connected with the books is of the highest and best order. All who want to introduce the books into their schools, should state exactly which edition they wish sent, and order from the Rev. Charles L. Hutchins, Medford, Mass.

STEPPING HEAVENWARD. By Mrs. E. Prentiss, Author of the "Flower of the Family," the "Sunny Books," "Little Lou's Sayings and Doings," the "Home at Greylock," "Urbane and his Friends," etc., etc. New Stereotype Edition, with a sketch of the Author. New York, Anson D. F. Randolph & Co. 12 mo. cloth, pp. 426. Price, \$1.75.

Another edition of "Stepping Heavenward" is matter for satisfaction; and Messrs. Randolph & Co. have done their part thoroughly, and given it to the public in very attractive form. These graphic, sensible, fascinating sketches of real life, so widely popular in our land, in England, and even on the Continent, during the past twelve years, need no introduction from us. The reader will gladly avail himself of the brief biographical notice which prefaces the present volume, to learn something of the author.

Two New Serials, "The Cruise of the Ghost," and "Susie Kingman's Decision," began in No. 80 of Harper's Young People, May 10. The former is by W. L. Alden, Author of "The Moral Pirates," and relates the cruise of four boys in a small yacht along the south shore of Long Island. During a dense fog they drift out to sea and meet with many adventures. "Susie Kingman's Decision" is the story of a May Party, written for girls by Kate B. McDowell, and is fresh, breezy and full of interest. Both serials are illustrated.

The publishers will furnish Harper's Magazine, beginning with the June number (which is the commencement of Volume 63), and Harper's Young People, beginning with Number 80, published May 10, 1881, (containing the first instalment of the new serials), the two periodicals together, for one year, on receipt of five dollars.

SERMONS ON THE CHRISTIAN YEAR. By the late Francis E. Lawrence, D. D., Pastor of the Church of the Holy Communion, New York, with an Introductory Sketch of his Life. New York, Anson D. F. Randolph & Co. 12 mo. cloth, pp. 386. Price \$1.50.

The priestly life spent in the ministries of twenty-seven years in this one parish, was a life of which the Church may well cherish the memory. First as Assistant, and then as his successor in this parish of his foundation, Francis Lawrence was always a true disciple of Dr. Muhlenberg. There sprang up, under his wonderful energies, besides merely parochial organizations—a Dispensary, which has proved a blessing to thousands in that portion of the great city; an Employment Society and Workmen's Club, of rare success and usefulness; a Home for the Aged; a Home for Convalescents; a Shelter for Respectable Girls; a Day-Nursery and Babies' Shelter; and, connected with these all, the Sisterhood of the Holy Communion.

This volume gives an insight into the warm and earnest heart and busy brain, and is another demonstration that the true priest is most apt to be, after all, the truest preacher. The many who loved him will read again, with a sort of sacred joy, these burning words, now doubly sacred. Other hearts than theirs will not fail, we think, to beat the quicker, for coming in contact with this fervor—quietly, deep, and rising ever into something of real poetry. The love of Art, and of God's own beautiful things in nature and in life, a keen culture, always abased in humility beneath the spirit of adoration of the Maker, and of loving devotion to the souls of men, clear thinking, and a rarely original power of imagination—these are characteristics. We do not praise blindly. Lawrence was not a great man, as the world counts greatness. But he was in earnest, and his were more than ordinary gifts, over which hung, unconsciously to himself, the halo of a saintliness.

MEMOIRS OF PRINCE METTERNICH, 1773-1815. Edited by Prince Richard Metternich. The papers classified and arranged by M. A. de Kemkowstrom. Translated by Mrs. Alexander Napier. Two Volumes. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$2. Printed also in Franklin Square Library style, in four parts, price 20 cents each.

So far as the knowledge of the reviewer extends, no good biography of the great Austrian Chancellor has before appeared. It is all the more surprising inasmuch as his career was so interwoven with the great events of a great history-making epoch. Beginning with his mission to Dresden, in 1801, he was for nearly a half century, a prominent figure in European affairs of the State. For over thirty years he had the chief direction of Austrian affairs, which he administered with rare sagacity, tact and talent. His relation to Napoleonic politics, and his personal reminiscences of the period, are of great value to the history of the time. "I have made history," he said, "and therefore have not found time to write it." These memoirs are made up from notes, correspondence and papers left by the great Prince. They are full of interest, political and personal, and give a vivid picture of the eventful age. The two volumes comprise about 1700 pages, well printed and substantially bound, for a very small price. The Harpers have our thanks, on behalf of the reading public, for these attractive and interesting volumes.

