

The Living Church.

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

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THE ANNUAL CONVENTIONS.

The Late Session in Central New York.

Correspondence of the Living Church.

The growing and harmonious Diocese of Central New York held its Thirteenth Annual Convention in St. Paul's Church, Syracuse, June 15th and 16th. Bishop Huntington, in his Address, mentions the consecration of 4 churches, and the laying of 3 corner-stones, within the year; the Ordination of 4 to the Priesthood and of 6 to the Diaconate, of whom 2 were Indians; the Confirmation of 766 persons. A deserved tribute of honorable mention was made of Judge Comstock's liberal plans and provisions for St. John's School. Mr. Pierrepoint's large gift for a Chapel was also named among the blessings of that institution.

The Bishop spoke of the Revised Version of the New Testament, expressing great confidence in the wisdom and ability of the revisers, and a high appreciation of the value of their work. At the same time he did not approve of so many and such endless changes as have been made. In his opinion it would be well nigh impossible that it should be authorized for public use in our Church. On the other hand, it would serve to bring about certain corrections of palpable misreadings in our present version. "The only innovations upon the words in which seven generations of her children have heard the message of Heaven, which the Church will tolerate, will be such as are demanded by a reverent obedience to the mind of the Spirit." Nothing has yet been uttered on this subject better than the following from Bishop Huntington's Address:

The main difficulty in accepting the work of the revisers will undoubtedly be in the prodigious excess of alteration; in the change of words where there were no such errors as to mislead the reader in understanding what the inspired writer intended to convey. In the wording of the resolution moved by Bishop Wilberforce in the upper House of Convocation, in 1870, it was expressly declared that the purpose of the Commission was only to correct "plain and clear errors." But now, Bishop Wordsworth, himself a member of the Commission, states in the same House that the alterations average two to every three verses of the entire New Testament. This opens a wide door to reasonable differences of taste, irrespective of any principle, idea, or doctrine. In all language there is a certain force and even a certain significance in words, arising not from their literal or etymological contents, but from their past use, their associations, and their relations to countless objective facts. Here is a factor in a recorded Revelation, of which we may suppose the Divine Guide of the Church and Author of the Bible takes account in making the Church the keeper of the Bible. To disregard it may prove as misleading as to misconstrue a term in any of the parts of speech.

The English of the Bible has in it not only a form but a spirit absolutely its own, an indwelling genius beneath the diction and the rhythm and creating them, so subtle that no ingenuity of imitation can catch it, so homogeneous, unique, and characteristic, that no effort of modern man or men has ever succeeded in composing even the shortest passage which should be taken for a part of the marvellous work. To all revisers, come when or whence they will, this must always prove a most formidable difficulty. On the principles of art alone, it should reduce the necessary alterations to the very least sum possible. It is the originality of translation. The Bible English is like a great style in sculpture or architecture. Who can counterfeit or patch the Greek statuary? Who can mistake or mend a Gothic Cathedral?

The Bishop summed up the benefits of the Committee's work, as threefold: "First, with all its faults, this elaborate exhibition of courageous and patient Biblical learning refutes effectually the unbeliever's charge, that Christians care more for their Sacred Book, as it is or has been, than for honesty or reality. Secondly, this searching and exhaustive investigation has left—as the Church expected without a shadow of fear—every article of the Catholic Creeds not only untouched, but powerfully re-affirmed. Thirdly, an immense impetus is given in all English-speaking communities to a study of the Divine Oracles, and of their meaning and worth to man."

At the business meeting of the Convention, the Standing Committee of last year was re-elected: The Rev. Dr. Clarke, of Syracuse; the Rev. Dr. Brainard, of Auburn; the Rev. Dr. Gibson, of Utica; the Rev. Dr. Beach, of Ithaca; Mr. Salmon and Mr. Thomas D. Green, of Syracuse; Mr. James Glover, of Oxford; and Mr. Charles A. Sherman, of Watertown. Mr. Geo. J. Gardner was re-elected Treasurer.

In regard to levying assessments to pay expenses of Deputies to the General Convention, it was resolved, "That in view of the manifold offerings for Diocesan and General purposes already required by Canon, it is deemed inexpedient to increase them by any assessment for the payment of the expenses of delegates to the General Convention."

Unanimous action was taken with reference to making Calvary Church the Bishop's Church or Cathedral, and an appropriation was made to enable the Bishop to maintain his work there. Encouraging reports were read by the secretaries of the various Missionary and Diocesan Societies.

The Rev. Mr. Gardner, of Utica, moved that the Convention send a God-speed and an assurance of its sympathy and prayers to the Rev. Mr. Wicks, of this Diocese, who has lately gone to the West to take charge, for a time, of a work of evangelization among the Kiowa and Coman-

che Indians. He is accompanied by two young Indians belonging to these tribes, who have been under his training for three years, and who have lately been ordained Deacons.

The Rt. Rev'd the Bishop of New York laid the corner-stone of the new edifice of the Church of the Holy Spirit, at the corner of Madison Ave. and 66th Street, New York City, on Saturday last, at 4 o'clock in the afternoon. The plan of this structure has already been described in the LIVING CHURCH. On Sunday, June 19, the Rector, the Rev. Edmund Guilbert, conducted the final services in the temporary church building used by this Parish, which is about to be torn down to make room for the erection of private residences.

Colorado and Wyoming.

Correspondence of the Living Church.

The Eighth Annual Convention of this Missionary Jurisdiction has just been held in Denver City. It was opened at St. John's Church, on the morning of Wednesday, the 9th inst. The sermon was preached by the Rev. Francis Byrne Rector of St. Luke's, Fort Collins. The Bishop was Celebrant at the Holy Communion.

At 4 p. m., Bishop Spalding delivered his Annual Address, from which it appeared that, during the last year, in addition to other duties performed, he had celebrated the Holy Eucharist sixty times; had confirmed in the Diocese of Pittsburgh (in two parishes), 13 persons; and, within his own jurisdiction (on 24 occasions), 119 persons. He had also ordained 4 persons to the Priesthood, and two to the Diaconate. He had consecrated 1 church and laid three corner-stones, among which was that of the Cathedral. Four churches and chapels had been built, and three parsonages secured. The Bishop's account of the progress and condition of the Church within his jurisdiction, was very encouraging. He reported the Cathedral as rapidly approaching completion, and the excellent Diocesan Schools as being in a better condition than ever before. A hospital, which has already been incorporated, and a building with an entire block of land (a beautiful and most eligible property), has been purchased. The system of holding rural-decaneal meetings, the Bishop spoke of as becoming more effective. He gave utterance to much wise and weighty counsel as to the best and most judicious way of presenting the Church to the community. Much more matter of a practical and suggestive character found a place in his Address, which we are sorry we can no more than advert to.

At the conclusion of the Address, various special Committees were appointed, to which certain portions of the Bishop's Address were referred; among others, that portion which referred to the subject of Temperance.

Wednesday evening was appropriated to a Missionary Meeting, at which addresses were made by the Bishop and several of the clergy.

At the morning session on Thursday, the Annual Report of the Cathedral Chapter was presented by Chancellor Stone, which showed all the great Educational Institutions of the Jurisdiction to be in a very flourishing condition.

The officers elected were as follows:
Treasurer—Charles D. Cobb, Registrar—Rev. C. H. Marshall. Delegates to General Convention—Clerical, Rev. M. F. Sorenson; Alternate, Rev. G. T. Le Boullier; Lay, Mr. John S. Moody; Alternate, Mr. J. A. Thatcher.

The Bishop announced the following appointments:

Treasurer Home Mission—C. B. Kountze. Treasurer Episcopal Fund—L. H. Eicholtz. Standing Committee—Rev. M. F. Sorenson, Rev. C. H. Marshall, Dr. F. J. Bancroft, W. H. Worthington. Chancellor—Hon. Wilbur F. Stone. Resident Canons—Rev. H. H. Haynes, Rev. C. H. Marshall, Rev. O. E. Ostenson. Honorary Canons—Rev. George T. Le Boullier, Rev. Geo. C. Rafter. Examining Chaplains—Rev. Dean Hart, Rev. Canons Haynes and Le Boullier and Rev. Dr. Claxton.

A Resolution was adopted, recommending to the parishes and mission stations to hereafter vest the title deeds to Church property in the Cathedral Chapter.

It was unanimously resolved to raise throughout the Jurisdiction, the means for placing in the Cathedral a Memorial Window, as a testimonial of unfeigned affection for good Bishop Randall, the late honored Bishop of the Jurisdiction.

At the close of to-day's second session, the Convocation adjourned *sine die*.

In the evening, the Bishop and Mrs. Spalding gave their usual Annual Reception, which was very largely attended, and seems to have been an occasion of no small enjoyment. An interesting episode in the social festivities of the evening, was the presentation to the Bishop, through the Rev. Dr. Claxton, of Cheyenne, of a purse containing \$350, "to be spent only in the enjoyment of a holiday."

Upon the whole, we are deeply impressed with the evidences which this session of the Convocation of Colorado and Wyoming has afforded, of a hearty, healthy, aggressive Church life; and very heartily does the LIVING CHURCH congratulate both the Bishop and his Jurisdiction upon the unquestionable fact.

For reports of Conventions in Michigan and Northern Texas, see p. 8; in Indiana, p. 5; in Rhode Island, p. 4; in Delaware and Northern California, p. 9; in Iowa, Fond du Lac, and Vermont, p. 10.

The Ninety-seventh Connecticut.

Correspondence of the Living Church.

The Diocesan Convention of Connecticut was held this year in St. Thomas' Church, New Haven, June 14th and 15th. Owing to the inclemency of the weather, only 225 delegates responded to the roll-call.

The Convention was opened at 10 A. M. with Morning Prayer, followed by Holy Communion. The Convention Sermon was preached by Rev. Dr. Powers, of Bridgeport, who selected his text from St. John x: 37, 38; his subject being "The Power and Influence of Christianity, and its Adaptability to the Wants of this Age." At the close of the Service, the Convention took a recess till 3 P. M.

The delegates re-assembled at the appointed hour, and proceeded, at once, to re-elect the former Secretary, Rev. C. H. B. Tremaine, and Rev. E. S. Lines as Assistant.

After determining the Rules of Order, the Convention listened to the Bishop's Address, which was in brief as follows: Visitations made during the year, 125; public Services, 109; Confirmation and other addresses, 252; Confirmed 1,146 persons; 4 persons had been ordained to the Diaconate, and 8 Deacons advanced to the Priesthood; 14 clergymen had presented letters and been received into the Diocese, and 13 had been dismissed. The Bishop also stated that there were at present 25 Candidates for Priests' and Deacons' Orders; that, during the year, 3 churches had been consecrated, and 2 re-opened. He then proceeded to speak of the Woman's Auxiliary Association, and of the work accomplished by the comparatively new branch established in this Diocese. The efforts to awaken a deeper interest in the Missionary work of the Church, had not been unsuccessful. The results of the year's work showed that besides sending numerous boxes of valuable articles to the needy in and outside of the Diocese, the Society had added to the ordinary collections for Missionary Work, the sum of \$3,200, for the erection of an additional building for the Girls' School, in San Antonio, Western Texas.

The Bishop then spoke of the last General Convention and its work. He thought it a matter of congratulation that not a single new Canon was passed, and that only three were amended. The subject of the celebration of the Centennial Anniversary of the Consecration of the first Bishop of Connecticut—Bishop Seabury—was touched upon, and the appointment of a Committee suggested. The Bishop also spoke of the New Version of the New Testament, and reminded his clergy that the Standard Bible was the only authorized version of the Church, and was the only one that could be lawfully read; adding, "What future action coming General Conventions may take, it would be idle to conjecture."

The next and last point taken by the Bishop was the subject of "Divorce." He called attention to the alarming increase in the number of annual divorces, and expressed the fear that, unless checked, this evil would soon undermine the whole of New England society; and he called upon the representatives of the various parishes throughout the Diocese, to use every means to repress this wide-spread evil.

The Reports of the Treasurer (Hon. F. J. Kingsbury), and of the Committee on the Bishop's Fund, was received; the latter expressing an opinion, which, afterward, in the form of a Resolution, was adopted, that it was desirable to increase the fund, during the next three years, to \$50,000. After hearing a few more Reports, the Convention adjourned till 8 o'clock P. M. Upon re-assembling at the appointed hour, the Reports of the Treasurer of the Church Scholarship Society, and of the Church Diocesan Missionary Society, were received. The Standing Committee were re-elected as follows: Rev. Drs. Beardsley, Deshon, and Tadlock, President Pynchon, and Rev. Mr. Seymour; Rev. Mr. Watson was elected to fill the vacancy left in the "Church Scholarship Society," by the resignation of Rev. Mr. Nichols. The Convention then adjourned till 9 o'clock the next morning.

At the opening of the session in the morning, the Committee on the Centennial Celebration was appointed by the Bishop, who, by request of the Convention, was made Chairman of that Committee. A Committee, appointed to consider the question of meeting the expenses of delegates to the General Convention by assessment upon the Diocese, reported it unexpedient. Mr. Wm. B. Buckingham was elected to fill the vacancy in the Board of Trustees, of the Episcopal Academy of Cheshire, caused by the death of Rev. Mr. Bright. After referring several Resolutions, touching "Missions," to the Committee on Constitutions and Canons, the Convention voted to print the usual number of copies (1,500) of the proceeding of the Convention, and 5,000 extra copies of the Bishop's remarks upon "Divorce," these copies to be distributed throughout the Diocese.

Prof. Johnson, of Trinity College, Hartford, then introduced the following resolution:

Resolved, That a Committee of three clergymen and two laymen be appointed to examine the plan of the Church Temperance Society, and report to the next Convention the expediency of establishing a branch in this Diocese.

The Resolution called out prolonged and interesting discussion, both from the clerical and lay delegates; but was at last adopted by a vote of 71 to 15. After the reading of the minutes, and the closing prayers by the Bishop, the Convention adjourned *sine die*.

The Minnesota Council.

Correspondence of the Living Church.

The Twenty-fourth Diocesan Council convened on Thursday, June 9th. Thirty-six of the clergy answered to their names, and eighteen parishes were represented.

Mr. Chas. S. Coer was unanimously re-elected Secretary, and Gen. Simpson, Treasurer; and S. A. Marsh was appointed Treasurer of the Episcopate Fund. Various Committees were constituted, and appointments made.

The Afternoon Session was devoted to matters of local diocesan interest. At the Evening session, the Bishop read his Annual Address, from which, it appears, among other statistical details, that, during the past Conventional year, he had delivered 205 sermons and addresses, confirmed 427 persons, consecrated 4 churches, ordained 7 priests and 6 deacons, admitted 9 postulants and candidates for Orders, licensed 5 lay-readers, etc.

As has been done by most, if not by all of our Bishops in their recent charges, Bishop Whipple referred to the subject of intemperance as a growing evil.

Concerning the new version of the English Bible, he said: "We accept the new version as the word of scholars who are above the suspicion of seeking to pervert the Bible to their sectarian views. They have had the advantage of new manuscripts, which were unknown to the translators of King James Bible. They have had the results of two centuries of ripe scholarship in the ancient tongues. They have had the opportunity to interpret words which have become obsolete and changed their meaning. I believe that their work will be a great help to the right understanding of the oracles of God."

But he adds: "I doubt whether it is possible for the new revision to supplant the old translation in the private or public use of Christian people. Multitudes, to whom the older version has become sacred, will say: 'No man having drunk old wine straightway desireth new, for the old is better.'"

The Bishop made gratifying and encouraging allusion to the schools of the Diocese, and to Indian Missions.

Rev. D. D. Chapin offered the following preamble and resolution which were referred to the Committee on Legislation:

WHEREAS, Considerable doubt and uncertainty exists as to the binding force and obligation of some of the canons of the General Convention and of the Diocese of Minnesota, upon our parish organizations.

Resolved, That it be referred to the Committee on Legislation to inquire and report to this Council what, if any, obligation, legal or otherwise, Canon xxiv., Title 1, of the Canons of the General Convention imposes upon any of the parishes in the Diocese of Minnesota; also, to inquire and report as to the legal obligation of the parishes to be governed by the provisions of Sections 3 and 4 of Canon vi. and vii., particularly to the last clause of Section 1, Canon vii., in the management of their internal affairs, such as parish and vestry meetings, and the conduct of the same; also, said Committee are instructed to inquire and report whether parishes organized previous to 1877, are brought under the provision and control of the Act of the Legislature of 1877, known as the "Wilder Law."

Touching the American Church-building Fund, the following resolution was adopted on motion of the Rev. M. M. Gilbert:

Resolved, That it is the sense of this Council that an offering be taken up in every parish and mission station on the first Friday in September, 1881, for the benefit of the American Church-building Fund, and that the Bishop be requested to issue a pastoral letter on this important matter.

On the evening of Tuesday, preceding the session of Convention, the Bishop preached in the Church of the Ascension, Stillwater, and confirmed a class of six persons.

The 64th Annual Convention of the Diocese of Ohio met in Sandusky, Tuesday evening, June 14th, and continued in session until Thursday, P. M., occupying itself with the customary routine work. On Wednesday morning, one of the outlying chapels of Grace Church—St. Luke by name—was consecrated. In the evening, the Bishop delivered his third tri-ennial charge. Subject—"Enlightened Public Opinion, the Final Court of Appeal."

The following is a summary of Bishop McLaren's Episcopal labors during the last Conventional year: Number of services, conducted in whole or in part, 155; celebrations of the Holy Communion, 27; number of persons confirmed, 427; persons baptized, 16; marriages, 3; burials, 5; catechisms, 12; sermons (87) and addresses (69), 156; Churches consecrated, 2; corner-stones laid, 2; new Church opened, 1; meeting of Boards, Committees, etc., 12; visitation of institutions, 5; Ordinations—to the Diaconate, 1; to the Priesthood, 1. The number of the communicants in the Diocese of Illinois has increased 75 per centum in the last twelve years, notwithstanding the defection of about three hundred about that time; while the number in the present Diocese of Illinois is 700 more than were in the whole State twelve years ago.

Central Pennsylvania.

Correspondence of the Living Church.

The Diocesan Convention of Central Pennsylvania, assembled on last Tuesday (the 14th inst.), in the quaint old church of St. John, at York, of which the Rev. H. W. Spalding, D. D., is Rector. The place originally appointed had been St. Mark's, Mauch Chunk, in which Bishop Howe recently consecrated the grand Altar and reredos in *memoriam* of the Hon. Ass. Paucker, the railway pioneer and munificent Church benefactor of the Lehigh Valley; but, owing to the fact that new parish buildings, adjunctive to the Church in Mauch Chunk, are being erected, and not yet sufficiently advanced for Conventional use, York was substituted.

The Opening Service was held on Thursday evening; about eighty clergy being present. The venerable and beloved Bishop Howe—now just three score-and-ten, but full of vigor and instant concentration on points of business—was in the Episcopal chair, and at the close of the Evening Prayer, read the journal of his official labors for the past year; after which, the Convention proceeded, at once, to organization, the Hon. Robt. A. Lambertson, President of Lehigh University, being elected Secretary, and the Rev. Dr. Cortland Whitehead appointed Assistant. The Bishop made the sad announcement to the Convention, of the sudden death, ten days before, of Mr. Wm. Buehler, who had been the generous and indefatigable Treasurer of the Diocese, since the formation; and a Committee, of which Henry Coppée, LL.D., was Chairman, was appointed to frame Resolutions in which the Convention might suitably express its sense of grief and loss, in the death—not only of Mr. Buehler, but also—of Mr. Peter Baldy (who left a bequest of \$50,000 for a new church building at Danville), of the Rev. Edwin N. Lightner, and the Rev. Peter Russell, both of them much revered for their personal character and abundant labors.

Next morning, before proceeding to business, the Convention joined in the Act and Service of Holy Communion, the Bishop, as Celebrant, being assisted by two of the parochial clergy. In place of sermon, the Bishop delivered as much of his Address as concerned topics of diocesan affairs and general Church interests, advertising in its course to the completing of the Faculty Staff of Lehigh University, through the behests of Ass. Paucker; the prosperity of the Diocesan School for boys, at Reading, with its contemplated additional buildings; the founding of the Church Orphanage at Jonestown, near Lebanon; the acts of General Convention, and, in particular, the subject of "Shortened Services."

The Diocesan, also, made passing allusion to his advanced years, and to the effort needed to keep up with the requirements of his Office, the labors of which might well tax the strength of manhood's prime; and, in subsequent proceedings of the Convention, on motion of the House, a Committee of sixteen members, clerical and lay, was appointed by the Bishop to take in charge a Resolution, looking toward division of the Diocese, and report thereon at the next Annual Convention. To the same Committee was also referred another Resolution, having in view the election of a bishop-coadjutor.

This Diocese has now a population of 1,800,000 souls; among which the Church has 4,638 families, 11,000 Sunday School children, and 97 clergymen. The Confirmations last year were 694; the expenditures on diocesan mission work, \$9,728.52.

During his Address to the Convention, the Bishop warmly commended the object and organization of the "Clergymen's Retiring Fund."

On motion of Dr. Knight, of Lancaster, it was resolved that in the judgment of this Convention, it is not expedient that the expenses of Deputies to the General Convention be paid, through assessment by that body on each of the dioceses.

In the evening, a missionary meeting was held, in which stirring speeches were made by Deans of Convocations, and some of their live missionaries. Before adjournment, the Bishop called for subscriptions to the amount of \$2,500 towards defraying the expenses of the Orphanage, for the first year (the house and property at Jonestown having been already decided to the Bishop for this purpose); and his call was heartily responded to by clergy and laity. Within twenty minutes the full amount was pledged, the Bishop himself assuming responsibility for \$500, in addition to a former subscription.

