

The Living Church.

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

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WHOLE No. 135.

Whitsun-Song of a Mother, Suddenly bereft of all her Children.

Written for the Living Church.

O Florida! thy pleasant name
Once called up leafy bowers,
And fountains rare, and orange groves,
Blue skies, and birds, and flowers,
Thou wert, as childhood pictured thee,
Like some fair isle in summer sea.
That dream, how changed! now, fancy hears
The black Gulf's angry wave,
As, raging near thy dangerous coast,
It grasps the good and brave;
And then I count my treasures o'er,
Which thou wilt give me back no more!
A fair haired kinsman near and dear,
Grandchild, and sons, and sire,
Perchance, were with me here to-day,
But for the vain desire
To gather pleasure, health, or gold,
Where thy alluring waters rolled.
Pleasure and gain and health and life
Fled, like the phantom ray
Which tempts from safety's quiet path
Some traveller on his way,
Then leaves him in the gloom of night,
Nor star nor sound to guide him right.
But oh! my broken, trusting heart,
Another song can sing;
For Jesus sends the Comforter
With healing on His wing;
And light is given, and glorious sound,
Revealing all my treasures, found.
The Voice that once on Galilee
Said to the winds—"Be still!"
Hath spoken to my soul such peace,
I bow me to His will;
And, though my anguish none can tell,
Both heart and lip say "All is well!"
For, through their last wild hours of dread,
When struggling with despair,
I hear the Saviour's sweet "Fear not!
On Me cast all your care!"
And then I see the four-fold prize,
Rise to the rest of Paradise.
And I, alone, of all the Nine
That formed our household band,
Am left to press on wearily,
To gain that Happy Land;
But ever moving by my side,
I see the Comforter, my Guide!
I know that my Redeemer lives—
I know His Word is true—
I see eternal blessedness
For me and mine, in view;
The Comforter will not depart,
So ceaseless song shall fill my heart!
And, when this feeble frame shall rest
By ashes once so dear,
Nor child nor sire be left behind,
To weep the mourner's tear,
New songs from our united band
Shall bless the Father's loving Hand.
O Florida! to-day, thy name
Suggests immortal joys;
God spake; and, through thine answering waves,
He took my guileless boys,
To find, where danger never lowers,
A bright land of unfading flowers!
Alabama, June 5th, 1881. E. W. C.

*W. P. K.—F. J. H.—A. K. H.—C. D. H.—A. H.

NEWS FROM FOREIGN LANDS.

Bradlaugh—Dr. Geikie's "Ritualist"—The Transvaal—The Irish—Russian Jews—France and Tunis.

The House of Commons is, for the time at least, free from the presence of the obnoxious Bradlaugh. He was willing to swear now, but the House of Commons have refused to allow Mr. Bradlaugh to mock the Christian religion, and to insult English loyalty, by swearing in the name of a God in whom he refuses to believe, allegiance to a queen, to whom he denies fealty. He is a hard load for Mr. Gladstone to carry; and they have, by no means, got through with him yet. As soon as the Irish Land Bill is out of the way, the Government has promised to consider his case, and try to devise some means by which he can be got in without perjury and blasphemy. As yet, our Bradlaugh, who hails from Peoria, has not had the hardihood to try his chances of an election to Congress, though we should not be at all surprised if he were to try, and, moreover, to succeed.

Miss Leigh has done a great deal of good in Paris, and every one speaks loudly of her schools; but lately, the old maid has gone out of her depth. She has been trying to "sit on" her clergyman, the Rev. Dr. Geikie, author of "The Life of Christ." The funny thing is, that she accuses him of "ritualism." Most of us have wondered why he left the Presbyterians, for he does not seem to have left his Presbyterianism at all. His only "ritualism" seems to have been "chanting the responses." The congregation do not sympathize with the aggrieved lady, as witness their protest: "Miss Leigh being by courtesy the patroness of Christ Church, Neuilly, we, the undersigned members of the congregation of Christ Church, have the honor to inform her that we make a unanimous and most indignant protest against the strange and unchristian way in which she has persistently treated our most highly esteemed Rector, Dr. Geikie, since he came into residence amongst us. We also beg to inform Miss Leigh that should our dear friend and Rector, Dr. Geikie, find himself unable or unwilling to cope with the vexatious treatment which she continues to show towards him, we shall, in the event of his resignation, feel ourselves obliged to give up our sittings in the church, and withdraw our support from it." This will probably quiet her.

The Irish Land Bill has passed to its second reading; and, before long, some happier laws will doubtless be applied to that unhappy country. Meanwhile, arrests under the Coercion Act are of daily occurrence. The latest one is the most sensational—the arrest of Father Eugene Sheehy, well known in Chicago, where he lectured quite extensively in 1872-73. He is a red-hot Irish politician, a brave fellow, and a fine speaker, and can fire the heart of Pat as well as the next man. Of course, his arrest has fanned excitement to a flame. There has been a long debate about it in the House of Commons, which revealed a remarkable agreement among the various sections of Irish Liberal members, in condemnation of the action of the Government in refusing to give a full explanation of the causes which led to the arrest on "reasonable suspicion." The moderate members predicted that worse results would follow from an act which would be regarded as an insult to the religious sentiment of the Irish nation.

Russia is still tossing on a troubled sea. The out-break against the Jews is of the most dreadful character. They are murdered by wholesale, their houses burned, their property pillaged, and in many cases the Government has seemed so apathetic, that some have remembered how much Nihilism prevails among the Jews, and wondered whether, after all, the attack had not been instigated in high quarters. We must not forget in all our talk about Russia, that a sort of Socialism or Communism is at the root of all Russia's civil organizations. Every village is organized on Communistic principles. There are 50,000,000 Socialists in Russia; and it is Socialism, pure and simple, that the Muscovites demand. Their cry is, "Nothing between the Czar and the people," and it is they who are at this moment rejoicing in the selection, as the trusted counselors of Alexander III., of men whom they consider their own. Go where you will, from the White Sea to the Black, from the Danube to the Amoor, the peasants are awakening from the death-like slumber of centuries. The spring-time of national life is dawning. The trees still look withered and dead; the winter snow yet whitens the ground; chilly sleet hustles through the branches, but the sap is rising; leaves, blossoms, and fruit will soon spring forth. What the crop will be depends mainly on the decisions that must shortly be taken.

The French have not exactly annexed Tunis. They have made a treaty with it, if one can call by that name a document where one side gives up everything, and the other takes all. It does not go down very quietly with the Tunisians. There has been a good deal of fighting, and a battle of ten hours at Souk-el-arba, where the French lost heavily. In the French Chambers, of course, everything is shown up rose-colored. The Sultan has hauled off his troops, which was a wise thing for him to do, for it is evident that none of the Great Powers are going to interfere with France.

Things are not looking very pleasant in the Transvaal. Although peace has been declared, peace has, by no means, been established. Those of the Boers who are loyal to the English, and all the English settlers, are leaving as rapidly as they can, for they can expect no mercy from the Boers, when they once get full swing. The natives are becoming more and more excited at the prospect of being again handed over to the tyranny of the Boers; and it is believed that there will be a general rising throughout the Transvaal, aided by tribes without the boundary, should the British withdraw. The Boers throughout the State have been warned by their leaders to be ready for war when called on. The law courts refuse to issue any processes, as there is no authority, whatever, available to enforce their decisions.

The charge to the graduating class of the General Seminary was delivered by Bishop Welles, of Wisconsin, on Sunday evening at Trinity Chapel. Bishop Welles said: "Man was placed in this world for probation. All events, trials, joys and sorrows were for his discipline. The clergy should not forget this. They were commissioned as servants of God, not apologists for wicked men. They might draw large salaries, minister to large congregations, yet not be doing God's work. The Church is the Body of Christ, and true Christians will look to it as to Christ. The Bishop enjoined obedience to ecclesiastical authority for the sake of peace. The spirit of self-consecration should dwell in the clergy, who should seek not large salaries nor honors nor fame, to be had by pleasing men; but rather faithfulness to God at any sacrifice."

Commencement exercises are held on Thursday of this week. Examinations took place on Monday, Tuesday and Wednesday. A special Service commemorative of the soldiers of the war, was celebrated in the Church of the Holy Spirit, on Sunday. The Altar was decorated with battle flags of the Twelfth Artillery, and Sixty-second and Sixty-sixth Regiments, U. S. Army. Many officers were present. Rev. Edmund Guilbert, Rector, preached from Psalms cxlv: 1, "Blessed be the Lord my strength, Who teacheth my hands to war and my fingers to fight."

Politics and Religion in England.

From our English Correspondent.

LONDON, May 12.

On Monday, both Houses of Parliament agreed to address Her Majesty in favor of erecting a monument, in Westminster Abbey, to Lord Beaconsfield, with an inscription "expressive of the high sense entertained by the Legislature of his rare and splendid gifts, and of his devoted labors in Parliament, and in great offices of State." The leaders, on both sides, seemed to vie with each other in piling up terms of eulogy; and in the Upper House there was an absolute unanimity of feeling. In the Lower House, this was not quite the case. Mr. Labouchere interposed some rather uncourtly doubts; first, as to the precedents, and secondly, as to the claims of the late Earl upon Parliament for any special recognition. It has, by no means, been the custom to vote monuments to ex-Ministers; and Mr. Labouchere failed to see why Lord Beaconsfield should be treated in an exceptional manner. Mr. Gladstone's motion, however, was carried by 380 to 54.

A still more important political incident, also, occurred on Monday; namely, the election of a leader by the Conservative Peers. I do not know whether *Punch* ever reaches Chicago; but, if it does, your readers will be amused by a comical blunder of Mr. Tenniel. The principal cut (which we have an absurd fashion of calling a "cartoon") has for its subject a new version of the *Judgement of Paris*. The Trojan Prince, in this case, stands for the Conservative Peerage; the golden apple is the leadership of the party; the three goddesses are the Duke of Richmond, Earl Cairns, and the Marquis of Salisbury; but, according to Mr. Tenniel's "cast," these noble Lords all, respectively, the parts of Venus, Minerva, and Juno. As it happens, however, Lord Salisbury, not the Duke, has received the coveted prize—that is, Juno instead of Venus. On the whole, the choice seems to have been the best that could have been made. The appointment of Lord Cairns would have been simply disastrous. It would certainly have alienated a very large section of the Church vote, for there are thousands of Churchmen of great influence, to whom the idea of being led by a mere Orangeman, would have been intolerable. Indeed, it is bad enough to have on the woolsack a Peer of Lord Cairns' proclivities.

The *Guardian* prints the names of the Royal Commissioners who have been appointed to enquire into the Constitution and working of the Ecclesiastical Courts. They are the Archbishops of Canterbury and York; the Bishops of Winchester (Harold Browne), Oxford (Mackarness), and Truro (Benson); Deans Lake (Durham), and Perowne (Peterborough); the Revs. Professor Westcott, Professor Stubbs, Chancellor Espin, and A. C. Ainslie; Lord Chief Justice Coleridge, Lord Penzance, Sir Robert Phillimore, Dr. Dean, Q. C., Mr. Charles, Q. C., and Mr. Jeune (Barrister); the Marquis of Bath, the Earl of Devon, the Earl of Chichester, Sir Richard Cross, M. P., Sir Walter James, Mr. Whitbread, M. P., and Mr. E. A. Freeman, the historian. This selection seemed to be a very fair one, and to comprise several names of great eminence; but it may be feared that the task which they will have to undertake, will tax their strength to the uttermost. What seems to be overlooked is, that the present difficulty has arisen not so much from the character of the existing Courts—though that is gravely objected to—as from the fact that the present Courts have delivered judgements which cannot be reconciled with the laws they have professed to administer. It is not easy to see how any tribunal, however sound its constitution may be, will command respect if its decisions are felt by large numbers of persons to be wrong; especially if those judgements touch questions of religious faith or practice. At the York Convocation, indeed, Mr. Body declared that he would submit to any Court which had the sanction of the two Provincial Synods, or else would resign his office, but this will not be at all the general feeling. The Privy Council has so completely deprived ecclesiastical jurisprudence of reverence in the eyes of Churchmen, that no court whatever can expect, for years to come, to escape from criticism; and, if its decisions do not bear the fierce light that will be turned upon them, they will assuredly be treated with as much contempt as the Oracle of Downing Street has been.

Mr. Green still remains in prison, and on Saturday the Church Association made a new attempt to obtain leave to sell this persecuted gentleman's furniture. The occasion was remarkable for the energetic comments which Lord Chancellor Selborne made upon the case. It will be remembered that the suit was brought under an Act which was passed for the purpose of simplifying and cheapening legal process; yet the taxed costs have been run up to the moderate figure of \$1,215! Lord Selborne expressed an opinion that some fifty dollars would have been enough. The case is calling forth great sympathy in quarters where there is little admiration for Ritualism *per se*. Thus, one journal very truly remarks, that to put a man in prison for his religious convictions, and then to take

his furniture from his wife and five children, in order to pay for the cost of carrying out this act of persecution, would be thought sharp practice by men of the world. It is, in truth, a proceeding which one only looks for in the case of the "T. P.," or truly pious.

Mr. Pelham Dale has been inducted by the Bishop of Lincoln to the Rectory of Santhorpe, a tiny village with a population of one hundred and thirty souls. The benefice is worth about \$1,200 a year. Mr. Dale states that, small as the place is, his health has suffered so much that it is quite large enough for his powers. The odd part of the transaction is, that Archdeacon Kaye, a son-in-law of Bishop Jackson, formerly of Lincoln, and now of London, has thought it necessary to resign, though his father-in-law states that he is quite satisfied.

Tuesday week was a great day for Birmingham Churchmen; the handsome new building which Mr. Pearson has erected for the Mission of St. Alban, having been formally opened; though, in consequence of the heavy debt that yet remains to be cleared off (\$60,000 out of \$100,000), the formal consecration has been deferred. The Mission was begun by the late Dr. Oldknow, in 1865, and it has been carried on ever since by the Revs. James and T. B. Pollock. For years and years these gentlemen were the butt of a noisy and even violent opposition; but, they have so far triumphed, that, at Easter last they had no fewer than five hundred Communicants.

Yesterday, Sir Gabriel Goldney moved the second reading of his Bill for enabling clergymen to sit in Parliament, but it was opposed by—of all men in the world—Mr. Beresford Hope, and was thrown out by 110 to 101. This bill curiously enough illustrates the bad faith of the State. At the Restoration, Archbishop Sheldon surrendered the immemorial right of the clergyman to tax themselves, on the understanding that, thenceforth, the House of Commons would be open to them. Some time afterward, a clergyman named Horne Took made himself obnoxious to the Government, and they passed an Act imposing the present disqualifications, which does not apply to the Presbyterian or Non-conformist ministers; but the ancient right of self-taxation was not restored to the priesthood.

CONVENTION IN CHICAGO.

The Forty-Fourth of the Diocese of Illinois.

At the opening of the session of Convention, on Tuesday morning, of this week, there was a celebration of the Holy Communion, at which the Bishop of Quincy was celebrant, and Bishop McLaren assisted. The sermon was preached by the Rev. A. W. Snyder, Rector of Emmanuel Church, Rockford; who took his text from S. Matt. xvi:3: "Can ye not discern the signs of times?" and 1 Chron. xii:32: "Men that had understanding of the times, to know what Israel ought to do." After the Services, the Convention proceeded immediately to organization; when it appeared that, of the 39 clergy entitled to seats, 34 were present, and that 23 parishes were represented.

In the afternoon, the Bishop read his Sixth Annual Address. Among the notices of departed clergy the most interesting and touching was that of good Peter Arvedson. A portion of the account published in the *LIVING CHURCH* last Lent was embodied in the Bishop's memorial of the devoted priest. Your readers will be pleased to hear that the amount asked for by the Bishop through your columns, for the payment of the mortgage on Mrs. Arvedson's farm, has been received.

The Address contained an admirable description of the spirit of the late General Convention. "I think," said the Bishop, "that in the Church, convictions have not diminished in strength, nor is there much of that breadth which comes of indifference, but there is a clearer perception of the catholic inclusiveness of the Church, and a more charitable endeavor to illustrate it. No one has a right to introduce into the Church the spirit of hate and the narrowness of the separatist. There is such a sin as informal schism. The dominant tone of the Convention of 1880 was tolerant, catholic, broad; and let us hope that this better spirit may be perpetual."

In speaking of the movement towards Liturgical Enrichment, Bishop McLaren said: "In one particular the Commission will need to exercise the severest self-scrutiny. To trench one hair's breadth upon that fixed domain of doctrine which is included in the Offices and Catechism, by change, omission, or addition, would consign the whole scheme to oblivion. Equally dangerous would be an attempt to reduce the limits of uniformity. There has ever been and must always be an allowed latitude in the rendition of the Services. To require absolute sameness would be to legislate against nature, and, therefore, against nature's God. Inflexible in doctrine, the Church wisely provides Services upon the principle that those who wish may 'say' and those who wish may 'sing,' and so by different methods but unvarying liturgical material she ministers to the edification of all her children. But, while we deprecate greater restriction, we do believe that a proper revision might be made instrumental, by greater definiteness of rubrical direction,

in putting an end to much of that self-will in ritual which either minimizes, or exaggerates our sober and restrained Anglican worship, and gives unnecessary occasion of offence and scandal, and impedes, as I believe, the progress of Catholic doctrine."

The subject of Shortened Services was treated in a judicious way, with a full recognition of the conditions of the age and the needs of the people, "While the Convention is considering, the clergy are practically deciding the matter. Had there been prompt and adequate legislation to meet the exigencies of the Church progress in this new country, individual action would have been less excusable."

Upon Deaconesses and Sisterhoods the Bishop said: "As the case now stands there is no general law, and perhaps there is no present need of one. Bishops who found and foster Orders of Christian women have, naturally, all necessary control. There is no reason why women, devoted to religious life and work, should be subjected to exceptionally rigid control. They should be under authority as others who are organized to do good but not under subjection. It is not an open question whether we shall have sisters and deaconesses. We have them." The opinion was added that if the need of special law arise, for the control of such associations, they should be protected from arbitrary authority by the right of appeal to some court. "I think," said the Bishop, "there are historical reasons for watching closely the development of community-life, and also for guarding against the dangers of diocesan autocracy."

The Bishop of Illinois is pronounced in his views upon the need of a Canon for the discipline of the Laity, and expressed his surprise at the summary manner in which the House of Deputies disposed of the one proposed in the Convention of 1880. "Grave evils exist," he says, "and yet the Church seems to have no courage to face them. Arguments of expediency prevent her from bearing testimony against prevalent demoralization among her lay communicants. Practically, this amounts to a relaxation of the solemn and unchanging law of God."

In his remarks upon the "Province" Bishop McLaren gave a clear account of the principle involved and the need of the organization in this growing Church. The whole argument should be read to be appreciated, and in the hopes that it may be presented entire in the columns of the *LIVING CHURCH*, no abstract of it is given here. The Bishop was in favor of an Appellate Court; but, since the action of the General Convention, did not favor action at this present time. It is not thought that the movement can be successful at the present Convention.

In conclusion, the Address gave a very encouraging view of the condition of Church life and progress in the diocese. Not a single parish has been disturbed by dissensions. The antagonisms from without, against which the Church has to contend, were graphically pictured. Rationalism, Sectarianism, and Romanism are exerting themselves to resist her progress. "With foes in every quarter to embarrass us, and with lukewarmness in the breasts of many of our own people, we have to do our work under many disadvantages and cannot reasonably expect phenomenal progress. There is progress, however. In Illinois the number of communicants has increased seventy-five per cent. in the last twelve years, notwithstanding the defection of about three hundred during that time; while the number in the present diocese of Illinois is seven hundred more than in the whole State twelve years ago."

Whitsun-day.

This is, indeed, a venerable feast. For ages it was kept by the ancient people of God, in memory of the law given at Sinai amid the thunderings and lightnings, and with the dreadful sound of a trumpet.

To us that law seems hard, cold, earthly. But Israel knew that it was that good and holy law that had lifted the nation far above the level of its neighbors. To that law was due the moral dignity, the social peace, the intellectual elevation of the people.

Hence the feast of Pentecost, was a high day and joyous. It was a feast of flowers. At Pentecost, houses and synagogues were strewn with roses and sweet branches. And rightly. Stern truth and justice blossom out, at last, into sweet order, and love and peace.

Whitsun-day commemorates to us a gift infinitely grander than the law. With us it is the feast of the Holy Ghost. It is the day when the gracious reward of the ascended Sacrifice and Priest, began to be poured out upon the hearts of man. It is the beginning of a new creation. It is the birthday of the Church of Christ.

May the Lord and life-giver, come to his Church at this glad season. May He enlighten all minds, warm all hearts, order all wills. Everywhere among His people may He breathe life and unity, faith, joy and peace.—*Bishop Brown*.

By a vote of 246 to 119, which was announced amid loud cheers, the British House of Commons adjourned for the Derby.

"For Every Idle Word."

St. Matt. xii. 36.

Written for the Living Church.

"For every idle word,"
Deep in my memory stirred,
Must I to Christ account for every one?
Who, who can fearless stand
To answer such demand?
The future all unknown; life's sands all run.

"For every idle word,"
Cuts like a two-edged sword;
Cruel and slanderous tongues meek spirits kill.
Think not to rise above
Thy brother but in love;
To do him good is thy great Master's Will.

"For every idle word,"
Hast to the past referred?
One glance down the years imploring sent?
Ghosts upon ghosts arise
With sad accusing eyes,
Reading thy soul a bitter punishment.

"For every idle word,"
Thou wouldst not thus have erred
In the sweet years by-gone; hadst thou but known
That for each poisoned dart
Aimed at thy brother's heart,
Only at Jesus' feet canst thou atone.

"For every idle word,"
Hast thou the mandate heard,
Oh youth, oh maiden, in life's flower-strewn way?
To order all thy speech
That passing each to each,
No word need be recalled on that dread day.

"For every idle word,"
Christian! wilt be deterred
From entering into the full joys of Heaven?
"For falsehood and for hate,
Brother! 'tis not too late,
Repent, repent and thou shalt be forgiven.

ALICE GRAY COWAN.

BISHOP BURGESS

On the Federate Council and Appellate Court.

From Annual Address, 1881.

The chief care of the Federate Council of Illinois at its session in Chicago, was to prepare, as the Diocese requested, a statement of "the powers proposed to be exercised." The Canon, authorizing the Council, requires this to be submitted to the General Convention for its approval. The Council named five powers. The first authorized the organization of an Appellate Court. The other four had to do with charitable institutions and the employment of Church funds. These were duly presented to the General Convention. The House of Deputies, by a large majority, gave its approval to all of them. The House of Bishops concurred in all but the first, "with which," to use the language of that House, "it does not concur, because it does not deem it expedient to act upon the matter of an Appellate System for the Church, in the manner proposed." Efforts were made to secure entire agreement of the two Houses, but without success. The admirable argument of the Bishop of Illinois, in the report of the minority of the Committee of Conference, recorded in the Journal of the House of Bishops, stands as an abundant justification of the subsequent action of the Federate Council. So the matter rested at the close of the Convention; the last four of the powers, approved by both Houses.

