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WHOLE No. 170.

The Second Bishop of Pittsburgh.

Report of the Consecration and Sermon.

Correspondence of the Living Church.

The Rev. Cortland Whitehead, D. D., was consecrated to the Bishopric of Pittsburgh, in Trinity Church, of the See City, on Wednesday—the Feast of the Conversion of St. Paul. Nearly one hundred bishops and other clergy were present at the Service. The trains of the previous evening had brought large numbers of Dr. Whitehead's friends, and loving brothers of the Sacred Ministry, who with great desire were bound to be eye-witnesses of the Consecration. At midnight, the Vestry of his late parish (the Church of the Nativity, South Bethlehem) arrived by special car, bearing with them the Bishop of Central Pennsylvania and his Chaplain, the Rev. G. P. Allen, the Rectors of Mauch Chunk, Allentown, Bethlehem, and prominent Churchmen of the Central Diocese, Dr. Coppée, of Lehigh University, and others. The Bishop-elect, with his wife and young family, had preceded; but on that midnight train were his aged and honored parents, journeying, with feelings no doubt too close and sacred for invasion, to see their handsome, sturdy, and genial son made a Bishop in the Church of God.

At half past ten on the morning of the Consecration, the procession formed in the chapel adjoining Trinity's noble church-edifice; from whose tower the chimes of well-toned bells sent out their music on the upper air. Promptly, the long double rank moved forth through the church-yard to the front porch, and entered in the following order: Wardens and Vestries of parishes in the Diocese of Pittsburgh; Wardens and Vestry of the Church of the Nativity, South Bethlehem; Clergy of Central Pennsylvania; Clergy of Pennsylvania; next, the City of Pittsburgh Clergy; the officiating clergy; and, after them the Bishop-elect with his attending Presbyters, the Rev. Henry Purdon, D. D., and the Rev. W. R. Mackay; while last, came the Bishops of Western Virginia, New Jersey, Central Pennsylvania, Ohio, the Lord Bishop of Huron, and the Bishop of Pennsylvania, who took the duties of the Presiding Bishop and Consecrator.

An overflowing congregation filled the vast edifice in every available part, and remained with patient interest to the end of the Service. The music was of a hearty and simple character (with the exception of the *Offertorium*), and was rendered by a strong chorus in the north transept gallery.

Morning Prayer was offered by the venerable Dr. Crumpton, the Rev. Henry L. Jones (Wilkesbarré), M. A. Tolman, R. S. Smith, and Boyd Vincent. The Bishop of Ohio began the Communion Office, with the Lord Bishop of Huron as Gospeller.

The sermon which followed, by Bishop Howe, has been the subject of much remark from all the clergy who heard it. Clear, masterly in diction, and chaste in rhetoric, as the Bishop of Central Pennsylvania ever is, his discourse this morning is adjudged by the clergy present to have excelled in those qualities, and in absorbing interest, even their previous expectations.

The Bishop-elect was presented by the Bishops of Ohio and New Jersey, who led him forward, each with his right hand holding one of the candidate's, until he stood before the chair of the Consecrator, when the certificate of his election by the Diocese of Pittsburgh was read by the Rev. R. J. Coster, Sec'y of the Convention; the Testimonials from Standing Committees of the several dioceses, by the Rev. Robert Meech; and Testimonials from the Bishops of the Church by the Rev. W. A. Hitchcock, D. D., (rector of Trinity parish, Pittsburgh). The Promise of Conformity which followed was given by the Bishop-elect with uplifted hand, in tones of quiet, grave solemnity, which evidently stirred the hearts of all who were present. Many moistened eyes and bowed heads testified to the moving power of the scene. Then the Consecrator called to prayer. The Bishop of New Jersey said the Litany; after which came the examination of the Bishop-elect, and thereupon his investiture with the rest of the Episcopal Habit, by his attendant presbyters. *Veni Creator Spiritus* was plainly said, and soon with imposition of hands by the six Bishops, the act of Consecration was complete, which gave its second Bishop to the Diocese of Pittsburgh.

In the chancel stalls were an equal number of the Clergy of Pittsburgh and of Central Pennsylvania; among the latter, the Rev. M. A. Tolman, H. L. Jones, Dr. H. Hopkins and Canon Morrow. There were also present, the Rev. Dr. Franklin of St. Paul's, Erie; the Rev. Mr. Yewens, of Franklin; the Rector of Oil City, and many others, well-known in the Church's ranks. The Rev. Marion Byllesby (Chairman of Committee on entertainment), and the Rector of the parish, were most assiduous and exact in the management of their duties.