SPIRITUAL MINISTRATION TO THE SICK. An Essay read before the Eastern Convocation of the Diocese of Massachusetts, in St. John's Memorial Church, Cambridge. By the Rev. Charles Arey, D. D., Rector of St. Peter's Church, Salem, Mass. Salem, Salem Press, 1881. Paper, pp. 53.

Dr. Arey's little monograph comes to us in fine dressing—heavy paper, wide margins, uncut paper. We are very glad the author was persuaded into printing it. Among the many needs of the parish priest, none is greater than that of Churchly advice and counsel for the momentous and delicate duties incident upon ministration to the sick. Not a few of the clergy, with or without experience of their own, will find these wise words suggestive and helpful.

IN MEMORIAM. By Rev. John Nicholas Norton, D. D., late Associate Rector Christ Church, Louisville. By the Wardens and Vestry of the Parish, in grateful love to God for the Example of this, His Faithful Servant. John P. Morton & Co.

This fitting Memorial volume contains 32 pages, is handsomely bound, and has a fine portrait on steel, of the noble priest who is the subject of the sketch. It contains notices taken from various newspapers, minutes of the Vestry, the Memorial Sermon by Bishop Dudley, and other tributes. THE LIVING CHURCH has already noticed, with respect and admiration, Dr. Norton's career.

CULTURE AND COOKING, or Art in the Kitchen. By Catharine Owen. New York, Cassell, Petter, Galpin & Co.

Reader, don't skip this as a notice of another cook-book! It is really a very entertaining book about doing things well, which all women ought to know how to do, even if they are not obliged to work with their hands. There is something pitiable, if not contemptible, about a woman who is not "handy" about housework. This little book is a hand-book of domestic economy, and is bright, practical, useful and interesting. The more recipe-books one has, the better will this book be appreciated, for it will aid in using them. It ought to have a place in the curriculum of all girls' schools!

THE HISTORY OF A MOUNTAIN. By Elisee Reclus. Translated from the French. By Bertha Nees and John Lillie. Illustrated by L. Bennett. New York, Harper & Brothers; Chicago, Jansen, McClurg & Co. Price, \$1.25.

This is one of a series of charming books by a distinguished French writer, the aim of which is to make philosophy easy and attractive to the young, by presenting it along with the beautiful and picturesque in nature. Among the topics treated are: Peaks and valleys, rocks and crystals; fossils; clouds; fogs and storms; avalanches; glaciers; the animals of the mountain; mountain worship; Olympus and the gods; geni, etc. The book is lavishly illustrated.

GOLDEN DAYS has more than fulfilled the promise with which it started. No. 23 contains the opening of a new story of travels in Australia, that land of wonders, and a sketch which will be specially valued by boys, inasmuch as it gives full and complete instructions, aided by illustrations, in all that a party can possibly want who intend camping out during the present season.

FRANKLIN SQUARE LIBRARY. From Exile. By James Payne. Price, 15 cents; Thomas Carlyle, the Man and His Books. By Wm. Howie Wylie, 25 cents; Lord Beaconsfield, a Study. By George Brandes. Price 15 cents; Memoirs of Prince Metternich, in Four Parts, each 20 cents. New York, Harper & Brothers; Chicago, Jansen, McClurg & Co.

The Household.

Hall's Journal of Health claims that people do not die of disease of the heart as often as many suppose, and believes that scores of lives might be saved from sudden death, reported as heart disease, by a judicious regard to the laws of health. At a late Scientific Congress at Strasburg, it was reported that, of sixty-six persons who had suddenly died, an immediate and faithful post mortem showed that only two persons had any heart affection whatever; one sudden death only in thirty-three from disease of the heart. Nine out of the sixty-six died of apoplexy—one out of every seven; while forty-six—more than two out of three—died of lung affections, half of them of congestion of the lungs, that is, the lungs were so full of blood that they could not work; there was not room for air enough to get in to support life. It is, then, of considerable practical interest to know some of the common, every-day causes of this congestion of the lungs, a disease which, the figures above being true, kills three times as many persons at short notice as apoplexy and heart disease together. Cold feet, tight shoes, tight clothing, costive bowels, sitting still until chilled through after having been warmed up by labor, or a long, hasty walk, going too suddenly from a close, heated room, as a lounge or listener, or speaker, while the body is weakened by continued application or abstinence, or heated by the effort of a long address—these are the fruitful causes of sudden death in the form of congestion of the lungs; but which, being falsely reported disease of the heart, and regarded as an inevitable event, throw people off their guard.