According to provision at its adjournment in June, the Council met, at the call of the President, in St. Paul's Church, Springfield, on the 9th of February, 1881. After careful consideration of the action of the General Convention, the Council decided, that the Dioceses in Illinois were not at all debarred from the formation of a Joint Appellate Court. Accordingly, a Canon was prepared to be submitted to the several Conventions. If adopted by all three of them, such a Court will be established. It will not be a Court, created by the Federate Council under authority from the General Convention, or without such authority, but one framed by the Diocesan Conventions, having sole right in the premises. A copy of the Canon, duly certified, is herewith laid before you.

It will be seen, that its single object is to provide an appeal from the decision of the Court of first hearing, in either of the three Dioceses, by any defendant, who feels that justice has not been reached on his trial. It is for the settlement of fact and the defence of the innocent. It is for the correction of error, the recovery of opportunity and the defeat of tyranny. Our Canon of Discipline already recognizes the right of Appeal. A Court, to which such Appeal may be made, has been provided. But if an Appellate Court is to be of real value, is to hear and determine fully and finally, it must be one to command confidence and respect, it must be, as far as possible, elevated above infirmity. It is worse than useless, if it can be swayed by partisan or other unworthy influence. Will not these essential qualities be attained more certainly by the three Bishops and the assessors, selected from the three Dioceses for their wisdom learning and integrity, than by a Diocesan Court, dependent for its character largely upon the cast of lot? The smaller the Diocese, the greater the advantage. May not we especially favor it, since Quincy, with its narrow limits and its somewhat sparse population, may not for years have any larger number of Clergy and Deans, not canonically excluded, from whom to select both Primary and Appellate Courts?

I am not disposed to defend the action of the Federate Council, as if it needed excuse. I was part, yes, head of the brethren, who recommended this Canon. Now I have been too long in the ministry, too frequently a member of the General Convention, (even from 1844 to the present time,) too positive in my counsels and actions, for me to fear, that "disloyal" can be appended to my name. I lay aside the thought of such word being seriously spoken against those, who favor the establishment of the Appellate Court. Ablest Canonical Lawyers, well acquainted with the foundations of the Ecclesiastical Code, have repeatedly asserted the right of a Diocese to select any members of the Church it judges fittest, and make them a Court for Appeals. It has not been held needful to confine the selec-

tion to men already within its bounds. When those are chosen, who have so close kinship to it as is created by a Province, the objection, if it be of any force, is at its least.

The Constitution of the Church, in Article 6, expressly remits to the Dioceses "the mode of trial of Presbyters and Deacons." This embraces trial till completed, Courts Primary and Appellate. Feeling bound by this Article, the General Convention of 1871 declined to approve this power, proposed to be exercised by the Federate Council of the Diocese in the State of New York, assigning as a reason, that such power already belonged to the Dioceses, so federated. Both Houses agreed on this point. As an important power, proposed to be exercised, it was fitting, that it be mentioned in our schedule. Yet it seems to me to be beyond the province of the General Convention, to deny the right of any Diocese or any numbers of Federate Dioceses to organize and administer their own Courts. It can forestall the Dioceses, and, in their place, create Courts of trial and appeal. Till this be done, it must accept such results as may flow from the exercise of their own constitutional rights by the Dioceses. So I say without fear of important contradiction, if, to the Federate Dioceses in the State of Illinois, there appear need of such a Court of Appeal, as is provided in the proposed Canon, let them go on to its organization. You will mark that the prosecution cannot avail itself of this Court, and that it rests with the defendant to exercise his privilege, or to submit to the decision of the lower Court.

Of the need of Appellate Courts you are good judges. Before becoming intimately connected with Illinois, in common with numbers of Churchmen at the East, I became convinced of this need. In the notable instance, which, drifting into schism, continues to swell with serious injury over all our land, and especially over our Province, a Court, in which the jealous eye of the condemned Priest could have seen real rehearing and positive review of his case, would have been sought. I know truth must prevail. I cannot imagine that the decision of the Primary Court would have been reversed. But the respect of our unhappy brother would have been commanded, his personal animosities and suspicions would have been over-ruled, and suicide—under the name of reform, have been prevented.

With unmixed judgment and warm earnestness, I commend the passage of this "Canon on Appellate Courts."

The Communion of Saints.

To the Editor of the Living Church:

The most singular kind of a Commemoration Service has been held in St. Peter's Church, Brooklyn, L. I. It was both peculiarly Romish and distinctly ultra-Protestant. It was one of those notable instances where two extremes meet.

It is a well established fact that Rome and ultra-Protestants agree as touching the departed. Neither holds the Catholic Doctrine of Paradise; thus belying the words of Christ on the Cross. But seldom do we see the Holy Eucharist celebrated by a Prelate in a Protestant Episcopal Church at a Commemoration for the departed, and yet an authoritative statement coming from the Celebrant, that, so far as it bore any relation to the Saints at rest, it was meaningless. It only referred to the "wandering" Bishop of Washington Territory whom we all love. It had no connection with her whose praise is in all the churches. The Bishop of Long Island, I hope, did not omit the Prayer for the whole state of Christ's Church Militant?

The Communion of Saints includes those in Paradise, as well as those in Washington Territory. It comprises "the whole family in Heaven and on Earth." As we draw near in faith to Christ in the Holy Eucharist, we draw near to each other—to those at rest, to those on earth—angels and archangels—and the whole company of Heaven join with us in our Eucharistic Service. I know Rome is hollow—I know ultra-Protestantism is a bundle of negatives; but the Church teaches and believes the Christian verity "I believe in the Holy Catholic Church, the Communion of Saints." Truly yours,

THE DEAN OF CAIRO.

Woman's Rights, in Colonial Times.

Correspondence of the Living Church.

In my reading, the other day, I came across this curious bit of history, which I think will be of some interest to your lady readers. "At a court held at ST. MARIES', 7th December 1648, came Mrs. Margaret Brent and required the opinion of the court, concerning the patent of Mr. Leonard Calvert, in case of the Tenements appertaining to the Rebels within his Manors, whether or not their forfeitures belong to the Lord of the Manors." Kilty, L. H. p. 104. Thus it is seen that in 1648 a woman practiced law in Maryland. She was an active agent and attorney for the Lord Proprietary, who resided in England. She was also, at this date (1648) administratrix of Leonard Calvert, Esq. In addition to being the first lady-lawyer, this lady was the first (at least so far as I have yet discovered) to demand the ballot.

"Among other passages a little curious in a person of her description (she was a spinster—though styled mistress)" it appears on record, that at an Assembly in 1647, where all the *Free-men* had a right, and were summoned to attend, in person or by proxy, Mrs. Margaret Brent came, and requested to have a vote in the House for herself, and another as his Lordship's attorney. This was refused peremptorily by the Governor (Greene); and the lady protested in form against all the proceedings of that Assembly, unless she might be present and vote as aforesaid, (id. p. 104). This curious bit of history is from an old Maryland law work, on Land, by Kilty, printed 1808. About the last place one would look for anything that would interest your readers.

D. B. SMITH.

Westminster, Md., April 30th, 1881.

MICHIGAN.

Correspondence of the Living Church.

Visitors at Christ Church, Detroit, seldom fail to remark the singular beauty of certain details in its chancel. Above the Altar, and entirely across the chancel, is some fine panelling, resembling a reeded. The illuminations are excellent. There are also some wooden walls of pleasing design on each side of the chancel. But the effect was sadly marred by certain other details. The Altar-table was too low. The lectern was an unsightly desk, hiding too much of the sanctuary from view. For the same reason, the pulpit is offensive by reason of its size and location. These blemishes are due to the defective taste that prevailed in our American Church twenty years ago; and the congregation of Christ Church is gradually removing what is obnoxious to the stricter ecclesiastical and aesthetic judgment of our own days. A few years ago, prayers were still said at the "reading desk," the minister facing the congregation. A small prayer-desk was then added to the chancel furniture, but was almost hidden behind the spreading desk from which the Prayer-Book was now taken, and which had come to be used only for the lessons. But this has at length been displaced by a most beautiful eagle-lectern of burnished brass, which was given at Easter as a memorial of the late Mrs. C. C. Trowbridge, by her children and grandchildren. Another memorial-gift, a brass altar-cross in memory of Mrs. Mary Eaton Lord, was made the occasion of some improvement in the altar, which was raised six inches, and provided with a temporary retable, as well as appropriately vested. The remaining obstruction, the massive pulpit, will doubtless yield its place before long to something more satisfactory to the preacher and priest of our own day; but it will naturally be hard to give up so fine a piece of oak furniture; and all the harder, because it was erected originally for Benjamin H. Paddock.

The corner-stone of the new Trinity Church, Caro, Tuscola County, was laid by Bishop Harris at 11 A. M., on Saturday, May 14th. Beside the Rector (the Rev. Russell Todd), there were present the Rev. Messrs. Butler and Prosser of Bay City, and the Rev. Mr. Stevens, of Saginaw City. A large body of spectators witnessed the Service. Addresses were made by the Rev. Messrs. Stevens and Butler. The parish was organized in January last, when it was determined to build the church, which is to cost \$1,800; of which amount, \$1,500 have already been subscribed in the town. The location is excellent, the site being a gift from Mr. Montague, a prominent citizen of Caro.

On Sunday, May 15th, Bishop Harris visited Trinity Church, Bay City, and its three dependent Missions. At 9½ A. M., he celebrated the Holy Eucharist at Trinity Church; and, at the later Morning Service, he preached, and confirmed twenty-four persons, nine of whom were from the missions in charge of the Rev. Mr. Prosser. At the conclusion of this Service, he catechized the flourishing Sunday School of Trinity Church. At 3½ P. M., he visited the Mission at Essexville; and, in the evening, that at Portsmouth (South Bay City). The Mission at Banks is building a neat frame chapel, to cost a little over \$500. After the Evening Service, at which the Bishop confirmed one person, he confirmed in private, at the Fraser House, Capt. Welcome, of the steamer S. B. Grummond, who had not landed in time for the public Services of the day.

The Rev. Wm. A. Masker, on the Bishop's nomination, has been elected to the rectorship of St. Paul's Church, East Saginaw. He has recently been Rector of the parish at Jefferson City, Mo.; and, during the recent illness of the Rev. Mr. Holland, was temporarily in charge of Trinity Church, Chicago. Mr. Masker, years ago, was settled at Three Rivers, as a congregational minister; but he now returns to this State in the communion and ministry of the Church.

The Rev. W. W. Rafter has resigned the mission-field to which he was lately appointed in the Saginaw Valley.

The Rev. M. C. Stanley, recently of the Diocese of Indiana, has become missionary on the line of a railway running north of Bay City, some two hundred miles, to Gaylord. The list of his mission-stations is suggestive of the route of a travelling agent: Pinconning, Roscommon, Standish, West Branch, Summit, Ogemaw, St. Helen's, Otsego Lake. These points are scattered over several counties, some of them being settlements of great promise and of marvellous growth. Mr. Plummer, of Bay City, has offered a lot at Pinconning and lumber enough to build a church. Mr. Stevens, of St. Helen's, has made a similar offer for that point. The family of the Rev. Mr. Stanley are living at Ann Arbor, and must see nearly as much of the devoted missionary as the families of certain commercial travellers with long routes see of their *patres-familias*.

The Rev. Dr. Hall, of Ann Arbor, has sailed for Europe, accompanied by his sister, Miss Hall, to be absent until September. The vestry of St. Andrew's Church have granted their Rector, who needs a long rest, this vacation of four months, with salary continued; and the congregation made up besides a purse which will go far to pay the expenses of this season of European travel.

The Bishop of Michigan has been elected one of the special lecturers before the students of the General Theological Seminary, New York; the lectures to be delivered some time next winter.

The Committee appointed by the last Diocesan Convention to devise means for the enlargement of the Episcopal Fund, are actively engaged in the effort to secure \$50,000 additional to the present fund of 32,000. At last reports, \$35,000 of the required sum had been subscribed; and it is hoped that the remaining \$15,000 will be secured before Convention. The success of this effort will result in the reduction of assessments upon the parishes; and, indirectly, in the increase of the diocesan resources for missionary work.

In accordance with the call recently issued, a parish has been incorporated under the name of Holy Trinity, Detroit, with the following vestry: Thomas P. Bull and John P. Shearin, wardens; Alfred Dunn, clerk; Franklin Harwood, treasurer; and Wm. Holdsworth. This act represents the desire of the congregation of Holy Trinity to accommodate themselves to the decision of the Bishop, that the mission has no legal and canonical status in the diocese. It is accompanied by a formal application for the consent of the Bishop and Standing Committee, required by Title III. Canon 5, § ii. which application is now pending. If the required consent be given, the newly organized parish will apply for union with the Convention of the Diocese.

A Plea for the Newsboys.

To the Editor of the Living Church:

"No, no; be off and don't bother." This is a frequent response to the importunate urchin who has ventured into some store or merchant's office, with the petition, "Please to buy an Appeal to help the Newsboys' Home."

We are sorry for this; because although such is an expression which not unnaturally springs to the lips of an interrupted business man, whose thoughts are diverted from perhaps intricate calculations (but oftentimes the refusal is far harsher) such answers are apt to undo much of the work undertaken by those by whose kindness these boys are provided with food and shelter at the outset of their battle of life, until they are found worthy of better things.

Friendless, penniless, and homeless, it is the lot of many a poor lad to find himself in the streets of Chicago at nightfall by the passing policeman. What can he do? Put yourself in his place for a moment.

At this pitiful juncture the Newsboys' Home steps in to do a most valuable portion of its work—to save the destitute lad from the consequences of yielding to the temptations to dishonesty which present themselves. From some other lad, to whom he perhaps details his desperate condition, such an one learns of the existence of the Home, applies for admission, and is at once received as an inmate. For a few days he is sheltered and fed; his surroundings, and what he sees and hears of other boys, teach him the first lesson required to be instilled into his mind, and he imperceptibly absorbs the truth that he must "work for a living."

Untrained to this, and by reason of parental neglect or vicious surroundings, inclined to be idle, untruthful, and to gamble, some of the boys are with difficulty brought to accept the stern necessity of work; but if one makes up his mind to face the reality, he is given a parcel of Appeals to test his tact as a street salesman, and thus started in the world. The examples cited in "Self-Help" show that great men have risen from smaller opportunity.

This is the critical period when the boy most wants the sympathy of the public. A thoughtless, fickle-minded lad will be easily turned altogether from his good purposes, and a right-minded, painstaking lad be sadly discouraged by a curt rebuff, whereas a kind word from a chance purchaser will give to either new heart for the toil of the day, and courage to persevere in well-doing.

The public buys the Appeal at five cents, of which the Home receives one-half, which just about covers the cost of issuing the periodical, the editorial work of which is undertaken as a labor of love by ladies connected with the work of the Home. From the other two and a half cents, which belongs to the boy, he can, if he will—as the past history of the boys proves—earn enough to keep himself at the Home independently of charitable aid, and save a small sum for clothing and to put in the Bank. He is constantly taught and urged by the example of others—

1st.—To work willingly, diligently, and faithfully, all day, and every day.
2nd.—To save from his earnings as much as possible.

The Savings' Bank has been opened to assist the boys in this latter object, money incentives being offered to encourage those who are most successful in their daily ventures; but specially to those who are most thrifty and keep longest what they earn. Nothing stimulates the development of honest principle like the possession of hard-won property; and the surest foundation for future comfort and well-doing is thrift. Unless our boys are pressing and earnest in their efforts to sell their paper, it is unlikely they will attain the dignity of an account with the bank; and therefore, if those efforts are sometimes more zealous than discreet, we would entreat our citizens—even if they decline to purchase—to bear with the lads; and not, by gruff receptions and caustic remarks, perchance obliterate for ever from their hearts the germs of virtues which our Home is doing its best to plant and foster.

Remember that these boys are growing up to be our fellow-citizens, and will be throughout their lives the contemporaries of our children in this social hive. Is it not better—Ay, and cheaper, too!—for us to spend a few nickels and some kind words on them now, and keep them "straight," than to allow them to be imbibed the education of those Devil's Seminaries—the street corners—and to graduate at Joliet? Do you desire them to become honest, intelligent workers, adding to the physical, mental and material wealth of this outspreading city, or do you desire them to be of the class of drones, who levy through life perpetual tax upon their neighbors, and whose mischief is only ended with existence itself?

Call at the Home; see for yourself its practical working, and what is attempted to be done. Then, you will be resistlessly convinced that its founders have been "right from the start," and are fully warranted in calling on the public—both for the sake of the boys in the present, and for the good of the public weal in the future—to assist them to "Go Ahead."

ABSTRACT OF NEWS.

James Gordon Bennett, proprietor of the N. Y. Herald, is engaged; in fact, he is much engaged. She is a Princess, and her name is Amelia Caroline Gasparine Leopoldine Henrietta Louise Elizabeth Francoise Maximilienne, of Furstenberg. She is the only daughter of Charles Egon, Prince of Furstenberg.—The persecution of the Jews continues in Russia, and thousands of families have been rendered destitute and homeless by the fury of the populace.—Now that the discovery of comets has begun for the year, they may be expected fortnightly. Prof. Bomard, of Nashville, has just discovered the second within less than a month. The discovery of two within so short a time is remarkable, and unknown in the history of the country.—The army-worm has made its appearance at Rochester, N. Y.—Col. "Tom Scott," the railroad magnate is dead, and Mrs. Garfield is rapidly recovering.—Mr. Froude has been so annoyed over the criminations and insinuations which his papers on Carlyle have produced, that he has publicly expressed his regret at having attempted the editing of them.—It is asserted that there is much exaggeration with regard to events in Ireland, and that London journals make things worse than they are, for the purpose of increasing the hostilities against Ireland, and the defeat of the Land Bill. Some one, who has lately been through Ireland, says there is not the slightest indication of disorder.—Large shipments of salmon are made from England to Australia, in a frozen condition; they readily bring one dollar a pound.—A special messenger from the Nihilists has just waited upon the Czar, and informed him that they will be content with three things: the liberty of the press, the Habeas-Corpus, and the repression of abuses of election in the district government. This seems reasonable.—The Congressional Library contains above 400,000 books. The annual increase is about 20,000.—The sale of the revised New Testament has been unexampled in the history of book-selling.—Suter, the Englishman captured by Turkish brigands, has been released; the ransom was paid.—In the French Chamber of Deputies, the treaty with Tunis was ratified by a vote of 453 to 1.—The Swedish Government is said to be alarmed over the numbers leaving Sweden for America; measures will be taken to check such unusual emigration.—Testimony, it is said, has been found among the papers of the late Count Von Armin, which will entirely exculpate him from the charge of treason.—Germany has concluded a treaty of commerce with Austria.—Garibaldi, who resorts to the pen every time anything politically displeases him, has written a letter in which he informs Italy that France must be checked, and that the independence of Tunis must be demanded. The old hero's words are not as effective as his blows. The Arabs, though not otherwise in sympathy with Italy, bitterly oppose the treaty.—Lord Denman drives a horse about the streets of London, that wears spectacles. It was found to be near-sighted, and the kind-hearted owner successfully tried the experiment of putting on rectifying "specs."—What is thought to be a genuine autograph of Shakspeare has been found in a folio translation of Plutarch's "Lives" (1603), in the Boston public library.—Archbishop Purcell, of Cincinnati, has had another stroke of paralysis, and is not expected to survive many days. Scio has had two more earthquakes, and more houses are in ruins. No one seems to have been killed by these last shocks.—The Centennial Anniversary of the capture of Fort Gophin from the British, was celebrated on the 2d, at Augusta, Ga.—The treaty between Russia and China has been ratified at Peking.—It is said that the long-interrupted "Life of Christ," by Henry Ward Beecher, is soon to be completed.

Ancient Landmarks.

An Old Church in Norfolk, Va.

Correspondence of the Living Church.

The readers of the LIVING CHURCH have already had an account of St. Paul's, the old church here, with its graveyard containing graves more than two centuries old. Just now, the hyacinths and tulips are in full bloom, and the lawn-mower is in constant requisition; for the churchyard is as carefully kept as any garden, and the flowers and shrubs are very tastefully arranged.

Christ Church, here, is another beautiful old church, with an interesting history. The first building was erected in 1800, and burned in 1827. The present building was completed in the following year. It has recently been repaired and improved at a cost of between eight and nine thousand dollars. This sum is nearly paid and has been given, in the Offertory, since last May. There have been no such devices as fairs and festivals. The Rev. O. Sievers Barten, D. D., has been Rector of this Church for fifteen years. At the fifteenth anniversary of the consecration of the present building, he read an interesting paper upon the history of the "Elizabeth River" Parish, the original name of the Norfolk Parish. Part of the parish records are lost, and so the history must ever remain incomplete. In the Celebration of Holy Communion Christ Church still uses, on high Festivals, a chalice, "The gift of Capt. Sam'l Boush to the Parish Church of Norfolk town, March, 1700," and a small paten with chalice to correspond, "the gift of Mr. Rob't Tucker to the Parish church of Norfolk town, April 3, 1722." These are the only relics of the church originally built in this parish years before the present St. Paul's. There is no record left of its location, but it is supposed to have stood near the site of St. Paul's.

St. Luke's Church is the youngest in the city. Originally it was a Mission, which soon grew into a strong, self-sustaining Church. At the Bishop's visitation, just before Easter, he confirmed a class of thirty at Christ's Church; twenty-two at St. Paul's, and fifteen at St. Luke's.

DIOCESAN AND PAHOCHIAL.

Church News and Church Work.

From our Correspondents.

Iowa.—Easter was in every respect a very bright day to the goodly number who participated in the Services at St. Mark's, Anamosa. The church had been most elaborately decorated with flowers, by the ladies. The singing, always good, was on this occasion more than usually inspiring, lifting up the soul towards heaven, on the wings of faith, and hope, and love.

At the Morning Service, the church was crowded to its utmost capacity; and in the evening, great numbers could not find even standing room, so that they were obliged to go away. After the close of the Morning Service, with Holy Communion, another Service began, which, to us, was the most deeply interesting we had ever witnessed. It was the Reception by Holy Baptism, into the Holy Catholic Church, the one only Fellowship and Communion of Saints, of twelve children and two adults; all but three being members of the Sunday School. Nearly all were from families outside of the Church. No special pressing was resorted to to influence the children; they were simply instructed in their duties and privileges from Sunday to Sunday. One peculiar feature connected with these baptisms was that the children provided their own Sponsors. At the Evening Service, the Knights Templar attended in a body, and worshipped with us. As an Order they have an Easter Service, which is taken word for word from our Service of that high Festival. All of the Services were conducted by the Rector, the Rev. Geo. A. Chambers.

We learn from the Diocesan paper that the repurchase of Christ Church, Burlington, sold some years since under foreclosure of mortgage, has been effected, and the oldest parish in the Diocese, after many vicissitudes, will shortly repossess its old and hallowed home.—The Missionary treasury has received upwards of \$1,000 from pledges for the current year.—The Rev. Chas. H. Stroh has taken charge of Grace Church, Decorah.—The Rev. S. C. Gaynor has removed from the Diocese.