The first decade in the history of this Diocese, has been made remarkable by the large number of new and handsome church edifices erected and consecrated, and the many noble gifts by devout laymen towards Church Extension, Collegiate and School Education, hospital beneficence, church-building and endowments. A strong triple cord of mutual support, sympathy, and love bind in one the hearts of bishop, clergy and laity; and the Annual Conventions are felt to be a refreshment and a blessing. At all these gatherings, the clergy alone support the musical part of the Service, independent of the local choir. On this occasion, a surprised choir of clergymen, led by the Precentor, the Rev. W. B. Morrow, Mus. Bac., rendered the entire Services, in unison, to Gregorian tones, and the Ancient Plain-song, supported by various harmonies from the organ, presided over by Mr. H. C. Bentz, the accomplished organist of the parish.

The Ornaments Rubric in America.

[From Bishop Seymour's Convention Address, 1881.]

In the fore-front of the English Prayer Book, as it was settled at the last revision in 1662, and established by law in the Act of Uniformity, as it was when our Church was organized, and as it is to-day, stands this rubric, known as the "Ornaments Rubric," which reads as follows: "And the chancels shall remain as they have done in times past. And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministrations shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward the VI." This rubric is of paramount importance.

It is a part of the statute law of the English nation, enacted both by Convocation and Parliament, in 1662. It has never been altered since, it is the law to-day. Its terms are mandatory, and it would seem that they were clear and perfectly unmistakable as to meaning. There can be no question as to the limits of the second year of King Edward the VI. We know the day and hour when his father, Henry VIII. died, and his reign begins at that moment.

There can be no doubt as to "the ornaments of the Church and ministers thereof at all times of their ministrations, as were in the Church of England, by the authority of Parliament, in said second year of Edward VI." The Prayer Book of 1662, by one of its initial rubrics, goes back to the year 1548, passing over all that comes between, and bids her Bishops, Priests and laity to look at the Church as she was then decked and furnished and habited as to her fabrics and clergy, and there find their rule—not of option, but of obligation, for liturgical ministrations, ritual observance and official vestments and utensils. It is said, "But this rubric fell into neglect, and the law was broken habitually, and almost universally, for more than one hundred years, and therefore its long disuse sets us free from its obligation." The same argument would have excused Josiah from reviving the observance of the law of the Lord, when it had been in abeyance for many years; the same argument would have interfered with the return to primitive and Catholic customs and usages at the time of the Reformation, when they had been put out of sight and almost out of mind for centuries, by the superstitions and corruptions of Mediaeval Romanism. The long disuse might fairly excuse those who were slow to return to the ancient customs, which the Council of Nice declares "ought to be kept," but it can scarcely warrant them in persecuting those who do. Again, it is said, that this rubric has been omitted from our Prayer Book, and that "omission is prohibition," and accordingly these ornaments are forbidden. But this position, that omission is prohibition, cannot be maintained. Attempt to carry this principle through the Services, and Offices, and Rubrics, and Articles of our Prayer Book, and it would reduce us to a condition of absolute absurdity. Those who essay to accept this doctrine in their interpretation of the Prayer Book, play fast and loose with it so often that they expose themselves to the criticism of being, to use a light word, sadly inconsistent. Why, not to travel beyond the Ornaments Rubric itself, if its omission equals prohibition, then we are forbidden to use the surplice and other things, which the laxest Churchman enjoys and approves. The argument proves too much; it is futile, it is not believed in, nor acted upon by those who advance it. Again it is urged, "The law courts of England," that is, the State courts, "have rendered such decisions as have made the meaning of this rubric uncertain," and it might be added, with severe justice, have made their own meaning uncertain, perhaps worse—they flatly contradict themselves again and again. But it would be better not to trust ourselves to criticize the august persons who preside over the highest tribunals of law in the British Empire; we will speak through an interpreter, and we select one who was singularly conservative in his views, and well balanced in his judgment; one, moreover, whom years had removed from the rashness of youth, and great learning and experience had qualified to speak with authority and weight. Dean Hook, once the famous Vicar of Leeds, in his admirable work, *The Lives of the Archbishops of Canterbury*, (vol. vii., p. 296) speaking of the so-called ecclesiastical courts of England of the present day, uses the following language: "If, over our ecclesiastical courts, with a few splendid exceptions, judges have presided, who have been unequal to the high position to which they have been called, who have been unable to distinguish what is Catholic from what is papal, and who have unjustly interpreted our Prayer Book—a reform of the Missal and the Breviary—not by reference to ancient customs and canons, but by their own private opinions, formed in some ultra protestant school, if the highest court has expressed a judgment under the direction of men who have hated the Church, because their deeds are evil, we can only say that the Church has been unfortunate in her members, and we may be permitted to hope that, as in the courts of common law and equity, men have been chosen, except in the case of Lord High Chancellor, not from political, but from professional excellence—so the day may come when over our spiritual courts judges may be appointed to preside, who will understand that the duty of a judge is to abide by a law however imperfect, and not regard in his decision the favor of the crowd, the plaudits of a religious mob, or the smiles of aristocratic intolerance." Such was the estimate of Dean Hook of ecclesiastical decisions in his country fifteen years ago; what would it be now, when those for whose supposed interest they have done worse than substitute justice, are forced to discredit them, and propose measures which have in view the setting of them aside altogether?

The Ornaments Rubric was enacted by men, who knew the difference between *Romanism* and *Catholicism*, who had, many of them, suffered persecution, and the spoiling of their goods at the hands of the Puritans in the Great Rebellion—notably Juxon, Sheldon, Morley and Sanderson; and some of them, a quarter of a century later, suffered like persecution at the hands of the Romanists, when the misguided James II. was on the throne. These men were as far removed from Romanism as it is possible to be, because their opposition was based upon a thorough knowledge of Christian antiquity as interpreting Holy Scripture, upon intelligent principles, and not upon ignorant prejudice, and wild fanaticism. The things which the Ornaments Rubric orders to be retained and kept in use were originally enjoined by men, who had come out from Rome; they were the very Reformers themselves. It will not do in the same breath to laud these worthies as glorious Protestants, and condemn their injunctions as Romish. These injunctions of Edward VI., or rather of Archbishop Cranmer, covered incense, eucharistic lights and vestments, the mixed chalice, wafer bread, and the eastward position. These things are no more Romish than are the surplice and stole, the cross, the observance of Saint's Days, and a hundred other things which we have in use. These things are, if it be possible for language to be plain, now enjoined by law in the Church of England, and by implication are at least allowable among ourselves.

We are not addressing you, dear brethren, with a view to urge the introduction of these things, however much we might personally think that they would all conduce to reverence, and help to set forth public worship in the beauty of holiness; but we are putting before you the incontrovertible facts, which we have submitted, in order to allay mistrust and anxiety, and to show you the high water line, so to speak, of Anglican and American ritual as at present enjoined, or if you please, allowed by law. The best antidote to Rome is the Catholic Church in her fair beauty and glory. The best way to help Rome is to confuse Catholic truth with her error, and so mislead and perplex the unwary and ignorant. So well does Rome understand this, that she has sent forth her sons in the disguise of ultra protestants to denounce our polity, our Prayer Book, our Services and practices, as Romish. Such persons have been detected, and stripped of their false clothing, and have confessed their crime. Rome is not incapable of adopting the same tactics still, and they unwittingly play into her hands, who are always on the alert to accuse their brethren, who live to find fault, and excite suspicion, who either are unable or else unwilling to distinguish between Papal corruption and error, and primitive truth, and keep up the senseless, silly cry, "Romish!"

Not very many years ago there was a lady of wealth and social position, and influence, in a great city, no longer young, but still not old, a widow, and bowed down with sorrow, a devout member of our Communion. She yearned to be with our Lord in His death, she craved His presence, she did not care to hear a sermon, nor have any man "improve the occasion," by making an address to her, she longed simply to be with Jesus as He reveals Himself in the breaking of bread, and so she set forth on a Sunday morning to find a Church of our Communion where the Holy Eucharist was celebrated; she sought in vain, and returned to her elegant, but desolate home, in sore distress. She remembered that when St. Paul was on earth, the great Service of the first day of the week was the breaking of bread, and she knew that the Apostle had affirmed, "As often as ye eat this Bread and drink this Cup, ye do show forth the Lord's death until he come," and her mind was troubled; she was perplexed; she had been a giddy girl of fashion, and she had not, in her day of high spirits and happiness, as the world counts it, informed herself as she should, about the polity and doctrines of her Church; hence, when she learned, as soon she did on inquiry, that in every Romish Church she would never fail to find a Celebration of the Mass on every Lord's Day, she fell an easy prey to the system. Things have changed now, but when, years ago, your Bishop, then a Parish Priest, established the weekly Eucharist, he encountered fierce opposition, on the ground that the practice was Romish, and several of his Parishioners left his Church, saying that "they would not attend such a Popish place of worship." Well! let us tell the sequel, and we are done. In a short time, severe affliction fell on one of the families who thus withdrew, and on a Saturday they bore the remains of their only child to his grave; on the next day, it was not the first Sunday of the month, they naturally wished to receive the Holy Communion, they knew that it would not be celebrated in the Church to which they had gone, and they remembered that in their old Church, from which they amiably had said, "they had been driven away by the Romanism of the Rector," there the blessed Eucharist was celebrated every Sunday, and thither they went; and surely in that breaking of Bread Jesus revealed Himself. The desolate parents were comforted. They were lifted up to a higher plane of life. They forgot their old narrowness, and prejudice, and ignorance, and their cry, "Romish! Romish!" was hushed amid their sobs in the prayer, "Jesu! Mercy."

Bishop Reinkeins lately delivered in the town-hall of Crefeld a lecture before four thousand people on "The true nature of Christianity as opposed to the Vatican conception of it." At the same place he confirmed fifty-six candidates. The prospects of the old Catholics in Germany are evidently brightening again. Among their latest accessions are four clergymen, of whom one at least is a distinguished man. His name is Francis Bede Hubenvoll, and he is a member of the various literary societies of Austria and Bavaria.

Voting by Orders.

Correspondence of the Living Church.

The Annual Council of the Church in Texas was held in St. Phillip's Church, Palestine, on April 28th; and, during the session, a point was made, which by many was characterized as "tricky," and utterly without precedent. I will state the point, and respectfully ask for a candid opinion. The Constitution of the Diocese has the following provision in the Article on "Officers and their Election." "All elections herein required to be made at any Annual Council shall be by ballot, on the third day of the Session. In the election of a Bishop, the Council shall vote by orders." Now, for 21 years, the invariable custom has been to elect by ballot; but, this year, a member called for a vote by Orders, for the election of the Standing Committee! It was stated that such a practice was known to the General Convention, and in various Dioceses; and the Bishop ruled it constitutional. Will some of your correspondents tell me whether (1.) such a practice has ever been known, in the General Convention, as the election of officers by a vote of Orders? (2.) Is such a practice usual in any Diocese? and, (3.) Judged by the wording of our Constitution, is such a practice fairly allowable?

The Clergy to the Rescue.

To the Editor of the Living Church:

While the fund for the relief of "Disabled Clergymen, and widows and orphans of decayed clergymen," is attracting fresh interest in the mind and heart of the Church, it has occurred to the writer that a few facts, coming under his own immediate observation, through a series of years, and a practical suggestion towards the relief of many of the brethren who are sufferers, and whose useful lives might be prolonged by the nursing care of the Church, would meet with a fair consideration.

For the care and comfort of her disabled soldiers and sailors, the Government provides amply; and, at death, their widows and orphans are pensioned. This, too, not as a charity, but as a duty. Does not the Church fail in her duty just here? She is wasteful of her working power and strength. Her clergy, when disabled, have no shelter; and, dying, their widows and orphans are at the mercy of "the wolf at the door." Three stern requirements prevent them from providing for the time of need: 1. Smallness of income. 2. Conscientious sense of duty, preventing their entrance on secular business. 3. Public opinion, prohibiting a clergyman from engaging in secular affairs.

And so, heart rending cases of need are constantly staining the fair name of the Church; and this, not the need of men who are, or have been failures, but men of influence, intellect, and power, who have sacredly kept their ordination vow, to turn their "attention wholly to this one thing" of priestly duty; and who, spending all their strength on this, when aged or disabled, are left helpless at our doors, or the victims of a passing spasmodic charity.

With one class of these brethren, made up largely of faithful and devoted clergy, the writer has had an intimate and touching experience for many years; and his heart has longed and prayed for some means of full and honorable relief to them. You must ever bear in mind, that the men who break down in the Ministry are not those who fail for want of capacity or usefulness, but those who have thoroughly absorbed themselves in their work, and who drop with their harness on. When, in such men, throat, or lungs, or nervous system breaks down, what are they worth? To a Parish, absolutely nothing. They must give place to others who are fresh and strong. But to the Church, they should be more precious than rubies, for the record of lives spent in her service even to the exhaustion of life.

I am not one of these. In God's good providence, I may never be. But my heart beats with a longing desire to have justice done to my brethren in their time of need. Living at the centre of winter resort in the South, where, every season, invalids gather by thousands, I constantly meet clerical brethren of this class. For them, a Northern winter is either permanent disability, or speedy death. Under medical advice, they gather up what little they can, and seek the sunshine and soft air of the South. If not greatly reduced by disease, they invariably improve. But, with salary stopped, or family to be maintained at home, they cannot long endure the expenses of hotels and boarding-houses. Partially relieved by a month or two of rest, and of climatic influences, they hurry back to duty just in time to face the rapid changes and blighting effects of the early Spring. My sympathies go out, very strongly, toward these brethren. They are men whose lives the Church cannot afford to waste.

Let me give two illustrations, out of the many at my command. Several years ago, six clergymen, earnest, working men of fine ability, but of small incomes, reached Florida in January. They were unable to say Morning Prayer without great difficulty. In the April following, they could take the entire service, and preach. Then, their means were exhausted, and they were compelled to leave for home at the season of greatest climatic changes. The next autumn, four of them were committed to the grave. I firmly believe, humanly speaking, that, if they could have been properly cared for here, for twelve months, their useful lives would have been prolonged for years. At a later date, two brethren came from New England. They were men of mark; one had a family to maintain, and the other had to supply his own lack of service while absent. After two months, they went home better and stronger. But, the next autumn, two notices—"In Memoriam," appeared in a Church paper, eulogizing the lovely character, zeal, ability and

self-sacrifice of these men, and spoke of how they had labored beyond their strength, and had fallen in the midst of active duty. But who, reading these notices, thought of how their strength ought to have been conserved, and of the duty of the Church to do it? I have had present, at a single service in my Parish Church, communicants from twenty-nine Dioceses, and clergymen from eight Dioceses. The laity were generally provided against want, but scarcely one of the clergy.

I am appealing to the clergy, for themselves, and for their Order. If laymen, reading this article, find their hearts touched, may the blessed Lord open their hands to relieve their pastors, who are restricted from providing against the time of need; and who, when they are disabled, are helpless, yet too cultured to beg, and too sensitive to make known their grief. But, whatever substantial relief comes, must come from the interest, the influence, and the exertion, of the clergy themselves. It must not be a passing and spasmodic charity, but the sheltering arms of Mother Church, wherein—not farmed out to be nursed and tended, they are at home; dependent on no man's charity.

I have had this matter very near my heart for many years; reminded, every succeeding winter, by the presence of afflicted brethren. If the LIVING CHURCH will kindly give me space for a short article in next week's issue, I will offer for what it is worth, the suggestion of a practical and inexpensive solution of at least a small part of this problem. R. H. WELLER.

Enrichment of the Liturgy.

To the Editor of the Living Church:

With this I send you an article which I commend to the notice of the Committee on the Enrichment of the Liturgy, and if they should not see their way clear to use it, still its republication in the LIVING CHURCH may afford to those who are called upon for this service, and are not down to a Ritual, just the right thing for a Directory. Its perusal will, at least, afford that pleasure to your readers which it did to your friend.

UDIS.

The persons to be married anew to second partners being present, with suitable witnesses, it is well that the minister should briefly exhort them to the effect that marriage is a serious business, and yet not so very serious, after all; and should encourage them to be of good cheer, because mistakes are easily corrected. After which he may read in Hosea 1, 2: "Go take unto thee a wife," etc.; and iii, 1-3: "Go yet, love a woman beloved of her friends," etc. Then he will do well to omit the customary invitation to any present to show "just cause or impediment," and proceed at once to require of the bridegroom to show good reasons why he has a right to be married, notwithstanding he has a wife living. Then let the man answer thus, or to the like effect:

Here are the papers, all fresh and regular from the court of — County, Ind. Cause, incompatibility of temper, and the assurance of Messrs. Quirk, Gammon & Snap that they have been procured promptly and without publicity.

And the woman shall answer thus, or to like effect:

Oh! I'm all right. Divorce from the Superior Court of Connecticut, Chief Justice Park, presiding. Cause, conduct tending to defeat the object of the marriage relation.

Then let the minister say:

You give the indemnity bond to the minister to secure him, in case there should be any trouble growing out of this little affair.

And, this question having been answered, by the execution, then and there, of a good and sufficient bond, let the persons to be married take each other by the hand, and let the minister say to the bridegroom, calling him by name:

You, —, take this woman to be your more or less lawful wife, and promise to render to her the duties that society expects of you in this relation, until some incompatibility of temper arises, or until the present arrangement is regularly dissolved by the divorce courts. Thus you promise; though, if you don't choose to keep your word, I do not see what in the world is going to be done about it.

Ans.—With this understanding I do.

Then let the minister say to the bride:

You, —, take this man to be, in a certain sense of the word, your lawful husband; and you promise, having taken all the necessary precautions to secure your property in your own right, to show a due respect to the conventionalities of society, until incompatibility or divorce shall part you. Thus you promise.

Ans.—It strikes me as safe to do so. I pronounce you, therefore, in the sense in which the words are used in the statute, to be husband and wife. And, since your being joined together is in distinct contravention of the law of God, there seems to be no obvious reason why man should not put you asunder at his own discretion.

Prayer and benediction being manifestly inappropriate on such an occasion, the service may be concluded by the paying of a fee.—*Weekly Courier*.

The exercises in Trinity College, Hartford, Conn., were resumed on the third of June, after an intermission of three weeks, on account of varioloid in the city. The final examination of the seniors for degrees began on Wednesday, June 8th, and the examination of the Juniors, Sophomores, and Freshmen, on Tuesday, the 14th. Commencement will be held on the 30th of June. The present Senior Class has suffered some loss in members since the Freshman year. The unexpected intermission of three weeks has caused a postponement of the field-meeting of the Trinity Athletic Association, and it is thought the short time remaining before commencement will make it necessary to postpone the meeting till Fall. The last number of the *Trinity Tablet* is regarded as a good one, and was published with a supplement.

Methodist Bishops.

To the Editor of the Living Church:

I see in your issue of April 6th, an article on Mr. Wesley's Prayer Book. The writer quotes the letter of Mr. Wesley, wherein he styles Dr. Coke and Mr. Asbury "Superintendents,"—not Bishops. In your editorial comment on the article, you ask, "When, and by what process, did they become Bishops? Methodist historians and theologians will please investigate." Though not a Methodist historian nor theologian, I send you an answer from one of themselves.

There lies before me as I write, "A Short History of the Methodists in the United States of America, beginning in 1766, and continued till 1809, to which is prefixed 'A Brief Account of their Rise in England in the year 1729,' etc. By Jesse Lee, author of 'Lee's Life, and Chaplain to Congress, Baltimore, 1810.'" In the preface, Mr. Lee says: "Mr. Wesley, in a letter to a friend in America, which was written a few weeks before he died, says: 'We want some of you to give us a connected relation of what our Lord has been doing in America, from the time that Richard Boardman accepted the invitation, and left his country to serve you.'" He then adds: "And I believe no preacher born in America has had a better opportunity of being thoroughly acquainted with the Methodists than I have. When I became a member of the Methodist Society early in the spring of 1774, there were but 1,160 members in the whole of the United States. I continued four years as a private member, and five years more as a class-leader, exhorter and local preacher; and have since been regularly travelling and preaching for upwards of 26 years. I have also travelled extensively from St. Mary's River, in Georgia, to Passamaquoddy Bay, in the District of Maine." This shows Mr. Lee to have been in a peculiarly favorable position to know of what he was writing. That he was a man of note among his denominational peers is proven by his being Chaplain to Congress, and the following minute of the Conference held May 6th, in Baltimore: "The Conference then proceeded to vote for a Bishop. On the first ballot no one had a majority. They balloted a second time, and the tellers reported that there was a tie between Richard Whatcoat and Jesse Lee. They proceeded to a third ballot, when Richard Whatcoat was declared to be duly elected by a majority of four votes."

I come now to your question as to the use of the term Bishop, of Methodist Superintendents. On page 127-8, Mr. Lee says: "In the course of this year (1787), Mr. Asbury reprinted the general minutes; but in a different form from what they were before." The title of this pamphlet was as follows: "A form of discipline for the ministers, preachers, and members of the Methodist Episcopal Church in America; considered and approved at a Conference held at Baltimore, in the State of Maryland, on Monday, the 27th day of December, 1784, in which the Rev. Thomas Cooke, LL. D., and the Rev. Francis Asbury, presided. Arranged under proper heads, and methodized in a more acceptable and easy manner." In this discipline, there were thirty-one sections, and sixty-three questions, with answers to them all.