Amusements of some kind, children must and will have. It depends upon you, mother, whether they will have them under your eye and with your special co-operation, or whether repressed and chidden at home, they steal slyly away to other and quieter, but perhaps, disreputable sports. To forbid children doing everything they like, is not training them. Children who are constantly hushed and repressed, so far from being trained, grow up spiritless and subdued, or sullen and defiant. Even noise, trying as it is sometimes to us, is a necessary part of a child's play, just as is his constant, restless activity. To play "bear" or "blind man's bluff" without the noise, is like "playing Hamlet, with the part of Hamlet left out, and the ghost and queen in the bargain."—Scribner's Monthly.

No tonic should be used to insure a healthy growth of hair; all that is needed, being, to keep the scalp wholly free from any rheum or dust, and to excite the surface by frequent and prolonged brushing. This should be done by bathing the whole head in cold water frequently, and by thoroughly drying and brushing until the softness and oiliness returns to the hair. Successful hair-restoratives are simply mild tonics, whose success depends on the friction on the scalp, in applying them.

A suggestion may be offered to young married people, who find themselves in a "whole house," as the saying is, that they should not be in haste to furnish all the rooms at once, but that they should take the matter easily, furnishing only the rooms they actually need. They may get a great deal of recreation by keeping one or two of the rooms empty for a year or so, and visiting them often in company, to discuss how they shall be fitted up when times are a little easier. Then there's the pleasure of picking up things. In my humble opinion, this is the only way to furnish a house; produces the prettiest results, and is cheapest in the end.—Clarence Cook.

"It is well that one of the sunniest rooms in the house be the children's nursery. It is good philosophy, too, to furnish it attractively, even if the sum expended lower the standard of parlor luxuries. It is well that the children's chamber, which is to act constantly on their impressionable natures for years, should command a sunnier aspect than one which serves for a day's occupancy of the transient guest."

The best way to restore the pile of velvet is to put a wet cloth over a very hot iron, and hold the velvet lightly and smoothly in the steam which rises. This is preferable to the old way of dampening the back of the velvet and drawing it over the iron. Velvet ribbon, and even sack backs which have been badly pressed, may, if treated in this way, be made to do good service.

There will come a time, before many weeks, when eggs will not be plenty and will be dear; it is good to be able to make cake without them. Take one cup of sour milk, one teaspoonful of soda, dissolve this in hot water before putting into the milk, one cup of chopped raisins, two cups of flour, four tablespoonfuls of melted butter, one teaspoonful each of nutmeg, cinnamon, and cloves. If you have no sour milk, use sweet milk and cream of tartar, dust the raisins well with flour and put them in last.

Flour is like butter, it absorbs smells readily. It should not be kept in a place where there are onions, fish, vegetables decaying, or other odorous substances, nor in a damp room or cellar. Keep it in a cool, dry, airy room, where not exposed to a freezing temperature, nor to one above 70 degrees, and always sift before using.

Among well-bred people, a mutual deference is shown; attention given to each in his turn; and an easy stream of conversation maintained, without vehemence, without eagerness for victory, and without any airs of superiority.

Whatever tends to make our family life clearer and stronger, is doing the best and noblest service for society.

Small or large, the dining-room ought to be a cheerful, bright-looking room.

FOR THE CHILDREN.

Rock a Bye, Baby.

Rock a bye, baby, in the tree-top, When the wind blows the cradle will rock; When the bough breaks the cradle will fall, Down tumbles baby, and cradle, and all.

Rock a bye, baby; the meadow's in bloom; Laugh at the sunbeams that dance in the room; Echo the birds with your own baby tune, Coo in the sunshine and flowers of June.

Rock a bye, baby; as softly it swings, Over thy cradle the mother love sings; Brooding and cooing at even or dawn, What will it do when the mother is gone?

Rock a bye, baby; as cloudless the skies, Blue as the depth of your own laughing eyes; Sweet as the lullaby over your nest, That tenderly sings little baby to rest.

Rock a bye, baby; the blue eyes will dream Sweetest when mamma's eyes over them beam; Never again will the world seem so fair—Sleep, little baby there's a cloud in the air.

Rock a bye, baby; the blue eyes will burn And ache with that pain which your manhood will learn: Swiftly the years come with sorrow and care, [bear. With burdens the wee dimpled shoulders must

Rock a bye, baby; there's coming a day Whose sorrows a mother's lips can't kiss away; Days, when its song will be changed to a moan; Crosses, the baby must bear all alone.