At Dubuque, where the debt incurred in building the new St. John's has been funded, \$7,000 have been raised to complete the church, and \$1,000 were presented to the Rector, the Rev. C. H. Seymour, who has at a great sacrifice shown his willingness to "spend and be spent" for his people.

Trinity, Davenport, has received the Cook-legacy of \$5,000, and also \$1,000 for the Parish Sunday School. It is understood that the executors of the Cook estate contemplate placing a chime of bells in due time in the tower of the Church, as provided for in the will of the late Mrs. C. C. Cook.

The Vestry of St. Paul's, Council Bluffs, have raised the salary of their Rector, and have arranged for the purchase or erection of a building for the use of the Parish School under the charge of Mr. Geo. F. Degen, A. B.

By a payment of \$1,000 the Vestry of Grace Church, Cedar Rapids, have secured the commodious brick house adjoining the Mission Chapel, on the west side of the river, for a rectory. An indebtedness of \$1,500 will be gradually extinguished by the united efforts of the Mother Church and chapel congregation. The contributors to this purchase were the family of the late Hon. George Greene, who gave \$500, and S. C. Bever, Esq., who gave an equal amount.—The Bishop visited this Parish on Palm Sunday, and confirmed twenty-three persons. Grace Church has made a steady advance under the wise and efficient rectorship of the Rev. Samuel Ringgold. The Parish now owns two churches, two rectories with their respective grounds, and four city lots, on one of which, it is to be hoped, a second Mission Chapel, will ere long be built. The enlargement of the Parish Church is imperatively required—in fact, there seems under God no limit to the upward and onward course of this united and devoted parish.

South Carolina.—The Annual Convention of this Diocese met in St. Philip's Church, Charleston, on May 11th. After Morning Prayer, and the Celebration of the Holy Eucharist, the meeting was called to order, when it appeared that 31 of the Clergy were present, and 41 Lay delegates. The proceedings were mainly of Diocesan interest. The Rev. J. H. Tillinghast offered a series of resolutions upon the subject of the use of ardent spirits. The preamble, and the first resolution, sympathizing with the growing desire for Temperance Reform, were adopted. The second resolution, recommending the enactment by the Legislature of a law prohibiting, throughout the State, the manufacture and sale of ardent spirits as a beverage, was laid on the table.

The next Session of the Convention is to be held in the Church of the Advent, Spartanburg.

Delaware.—The Wilmington Morning News of May 21st describes a beautiful and costly alms-basin, of solid silver, overlaid with pure gold, and measuring sixteen inches in diameter, by three inches in depth, which has lately been presented to Trinity Church, Wilmington. It was designed by the Rector, Rev. Dr. Frost. Upon the upper side, around the bowl, runs the Trinity invocation: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." And the several parts are separated by the well-known symbols of the four Evangelists. On the

under side of the bowl, and within a raised band on which the basin rests, is inscribed: "To the blessed memory of the Rev. Peter Tranberg, the wise Rector, the gentle Pastor, the faithful Priest, of this, the Swedes' Lutheran Church, A. D. 1742-A. D., 1748." This alms-basin, made from the free-will offerings of the faithful, and containing many mementoes of the saints in paradise, was solemnly devoted to the service of the Triune Jehovah, on Easter Day, 1881, by the Rector, William J. Frost, D. D., LL. D.

Pittsburgh.—Bishop Seymour has just made a visitation of St. John's Mission, Mercer and Lawrence Counties, in the Diocese of Pittsburgh. In five days he visited five of the eight stations now embraced in that Mission, and confirmed forty persons. Large congregations of people, not acquainted with the Catholic teaching and position of the Church, listened with closest attention to his eloquent setting forth of "the Apostles' doctrine and fellowship, and of the breaking of the Bread, and of the Prayers; and also to his clear instruction concerning the grace of Orders and of the Sacraments. The whole Mission seems to have been thoroughly stirred up by the Bishop's vigorous and practical handling of the things pertaining to the Kingdom of God.

This interesting field of Missionary work is in the great bituminous coal district of Western Pennsylvania. It was formed into an Associate Mission in Sept. 19, under the direction of Rev. H. G. Wood, Priest, and Rev. J. B. Williams, Deacon. The population of the two counties is about 100,000, with not less than twenty-five available points for Missionary work. All points easily reached by railroads. The chief industry is coal and iron; yet the Mission numbers 200 communicants, not including those lately confirmed. Rev. Mr. Williams hopes to enter the General Theological Seminary in New York, next September, and prepare for Priest's Orders. One or two more clergy must be found to carry on the work so well begun. We trust the Priest of the Mission will succeed in finding an efficient co-worker, and in extending the ministrations of the Church throughout that populous region.

Western Michigan.—Bishop Gillespie lately visited Niles, and confirmed eighteen candidates presented by the Rector, Rev. C. C. Tate. More than half the class were males. The Bishop also celebrated the Holy Communion at the usual early Celebration. He preached at the Morning Service, and also addressed the children of the Sunday School. This address was a beautiful illustration, drawn from nature, of the way to cultivate the fruits of the Spirit.

The Confirmation was in the evening, when the Bishop also preached to a large congregation, on "The Formation of Character." Some of the boys confirmed were members of the Surplined Choir of the Parish.

Colorado.—The Golden Transcript of May 18th, contains a very complimentary notice of the Rev. George C. Rafter, who has lately assumed the duties of Rector of Calvary Church, there. It speaks of an increasing interest in Church matters, and of congregations growing larger every Sunday. We congratulate both our reverend brother and his parishioners upon the bright prospect which appears to be opening before them.

Wisconsin.—Confirmations in May, by the Bishop:—Delavan, 15 (two in private); Portage, 19; M. Langlois Mission, 4; Rice Lake, 3; Sparta, 1; Madison, 8; Brodhead, 5; Beloit, 11; St. James, Milwaukee, 23.

Illinois.—The Year-Book of the Parish of the Ascension, Chicago, lies before us; and, as usual, it presents an exhibit that is most creditable alike to pastor and to people. We select a few items of chief interest. Between May, 1880, and May, 1881, there have been 41 persons baptized, five of whom were adults. Thirty-four persons have been Confirmed, of whom 15 were men and boys. There are 274 Communicants, being a gain of 48 since the last report; although, in the meantime, 27 have removed and one has died. On the present list, 121 are males, and 153 females. There has been a daily Celebration of the Holy Eucharist, except on Good Friday; and two Celebrations, at the least, on all Sundays, Fridays, and other Holy Days, making in all 564 for the entire year. Daily Matins and Evensong have been maintained almost uninterruptedly; so that the sum total of Public Services of various kinds, during the year, was 1,231. The number of Communions made during the same period, was 3,961, being an increase of more than 900 over the past year. The Pastor notes with pleasure the fact that all these Communions (except on occasion of the Midnight Celebration at Christmas, when 124 received) were made at the early Celebrations, and consequently, in accordance with the ancient and reverent rule of the Church, fasting. In the use of all the various means of grace, both public and private, there has been a marked increase. So, also, in the Parish and Mission Sunday School, there is a showing of 370 bona fide scholars, against 230 reported last year.

Nor is the financial report any less encouraging; as the total receipts have been \$11,062.69, and the expenditure \$9,919.85; leaving a balance in hand of \$1,142.84. The charge which is brought against "free" churches (we mean, that they do little or nothing for outside objects) does not hold good in the case of the Ascension, inasmuch as, besides \$310.78 for the Mission Schools, \$120 was given last year to St. Luke's

Hospital, \$60 to St. Thomas' Mission for colored people, and \$226 to Diocesan Missions.

With a Priest almost single-handed, and a people of very limited means, it is, to the outside world, "a marvel and a mystery" that so much is being accomplished. By the fall, it is expected, the accommodation for worshippers will be greatly increased; a step which has become absolutely necessary for the legitimate growth of the parish.

Missouri.—At the present rate it is quite evident that all the private rooms in St. Luke's Hospital will be taken by individuals to be furnished, part of them as memorials, before the Hospital building is finished. We hear that it is proposed to furnish one room handsomely, with the name of the Louis Garneau room. The children of the late Mrs. Larkin of Christ Church also propose to provide for a room as a memorial to their mother. A lady who has for years been a devoted friend to the Hospital proposes to furnish a room in her husband's memory, and hopes to endow a bed for St. Luke's in further memory of him. There is everything to show that, now that St. Luke's is giving evidence of perpetuity, it will continue to receive largely in gifts, memorials and bequests for its pious work.—Church News.

Boise City, Idaho.

Correspondence of the Living Church.

St. Michael's Church, Boise City, has been vacant since Sept. 1st, 1880. Five Clergymen have been called, and four declined; until it looked as though the whole clerical force had decided to leave the capital of Idaho shepherdless, the calls having reached from the Pacific to the Atlantic. But it might now be called "the Church at Rest;" the Rev. Israel T. Osborne, of Alexandria, Minn., having accepted the call, and will enter upon his new cure July 1st. Mr. Osborne is a graduate of Seabury Seminary, of the class of 1874, and comes highly recommended.

During the Winter, the ladies gave two entertainments for the benefit of the Church, clearing \$223. This, with other means raised, has been used in putting the Rectory in repair; it having been greatly injured by a freshet which swept through the city in March. The grounds have been re-fenced, and the house thoroughly renovated.

The church building is a very neat frame structure, capable of seating about 120 souls. At Christmas, the Sunday School children gave a concert, and after defraying the expenses of their Tree, gave the balance to the Rector, for the purchase of a new set of chancel furniture, consisting of two handsome Lecterns, chancel-rail, blue and gold standards, lights, and Rector's chair. The wood is oak, elegantly carved. The whole was from Lamb & Co., New York. The Altar, Lecterns, and Credence have elegant and costly vestures, the gift of a Communicant of the parish, and the work of sisters of St. John Baptist. The chancel is lighted from three windows immediately over the Altar.

The Church has now been established in Boise City for seventeen years, and has a strong hold on the wealth and intelligence of the town.

On Sunday, May 8th, Bishop Tuttle made his annual visitation to this parish. The church was filled to its utmost capacity, some remaining standing during the whole Service. The Bishop preached two excellent Sermons, conspicuous, (as all his addresses are) for their clear thought and forcible use of pure Saxon. The cares and labors of Missionary life for fourteen years have traced their lines on the Bishop's brow, but these only endear him to the hearts of his people; and they will be with many a pang of regret that Idaho will say farewell, when, in the future, the Church shall relieve him from jurisdiction over her.

Last Winter, the Rev. F. W. Crook, Missionary at Silver City and Idaho City, received an injury from a fall, which has rendered him a cripple ever since.

"Another Gospel."

To the Editor of the Living Church:

It is a very sad evidence of the degeneracy of the times, that there are ministers of the Word of God who look upon it as far more important to attract and interest their hearers, than to edify them; men who, being unable to draw a "full house" by their own peculiar presentation of the truth, scruple not to cast the Word aside, and introduce into the pulpit topics which of right have no place there.

Common as is this fault, we have never yet seen anything to equal the irreverence of the minister who thus announces his first appearance before his new flock:

Rev. —, a graduate of Wesleyan University, Middletown, Conn., also a graduate of Drew's Theological Seminary, Madison, N. J., has become pastor of the M. E. Church in this city. Services next Sabbath morning and evening at the usual hours. Subject of the evening discourse will be "Those big hogs of mine." All are cordially invited to attend.

Had the "Rev." gentleman been about to deliver a lecture on a week day, in a public hall, and before a company of stock-raisers, no doubt his remarks would have been in keeping with the place and occasion; but certainly they could not be so on the Lord's Day, and in the Lord's House, and before a congregation of sinners who ought to have been present for some higher purpose than to listen to the discourse upon "Hogs," to which the minister promised to treat them! O Tempora! O Mores! F. H. P.

Choral Weddings.

Correspondence of the Living Church.

In your last issue, a correspondent from Western New York gives an account of a wedding ceremony performed recently in St. Luke's Church, Buffalo, where the choristers of the Church were present, and sung hymns appropriate to the occasion. This he believed to have been the first choral wedding ever had in this country. In this he is mistaken. On the 2d of June, 1880, Mr. Louis M. Powell, of Virginia, and Miss Jane Lee Young, a daughter of Gov. John Young, of this State, were married in St. Michael's Church, Geneseo, by the Rev. W. A. Poole, Rector, assisted by the Rev. E. Ingersoll, D. D., of Buffalo, where the choristers, to the number of twenty, participated in the Service. The effect was most beautiful and impressive. The choristers, vested in cassock and cotta, met the bridal party at the north vestibule of the Church. There the bridal party waited, while the choristers, singing a joyous processional hymn, marched up the centre aisle to the Chancel. When they had reached their places, the bride, preceded by the ushers, was led by her mother to the foot of the Chancel steps, where the groom, attended by his "best man," and accompanied by the officiating clergymen, awaited her coming. There, at the foot of the Chancel steps, the first part of the Office, the Betrothal, was said. Then the choir sang the Cantic, "O, be joyful in the Lord." During the singing of this, the Clergymen, followed by the betrothed, proceeded to the Altar, and there the solemn marriage Rite was completed. Visitors from New York City, Philadelphia, Buffalo, Boston, and other places, spoke of the exceeding impressiveness of this Service. I neglected to mention, that after the choristers had taken their places in the Chancel, and while the bride-elect was proceeding from the vestibule to the Chancel steps, Mendelssohn's Wedding March was beautifully rendered by the organist of the Parish and effective choir leader, Mr. W. W. Killip, to whom, indeed, was due no small share of the successful accessories of the wedding.

ONE WHO WAS PRESENT.

GENESEO, N. Y.

To the Editor of the Living Church:

I noticed an inquiry in the LIVING CHURCH, asking in how many Dioceses it is required that both Wardens and Vestrymen should be communicants? Will you also ask how many think it requisite that the Wardens should be residents in the Parish. What can be thought of the life of a Parish, which numbers nearly three hundred and fifty communicants, when it elected for its Wardens two men, one of whom is living in Europe and the other in New York; the last place only 120 miles from here? C. B. A.

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

The Incarnation the Great Miracle.

The Rev. Dr. McKim has a strong article in the April number of the *American Church Review* (a quarterly Magazine highly creditable to Mr. Baum, its editor), in which he maintains that belief in the Incarnation necessarily involves belief in miracle. He finds the opposite view set forth in those "Scotch Sermons" which indicate how rapidly our Presbyterian friends are recruiting the ranks (not of Romanism but) of infidelity. There is scarcely a rationalistic error known to modern theological literature which cannot be detected in these Presbyterian sermons preached in Scotland.

Dr. McKim urges that the Early Church believed in the miraculous conception, and that this faith was justified by the Scriptures. Of these facts we make no doubt, although we should prefer to say that the faith of the Early Church justified the Scriptures; since the Church believed the mystery of the Manger before the Scriptures were written; and, indeed, when they were written, attested their inspiration by selecting them out of the mass of Christian literature and enshrining them in the Canon. Dr. McKim shows that there are philosophical as well as historical reasons why it is impossible to eliminate the miraculous from the conception of the Incarnation.

But why should we recognize the supernatural element in the person of the Eternal Son, and fail to perceive it in the Institutes of our Lord? The same line of thought which demonstrates the miracle will demonstrate the Sacrament. What, after all, was the Incarnation but the interposition of a mediating instrumentality between man and God? The Divine Humanity, of the Virgin born, was a true and very Humanity, with flesh and bones like our's, and it was through this Manifestation of God in the flesh that all the grace of redemption has been communicated to the world. Was it not closely correspondent with this marvellous expedient of Divine love, that our Lord chose out of all possible material substances the earthly elements of water and bread and wine, in order that they might be made the subsidiary channels of that Divine grace which reposed in Him in infinite fullness? It has always seemed to us that they have taken a long step towards a denial of the Incarnation who emasculate the Sacraments of their supernatural significance; and, if the logical result does not always follow, it is because the heart does not always endorse the aberrations of the mind.

Those who deny Regeneration in baptism, resort to surprising conceits of exegesis to explain away the palpable meaning of our Lord's conversation with Nicodemus. Let the same principle of interpretation be applied to the passages which teach the miraculous conception of the Son of Mary, and we shall have results thoroughly acceptable to the Scotch sermonizers.

In our judgment, the Incarnation implies and necessitates the Sacraments, whether viewed scripturally or philosophically. Non-sacramental Christianity is the logical matrix of Arianism in all its degrees; and we Churchmen who are striving to defend the theanthropic character of our religion, must rally strongly at the outposts, in order that we may save the citadel. The Sacraments are the outposts of supernaturalism.

We are not yet over our doubts about "the new bible." Various indications tend to deepen the conviction that the movement will not result in giving to the sacred writings greater reverence and influence. The *Chicago Times* says: "Considered from a rationalistic standpoint, nothing is more strikingly obvious than that this new translation of the Christian testimony is the latest, and by an enormous degree the most important, contribution which biblical scholarship has made to the great movement of rationalism." Prof. Swing advocates a "complete revision." The one proposed is only as "a house-cleaning," the whole thing needs to be re-built. Again we say, where will it end?

The Pentecostal Mission.

The clergy are now thinking over the lessons of Whitsuntide, and preparing to present them, if possible, in greater reality and power than ever before. The blessed gospel is completed now, not only as to the facts of the Incarnation, the wondrous Sacrifice, the mighty Resurrection, and glorious Ascension, but also in its application to the souls of men. The law of the Spirit of Life in Christ Jesus is written on the heart by the power of the Holy Ghost. Over the clouds of Sinai arches the rainbow of God's promise; and the still, small voice is heard, by devout souls, more powerful than the thunders that shook the ground whereon Moses trod.

All this, and more, we hope to help our people to know and feel, while we pray that the Spirit may come again with power and take of the things of Christ and show them unto us. But if we would prepare our people we must first prepare ourselves. We must, as it were, go up the sacred mount. We must leave the little cares and concerns of daily life, and realize that we stand there before God and for the people. When Moses stretched forth his hand to receive the Law, think you that he was "taking thought" for the small concerns and petty trials of the daily life that lay behind and before him? When, indeed, and where, does he seem to falter, or forget his stewardship of divine mysteries, for earthly cares or ambitions?

It is a solemn thought, that in this Christian Pentecost we stand, as Moses stood, to receive the Law of the Spirit, that we may give it to the people. With tongues of flame it was first uttered, and with tongues of flame it may be spoken by us, if we will lose ourselves in this glory of God's presence, and realize that we are beseeching the people in Christ's stead.

We are not talking sentiment, or preaching mysticism. We believe that these are words of soberness and truth. We believe that the one thing that is needed by the Church, is the Spirit of Pentecost, in larger measure.

It must be with the clergy before it is with the people. Through them, in large measure, must the inspiration come. Men must take knowledge of them that they have been with Jesus. The flame of the Spirit must rest upon their heads before it kindle the hearts of the people.

We profess to believe in the grace of Orders,—that we are consecrated, set apart to be ambassadors for Christ. Let us have, then, a godly enthusiasm, a fervent zeal, an overmastering faith that shall feed the fire of devotion in others and win for ourselves the victory that overcometh the world.

The New York daily papers have been publishing sermons and comments on the "Revised New Testament," to a voluminous extent. The industry of reporters has given the public every possible scrap of opinion that could be extorted from the willing or unwilling lips of "pastors" and public men. One is struck by the tendency of some to praise, almost adopt, the new version, in hot haste; bestowing meanwhile just a little of scorn upon all, notably Churchmen, who show less readiness to swallow the morsel whole. Drs. Potter, and Rylance, and the Rev. Mr. DeCosta, in sermons to their congregations on the third day after its publication, committed themselves as in favor of the book. Dr. Dix confessed to a reporter on the same Sunday morning, that he had not, as yet, read it: clearly a somewhat reasonable remark. The reporter in giving this piece of non-sensational information to the public, states, rather disappointedly, that the services at Old Trinity gave no indication of the existence of a new Bible.

By the decision given last week by Judge Drummond in the case about Mr. Knox's will, St. Mary's School becomes the residuary legatee and will receive from the estate from \$20,000 to \$40,000. No part of this will be for some time available, whereas the needs of the School for enlargement are pressing all the time. It seems only right as it is surely needful, that the Church should do something for the School, which has hitherto been built up, for the most part, by contributions from without. There is much yet to do, in order to place the institution on a safe and permanent basis. The legacy in prospect, even if the largest expectations are realized, will not leave the institution finished

and equipped as it ought to be, to say nothing about endowment. It will, however, give a basis of confidence in the permanence and success of the School, which will attract other donations and legacies.

A DIOCESAN paper reads us a high and lofty homily on applying the term "partisan" to another paper. It objects to such use of the term unless it be defined. Very well; we have no objection to defining .

A partisan paper is one that goes about stirring up strife, magnifying differences among Churchmen, sowing the seeds of suspicion, reprinting libelous stories about Bishops whose Churchmanship it does not approve, and finally, doing what the diocesan paper referred to has done,—making insinuations of the most atrocious character against the integrity and honor of a Bishop. The LIVING CHURCH does not use the term partisan in any Pickwickian sense.

THE N. Y. correspondent of the *Southern Churchman* attempts to justify himself in the part he has taken in circulating a libel on the Bishop of Illinois. He says that his informant was "a gentleman of high standing in the Church, and the brother of a Bishop." If this brother of a Bishop will publish the statement over his signature, we will make the Bishop sorry that he has such a brother. We agree with the said correspondent, that there has been a good deal of lying somewhere, which ought to be looked into; and we add, that they who have aided in publishing the lies ought to be looked after.

In the June number of the *Spirit of Missions*, the Foreign Committee state that \$52,058 will be needed before the first of September to realize the amount asked from the Church for the fiscal year. Surely, brethren, this should be met.

The Reformed Episcopal Church has been holding a "General Convention" in New York. It is publicly announced as the eighth. In numbers they are ahead of the Catholic Church of the nineteenth centuries. However, we suppose "Reformed Episcopal Bishops," of whom there is, certainly, an uncommonly large number in proportion to the other members of the body, are not limited in the matter of Councils more than in other matters ecclesiastical. The present Council has been considering matters of dogma. The Rev. M. R. Smith presented a motion to refer to the Committee on Doctrine and Worship, whether the following be not added to the articles of religion:

"The wicked, condemned by Christ the righteous Judge, shall suffer everlasting punishment in hell; but the righteous shall see God, and be forever with the Lord, in whose presence there is fulness of joy, and at whose right hand there is pleasure forevermore."

The Rev. Dr. Cooper said he regretted exceedingly that this matter had been brought up; if urged, it would split the Church from top to bottom. If any such article of faith were adopted, he said, it would drive him and many of his brethren from the Reformed Episcopal Church, which he had joined, because he thought, that in it he could worship with a free conscience. His remarks were warmly seconded by Judge Savage. The proposition was, nevertheless, referred. Are we to have another "Reformed body," after the example of the rival and mutually excommunicated Reformed Episcopal Churches in England?

Henry Ward Beecher was asked, among other matters of the Revised Version, how he regarded the substitution of "Hades" for hell? "It ought to have been substituted," was his reply; "I don't think our modern idea of hell existed in those days." "Where is Hades?" inquired the reporter. And Mr. Beecher is quoted as saying, "I hope I shall never find out. It is one point of geography about which I am more than willing to be ignorant."