The third question in the second section, and the answer, read thus: "Q. Is there any other business to be done in Conference? "A. The electing and ordaining of Bishops, Elders and Deacons." This was the first time that our Superintendents ever gave themselves the title of Bishops in the minutes. They changed the title themselves, without the consent of the Conference; and at the next Conference they asked the preachers if the word Bishop might remain in the minutes; seeing that it was a Scripture name, and the meaning of the word Bishop was the same with that of Superintendent. Some of the preachers opposed the alteration, and wished to retain the former title; but a majority of the preachers agreed to let the word Bishop remain; and in the annual minutes for the next year the first question is: "Who are the Bishops of our Church for the United States?" In short, Mr. Asbury, in his reprint of the minutes of Conference, simply smuggled in the word Bishop, and the preachers let it remain as meaning only a Superintendent. This is the answer to "When, and by what process, they became Bishops?" If desirable, I may, in another article, show when, and by what process, the Methodist Society became the "M. E. Church," and how some of their preachers received authority (?) to administer Sacraments. F. P. DAVENPORT.

To the Editor of the Living Church:

I noticed that your Convention held here recently, adopted a Constitution, styling itself the "Protestant Episcopal Church." Bishop Seymour, of your neighboring Diocese, in a recent article published in the *Chicago Times*, and reprinted in your paper, calls your denomination the "American Catholic Church." Is he and your Diocese at the "outs," or is he schismatic, like your late Bishop Cummins, or Rev. Mr. Cheney, or simply a "reformer." A little enlightenment might help some doubting ones. QUINCY, Ill. M—

On Trinity Sunday, in St. Matthew's Church, Jersey City, N. J., the Bishop of Springfield admitted Mr. Montgomery Hunt Throop, Jr., of the class of '81, and Mr. Thomas Duck, of the class of '82, General Theological Seminary, to the Holy order of Deacons. Morning Prayer was said by Rev. Richard M. Abernombie, D. D., Rector of the Church, assisted by a Deacon of the Diocese of Springfield. The sermon was preached by the Rev. Arthur C. A. Hall, S. S. J. E., Associate Rector of the Church of the Advent, Boston, Mass., on St. Matthew xviii: 19 and 20. Dr. Abernombie presented the candidates. The Rev. Mr. Throop goes at once to take charge of the Church of the Good Shepherd, Raquet Lake, Diocese of Albany; and Rev. Mr. Duck to Rockland County, Diocese of New York.

SYNOPSIS OF THE NEWS.

It is rumored in army circles that the Court Marshal has sustained the charge against Whittaker, the colored cadet.—The Chinese Government has established a school of telegraphy at Hartford, Ct. Forty young Celestials will be instructed in the construction and operation of the lines.—The Americans, in Paris, have gone wild over the success of the American horse, Foxhall, winning the grand prize. It is said that this reconciles the English a little to the victory of Iroquois at the Derby, the other day.—The Chilian army is withdrawing from Lima. Its conduct during the occupation has been a disgrace to the 19th century.—Prof. Riley says that the thirteen-year and seventeen-year locusts have appeared simultaneously in the West and South, for the first time in two centuries, and will soon suddenly disappear.—Little Soio is gradually being shaken all to pieces. Another shock has taken place, destroying a minaret and killing two men.—Quebec was visited by a disastrous fire recently. Five hundred houses were destroyed, rendering homeless several thousand people. The scenes of disorder and terror accompanying the fire were of the most terrible character. The loss was \$2,000,000.—All military operations in Tunis seem to have been suspended, the hostile tribes submitting.—Secretary Lincoln has cut off the West Point cadets from tobacco, and Gen. Howard requires them to shave themselves, having dismissed the barber.—The Czar is practically in a prison for self-protection. The palace at Galschina is filled with soldiers and police, and every visitor is carefully searched. The court is soon to be moved to Peterhof, a small fort at the mouth of the Neva, where four light ships will be anchored, and no other vessels allowed to approach. Two yachts will always be ready to carry the Czar and from St. Petersburg, escorted by two torpedo boats on each side.—The President of Mexico has signed contracts for two roads from the Rio Grande to the Capital. One line is to follow the Gulf; the other will be built between the Central and National tracks.—Prince Milan will probably be crowned King of Serbia, next August. This is in accordance with an agreement with Austria.—Cyrus W. Field, whose name is so well known from his connection with cable enterprises, returned the other day from a trip around the world. He has crossed the Atlantic over ninety times.—The youthful Emperor of China is in a critical condition from small-pox.—It is believed that Prince Alexander will submit to a vote of his people, whether or not he shall remain on the throne of Bulgaria.—As an experiment, a thousand bushels of corn have been shipped in barges from Peoria to New Orleans.—The terrible scourge of small-pox is still on the increase in London. Great alarm is felt.—The little "Western," the tiny ship which crossed the Atlantic last year, started on the 15th for her return trip.—Nothing has been accomplished yet at Albany, in the way of electing New York Senators. Several ballots have been had, and little prospect of a harmonious agreement.—The celebrated Sunderland Library, of thirty thousand volumes, collected during the reign of Queen Anne and George I., is to be sold in London next December. It includes early editions of the Greek and Latin classics, rare editions of great Italian authors, and a superb collection of early printed Bibles, in various languages, with a copy in vellum of the first Latin Bible with a date.—A terrible storm swept over Central Kansas on the 9th. Houses were blown down, crops laid flat, and several persons killed and wounded.

The Standing Committee elected at the recent Diocesan Council, met in Minneapolis, Minn., June 10th, and organized by electing Rev. D. B. Knickerbacker, President, and Rev. Geo. B. Whipple, Secretary; Rev. C. H. Beaudieu and Rev. J. A. Bevington, Deacons, were recommended for Priests Orders; and Mr. Higgins and Mr. Mueller for Deacons Orders.

Rev. D. D. Chapin having resigned the Rectorship of Ascension Church, Stillwater, the vestry passed the following resolution:

Resolved, That the resignation of the Rev. D. D. Chapin, this day tendered, be accepted; and that, in severing our relations with him as Rector, we desire to express to him our fullest confidence, and our affection for him as a Christian, a worthy pastor, and faithful minister; that we part from him with sincere regret, and trust that in the future he may meet with the success that his fidelity and ability so richly deserve.

The following is a cutting from the Westminster (Md.) Advocate; it is in fact a brief synopsis of a year's work. From it, however, the Rev. Mr. Smith has omitted all mention of his Confirmation class, 17 in number, which he presented to the Bishop on May 10th. More than half of them were from other religious bodies. Nor does he mention his colored work. Westminster has a large colored population, to whom the Church alone gives special attention. Mr. Smith began holding Services for them last year, the congregation averaging six or eight. They now average sixty or eighty. The Services are held in the chapel on Sunday night, and are entirely colored. Many of the white congregation also attend this Service. The offertories of this congregation are applied to the defrayal of expenses. The work is one most highly appreciated by the Bishop, who has intimated his intention to give them a special visitation. This is but a bare statement of fact, as supplementary to the cutting, which follows: At the Evening Service on Ascension Day, the Rev. J. Stewart

Smith, rector of Ascension parish, gave a brief synopsis of the work of the parish from Easter, 1880, until Easter, 1881. During that time the general offertory amounted to 1,137.33; communion alms \$104.53; offertory for rectory \$902.48. The Sewing Society of the Church for the most part paid the gas bill. The Rector said the Morning and Evening Prayer 771 times, gave 330 sermons and lectures, administered the Holy Communion 202 times, at which 1356 communions were made; baptized 20 persons, celebrated one marriage, attended 7 burials, and made about 900 parochial visits.

Baltimore Church News.

Correspondence of the Living Church.

BALTIMORE, June, 1881.

The time is drawing near, when small congregations will be the order of the day in all our churches. People are beginning to look forward to their "summer vacations;" and the various "summer resorts" around the city are now ready to receive their usual quota of "summer boarders." But there is one thing to be said of our city Rectors; that, though their congregations thin out considerably during the warm weather, their churches, as a rule, are never closed. St. Michael's and All Angels' Church, Rev. William Kirks, Rector, is now free from debt. On Whitsun-Day, the offerings of the congregation amounted to a sum sufficient for the extinction of the debt on the church-building. During the last five years, the free-will offerings of this young parish have amounted to more than sixty thousand dollars. The Temperance movement goes bravely on. The Church Temperance Society, in the Diocese of Maryland, has been duly organized, with the Bishop of the Diocese as President; and the Church Temperance Society of Baltimore is actively at work, perfecting its organization. The Rev. Dr. Nelson, of St. John's College, Annapolis, has been appointed to visit the country parishes during the summer, for the purpose of co-operating with any of the Rectors who may desire to organize Parochial Temperance Societies. The "Society of Simon the Cyrenian," which has been recently organized, for the purpose of carrying on systematic Church-work among the colored people of this city, and in the Diocese, held a meeting in the basement of Mount Calvary Church, on Thursday in Whitsun-week, at which, encouraging reports of progress were received.

Rev. Mr. Ayres, of the Diocese of Texas, who recently assumed the Rectorship of St. Alban's Church, Georgetown, D. C., has been elected to the position of Assistant at St. Luke's, which he has accepted. The Rev. Jos. W. Murphy, who for several years has been Rector of St. Andrew's, and William and Mary Parishes, in St. Mary's County, in this Diocese, has accepted the Rectorship of the Church in Hillsboro', North Carolina.

The "Protestant Episcopal Church News" is dead. The effort to raise three thousand dollars, which were needed to place it on a secure foundation, was not successful, and therefore that paper has gone the way in which many Church papers have gone before it.

On Whitsun-day, at St. John's Church, Dunkirk, Western New York, the Rev. F. W. Raikes, the Rector of the Parish, placed upon the Altar, and used for the first time, a Communion Service of solid silver. In a brief address, Mr. Raikes called the attention of the congregation to the fact, that, during the incumbency of their late lamented Pastor, the Rev. C. Champlin, a fund had been set on foot for the purpose of procuring a set of silver Altar Vessels for the parish. This had been an object very dear to the heart of that estimable priest; and, a sum of \$120 having been on hand previous to his death, it had been deemed a fitting tribute to his memory, to complete the work. To-day saw the consummation of his earnest wish. After a sermon by the Rector, from 1 Cor. xi: 23-26, and the presentation of the offerings of the people, the four pieces of which the service consisted (Flagon, two Chalices, and a Paten) having been brought to the rector upon a salver of silver, were by him placed severally upon the Altar, and reverently offered for the service of the Sanctuary.

This service was made by Mr. Ford of New York City, and cost \$175. Upon the under side of the base of each piece is engraved the inscription:—"Sacred to the memory of the Rev. Charles B. Champlin."

The vestry of St. John's have accepted a proposition to finish the tower of the church during the Fall; and an efficient committee has been appointed to superintend it.

We learn that it was in contemplation by the people of Mr. Champlin's latest charge in the Diocese of Springfield, to hold a Service, also, on Whitsun-day, commemorative of their lamented pastor.

The Rev. Father Hall gave a Retreat for the Senior Class of the G. T. S. at the Church of Holy Innocents, Hoboken, N. J., during Whitsun week. It was the opinion of those who were present that it is one of the greatest helps in preparing to receive the Sacrament of Holy Orders. May God Grant the same great blessing to the succeeding classes!

The Rev. George St. Clair, Indian Deacon and Missionary to the Sioux Indians in Minnesota, died at Faribault, June 11, and was buried from the Cathedral on Trinity Sunday. Mr. St. Clair died of consumption, the scourge of the Indians. He had been in Holy Orders but two years, and was a noble specimen of his race. He was doing a good work for his people. He prepared for Holy Orders at Seabury Divinity School.

Mission-Work in Fond du Lac.

Correspondence of the Living Church.

The Rev. Francis Moore, in charge of Ahnapee and the peninsula which forms the bay upon which Green Bay is located (and from which it takes its name), is the only English-speaking clergyman in the field. His work is from house to house, among the farmers and fishermen; and he is happy to have even a school-house for Sunday Services. He is well received, everywhere; but the population is too poor, and too ignorant of the Church, to value the Service enough to contribute materially to his support. He needed a horse and buggy to take him over the sixty miles which lay between the north and south limits of his work. And his appeal was not in vain; for, as has already been recorded in your columns, he returned from Convention with \$150 worth of horse and buggy, besides \$20 to purchase materials for a barn. He returned, moreover, cheered with the thought that the Church for which he labored, night and day, appreciated his efforts, and plainly manifested her belief in "the Communion of Saints," by ministering to her abundance to his sore needs.

There are many more faithful men, whose labor would be rendered ten-fold more efficient by having the tools put into their hands to do the work set before them.

It is high time for the wealthy members of the Church to provide the horse and buggy for the Country Missionary, instead of waiting for Sunday School classes to save pennies for the purpose. The work does not wait; opportunities are lost, while the Priest of God labors at a disadvantage, waiting for the cents to become dollars; and the dollars of those who are themselves pledged soldiers and servants of Jesus Christ are spent in frivolities and luxuries, in cigars, wines, and expensive equine establishments.

The Church in Liberia.

Correspondence of the Living Church.

We are much interested here in Miss Scott's work on the coast of Liberia. It seems that the trustees of her school, who are active Churchmen of the city of Baltimore, had thrown a damper on the success of her work, by refusing their consent to the actual opening of the school, until an endowment fund of \$10,000 had been raised. This bar to the immediate opening of the work has been removed. We learn from Miss Scott, who is just about starting for Africa, that the trustees have now consented to her beginning the school work at once; and, no doubt, before she sees this article in print, the buildings will be fairly under way.

Let me say, however, for her work, that while she is very, very thankful for all the kind attentions that have been shown her, and for the help given her, more still is needed, and we hope that though she is absent from us in the body, our hearts will reach out toward the poor people for whom she is to work. Let us bear in mind that something more is needed for such a school of training, than a beginning. We need to keep up our help. We need to send aid from year to year, and from time to time. The first five or six years will be the time of special need and anxiety. Let us keep their hearts above water during that period, and see to it that something is constantly being added to the endowment fund, and all will be well. Another vessel will sail in the fall. Let us see to it that it shall not go empty. Let us try and have it full to overflowing, that it may gladden the hearts of our faithful workers there.

CLAYMOUNT, Del., June, 1881.

The Revised Translation.

To the Editor of the Living Church:

Your editorial on the Revised Translation is very excellent; just what is needed by clergy and people, and I thank you for it. "Feetina Lente." We have much to be thankful for and to rejoice over; but we have much to study and to examine. A good brother is quite delighted with the New Version, because the word "superfluity" is used in the translations of St. Mark, xii: 44, instead of "abundance," as in our version. My own feeling is that "abundance" is much the better word, not only because it means the same thing (overflow, from *ab* and *unda*, and is so used in the Bible, in a great number of places), but because "superfluity" has always been allied with vulgarity, and cannot be found in any classical authors; never but once before occurring in the Bible, and that in connection with bad talk. However, *de gustibus*, etc. Not long ago, the papers had an anecdote of a fashionable lady at a dinner party, who, being urged to partake of more, and not being able to think of the word *superfluity*, said: "No, I thank you; I have had sufficiency full. Any thing more would be flipperity-flapperty," which is the real meaning of *superfluity*, and not so dignified as the old word *abundance*. J. W. B.

The Rev. Geo. O. Barnes, the Kentucky revivalist and fanatic, seems to be turning that State religiously upside down and inside out. He is holding a series of revivals that exceed in excitement anything ever before experienced in that part of the country. He is a Methodist, but holds some doctrines not common in Methodism. One of these is that any person may, by becoming holy enough, escape death and be taken up alive to heaven. He declares that he will make such an ascension within five years. He promises salvation to all his converts, regardless of possible backslidings, and declares that those who remain faithful will receive crowns of glory, while extraordinary piety and zeal will add stars to the crown.

The spire and tower of St. Mark's Church, Lima, Ind., was blown down during a whirlwind, on Tuesday, in Whitsun-Week. Fortunately, no damage was done to the nave, some of the windows of which are memorials. The first Rector of the Parish (Rev. J. O. Barton, D. D., now of Princess Anne, Diocese of Easton) has given money to procure a font for this Church. His memory is still green in the hearts of those who were connected with the Parish at that time; now nearly thirty years ago.

The illness of the Bishop of Oxford has been more serious than many people suppose, being accompanied by attacks of faintness, lasting for some time; but we are glad to hear that his Lordship is now much better. His son, the Rev. C. C. Mackarness, is acting as a sort of secretary and correspondent for the Bishop, and relieves him of some of his press of business, we understand.

A Century Plant

is supposed to bloom but once in a hundred years; but the woman who uses "Champlin's Liquid Pearl" will retain her bloom and, what is more beautiful in a woman, a fair complexion and pearly skin. It is natural in its application and positively does not injure the skin.

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Poverty and Distress.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed *anemia* in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood, employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. Is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

"Yes, sir," said Jones, "It was funny enough to make a donkey laugh. I laughed till I cried."

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Advantages of being a numbskull: Tutor—"What is the dative of donum? What? Next? Next?" Dunce: "Do no." Tutor—"Correct; go to the head!"

Itching Piles—Symptoms and Cure.

The symptoms are moisture, like perspiration, intense itching, increase of scratching, very distressing particularly at night, as if pin worms were crawling in and about the rectum; the private parts are sometimes affected; if allowed to continue, very serious results may follow. "DR. SWAYNE'S ALL-HEALING OINTMENT" is a pleasant sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch, Blisters, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 330 N. Sixth Street, Philadelphia Pa. to whom letters should be addressed. Sold by all prominent druggists.

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The Living Church.

June 25, 1881. Ten Pages.

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The LIVING CHURCH devotes more space to School Advertising than any other Paper in the United States. Nearly all the leading Institutions of high grade are represented in its columns during a portion of the year. Orders should be forwarded at once to secure pupils for the Fall Term.

About Funerals.

Most clergymen have cause to regret customs that prevail more or less in regard to the burial of the dead. Church people should not fall in with the use in their community, simply because it is the use. The customs are often unreasonable, foolish, and unseemly.

Save in the case of contagious diseases, such as scarlet-fever and small-pox, funerals should be from the parish church. For many and manifest reasons, a house is not a fit place for the Burial Service. Save in case of urgent necessity, funerals should not be appointed on the Lord's Day. For the clergyman it is a most inconvenient and inopportune time, very likely to interfere with his order and appointments for the day, in various ways. It also interferes with the habits of other Christian people, and lessens the attendance of the people at the appointed worship of the Lord's house. Save in very exceptional cases, funeral sermons and addresses are uncalled for and untimely.

At country funerals, a vicious custom is practised of uncovering the coffin, and asking people to "view the corpse." It is a repulsive thing, and in every way objectionable. An absurd custom sometimes obtains of removing the coffin-plate before the committal. In not a few houses may be seen, framed and hung on the walls, these ghastly memorials of the departed. It is a foolish custom for the clergyman to announce hymns or songs which are not in the Hymnal. They are often quite unsuitable, and generally sentimental songs from Mr. Moody's collection. The clergyman does not like to refuse to announce them, but it is not the less a disagreeable thing to do.

Funerals should not be from the house. But when they are, Churchmen should be careful to take their Prayer Book and join promptly and audibly in the Service. If the anthem be not sung, it should be read responsively. An awkward and embarrassing pause often comes from the negligence of the people in responding.

Before the appointments for the burial of the dead are made, the clergyman should be consulted, and his convenience and wishes should not be disregarded. Even affliction is no excuse for lack of consideration for other people. The burial of the dead should be as the Church has appointed, and in every way unostentatious, decorous, quiet, solemn, and seemly.

BISHOP DOANE, it is said, does not consider the "new version" an improvement on the old King James'. Take it as a whole, that is no doubt the opinion of Churchmen generally.

THE Church may well regard with pride Columbia College, with its wealthy endowments, its hundreds of students in the departments of Arts, Applied Science, Medicine and Law, and the high scholarly grade which it maintains. Much has been said, of late, about Church influence at Harvard; and we have good cause for saying, that very nearly as much might be said of Yale. But we venture to suggest, what not everyone realizes, that the Church possesses and controls in New York, one of the best and largest Universities in the country.

The 127th Commencement of the college occurred last week. The graduating class appeared, according to old custom, in caps and gowns. One hundred and one degrees were conferred in course.

The new buildings of the Law department, which are to be erected on the campus at once, will be of brick, with red sandstone trimmings, in English collegiate Gothic style. The frontage will be 120 feet and the depth 90 feet. A new Chap-

el, also, is contemplated. This external growth is but one indication of the robust condition of the institution in every other particular; and, with St. Stephen's College, Annandale, makes a good showing for higher education under Churchly influences, in the great Diocese of New York.

Mrs. Griffin's Grievance.

Mrs. Griffin has been to see us. Mrs. Griffin lives in Greenville. Mrs. Griffin has a grievance. Her Rector observes the holy days by the celebration of the Holy Eucharist. Mrs. Griffin regards it an innovation. It is contrary to the past use of Greenville. She has expressed disapproval to her rector, but he had not discontinued his practice herein. She has written to the Bishop. He replied that he had no right to interpose any objection, even if he had any. Furthermore he has none. He approves of the course of the Rector of Greenville. But this does not satisfy Mrs. Griffin. She has appealed to us for our opinion. Well, we give it; and it is that, first of all, this is none of our affair. Scripture bids us not to be busybodies in other men's matters. Still we venture to say that we also approve of the "innovation" at Greenville. The Rector has no option in the matter. The Church directs the observance of the holy days, and that too by the Celebration of the Holy Eucharist. But Mrs. Griffin says that she will never observe them. Very well; she is not obliged to. But this does not satisfy her. She does not want any one else to observe them. Unfortunately, that is the disposition of many self-willed people. For them the order of the Church goes for nothing. The decision of God's appointed rulers in the Church goes for nothing. These people know what they like and what they do not like, and that is enough for them. Their's is a wrong and wicked disposition. It was such that St. Paul had in mind, when he said: "Brethren, pray for us, that the Word of God may have free course, and be glorified even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith."