Rock a bye, baby; the meadow's in bloom; May never the frosts pall the beauty in gloom, Be thy world ever bright as to-day it is seen; Rock a bye, baby; "thy cradle is green." Church Union.

STORIES ON THE CATECHISM.

The Communion of Saints.

THE LITTLE OLD WOMAN'S LITTLE HOME.

[Concluded.]

The girls listened very attentively to Miss Duncan's words, and then they all trooped out again into the soft November sunshine, only leaving Katie standing in the doorway, answering her kind teacher's questions respecting her grandfather's health.

"He's very, very bad, ma'am—a little better than yesterday, but still awful bad."

"I hope he will soon be able to get about again."

Then the bravely repressed sorrow broke out into one great sob, and poor Katie said:

"Oh, ma'am, he said to-day it could not be many days before he was taken, and I'm to ask the Vicar to come; he wants his last Communion to-morrow morning, if Mr. Duncan will be so good as to come."

"I am sure he will, my child; I expect him here every moment; you had better sit down and wait for him."

Poor, little old woman! Miss Duncan could hardly resist a smile as she perched herself upon the edge of a chair, and drew her great shawl more closely around her, looking such a queer old-fashioned thing, so grave and so important; but it was only for a minute, then she broke down and said:

"He's fretting himself because of me, because he thinks I'll be so lonesome when he's gone; but, indeed, I don't think I shall be, though it will be hard to bear; but you see, ma'am, perhaps he and mother will be nearer to me than they were here."

"Katie, my child, come here!" And poor Katie knelt down by Miss Duncan's side, and the kind old lady took off grandmother's bonnet, and unfastened the huge shawl, and stroked the thick brown hair, and drew the poor little heated face more closely to her. "My child, do you remember your mother? Will you tell me about her?" Then bit by bit Katie told the story of her life, and this was it:

"Grandfather and grandmother had some money once, just a little, and they lived in a pretty cottage near Crediton, and mother was their child. She never gave them trouble all her life, and when she grew up she married father. I never told you one of it before, ma'am—'twas our secret, grandfather's and mine; but he said he must tell the Vicar, to-morrow, and you see, you belong to the Vicar like. Father was a tailor in Exeter, and he lost some money in his business, and folks said he took some away from some one else, one night, and he was put in prison, and mother was taken ill and she died before he came out. But she never believed he had done wrong, and she was always praying for him, and she made grandfather promise that he would be kind to him, and she made me promise to love him always, and then she went away; and maybe she's always praying for him now just as she did here. It's three years ago since that day when the angels took her away. Father was in prison then, and grandfather wrote to him and told him to come to us here as soon as he got out; but he has never come, and he has never written; and when grandfather's gone, I am to bid here and wait for him, for no one in the old place knows where we are."

At that moment the Vicar came into the room, and all Katie's old shyness returned. She gave her grandfather's message, and received Mr. Duncan's assurance that he would be with him the next morning at nine o'clock; and then she wrapped herself up again, and wished Miss Duncan good-bye, going out of the room more awkwardly than ever, so bewildered was she at being kissed by her kind loving teacher. On the morning of All Souls' Day, John Carroll received his last Communion. Katie knelt by his side (she was to be confirmed before Easter), and as she saw the smile on his sad old face, as he fed upon the Heavenly Food, she knew that the end that was coming would be a happy one to him. And no thought of her own loss was in the poor lonely child's heart; perhaps even then angels' voices were telling her that he was going to be one with the Father, and the Son and the Holy Ghost in the dear land of rest; and because of that union, he would be near her always, praying for her always.

He lay all day looking at the sea. "You'll 'bide here till father comes," were his last words, "and I'll tell mother, when I see her, what a good little maid you've been, and we'll ask that you and he may come to us in Paradise, and we'll all be one there, Katie, one with Jesus for ever and ever."

That night as the waves played upon the shore and the sun sank to its rest behind the cliff, another "righteous soul" was carried by angels into the "Hand of God," and Katie was alone. Never alone really, never out of the sight and care of ministering spirits, never far from those who have gone before, for we believe in the Holy Catholic Church, and that Church bids us confess our faith in the Communion of Saints.