It would seem so. But is such a confusion of ideas (confounding the place of departed spirits named in the Creed, with the hell of final punishment) a matter for boasting? We once heard of a New England Doctor of Divinity who honestly supposed that our Blessed Lord ascended into heaven immediately after death, coming back again for his Resurrection! What does Mr. Beecher suppose?

We have received the First Annual Report of St. John's Clergy House, East Line, in the Diocese of Albany. It bears date May 1st, 1881; and from it we should judge that the Institution in question is a very noble and much needed one. It is an incorporated Society; and, besides the usual officers, has a Board of Trustees, at the head of which stands the honored name of the Bishop of the Diocese.

The St. John's Clergy House is a Resting Place for tired clergy (the very idea is restful to the writer), and is situated about 27 miles of Ballston Spa. The Rev. Walter Delafield is Secretary. The Treasurer reports a floating indebtedness of \$1,115.07.

The Bishop of New York recently admitted to the Diaconate, at St. James' Church, Fordham, which is within the city limits of New York, Mr. Lawrence H. Schwab, a son of the former Warden of that parish.

BRIEF MENTION.

Yes, we spell it with a capital "C." We regard "Church," when used to designate the Body of Christ, as a proper noun. If we used it as the common name of a hundred or more independent, man-made organizations, we should not spell it with a capital "C." If the *Interior* sees anything funny or bigoted in that, it must be very far gone from its own standard.—It seems that the changes in the revision of the New Testament proposed by the Committee, are not sweeping enough to suit the American members. They are allowed an Appendix in which to recommend other changes demanded by scholarship on this side of the water. They would not have it "The Gospel according to St. John," but "The Gospel according to John."—A correspondent writes that Bishop Kerfoot is still very feeble, but it is hoped he may be able to spend the summer in the mountains and to resume work next autumn. Bishop Seymour is taking his Episcopal duty for a time, after a most arduous campaign, and the Annual Convention in his own Diocese.—The Dean of the Cathedral in Denver has issued an earnest appeal to all classes of people in that city, for aid in finishing the noble cathedral now in process of erection. The sum of \$63,000 has been raised by subscription and the sale of real estate, and about \$20,000 more is needed. We hope it will be forthcoming.—The *Episcopal Register* last week completed its twelfth volume. The LIVING CHURCH wishes it many happy returns of its birth-day. Meantime, its claim to be "the leading Church paper in the country" will bear examination. If it be well founded, a statement of its circulation should be a matter of pride to itself and of gratification to its friends! Don't be too modest, neighbor! Give us the figures and allow us to congratulate you!—It is reported that, at Toronto, Mr. Hammond the revivalist had some little girls go to the platform to give their religious experiences, when "prayer was again offered and a hymn sung, and Mr. Hammond told the children several anecdotes both amusing and pathetic." Such doings are a disgrace to Christianity in the name of which they are carried on.—The Series of Bishop Perry and Dr. Warring are resumed in the present issue, in which we give our readers ten pages. Though these series are copyrighted, our contemporaries are at liberty to copy single chapters, if they give the LIVING CHURCH due credit.—Among the topics discussed at the General Assembly of Southern Presbyterians, in Virginia, during last month, was "A Revised Directory of Public Worship." The Committee recommended the recitation of the Creed, the Lord's Prayer, and the Ten Commandments, in public worship. We have not learned the outcome, but hope that the motion carried.—How far do "official organs" represent the Bishops and the Dioceses that endorse them? is a question that is now before the house.—A South Carolina paper narrates a beautiful incident that occurred at Staleburg on a recent Sunday morning. While Governor Manning was kneeling at the chancel, receiving the Sacrament, a little bird flew from the loft and lit upon his back and quietly remained there until the Governor arose, when it returned to its perch.—"I had rather part with most anything than have the paper stop. I should feel as though I had lost a dear friend." So writes a subscriber in Michigan, enclosing renewal.—Rev. A. W. Mann, our missionary to deaf-mutes reports that during the week past he has conducted services at Chicago, Joliet, Rockford, and Michigan City.—During last week, the library of the Rev. S. H. Tyng, Jr., was offered at auction sale. The volumes, about 3,000 in number, were mostly sold at very low rates. Some of them were purchased by the parishoners of Holy Trinity, for the use of the present Rector.

Ascension-Tide in the Metropolis.

The Ascension Day Service at Trinity Church, New York, were attended by large congregations. The Rev. G. W. Douglas was Celebrant at the 7 A. M. Service. At the 11 o'clock Service, the Rev. Dr. Dix preached. Services at Grace, St. Thomas, Trinity Chapel, and the Transfiguration, were largely attended. Floral decorations were abundant.

At the Church of the Redeemer, Brooklyn, the Services were conducted by the Rev. Ferris Tripp, Assistant Minister—the Rectorship being still vacant. At St. Paul's, South Brooklyn, the Eucharist was celebrated at 8 A. M.; Morning Prayer said at 10 A. M., and Evening Prayer at 8 o'clock. At the latter Service, the Rector, the Rev. Warren C. Hubbard was assisted by several of the clergy. The floral decorations were particularly beautiful, and the fine boy-choir of the parish rendered the musical portions of the Service with a high degree of proficiency. The Offering in the morning was for Colored Missions; in the evening for the Choir Guild.

At St. Ann's, Brooklyn Heights, a special feature was the unveiling of a new chancel window, a memorial to the late Mrs. Cutting, daughter of the Rector, and wife of R. Fulton Cutting, who lately presented the parish with the sum of \$70,000, removing its burden of debt, and creating it a free church. The occasion was the fourteenth anniversary of the Rectorship of the Rev. Dr. Schenck, who was assisted in the Services by the Rev. Messrs. Hubbard, Aspinwall, Snowden and Reynolds. The Rev. Dr. T. Stafford Drown, of Garden City, preached the sermon.

The window is in the rose form. The center represents our Lord's Ascension, and in the surrounding compartments, are the heads of cherubs. It is the work of Heaton, Butler and Byrne, of London, England. In the side wall of the church, a brass plate is inserted, bearing these words:

"The East window was set up to the glory of

God, and in memory of Nathalia Charlotte Pendleton, wife of R. Fulton Cutting, Born May 10, A. D. 1853. Died Dec. 24, A. D. 1875. A tribute from the women of St. Ann's. Ascension Day, A. D. 1881.

Around the margin are the words: "Blessed are the pure in heart for they shall see God."

The Ladies' Association of the Sheltering Arms Nursery, New York, held its annual reception Tuesday afternoon, May 24th, at the institution, on which occasion the corner stone of the new building to be called Furniss Cottage, was laid by Bishop Potter. The guests assembled at the Little May Cottage, from which the procession passed at 2 o'clock to the site of the new edifice, the choir leading the way, and singing a processional hymn. The Rev. Dr. Henry C. Potter, of Grace Church, delivered an address, and the Services were concluded with a recessional hymn. This proposed cottage, which has already been described in the LIVING CHURCH, is a gift of Miss Sophia R. C. Furniss in memory of her mother, and is to cost \$24,000.

After refreshments, the company went to St. Mary's Church, where the anniversary exercises of the Nursery were held. A report was read which stated that 235 children had been in the institution during the year, the average number being 140. Of 467 applications for admission, 105 had been granted, and those children which were discharged from the institution, had all been cared for. The health of the inmates had been good, and only one death had occurred in two years. A mortgage of \$6,000 on lots at 129th St., and Broadway, has been paid off, and the property of the Sheltering Arms is now entirely free from debt. After the reading of the report, an address was delivered by the Rev. James Mulcahey, D. D., of St. Paul's Chapel, Trinity Parish.

Discords in Delaware.

We have purposely avoided placing on record in our columns certain troubles which have recently occurred in the Diocese of Delaware, because we failed to see how their publication could, in any way promote the good of the Church. A difficulty had arisen between the Rector and the Vestry of Christ Church, Delaware City, which culminated in a suit in chancery as to which of two elected vestries was the legal one. After two days' argument, the Chancellor decided that the Rector and his Vestry should continue in possession of the Church property, until the case should be finally settled. He then adjourned the case to June 22nd, suggesting that if the complainants wished a more speedy settlement, they had better carry their case to the Superior Court, which met the following week. All through, the Chancellor has seemed indisposed to sit on the case, and to have regarded it an improper case to bring into a civil court. The following week saw the case in the Superior Court, at Wilmington, where it was finally adjourned to the September term.

But this, unhappily, was not the whole of the trouble. Certain parties, who considered themselves aggrieved by action which the Bishop of the Diocese had felt it his duty to take, went so far as to present him for trial; whereupon the Standing Committee of the Diocese memorialized the Presiding Bishop, requesting and advising him, for reasons which they stated, to take no official or canonical action in the matter. And there it stands at present.

The demon of discord, not content, it seems, with destroying the peace of one of the Delaware parishes, succeeded in stirring up strife in another, also. This arose from a personal difficulty between the Rev. Dr. Frost, Rector of Trinity Church, with regard to his retention of the Rectorship, and this case, like that of Christ Church, went to the Bishop and Standing Committee, who fixed Easter as the limit of his rectorship. The Sunday following, Rev. Alfred Louderback, of Philadelphia, appeared by invitation of the vestry to conduct the services, but Dr. Frost invited him to a pew, and himself conducted services. Then came an inhibition from the Bishop, forbidding him to preach or administer the Sacrament, and since then Dr. Frost has not appeared in church except as a private worshipper.

The diocesan paper of Nebraska, after lecturing the LIVING CHURCH on charity, has the following insinuations about the Bishop who was reported to have used the "Christ" in Confirmation:

"There are those who believe the Bishop in question capable of doing just such naughty things. If having got into the Bishopric on something resembling false pretences, as some, misinformed, think he did, it would not be unnatural his doing so. Now, under these circumstances, how easy and natural for the uncharitable to invent a story; for example, what more natural than to imagine that the informant of the *Guardian* was the creature of said Bishop; that knowing the sensitiveness of the *Guardian* to everything which pertains to the integrity of the Protestant character of the Church, he should have suggested the idea of misleading it in the matter; and that in refusing to contradict the story after it came before the public, as if in a spirit of contempt, but, really, as a feeler of the Church's pulse, so to speak, he only furnished in this another instance of his duplicity."

Of course, the Bishop of Nebraska, who recommends the *Guardian* and gives it official sanction, and urges its circulation in his diocese, has not the least sympathy with this atrocious attack upon the Bishop of Illinois. We have not the least doubt that he will say so in the most emphatic manner. At the same time, it appears that the paper from which the above is taken is the "official organ" of a diocese, and is presented to the public as such. The responsibility of its utterances is assumed by the diocese in making it an "official organ." The only escape for the Bishop and the diocese from reproach in this case, as it seems to us, is for the editor personally, over his name, to accept the responsibility for himself.

The Annual Convention of Northern New Jersey.

Reported for the Living Church.

The seventh Annual Convention of the Diocese of Northern New Jersey, met at St. Matthew's Church, Sussex street, Jersey City, Tuesday, May 15th. There were present in the Chapel at the opening Service, besides Bishop Starkey, the Rev. Deans Stansbury and Holly, of the Convocations of Newark and Jersey City, the Rev. Dr. Abercrombie, Rector of the Parish, and the Rev. Messrs. E. B. Russell, George H. Chadwell, J. M. Van Dusen, C. S. Abbott, and Horace S. Bishop. The Rev. Mr. Bishop (Rector of Christ's Church, Orange), was preacher. He took for his text, Mal. II: 7. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lords of Hosts." The sermon related to the character of the Christian Priesthood, and took high ground on the priestly function of declaring absolution, and the ministration of the Sacraments. It was needful and right that the Divine Office should be magnified. If the Mosaic Priesthood was held in deep reverence, by just so much as our Altar was greater than theirs, because the Altar of the Cross; and our sacrifice greater than theirs, because not the sacrifice of bullocks, but of Christ; so the Christian priesthood was greater than the Jewish priesthood.

The Holy Eucharist was then celebrated, the Bishop acting as Celebrant, assisted by the two Deans, and Rev. Dr. Abercrombie.

The Convocation was organized for business in the afternoon, the Bishop presiding. The Rev. E. B. Boggs, D. D., of Newark, was re-elected Secretary, and re-appointed the Rev. James Cameron, of Edgewater, assistant Secretary.

The Report of the Trustees of the Episcopal Fund was presented, showing an endowment of \$56,295.75, with several outstanding pledges yet due.

The Committee, to whom was referred, a year ago, that portion of the Bishop's Primary Address which related to Diocesan Missions, reported a proposed canon for the establishment of two Missionary Convocations, under the supervision of the Diocesan Board of Missions, the Board to be appointed annually by the Bishop. The proposed Canon was referred to the Committee on Constitution and Canons.

The proposed amendment to the Ratification of the Prayer Book, allowing shortened services, was referred to a special committee of five clergymen and five laymen, to report to the next Convention.

A communication was read from the Secretary of the Diocesan Convention of New Jersey, containing a memorial on the death of the late Bishop Odenheimer. It was ordered spread upon the minutes, and a vote of thanks was given to the New Jersey Convention.

In the evening a missionary meeting was held, at which Deans Stansbury and Holly presented reports, indicating the continuance of missions at all points, and the addition of one or two new ventures.

An increase in the contributions to the general fund and the special fund, was reported.

At the Wednesday morning session, the Committee on Constitution and Canons, reported favorably on the proposed new missionary Canon, which was finally adopted.

The Bishop delivered his second Annual Address, giving the following statistics: Clergy connected with the Diocese, 74; ordained to the Priesthood, 2; Candidates for Orders, 7; Churches Consecrated, 4; Lay Readers, 8; Baptisms, 5; Celebrations of the Holy Communion, 42; Confirmations, 832; Sermons and Addresses, 170; Meetings of Convocations attended, 8; Meetings of the Trustees of St. Barnabas' Hospital attended, 6.

The Convention adjourned in the afternoon.

North Carolina.

The Annual Convention of this Diocese assembled in Christ Church chapel, Raleigh, and adjourned to the Church for Divine Service. The sermon, by Bishop Lay, was in memoriam of the late noble and much beloved bishop of the diocese; and, as might be expected, was worthy of the occasion. The text was St. John xxi: 21, 22; "Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me." There was, of course, a Celebration of the Holy Communion.

A Missionary meeting was held at night, when interesting addresses were made by the Rt. Rev. Bishop Lay, and the Rev. Dr. Leeds, of Baltimore.

On the second day of the session, Bishop Lyman delivered his annual Address. At the evening session, a Resolution, offered by the Rev. E. Wooten, was carried, after considerable debate, requesting the Bishop to appoint two evangelists; with an amendment, providing that the matter be referred to a special committee, with instructions to perfect a plan and report to the Convention. At the next day's session, the Committee reported favorably.

Divine Service was held at night, in Christ Church, and a very admirable sermon on Christian Education was preached by the Rev. George Patterson, D. D.

The first business of the third day was the passage of Resolutions of respect to the memory of the late Bishop Atkinson; according to the terms of one of which, the sum of \$20,000 is to be raised, in order to endow a professorship in the Ravenscroft Institute, to be named after Bishop Atkinson.

At the evening session, a Resolution was adopted, favoring the establishment of a Temperance Society, similar to that which exists in the Church of England. Also, by Resolution,

the Bishop was requested to associate with himself two presbyters and two laymen, to constitute a committee to consider the establishment of a permanent diaconate in this diocese.

Much other business was transacted of an unimportant character. We have selected such subjects as seem to be of most general interest.

The time of meeting for the next Annual Convention was fixed for the Wednesday following the fourth Sunday after Easter, 1882.

Annual Council of Virginia.

This Body held its eighty-sixth Annual Session, in the Church of the Epiphany, Danville, on the 18th of May, and three following days. Besides the Bishop of the Diocese, and the Bishop of Western Virginia, there were 77 clerical and 96 lay delegates in attendance. On the morning of the same day, the new church (which is spoken of as being one of the most elegant church edifices in the country) was consecrated, both of the Bishops officiating. The attendance upon the ceremony was very large.

On Thursday, Bishop Whittle delivered his Annual Address, from which we gather that there were 12 postulants (of whom two have been refused admission to Holy Orders, and two have been transferred); 7 candidates for the Priesthood; admitted to the Diaconate, 7; ordained Priests, 4; Lay-Readers, 13.

The subject of Missionary work within the Diocese, occupied a large part of the time and attention of the members.

At 4 P. M., the Rev. Dr. McKim, of Harlem, New York, delivered an Address upon the "Temperance" question, explaining in detail the operations and mode of working of the "Church of England Temperance Society." At the close of the Address, a resolution, offered by Dr. Dame, was carried, endorsing the principle upon which the Society was founded; and, the Council having gone into a Committee of the Whole, a Diocesan Temperance Society was organized, with the Bishop as President.

At the Friday afternoon Session, Colonel Samuel B. Paul, of Richmond, presented a report in the interest of the General Theological Seminary, and its relation to the Church, which he read to the Council. The report was received, but Mr. Davis offered a motion to keep it from being spread upon the Journal. This motion was the signal for a lively discussion; the Revs. O. S. Barten and J. G. Armstrong, Mr. Reverdy Estill, and Judge Bouldin, earnestly protesting against it. Bishop Peterkin made a marvellous speech, in the course of which he spoke of the General Theological Seminary as having originated novelties "which have disturbed the peace of the Church." At the same time he "prayed God's blessing on it, and hoped that it would be more prosperous than at any other time in its history." Still, he did not think the report should be spread on the Journal, if it could be prevented without discourtesy. His objections were based upon the fact that he thought the report too laudatory, and he did not think the time had come for this Diocese to take its part of the burden. He wanted the Church to stick to its own particular Diocesan schools, before being kind and sympathetic with the General School. He concluded by saying, "let us learn to labor and to wait."

After considerable discussion pending further consideration of the question, the Council took a recess, for the purpose of allowing a meeting of "The Brotherhood" to be held. This, if we are not mistaken, is a kind of Benefit Society for the Clergy; and, we understand, has been very successful in its operations.

A resolution was adopted, fixing upon Norfolk as the next place of meeting for the Council.

On the following day, a voluminous report was presented by Dr. Miningerode, from the Committee on "The State of the Church;" and various other reports followed. The total number of persons Confirmed during the year, was 839. Present number of Communicants, 12,778. Total contributions, \$212,099.38.

At the afternoon Session, the question of recommitting the report of the Committee on the relations of the Diocese of Virginia to the General Theological Seminary and enlarging the Committee, was taken up on motion of Rev. H. M. Jackson, and discussed at length and very warmly. Finally it was recommended without being spread on the Journal.

After considering some other routine business, the Council, on motion, adjourned sine die.

Notices.

Official.

Bishop Bissell's Appointments.

- JUNE. 5. Whitsunday, Mission, Shelburn. 7. Annual Meeting of the Vermont Branch of the Women's Auxiliaries, St. Paul's Church Burlington. 8. Annual Meeting of the Convention of the Diocese in the same Church. 12. Trinity Sunday. Fiftieth Anniversary of the Foundation of St. Paul's, Burlington. 19. First Sunday after Trinity, Christ Church, Island Pond.

Bishop Welles' Visitations.

- JUNE. 1. Wednesday, Delavan. 2. Thursday, Sharon. 3. Friday, Beloit. 5. Whitsun-Day, A. M. Cathedral, P. M. Greenfield. 5. Evening, Bay View. 16. Thursday, Cathedral School closes. 21. Diocesan Council, Cathedral. 21. Friday, Close of Kemper Hall, Kenosha. 29. Wednesday, Commencement, Racine. 30. Thursday, End of Term, Nashotah.

JULY.

- 3. Sunday, Kilbourn City. 5. Tuesday, Mauston. 8. Friday, Brodhead. 10. Sunday, Monroe. 17. Sunday, Missions about Noshotah. 24. Sunday, Superior. AUGUST. 7. Sunday, 8th after Trinity, Delafield and Pine Lake. 14. Sunday, 9th after Trinity, Springfield and Burlington. 17. Wednesday, Consecration of the Church at Geneva. 18. Thursday, Convocation, Geneva.

Bishop Brown's Visitations.

- JUNE. 5. Whitsun-Day, Fond du Lac. 7. Tuesday, Seventh Annual Council. 8. Wednesday, " " " " 12. Trinity Sunday, Waupun and Oakfield. 19. First Sunday after Trinity, Markesan. 19. " " " " Kingston and Marquette.

JULY.

- 3. Third Sunday after Trinity. 10. Fourth Sunday after Trinity, Ahnapee. 10. to 15. Sturgeon Bay, Fish Creek and Jacksonport. 17. Fifth Sunday after Trinity, Manitowoc. 24. Sixth Sunday after Trinity, Ashland. 25. Monday, Bayfield. 26. Tuesday, Wisconsin Central.

Bishop Whipple's Appointments.

- JUNE. 1. St. Charles, Wednesday. 2. Stockton, Thursday. 2. Winona, Thursday. 5. Faribault, Whit Sunday. 7. Stillwater, Tuesday.

Miscellaneous.

Special Notice.

THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Mr. William Alexander Smith having resigned the Treasurership of this Society, parishes and individuals are requested to forward their offerings hereafter to Mr. William G. Davies, Treasurer, 146 Broadway, New York. C. ELLIS STEVENS, Sec'y. 32 Bible House, New York, May 21, 1881.

WANTED.—For the Summer Supply duty in vacant parishes, or in absence of a Rector. Address Rev. S. B. Duinfield, Bridgeport, Connecticut.

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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.
26. 2d Sunday after Trinity.
29. S. Peter.

* Whitsun-day. Proper Psalms, A. M. 48.68. P. M. 104.
 143. Proper Preface in Communion Office.
 † Ember Week. One of the two prayers "For those who are to be admitted into Holy Orders," is to be used daily.
 ‡ Trinity Sunday. Proper Preface in the Communion Office.

Whitsun-week.

I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth.
 ST. JOHN xiv. 16, 16.

The very name of Comforter or Advocate, how much is contained in it, how much that outweighs all the cares, all the opposition, all the sufferings of the world; to have One with us Who is God, Who is sent especially for this purpose, to be the strength and refuge of those that believe in Christ? Nor is there less in that other Name, the Spirit of Truth. How do falsehood and disguise, how do all the deceptions of the world, and all the arts of the father of lies, and the unrealities, vanities, and fleeting shadows of the world, flee away at the very name, the Spirit of Truth!

ISAAC WILLIAMS.

From Thy dwelling-place above,
 From Thy Father's throne of love,
 With Thy look of mercy bless
 Those without Thy comfortless.

Now in glory Thou dost reign,
 Won by all Thy toil and pain;
 Thence the promised Spirit send,
 While our prayers to Thee ascend.

LATIN HYMN.

Ember-Days.

Lest that by any means, when I have preached to others, I myself should be a castaway.
 I. CORINTHIANS ix. 27.

Certainly there is not a greater degree of power in the world than to remit and retain sins, and to consecrate the sacramental symbols into the mysteriousness of Christ's Body and Blood; nor a greater honor than that God in Heaven should ratify what the priest does on earth, and should admit him to handle the Sacrifice of the world, and to present the same which in heaven is presented to the Eternal Father.