Two Memorial Tablets have been placed in St. James' Church, Chicago, to commemorate the First and Second Bishops of Illinois. The memorials consist of rich gothic canopies of oak, which embrace large brasses on which are recorded the names of the Rt. Rev. Philander Chase, and the Rt. Rev. Henry John Whitehouse, with the dates of birth and death. Below the brasses, are stone tablets, on which are engraved the mottoes of the two Bishops—"Jehovah Jireh," in Hebrew characters, for Bishop Chase, and "Fides Scutum," for Bishop Whitehouse. The brasses came from England. The designs were furnished by Mr. F. M. Whitehouse, who also prepared the stone tablets. The Memorials are gifts from friends of the late Bishops. They are placed, one on each side of the west door, on the end wall, and form an attractive addition to the church. It seems to be very appropriate, that St. James—the oldest parish in the city—should have memorials of the Bishops in succession placed upon her walls.

THE Presbyterians have twelve theological seminaries in this country, the endowment funds of which amount to more than five millions of dollars. They believe in an educated ministry; and they have it, without question, taking the lead of all Christian bodies in the land, in this respect. The report made to the late Assembly thus speaks of the two seminaries for the education of colored ministers: "These training-schools for colored young men are the very back-bone of our work among the seven millions of our Afro-Americans, to say nothing of the vast continent furnishing one-eighth of the population of the globe, and latest-born to Christian civilization."

THE New York Bible and Common Prayer Book Society has put forth its annual appeal. The Society has distributed 47,000 volumes of Bibles, Testaments, Prayer Books, and Hymnals, during the past year, and these have gone to every part of the country. Almost every branch of missionary work in the Church has been aided. A good many of us can testify that a Prayer Book is often, in itself, the best sort of a missionary. A work like this comes very close home to us, and carries its own appeal.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.

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I added that there is a great difference between the appositeness of the Hebrew *mayhim*, and our modern word "nebulous" as applied to such matter, very much to the advantage of the former. Our's is the word of a child who looks no deeper than the surface, and, because he sees something which looks a little like a bit of fog or mist in the sky, calls it a nebula, which Webster defines to be a Latin word "signifying mist, vapor, a cloud." *Mayhim* is a name which one would give who knows thoroughly that of which he speaks, and hence is able to select a word denoting a most important—perhaps the most important—characteristic. In fitness of nomenclature, in this instance at least, modern science lags far behind the author of this Story. (1)

He replied: "I had not thought of this view of the matter; and it must be admitted that if Moses, or whoever wrote this account, really wished to describe what astronomers call the nebulous condition of our globe, he has chosen a better word than that which they now employ."

I then called his attention to the manner in which Moses describes the primordial condition. It is impalpable, without form, as it were nothingness; that is *tohu*. It contains nothing, is void of land and sea, of plants and animals—that is *bohu*. It is enveloped in darkness—darkness covers it. It is the profound, awe-inspiring, mysterious deep; that is *tehom*. It is at rest, but not a solid, it is mobile, a fluid; that is *mayhim*, on which the Ruah Elohim—the Spirit of God—was about to move. I asked, if with all the wealth of our English tongue and its unlimited right to draw upon the language of Greece and Rome, he could do better.

To this the Professor seemed disposed to make no reply, but evading my question said: "Moses wrote, 'upon the face of the deep,' or, to use the meaning nearer to its radical signification, 'upon the face of the fluid mass.' Now, 'on the face' cannot, so far as I can see, mean anything else than 'upon the outer surface.' How do you explain that?"

I am not able to explain the mystery of the beginning of force and motion. All that I dare attempt is to take the facts of our world's history as far as philosophy has made them known, and collate them with what I find here in the story itself. This I may do without irreverence or presumption. Perhaps, however, the little that is known may cast some light even on that phrase. If we go back into the past, to the period preceding the segregation of the nebulae, we find matter infinitely diffused, and in a state of rest, or equilibrium. That there was a time antecedent to all existing motions is evident, because these all tend to use up the present store of force, or at least to turn it into heat, and to transfer that to the ether. A loss, however small, going on from all eternity would have exhausted the *vis viva* of the universe countless ages ago. It is difficult to conceive of matter at rest except it be infinitely diffused through space. Then, the mutual attractions would neutralize each other. Or it may be that at first, matter existed without attraction between its atoms, and then it would have no tendency to move. The ether seems now to be in that condition. It possesses elasticity and inertia, but not gravitation.

Such a condition of equilibrium, or rest, would never come to an end of itself, much less generate a solar system. There was needed some external disturbing force to give the first impulse. Of this, science, can give no explanation, but is forced to be content to refer it to the First Cause. Moses does the same. It was, he says, the Spirit of God that moved upon the face of the fluid substance, *i. e.*, on the outside, or from without. It may be, too, that the phrase refers to that remote fact,

(1) The Professor being a firm believer in the Nebular Hypothesis, we did not speak of certain matters which will suggest themselves to the reader. Scientific men are not agreed as to the mode in which our system was produced from the gas-like matter. Some think that the rotary motion began at the centre; others, that it arose from the centreward movement of the atoms, and that the planets were thrown off, but were left behind in the form of rings, as the inner parts shrank towards the grand way, centre; others, again, say that, while in one of these, or in some way not yet thought of, the planets were formed from diffused nebulous matter at some inconceivably remote period, they were afterwards largely added to by secretions of meteoric matter.

All, however, are agreed that our globe was once molten, and they are almost, if not quite, as unanimous that it was once in a gaseous condition. Whichever of these theories is true, its central fact, the fluidity of the earth, is well described by the language of Moses.

not yet clearly seen, but which is indicated by science, viz., "the addition of the forces to the substratum of matter which has resulted in the present multiplicity of elements." (2) Beyond, I dare not venture even a conjecture. Here I must leave it.

To this the Professor made no reply. We sat a few moments in silence. I do not know what was passing in his mind. As for myself, I was revolving the question, How does spirit act upon matter? and, then, this unthinkable fact of existence, not that of God only, but my own and that of the universe. It was a temptation to wander off into such fields of speculation; but, remembering the limits within which we had agreed to keep, I put it aside for a more convenient season.

The Professor spoke: "But are you not becoming like the Talmudists who find occult meaning in every word, and mysteries in the chance irregularities of the forms of the letters?"

There is the greatest difference, I replied. The Talmudists got away from the meaning as given by the grammar and lexicon; I am seeking to get as close to it as possible. They sought for mysteries in their inner consciousness. I am seeking for no mysteries, but for facts in Astronomy and Geology and other branches of physics which correspond to the statements of Moses. It seems to me that this is as unlike the method of the Talmudists as possible.

It will be wise for us to inquire in regard to what has already been said, or what shall hereafter be said, not, whether it is new, that is a matter of little consequence; nor whether it is of importance—for of that we often cannot judge—but whether it is true, leaving other matters to be determined afterwards.

But to return to our theme. What, according to present science, must have been the first visible effect of motion in that primordial matter?

"The emission of light. First, heat was generated, and as soon as that became sufficiently intense, the whole became luminous. The discovery that forces are so related, that motion generates heat and light, is the glory of modern science. It is a part of that Correlation of Forces of which we have heard so much, and the true order of development—a discovery wholly due to the Nineteenth century—is darkness, motion, light."

To this I agreed, and then called his attention to the order given in the second and third verses of this chapter, asking at the same time whether that was correct.

Of course he could not deny it, but evidently fearing the conclusion which would be drawn from his admission, he added: "But surely the coincidence is merely accidental. Moses knew nothing about modern physics; then how could he have had any knowledge of the relations of forces—relations discovered almost 4000 years after his death? Such a supposition was too absurd to be entertained."

I thought the coincidences were getting to be rather numerous, and therefore asked how many, according to the doctrine of chances, would be needed to prove them intentional?

He acknowledged the difficulty of accounting for many coincidences by any theory of accidents, but he was not prepared to say how far he would go, rather than admit the possession of so much knowledge on the part of the author of this account.

From my stand-point, I answered, there is no difficulty in accounting for the possession of so much knowledge, nor any anachronism in imputing to the Author of this narrative absolute familiarity with all that scientists ever have, or ever will, discover; but from yours, the difficulty is insurmountable.

To this the Professor made no reply, and as I did not care then to pursue that thought any further, we let it drop.

(2) See Prof. Cook's New Chemistry.

COMMENCEMENT Week at Racine begins on Sunday next, with a sermon by the Rev. Frederick Courtney; Re-union Day, Tuesday; Commencement, Wednesday. The Rev. E. H. Rudd gives the alumni address, Tuesday, at 4 P. M.

THE LIVING CHURCH, qui justifie son nom de tout point; qui, apres moins de trois ans d'existence, occupe le second rang parmi nos feuilles hebdomadaires, et monte rapidement au premier.—*L'Avénir*.

We mentioned, in a recent issue, the fact that good Dr. Tolman Wheeler had offered to build, at his own expense, a church edifice for St. Thomas' Colored Mission, in the city of Chicago. But, this noble gift, be it remembered, is conditional on the raising of a sufficient amount for the purchase of the necessary plot of ground whereon to build. Three thousand dollars are needed. The excellent and earnest pastor of the Mission—the Rev. James E. Thompson—has succeeded in raising about \$1,000. Let all who sympathize with his race and his work give practical proof of their sympathy, by contributing something towards the accomplishment of the object, and, especially, let Chicago Churchmen devise and execute liberal things on its behalf. It can hardly be possible that so noble and promising a project should fall to the ground for want of two or three thousand dollars!

Mortuus Est! The Reformed Episcopalian, lately conducted by Dr. Cheney, in Chicago, has ceased to be. The remains have been tenderly cared for by the *Episcopal Recorder and Covenant*, of Philadelphia. Of course, we are not among the mourners; at the same time we can bear witness that the organ of the Reformed has been conducted with ability worthy of a better cause.

The Rhode Island Council.

Correspondence of the Living Church.

The 91st Annual Council of the Church in the Diocese of Rhode Island assembled in All Saints Church, Providence, on Tuesday morning, the 14th inst. After Morning Prayer, the sermon was delivered by the Rev. W. N. Ackley, from 1 Cor. ix. 22. "I am made all things to all men, that I might by all means save some." The Bishop acted as Celebrant in the Holy Eucharist.

After a recess of a few minutes, the Council was fully organized by the election of Rev. S. H. Webb as Secretary, and the appointment of the usual committees by the Bishop.

At the afternoon session, the Bishop read his Annual Address. Three Priests had departed this life and now rest from their labors; viz.: Rev. E. M. Porter, Rev. J. H. Carpenter, and Rev. D. R. Brewer. The number confirmed during the year was 352. There were six candidates for Holy Orders. Four churches have been consecrated. The Bishop then directed the attention of the Convention to the special movements suggested during the late General Convention, and passed thence to a consideration of certain points touching upon Diocesan affairs. The concluding part of the Address dwelt with such topics as the approaching Church Congress, the revised edition of the New Testament, and the Church Temperance Society. At the close of the Address, certain portions of it were put in the hands of special committees.

On the second day, after Morning Prayer and the report of the Committees, the annual elections were proceeded with. The Standing Committee: Rev. Messrs. D. Henshaw, D. H. Greer, C. A. L. Richards, Geo. J. Magill; and Messrs. E. A. Greene, Geo. L. Cooke, W. W. Blodget, and T. P. I. Goddard. After the report of special committees, the approval of a proposed Constitution, and the customary complimentary resolutions, the Council closed its sessions with the Benediction of Peace by the Bishop.

To the Editor of the Living Church:

My notice has been called to an article in your excellent paper, referring to a supposed attack on my beloved brother, the Bishop of Illinois, in the editorial columns of the *Church Guardian*. I thank you for the expression of your decided opinion that such an attack would have no sympathy from me. You are entirely correct in that opinion. I regretted exceedingly the publication of an article of that kind in our diocesan paper. It is but just to the editor of the *Guardian*, however, to say, that he declares he had no reference to the Bishop of Illinois when he wrote the article. And for myself I would like to say that I am not responsible for anything that appears in the *Guardian* except what is published under "The Bishop's Chair."

R. H. CLARKSON.

Overlook, Omaha, Jan. 9, 1882.

The "Church Temperance Society" held a meeting at 79 Fourth Ave., New York, on Wednesday afternoon, June 8th, to consider the desirability of engaging a General Secretary. A Resolution was carried, asking a clergyman, whose name is not yet given to the public, to act in this capacity for six months. It was also voted that a change be made in some of the pledges, so that persons taking them are required to abstain from the use of intoxicating drinks as beverages. An additional number of Bishops have joined the general movement.

Charles S. Dole, Esq., of Crystal Lake, has presented to Bishop McLaren a *Prie-Dieu*, or prayer-desk, to be placed in front of the Episcopal chair of the Cathedral. The material is oak; the design is Gothic. The carving is elaborate and highly effective, and was done by Fr. Almenraeder, sculptor, 227 West Lake Street. It is pleasant to see our laymen taking practical interest in the Cathedral.

We give, in this issue, ten pages, containing reports of fifteen Diocesan Conventions, with news and correspondence from fifteen other dioceses and from England, and all written expressly for the LIVING CHURCH. Bishop Perry's Series is interrupted, we hope, for the last time, and a large amount of parochial news is in type. We especially regret that the report about a chapel for St. Mary's School must wait a week.

Calendar.

JUNE, 1881.

- 3. Friday. Fast.
5. Whitsun-day.
6. Monday in Whitsun-week.
7. Tuesday in Whitsun-week.
8. Ember Day. Fast.
10. " " "
11. " " St. Barnabas. Fast.
12. Trinity Sunday.
17. Friday. Fast.
19. 1st Sunday after Trinity.
24. Friday. Fast. Nativ. St. John Bapt.
28. 2d Sunday after Trinity.
29. S. Peter.

Come, for all things are now ready. And they all with one consent began to make excuse. ST. LUKE xiv. 17, 18.

The love of the world takes away from men a desire after and relish for heavenly things. None of the hidden guests were kept away by any occupation in itself sinful, while yet all became sinful because allowed to interfere with higher objects, because the first place, instead of a place merely subordinate, is given to them.

ARCHBISHOP TRENCH.

Brief life is here our portion, Brief sorrow, short-lived care; The life that knows no ending, The tearless life is there.

O happy retribution! Short toil, eternal rest; For mortals and for sinners A mansion with the blest!

Here is the warlike trumpet; There life set free from sin; When to the last great supper, The faithful shall come in.

S. BERNARD.

Trinity-tide.

The mysterious Unity of the Godhead in three Persons is a truth so abstruse that many have wondered that it has been revealed to man. We may be sure that it has been made known not to perplex and astound us, and not without some important and practical end in view.

Without enlarging now on the close relation of the Divinity of the Eternal Son and of the Holy Ghost to the work of redeeming, regenerating, and sanctifying men, we affirm that in many other respects the Trinity of God is the most important and practical fact of which we have knowledge.

Until that truth was declared, it was impossible for men to find, in what was known of God, any standard or rule of morality. In the One God might easily be recognized the perfection of Wisdom and the infinity of Power; but only in the Trinity of the Persons was revealed the eternity of LOVE.

The Church shows her spiritual insight, in seizing the Trinity season as the proper time for the inculcation of Christian morals. Because, as the awful and adorable Trinity is the very centre and home of unselfishness and harmony, man best reflects the image of his Maker in love, obedience and peace.

The character of God thus becomes the ultimate standard of morality, the infallible test of righteousness. Hence faith in the profound mystery of the Holy Trinity, will show itself in love to God and man, and in all the beautiful fruits of the spirit. This explains the practical drift of all the teachings of Trinity-tide.—Bishop Browne.

A DIFFICULT CHURCH.—The faculty of one of our largest theological seminaries received, some time since, a letter, in which the inhabitants of a small town in Kansas applied to them for a young clergyman to take charge of their spiritual education. The long and formidable array of qualifications which the minister must possess, and the extremely meagre salary attached to the position, threw the good doctors of the faculty into something akin to despair.

We understand that Mr. Knight, whose essays on Prayer created some feeling in the Free Church of Scotland, left that body and joined the Scotch Established Church. He edited "Scotch Sermons" which have caused so much talk and no little anxiety in the Established Church, and he has now gone over to the Church of England.

The earliest Bible known was sold lately in London for £790. It contained the Old Testament only, and was printed at Metz, by Guttenberg, in 1452, being believed to be the first book printed from moveable types.

"Rejected."

Written for the Living Church.

Once on a time, God's goodness was impressed So forcibly upon this wayward heart, I ran to find my pen to write it down, Before its memory should from me depart.

'Tis glorious to point the path of right Unto a sinner's wilful erring feet, If one but read and turn aside," I said, What recompense, than gold or fame more sweet?

I searched the Scriptures for a holy line, To join with my poor words upon the page; And prayed that they might touch a stubborn heart, And be to it a precious heritage.

But to the world my thought was never given; And that one sinner whom I hoped to save— Does he still wander, wretched and unshriven? Oh! who will warn him, who will pity have? ALICE GRAY COWAN.

Polly.

Written for the Living Church.

Few people have such a bright, free, happy life as this pretty creature of the tropics seems to enjoy in her Northern home. Permitted to roam from room to room in the great house which she has come to adorn, she makes full use of her liberty; frequenting every part of the lower story, and appropriating whatever pleases her. Designed by nature to prune the excesses of luxuriant forests, it is her delight to be constantly clipping the twigs from her tree perch, or severing with her sharp mandibles anything that attracts her in the furniture of the apartments.

How wonderful are her vocal powers! Now she trills and warbles like the canary, or gives a shrill whistle, or a sharp, quick note. Then, she takes up the human articulation, and speaks as if she really belonged to our species. If guests appear, she hears their voices, and immediately presents herself with all her airs and graces, and helps to entertain them. She inspects every stranger with a critic's eye, and lingers in the room till he or she departs, and the courteous bird always accompanies the guest to the door, and there makes her adieux.

I think I prefer a parrot to any of the song-birds that are so general in our houses. There is something inspiring, to be sure, in the wild warblings of these last. But the parrot excites my amazement by its capacity for various attainments, and it seems to take a nearer place in my affections, so does it identify itself with the family circle.

There are about 170 species of this genus, and there are marked differences in different tribes. Some are "air birds," calculated to fly to great heights; others are "short-flighted," and inhabit the branching trees, whose fruit is among the smaller twigs. They vary in size, from that of the domestic fowl to that of a sparrow. The common grey parrot, known to many parts of Africa, is very docile and imitative, and has been known to live to be a hundred years old. It is as large as a small pigeon. In South America, there is the ordinary green parrot. There is a beautiful species in Guinea, radiant in various hues. In the United States, we have a pretty species, about thirteen inches long, and of very gay plumage. These birds frequent the salt licks, and eat the seeds of the cockle burr, and are sociable and affectionate in disposition.

Our pretty Polly is from Guinea, and yet seems quite satisfied with her far-away, adopted home. And well she may be! for she is petted and cared for in such a tender manner, that many a little miserable human waif might envy her lot, and almost wish to have been born with feathers.

A great many who see sable-clad young women going about our streets, and meet them in the street cars, generally think, "O, the nuns." Not so: more likely they are members of the Protestant Episcopal Sisterhood, whose office it is to visit the sick, do duty at hospitals, and otherwise relieve distress. The dress they wear is just the thing for the sick room and for service anywhere. Not only so, but it is better protection than a policeman's uniform. These sisters go about their errands of mercy at all hours of the night, and often alone. But they are never disturbed. The leer-eyed bias, the vicious and the wicked, all recognize the dress, they know what it means, and they involuntarily respect it, never offering to those wearing it an

insult. Indeed, of all classes of women who frequent our streets, none are quite so safe, so utterly free from insulting approaches as these sable-garbed sisters, who do not at all live in the shadows, but are among the cheeriest, the brightest, and at times the merriest, as they are the happiest of the vast army of women you meet with on the streets of New York. Blessed be their life and their work! In labors abundant, they are an honor to their sex, and a glory to religion.—The Christian at Work.

Breck Memorial Window.

Correspondence of the Living Church.

Some years ago, in 1848, through the published letters (all aglow with missionary zeal) of the late lamented and revered Rev. James Lloyd Breck, D. D., I was moved to cast in my lot with him in Wisconsin. That was a time when the faith in God of Breck, Hobart and Adams, in the venture to build up a mission in the then far-off Wisconsin, thrilled, as few can now understand, through every nerve and in every pulsation of the heart of the American Catholic Church. In the Providence of God, I was located as missionary about twelve miles from Nashotah, in Waukesha, the county-seat of Waukesha County, where first the missionaries unfurled the glorious banner of the Cross. A parish had been organized; but the field was, indeed, hard; and the little church, being left by the missionaries, who had removed to Nashotah, was regarded as well-nigh, if not outright, in extremis. I took charge, thinking to stay six months; but God intended otherwise, and I remained three years and eight months. And, by the Divine blessing upon my poor efforts, more particularly through generous outside pecuniary assistance, a beautiful stone Gothic Church was built. "The faith once delivered to the Saints" took root; and for years St. Matthew's Parish has been self-supporting, and a real factor in the Master's cause. And now again, when I had thought that, through a severe attack of bronchitis, my days of active usefulness were at an end, being thoroughly restored, at the earnest solicitation of my Bishop, and the little flock of another parish founded by our beloved Breck, with promise of only board for myself and wife, here I am in Martinez, Contra Costa County, Cal. This place is a Nantucket settlement; which said is enough, at once, to indicate the material the Church had to contend with, and, if possible, to mould. But the Puritan element is, at last, giving way, more or less, everywhere; and the Church leaven hid here. Thank God, has not been altogether ineffective. It has been quietly but surely working. The younger population, especially, is, and will continue to be, more and more open to churchly impressions. Through the eyes, as God intended, no less than through the ears, we are striving to turn this to advantage. Our pretty little church, with its deep chancel, is sadly in want of a suitable window. And, both to beautify, and interest, and, in a word, make all the more impressive our inimitable Services, through hallowed remembrances of God's servants departed, I have suggested the setting up of a Chancel Memorial Window, to the founder of the Parish, ever one of the most untrusting, self-denying, and devout of missionaries. This window is, I believe, the only one as yet proposed to the memory of this true-hearted "man of God"—a "Soldier of the Cross, faithful unto death." Colgate, of New York, has sent us a most appropriate design. Coming down to the lowest figures, his charge will be two hundred dollars; but the whole cost will probably be three hundred dollars. With the help of a few outside friends, I now have one hundred and fifty dollars. But without further outside assistance, I shall have to wait a long time for what should be done at once. Who will most effectively promote Domestic Missions, by helping to honor the name of James Lloyd Breck, ever, in the history of such missions, to be side by side with that of the good Bishop Kemper, everywhere in the American Church, familiarly known as "the Apostle of the West?"