Weeks and months passed away, and that little lonely girl lived in the room where her grandfather had died. She was a good needlewoman, and the village people used to give her plain work to do. Her grandfather's little store of money had long been exhausted. During the last months of his life he had tried to earn all she could, and she did her best to keep herself now. The good folks of Clearview often wondered why she stayed there, but none but the Vicar and Miss Duncan knew the real reason of what seemed so strange. "I promised to 'bide here," was all she said, "and I mean to."

The Hudsons wanted her to live with them, but she would not listen to their entreaties. "I must have a little home of my own," she used to say, and it sounded so comical coming from the little old woman's lips, that even Maggie, with all her devotion, could not resist a smile. "You must be so lonesome, my dear," good Mrs. Hudson used to say; "taint so bad in the day, but when night comes on ain't you afraid?"

And Katie would only open her blue eyes wonderingly and answer, "How could I be frightened when God and the angels are near me, and I know grandfather and mother are asking them to take care of me?"

"She's a good little soul as ever breathed, but she's queer in her head," Mrs. Hudson remarked to her nearest neighbor. "Never did any one that was 'all there,' think such strange thoughts."

The new year was but two days old when Mary Grant took her last look upon the sea she loved so well, and closed her eyes upon the things of the world to open them, we may humbly hope, in the land of the blest. Katie had been very constantly with her during the weeks that had passed since her grandfather's death, and to her she had said, "I want my little home for father; he's coming here some day. I pray every day that God will bring him back; and, Mary, when you get where they are, will you pray for him too?" And Mary only said, "Yes, dear," and asked no questions of her little friend.

There came a March day when Katie and some of Miss Duncan's class knelt at the holy Altar and received from the Bishop's hands the seven-fold gifts of grace to enable them to fight the good fight which by their baptismal vow they were bound to fight. A few more days, and in the quiet of the early Sunday morning those newly-confirmed children of the Church drew near to the ever blessed Trinity in the most Holy Sacrament, and were made one with the saints on earth, and with the saints in Paradise. It was a blustering March morning; before evening the strong wind had got up into a gale; when the darkness of night came on, the gale had risen into a hurricane. Like wildfire the tidings flew through the little village that a ship was on the rocks to the east of the cliff, and four or five brave fellows went out in a boat to the rescue. Booming of guns was distinctly heard through the roaring, raging wind.

"I'll light a fire and get a place ready for some of the poor fellows that may be brought ashore," said Mrs. Hudson.

"And so will I," answered Katie. "They may be glad to come to my little home, when they come to shore all cold and wet."

I cannot tell you how nobly those Clearview sailors behaved; how, at the peril of their own lives, they saved the crew of the ill-fated vessel, which turned out to be a schooner bound for Wrangerton, the nearest large seaport town.

"There's one more hurt than the others; where shall we take him?"

"Please, my little home is ready, and there's such a bright fire, and there's grandfather's bed ready."

"And the little old woman is a rare nurse," said one of the sailors, "he'll have her place to himself; let us carry him there."

They laid the injured man upon John Carroll's bed, and he was left in Katie's charge until the doctor, who was gone to a patient at a distance, should come and prescribe for him.

The child went up to him, and then, as she looked, her face was deadly pale, and a feeling of thankfulness, too deep for words, came into the poor little heart.

"Father, I have bided here for you, and you've come to my little home at last."

Edward Finchley raised his head and looked into the eyes which were so like those of his dead wife, and then he said in a hoarse, low whisper: "I have come home to die; I was wild and cruel to her and I broke her heart; but Katie, little Katie, your father is not a thief. I met the other man in the backwoods of Canada, he that did it—I mean that stole the money. I've come home to tell her father all about it. Where is he?"

"Grandfather's dead, father, he's not here; but he and mother have been praying for you all this long, long time, and they know it all now you may be quite sure."

The poor man could not understand what she meant. For days he lay there, too weak to move or speak, and Katie never left his side. No real true old woman could have nursed him more tenderly than she did.

And he got well at last. He lives now in the little home, a humbled, penitent man; and he is

learning to believe that the all-merciful Father has forgiven the sins of his wasted life, and that the prayers of those he has lost and of the child who is vowed to him, are among the many blessings sparses to him. He earns his living as a fisherman, honestly, soberly, industriously. Sometimes when the wind blows, and the sea rages furiously, the little old woman sits in her little home, and for a moment fear is at her heart—fear for her father who is out upon those stormy waves in his little boat; and then she prays, and she knows that all must be well, for God watches over his own, and saints and angels pray for those whose "earthly toil is not yet o'er."

BIBLE STUDIES.

NO. XVI.

Written for the Living Church.