BISHOP JEREMY TAYLOR.

O blessed Lord, how much I need,
 Thy light to guide me on my way!
 So many hands, that without heed
 Shall touch Thy Wounds, and make them bleed;
 So many feet, that day by day,
 Still wander from Thy fold astray!
 Unless Thou fill me with Thy light,
 I can not lead Thy flock aright;
 Nor without Thy support can bear
 The burden of so great a care,
 But am myself a castaway!

LONGFELLOW.

The Holy Ghost, the Life of the Church.

BY THE RT. REV. C. T. QUINTARD, D. D., LL. D.

There have been three dispensations of God in the world—the dispensation of God the Father, the dispensation of God the Son, and the dispensation of God the Holy Ghost.

I. The dispensation of God the Father:

God chose His people, the Jews, and manifested to them the Godhead as unity. God dealt with them in very person. He gave them His law, He appointed a ritual worship with sacrifices, all of which pointed to, and were intended to prepare for the second dispensation "when the fulness of time was come."

II. Then came the dispensation of God the Son:

For this God prepared little by little and year by year, through the long discipline of four thousand years. As Isaiah had prophesied—"Behold a virgin shall conceive and bear a son, and shall call his name Immanuel"—so the Holy Ghost did "come upon" the blessed Virgin Mary, and the "power of the Holy Ghost did overshadow" her. God the Word took flesh in her womb. "The Word was made flesh and dwelt among us."

Christ having put on our nature, carried it through a life of sorrow—through the bloody sweat of Gethsemane, through the agonies of death, and having delivered it from the grave, He dwells in it forever in His throne of glory. The union of the Godhead with the manhood is incapable of dissolution or destruction.

In our nature God the Word made a "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," and having made an atonement for the sins of men, He set up His Kingdom, or Church, in the world, to lengthen out that atonement, and apply its blessings from one generation to another.

III. The dispensation of the Holy Ghost:

God the Holy Ghost is a person. He is a person in as real a way as God the Father is, or as God the Son is. He is not an energy or an operation, not a quality or power, but a person. "There is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost, is all one."

Just as we say in the Creed, "I believe in God the Father Almighty," so we say, "I believe in Jesus Christ," and "I believe in the Holy Ghost, the Lord and Giver of Life." "For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality." And we are taught in the Fifth Article of the Church that the Holy Ghost "is of one substance, majes-

ty and glory with the Father, and the Son, very and eternal God."

This "very and eternal God," this "Lord and Giver of Life," is in the Church to-day in as real and true a way as God the Father was when He gave His Commandments amid the thunders of Mount Sinai; or as God the Son was when He made His atonement for the sins of the world on Calvary.

When the incarnate Son had fulfilled His whole redeeming office in life, death, resurrection, and ascension, and had returned to enthroned the humanity with which His eternal Person was invested, at the right hand of the Father, then the Holy Ghost began His work in that mystical Body of which Christ was the head. "What the soul is to the body of a man, that the Holy Ghost is to the Body of Christ, which is the Church."—[St. Augustin, *Sermo in Die Pentecost*]. Christ ascends into heaven and the Holy Ghost succeeds, and carries on His work. He appeared as cloven tongues of fire; He distributes His gifts, makes Apostles, Prophets, Evangelists, Pastors and Teachers. When our Lord gave His great commission to the Apostles, "He breathed on them and saith unto them: Receive the Holy Ghost; whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain, they are retained." Thus He consecrated His Apostles, telling them that as the Father sent Him, even so He sent them. And moreover he certified them that whatsoever power He had received from the Father for the instruction and government of His Church, that same power He left with them—to be transmitted through the ages all along "until His coming again." Hence the Church to-day in the Ordination of her Priests and the Consecration of her Bishops uses the words of Christ, "Receive the Holy Ghost." "Remove what these words imply," says Hooker, "and what hath the ministry of God besides wherein to glory? Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our words, judgments, acts, and deeds are not ours, but the Holy Ghost's."

In the Sacraments.—In Baptism we are not only baptized into the name of the Father, of the Son and of the Holy Ghost, "for the remission of sins," but we are in such wise baptized into Christ that we become "Children of God" and "temples of the Holy Ghost."

In the Lord's Supper it is by the power of the Holy Ghost that "we spiritually eat the flesh of Christ and drink His blood;" "that then we dwell in Christ and Christ in us; that we are one with Him and He with us."

When St. Peter preached on the day of Pentecost the people were "pricked to their hearts," and asked of him and the rest of the Apostles—"Men and brethren, what shall we do?"

"Then said Peter unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The very first act of the Apostles, after they themselves had received the Holy Ghost on the day of Pentecost, was to send two of their number down from Jerusalem to Samaria, to give the Holy Ghost to certain Samaritans who had been baptized by Philip, a deacon. The Apostles "sent unto them Peter and John," "who when they were come down prayed for them that they might receive the Holy Ghost."

"Then laid their hands upon them, and they received the Holy Ghost." Certainly the Apostles would never have done this, had it been an useless ceremony, or if Philip, or anyone under an Apostle could have done it. Again in the case recorded in Acts ix., where St. Paul came to Ephesus and found certain disciples who had "not so much as heard whether there be any Holy Ghost." After they "were baptized in the name of the Lord Jesus," St. Paul "laid his hands upon them, and the Holy Ghost came on them."

And this Laying-on of hands—because it is an ordinance of the Holy Ghost—is a principle—a foundation principle—of the doctrine of Christ—(Heb. vi., 1-2). It is the ordinance in which in a real way we are made partakers of the manifold gifts of grace, of the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true goodness, and are filled with the spirit of God's holy fear.

"No bound or measure can be assigned in the reception of Divine Grace, as in the case of earthly benefits. The Holy Spirit is poured forth copiously, is confined by no limits, is restrained by no barriers; He flows perpetually; He bestows in rich abundance. Let our hearts only thirst, and be open to receive Him, as in proportion to the capacity of our faith, will be the abounding grace we receive."—*The Church League Series*.

COMPANY MANNERS FOR EVERY DAY.—A little more formality in serving the family meals wouldn't harm some households. There is no need of saving all the "company manners," for company; if you do, the children, at least, will be found wanting when the occasion comes. The necessity of cheerfulness and contentment at meals cannot be too often enforced. The wisdom, on purely physical grounds, of a tranquil mind at meal times, is as old as Bacon in our language, and as ancient as the patriarchs in practice. The time given to the table ought to be doubled in many families, and the cheerfulness, good nature, and domestic conversation increased in like ratio.—*Golden Rule*.

During the month of April, the officers of the Fishmongers' Company in London, seized at Billingsgate Market, over forty-nine tons of fish, as unfit for human food. The whole quantity was destroyed.

Work To Do.

Written for the Living Church.

"The harvest truly is great, but the laborers are few."

Christian! there is work to do,
 And increasing every day;
 See! the laborers are few.
 Labor hard! nor cease to pray
 To the Master of the field,
 That more reapers he will send,
 Who will Gospel-sickles wield,
 Without fainting, to the end.

Bear the "burden and the heat;"
 Uncomplaining, labor on;
 Every day this prayer repeat,—
 "Lord, on earth Thy will be done."
 Look abroad upon the field,
 Either to the East or West;
 What a harvest it will yield,
 If with faithful labor blest!

Christians! do not think of rest,
 'Mid this world-wide pressing need;
 Every power you have, invest;
 Work for Christ, by word and deed,
 Go wherever He may call!
 Do whatever He commands!
 Let no foe your hearts appal;
 You are safe within His hands.

From among Thy people, Lord!
 Send the messengers of Grace;
 Until all shall know Thy Word,
 Of our now benighted race;
 Until Thou shalt come again,
 Crowned with glory, on Thy throne;
 Come, O'er all Thy saints to reign;
 Come, to claim them as Thine own.
 Preemption, Ill. N. P. C.

Beautiful June.

Written for the Living Church.

Our thought is especially of roses, in their luxuriance and delicious fragrance, as they cluster upon trellis, and arbor, and summer house, and adorn gardens, and woods, and way-side walls. How perfectly the Good Father provides for our pleasure, giving us a succession of glories as the months come along!

The May-blossoms are falling in bright and pure showers from the tree tops; and just as we begin to miss the cherry, and peach, and apple, there greet us such treasures as banish all regret for what is passing away.

Not alone the flower of Venus marks our glad June days, but the earth is rich with varied bloom. In the meadows the Yellow Ranunculus glisten amid the green grass, and the daisy lifts up its pure white crown. Everywhere beauty and sweetness combine to make life precious. But much as we admire the other floral adornments that June presents, we cling with true loyalty and love to the "Queen of flowers."

Shall I repeat for you the legend of the birth of the Rose?

"Flora having found the corpse of a favorite nymph, whose beauty of person was only surpassed by the purity of her heart and chastity of her mind, resolved to raise a plant from the precious remains of this daughter of the Dryads, for which purpose she asked the assistance of Venus, and the graces, as well as of all the deities that preside over gardens, to transform the nymph into a flower that was by them to be proclaimed queen of all the vegetable beauties. The ceremony was attended by the Zephyrs, who cleared the atmosphere in order that Apollo might bless the new created progeny by his beams. Bacchus supplied rivers of nectar to nourish it, and Vertumnus poured his choicest perfumes over the plant. When the metamorphosis was complete, Pomona strewed her fruit over the young branches, which were then crowned by Flora with a diadem that had been purposely prepared by the celestials to distinguish this 'queen of flowers.'"

With such a nativity, no wonder she stands unrivalled in her graceful and sweet attractions. All over the world she is known and cherished. Royalty carries her; the humblest peasant touches her with reverence and love. She adorns high festivals, and beautifies solemn funeral occasions. What a comfort and joy is our bright June blossom! Poets never tire of singing of the Rose.

I remember in my Grandmother's garden eighty varieties of this glorious flower; but, despite the perfection to which culture brought them, there was something in the simple wild rose that seemed to me superior to all. "God's flower" it was to my childhood's fancy, growing as it did away from all care and nurture but His, and blooming only for Him and for the angels.

It was like getting within the precincts of Paradise, to go the places where the wild flowers grew, just as they came from the Divine hand.

This month of June has in it so much of the breath of Eden, we can but choose to roam out of doors and get all the blessedness that we may.

F. B. S.

REVERENCE.—There are some persons who have earned the name of "godly Christian men," more by their words than by their actions. It is really surprising how long this kind of thing lasts, and how frequently even clergymen are to be seen surrounded by a nimbus of pious twaddle. In a certain Parish in a northern Diocese, the Rector is a most decided "party" man in the Church, but with that consistency which distinguishes the ultra Low Churchman, he is of course "hail fellow well met" with every description of Dissenter. A correspondent gives us the following particulars of how the Ofortory is collected in this clergyman's church, which reminds us of the "sleepy times of Queen Anne." It appears the Churchwardens go round the church, armed with formidable copper warming-pans with long handles; these are thrust into the faces of the members of the congregation, who may be seen to bow (we hope this is not Ritualism), or perhaps deposit a copper coin therein. The pans are then stuck in the corner of the chancel against the rails,—the officiating minister meanwhile sitting calmly in the reading pew. Not long ago a young clergyman was appointed Curate of this Parish, and having some

idea of decency and order, he endeavored to accomplish a reformation, but Luther himself had scarcely less to contend against. In this curate's time the coppers were, after Divine Service, counted on the Holy Table, the persons doing so occupying the chancel chairs, pleasant little jokes being cracked all the while. The young clergyman was horrified by this desecration of God's house, and for a long time tried in vain to alter it. At last he regularly hung up his surplice or gown, black being the vestment used in this Church, and came forth in a long cassock and girdle. The appearance of this "priestly garb" so astonished and frightened the money-changers that they fled into the vestry, and from the Holy Table. This gentleman, notwithstanding his priestly garb, &c., &c., succeeded in introducing special Advent Services, and laid the foundation for Lenten Services also, before he left the parish for another important incumbency. His successor, who was a good moderate Churchman, tried to be regular, and one day when the "cat was away," received the alms and placed them on the Holy Table. Oh, horror! what "Ritualism." It was determined that he should never have an opportunity of acting reverently again. So now behold the Churchwardens, Sidesmen, &c., break the law of the Church every Sunday by placing the alms on the Holy Table!—*Irish Ecclesiastical Gazette*.

DEATH OF A REMARKABLE PRIEST.—A man died recently at Sauldorf, in the Grand Duchy of Baden, whose name was widely known a few years ago, but who has since modestly retired from public notice, devoting himself to his calling as the parish priest of that little commune. Joseph Renfle, formerly parish priest of Meerling, near Angsburg, was the first Roman Catholic clergyman who, after the promulgation of the Vatican dogma of the Pope's infallibility, openly refused to accept it. Although he was then unknown to the world at large, he enjoyed a great academic reputation amongst a circle of eminent scholars, both as a theologian, historian, and naturalist. Indeed his powers were so remarkable that a Professorship at the University of Munich, where he had studied under Dr. Dollinger, was pressed upon him; but he had no ambition, and preferred the devoted and retiring life of a parochial clergyman. His bold example in the autumn of 1870 encouraged several other German Catholic priests to refuse subscription to the new dogma. Early in 1871 he was excommunicated; but the entire parish of Meerling, without one exception, made common cause with their pastor, and the Bavarian Government refused to enforce the Papal and Episcopal decree. Later, however, the Lutz Cabinet withdrew the protection which it had given to the Old Catholic minority, and disagreeable police measures were substituted. To the present day, however, the majority of the commune of Meerling remain Old Catholic. In 1877 Pfarrer Renfle was elected to the priesthood of the parish of Sauldorf, which is predominantly Old Catholic, and here ministered to the satisfaction and profit of a united people, for the last four years. He was in his fifty-eighth year.

CODE OF DRESS.—The writer of "Home and Society" in *Scribner's Monthly* gives the code of dress, which runs somewhat after this wise: What suits one person does not suit another. Dress should supplement good points and correct bad ones. Colors should be harmonious, should be massed, should be becoming. One tint should prevail, relieved by a contrasting tint. Lines should be continuous, graceful and feminine. Ornament must be subordinate. Nature, with all her profusion, never forgets this fundamental law. Above all things, be neat. Dainty precision and freshness is as essential to a woman as to a flower. Individuality is the rarest and cheapest thing in the world. And lastly, "stylish" is of all the words in the English language the most deadly. It has slain its thousands.

When you receive an invitation from a friend to make a visit at a specified time, it is polite to answer it as promptly as possible and to say distinctly whether or not you can accept the offered pleasure. Your friend may have others whom it is desirable to ask after you have been entertained. Be sure you state by what boat or train you will go, and your hour of leaving home, so that there will be no uncertainty about meeting you. When nothing is mentioned as to the duration of your visit, it is usual to assume that a week will be its sufficient period. Do not stay longer than that time, unless you are urged to do so. The most agreeable guest is the one who is regretted when he or she goes away. Always anticipate a good time and be prepared to contribute your share to it. Be pleased with what is done for you and express your pleasure. Do not be obtrusive in offering help to your host, but if an opportunity arises for you to give assistance, do not be afraid to embrace it.

It is not so easy to "run" as it is to "run down" a Sunday-school. The first requires brains, heart, culture, piety, perseverance, tact, and a host of other qualities—the last takes nothing but spleen. Any one can "run down" a Sunday-school, simply by hinting that the Superintendent is incapable, the teachers not qualified, the chorister too much given to the world, the school disorderly, undisciplined, dull and poky, the singing too slow. It is wonderful how many faults a little jealousy and ill-nature can pick out to feast upon; and thus it is more than the natural discouragements of the work that makes a Superintendent feel like resigning. Unfortunately the fault-finders in the school and in the Church, are largely in excess of those who stand by the Superintendent, speaking encouragingly to the chorister, and praying earnestly for the teachers. A little coldness on the part of those engaged in the work will undo all that the most successful Superintendent can accomplish.—*Church News*.

The Household.

Very pretty collarettes are made of a straight piece of India mull laid in three or four loose folds and trimmed around the lower edge. This produces a square effect in front. Then a fold of bias made upon the upper edge, making it adapt itself to the curve of the neck, its ends trimmed all around with lace and falling to the waist, completes a graceful attire for the neck. Broad scarfs of mull, with embroidered ends, or simply trimmed across with lace tied in a large bow at the waist, will be much worn. Breton lace, for ordinary uses is in great demand. One reason for its popularity, no doubt, is, that it is just what it pretends to be, hence in good taste.

Many will welcome the new fashion of exposing the throat, which has for some years been closely muffled in scarf and ruff as if the fair world had become a prey to bronchitis.—*Christian Union*.

In cleaning house, do not stir up the whole house at once. Take a floor, or even a room at a time, and general discomfort will soon be avoided. Where carpets are not taken up, they will be much freshened by using damp Indian-meal. Sweep twice. Don't sweep the dirt into the hall, keep it in the room and take it up there. There is no need of having a double amount of dust in the hall. Papered walls can be wiped with a soft cloth, fastened around the broom. Painted walls may be washed with water, in which has been dissolved a little soda, or softened with a little hartshorn.

A good way to plant some flower seeds which you wish to take particularly good care of, is to take a turnip, cut it in halves, scrape out the shell, then fill with earth and plant the seed. When the time comes to put the winter plants out of doors, dig a hole in the flower bed large enough to set the turnip in—it will rot in a short time—and your plants will thrive by not having the tender roots disturbed.

It is a common practice to use bits of old carpet as a lining for stair carpet, but a much better way is to take strips of an old bedquilt, have them not quite the width of the staircase, wash and dry first, then put smoothly over the stairs, tacking in a few places. It is softer than old carpet, and will not wear the outer one nearly so much. Of course, this is a hint for those who cannot afford the nice linings that are made on purpose.—E. W. B.

Charcoal is a valuable internal palliative in dyspepsia and in many of the disorders affecting the stomach and bowels. Taken in doses of a tablespoonful, night and morning, it is an almost, unailing corrective of costive habit. Mixed with softening poultices it is cleansing, soothing and healing to foul sores. An occasional dose of the powder produces a favorable improvement in sallow or tawny complexions.—*The Household*.

HOW TO REMOVE RUST.—A lady writes from Vermont, that she put a number of badly rusted knives in a tumbler of kerosene oil, and after leaving them there some time found that the rust had become so much loosened that it rubbed off readily. She says that since then she has used this oil to clean her knives and sewing machine.

For soft corns, dip a piece of linen cloth in turpentine, and wrap it around the toe on which the corn is situated, night and morning. The relief is said to be immediate, and after a few days the corn will disappear.—*Exchange*.

The water from the kitchen is rich in elements of fertility. The soap used in washing, pot liquor, salt, etc., are all needed by the garden. Let the kitchen waste be collected in a sunken hoghead or cistern, and applied in a liquid form to the plants in the garden.

An easy way to make hard water soft is this: Fill the wash boiler with hard water, then put half a teacupful of wood ashes into a little cloth bag; let this lie in the water until that is warm enough to use. This is worth knowing.

The discovery has been made that grape leaves make a yeast in some respects superior to hops, as the bread rises sooner, and has not the peculiar taste to which many object in that made from hops.

TO CLEAN OIL CLOTH.—It should never be scrubbed with a brush, but after being first swept, it should be cleaned by washing with a large, soft cloth and luke warm water, or cold water. On no account use soap or hot water.

If any refreshments are kept in the sick room, they should be kept well covered. Jellies, blanc-manges and various liquids used as cooling drinks are more or less absorbent, and easily take up impurities which float about a sick room.

For bites and stings, apply instantly and freely, with a soft rag, spirits of hartshorn; common baking powder, moistened with a little cold water, is also good.

The following short rules for the care of furniture are from an article in the *Tecnologist*: "Keep water away from everything porous, alcohol from varnish, and acids from marble."

A few pieces of horse-radish root placed among pickles will give them a nice flavor and prevent solum from gathering on the top of the vinegar.

Rye flour boiled in water, with a little alum added while boiling, makes an adhesive paste almost as strong as glue.

Wring out pudding-cloths in boiling water, if you want your pudding to turn out nicely and smoothly.

FOR THE CHILDREN.

BIBLE STUDIES.

NO. XVIII.

Written for the Living Church.

The name of a very common and bitter plant. It is said to be applied, in the Scripture verse where I find it, to a Prince who held heretical notions with regard to our Lord Jesus Christ; notions whose baneful influence has been widely felt in the Church.

Some hundreds of years B. C., there lived two Queens of the same name as this plant. One of them accompanied a great king on a war-like expedition, and distinguished herself, by her determined boldness, in a celebrated battle.

The other, nearly a hundred years later, gave to her beloved and deceased husband such sepulture as few wives would have the disposition, or the courage to give, and then caused a magnificent monument to be erected to his memory. In this monument she died, before it was quite completed.

What was the name of the plant? Who was the heretical Prince? To what two Queens do I refer? F. B. S.

ANSWERS "TO BIBLE STUDIES."

No. 15. Maggie Honston sends a correct reply, as also to No. 16, as follows: "The powder or dust was made from the carved or molten images which Josiah broke in pieces. It was strewn upon the graves of those who had sacrificed unto the images. The young man was Josiah, King of Jerusalem. (See III. Chron., xxiv: 1, 4.)"

STORIES ON THE CATECHISM.

The Forgiveness of Sins.

TWO SCHOLARS OF BARCHESTER SCHOOL.

II.

Two eager faces were at the door of No. 3 at a quarter past nine on the same morning when Miles knelt by his father's side. Mrs. Brown and Mildred had not seen him pass, and so knew nothing. Disappointment was upon their faces as they saw Harry in the distance, walking more slowly even than Miles had done, his head bent down, apparently studying the snow. He roused himself, as after looking up for an instant he saw them waving him to hasten his steps.

"Oh, Harry, my Harry! we are so sorry; but, indeed, it does not matter; it is best as it is, I dare say."

And the boy lifted his bewildered eyes to his mother's face and said, What do you mean, mother? I am first on the list; I am to go to Winchester next term."

There was a little scream of delight, a great deal of kissing and hugging, all on Mrs. Brown's and Mildred's side, and Harry went into the house looking half-dazed, and wholly miserable. "You walked so slowly, my boy, and looked so sad, that is why we thought you had lost. Work has been too much for you; the holidays will set you up again, you are not yourself. But oh! I am so happy and so proud, only I am sorry for those poor Johnsons."

Harry winced perceptibly. "He is so tender-hearted," said Mrs. Brown to Mildred. "I believe he is fretting because Miles has lost his chance. Oh, what a good boy he is, to be sure! and that's even better than being clever, isn't it, Milly? I could have borne it if he had lost to-day, but I could not bear my darling to do anything wrong or mean."

It was five o'clock in the evening, and Miles Johnson rang at the door of Dr. Randall's surgery.

"Hullo, Miles! anything the matter?" said the worthy practitioner. "Your father not worse, I hope?"

No, sir; I have come about mother's eyes. Will she ever get better, sir?"

"I fear not, my lad. I fear it will be a case of getting worse from week to week. Miles, my boy, is there anything I can do for you, any way in which I can help you?"