Martinez, directly opposite Benicia, where lie the remains of our saintly Brother, he doubtless saw to be the key to one of the greatest wheat countries in the world, where must be a teeming and prosperous population. It is on the great Basin of the Sacramento River, from which, year by year, will be increasingly shipped millions of bushels of grain. But the mass of the people, how little they know of the one Catholic and Apostolic Church! Heresy of all shades, and schism, and the most shocking God-defying infidelity reign triumphantly. A Post Office Order from any "cheerful giver," will easily reach its proper destination, by directing to REV. JAMES ABERCROMBIE, D. D., Rector of Grace Church, Martinez, Contra Costa Co., Cal.

What are the "Ornaments" of the Church?

To the Editor of the Living Church:

In an article on "The Episcopal Robes" in the LIVING CHURCH of May 7th, the author makes the common mistake of supposing that the Prayer Book of Edward VI. was in use "by the authority of Parliament" in the second year of that king. As a matter of fact, the first Prayer Book did not go into effect until the third year of Edward's reign; and, therefore, if we wish to know what vestments were in use, we must go to the old Missals and Rituals. This is the reason, why Incense, many Lights, and other things not in Edward's Prayer Book, are still legal in the Church of England. This mistake is easily made, because the Act of Uniformity, which imposed the Book, was passed in the last week of the second year of Edward VI. But the Act did not go into effect until three or four months later, and the Prayer Book which it imposed was not printed until at least three weeks after its passage. A CATHOLIC STUDENT.

The Church Temperance Society.

A STATEMENT OF ITS CHARACTER AND PURPOSE.

It seems proper, in connection with the organization of the Church Temperance Society, that some statement should be made in regard to its character, purpose, and the considerations which have prompted its formation.

There is, happily, no question among Christian people as to the sin of intemperance, or as to the misery which its commission inflicts both upon the innocent and the guilty. All Christians would, without doubt, agree, also, that the incalculable evils of intemperance, and the peculiar peril in regard to them to which all are liable to be exposed, render it necessary that very special emphasis should be given to the Christian duty of temperance, and that the most earnest efforts should be made to shield those who are as yet innocent, and to reclaim those who have fallen under the power of temptation.

It may be urged that the Church furnishes, in her ordinary ministrations, all the influences for the promotion of temperance which could be secured by any voluntary association. It is undoubtedly true that no such association can, in any sense, be a substitute for the Church, or furnish motives which are not already at the command of the Church; but it is equally true that such an association may prove a very important agency in bringing the influences of the Church to bear upon the community. The principle of associated effort in Christian work is abundantly recognized as legitimate and wise.

In this connection we have the experience of our mother Church of England as a guide. For some years, a work, similar to that which it is now proposed to undertake, has been carried on by the "Church of England Temperance Society." This society has the co-operation of many of the highest dignitaries and most able and excellent men of the Church, and its efforts have been attended with very marked and encouraging success.

The Church Temperance Society in this country, like that in England, proposes to unite in one common effort all who recognize the duty of temperance as required by the Gospel of Christ and by the Baptismal vow. Its basis is, accordingly, in the language of the Constitution, the "union and co-operation, on equal terms, for the promotion of temperance, of those who use moderately and those who entirely abstain from intoxicating drinks as beverages."

Among the means which the Society proposes to employ for the promotion of temperance, are some which specially commend themselves to the philanthropist. The establishing of coffee-houses, workmen's Benefit Societies, reading-rooms, and social gatherings for amusement and instruction, is calculated not only to promote temperance, but also the social and moral elevation of the people. This may be said, indeed, of all the means which this society proposes to employ. They are all—and some of them in the highest sense—calculated to promote the physical, moral, and spiritual welfare of mankind.

While the liberty of the Christian, in regard to this matter, is recognized, it should be understood that the Society lends no countenance to needless indulgence, nor to prevalent customs of Society which encourage the unnecessary use of intoxicating drinks. There are cases, also, in which this society unhesitatingly urges not merely that abstinence which, under all circumstances, is a duty, but total abstinence, as in the case of the intemperate, in the case of those who are exposed to special temptation, in the case of the young, and in cases where self-denial may be a means of influencing and saving others.

Believing that these principles are in accordance with the spirit of Christ, and that this effort will enjoy the blessing of God, this society calls earnestly upon the members of the Church throughout the land to unite in the pre-eminently Christian work of contending against the gigantic evils of intemperance, that most prolific source of the crimes and miseries of mankind.

May God graciously incline the hearts of His faithful people to this undertaking! BENJAMIN BOSWORTH SMITH, President.

Another "First Choral Wedding."

To the Editor of the Living Church:

Since several persons are filing claims for the above honor, one who anticipated all present claimants desires to be heard; although, up to a recent date, it was not supposed that the instance recorded below was the first of its kind.

On the Festival of St. Simon and Jude, 1872, there was a choral wedding in St. Stephen's Church, Providence, R. I., the "contracting parties" being the Rev. Samuel J. French and Miss Ednah A. Hall. The choir, vested as usual in cassocks and cottas, preceded the bridal party from the vestry, up the "centre aisle," singing as professional, Hymn 248:

"The Voice that breathed o'er Eden."

The officiating clergy were the Rev. E. H. Porter, of North Providence, and the Rev. Dr. French, editor of the Standard of the Cross.

The marriage was followed by a Celebration of the Blessed Sacrament (also choral), in the course of which, the choir sang Gounod's Sanctus. As to the manner in which the choir performed their part, it is sufficient to say that the organist and leader was Mr. Henry Carter, since then of Trinity Church, New York, now in Cincinnati. As a "recessional," Mr. Carter, of course, gave Mendelssohn's Wedding March.

ONE WHO WAS THERE.

Gavazzi, the Italian orator, said recently in San Francisco that the Free Italian Church which he represents was "mainly compounded of Presbyterianism, Congregationalism, and Methodism. As a 'recessional,'" Mr. Carter, of course, gave Mendelssohn's Wedding March. ONE WHO WAS THERE. Gavazzi, the Italian orator, said recently in San Francisco that the Free Italian Church which he represents was "mainly compounded of Presbyterianism, Congregationalism, and Methodism. As a Baptist brother rises to say, "I am thankful he found no place for Baptists in that compound."

Current Literature.

INDIVIDUALISM. Its Growth and Tendencies; with some Suggestions as to the Remedy for its Evils. Sermons Preached before the University of Cambridge in November, 1880. By the Rt. Rev. A. N. Littlejohn, D. D., LL. D., Bishop of Long Island. Jansen, McClurg & Co., Chicago. Pp. 206. T. Whitaker, New York, Publisher.

These are the Cambridge sermons, by the Bishop of Long Island, which have been noticed with so much admiration by the English metropolitan press. They are calm, searching and stately productions; and could we have heard them delivered in the elegant diction and persuasive tones which characterize and adorn the public speaking of Dr. Littlejohn, we should have felt proud of our simple American Bishop and the handling of his theme, even in Cambridge's learned halls.

The work is in three sections: the first part being devoted to an exhaustive examination of the growth and tendencies of individualism; its influence as seen in the general character of our times, as well as upon individual being; its influence upon morality, and as affecting the faith, ordinances, worship and polity of the Church; as contributing to the absolutism of public opinion, and sympathizing with the two leading phases of modern Socialism; and, last of all, in the light which is thrown upon its tendencies by the condition and prospects of the Art-work and Art-impulse of the day.

The second section deals with Counter Truths, and the duties which from them devolve upon the teachers and representatives of Christianity; while the third, and last, is given to a consideration of the institutional checks and limitations of Individualism, in the Family, the State, and the Church.

In concluding, he says: "In the foregoing thoughts it has been the furthest from my aim to dwarf the individual and to magnify institutions whether heavenly or earthly. * * * I have only attempted to trace for him, by inference rather than by direct statement, the path of true progress, the laws of all healthy development graven by God's hand at once and equally upon the individual and humanity at large."

"In a time that has already done so much and promises to do still more for the elevation of the individual, it is not strange that he should be tempted to wander away, or, now and then to shoot rashly from the orbit in which, by the ordinance of God and the laws of his own being, he must move, if he would not stifle his own energies, slatter his own hope, ventilate his own ideal. It has been my endeavor to lift from this orbit the shadowy way, in some cases, the dark eclipse cast upon it by misleading speculations, exaggerated theories, and even favorite watchwords and rallying cries of the masses, touching the rights and powers of the individual as defined and limited by those of the Great Organic Institutions, whose authority is the authority of Him by Whom all things were made, and in Whom all things consist."

Bishop Littlejohn's book is a handsome publication, and an added proof of the excellence of the work sent out by Whitaker.

LECTURES ON THE BOOKS OF THE COMMON PRAYER and Administration of the Sacraments, and other Rites and Ceremonies of the Church: after the use of the Church of England. London in officio Edouardi Whitchurch. Cum privilegio ad imprimendum solum. Anno Do. 1549. Mense Martii. By Morgan Dix, S. T. D., Rector of Trinity Church, New York. Published by E. and J. B. Yung & Co., New York. 1881. Price 35 cents.

On this quaint title-page cover, as our readers will perceive, the old and the new meet. Dr. Dix, his Lectures, and the Messrs. Young, are of the present; the rest is all of the long past. Three hundred and thirty-two years ago, the ancient portion of the plate was engraved. The conceit of adopting and adapting it was a very happy one. As to the lectures themselves, we give no small praise to them, when we say that they are worthy of their distinguished author. They are six in number, and embody a mine of information, whose treasures can be brought to light without much labor on the part of the reader. We say "reader" advisedly, because a man need not be a student in order to master its contents. The subject is the First Prayer Book of King Edward VI. We have, opened out for us, the History of the Book, which involves a review of the principles upon which the Reformation of the Church of England was conducted in the first instance; and the further discussion of the subject brings to our notice many of the prominent actors in the events of those stirring times. The sixth and last lecture brings us very naturally to that subject, which is now pressing with increasing interest upon the mind of the Church; we mean—Liturgical Enrichment and Revision.

We very heartily commend this little book to all laymen as well as clergy—who feel any interest in, or need any information upon, the question.

MY FIRST OFFER, and Other Stories. By Mary Cecil Hay. Price 15 cts. THE CHAPLAIN OF THE FLEET. A Novel. By Walter Besant and James Rice. Price 20 cents.

These books form part of the Franklin Square Library, published by Harper & Brothers, New York; and are for sale by Jansen, McClurg & Co., 117 and 119 State St., Chicago.

LITTLE'S LIVING AGE. The numbers of the Living Age dated June 4th and June 11th, contain articles on the Unity of Nature, by the Duke of Argyll, From, "The Hlad of India," and Law Reform in the Days of Justinian, Contemporary; Carlyle's Lectures on the Periods of European Culture, Nineteenth Century; Margaret, Duchess of Newcastle, Blackwood; Mr. Thrale, Fraser; Lost, Macmillan; One Year in a German Cookery School, Cornhill; Science in China, Nature; The Hippopotamus, Seven Years in South Africa; Hobbies; and The Industrial Ideal of Life, Spectator; The Ethnology of Eyes, Standard; with installments of "Visited on the Children," and "The Freres," "A Bishop's Confession," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,900 pages a year), the subscription price (\$8) is low: while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

We are indebted to Messrs. A. R. Mowbray & Co., of London and Oxford (England), for copies of some of their popular little publications. The Gospeller, which has been published now for more than thirteen years, is a four-page monthly sheet, with one large and well executed illustration. The reading matter is varied and excellent, and the type is large and clear. The price in England is about 12½ cents a year.

My Sunday Friend is also a monthly, profusely illustrated with beautiful wood-cuts, and abounding in interesting and useful reading. It is edited by the Rev. H. C. Shuttleworth, M. A., Minor Canon of St. Paul's Cathedral. The price is the same as that of the Gospeller.

A RULE FOR HOLY LIVING. By the Rt. Rev. C. S. Quintard, D. D., LL. D., Bishop of Tennessee. A beautifully tinted four-page card, containing Rules and Devotions for those who desire to live a Godly life. Church League Series—No. 37. Price 3 cents each. Address John F. Cabot, 18 Liberty St., New York.

The Household.

We should like to say a word about the dress of children: No child is prettier for an elaborate design of dress. A single ruffle at the edge of the skirt does well enough, but it is quite as well without. And to cut up the tiny space of a child's dress with loopings and trimmings and ornaments, is to make them look like monkeys. If you want your children to be graceful, let them be unconscious; if you want them to be healthy children, let them be comfortably and suitably clad. No woman can have a fine complexion, who was, as a child, habitually chilled; and we see, in the winter, many children who seem literally to have almost nothing on, from the waist down.

MARIA R. OAKLEY.

Parents should look out for occasions to commend their children, as carefully as they seek to reprove their faults; and employers should praise the good their servants do, as strictly as they blame the evil. Servants in general are only grown-up children, and the same considerations apply to them. When you blame, which should be seldom, let it be alone with the person, quietly, considerately, and with all the tact you are possessed of. The fashion of reproofing children and servants in the presence of others cannot be too much deprecated. Pride, stubbornness and self-will are aroused by this, while a more private reproof might be received with thankfulness. As a rule, treat children in these respects, just as you would grown persons in miniature; they need as careful consideration of their feelings as any of us.

WHAT A MAN CANNOT AFFORD.—A man cannot afford to be unfaithful under any circumstances; cannot afford to be mean at any time; cannot afford to do less than his best at all times and under any circumstances. No matter how unjustly you are treated, you cannot, for your own sake, use anything but your better self, nor render anything but your better service; you cannot afford to lie; you cannot afford to do other than deal uprightly with any man, no matter what exigencies may exist between him and you. No man can afford to be anything but a true man, living in his higher nature, and acting from the highest considerations.—The Christian Statesman.

If liberty in a house is comfort to a husband, it is a necessity to children. When we say liberty, we do not mean license. It is essential that the family parlors be not too fine for the ordinary accidents, haps and mishaps, of reasonably well-trained children. The elegance of the parlors where papa and mama sit and receive their friends, should wear an inviting, not a hostile and bristling aspect to little people. Its beauty and its order gradually form in the little mind a love of beauty and order, and the insensible carefulness of regard.

Mrs. H. B. STOWE.

Of all the love affairs in this world, none can surpass the true love of a big boy for his mother. It is a love noble and honorable in the highest degree to both. I do not mean merely dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honor as this second love, this devotion of the son to her. And we never yet knew a boy to turn out bad who began by falling in love with his mother.—Christian Union.

If you have any old books, papers or magazines, lying around your house that you have no use for, don't destroy them, but send them to some of your poor neighbors, or to those interested in some public charity, that they may dispose of them. This material, worthless to you, will bring great happiness to some poverty-stricken homes, or to some unfortunate human beings in almshouses, in hospitals or in prisons. Such donations are thankfully received at any of the Institutions mentioned above, and can always be distributed among the poor and sick.

Pillow-shams usually consist of two pieces, but they may be made in one piece long enough to reach across both pillows. Tear or cut off the selvage, as it is likely to draw; also cut off from the width, if the cloth is wider than the depth of the pillows after allowing for a hem. Some use the whole width of the cloth, allowing it to fall over the sheet, thus forming pillow and sheet-sham in one piece.

An excellent housekeeper, and one who is careful about many things, says: Do not iron a red tablecloth at all; wash it carefully in warm suds (not hot), rinse well, and when ready to hang on the line take great pains to pull it so that it will keep the proper shape. It will retain its color much longer than if ironed.

A RECIPE FOR CLEANING BLACK LACE.—Take an old black kid glove and let it steep in boiling water for a few minutes. Lay the lace on a clean woollen cloth, and when the water is cold, wet the lace thoroughly, and iron it on the wrong side. Silk treated in the same way is said to look as good as new.

It is a terrible mistake to repeat to children stories of haunted houses and ghosts. Their mental powers are not sufficiently developed to discern truth from falsehood, and these stories possess a strange fascination for them.

Never iron a calico dress on the right side; if ironed smoothly on the wrong side, there will be no danger of white spots and gloss, which give a new dress, "done up" for the first time, the appearance of a time-worn garment.

Never ridicule the terrors of children. Their little fears are terrible and mighty to them.

FOR THE CHILDREN.

BIBLE STUDIES.

NO. XXI.

Written for the Living Church.

The youngest daughter of a wicked King. No wonder that she also became bold, and sinful, and unfaithful to every sacred trust. She was noted for her beauty; was betrothed to a Prince whom she did not marry; was afterwards united in wedlock to a King, whom she left for "a base mercenary, cruel governor," who "ruled with all the authority of a king, and with the insolence of a quondam slave." This quotation will show you that the man who enticed this woman from her husband, was raised from a low position to fill a high estate, and that he was unworthy of the elevation. The woman was with him, when a godly person was in danger through persecution by the Jews. I do not know whether she was touched by the earnest words of the servant of our Lord, but her companion had a sort of compunction, which, however, did not result in reformation.

Who was the woman? Who was the man with whom she was living? Who the persecuted servant of our Lord? F. B. S.

STORIES ON THE GATECHISM.

"ONLY THIS ONCE."

"Then ask me of the dread Son of Mary, Whose Arms eternal are young children's home, A loving heart, obedient eyes and wary, E'en as I am to tarry till He come."

"There is very little left for us to talk about this afternoon, my boys, regarding the Creed," said Mr. Wilmot, the Curate of Eckington Church, on the Sunday before Christmas Day, for I have tried to explain to you each clause of the 'Articles of your Belief' as we came to them, and to bring out the teaching of each, both by asking you questions and by telling you a story."

"Please, sir, ain't we going to have a story today?" broke in little Charlie Trevor, the youngest boy sitting in the cosy little class-room on that cold afternoon.

"Hush Charlie, hold your tongue, do; of course we'll have a story."

Mr. Wilmot smiled pleasantly; he was very fond of his boys, and little saucy Charlie was his especial favorite; he was such a bright little fellow, brimming over with fun and mischief, and yet with it all so loving and obedient, that it was almost impossible to be angry with him, even when his wild spirits carried him a little beyond bounds. "Well, my lads, you shall have a short story; but it must be a very short one, for I have to walk over to Mile End to see old John Smith, who is dying, and you know I must get back in time for service; so now let us begin at once."

Long years ago, as far back as the Fourth Century, when the Christians living in the great city of Rome were persecuted because they believed in all the Articles of the Christian Faith, there lived a wealthy citizen with his loving, gentle wife. These people were Christians; they had a little girl, who was baptized by the name of Agnes, which means "a lamb" in Latin, and in Greek "purity." This little Roman maiden grew from a child into a girl, and each day showed her to be more worthy of the sweet name which had been given her; she was instructed in all the Articles of the Christian Faith; she learnt to know and love her Crucified Lord. I daresay the life she led was a very gay and luxurious one, for Rome in those days was the grandest city in the world, and the people seemed to think of nothing but pleasure and amusement; but little Agnes said her prayers, and asked to be taken from temptation, and to live as God's own child should live. One day, when she was only thirteen years old, her childish faith was sorely tried; there came to her a handsome youth, the son of Symphonius, the Prefect of Rome, and he asked her to marry him; he promised her all kinds of grandeur if she would be his wife. No little lady in all the great Imperial City should have half the grand things which she should have; she had only to ask for what she wanted, and if wealth could procure it, it should be laid at her feet. But young Agnes had given all her love to God; she had dwelt for many a long day upon the thought of the Life of the Holy Child Jesus in his home at Nazareth, and earthly riches and grandeur could not tempt her from her resolve; he who sought her for his bride was a pagan; all that was so precious to her was nothing to him.

"Symphonius was very angry when he heard that Agnes had refused his son's offer; he ordered her to be seized and brought before the judge, and there to be accused of being a Christian."

"Now there were different ways in those days of persecution, by which the faith of the followers of the Lord was tested. Sometimes they were compelled to deny the Ever-Blessed Trinity, and to say that the religion of Christ was a lie. At other times, they were not even asked to speak, they were simply told to throw a little incense upon the fire which was ever burning before the heathen gods; by doing this, it was supposed that they showed that they were willing to worship idols. It was this that young Agnes was told to do. It seemed but a very little thing, just an outward act, not requiring one word of denial of her faith; she might throw the incense on the fire with her hand, and still believe in her heart all that she had been taught. Life must have looked very bright to the little Roman maiden; she had heard of the sufferings of the martyrs, and the gentle childish nature must have shrunk from the thought of such terrible torture. 'Only this once, and then for ever you will be free to do as you like,' whispered the tempter. And those who stood near, fierce pagans though they were, were moved with

a strange pity for the gentle child standing before the cruel judge; they too urged her just to make one little sign to those false gods.