A peculiar powder strewn upon graves. He who caused it to be sprinkled there, was a young man high in office and authority, and of excellent wisdom and judgement. This act was a proof of his pious zeal. His name meant "God a healer." As a little boy his heart was inclined toward God, and when but sixteen years old he began to show his enmity toward idolatrous worship. At twenty he made a positive onslaught, and purged the land from false images and unholy rites. What was the powder or dust? Upon whose grave was it strewn? Who was the young man, the instigator of the deed?

ANSWERS TO BIBLE STUDIES.

"Maggie S. Houston," of Rochester, N. Y., and "H. R. K.," of New York City, have sent correct answers to number 13, to the following effect: David is the King spoken of. The rebellion was that of his son Solomon. The river is the Jordan, and Barzillai, the Gileadite is the one who sustained David's army; and a *kiss* was the token given him by David. The whole being found in the latter part of II. Samuel and I. Kings.

The Baby's Sermon.

The children had been up in their mamma's room, after breakfast that Sunday morning learning their text, and when they had it perfectly and were coming down stairs again for a run in the garden, while nurse was busy, Nannie and Frank fell to disputing. And what do you think it was about? Why, who should carry the great rubber ball down stairs.

Nannie wanted it because she had thought of it first, and Frank wanted it because he was the oldest.

"You're a mean, selfish boy," said Nannie.

"You're a pig," said Frank.

"I'll just tell papa what a horrid boy you are," said Nannie.

"And I'll tell mamma I wish she'd sell you to somebody. I don't want such a sister," answered Frank.

So these naughty children went on from bad to worse, saying all sorts of unpleasant things to one another—so very unkind that they were ashamed enough whenever they remembered them afterward.

All this time baby Ben was coming down stairs behind them. Slowly, one foot at a time, holding fast to the balusters with both feet, small hands, the little man made his way; and wider, and wider opened his big blue eyes, more and more surprised he looked, as he heard the angry words.

The children stopped to finish their quarrel at the foot of the stairs. Frank was trying very hard to get the ball away from Nannie, and she had got as far as pulling his hair, the naughty girl, when the baby stopped on the lowest stair and preached his sermon to them:

"Ickle chillen," said he, "love one another."

That was every word he said. It was the text the children had been learning in their mother's room such a short time before. Nannie dropped her hands, her face flushed, and turned half away from baby Ben, and nobody said anything for a moment.

"Here, Frank," said Nannie at last, holding out the ball, "you may have it, I'm going to be good."

"So am I," said Frank. "You shall have the first toss, Nannie. I'm—I'm very sorry I was so cross."

So the two went off to the garden, hand in hand, ashamed of having been so naughty, while the baby curled himself up in papa's big chair in the study, and there nurse found him, after a long hunt, fast asleep with his thumb in his mouth.

A modern philosopher has apportioned man's full existence as follows:

- Seven years in childhood's sport and play—7
Seven years in school from day to day—14
Seven years at a trade or college life—21
Seven years to find a place and a wife—28
Seven years to pleasure's follies given—35
Seven years by business hardly driven—42
Seven years, for some a wild goose chase—49
Seven years for wealth, a bootless race—56
Seven years for hoarding for your heir—63
Seven years in weakness spent and care—70
Then die and go—you should know where?

Consumption Cured.

An old physician, retired from practice, by having had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. W. Sherer, 149 Power's Block, Rochester, N. Y.

"Papa, how do editors get in free at all the shows?" "Well, sonny, as a general rule, they give five dollar's worth of advertising for twenty-five cent ticket."

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The Interim.

From Easter's praises till Ascension's song— The while the risen Lord, in converse sweet Taught his disciples, listening at His feet, The things which to Heaven's Kingdom here belong;

The Installation of Canon Harrod,

Correspondence of the Living Church. The installation of the Rev. Geo. W. Harrod as Canon of St. Paul's Cathedral, Fond-du-Lac, occurred on Thursday, April 28th. The Bishop, with the Canon elect, the Rev. Messrs. Bartlett and Gardam, and Junior Canons Stanley and Rucker, entered the Cathedral, the Canon elect taking his place at the Litany Faldstool. The Canon elect presented his certificate of election and confirmation, which was read. The statement of duties pertaining to his office required by Statute II. of the Cathedral was also read.

ample provision was made not only for the clerical and lay delegates, but for the visitors who were present.