"No, thank you, sir; only you see Brown has beaten me, and I cannot go to Winchester; and I must earn my own living somehow, and help father and mother. Mr. Clark, the chemist wants a boy in his shop; I will go to him now, and I can begin work to-morrow if he will take me."

"God bless you and help you, my lad; if I were a rich man this should not be."

Mr. Clark agreed to take Miles the very next day, and as the boy passed S. Boniface on his way home, he sighed, and said to himself, "The scholar's life ends to-day, and the workman's life begins; but all is right that seems most wrong."

At that same hour Harry Brown was at S. Boniface. He had left one of his prizes there, and returned to look for it; there was a thick curtain dividing a class-room from the further end of the schoolroom, and as the boy was passing out, he heard the Doctor's voice, low and griefed, speaking to one of the ushers, "Are you sure, Kennedy? Have you good proof? This is indeed most sad."

"I am afraid my proofs are only too good, sir. This is what I found, this old translation of Virgil; and inside it, this piece of paper in Brown's handwriting. Old Banks' name is on the little ticket in the corner. I went to him, and showed it him, and he tells me that Brown exchanged some other books for this one about a month ago; he showed me the other books, and his name is in them; he has done the translation very cleverly, but you can see glimpses of the original in every line."

"Yes"—and Dr. Barnes almost groaned—"it is an indisputable fact; public justice must be done to-morrow. Write a notice if you please, Kennedy, and post it on the door, requesting all the boys to be here at eleven o'clock; and send

a message to Willow Terrace, both to Brown and Johnson, requesting them to be here at half-past ten to-morrow morning.

At half-past ten the next morning Miles stood in the Doctor's study; Brown was not there; all Barchester knew that the boy had not been home all night; his mother and sister had sat up all through the long, lonely hours, but he did not come. He was in the habit of spending the evenings with the young Randalls, and they thought he was there; they only began to be anxious when eleven o'clock struck, and the boy did not return.

And where was he? Where had the guilty lad tried to hide himself from human eye?—He went out of the school-room into the dark, cold night. The snow was falling again faster than ever, but he heeded it not; his one wish was to get far away, to avoid the pain and the shame and the humiliation of the terrible disgrace that was coming upon him. Should he go to Mr. Merivale? Should he tell it all to him? confess his sin to God's priest, and hear of pardon and of peace? "No, no," he muttered, "it is too late; they have found it out; they will disgrace me publicly; it will kill mother and Mildred; and I could not bear those fellows to point at me, and call me all kinds of names."

A pedlar's cart passed him. "Give me a ride," he said; "I will give you a shilling for it." "Jump in then, youngster. I want to get to Lynchpool (a village some ten miles from Barchester) to-night."

In spite of the snow and darkness, the willing little steed accomplished the journey, and Harry spent that night in a barn at Lynchpool.

He slept soundly, in spite of all his misery, and when he awoke the next morning, it was to hear the sound of church bells chiming through the clear wintry air.

The pedlar had shown him the barn, and told him there was a farmhouse near it. Tired, and worn-out for want of food, he found his way to the door, and asked a tidy little girl to give him a glass of milk. In an instant she brought it to him, and a huge slice of bread with it. He thanked her, and ate and drank eagerly. And then the little maiden said, "You're a big boy. Could you carry me over the field to church? It's our Service,—the children's Service,—and my big brother wouldn't wait for me, and mother says I must not get my feet wet, and my thick boots are at the cobbler's."

"Yes, I will carry you," and the little arms were wound round Harry's neck, and in three minutes more the child was standing in the church porch.

"You must carry me back, boy," she said; "come in and wait."

But Harry did not go in. He stood in the porch and heard the sweet hymns and the solemn words of the most solemn Service of all, but he felt as one in a dream; he could understand nothing, think of nothing—remorse, false shame, pride, all were in his heart, but God's own most precious gift of penitence had yet to come.

There was a little sermon at the end of the Service, and these were the words that fell upon Harry's ears:

"My children, we come to-day to that clause in the Creed, 'the forgiveness of sins.' You have said this morning that you believe this; you have told God, so to speak, that you do not doubt it; that you know, beyond a doubt, that He forgives sins—not one sin, not one fault, but everything; all your secret transgressions, all your open faults, all your little shortcomings. He only asks you to come to Him, your loving Father, in the name of the Son, who redeemed you, and the Holy Ghost, who sanctifies you; and He asks you to confess your sins, and then He tells you that you need not doubt His forgiveness. My children, His forgiveness is perfect. Earthly love pardons faults; we sin against one person and against another, and because they hope to be forgiven, they forgive us; but perhaps they do not trust us as they did before; they doubt us just a little; they fear that we may sin again; and yet against them we have only committed one sin, whilst every sin we commit is wounding our dear Lord afresh, and putting Him to open shame. And yet He forgives all. The page we have to lay open before Him is very black—blacker than human eye can ever see; but God 'blots out the handwriting that is against us,' and leaves that dark page as white as snow, all forgiven, all forgotten, if we only tell Him we are sorry that we have grieved Him, and ask Him, for Jesus' sake, to pardon us, His children. And do you know how He blots out our sins? Through those black letters, through every one of them—He draws a bright red line, and that line is the blood of Jesus; and that page is nailed upon the cross of suffering, and angels carry it to our Father's feet, and so our forgiveness is sealed, our sins washed out. My little ones, have any of you a weight of unconfessed sin upon your hearts, some little wrong you have done to another, some deed of evil which no one suspects? Will you confess it to God, now, at once? Will you come to me whenever you can, and tell me your trouble, and I will tell you how best to make amends to those you have wronged? I will tell you how the red line of mercy will be drawn across the black, dark page, and pardon and peace will come into your hearts."

The children trooped out of church; the little maiden from the farmhouse stood by Harry's side. "Boy, carry me back, I am ready." He did her bidding. "You are crying, boy," she said; "have you done any wrong? if you have, you must go to the Vicar. I stole a gooseberry once, and I daresay it's written on the black page; but I'll tell mother to-day, and then I'll tell the Vicar, and don't you think God will draw the red line across it, and forgive me?" "Yes," said poor Harry. "Good-bye, little girl; thank you for the milk and the bread."

That afternoon a boy was found lying in the churchyard, covered with snow. He had thrown

his arms round a cross, as though he would find shelter there; but he was stiff and cold, and they thought he was dead. He was carried to the Vicarage, and put into a warm bed, and he revived. On that Sunday night the Vicar of Lynchpool knew Harry Brown's story, and just a shadow of the red line seemed to fall upon the dark page of the boy's life. Two days more, and his mother and sister welcomed him home—a saddened, penitent boy. And then Dr. Barnes had to be told the sorrowful tale, and to hear of many a sin of the same kind of which Harry had been guilty, and which had been seen by no eye but the eye of God.

His was not a nature to do things by halves. Miles' forgiveness was sought for most humbly, and granted most readily; and perhaps the greatest proof of penitence was given by poor Harry, on the day when he stood in Mr. Clark's shop, and asked him if he would take him into his shop when Miles went to Winchester.

He is there now, and the greatest joy of his life is to hear of Johnson's success at the great public school. He was not confirmed in the February that followed his great fall, but before the next Christmas Day he went to Lynchpool, which was in another diocese, and there received the holy rite. And on Christmas Day, that day when God became Incarnate, and the first stroke, as it were, of the red line was drawn across the dark page of sin, he knelt by Miles' side at the altar of God, and as he went back to his seat, Miles heard a low, soft whisper, "I believe in the forgiveness of sins."

Bob's Talking Leg.

"That wooden leg of yours must be rather inconvenient."

"May be, sir; but I walk with it better than when I had the nat'ral pair complete."

Bob was our cross sweeper, and a sort of public messenger—self-established, but recognized in time as one of the institutions of the bank. The road just opposite our main entrance was rather wide for a country town, and it was here Bob kept a path carefully swept in all weathers.

When employed by the bank or one of the tradesmen with a message, Bob would leave his broom leaning against the letter-box, and go on his way, quite certain that the most mischievous boy in the place would not interfere with it. Bob was so good-natured and kind to all, that even his broom was respected.

He was a bit of a character, and generally wore a post-boy's cap and an old red hunting-coat when on duty. But these were only a sort of trade-signs, and, work done, Bob put aside his "uniform," and resumed the garb of a respectable laborer.

And a laborer he had been once upon a time—a man well-known in the town, and not a little notorious for his drinking. But he shall tell his own story. Listen to him as he relates it to me.

"Walk better with a wooden leg than with two sound ones!" I said; "how can that be? I can not fancy a wooden leg would be better than either of mine."

"I was not speaking of your legs, sir," replied Bob, dryly, "but of the pair I had. They were not given to walking very straight."

"That must have been your fault, Bob," I said. "Well, yes, sir," he said, "of course it was; but I was speaking in a sort of meddlesome way, you see."

"I see you are fond of metaphor," I returned; but tell me about this leg of yours. How did you get it?"

"Drink gave it to me," replied Bob; "I must say that it ain't very grateful to drink in return; for although it makes noise enough in ordinary, it knocks double as loud whenever I'm nigh a public house."

"It says 'don't' as plainly as you can, sir—meaning, don't go in. I was once nearly led back into the old ways, and was going into 'The King's Head' with a friend as I had not seen for years, but this leg wouldn't go in; 't'other went over the step right enough, but the wooden one tripped up, and down it went. 'All right,' I says, 'you know how I got you, and I'll not go in.'"

CUNNING OF THE HUMMING-BIRD.—A friend has informed me of an instance in her experience where the humming bird has shown more cunning than its little brain would seem capable of manufacturing. The incident occurred in Vine-land, New Jersey. In an unused apartment of the house where she was staying, one of the huge spiders common in that region, had built its strong web unmolested. Passing into the room one summer day, she spied a ruby throat, which had flown in through the open vine-clad window, struggling frantically in the net of Dame Arachne. The more the bird fluttered, the worse were its filmy wings tangled and fettered in the spider's meshes; and unless help had been given there is little doubt how the catastrophe would have ended. The lady hurried to the relief of the piteous prisoner, and, handling it with the utmost care, freed it from the coils fastened to its feathers and binding its feeble members. As the bird lay in her palm, at the end of the operation, it gave two or three gasping breaths and was still. Every muscle relaxed as in dissolution. The kind-hearted liberator suffered a pang of distress from the conviction that she had killed the delicate creature by too rude a touch. After some moments of fruitless mourning, she laid the limp body down and turned sadly away. Quicker than thought the little trickster unfurled its wings and shot out of the window. Had it swooned from fright in the lady's hands, and recovered with the change of position? or had it actually feigned death in order to facilitate escape, as some larger birds are known to do? Harper's Magazine for June.

A Rich Experience.

What a Prominent and Well-Known New York Physician Told a Reporter.

His Revelations Upon a Subject of Vital Interest to All.

Detroit Free Press.

The experience of any one of education and learning extending over a long period of time must necessarily be valuable, and while no two experiences in this world are alike, there is such a similarity between them as to render one which is rich in valuable facts of benefit to all. America's greatest orator declared that he knew of no way of judging the future but by the past; and past personal experience is of the same nature as that history which repeats itself.

A representative of this paper while lounging in the lobby of a prominent New York hotel, met a gentleman whom he had known years before in the city of Detroit, but whom he had not seen before for a number of years. When the knight of the quill had last seen this gentleman, he was giving his entire time and attention to an extensive medical practice, and was on the crest of the wave of popularity. From Detroit he removed to New York where he could find a more extensive field for his talents and experience. Although several years has passed, the doctor's physical condition had evidently very much improved, for he was looking much better than when the man of news had last seen him. After some general talk, the doctor fell into an easy train of conversation and uttered some truths so scientific and valuable, as to justify their reproduction in print.

"Yes," said the doctor. "I have improved in health since you last saw me and I hope also in many other ways. One thing however, I have succeeded in doing, and it is one of the hardest things for any one, and especially a doctor, to do and that is I have overcome my prejudices. You know there are some people who prefer to remain in the wrong rather than acknowledge the manifest right. Such prejudice leads to bigotry of the worst order, and of precisely the same nature as characterized the sixteenth century when people were burned at the stake. Now I am a physician and of the old school order, to be sure; but I have, after years of experience and observation, come to the conclusion that truth is the highest of all things, and that if prejudice or bigotry stands in the way of truth, so much the worse for them—they are certain to be crushed sooner or later. Why, when I knew you in Detroit, I would have no sooner thought of violating the code of ethics laid down by the profession, or of prescribing anything out of the regular order, than I would of amputating my hand. Now, however, I prescribe and advise those things which I believe to be adapted to cure, and which my experience has proven to be such."

"This is rather an unusual way for a physician to talk, is it not, doctor?"

"Certainly it is. It is way outside of our code of ethics, but I have grown far beyond the code. I have all I can attend to, and am determined to be honest with my patients and mankind, whether my brother physicians are with me or not. Why, I prescribe medicines every day, some of them so-called patent medicines, which would render me liable to expulsion from the medical fraternity, but I am supremely indifferent to their laws."

"Are the medical fraternity of the country combined against proprietary medicines, doctor?"

"Invariably, and it is sufficient ground for expulsion from any medical society in the land to prescribe any patent medicine whatever, no matter if it is made from an exact formula, such as physicians are using every day. You see the code is established and sustained by old physicians like myself, who make the rules and insist upon their enforcement in order to keep the younger doctors from obtaining a foothold and encroaching upon the already established practice of the older ones. This is largely the reason why young physicians have such a hard time of it; they are fettered by the code, and have only their personal influence to depend upon in securing practice."

"How did you come to get such heretical ideas as those, doctor?"

"Oh, they are the result of my experience and observation. I obtained my first ideas upon the subject, however, from having been cured after all my care, and the skill of my professional brethren had failed to relieve me. Why, I was so badly off with a complication of troubles, including dyspepsia, and consequently imperfect kidneys and liver, that I feared I should have to give up my practice. For more than a month I could not sit down or get up without the most intense agony, and I was suffering all the while. Some one advised me to go out of the regular channels, and try a remedy that was becoming quite famous for the remarkable cures it was effecting; but my prejudice was altogether too strong for that. However, I did quietly begin trying the remedy, but I promise you I said nothing to my brother physicians, or even to my family about it. Well, sir, it was a revelation to me; for in all my medical experience I never saw anything operate so rapidly or so effectually as that did. I owe my health to-day, and for all I know, may owe it to the remedy known as Warner's Safe Kidney and Liver Cure. That was the starting point with me, and my prejudices faded very rapidly after that I can assure you. I went to reading extensively and analyzing more extensively, and I discovered that all the leading proprietary medicines that are made. Many of them I found perfectly useless, being compounded simply of water with a little flavoring. A vast majority of them all, however, I found made up of prescriptions used by physicians in their every day practice; but out of the entire number I found only two that contained absolutely harmful ingredients, and then in very slight quantities. Indeed we are prescribing things constantly that have more deleterious matter in them than they had. After discovering this, I said to myself: why should the medical fraternity be prejudiced against those prescriptions which they are writing every day, simply because they are put up by wholesale and are sold with a government stamp on the wrapper. I saw its manifest absurdity, and resolved that I would be bound by it no longer. Since that time, I have prescribed proprietary remedies nearly every day, and I know of no reason why I should regret having done so. Why, only a few days ago, I advised a lady who was suffering from a serious female difficulty and displacement, to use this same Safe Kidney and Liver Cure which cured me, and within her this morning and she is nearly well; the pain and inflammation are all gone and she is around as usual. We have no right in the medical fraternity to sit back and declare there is no such thing as improvement or advancement, or that we have a monopoly of the remedies which nature has given to mankind. There are great changes going on in every department of life, and there are great developments in medicine as well. Thousands of people die every year from supposed typhoid fever, rheumatism, or other complaints, when in reality it is from trichina, and the result of eating poorly cooked and diseased pork. A vast majority of all diseases arise from imperfect kidneys or liver. The liver becomes clogged, and its work is thrown upon the kidneys, they become overworked and break down, and so the poison gets into the blood, instead of being thrown from the system. No one with perfect kidneys or liver is ever troubled with malaria, and it is the poisonous particles which these diseased organs allow to get into the blood that clog the capillaries of the lungs and cause tuberculosis and consumption. Thousands of children are dying every year from dropsy as the sequel to scarlatina, when in reality it is diseased kidneys which have become weakened by the fever they have just had. Here is another strange thing: not one in ten people who have diseased kidneys notice any pain in the vicinity of the kidneys, for these organs lose their nervous sensibilities when they become diseased, and the symptoms are shown in hundreds of other ways."

"Well, doctor, you have got some new truths here, certainly, but they sound very reasonable to me."

"Well, whether they are reasonable or not, I have demonstrated to my own satisfaction that they are true, and I propose to stand by them, no matter how much opposition I may raise by doing so. Any man be politician, preacher, or physician, who is so considerate of his pocket book or of his own personal ends, as to stultify himself by suppressing the manifest truth, is unworthy the name of man, and unworthy the confidence of the public whom he serves."

Mr. Jos. H. Denson, Clerk and Recorder of Sevier County, Arkansas, says in a recent letter: "I have forgotten whether I wrote you concerning the almost marvelous effect the Compound Oxygen Treatment had on me. I was suffering from Bronchitis, and had been for three months—had almost despairing of recovery—when I commenced the treatment. I could feel a marked change on the first night I took it. I had not enjoyed a good night's rest for something over three months; but on the night I first took the treatment I slept splendidly, and afterwards continued to improve rapidly until I was cured. Is it not possible for you to use this for the benefit of sufferers?" Full information about this new treatment for Chronic Diseases, sent free by Drs. Starkey & Paalen, 1109 and 1111 Girard St., Philadelphia, Pa.

"Never milk while the cow is eating," is the advice of a bucolic contemporary. Judging from the character of much of the milk that comes to market, it would be more to the point never to milk while the cow is drinking.

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KENTUCKY.

Correspondence of the Living Church.

The fifty-third Annual Council met this year in the beautiful city of "FRANKFORT ON THE KENTUCKY." I allude to the natural scenery, which is unsurpassed. LaFayette, on his last visit to the country, called a halt on Arsenal Hill, and as he took in the wonderful and ever varying panorama of the beautiful river and the majestic Benson Hills, declared it to be "unsurpassed by anything his eyes had ever beheld."

The public buildings in Frankfort are a disgrace to civilization. The condition of the Penitentiary has been improved by the removal of over half of the convicts, who are employed on works of improvement in the interior of the State, and a movement is on foot to erect a new Penitentiary, and to have it the best in every way, with a view to the reformation of the criminal classes.

In this connection let me say, that the members of the Council carried away with them a high appreciation of the refined and generous hospitality of the Churchmen and citizens of Frankfort.

The Council met on the 18th of May, and continued in session three days, 22 clergy being present, and 14 parishes being represented. The sermon at the opening Service was on "Worship."

The old officers were re-elected, for the most part; the death of Dr. Norton and the removal of others from the Diocese making some changes necessary.

Bishop Dudley delivered his Address at the afternoon Session of the first day. A summary of some of his official acts is here given: Persons confirmed within the Diocese, 254; without, 16. Total, 270. Ordinations, to Diaconate, 2; to Priesthood, 2; total, 4. Lay Readers, Licensed, 8.

The Assistant Bishop announced his intended departure from the country, and that he had made over his trust to the Standing Committee; urged the importance of Sunday School work, and suggested the creation of a Board to shape the work.

The Committee on the Tenure of Church property made a report of some moment. This committee has been enlarged, and embraces the highest legal talent of the State. Mr. C. S. Vinnigerholz, the Chairman, is full of the subject, and through his energy and intelligence, I predict that a practical solution will be reached on this question, for the whole Church.

Two important meetings were held, one in the interest of the Sunday School work, the other in behalf of Diocesan Missions.

Of the former, the Rev. Mr. Minnigerode presented a statistical Report of the present condition of Sunday Schools, in which it was shown that we have, in the Diocese, more Communicants than Catechumens and only four thousand of the first-named, in a population of a million and a half of people. In 74 towns having over 500 and less than 2,000 souls, we have never been heard or felt; and in other towns our showing is in like ratio, save at the chief centres. In Louisville, with a population of 125,000, we have 2,000 communicants, and 2,000 children in our Sunday Schools, &c., &c.

Speeches followed; the most notable being from the Rev. Mr. Benton and Bishop Dudley, both urging positive Church training, under the direct and constant supervision of the Rectors of the Parishes.

The results of this meeting were shown by the action of the Council on the following day, ordering the Report printed in the Journal, creating a Board of Sunday Schools, and passing a Canon prescribing their duties.

The Missionary meeting of Thursday resulted well. Funds were secured for the purpose of placing one or more Evangelists in the field. The most remarkable speeches made on this occasion, were by laymen; that of Colonel B. M. Kelly, being the most heartily endorsed. He said that great ignorance prevailed in Kentucky, in regard to the claims of the Church, and yet we had vast hordes of heathen in our borders. Our lack of aggressiveness had resulted in the positive strides that every shade of sectism had made upon the Commonwealth. He urged upon the clergy to fight the battles of the Church of God, on the undisputed ground. The Laity, he said, would furnish all the necessary aid, both in voice and money. We were the Church of Christ. His commission was, to disciple the nations and baptize them. Let us stop making apologies (we had none to make), and give ourselves to His work.

A more Churchly tone prevailed in the Council than ever before, and the reason of this is found in this fact, that our growth has been comparatively nothing. The movements to correct this are good. God grant them a great measure of success!

Annual Convention of Tennessee. The 49th Annual Convention of this Diocese met in St. John's Church, Knoxville, on Wednesday, 18th May. The sermon at the opening Service was preached by the Rev. Thos. W. Humes, D. D., President of the University of Tennessee. At the Holy Communion, the Bishop was celebrant. The Convention having come to order, the Rev. Jesse B. Harrison, of Nashville, Assistant Secretary, was appointed to act, in the absence of the Secretary. Thirteen of the clergy were present; and 12 lay delegates, representing 9 parishes. At the afternoon session, the usual routine business, such as the appointment of committees, etc., was transacted; and some communications and Reports were read and referred. A resolution which was adopted looked towards the possible erection of another diocese or other dioceses, within the bounds of the State.

After the first day, there was a Celebration of the Holy Communion every morning, at 6:30. On Thursday morning, the Bishop read his Address, which was listened to with the deepest interest. Among other Resolutions that were adopted, was the following:

"Resolved, That, realizing the very serious disposition of our Rt. Rev. Father, the bishop of this diocese, whereby this Convention was, at its last annual session, deprived of his official presence, we desire in this manner to put on record an expression of our gladness, and our gratitude to Almighty God, that we are permitted to see him again restored to health and to his place in the diocese, and in the chair of this Convention; and it is our earnest prayers that his health and abundant labors among his loving flock may long continue uninterrupted."

A resolution was adopted, also, approving and commending for adoption, the plan proposed by the last General Convention, for the systematic raising of funds for the general Mission work of the Church.

At the third day's session, the financial condition of the diocese commanded a good deal of interest. In the evening, the Convention took a recess from 5:30 till 8 o'clock, in order to avail itself of an invitation kindly extended to it by Mr. Perez Dickinson, to visit his "Island Home" farm.