"There was a moment's pause, and the girl's hand was stretched out toward the fire; they thought she wavered, that she was taking the incense to throw there. Ah yes, her hand was stretched out, but not for what they thought. There rose before her the Holy Form of the King of Martyrs, as He lay stretched upon the cross. Not in one single action, not in one innermost thought, dare she deny Him; over the burning pile she made the holy sign of the cross; and the incense laid upon that fire was the offering of St. Agnes heart, and all she had, to her God and Saviour. Her persecutors saw that she was not to be moved by threats, and so they proceeded to violence. One man amongst the fierce, brutal crowd was struck, as by lightning, to the ground, blind and senseless; and the prayers of the child-martyr restored him to health and sight.

"The judge at last saw that no amount of torment nor of insult could shake her faith in her God and Saviour, and at last she was condemned to die; and she went joyfully, as if in triumph, to the place of execution. Her head was struck off at a single blow; and so she gained the martyr's crown, by her stern refusal to do the seemingly little wrong she had been asked to do, and adhering to every article of the belief she professed."

"My story is told, my lads; a short one I told you it must be, but it is already later than I thought it was, and I must leave the martyrdom of St. Agnes to teach you its own lesson, and to make you brave and firm and true and unyielding when temptation comes to you."

Mr. Wilmot went away to his work on that chill December evening, and the boys ran off as fast as they could to their respective homes, to get their tea and a good warm, and be ready for evening service.

I suppose those Eckington lads were for the most part very like other lads,—some of them thoughtful, some of them thoughtless, others, I am sorry to say, not in any way what Christian boys should be. And so to a few Mr. Wilmot's words came home and remained deep down in their hearts, and to some of the others they sounded very beautiful as he said them, and then I am afraid were forgotten; and there were one or two who did not heed them one bit, whose minds were full of evil thoughts whilst they were seeming to listen to the story of the holy and pure St. Agnes.

We have not time to follow any of the boys to their homes. When we see them again, even some is over; the bright stars are shining out all cold and clear in the wintry sky, and the roads look white and glistening in the pale light of the moon. "Mason," said Mr. Wilmot, as the choir boys were trooping out of the sacristy door, "on your way home will you call at the Lodge, and say that the Vicar will send for the holy early to-morrow morning? it will not be much out of your way, my boy, will it?"

"No, sir, not a bit," answered Mason, a fine fellow of about twelve years old.

"I'll come with you, Jack," said little Charlie Trevor; "it will be a lark on such a fine night as this, and father and mother have gone to see Aunt Jane, at Cromwell, and won't be home for ever so long."

"I think you had better not go with Mason, Charlie," said Mr. Wilmot; "remember there will be a long walk back all by yourself, and I don't think your mother would like it."

"I ain't afraid, sir," responded Charlie, drawing himself up with the all the would-be dignity of his ten years; "if any fellow tried to insult me, wouldn't I fight him!"

Mr. Wilmot could not resist a smile; but before he could answer, another boy came to the front. George Bates was the oldest boy in the choir, a great big fellow of fourteen; he had a beautiful voice, clear and sweet as a bird's; folks used to come from a distance to hear him sing, and always went away saying they would come again; but in Eckington itself George was not a favorite. No one, perhaps, could quite have told you why this was the case, for the lad was seldom, if ever, in disgrace; he was civil and obliging to every-one, good natured to the other choir boys, and certainly he did not give himself airs because he sang so much better than they did. The Vicar and Mr. Wilmot could perhaps have explained a little of the feeling they had about George;—he was not quite true; there always seemed to be something about him that was underhand,—some appearance of mystery; but there was really nothing to take hold of, nothing to punish, and the clergymen used to try to dismiss all suspicion against him, from their minds.

"If you please, sir, I will walk with them, and Charlie will not have to come home alone," he said; "a walk on this cold night will warm me up a bit."

"All right," he said, "only be sure you get home in time; the weather-forecasts warn us of a terrible storm to be expected to day or to-morrow; they have had it in the north, I see, and within the last five minutes the wind has risen very much, and the clouds are looking very black, in spite of the bright stars."

There was no more said, and the three boys started on their way. Jack Mason's home was a mile out of Eckington,—a lonely place, standing quite by itself; but some two hundred yards before you reached it, was another house, a wayside tavern, which bore a bad name in the quiet country town. Strange stories were told of the wickedness that went on there, of the drinking, and gambling, and swearing and blasphemy, which might be seen and heard at almost all hours of the day and night.

To be continued.

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FORTY-SEVENTH MICHIGAN.

Correspondence of the Living Church.

The Forty-seventh Annual Convention of the Diocese of Michigan opened at St. John's Church, Detroit, with Morning Prayer, Litany, and Holy Communion, on the morning of Wednesday, June 8th, and continued in session until the evening of the next day. The Convention Sermon, by the Rev. Wm. H. Gallagher, of Adrian, from II. Kings, iv: 9., "Behold now, I perceive that this is a holy man of God, which passeth by us continually," was a timely and powerful appeal to both clergy and laity to bear witness to the power of the Gospel, by personal holiness. The preacher was concise and clear in style, apt in illustration, graceful and energetic in delivery. The Bishop was Celebrant at the Holy Eucharist. The business sessions were held in the Chapel; the adjoining library and Bible-classes rooms affording excellent facilities for the work of Committees.

The first matter of general interest arising at this Convention was the application of the Diocese of Western Michigan for the transfer of a part of the Episcopal Fund to the Western Diocese. The application was formally made through a Committee at the last Convention, and there has been some correspondence with the trustees and treasurer of the Episcopal Fund. The old fund, of which Western Michigan claims a share, amounts to \$32,000, besides the Episcopal Residence at Detroit, valued at \$20,000. The case of the Western Diocese was somewhat unfavorably prejudiced by the manner in which its advocates argued it. Had the representatives of this young Diocese appealed to the natural and Christian interest which the Diocese of Michigan entertained for its own offspring, lately elevated to the rank of a sister, an episode not entirely pleasing might have been avoided. But the application was made on the ground of a claim in justice and equity. A demand was made rather than a request. Senator Baldwin reported for the Committee on Conferences, on behalf of the old Diocese. He presented a detailed statement of the financial relations of the two Dioceses, from which it appeared that the sum-total of contributions to the Episcopal Fund, and the Fund for Aged and Infirm Clergy, the Widows and Orphans of Clergy, for that portion of Michigan now included in the Western Diocese, with a pro rata allowance of the increase of these funds from interest, up to the time of the division, and including a few months more for the purpose of giving the weaker party the benefit of the doubt, was about \$2,550. The Episcopal Residence was purchased and enlarged with Detroit money, and with a distinct provision that it should always remain the exclusive property of the Diocese to which Detroit might belong. The representatives of the Western Diocese, while the application for a division of the old Diocese was pending, distinctly disavowed any intention to make a claim upon the Episcopal Fund, and declared that the new Diocese was abundantly able to provide for its own expenses. Soon after the decision, however, a financial settlement became necessary; and the old Diocese was asked to deal generously with the new, no claim on the score of justice being yet advanced. Accordingly, \$1,500 had been paid to the Western Diocese. Senator Baldwin expressed for himself and other trustees a willingness to pay, as a further generous contribution, the \$1,050 necessary to make up the above-mentioned sum of \$2,550. But he could not recognize the justice of any claim upon the Funds of the old Diocese. For nearly a generation, the Bishop of Michigan has exercised partial supervision over the Western part of the State, without receiving a dollar of compensation from that section. His support has come entirely from Detroit, and the Eastern part of the State. The conclusion reached was a bald Resolution, denying the justice of the claim, and promising nothing.

In singular contiguity to this Report and discussion, was the Report of the Committee on the Increase of the Episcopal Fund, also presented by Senator Baldwin, and announcing that subscriptions for such increase had been obtained, to the amount of \$48,675, thus increasing the fund to upwards of \$80,000. In consideration of the low rates of interest now prevailing for safe investments, the Committee recommended further efforts, until the fund should reach the sum of \$100,000. The Committee was continued for this purpose, and a resolution of thanks was passed, with special mention of Messrs. C. C. Trowbridge, H. P. Baldwin, and Theodore H. Eaton as the canvassing Committee which had done most of this successful work. The Bishop's salary was now definitely fixed at \$4,000.

The Church Association of Michigan still presents to the Diocese a knotty problem. It is a voluntary organization, a close corporation, with a membership of about sixty prominent laymen, and the Bishop, who is the sole representative of the ordained ministry. It was organized somewhat over a year ago, to provide a Board of Trustees, to which the Diocese might be willing to recommend a conveyance of its various financial trusts, and which might be a real auxiliary to Diocesan Missions. It has been zealous and successful; but, at every town, it is met with the question—How the clergy came to be excluded? In Convention, it was manifestly impossible to discuss this question, nor has it ever been candidly met; and the subject has therefore been a painful one for the clergy at least. It is understood that, quite recently, after a whole year of organization and practical working, with every officer and trustee a layman, an invitation has been extended to certain clergymen to become members. The last Convention, by Resolution, voted the expediency of conveying to the Church Association, the trusts held by the Trustees of the Protestant Episcopal Church

for the Diocese of Michigan, but referred to a Special Committee the arrangement with the Association, of terms of transfer. This Committee presented a radical report, signed by the Rev. Dr. Worthington, chairman, and the Rev. A. A. Butler, recommending no such transfer until the Church Association so modify its Constitution, as to conform its management to the composition of the Diocesan Convention, and to subject itself to direction from Convention. Senator Baldwin, a member of the Church Association, spoke warmly in favor of the Report. The Board of Trustees of the Church Association, through Mr. W. C. Maybury, presented a memorial, declaring that no sufficient opportunity had been afforded them for conferring with the Committee as to terms of transfer. After considerable discussion, the matter was recommended to the Committee, in which two vacancies were filled, and which was instructed to confer also with the old Board of Trustees of the Diocese. This important Committee consists now of the Rev. Geo. Worthington, S. T. D., Rev. A. A. Butler, and Messrs. James E. Pittman, Benj. Vernor, and C. D. Stevens. Some of the practical features of the Church Association were pointed out in the LIVING CHURCH a year ago, and the past year's working has only shown more clearly the general superiority of its plan (excepting the unhappy feature above-mentioned) to the present Diocesan Board of Trustees. It is to be hoped, therefore, that a satisfactory agreement may be reached, in order that the Church's work may be prosecuted with vigor.

At the Bishop's recommendation, the Canon providing for Rural Deans was not finally adopted; and the Convocational work of the Diocese will be carried on under the old Canon, which has been amended to leave him free as to the number of Convocations. Another Amendment has been approved, but lies over for one year, giving the Bishop power to appoint the Missionary Committee; requiring him, however, to appoint at least one clergyman and one layman from each Convocation. The Amendments to the Constitution approved one year ago, have been finally adopted, and the proposed amendment to Article VII., which removes the last trace of a lay vote by Parishes, and therefore obviates entirely the possible necessity of the hateful parochial ballot, has been approved, and lies over for one year.

At the Bishop's recommendation, and under invitation from the authorities of the Theological Seminary of Ohio at Gambier, two Trustees were elected on behalf of the Diocese of Michigan, namely, the Rev. Geo. Worthington, S. T. D., and the Hon. H. P. Baldwin. It was resolved, that an offering be asked from every Church, on the second Sunday in September, for the Memorial Fund of the American Church-Building Fund Commission; and a Committee was appointed to co-operate with the Commission, to secure the one million dollars. Three new Parishes were admitted, St. James', Cheboygan, St. Paul's, Bad Axe, and St. John's, Port Austin.

The Standing Committee having postponed action on the application of Holy Trinity, Detroit, no action by Convention on that matter was possible. On the afternoon of the second day, after twenty-four hours of stern silence, Mr. S. D. Miller, in a preamble and resolution, expressed the mind of the Diocese toward its daughter-sister, more tenderly, though not less firmly, than on the day before. The preamble recited the case substantially as it was detailed above; and the resolution rejected the claim, but referred the application of Western Michigan back to the Committee of Conference, with power to settle, provided not more be paid than the amount already named by the Committee acting on our behalf. Considerable relief was felt by many members of Convention, when Mr. Miller's Resolution was introduced and passed.

The next Annual Convention will be at St. Andrew's Church, Ann Arbor. In a supplementary letter, mention will be made of the interesting meetings of the Diocesan Woman's Auxiliary, and of the general Missionary Meeting on Wednesday evening. A list of officers and important committees will also be given. About sixty lay delegates were present. The Convention was remarkable for the rapidity with which it transacted business; and it had an agreeable close in the reception given by Bishop and Mrs. Harris at the Episcopal Residence on Thursday evening.

Northern Texas.

Correspondence of the Living Church.

The Seventh Annual Convention of this Missionary Jurisdiction was held in the Cathedral at Dallas, on Ascension Day and the day following. At the opening service on Ascension Day, the Bishop and eight of the clergy of the Jurisdiction and one visiting Priest were present. The sermon was preached by the Rev. B. F. Newton, of Texarkana, from 1 Tim. iii: 15. Morning Prayer was said by two of the clergy, and the Holy Communion celebrated by the Bishop, assisted by the Dean. The Services were not "divided out." The surpliced choir of men and boys (introduced for the first time at this Service) rendered the music admirably. The Convocation was organized immediately after the Morning Service. Encouraging reports were received from many of the Parishes and Missions, and special arrangements were made to further the work of the "American Church-Building Land Commission."

From the Bishop's Address is seen the untiring labor and zeal of the Rt. Rev. Father to build up the Church, and keep it in a living and healthy condition. On Thursday night, a special Service was held in the Cathedral, for the Knights Templar, who attended in full regalia. The address was delivered by the Rev. T. B. Lawson, D. D. The

Sir Knights were met at the Tower-entrance by the surpliced choir, and escorted to their places near the Chancel. The Processional was "Onward, Christian Soldiers." After the second hymn the Bishop delivered his Annual Address. On Friday, the Committees on "Finance," "State of the Church, &c., &c.," made their reports; and at 5 P. M. the Convention adjourned. On Friday night a reception was held at the residence of the Bishop, at which the Cathedral Congregation and the members of the Convocation were present.

On Thursday and Friday, the ladies entertained the delegates with an elegant dinner, served near the Cathedral.

The need of this Jurisdiction is men. Two Parishes and several Missions are now vacant, in three of which places there is a rectory and a church. Faithful Priests can find plenty of hard work. Schools are also needed; but the people are not pecuniarily able to erect suitable buildings.

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The month of July, 1881, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent more matter than Appleton's Cyclopaedia, at less than one-fifth its cost, and 20 per cent more than Johnson's Cyclopaedia, at a little more than one-fourth its cost.

Chamber's Cyclopaedia, which forms the basis of the Library of Universal Knowledge (the last London edition of 1880 being reprinted verbatim as a portion of its contents), is the laborious product of the ripest British and European scholarship. It has developed through a century of Cyclopaedia making; its various editions having been many times revised, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge, and better adapted than any other Cyclopaedia for popular use. It contains such full and important information as the ordinary reader, or the careful student, is likely to seek, upon about 25,000 subjects in every department of human knowledge. Chamber's Cyclopaedia, however, is a foreign production, edited and published for a foreign market, and could not be expected to give as much prominence to American topics as American readers might desire. To supply these and other deficiencies a large corps of American editors and writers have added important articles upon about 15,000 topics, covering the entire field of human knowledge, bringing the whole number of titles under one alphabetical arrangement to about 40,000. Thus the work is thoroughly Americanized, and the Library of Universal Knowledge becomes at once the latest and most complete Encyclopaedia in the field, at a mere fraction of the cost of any similar work which has preceded it.

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Of course the old and wealthy publishers who have grown rich (it is said that the Appletons have made a profit of nearly two million dollars on their Cyclopaedia) from the sale of their high-priced publications are not pleased that their monopolies are broken and their power overthrown. Of course the book agents and booksellers who have been used to getting from 40 to 60 per cent commission for selling these high-priced books are not so well pleased to sell the Library of Universal Knowledge on 15 per cent commission, though those who are not short-sighted discover that their own interests, after all, are identical with the interests of the people, and their real profits, in the end, are increased, by the immense sales which result from meeting the people's wants. The majority of booksellers, however, are better pleased to stand than to sell this and our numerous other standard and incomparably low-priced publications. But the Literary Revolution has always looked to the people, in whose interests it is, for its patronage, and it has never looked in vain, as our more than one million volumes printed last year (this year being increased to probably more than two millions) abundantly prove. You can order the Cyclopaedia directly from us, and by uniting with your neighbors and friends you can secure club rates as follows:

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The names of the subscribers must in every case be forwarded to us. The first \$5,000 named will be distributed as specified, as rapidly as the orders are received, and the remaining \$5,000 will be distributed promptly on Sept. 1st. The names of the persons receiving these rewards will be printed, with the amounts received by each, and the list sent to all the club-agents entering into competition for them. Subscribers must be actual purchasers for individual use, to entitle the club agent to the rewards under this offer, and not booksellers or agents who buy to sell again.

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The Living Church.

June 25, 1881.

C. W. LEFFINGWELL, D. D.

CHICAGO, 162 Washington Street.

NEW YORK, No. 40 Bible House.

Church Progress.—The Revision.

From our English Correspondent.

LONDON, May 26, 1881.

The session of Convocation last week was not of a very exciting character, the chief subjects discussed being a project for a Board of Missions; an *Articulus Cleri* against the bill which the Government has framed for the convenience of Mr. Bradlaugh, but which they have virtually dropped for the session; and the report of a Committee upon Cathedral reform. The most interesting proceeding last week was the visit of a deputation to the Archbishop of Canterbury in the Upper House, headed by Earl Nelson, from a Committee which has been formed on the subject of Infidelity and Indifference to Religion. In his Address, Lord Nelson mentioned a very interesting and suggestive fact. Mr. Spottiswoode, a well-known printer, had informed the noble lord that he had long interested himself in the spiritual welfare of his work-people; but that he found his labors comparatively futile, till some members of the congregation of St. Albans, Holborn, came amongst them. It seems that working men are ready to listen to persons of their own class, whose example has earned their respect, though they turn a deaf ear to professional preachers of the Gospel, and to those philanthropists who address them from a position of social superiority. It is this circumstance which renders the appearance upon the stage of the Church of England workingman (who till lately has been thought a mythical being) an event of no small importance.

Another very interesting incident was a meeting of Old Etonians, which was held on Saturday. (Sir Stafford Northcote in the chair) for the purpose of helping a Mission which the boys of the school have started in the East of London. I take it for granted that all American Churchmen have heard of Eton, that magnificent foundation which Henry VI. established close by his castle at Windsor—the school at which half the aristocracy of England receive their education. It was a most happy idea thus to bring together, as the Lord Chief Justice (Lord Coleridge) observed, the two ends of the social scale. But this movement is interesting from another point of view. I believe that your experience is almost invariable, that, to divide a See is equivalent to doubling it. Ours is not very dissimilar. The enormous Bishopric of London remains, it is true, nominally intact, but the consecration of the Bishop of Bedford as a suffragan to Dr. Jackson, has been virtually equivalent to the erection of the East End into a new See; and the result has been already like life from the dead. A couple of years ago, the vast wilderness of houses which Dr. Walsham How has taken under his charge, seemed to be in a hopeless plight; but now, we see everywhere glimpses of light. The Eton Boys have sent one of their old school-fellows—the Rev. W. M. Carter—to a district at Hackney Wick, and have undertaken to maintain him there. The object of the meeting on Saturday was to raise funds for a mission-room, and I hear that nearly \$5,000 has already been contributed. But the Eton boys were not the first in the field. Winchester had already commenced operations, and Marlborough is soon to follow suit. Nor is that all. Christ Church, Oxford, has also secured a district, and it is hoped that many other colleges will go and do likewise. The practice of schools undertaking missionary work is not a new one with us; thus, the boys at Merchant Taylors maintain a native scholar in one of the South African colonies, and I believe that scores of other schools do something of the same kind. But it is a great and a very gratifying novelty to find our colleges and public schools throwing themselves into home mission-work on so large a scale.

The criticisms on what has been called the "New New Testament" are so far almost uniformly unfavorable to it; at least, there is an almost universal disposition to resent the liberties which have been taken with so venerable and precious a monument of "English undefiled;" that is, if the revised version is to be read in Church. You will be shocked to learn that the American suggestions do not commend themselves in the least to English taste. Your countrymen seem to object to the number of archaisms which have been retained; we, on the other hand, cannot reconcile ourselves to the loss of those which have disappeared.

Of course, everybody has been eagerly turning up his favorite texts, to see what has become of them. The *Record*, with amusing eagerness, lost not a day in setting out those which it imagines support the peculiar tenets of Calvinism; and it congratulates itself on the fact that "the ancient and recent Versions are identical in grand and glorious truth. The bright jewels which have so beautifully shone before us from our childhood still shine in un tarnished and undiminished lustre." But the writer does not seem to see how very little way its quotations go, either in the Old version or the New, to support his creed. Of course, his strongest passage is Rom. viii. 29, 30; but that text is only a historical recital concerning certain glorified Saints. Of those it is said that "Whom He foreordained, them He also called; and whom He called, them He also justified." But, St. Paul does not necessarily affirm that every one that takes the first step must necessarily go on to perfection. Indeed, we have our Lord's own word, that "many are called, but few chosen." As regards my own pet texts, I must confess, that they have fared rather badly. I had hoped that the word

"testament," would have given place to "covenant." Many learned persons say that the word translated "testator" in Heb. ix. 16, really refers to the victim which was sacrificed when a covenant was made. If you look at the whole passage, with that explanation, you can hardly fail, I think, to be struck by the force of it; whereas, both in the Old version and in the New, the argument seems to be wonderfully confused. I must also say that I am greatly disappointed that the revisers have not substituted "eucharists" for "thanksgiving" in I. St. Tim. ii. 1; or, that they have not, at least, put it in the margin. Considering that "Eucharist" was used by St. Ignatius as the ordinary name for the Divine Mysteries, it cannot be right to disguise the Apostle's meaning, by translating what might have been a technical phrase; as, in point of fact, the context shows it undoubtedly was.