At 3 P. M., an essay was read by the Rev. Ezra Isaac, of Crosswicks, on the best plan of extending the mission work of the Church. The essay was a very able one, and was listened to with great interest by all, and the clergy present gave their own experience of the work which they had done in the mission or parish. The question chosen for discussion next time, was the proposition made by the Executive Committee, as regards concentrating efforts upon the more promising fields. After Evening Prayer, stirring addresses were made by the Rev. J. Y. Burk, C. M. Perkins, C. W. Duane and the Bishop. The latter closed by saying that it would not be a missionary meeting unless they had a collection. A collection was then taken up, which amounted to \$25.71, which, together with other gifts during the day, made over \$50. When we consider what a loss this church has met with by removals and death, lately spoken of by the Rector in his anniversary sermon, we see this was quite a generous gift. Indeed, we heard the Rector say, lately, that he was proud of his congregation, for with all their losses they had not diminished one iota of their contributions for outside work; the parish work was also prospering. The service of the Convocation closed by the singing of the hymn, "Jesus shall reign," and with the blessing of the Bishop. Many of the clergy stayed over night, and all enjoyed themselves, and felt that it was a day long to be remembered.

Church Growth in Florida.

At the close of the recent session of the Diocesan Council at Jacksonville, Florida, a Missionary Meeting was held in St. John's Church, in that city, on the evening of the third Sunday after Easter. Upon this occasion, Bishop Young made statements with regard to the growth of the Church in his diocese, and of its promise for the future, which we are sure, will not only interest but surprise most of our readers. The particulars are of such importance that it is difficult to condense them within the limits of our command, but we do our best; gathering the details from the Bishop's Address.

In 1870, there was one communicant for every 322 of the entire population of the State. In 1880, the population was one to every 172; showing a gain, in ten years, of no less than 150 per cent. upon the increase of the population. So that the numerical increase of the Church has not only kept pace with the increase of the population, but has doubled, and nearly trebled, the ratio it bore to the whole population ten years ago.

Further, within the last two years, eighteen churches have been built, or are now in building with funds in hand to finish them. The Bishop, moreover, made the gratifying statement, that, within the last few weeks, a sum of \$1,500 had been deposited, subject to his order, in bank in New York, for the erection of a church on Fort George Island, which will be completed this summer; and also, that a few days since, a sum of a thousand dollars more was given him by a gentleman of Hartford, Conn., to be appropriated, at the Bishop's discretion, to aid in the erection of churches; thus making twenty church edifices in all, added within two years to those previously existing in this Diocese. Buildings were, moreover, churchly in style, designed by professional architects, and almost all with windows of stained glass. None is burdened with debt, none has any but free sittings.

Besides the church edifices already spoken of, the Bishop referred to two others, begun over two years ago, which were already sufficiently advanced to be occupied without discomfort; while at seven other points, there is a good prospect for the completion, during the coming year, of as many more. This will make twenty-nine church buildings erected in the Diocese of Florida, within the brief space of three years. We very heartily congratulate both the Bishop and the Diocese upon such marked manifestation of church-life and progress. May these multiplied earthly temples be types and forerunners of that Spiritual Temple, whose living stones are souls redeemed by the Blood of the Incarnate Son of God!

At the conclusion of his Address, Bishop Young paid a glowing tribute to the Women's Auxiliary Society, for the aid which it had rendered to Diocesan Missions. We understand that a branch of that Society exists in every parish and mission in the Diocese. In this connection, he particularly complimented and thanked the ladies of St. John's, Jacksonville, who have contributed during the past year, \$772; this being nearly double the amount that they have raised in any previous year.

The Bishop was followed, at some length, by the Rev. Messrs. Rodifer and Williams; the Rev. R. H. Weller making a few closing remarks. It is gratifying to observe that a secular journal, like the Jacksonville Daily Florida Union, looking at the progress of the Church merely from its own secular stand-point, and "leaving entirely out of view"—as it says—"the more weighty considerations of religion," does not hesitate to congratulate the Church-men of Florida, on the success of the efforts they are putting forth for the extension of their Faith; and adding: "We regard the building up of so eminently conservative a body in any community as a source of satisfaction to all lovers of law and order, of good morals, and of the social elevation and improvement of society."

FOND DU LAC CONFIRMATIONS.—Berlin, 2; Appleton, 9; Green Bay, 8; Trinity, Oshkosh, 6; St. Paul's, Oshkosh, 6; Fond du Lac, 18; Ripon, 12; Sheboygan, 6; Waupesa, 6; Stevens' Point, 9; Centralia, 3; Warsaw, 1; Medford, 4.

The Georgia Convention.