Sermons were preached, each evening, by the Rev. F. P. Davenport, of Tullahoma; the Rev. W. C. Gray, of Bolivar; and the Rev. Charles M. Gray, of Cleveland; respectively. The next session of Convention is to be held in Christ Church, Nashville, on the second Wednesday in May, 1882.

Personal Mention.

The Rev. Chas. M. Armstrong has resigned the Mission-field at Ortonville and Appleton, Minnesota, and after July 1st will become Assistant Minister in St. Mark's Cathedral, Salt Lake City, and will have charge of St. Paul's Chapel.

The condition of Mrs. Abraham Lincoln, who is now at Springfield, is such that little hope of her recovery is entertained.

The address of the Rev. R. M. Duff, lately of Oxford, Central New York, is Helena, Montana. The Rev. Wm. E. Wright, of Wanpan, Wis., has declined a call to Grace Church, Galesburg.

Rev. E. B. Taylor, who has had temporary charge, for the past six months, of Emmanuel Church, LeGrange, and St. Paul's Chapel, Riverside, Ill., has become Assistant to the Rev. Dr. Patterson, Church of the Annunciation, Philadelphia. His address is 1824 North Eleventh St.

The Rev. F. B. Scheetz, after having had charge at Monroe, Mo., for nearly twenty-six years, has resigned, in order to go to Grace Church, Kirkwood, Mo.

After June 1st, the address of the Rev. Eugene J. Babcock will be changed to Whitehall, Mich. A number of persons in his congregation have spontaneously placed at the disposal of the Rev. Mr. Robert, of St. Louis, Mo., the means by which to make a trip to Europe, for the benefit of his health, and asked him to take a vacation for this purpose, thinking that nothing but such an entire giving up will reach the result desired. He has accepted the proposition, and will leave next month.

The Rev. W. Tearne has resigned the rectorship of Hope Church, Fort Madison, and accepted those of the Church of the Good Shepherd, Burlington, and Grace Church, Montrose, Iowa. His address, after June 7, will be Burlington, Ia.

The Rev. James A. Smith, lately Assistant Minister of the Church of the Holy Communion, has accepted a similar position at the Church of St. John the Evangelist, New York; and the Rev. Percy Barnes, of Dakota, has become Assistant Minister at the Church of the Holy Communion.

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The Living Church.

June 4, 1881.

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

The Times.

The Chicago *Times* had lately a long article on the state of Christianity in general, and Chicago in particular. It gave statistics of the present condition of the "leading Churches," and the ratio of their increase or decrease for the last decade. The writer of the article in question thinks that Christianity is rapidly losing ground, and that the present outlook indicates the "despair of faith." His opinion may be, and indeed is, a matter of little or no importance. But it is a matter of a good deal of importance that the religious (or, more correctly the irreligious) condition of the country is marked enough to claim the comment of a paper that reflects simply the supposed drift of current opinion.

It is indeed true that the present condition of Christianity around us demands the serious consideration of every thoughtful person, certainly of everyone who has at heart the good of men and the glory of God. From his watch-tower, every man looks out upon the scene before him, and from his point of observation takes up his parable, and says what he has to say; and as he is a pessimist or an optimist, or as he inclines in the one direction or the other, all things tend toward good or evil.

Before we record one word of what they have written, we know what the utterance of certain men will be. They always "speak smooth things," even if they do not prophesy deceits. The whole class, whose name is legion, who never weary in giving thanks that they are not like other men, "illiberal," "superstitious," etc., say always, all is well or soon going to be. They always have good store of sweets. The opposite school is no doubt larger than it seems. It is unpopular, and therefore the less outspoken. From Cassandra's day to our's, those who give good but unpopular advice, have no applause; so no small number refrain even from the good words which those of their day do not care to hear. Of these, not a few think that things shall be not for the better but rather for the worse, "till the Lord come." This conviction is adding to the ranks of the pre-millennial party. A Baptist minister, a Calvinist, said lately to the writer, "Everything is going to the bad, and it will be worse and worse till the Lord come." It is a school of sad souls, but in their gloomy expectation they seem to find some sort of consolation.

In this age of many prophets and much exercise of a supposed prophetic gift, it is still safe to say that "we know not what shall be on the morrow." We do know, however, that God is, and that Christ reigneth, and that His words shall never pass away till all are fulfilled. It is plain that we see not yet the outcome of the Reformation. It is plain enough that the varying Creeds and bald and dreary worship of Puritan and Covenanters have had their day, and have ceased to be.

An era of transition is not a comfortable one to live in, but is certainly a grand one for doing a grand work. It never has been and never will be a popular work. If a preacher prize popularity, let him simply reflect the average opinion, and he can be popular enough. A liberality, falsely so-called, is the present god of the people. If, then, a preacher would be popular, simply let him burn incense before this shadowy image men have set up. But let him "make hay while the sun shines." This craze will pass away like that of painting pots and pasting pictures. The world will worship its own worthies; and yet it is not half as much deceived as it appears to be. The *Times* speaks for it, in saying:

"It is an era of so-called 'independent' churches, 'central' churches, 'free' churches, 'people's' churches, and what not, patronized in the main by skeptics, rationalists, and active infidels and spiritualists. These elements employ these free lances, not for the purpose of sustaining religion, but as entering wedges to tear the whole church fabric asunder."

BISHOP PERRY, in his series on the Early American Bishops, quotes Bishop Seabury as to the result of Quaker influences on the community where he worked as a missionary: "In the villages where the Quakers were formerly the most numerous, there is now the least appearance of any religion at all."

GENESIS I. AND SCIENCE.

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

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THE APPEAL.

SCIENTISTS VERSUS MOSES, IN THE MATTER OF HIS ACCOUNT OF CREATION.

"We will, if you please, test this view in the light of facts.—Prof. Huxley in his *New York Lectures*."

"Hast thou appealed unto Cæsar? Unto Cæsar thou shalt go."—*Acts*.

"Let all the nations be gathered together, and let the people be assembled; who among them can show us former things? let them bring forth their witnesses that they may be justified; or let them hear and say it is the truth."—*Isaiah*.

INTRODUCTION.

A question pertaining to physical science divides the world. It is not a question as to present matters, but has to do with certain transactions, which occurred before man made his appearance on the globe. It has been argued long and earnestly, and at times with no little bitterness. At the present day, it presses into its service, to a greater or less extent, almost every periodical from the daily papers to the ponderous Quarterlies. Its literature rises, at least in bulk, to the dignity of a library. The question is this—Is the story of Creation which we have so often read in the first chapter of Genesis, true? is it a statement of actual occurrences? or is it a myth? If a myth, it is easily accounted for; if actual history, other interests of surpassing importance are affected. But for its bearing upon these, one would be at loss to understand the widespread concern as to the progress of the inquiry. It is this which induces me to relate a conversation in which I took part not long ago. My friend, whom I shall style the Professor, occupies a position in which it is his duty as well as pleasure, to devote much time to certain departments of physical science.

Before our acquaintance began, he spent a part of the summer at the house of an old classmate of mine, who described him to me as follows. Afterwards I found the description sufficiently accurate:

"The Professor," said my friend, "has little faith in anything but physical phenomena, and the laws deduced from them. He does not believe either in miracles or revelation. He considers them impossibilities, or, as he would sometimes say, 'things incapable of proof, and therefore, a waste of power on the part of the Almighty even if they did really occur.' His ability to conceive, marks, he says, the limits of his belief; consequently he denies the existence of a personal God.

"He is an admirer of Mr. Spencer and others of the same way of thinking. In his opinion they are the great lights that are to enlighten the world. He gives to their sociology the faith which he refuses to the Bible. With Buckle, he believes that, upon the whole, religion has been an obstacle in the way of human progress. He is very fond of saying that there has always been a conflict between Religion and Science, and that Religion has always been in the wrong. When any doubt as to this is expressed, he, at once, cites the Mosaic account of Creation, and affirms, as a proposition not to be questioned by any one whose opinion is entitled to respect, that it is utterly irreconcilable with, and indeed, flatly contradicted by, the superior knowledge of the present day."

Some weeks after this letter was received, the Professor came into our neighborhood, and it was not long before we met. As our studies and tastes were similar, we had no lack of topics of mutual interest, and we spent many pleasant hours in discussing them. For some time I saw little to indicate the aggressive belief of which my friend had written me; but one evening, as we were sitting in my library, conversing about the wonderful progress which geology and astronomy, and indeed all departments of physical science had made during the last half century, he began to speak about the need of more completely throwing off the shackles of old superstitions; and of the debt which mankind owed to Science for its assistance in this great work; and especially for having so clearly proved the falsity of the fable called the Mosaic Account of Creation, adding, "false in one, false in all."

There was in his manner something of that offensive air of superior wisdom which Buckle, Spencer, Huxley, and others, so often assume towards those who believe in the Bible. It touched me for a moment, until I reflected that it belonged not to

the man but to his School. I had my doubts, too, whether he knew so much about that chapter as his positive way of speaking seemed to indicate. So I smothered a little natural feeling, and asked if he had ever read it.

He replied, "Everybody knows what Moses says; but I do not depend upon my own reading in this matter, as much as upon the account given of it by those who profess to be its special friends and expounders. Their theories and explanations I have read, and, to some extent, studied. They have given it so much thought and labor, that I am sure they have made it as plausible, and as consistent with nature, as possible. But I find what they say so contrary to what I know to be true, their explanations so absurd, and the whole matter so false, that, as a scientific man, I cannot believe the story itself, nor the book which it pretends to authenticate. Its claim to be from an all-wise and truth-loving God is simply absurd."

To this I answered that I was as unable as himself, to accept a falsehood as a revelation from God; but that, for my own part, I did not look upon this chapter as a falsehood; that this question of truthfulness was one of great importance, and ought, if possible, to be settled; that, although at first it might appear fair, and even generous, to accept as its true meaning the theories and explanations of its friends, yet such a course might lead to most erroneous results, since they were not authorized to speak for Moses, and it was quite possible that they were so limited in their knowledge, or so filled with false science, that however good their intentions, they could not comprehend the truth, no matter how clearly it was stated. If it should turn out that they have attributed to Moses anything not found in his account, common justice requires that he should not be held responsible. And furthermore, since the Hebrew is the only authority, if there is apparent error, the narrative is not to be condemned on that account unless, on a fair examination, it shall appear that the translation in common use does correctly represent the original. That I, for one, did not believe in any conflict between Genesis and Truth, however it might be as to "Science." "Indeed, as "Science" has always been very incomplete and more or less mixed with error, it was to me no small presumptive evidence of the Divine origin of the Mosaic Cosmogony, that no one had been able to make it square with past "Science." And I had the more faith in the "Science" of to-day, because it seems to me to agree so largely with this record written so long ago.

I added: It is only within the life of the present generation that science has reached a position sufficiently advanced to enable us to see the agreement between the story and the actual history of our world. In short, as the result of no small study, I would venture to say that the science of to-day has barely attained some of those heights of knowledge which, for thousands of years, have been held by the author of this Account.

My words, I knew, sounded to him very extravagant, but I spoke with a full sense of their meaning, and, if he was willing, I would gladly go with him through this chapter, and compare its statements, one by one, with the facts as they have been made known by Astronomers, Geologists, and others.

The Professor shook his head incredulously, but, after a little, consented to make the experiment.

I suggested that it would be well to lay down certain rules for our guidance, that our conversation might not be led off into collateral matters. He probably had his opinion as to whether Moses, or some other person, wrote this account. I saw no good reason for reversing the voice of antiquity, but this was not the question we proposed to consider, as it had no bearing on the truth of the story itself. Therefore we would not discuss the authorship, but start with the self-evident fact that the account exists, and has existed from a period dating several thousand years back. For convenience, but not as adopting any theory, we might speak of it as the Mosaic account, and of Moses as the author.

To this the Professor readily agreed. I then added, that for the present, at least, our discussion should not include any other part of the Bible, for, certainly, the difficulties, or errors as he might es-

teem them, which Colenso and others think they have discovered elsewhere, have no bearing upon the first chapter of Genesis.

At first, the Professor demurred, saying, that these things had weight with him, if not with me, and he thought we were in no condition to pronounce an opinion upon the Bible if we left all the rest out.

I reminded him that our object now was not to decide upon the truth of the Bible, but only of this first chapter. This was written long before the rest of the book, and was true or false independently of it. Our only business at present was to determine whether the account was veritable history, or a myth. Afterwards, if he chose, other matters could be considered. Moreover, I proposed to confine this discussion to the first twenty-seven verses of that first chapter. I desired this limitation because it was impossible for tradition to give Moses any account of things which occurred before man appeared, and these verses were concerned wholly with such events. Many who have discussed this story, and arrived at conclusions unfavorable to its truthfulness, have based their arguments upon what seemed to them contradictions between the first and second chapters. Others claim that it was taken from the Chaldeans. Both these questions, however important in themselves, are of no consequence so far as the line of investigation is concerned which I proposed to follow. The first chapter of Genesis is true or false, without reference to the second, and if I admit (which I do not) that somebody got the story from the Chaldeans, and foisted it into the Bible, whatever other effect such an admission may have, it has none upon our question. The statements here are true or false, no matter where they came from.

OUR DISCUSSION.

The Professor had no objections to these limitations upon our discussion. Certainly the statements in the first chapter are true or false, whether they are contradicted by those in the second or not, or whether they came from the Chaldeans. He was willing to go into the matter as thoroughly as possible, although, to be frank, he thought it rather a waste of time. We then agreed to meet early the next evening in my library.

The Church Abroad.

ENGLAND.—The new church of St. Alban the Martyr, Birmingham, was opened on Tuesday, the 3rd inst. The congregation was large. The Ven. Archdeacon Denison preached the sermon taking for his text the story of the woman of Samaria (St. John iv: 6-7). Nearly £170 was collected at the Offertory. The usual English concomitant of a public luncheon followed the religious services of the morning. Five hundred persons sat down, and Earl Beauchamp presided. The erection of the church cost £20,000, of which £12,000 remains unpaid.

The London *Church Times* has a very interesting notice of the late Miss Gream (known in religion as "the Mother Ann"), of whom none who have ever had the privilege of visiting St. Margaret's, East Grinstead, can fail to have a most pleasing remembrance. The daughter of a clergyman, she gave herself early in life to the fulfilment of her Christian calling; and, about the year 1853, under the direction of the late Rev. Dr. Neale, Warden of Sackville College, East Grinstead, took the first step which resulted in the establishment of the Religious House in that village, which for so many years was the scene of her labor of love. She was the first Superior of that House, but resigned the position, after some time, in favor of her friend Sister Alice, the present Lady Superior. She sank to rest on the 22nd of April last. The motto by which she seems to have regulated her whole life, and which enabled her to accomplish a great work, was—"Whatever thy hand findeth to do, do it with thy might."

A handsome memorial to the late Dean of Worcester (Dr. Yorke) has been placed in the Cathedral, having been presented by several of his personal friends.

Liverpool appears to have abandoned, for the present, at least, the erection of a Cathedral, but is about to raise £100,000 in order to build fifteen new churches.

IRELAND.—It appears that St. Patrick's Cathedral, Dublin, which was but recently restored at a vast expense by the munificence of the late Sir B. L. Guinness, Bart., is already in a bad way, through ground damp and insufficient drainage. Even the pillars, Osen stone, are in some places rotting at the foundation. A sum of £3,000, expended now, will, it is stated, save the building; and a subscription has been already set on foot.

THE Free and Open System, judged by the offertory, works admirably at St. Bartholomew's Church, London. The accounts for the year just closed show nearly £1100 given in this Scriptural way for the support of the church and clergy of this district.

WHAT is accomplished by Foreign Missions? The society for the Propagation of the Gospel in Foreign Parts has under its care at Madras, India, 80,000 converts to Christianity, and the Church Missionary Society 101,000. This is one item in the long answer.

Church Work in Minnesota.

Correspondence of the Living Church.

On Monday, May 9th, at 5 P. M., a large company assembled at the site of the new church to be erected at Howard Lake—a growing village of 500 people, on the Manitoba Railroad, 45 miles from Minneapolis. The corner-stone was laid with the usual ceremonies by the Rev. Dr. Knickerbacker, of Minneapolis. The name of the church is "All Saints." In the tin box placed in the corner-stone, were copies of the Bible and Prayer Book; the last report of the Council of Minnesota; the Twelfth annual report of the Brotherhood of Gethsemane; a copy of the LIVING CHURCH; numerous coins, &c. An Address appropriate to the occasion was delivered by Dr. Knickerbacker, who holds a monthly Service here on the second Monday of each month. The site chosen is a beautiful one, on high ground overlooking the village. The church, with lot, will cost about \$1,100.

Bishop Whipple visited St. Andrew's Church, North Minneapolis, and Gethsemane Church, Minneapolis (Dr. Knickerbacker, Rector), on Sunday, May 15th, and confirmed in St. Andrew's 8 persons, and in Gethsemane 21. On the morning of the same day, the Bishop confirmed 18 at Christ Church, St. Paul (Rev. M. N. Gilbert, Rector). The Bishop has confirmed recently 23 in St. Paul's Church, St. Paul (Rev. E. S. Thomas, Rector); and seven in the Church of the Good Shepherd, St. Paul (Rev. W. C. Pope, Rector). At Red Wing, he confirmed 19; at Lake City, 15; at Wabashaw, 2; at Frontenac, 1; at St. Peter's Shokopee, 6; at Le Sueur, 9; at St. Peter, 4; at St. Cloud (Rev. G. H. Davis, Rector), 16; at Sauk Rapids, 8.

Rev. W. T. Pise, Rector of All Saint's, Minneapolis, has been compelled by failing health to resign the Rectorship of this growing parish, and to seek restoration in travel and rest. He leaves, beloved and regretted by all his parishioners in All Saint's, and by his numerous friends in Gethsemane Parish, where he served three years acceptably as Assistant. Rev. L. F. Cole, of St. Charles, has been called to the Rectorship of All Saint's; and, it is hoped, will accept.

A new and pretty church has recently been erected at St. Vincent, just across the line from Manitoba, largely through the efforts of a young layman—Mr. Frank Lindsey. It is cared for by the Rector of Emerson, in Manitoba. The new church at Glencoe is nearly completed and paid for.

Rev. Mr. Gunn has his new church at Windom, nearly completed, and hopes to build another soon at Madelia. He also holds Services at Luberne, Rushmere and St. James.

Rev. Mr. Miller, the veteran missionary at Le Sueur, has found an interesting settlement of English Canadians at Cordova, 15 miles from Le Sueur, who have welcomed the Church Services, and where he hopes to erect a neat church soon. The Bishop is to visit the mission in June, for confirmation. At Crookston, in the Red River valley, there is a prospect of building a new church this Summer. The Missionary, (Rev. Mr. Currie) speaks hopefully of his prospects.

New churches are needed also at Granite Falls and Montevideo, young towns on the Hastings and Dakota Railroad. At Ortonville, on the same road, a new church is nearly completed. The applications to the Bishop in behalf of the new towns for aid in erecting churches are very pressing, and can hardly await the movements of the Church-Building Society. We feel sure that he could have ten new churches erected during the present season, in growing towns, if he had \$250 to offer each; and this sum would secure the raising of from \$1,000 to \$1,500 in each place.

Last Fall, the Bishop wrote a letter to the St. Paul *Dispatch*, mentioning a Service held for the Cass Lake and Winnebagoish bands of Chipewy heathen Indians, located between Red Lake and Leech Lake. He spoke of his sadness in not being able to provide for them a cheap log church, that they might have the Gospel preached to them. A large-hearted Wesleyan merchant from London, England, who happened to be travelling in Minnesota, saw it, and at once placed it in the Bishop's power to provide the churches; and he now has two of his Indian Deacons at work among them.

The erection of a new stone church for St. Columbia Indian Mission, at White Earth, has been entrusted to Rev. Dr. Knickerbacker, of Minneapolis. The plans are drawn and contracts let, and work has begun. Our faithful Missionary, Enmagahbow, secured, through the aid of Rev. Dr. Yarnall, of Philadelphia, Mr. S. H. Kerfoot, of Chicago, and other friends, \$7,000 for this work. About \$2,000 more will be needed to complete the work. A bell, windows, and church-furniture, will also be needed. It is hoped that the friends of Indian Missions will provide all that is necessary to complete the work. Offerings may be sent to the Bishop at Faribault, or to Dr. Knickerbacker at Minneapolis. The Romanists are building a costly brick church at White Earth, the present season.

Rev. Mr. Benedict, the Missionary at Leech Lake, speaks of having a glorious Easter with his people; and that the labors of the Missionary are being greatly blessed.

Rev. Mr. Armstrong, missionary at Ortonville and Appleton, and Rev. Mr. Osborne, missionary at Alexandria, have received calls to the Missionary Jurisdiction of Bishop Tuttle.

The closing exercises of the Seabury Divinity School, Shattuck, and St. Mary's, take place the week after Trinity Sunday. They have all had a successful year. It is expected that most of the Trans-Mississippi Bishops will be present at this time.

Bishop Whipple has secured \$30,000 with which to erect and equip new buildings for the growing work of St. Mary's; and the question of a new location and new buildings is now under consideration.

Minnesota, May 16th.

THE EARLY AMERICAN BISHOPS.

A Series of Biographical Sketches.

BY THE BISHOP OF IOWA.

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CHAPTER VII.

This most interesting volume is preserved among the valuable papers in the hands of the Rev. Professor William J. Seabury, D. D., of New York, a worthy descendant and representative of a renowned ancestry:

MINUTES OF THE PROCEEDINGS OF THE CONVENTION OF NEW YORK.

The Clergy of the Province of New York taking into their serious consideration the present state of the Church of England in the Colonies, where it is obliged to struggle against the opposition of sectaries of various denominations, and labours under the want of the Episcopal Order, and all the advantages and blessings resulting therefrom; agreed upon holding voluntary conventions, at least once in the year and oftener if necessity required, as the most likely means to serve the interest of the Church of England; as they could then not only confer together upon the most likely methods, but use their joint influence and endeavours to obtain the happiness of Bishops, to support the Church against the unreasonable opposition given to it in the Colonies, and cultivate and improve a good understanding and union with each other.

First Convention, May 21, 1766:

In pursuance of this agreement, a voluntary Convention of the Clergy of the Province of New York, assisted by some of their brethren from New Jersey and Connecticut, was held at the house of Doctor Auchmuty, in New York, the 21st of May, 1766.

Present:

Revs. Doctor Johnson,	Mr. Cutting,
" Doctor Auchmuty,	Mr. Avery,
" Doctor Chandler,	Mr. Munro,
Mr. Charlton,	Mr. Jarvis,
Mr. Cooper,	Mr. Seabury,
Mr. Ogilvie,	Mr. McKean,
Mr. Cooke,	Mr. Inglis.

On the day following the clergy united in a letter to the Secretary of the Venerable Society in which the arguments just made use of by the Rev. Mr. Seabury are enforced. We give the opening paragraph.

The Clergy of New York to the Secretary.

NEW YORK, May 22, 1766.