Cambridge, Mass.

Correspondence of the Living Church.

There are five Parishes or congregations in this city, four of them within a short distance of the University. The fifth is a Mission in what is called "East Cambridge." The oldest of these Churches is Christ Church, originally established as a Missionary station, in 1733. This Church stands directly opposite Cambridge Common. The present edifice was built in the year 1761, and is consequently interesting for its antiquity. Out of Christ Church Parish have been formed the four other congregations. The Rector of Christ Church is the Rev. J. F. Spalding, who has been in charge of this Parish for about three years. The pews are free, and the annual support comes from pledges. The Holy Communion is celebrated semi-monthly, and on all Festivals. The Rector has also introduced a surpliced choir, which has proved to be a success. All the ministrations of the Church are faithfully supplied, and the Parish is prospering under Mr. Spalding's Rectorship.

St. Peter's Church, on the other side of the Colleges, on Main St., between the University and the City Hall, is about in the centre of the population of the city. The Rev. E. M. Gushee has been the Rector here for something over six years. The Church is favorably located, and has large congregations, the evening congregation being very miscellaneous. The Rector has now for five years maintained a weekly Communion, with an additional early Celebration on the first Sunday of the month. There are choral Services on Sunday evenings, and on the mornings of Festivals. Several efficient Guilds and Societies are in operation in this Parish, and the Services of the Church are attended by a large number of young men. The last Confirmation class had more men and boys than women or girls.

A few steps beyond Christ Church, is the handsome Memorial Chapel of the Divinity School. Dean Gray ministers to this congregation, assisted by the Professors of the School. The buildings here are the finest in Cambridge, and attract the attention of strangers. Services are held in the Chapel on Sunday at 10:30, with preaching, and daily Services during the week. During the winter, the Chapel is open for Sunday evening Services. Here, as in each of the other churches already mentioned, there is an attendance of the students of Harvard College. The congregation is composed mainly of old-time Church families, who reside in this part of the city, and have made the Chapel their place of worship. The Divinity School is growing in numbers every year, and the Dean is esteemed as a successful instructor.

Somewhat north of the Colleges is the beautiful little Church of St. James, the Rev. Edward Abbott, Rector. A good deal of activity has always characterized this enterprise. In addition to their own work, they supervise a Mission in a neighboring district of Somerville. Mr. Abbott is the editor of the *Literary World*, but devotes himself with great faithfulness to his duties as a Parish priest. One or two liberal helpers enable the Rector to make his work here very profitable.

In many respects, our Communion presents a very good appearance in this old city, which is not only noted as a University town, but is, moreover, one of the largest cities in New England. There is a good tone of Churchmanship, but there are no "disturbing elements." The clergy are in harmony and sympathy, and have an ample field for their labors; and, on the whole, it is doubtful if there is any other city in the Commonwealth (including Boston) where the Church stands better, and holds her own more satisfactorily, compared with other religious bodies, than she does in Cambridge.

The Rev. E. M. Pecke has been placed in charge of Douglas County, Diocese of Springfield, and parts adjacent, and devotes his Sundays alternately to Tuscola and Aroola. In Tuscola a new church is soon to be finished. The Champaign Associate Mission, having enjoyed Mr. Pecke's co-operation for thirteen months, now sadly misses him.

His rare efficiency in Rantoul, Thomasboro, Urbana, Sadorus, Philo, Sidney and Homer, will long be remembered. The Rev. Mr. Hopkins is again left with seven missions on his hands; and the Bishop is hoping soon to add another clergyman to this very promising field.

MASSACHUSETTS.—The Rev. Horatio Gray, of Boston, Mass., has just presented to our Theological School at Cambridge, a rare work of antiquity, which belonged to his father, Henry Gray, and previously to his grandfather, Wm. Gray, of Boston, who died in 1825. It is a folio volume, and was printed in Geneva, in 1554, and is consequently 327 years old. It contains the Epistles of the New Testament, in the Latin language, with Calvin's Commentaries, which are also in Latin. This was dedicated to King Edward the Sixth.

NORTHERN CALIFORNIA.

Correspondence of the Living Church.

The Convocation of the Missionary Jurisdiction of Northern California assembled at the Church of the Incarnation, Santa Rosa, on Wednesday May 11th. The attendance of clergy and delegates was small, but the spirit manifested was full of energy and zeal, whilst the reports showed good work and progress during the year past. Besides Bishop Wingfield, the clergy present were Rev. J. A. Shepherd D. D., Rector of the Church of the Incarnation, Santa Rosa; Revs. G. B. Allen, of Petaluma; W. C. Powell, of Grass Valley; W. Leacock, of Napa; W. S. Cochran, of Vallejo, Secretary to the Convocation; W. S. Neales, of Lakeport. The Rev. G. N. Eastman of Virginia City, Nevada, was present as a visitor.

Judge English, of Sacramento, Dr. Stone, of Marysville, Dr. Sheppard, of Petaluma, Drs. Smith and Wright, of Santa Rosa, T. Walsh, Esq., of Eureka, and S. C. Gray, Esq., Assistant Secretary to Convocation of Benicia, were amongst the lay delegates representing their respective parishes.

Morning Service, with Celebration of the Holy Communion, was held at 11 A. M. The several clergy took part in the Service; the Bishop was Celebrant, being assisted by Revs. W. S. Neales and W. C. Powell. The Rev. W. C. Powell preached an earnest extempore sermon from Psalm xlii: 1, 2.

The Convocation having been called to order the Bishop read his Address, giving a summary of his year's work. He dwelt upon the nature of the work in which all are engaged, spoke at length and with much vigor on the subject of Christian Education, and in detail of the special burdens and difficulties which he bears, in sustaining and conducting the two Church Schools at Benicia.

The various Committees reported; and, according to the custom in this Jurisdiction, the names of the Missions being called, the various Rectors and Missionaries read their annual reports, and gave oral accounts of the nature, progress, and prospects of their respective fields of work. This is looked upon as a very interesting feature of the Convocational meetings.

Quite an earnest discussion took place on the subject of Christian Education, and a Resolution was passed, expressive of sympathy with the Bishop, and of a desire to aid him in promoting the interest of St. Augustine's School for boys, and St. Mary's School for young ladies.

On Wednesday evening, after Divine Service, the Bishop preached an admirable sermon on—"The Church, the Divinely-appointed Guide to Believers," from Romans x: 6th and following verses. On Thursday evening, a most interesting Service was held, and the Bishop confirmed 27 persons of all ages, presented for that rite by Rev. Dr. Shepherd, Rector of the parish. The church, which was neatly decorated with floral offerings, was full to overflowing, and a large number of persons had to go away because there was no room for them in the edifice. One must remark, that the Church at Santa Rosa is making rapid strides under the able Rectorship of Dr. Shepherd; and, from being weak and somewhat discouraged two years ago, now holds a foremost place of influence and usefulness in the Community.

Reverting to the work done at the Convocation, I ought to say that in his address, the Bishop pointed out the great work already begun in this Jurisdiction, for the accomplishment of which, the Church is waiting. He spoke also of the responsibility laid upon him; and showed that the scarcity of men and money which hampers him, stands in the way of accomplishing more than a small portion of it. Churchmen here and elsewhere must sympathize with the Bishop and Convocation, when they learn that of the twenty-three parishes and missions in the jurisdiction, two parishes and ten missions are without clergy.

The Rev. W. S. Cochran was re-elected Secretary, and Mr. S. C. Gray appointed Assistant Secretary. The Bishop made the usual appointments of Standing Committees.

The social feature of the meeting must not be lost sight of. The ladies of the church at Santa Rosa provided a bountiful lunch on Wednesday and Thursday, at Mrs. Runyon's, for the entertainment of members of Convocation and all friends; and, on Thursday evening, a very pleasant reception was held at Mrs. Runyon's, as the final social act of the meetings. These, and their other acts of hospitality, called forth a hearty resolution of thanks on the part of Convocation before its adjournment.

Convocation is to meet next fall at Grass Valley, in Nevada County.

Bishop Clarkson has just completed a visitation in Northern Dakota. On Tuesday, May 31, he visited the parish of St. Paul, Grand Forks. Services were held morning and evening in the Presbyterian house of worship. In the morning the Bishop baptized three persons, and administered the Holy Communion. In the evening, he preached from Mark v: 7: "What have I to do with Thee, Jesus, Thou Son of the Most High?" At the close of the sermon, the minister in charge (Rev. W. P. Law) presented a class of fifteen for confirmation. It was touching to see gray-haired men, parents, and children, kneeling together at the altar rail, to receive the Gift of the Holy Ghost. Mr. Law came to the parish about a year and a half ago. He is a young man, still in Deacon's Orders, and a zealous, conscientious worker. Since he came, thirty-one persons have been baptized within the parish, and eighteen at mission stations north and west of here. A neat frame church has been erected, and will be ready (D. V.) for occupancy, by Trinity Sunday. It is designed to veneer it with brick. When completed, it will be the best house of worship in town. The prospect for the parish is most en-

couraging. The town has a population of about 2,000 and has doubled in number during the last two years. The growth and importance of Church-work will keep pace with the development of the surrounding country.

On the Tuesday after Ascension Day, the Bishop visited Gethsemane Church, Fargo, now vacant, but to be in charge of a clergyman from the Diocese of Massachusetts.

At Valley City, the Bishop found quite a number of zealous Church-people, who have already secured eligible lots, and the material and means, for the erection of a handsome stone church during the season.

At Jamestown, the Bishop also held a Service, and found ten or twelve Church families, who have recently moved into the town, as well as a colony of English Church people. There should be a church here immediately.

At Watertown (on the extension of the Chicago & Northwestern R. R.), the Rev. Dr. Hoyt, the Dean of the Territory, is holding Services, having moved there, to reside. Here also a church can be built this summer, if the Bishop can procure \$300 of outside aid. The town is growing rapidly and is very vigorous.

The church at Mitchell, Dakota, will also be completed this season.

The Church of the Holy Innocents, in Canton, is now almost ready for use, though not actually finished.

There is good prospect of getting an excellent missionary, whose good works and faithful labors have made his name honorable throughout the Church, at Valley City, this autumn. At this place, in connection with Jamestown on the west and Casselton on the east, along the Northern Pacific Railroad, the full time of a zealous missionary could be employed.

On Whitsun-day, the Bishop consecrated the "Church of the Bread of Life," in Bismark, one of the neatest and most attractive churches in the North West. Eight persons were confirmed, and two baptized on the same day.

Berkeley Divinity School.

Correspondence of the Living Church.

The Annual Meeting of the alumni was held in the Chapel at Middleton, on Tuesday May 31. At 12 M. the Holy Communion was celebrated by two of the older graduates.

The Alumni Dinner was served at the McDonough House, and the business meeting followed. In the evening, at 7.30 o'clock, a full choral Service was held at the chapel, with sermon. The preacher (Rev. G. P. Huntington) took for his subject "The Duties of Pastors."

His text was from the words of our Lord: "The Good Shepherd giveth His life for the sheep." In his discourse he showed how thoroughly Christ identified Himself with His people, becoming, as it were, one of the flock. The sermon contained many good thoughts and was instructive to all.

On Wednesday, June 1st, the Ordination Services of the school were held as usual in Holy Trinity, at 11 o'clock. About forty clergymen in their vestments, preceded by the students of the Divinity School, marched in long procession up the centre aisle of the Church, singing the 176th Hymn—"The Son of God goes forth to war." Immediately after the singing of the Hymn, the sermon was preached by Rt. Rev. Benjamin H. Paddock; the text being taken Acts xx: 23, 24.

It was an able and scholarly address upon the requisites for, and accompaniments of the Sacred Ministry. The preacher drew a sharp and well defined distinction between the "bonds and afflictions" which are the natural outgrowth of the peculiarities of the man, and those which "the Holy Ghost witnesseth" accompany the Office. The call to the Ministry, the confidence, the willing sacrifice even of life, and the recompense of the reward, all of which characterized the life of the Great Apostle, were noted and dwelt upon with great force. The sermon overflowed with practical suggestions and wisest counsel, and was of the most instructive character.

Immediately after the sermon, the candidates were presented; two, viz.: Chas. W. Boylston, and Fred'k R. Sanford, by Rev. Prof. Binney; one, viz.: Frank Burgess, by Dr. S. F. Jarvis, of Brooklyn; and one, viz.: Fred'k W. Dennis, by Prof. Binney and Dr. Jarvis. After the Ordination, the Holy Communion was celebrated by the Bishops of Connecticut and Massachusetts, and the Service was closed by the "Nunc Dimittis." The Bishop of the Diocese held his usual reception in the afternoon, between 4 and 6.

"A Presbyterian," of Oxford, writes as follows to the *Times* of that city: Rev. E. M. Duff preached his farewell sermon as Rector of St. Paul's Church, Oxford, on Sunday, May 22d. There was a large attendance both morning and afternoon. The Chancel was beautifully decorated, and the music good, and the sermon all it should be. Mr. Duff took his departure for his new home in Helena, Montana, on Thursday, (Ascension Day), after a celebration of the Holy Communion in the Church, where there was a sad parting from his people. He will surely have their prayers for a safe and pleasant journey. During the five years' residence in our village, Mr. Duff has won the respect and esteem of all who have made his acquaintance, both in his Church, and outside of it; and the latter unite with his parishioners in regret at his departure, and in wishing him success and pleasant relations in his new field of labor. A correspondent of the LIVING CHURCH, speaking of Mr. Duff, says: "Possessed of much energy and executive ability, he has accomplished no small amount of useful work, during a Rectorship of nearly six years, leaving the Parish in good order for the Priest who expects to succeed him. Although his flock, as well as the whole community, give him up very reluctantly, yet they are thankful that the staff of clergy in the far West is to be increased and strengthened by so able and willing a helper."

DELAWARE NINETY-FIRST.

Correspondence of the Living Church.

I sit down this evening, to tell you readers some thing about the Ninety-first Annual Convention of the Diocese, which, as the Bishop said in his closing remarks, had been anticipated with unusual interest; and, it may have been, with some apprehension, too. What may be regarded somewhat as a preparatory meeting was held in St. Andrew's Church, on the evening preceding the Convention, Tuesday, May 31st. This was a Temperance Meeting, at which the Rev. Dr. McKim, of Harlem, N. Y., addressed the Congregation on behalf of the "Church Temperance Society," showing what the Church of England had done to mitigate the evils of intemperance, and what the American Church proposed to do in the same direction. He went briefly into the history and principles of the parent organization in England, and explained something of its practical working in the Diocese of Manchester. He said that the first Diocesan Society, in this country, had been established in Virginia; the second in Maryland; and he hoped the third might be the Diocesan Society of Delaware. The local secular press expressed itself favorably toward the new movement, as being distinct from the fanatical temperance reform, whose sole principle seemed to be to establish total abstinence. The society was commended as a sensible, practical organization, deserving the support of all the community.

The Convention proper held its first meeting on Wednesday morning, June 1st, at 9 o'clock, in Calvary Church. Sixteen clerical and twenty-nine lay delegates answered to their names. Dr. Frost, whose name was omitted from the clergy list, desired to enter a protest, but was declared not entitled to speak, except through written petition regularly presented. A Sussex County lay-delegate desired to devote one hour the next morning to prayer and supplication to God, that he would "restore peace and harmony, truth, and justice, and piety," to the Diocese. This was almost unanimously tabled, after a short but warm discussion.

At 10:30, Morning Prayer and the Litany were said, followed by a Celebration of the Holy Eucharist. The Rev. W. R. Ellis was the preacher, and took his text from Isaiah 55:10, 11.

At the business meeting, immediately following the Services, the Rev. Mr. Douglass set the Temperance movement on foot, in a set of resolutions, and an earnest speech.

Upon re-assembling at 3 o'clock P. M., several additional delegates answered to their names, and the Bishop proceeded to deliver his Annual Address. This was considerably longer than usual; owing, probably, to the measures proposed at the last General Convention being mentioned at considerable length, and also to the discussion of the two troublesome Diocesan Church cases. The Bishop presented the plan of the General Convention in regard to the system of weekly or monthly subscriptions to Foreign and Domestic Missions. He confessed himself perplexed by conflicting considerations; and did not, therefore, feel ready to comply with the request to issue a Pastoral Letter recommending the immediate adoption of the plan. One of the considerations mentioned by him, is, that the diversity of circumstances of different parishes would prevent the success of the plan in some places, while it might thoroughly succeed in others; and, added to this, the difficulty of obtaining proper collectors. The subjects of the Church Building Fund, the Fund for Aged and Infirm Clergy, Revision of the Liturgy, and the Temperance Movement were also commended to the attention of the Convention. The troubles in the Diocese occupied most of the remainder of the Address.

By resolution of Rev. Dr. Clemson, the Bishop's action was unanimously endorsed; and the same courtesy was extended by the Convention to the members of the Standing Committee, by their re-election. The ever-recurring question of the endowment of the Episcopate, which is the all-absorbing theme of some of the delegates, was again brought forward and led to a lively discussion. The subject of Mr. Fell's Resolutions is, to apportion the \$30,000 fund among the churches of the Diocese, and, by an assessment of five per cent. on this sum, to pay the Bishop annually \$1,500.

In the evening, a missionary meeting was held in St. Andrew's Church, at which the Rev. H. W. Lyle, a deaf-mute, addressed the congregation through an interpreter, the Rev. D. D. Smith.

Second Day.—After devotional Services by the Revs. T. G. Littell and J. A. Stone, the Convention transacted certain routine business, and then, in support of the following resolution, arraigned and condemned the priest mentioned therein:

Resolved, That it is the sense of this Convention that the Rev. Kensey Johns Stewart is not entitled to a seat in this Convention. The lawyers, respectively, of Dr. Frost and the Rev. H. S. Phillips strenuously opposed it. Upon request of the Bishop, the Resolution was withdrawn.

The next Convention will meet in Christ Church, Milford.

After the adjournment about twenty-five of the delegates remained to form a Diocesan Temperance Society. The business transacted consisted simply in the appointment of a Committee on Constitution and By-laws, composed of the Revs. J. B. Douglass and W. B. Gordon and Mr. Henry Rolle; and authorizing the Bishop to appoint an Executive Committee, to consist of two clergymen and two laymen from each county.

So ended the Ninety-first Convention of the Diocese; and clergy and laity again separated to go on with renewed vigor in the cause of Christ and His Church. E. H. E.

NORTHERN TEXAS.—On Ascension-Day, a surpliced choir took their places for the first time in the Cathedral at Dallas. We heartily congratulate the Dean upon this successful step toward a full Cathedral Service.

IOWA CONVENTION.

Correspondence of the Living Church.

The Annual Convention of the Diocese in Iowa met this morning in the Cathedral. The sermon at the opening service was preached by the Bishop; he dwelt at length upon the history of the American Church and the Church in Iowa. Holy Communion was celebrated by the Bishop, assisted by Rev. Messrs. Jenckes, Hochly and Russell. At the close of the Services, the Convention was called to order, and a Committee on Lay Credentials appointed.

At the afternoon session, the first thing in order was the reading of the Annual Address, in which the Bishop reviewed the present condition of the Church in Iowa, giving a detailed summary of his work, and treating of the prominent questions of interest to the Church. The question in regard to the revision of the Canons was made the order of business for the next morning. Reports of the Treasurer of the Episcopate Fund, and of the Standing Committee were read, and referred to the Auditing Committee. Quite a large number of delegates, both clerical and lay, were in attendance.

In the course of his address, the Bishop gave great prominence to the question of the future of Griswold College. Now that it is the Academic institution of a large number of Dioceses west of the Mississippi, it behooves the Church people of Iowa to make strenuous efforts in its behalf. Petty jealousies should be forgotten, and help should be given from Des Moines and Sioux City, from Burlington and Council Bluffs, from Keokuk and Fort Dodge, from Cedar Rapids and Dubuque. In this connection, the Bishop made mention of several bequests to the College, among them, the gift of \$5,000 from Mrs. D. J. Ely, of New York, for the erection of a professor's house. He referred, also, to his last summer's trip in Europe, telling of his visitations at the different chapels of the American Church on the continent, and the administration of the rite of Confirmation in the far-away cities of Europe. He also spoke of the proposed changes in the Book of Common Prayer, for shortening the Services.

The number of Confirmations for the past year has been smaller than usual. This is owing, in no small measure, to the unprecedented hindrances occasioned by the snow of last winter. During the year, 52 visitations were made, and 207 persons were confirmed. The Bishop spoke of the bequests of the late Mrs. Clarissa Cook, which are now about to be paid over to the Church. This money will give an impetus to the missionary work in the Diocese. After referring to the parishes which ought to be reported as "essentially defunct," the address concluded with an appeal to the brethren of the clergy and laity, for prayer, for quickening of spiritual zeal, and deepening of spiritual life,—for more earnest and faithful labor for the Church of God.