Correspondence of the Living Church. The Convention of the Diocese of Georgia met in Christ Church, Savannah, on the 4th of May. Few lay delegates could attend from the interior and upper part of the State; yet a sufficient number of our prominent Churchmen were present, to sustain the interest of the meeting.

We have arrived at the grand point in Georgia, of giving to missions the first and most important place in the proceedings and doings of Convention. Therefore on Wednesday evening, after organization (which is accomplished in a few minutes), the Convention gave attention to the hearing of the Reports of the Deans of the four Missionary Districts into which the Diocese is divided, and entered upon the discussion of the system of supporting our missionaries by the apportionment of the needed amount to be raised, between all parishes and missions, with the advice and consent of the representatives of each parish.

The discussion turned upon the right of the Convention to assess; and, at the end of an able debate on Thursday night, the Canon to assess or apportion was carried by a large majority. This assumes a fixed amount, which the Mission-Board (consisting of the Bishop, the four Deans and the Treasurer of the Mission Fund) divide among the missionaries appointed by the Bishop. While the Bishop has therefore rightly the power to appoint the man, the Board are his advisory Council in the distribution of the Fund.

The Convention also passed a very important resolution, authorizing the Treasurer to pay our missionaries quarterly in advance; and, if necessary, to negotiate a loan for the needed amount. This must give new life and vigor to our missionaries, who in times past have suffered sadly because of delay in receiving their promised stipend. Now, every man is certain that his money will be on hand the day it is due. We can bid them, therefore, go to their work; and, while they yet live by faith, have the desired privilege of living as honest men among their neighbors.

H. K. REES, Missionary at Cave Spring, Georgia. May 12th, 1881.

The Electro Magnetic Company, at 205 Clark Street, have received the following letters, which speak for themselves:

NEWTON JUNCTION, N. H., May 1, 1881. DEAR SIR:—While I do not think the Electro Magnetic Pad will cure everything, I have received more benefit from the use of them than I ever did from all the medicines I ever used. I find it much pleasanter than taking pills and other remedies. I would not be without the Pad for double its price. Yours respectfully, MRS. JULIA A. DAVENPORT.

CHILLICOTHE, O., April 26, 1881. J. C. CURRMAN, Esq., 205 Clark St., Chicago. DEAR SIR:—I have been using the Electro Magnetic Pad and Plasters. They have done a great deal for me. I had been a great sufferer from piles, for eight years (caused by constipation); had them in the worst form. Last summer was induced by your agent, Miss Briggs, to try the Pad, and in a very short time I was entirely relieved. I was not troubled again until during the past winter. I found my system getting bilious, I resorted to my old medicine, pills, which brought them back. I wasted no time in getting another pad, and since, have had no trouble whatever. I truly hope others may derive like benefit. Yours thankfully, SARAH E. SWARTZ.

Dr. Peiro, 83 Madison Street, Chicago. DEAR SIR:—I write you to say that you have done me great good in curing me of Bronchitis, and my family of Catarrh. Very respectfully, NELSON THOMASSON, 175 Dearborn St., Chicago.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baker, Jr., a private pupil of Plafly, of Leipzig Conservatory and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

Trinity College, Hartford, Ct. Examinations for admission will be held at Hartford, on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commencement is Thursday June 30th, 1881. For Scholarships and Catalogues application should be made to the President. T. R. PYNCHON, D. D., Hartford, Ct.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. Rev. GEO. HERBERT PATTERSON, A. M., LL. B., Prest.

The Selleck School, Norwalk, Conn. The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$350.00 per annum.

Female Seminary, Cleveland, Ohio. Next term begins Sept. 1, 1881. A healthy and pleasant location; ample and attractive accommodations. Music in all its branches. Drawing and Painting. French and German taught by masters. For catalogues or information address S. N. SANFORD, President, Cleveland, Ohio.

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The Commencement of Hobart College, Geneva, N. Y., will take place June 30th, 1881. Examinations for admission will be held at Philosophical Hall, on June 28th, beginning at 9 o'clock. Candidates for admission to any of the college classes will inform the President by letter of their intention before the day of examination. For catalogues, information concerning scholarships, etc. address the Rev. R. G. HINSDALE, S. T. D., Pres't.

De Lancey School for Girls, Geneva, N. Y. Rt. Rev. C. A. Coxe, D. D., visitor. For circulars, address the Misses Bridge, Principals. REPAIRS FOR STOVES manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati, and elsewhere, at W. C. METZNER'S, 127 West Randolph St. Chicago, Ill.

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