REV. SIR:—The Clergy of the Province of New York having agreed in conjunction with some of our brethren of Connecticut and New Jersey, to hold voluntary and annual conventions, in the province of New York for the sake of conferring together upon the most proper methods of promoting the welfare of the Church of England, and the interest of religion and virtue; and also, to keep up as a body an exact correspondence with the Honourable Society, we embrace with pleasure this opportunity, which our first meeting hath furnished us with to present our duty to the Venerable Society and doubt not but this our voluntary union for these important purposes will meet with their countenance and approbation. With the greatest satisfaction we assure the Society that the Church in this province is in as good a state as can be expected, considering the peculiar disadvantages under which it still labours. We cannot omit condoling with the society, upon the great loss which the Church has sustained, in the death of Messrs. Wilson and Giles, who perished by shipwreck near the entrance of Delaware Bay. From the character of these two gentlemen we had pleased ourselves with the prospect of having two worthy clergymen added to our numbers; which, to our great grief, we find too small to supply the real wants of the people in these Colonies. This loss brings to our mind an exact calculation made not many years ago, that not less than one out of five, who have gone home for Holy Orders from the Northern Colonies, have perished in the attempt, ten having miscarried out of fifty-one. This we consider as an incontestable argument for the necessity of American Bishops, and we do in the most earnest manner, beg and entreat the Venerable Society, to whose piety and care under God the Church of England owes her very being in most parts of America, that they would use their utmost influence to effect a point so essential to the real interest of the Church in this wide-extended country." (N. Y. MSS. ii. 406-7).

The story of the struggle for the Episcopate in America forms one of the saddest chapters in our annals. The cry from the needy perishing sheep in the wilderness for the earthly chief shepherd and Bishop of their souls went up to God, and was borne across the waters to the rulers of the Mother Church of England as well, incessantly. Dating back to 1662, the period of the Church's re-establishment in England, when the terrified agent of the Massachusetts Bay Colonists wrote to his constituents that "Episcopacy, Common Prayer, bowing at the name of Jesus, sign of the cross in Baptism, the altar and organs, are in use, and like to be more," the needs of the Church in the plantations seem to have been recognized, and provision for them purposed, by those in power—A letter quoted in Hutchinson (History of Massachusetts i. 225 note) giving the latest intelligence from England in this very year, reports as follows:

"There was a General Governor and a Major-General chosen, and a Bishop with a suffragan; but Mr. Norton writes, that they are not yet out of hopes to prevent it; the Governor's name is Sir Robert Carr, a rank Papist. 'The plan,' so far as it concerned the 'Bishop with a suffragan,' was prevented and, it is possible that the historian of Massachusetts, in transcribing the letter from which we have quoted a characteristic sentence, may have made a mistake in its date. At least, in 1672, ten years later, it was resolved by the King in Council, to send a Bishop to Virginia; and the choice was made of the Rev. Dr. Alexander Murray, who had been the monarch's companion in his exile, to be the first American Prelate. A draft of the Letters Patent was preserved among the archives of the See of London as late as 1723, and is referred to by Bishop Gibson who, in a MSS. still preserved among the papers of the General Convention, suggests that the failure of the plan was occasioned by the fact that 'the endowment was to be out of the public customs.'" An extract of a letter, from Dr. Murray himself, published in one of the publications growing out of

the controversy with reference to the introduction of the Episcopate in America, assigns a different, and doubtless, the correct reason. The displacement from office of the Lord Keeper, Sir Orlando Bridgman, who, with the Bishop of London, Dr. Compton, had the plan in hand, which took place the following year, through the instrumentality of the celebrated ministry known as the *Cabal*, prevented the presentation of a report, and the subject was dropped. In the first publication of the Venerable Society for the Propagation of the Gospel in Foreign Parts, incorporated in 1701—a folio abstract of the Proceedings of the Society for 1703—a copy of which lies open before us as we write, there is a "Nota Bene," to this effect: "There are earnest addresses from divers parts of the Continent, and Islands adjacent, for a suffragan to visit the several churches, ordain some, confirm others, and bless all." Three years later, in the anonymous account (1) of the Society, it is stated that, in consequence of the importunate applications for Episcopal supervision in America, a committee of the Society prepared a statement of facts entitled, "The case of Suffragan Bishops for Foreign Parts briefly proposed," which was submitted to the Queen's Attorney-General for his opinion. Meantime a fund had been created for the support of an American Bishop; and, had an appointment been made, there seems little doubt but that his maintenance would have been provided without any aid, either from the "customs" or the contributions of the people to whom he would have brought the inestimable privilege of the Apostolic Order and discipline. In 1710, the Society purchased, at a cost of £600, a convenient mansion-house and lands at Burlington, New Jersey for the Bishops' residence; and there is some evidence that about this time the Government, at the suggestion of Colonel Hunter, the Royal Governor of Virginia, contemplated the appointment of the celebrated Dean Swift, who was the Governor's personal friend, as Bishop of Virginia. Provisionally, as we cannot but believe, this measure was not carried out, and the American Church was not doomed to suffer in its early years from the presence of this gifted but erratic and ill-tempered man.

In 1714, the Society resumed its appeals for the Episcopate; impelled thereto, as it states in its published proceedings for that year, by the representations again and again renewed "from governors of provinces, ministers, vestries, and private persons in the plantations." To this urgent appeal the Queen "was pleased to give a most gracious answer, highly satisfactory to the Society; and a draught of a bill was ordered, proper to be offered to the Parliament, for establishing Bishops in America;" but the death of Her Majesty, the good Queen Anne, before the introduction of the bill into Parliament, prevented the success of a measure apparently on the eve of accomplishment. In 1740, the Bishop of Oxford, the celebrated Thomas Secker, in his sermon before the Society at their annual meeting, depicted in lively colors the condition of the Church in America deprived of Episcopal oversight; but no steps appear to have been taken at this time or for many subsequent years to supply this confessed want. The reason for this unwillingness to provide for the needs of the Church in the Colonies, grew out of the active opposition of the dissenters, both in England and America. Although, at the very beginning of the Century, the Bishop of Peterborough, Dr. White Kennett, in a letter to Dr. Benjamin Colman, a congregationalist minister of Boston, plainly disavowed, for the proposed Colonial Bishops, any interference in the affairs of other religious bodies, still the bitter prejudices indicated by Cotton Mather's language, which we give below, stirred up an opposition as formidable as it was unreasonable. "Let all mankind know that we came into the wilderness, because we would worship God without that Episcopacy, that Common Prayer, and those unwarrantable Ceremonies, with which the land of our forefathers' sepulchres has been defiled; we came hither because we would have our posterity settled under the pure and full dispensation of the Gospel; defended by rulers that should be of ourselves." (Magnalia; book iii, part i, section vii.)

In the year 1750, the celebrated author of the Analogy of Religion was translated from the Bishopric of Bristol, to the palatine see of Durham and among the first matters claiming the attention and care of the newly-made "prince-Bishop" was the preparation of a "plan for introducing Episcopacy in North America." This plan, as we learn from the memoirs of this remarkable prelate, was as follows:

"1. That no coercive power is desired over the laity in any case, but only a power to regulate the behavior of the clergy who are in Episcopal Orders; and to correct and punish them according to the laws of the Church of England, in case of misbehaviour or neglect of duty, with such power as the commissaries abroad have exercised.

"2. That nothing is desired for such Bishops, that may in the least interfere with the dignity, or authority, or interest of the governor, or any other officer of State. Probate of wills, license for marriages, etc., to be left in the hands where they are; and no share in the temporal government is desired for Bishops.

"3. The maintenance of such Bishops not to be at the charge of the colonies.

"4. No Bishops are intended to be settled in places where the government is left in the hands of Dissenters, as in New England, etc. But authority to be given, only to ordain clergy for such Church of England congregations as are among them, and to inspect into the manners

1. Written by Dr. White Kennett, afterwards Bishop of Peterborough, and the compiler of the earliest bibliography of "Americana;" the *Bibliotheca Americana Primordia*, an attempt towards laying the foundations of an American Library, in books, etc., given to the Society for Prop. Gospel. 4to: London: 1713, which was a list of the books, tracts and pamphlets collected for the Venerable Society's Library. It were to be desired that this rare and interesting volume should be reproduced in *fac simile*, both from its intrinsic value and from its connection with the Propagation Society to which the American Church owes so deep a debt.

and behaviour of the said clergy, and to confirm the members thereof." (2)

This plan was similar to that presented to the King in council early in the same year by the Bishop of London, Dr. Sherlock, in his "Considerations relating to Ecclesiastical Government in His Majesty's Dominions in America." These measures, advocated by Sherlock, Secker and Butler, the Bishops of London, Oxford and Durham, respectively, again failed. The ministry depended on the support of the dissenting interest, and dared not further a scheme to which this interest had arrayed itself in opposition. It was nearly fifteen years later when Secker, who had been made Archbishop of Canterbury, was compelled to defend the scheme he, in common with his Episcopal brethren and the Venerable Society of which he was President, had, from time to time, advocated, against the attacks of the celebrated Dr. Mayhew, a Puritan minister of Boston. It was this defence and the earnest advocacy of these measures for the relief of the oppressed Church of England in America, that subjected this eminent prelate to the most virulent abuse at home and abroad. "Posterity will stand amazed," observes the amiable Porteus, his biographer, "when they are told that, on this account, his memory has been pursued in pamphlets and newspapers, with such unrelenting rancour, such unexampled wantonness of abuse, as he would scarce have deserved, had he attempted to eradicate Christianity out of America, and to introduce Mahometanism in its room; whereas, the plain truth is, that all he wished for, was nothing more than what the very best friends to religious freedom ever have wished for, a complete toleration for the Church of England in that country." (Beilby Porteus's Life of Secker, p. 53).

We have digressed somewhat at length in order that our readers may understand the nature and extent of the controversy into which the young Seabury, in common with his brethren of New York and New Jersey, was now engaged, and to which he, in his capacity as Secretary of the New York Convention, contributed not a little. The Convention of the New York Clergy was organized not a moment too soon. The fear of the introduction of "those Apostolical monarchs who are to chastise us with scorpions, right reverend and holy tyrants, who want to plunge their spiritual swords into the souls of their fellow creatures; of all who will not be so senseless as to adore this mitre and surplice—blood-suckers, who obliged our ancestors to abandon their native land, and leave behind them what is the very heaven of persecutors and temporizing conformists" (Parker's New York Gazette, April 4, 1768), aroused the vigilance of the Presbyterians of New York and Pennsylvania, and the Congregationalists of Connecticut. The synod of the former proposed to the General Association of the latter—the meeting of Commissioners of the two bodies "to promote and defend the common cause of religion against the attacks of its various enemies;" and the minutes of these "Commissioners," which have seen the light only under the present century, show plainly that, under this ostensible *raison d'être*, the prevention of an American Episcopate was a chief object. Designed to "extend through all the Colonies," and under the control of some of the ablest and shrewdest men in the country, its end and aim was to defeat the efforts of the friends of the Church to complete their organization by the introduction of Bishops for the Colonies, and to secure themselves as well as others "from the tyranny of their jurisdiction." In fact, these determined men did not hesitate to make the sending of Bishops a justification of revolt. "Nothing seems to have such a direct tendency to weaken the dependence of the Colonies upon Great Britain, and to separate them from her," is the language of one of their letters, deprecating this plan. The issue thus made was plain. If we are to have Bishops forced upon us, we will raise the standard of revolution. It is the recorded opinion of the elder President Adams, that "The apprehension of Episcopacy contributed, as much as any other cause, to arouse the attention, not only of the inquiring mind, but of the common people, and to urge them to close thinking on the constitutional authority of Parliament over the Colonies. This was a fact as certain as any in the history of North America." (Morse's Annals, pp 197-203.)

2. Memoirs of the Life, character and Writings of Joseph Butler, D. C. L., late Lord Bishop of Durham. By Thomas Bartlett. London: 1839, pp 123-3. This plan was first published in the Bishop's MSS. by the Rev. East Apthorp in his Review of Dr. Mayhew's Remarks, p 65, and in the Annual Register of 1765.

The House of Rest for Consumptives was founded eleven years ago, to meet a want felt by those who were engaged in the charitable visitation of our benevolent institutions, to which worthy and suffering Members of Christ were so often refused admission, simply because they were thought to be incurable. The President states that the title of the House of Rest to the gifts of the charitable, is based upon two fundamental principles of its policy: first, patients are received because of their disease, and with no reference to creed; second, no patient is ever refused admission because too poor to pay. With these two principles, the House of Rest has risen to its present prosperity. It is visited by a church clergyman five days in the week. Chapel Services are held each Sunday morning, and on Wednesday afternoons. The sick are visited in the wards by the Chaplain of the House and by the ladies of the Association. The Medical staff, which is composed of men of ability, tender their services through the entire year without charge, and for the Master's sake. When death comes, the poor and friendless have Christian burial at the expense of the Institution.

In many of our Hospitals, the one thought of the Potter's field, often embitters the last days of those who but for this undefined dread, might go to rest in peace.

A Farewell Service, with the Celebration of the Holy Communion, was held on Wednesday, May 11th, at 12 M., in the Chapel of the Holy Communion, 49 W. 20th st., on the departure of Miss Margaret L. Mead, as missionary to Osaka, Japan.

PITTSBOROUGH, N. C.

St. Bartholomew's Mission for Colored People.—Parochial School.—Bishop Atkinson.—General Mission-work among the Negroes.

Correspondence of the Living Church.

A quiet Missionary-work has been carried on among the Negroes of this community, which has now grown to such proportions as to aspire to make itself heard through even so great an organ as the LIVING CHURCH.

This mission was started, in a modest way, two years and one month ago. The foundations were laid in a cheap rented room of an old hotel. A Sunday School and semi-monthly Service, with preaching, were its beginning. Although "prophecies of evil" rose up early with their "melancholy burden" of "unmerciful disaster," yet the reverse of their vaticinations came to pass.

The Rector of the parish has from the first had the endorsement of his Vestry in the enterprise, with the sympathetic co-operation of most of them, as well as that of many members of the parish, who have gone faithfully to the Sunday-school, and given their assistance. Best of all, the colored people themselves showed at once an intelligent appreciation of the effort made in their behalf, proving themselves teachable, and taking both interest and pride in the Mission.

The Rector did not in the beginning startle the parish, as he would doubtless have done, had he announced the fact, which was then in his mind and heart, that he hoped to graduate the Mission into a Parochial School for the Negro children. It would have been a startling announcement, because it would have been thought impossible by all, and because of the inconsiderate prejudice of many against any such work.

At length, however, the Vestry was informed of the design of the Rector, and requested to provide a place for the enlarging dimensions of the Mission. Immediately a piece of property was bought, which, for adaptiveness to all the ends of the work in hand, surpassed the missionary's loftiest air castles. The money to purchase the property, which consists of a house with six-rooms, and a fine lot for a church when it can be built—was advanced by a generous layman of the parish (and remains to be paid back), so as to give time and opportunity for the preliminary steps in starting the school, such as, putting the house somewhat in order, raising the teacher's salary, securing teacher himself, etc.

The school opened on the 21st March, under the very efficient management of Mr. Brooke G. White, whose Ordination to the Sacred Ministry, it is hoped, will take place soon. The school numbers more than 50 pupils. The good effects of the Mission, and especially of the school, are to be plainly seen among the Negroes. And a future of untold results lies before us in this appealing work, if we can but once feel established in it.

Perhaps the writer of this, having both his heart and his hands in the labor of improving the condition of our too long despised and neglected colored population, magnifies, somewhat, the various aspects of the matter. But it does appear to him that a crisis is upon the Holy Church now, in regard to this particular feature of missionary enterprise, which she cannot neglect, without incurring the peril of losing golden opportunities.

That crisis is to be observed, in fact, in the action taken at the last General Convention, with regard to this particular branch of the great field of missions; in the increasing demand and supply of colored candidates for Holy Orders, with the enlarged provision for their education in every department of learning; in the more and more frequent Ordination of colored men to the Sacred Ministry; and in the fact (to be held in the highest value) that, wherever the Church has endeavored, in a regular way, with discretion and zeal, to impress her Catholic doctrines and steadily ways upon the colored people, especially upon and through the children of that race, there has God the Holy Trinity poured down His abundant blessing. These are but the effects of a growing tendency,—a tendency which we can but feel—of the Negro thought and leaning toward the Church.

That illustrious man of God who presided so long and faithfully over this diocese, until lately God took him—Bishop Atkinson—was, as is known throughout all the Churches, fearless at a time when it was almost hazardous to a good man's name, and always untiring in his advocacy of the claims of the Negro race upon the Church.

It may be said, with injustice to none, that he was in all the Church of this land the sentinel and champion of this unpopular and almost untended work. And while he had, above any man the writer ever knew, the true grace of waiting—though his spirit was often stirred within him to see so much left undone when he was powerless to do it—yet, in public and in private;—before the Convention, in his Addresses, year after year; in all the churches of the diocese, on his visitations, and at every man's fireside, he ceased not to teach and to preach that the Gospel of Jesus Christ our Lord ought to be carried, by His own Body, the Church, to these people; that oppressed as they were with ignorance, and its offspring, sin, she ought never to rest from telling them those words whereby they and all their houses should be saved.

What little has been accomplished in North Carolina in the matter of training the Negroes under the Church's care, is most largely due to the sense created in its favor by the earnest and constant advocacy of our noble-hearted Apostle, Bishop Atkinson.

And it is a matter of devout congratulation to the Church and to the Negroes, that his successor, Bishop Lyman, enters fully and zealously into the spirit of this work, and pushes it with all his might.

It is a most deplorable fact that the section of our country, where the subjects of this department of Missions mainly abound, is in many re-

spects unqualified to meet its urgent requirements. There is yet a prejudice against it, sad to say, in the hearts of many enlightened and influential members of the Church; and to this state of affairs it may be attributed, no doubt, that not a few priests, who could not afford to offend, much less defy the parochial "powers that be," have been deterred from taking such action in the matter as commended itself to their judgment and their desires.

Then, numerically, the Church is weak in this section, and financially weaker; and the parochial clergy, as a rule, have so much to do; such overwhelming fields to harvest; that frequently it seems to them a hopeless thing to add the colored-Mission work to their already too heavy burdens. All these circumstances have had a suppressive influence, against which contention is always hard, and often totally vain.

But we now have reason to hope for better things to come. A brighter day will break, and kindle our hopes into a glad reality; particularly, if the Church at large will enter heartily into this humble labor for Christ's sake; and the abundance of the more favored portion of our land will continue to supply the lack which exists elsewhere.

May God's Holy Spirit enter more and more into the souls of His faithful people everywhere; teaching them what they ought to do in this urgent business, and giving them grace to perform the same!

Current Literature.

A HAND-BOOK OF THE GENERAL CONVENTION OF THE Protestant Episcopal Church, giving its History and Constitution, 1785-1880. By William Stevens Perry, D. D., LL. D., Bishop of Iowa, Late Secretary of the House of Deputies, and Historiographer of the American Church. New York: Thomas Whitaker. Price \$1.50.

This manual of the acts, resolutions and proceedings of the General Conventions of the Church, from its organization down to the last session which was held in the city of New York, is indispensable to every clergyman, and indeed to every layman who takes an interest in the general affairs of the Church. Starting with a record of the Preliminary Meetings of 1784, Dr. Perry's book proceeds to set forth in order a history of all things that have been conciliarily determined and done, in each successive meeting, up to the present time. "A single sheet of foolscap, contains the records of the preliminary gathering of clergy and laity, out of which grew the independent organization of the American Church." As "fitting introduction to the history of the Conventions of which they detail the initiatory steps," they are copied in the first section of the Hand-book "from the original MS., as preserved among the Bishop White papers in the archives of the General Convention." From what blunders that sometime tease the patience of the House might it not be spared if all Deputies would but commit to mind, before presenting themselves, only the salient points of the history of Conventions, to be found in this little book! More than this, every Churchman who desires to form intelligent conception of the progress of the Church, should possess a copy for reference; and we think that a competent knowledge of its contents should form one of the literate qualifications to be required of candidates for Holy Orders.

THE VARIORUM EDITION OF THE NEW TESTAMENT. With various Renderings and Readings from the best Authorities, Edited by Rev. R. L. Clarke, M. A., Fellow of Queen's College; Alfred Goodwin, M. A., Fellow of Balliol College; and Rev. W. Sandeys, D. D., Principal of Bishop Hatfield's Hall, London and Edinburgh: Eyre and Spottiswoode. New York: E. & J. B. Young & Co. 1881. pp. 288. Price 85 cts.

The publishers have issued this portion of the Variorum Teacher's Bible, at the present time, in order to meet the demand for critical data with which to gauge the new version of the New Testament. Its appearance is very opportune, and the demand is, we think, fully provided against, at least so far as ordinary scholarship and curiosity are concerned. The book gives us the Authorized Version, and in foot notes, a complete selection, in English, of all the chief readings and renderings, with the weight of authority plainly indicated by each, and in such a manner, that a layman even, can see and master at a glance the result of the ripest Biblical research on any given point. All necessary information is embodied in the volume, in a simple, clear, concise and most convenient form. The clergy will find such a book invaluable, in their daily studies, aside from all question of the new revision. We cannot commend it too unqualifiedly.

Mr. J. W. Bouton, 706 Broadway, New York, in connection with Henry Sotheran & Co., of London announces the publication of a new poem entitled "The First of May; a Fairy Masque," containing a series of fifty-two designs, exclusive of decorative titles, dedication, etc. (fifty-seven in all), from original drawings by Mr. Walter Crane. The work has been some time in preparation, owing to the care which has been bestowed upon engraving the plates. The process adopted has been the *Photo-gravure* of Messrs. Goupil & Co., a process well-known to artists for its absolute faithfulness and exquisite softness, but hitherto comparatively unknown to the general public. The process has never before been tried on so large a scale for book-illustrations. It is not, however, too much to say, that the success has been so great that the engravings can scarcely be detected from the drawings themselves, even the gloss of the pencil being preserved. It is believed to be the best and most powerful work this Artist has yet given the public. The book will be issued to subscribers only, and limited to an edition of 500 copies on India paper. The price for the 200 First Proofs will be \$80, and for the 300 Second Proofs \$48 each.

Messrs. E. and J. B. Young & Co., New York, have in press, and will shortly issue, a volume of Lectures on the First Prayer Book of Edward VI., by the Rev. Morgan Dix, S. T. D., Rector of Trinity Church, New York, being the course delivered in Trinity Chapel, New York, during the past Lent, to which attention was called at the time in the LIVING CHURCH. We venture to say, that the announcement will be hailed with satisfaction, and the coming book find eager readers among "all sorts and conditions" of Churchmen.

GOOD COMPANY (\$3.00 a year; Springfield, Mass.) issues Nos. 19 and 20 together, making a double number. Lieutenant Frederick Schwatka, the commander of the Franklin Search Expedition which returned last autumn, has two of his series of articles on experiences and adventures in the Arctic world, under the title, "In the Land of the Midnight Sun." S. J. Douglass has a paper on the Eskimo race. A long installment of a new serial story is given, under the title of "Mildred's Caprice." There are also three complete stories. As befits the season there are numerous articles about travel and adventure in a wide variety of localities, and several good articles on miscellaneous topics.