On Tuesday evening a missionary meeting was held at the Cathedral, and rousing addresses were made by the Bishop and Deans of the several Convocations: Rev. Messrs. Kemp, McIlvaine and Jenckes. The report of the Treasurer of the Board of Missions shows that more money has been raised in the Diocese, for Missions, during the past year, than ever before. Dr. Kemp told of great progress in the work in the Northern Convocation. This is due in no small degree to the earnest endeavors of the good Dean himself; who, between Sundays, has gone from place to place, preaching Christ and the Church; now in a hotel, now in a railway station, and often in the open air.

Nearly all of Wednesday was consumed in the discussion and adoption of the new Constitution and Canons. A year ago, a committee was appointed to make this draft and present it to this Convention. Faithfully and well have they performed their work. The Diocese has sadly needed better laws, the old ones being weak and faulty. A prominent change is the introduction of the ratio of representation at the Convention, according to the number of communicants. Each Parish will be entitled to one delegate for the first twenty communicants, or fraction thereof, and one for each fifty communicants or a fraction thereof, to the number of 220; and, beyond that number, one delegate for each 100 communicants.

The new Constitution recognizes the important distinction between a congregation and a parish, which is often lost sight of. The Canon on Vestries introduces two marked changes: No person shall be elected to the Vestry who is unbaptized, and women are allowed to vote for vestrymen.

Several new Canons (which, for want of time, the Convention was unable to consider) have been referred to a Special Committee, and to be acted upon at the next Convention, and no Canons will go in force until all have been adopted.

A great part of the morning was taken up by discussion on the amendment offered by Rev. Mr. Mills (of Creston), to substitute the word "communicant" for "unbaptized," in the Canon on Vestries, requiring one to be a communicant before being eligible to the office of Vestryman. Very warmly was this question discussed. The speech of the Rev. Mr. Mills was clear, logical and eloquent; he argued from principle rather than from policy. Briefly, his argument was this: The Church should be governed by loyal members of the Church. If a Parish cannot find three loyal members to form its Vestry, it had better give up its Parochial organization, and become a Mission. He might have added, that a Vestry is too often a curse to the Church of Christ, for the simple reason that it is not composed of consistent communicants; and that the Church can exist very well without vestries. Rev. Canon Sprague, of Davenport, took a middle ground; offering a substitute, recommending

that Vestrymen be communicants. This was lost; and Mr. Mills' motion was put to the House. The vote was taken by Orders. It was carried by the Clergy, by a vote of over two to one; it was lost by the laity, by one vote. Thus was the question lost, and thus has the Diocese of Iowa come within a very little of incorporating in its Canons a grand principle and a good law.

After settling the question of the Canons (referring those not acted upon at this time, to a Special Committee), the Convention proceeded to the subject of the indebtedness of the Diocese. Earnest speeches were made by various members; a resolution was passed to assess the Parishes twenty per cent. above their present assessment; and, at last, pledges were made by every delegate on the floor of the House, and the sum of \$500 was quickly raised. Quite a number of delegates had gone home, who would have contributed largely to this object.

Next in order, was the election of Diocesan Treasurer, the Standing Committee, Board of Missions, and other officers and Trustees. Then came a number of resolutions, offered by Canon Sprague and Rev. Mr. Jenckes. And, after selecting Council Bluffs as the place for the next Convention, the body adjourned *sine die*.

When we consider the number of prominent questions that have come before this body, we must say it was a session of great importance, and that its actions will do good to the Church in Iowa.

On Wednesday evening, Bishop and Mrs. Perry gave a reception to the members of the Convention, the Church people of Davenport, and their friends in general. The magnificent grounds of the Bishop's House were beautifully lighted. A fine orchestra furnished sweet music, and the spacious residence and broad lawn were thronged with many guests, young and old, gay and reverend. It was a most enjoyable evening for all.

St. Paul's, Canton, O.

Correspondence of the Living Church.

This Church, which, until lately, has been without a Pastor for the last two years, and considerably over \$500 in debt, is now assuming quite a prosperous aspect. The debt has been entirely wiped out; and, in addition, some very necessary repairs have been made—painting, fencing, &c.

The Rector, (Rev. Fred'k Bush Avery) is justly entitled to the credit of these changes, as they are entirely owing to his untiring energy and executive ability. The Bishop of the Diocese lately visited the Parish for the purpose of Confirmation, Consecration of the church edifice, and Ordination of the Rector to the Priesthood.

On Sunday evening, May 8th, the Bishop preached a very eloquent and stirring Sermon, which was listened to by a very large and appreciative congregation, the church being filled to its utmost capacity. After the Sermon he confirmed a class of eight persons.

On Monday, at 11 o'clock A. M., the church was Consecrated; the Bishop being assisted by a number of visiting Clergy. The Services were interesting, and quite well attended. In his Address, the Bishop paid the Rector a well-merited compliment. At 2 P. M., the most interesting ceremony of the visitation took place. I refer to the Ordination of the Rector to the Priesthood. Dr. J. W. Brown, of Trinity Church, Cleveland, preached an eloquent and telling Ordination Sermon, after which, the Bishop Ordained the Rector, being assisted in the solemn Services by the following Clergymen: the Revs. J. W. Brown, D. D., Trinity Church, Cleveland; J. Crocker White, D. D., St. John's, Cleveland, Dallas Tucker, Wooster, O.; Louis Osborne, Sandusky; Jas. M. Hillary, Denison, Ohio; W. T. Whitmarsh, St. James, Cleveland; and Rev. P. McKim, East Liverpool. At 4 P. M., the business meeting of the Convocation convened; and, at the evening Service, the Convocation Sermon was preached by Rev. Dallas Tucker. Rev. Louis Osborne, a delegate from the Missionary Committee, delivered a closing Address on the subject of Missions; after which, the usual offerings were made for the Diocesan Missions. The Rev. Mr. Hillary read a very good paper on "Modern Scepticism," which was open to discussion, and ably and impressively responded to by Dr. Brown. After Divine Service, the Convocation transacted further business, and the proceedings came to a close. Mr. Avery's father, a Congregational Minister, was present.

With reference to the debt of which I have spoken, the people did nobly; some really poor giving \$5 and \$10 each. An Easter offering of \$50 to paint the church was also made. A lady friend at Cleveland sent \$25 more. Besides the debt and offering, the people have paid expenses and made repairs, to the amount of \$500 during the past eight months, and have paid their Rector his salary. This, in a Parish with no Services for two years, and property going to waste, is encouraging. We have also reason to be encouraged with the increased attendance in the Services during Holy Week, and especially on Good Friday.

On Monday, May 2, Rev. S. T. Street was advanced to the Priesthood, at Gallon. Mr. Street has lately come to us from the Presbyterian body, in which he was very useful and greatly beloved; he has done good work at Gallon.

On Ascension Day, the Oriental and Holyrood Commanderies of Knights Templar attended Divine Service at Trinity Church, Cleveland. The Service was choral, the music, which was very choice, being conducted by a quartette of the Order. Prayers were read by Rev. Sir Knight J. W. Brown, D. D., and Rev. Sir Knight W. T. Whitmarsh, and a practical and eloquent Sermon on the Ascension of our Lord, preached by Dr. Brown. A liberal Offertory for charitable purposes was taken.

The Diocesan Convention is to meet June 14th, at Sandusky.

DIOCESE OF MICHIGAN.

Correspondence of the Living Church.

For more than a year past, an interesting and successful work for the Church has been going on at Corunna, in Shiawassee County. It has been mainly due to the efforts of Mr. George D. Wright, a graduate of the University, settled at Corunna as a teacher in the public schools. He is a Lay-Reader and a candidate for Holy Orders; and, with occasional visits from the Rev. Mr. Chapin, of Ovid, and the Rev. Messrs. Stinson and Matrau, of Owosso, has been carrying on Services regularly; while, as the Sunday-School Superintendent, he has been training up the children in the nurture and admonition of the Lord. On the afternoon of Friday, May 20th, the corner-stone of the brick church, to cost \$2,000, and to be known as St. Paul's, was laid by Bishop Harris in the presence of a large concourse from Corunna, Owosso, and other neighboring points. Addresses were made by the Bishop, and the Rev. S. S. Chapin. Other clergymen taking part in the Services were the Rev. B. F. Matrau of Owosso, and the Rev. W. A. Masker of East Saginaw. On the evening of the same day, a Service was held in the public hall, and the Bishop confirmed three persons. A reception was given to the Bishop and the visiting clergy, at the house of Dr. Hascall, by Mr. and Mrs. J. D. Leland, about one hundred persons being present to enjoy the delightful social occasion and choice collation. About \$1,800 of the estimated cost of the church have already been secured; and it is hoped that the church may be ready by fall.

On Sunday, May 22, Bishop Harris visited St. John's Church, Grosse Ile; and, in the evening, St. Stephen's Church, Wyandotte, at the latter church confirming four persons. Both points are in charge of the Rev. G. W. Bloodgood.

Holy Trinity Church, Detroit, has received from Mrs. F. Harwood, the gift of twenty cotas for the use of the choir. They are of the lady's own handiwork, and were made during an illness of several weeks; many otherwise weary hours being wiled away in this labor of love.

Of the round fifty thousand dollars which the Committee on the Increase of the Episcopal Fund have undertaken to secure, forty-five thousand dollars have already been obtained in good subscriptions or in cash. There are four subscriptions of \$5,000 each, one of \$3,000, ten of \$1,000, thirteen of \$500, and many others of \$250, \$200, and \$100. The Committee is busy at work to secure the remaining \$5,000 before Convention. Detroit has given two-thirds of the amount thus far raised, certain interior towns providing the other one-third. The work of soliciting subscriptions has been done mainly by Senator Baldwin and Messrs. C. C. Trowbridge and Theo. N. Eaton.

Fond du Lac.

Correspondence of the Living Church.

The Seventh Annual Council assembled in St. Paul's Cathedral, Fond du Lac, on Tuesday in Whitsun-week, the Rt. Rev. J. W. Hobart Brown, S. T. D., presiding. The Services were under the management of Canon Harrod, and were conducted with a great regard to decency and order, according to the Apostolic precept. Morning Prayer being said at 9 o'clock, the Council opened with a Celebration of the Holy Eucharist, at 10:30 A. M., the Bishop being Celebrant; the Rev. M. V. Averill, Epistoler, and the Rev. Fayette Durlin, Gospeller. The Rev. Wm. H. Watts and the Rev. Wm. E. Wright also assisted.

The Bishop's Address took the place of a Sermon. It was hopeful in its tone, marked by a spirit of trust in the Great Bishop of Souls, and suggested, rather than worked out, many useful lines of thought and practice. The Bishop paid an eloquent tribute of respect to the memory of the late Bishop Atkinson, of North Carolina. He said that since the last meeting of the Council, he had celebrated the Holy Communion 87 times, had preached or delivered 230 sermons and addresses, had confirmed 144 persons, had baptized 8 adults and 13 infants, had solemnized 3 marriages, and attended 16 burials, had attended 38 meetings of corporations or committees, had ordained 1 priest and 1 deacon. During the year, 4 priests and 1 deacon have been enrolled on the list, making the total number of the clergy 28; 1 bishop, 25 priests, and 2 deacons.

The Rev. M. V. Averill was unanimously re-elected Secretary, and the Rev. Geo. Vernor appointed Assistant Secretary.

A Reception at the residence of the Bishop was very numerous and attended and was a very joyous occasion. Wednesday was devoted to the consideration of missionary and financial matters. The Revs. Francis Moore, of Ahapee; Charles D. Susan, of Berlin; T. H. F. Bray, of Shawano; the Rev. Z. A. Goodenough, of Oneida, and the Rev. James A. Upjohn, of Neenah, made missionary addresses. A very practical response was made to the Rev. Mr. Moore's petition for a horse and buggy. Money enough was given him at once to make a desirable purchase, and the zealous missionary drove away from the Council with his own horse and buggy, and almost enough for a barn. The Rev. Mr. Goodenough's calm and forcible statement of the claims of the Oneida tribe, where he has served for thirty years, was listened to by the Council with much sympathy. The finances of the Diocese were reported in a sound condition. The policy of the Bishop to support the missionaries with a strong hand, and to discountenance appeals for outside help, is commending itself by its fruits to the approval of the Diocese. Not one removal from the Diocese, except by death, speaks volumes for the loyalty and courage of the clergy. \$2,500 have been spent in the mission field itself. The Rev. Fayette Durlin, the Rev. Geo. Vernor, the Rev. W. E. Wright, Messrs. J. B. Perry, James Jenkins and Charles Cowan were

elected Standing Committee; the Rev. T. D. Stanley, Registrar; the Rev. T. R. Haff, the Rev. Fayette Durlin, Messrs. Geo. L. Field, C. A. Galloway and R. W. Wells, Board of Missions. The Clergy spent Thursday in conference with the Bishop as to the best modes of sustaining diocesan work, and of providing for aged and infirm clergymen. The drift of the Bishop's policy is the creation of a Sustentation Fund, and the endowment of the Diocese. A bequest of \$2,500 for the Sustentation Fund has been received. The Council and subsequent Conference were most encouraging in tone.

Virginia.

Without choosing to assign any reason for the change, it was very evident, at the last Council, that the churchmanship of this Diocese had decidedly advanced. The High Churchmen are no longer ignored; while the numbers are increasing, and their influence is recognized. The opposition to even considering the Council on Ritual was not due mainly to the constitutional objection (expressed privately), but to reasons which were not assigned.

There is new life in the mission work of the Diocese, especially among the freedmen; and the day is not far distant when a goodly number of our colored brethren will take their seats in the Council as clergymen.

The net gain in communicants, over last year, according to the parochial reports sent in, was only 44. Had not the General Convention interfered with the Bishop's visitations, not to speak of domestic affliction, a far better showing would have been made. As it was, only 837 persons were confirmed.

Many of the rural parishes are weak and poorly cultivated, but in almost all the towns the Church is rapidly growing.

St. Luke's Church, Norfolk, a very prosperous congregation, has neither rented sittings nor subscriptions to depend upon, but relies entirely on the Offertory, which is a part of every Service, whenever held.

Danville is a rich and growing town, spread over much ground. Last year the sales of tobacco amounted to 30,000,000 pounds! It is a beautiful place, and the new church consecrated on the 18th inst. is a rich jewel in a glorious setting. The Council met there this year for the first time.

Considerable surprise was expressed at the refusal of the Council to spread on the Journal the Report of the Committee on the General Theological Seminary. After a rather warm debate, the Report was recommitted. I venture the prediction, that at the next meeting of the Council, there will not be a majority in favor of this seeming discourtesy.

ALEXANDRIA, May 28.

It would be well for the cause of Christ among us, if the Church press were always as fearless and independent as the *Scottish Guardian*. It has advocated very strongly and consistently the principle of unappropriated seats in St. Mary's Cathedral, Edinburgh; and, in consequence of such advocacy, it incurred odium in certain quarters. To take one instance: An influential and well-known member of the Cathedral congregation, a seat-holder, wrote to the editor of the paper in question, saying that its remarks were of too communistic a character to suit his taste, and intimating that he should discontinue taking the *Scottish Guardian* in future. Whereupon, that paper replied, with most commendable spirit; and its remarks—*mutatis mutandis*—are equally applicable to the Church in our own land, and her former position of "eminent respectability." The *Guardian* said: "Unless rights in churches are to be treated as mere secular things, the complainant has used a mistaken term. What we have maintained, and what we shall maintain, through success or through failure, is, that our churches are houses of God, and not of man; that within their walls earthly distinctions cease; and that rich and poor before Almighty God are alike. We believe that, in the days gone by, the mistaken idea which had gone abroad, that the Episcopal Church in Scotland was specially a Church for the well-born, the educated, and the rich, has done the Church an infinite amount of harm; and believing so, we shall do our best to forward every movement which we consider both right in itself, and calculated to win back to the Church the masses of the people, over which she has at present such a slender hold. A few more subscribers, or a few less, is a matter to us of perfect indifference; our venture is not for pecuniary gain; our end will be served if the cause of the Church be advanced; and if her treasury be full, we care not if ours be empty."

On the first of May, in this year of Grace 1881 that veteran priest, the Rev. Dr. Beare, Rector of Zion Church, Little Neck, Long Island, completed and celebrated the close of the thirty-seventh year of his pastorate. After an illness of four weeks, during which he was closely confined to his house, God mercifully raised him up exactly in time to deliver his Annual Report, and to worship with his flock in the sanctuary. So prolonged a pastorate—exceptionally so, for an incumbent in this American Branch of the Church—is, in itself, noteworthy; and we judge, from a circular with which we have been favored (printed for private circulation), that it has been as happy and harmonious as it has been long. Notwithstanding deaths and removals, as many as one hundred families are still under the Rector's personal care. During the past year, the total offerings (in addition to several hundred dollars distributed in private charity) have been \$1,002.27. During the 37 years of his pastorate Dr. Beare has baptized 918 adults and children, married 251 couples, and officiated at 487 burials.

VERMONT CONVENTION.

Correspondence of the Living Church.

The Ninety-first Annual Convention of the Church in Vermont, was opened in St. Paul's Church, Burlington, June 8th, with Morning Prayer, at 9 A. M.

It was the Forty-ninth Convention since the complete organization of the Diocese, and is concurrent with the semi-centennial of St. Paul's Church, in which it convened.

It was preceded by the annual meeting of the Vermont Branch of the Woman's Auxiliary to the Board of Missions, which was addressed on the previous evening by Rev. Dr. A. T. Twing.

After the Morning Service, a quorum of clerical and lay delegates being present, the Convention was called to order by the Bishop. Mr. Thomas H. Canfield, of Burlington, was unanimously re-elected Secretary, appointing Mr. Fred. E. Smith, of Montpelier, his assistant. Hon. Victor Atwood, of At. Albans, for sixteen years treasurer of the Diocese, positively declining the honor. Resolutions of thanks and appreciation were voted to him, and Mr. Edward L. Temple, of Rutland, was unanimously elected to fill the position.

The preacher was the Rev. Walter Mitchell, of Rutland, and the Holy Communion was celebrated, with a large attendance both of clergy and laity from all parts of the Diocese.

The Sermon was a thoughtful and earnest treatment of the relations of the Church to modern life and thought.

At 3 P. M., the Bishop read his Annual Address to the Convention, giving a record of his official acts during the past year, both within and without the Diocese, together with his suggestions as to diocesan legislation. Reference was especially made to the remarkable changes for the better in the arrangement of St. Paul's Church, Burlington—as the removal of the gallery, the change in the position of the organ to the northern transept, and the harmonious arrangement of the chancel, with its beautiful new carved retables, the gift of the rector and some of his parishioners.

At the evening session, the report of the Missionary Committee was read; and, upon the recommendation of the Committee, the sum of \$2,500 was voted, to be collected by voluntary pledges from the various parishes.

After adjournment, the Convention and many invited guests met at a reception given by the Bishop at his residence on Main Street, where a delightful social re-union was enjoyed.

After Morning Prayer on Thursday, the Convention met at 9:30 o'clock. The circular and appeal of the General American Church-building Fund Association was received and adopted, and a resolution carried for the appointment by the Bishop of a committee to carry its provisions into effect.

It was resolved that the next Annual Convention be held in Trinity Church, Rutland, on the second Wednesday in June, 1882. This date will concur with the semi-centennial of the organization of Trinity Church, and also of the complete organization of the Diocese.

The Committee on the permanent endowment of the Episcopal Fund made its report, from which it appears that the sum of \$20,950 had been raised during the past year for the permanent endowment of the Episcopate; the further sum of \$4,050 being needed in order to make up the fund to \$25,000, and to secure the benefit of the conditional subscriptions. Subscriptions for the permanent endowment of the Episcopal Fund, having been received, reducing the deficiency to less than \$2,300, the original proposers generously added \$2,500 to their gift, thus securing the benefit of the whole amount of \$25,000.

From the North Platte (Neb.) *Republican*, we gather the following interesting items connected with the Church of Our Saviour, in that city. They are taken, we believe, from a recent report of the Rector to his Vestry, and from other reliable sources: The Ladies' Church Guild was organized in November, 1877, by an earnest Church-woman. From February, 1879, to February, 1881, the Guild raised, for all Church purposes, the amount of \$1,729.70.

During the year May, 1880, to May, 1881, the Guild has paid to the building committee, toward the new Rectory, \$718.50; toward furnishing the Rectory, \$207; for improvement of church, \$10; for Diocesan Missions, \$75; a total of \$1,008.50. Also, during the year before last, the Guild paid \$100 to the fund for Diocesan Missions. The Vestry has expended in the erection of the Rectory, \$2,302.50; which, with the amount paid by the Guild, expands the amount to \$3,019. When fully completed, the cost of the Rectory will be a little over \$3,300.

The contributions of the Parish from all sources, during the past year, amount to \$4,220.87, of which \$88.14 has gone toward the support of weaker missions in the Diocese; \$34.33 for other objects outside the Parish. The value of the Church property is estimated at \$8,000.

Since February 1, 1881, there have been sixteen baptisms—four adults and twelve children. Five persons have been confirmed. The Sunday School numbers over 80 children, and has a superintendent and assistant and seven teachers. The Parish has now entered upon the new enterprise of establishing a select school, for which a new school building will be completed by the beginning of the fall term in September next.

The Trustees of St. John's Clergy House, East Line, are making arrangements for a pleasant time on their anniversary day, June 23d. Christ Church choir, of Troy, numbering over 40 trained voices, are expected to be present, and in the afternoon repeat the music given at their recent choral festival in Troy. Several distinguished speakers will make addresses. This Summer Day Festival is becoming a great event in the vicinity.