One little scene that was most touching to all who witnessed and understood it, took place, after a private or personal manner, when the new Bishop was received within the Chancel-railing. His late Diocesan, and loving Father in God—Dr. Howe—quietly approached him, and putting on his finger an Episcopal ring (the gift of some of the younger parishioners of the Church at South

Bethlehem), he uttered with grave affectionateness some words, which, though not caught by any who stood near, breathed, no doubt, a solemn sentiment which they could easily guess, and to which their full hearts said, Amen!

In the evening, a reception was held at the *Bishop Bowman Institute*, where the new Bishop and his gentle and charming wife were warmly greeted by the Church people of Pittsburgh, and the visiting clergy and laymen.

The new Bishop was born in New York City, on the 31st of Oct., 1842. His father is Mr. William A. Whitehead, the Historian of New Jersey; and the bishop's childhood and youth were passed amidst the most fortunate and cultivated domestic and social conditions. He was graduated at Yale College in 1863, and then pursued his theological studies at the Divinity School of West Philadelphia. As soon as he took Holy Orders, after a short term of missionary service at Milford, Penn., he went out to Colorado, where he did work as a missionary, and there married Miss Charlotte King, the excellent and respected lady who will share his new labors in the diocese of Pittsburgh. Immediately after his return from the West in 1871, he was appointed Rector of the Church of the Nativity in South Bethlehem, which position he has retained until the present time; his resignation of the parish taking effect the very day of his Consecration at Pittsburgh. Soon after entering the diocese of Central Pennsylvania, he was appointed Assistant Secretary of the Diocesan Convention, and Registrar. In 1877, and again in 1880, he was elected Deputy to the General Convention.

He has received and declined numerous tempting calls to large churches, being entirely content with his country parish, where all people of every station hold him in the highest esteem, and acquiesce with great reluctance in his departure.

In 1879, he received the degree of D. D., from Union University. He is a Trustee of the Bishopthorpe School for girls, of the Lehigh University, and of St. Luke's Hospital, Bethlehem, of which he was also Chaplain. He is universally rated as a good "man of affairs."

REPORT OF BISHOP HOWE'S SERMON.

Some who are present to-day, recall with mingled emotions, a scene not unlike this, witnessed on the same spot, 16 years ago. The "holy and beautiful House in which the fathers worshipped," has meantime passed away, and this more majestic temple enshrines the God whom we adore. The Venerable Senior of our Church, who then presided where once he had served in a lower Order, has received the summons, "Friend, go up higher." And he who on that Festal Day was commissioned as an Apostle to the Gentiles, has fulfilled his work with all diligence and power, and waits, in the holy rest, the plaudit, "Well done, good and faithful servant!" The Church, the "Pillar, and Ground of the Truth" survives. And we, who by God's grace represent her perpetuity, are here to invest him, whom your suffrages have chosen, and whom the assenting voice of his brethren has approved, with the dignities and powers of a Bishop in the Church of God. And may the Gracious Spirit who brooded over the twelve in the day of Pentecostal power, fulfil and seal his Consecration.

Among the notable occurrences of the "Great Forty Days," none was more significant and eventful than that special Mission of the Apostles which was given in the secret chamber, on the evening of the day on which our Lord rose from the dead. He gave them first the Benediction of Peace; as He would avert the appalling sense of insufficiency, which His succeeding words of authority would be likely to awaken, and would bespeak also, that mutual harmony and co-operation which would empower them to bear, in their associate strength, burdens under which every one of them would sink, if he were to stand alone. He had, you may remember, spoken the same assuring words, a few minutes before, when—"the doors being shut He suddenly appeared in their midst." "Peace, be unto you!" was then a friendly salutation, given to dissipate the alarm which the fact and the manner of His apparition might otherwise have occasioned. When He repeated the language, we are safe in assuming, that He intended it as preparatory to the astounding revelation which was presently to follow—to wit: "As the Father hath sent Me, so send I you." (And when He had said this, He breathed on them, and said unto them) "Receive ye the Holy Ghost; whose soever sins ye forgive, they are forgiven; whose soever sins ye retain, they are retained!" The solemnity of their consecration, the Spiritual power with which they were invested, give a particular and most exalted significance to the words—"As the Father hath sent Me, so send I you." It was not, I conceive, a mere re-affirmation of an authority already conferred; but rather an advancement for which they had been in training "all the while that the Lord Jesus went in and out amongst them," investment with an Office of pre-eminence in the Visible Church, for which occasion would immediately arise when He, their Lord and Master, should leave the world and go unto "The Father." Interpreted by the circumstances which attended the Commission, its

meaning was—"As the Father hath sent Me to gather together His children which are scattered abroad—to organize and preside over His Household, to appoint, and instruct and discipline His Stewards, so have I sent you to succeed to My place of precedence on earth, "to set in order the things that are wanting," to bear My Name before Gentiles and Kings, and the children of Israel; for so He amplified the words, when He declared afterwards the errand of the Apostle Paul. This, then, was the Apostolic Office given by the Lord himself to the Eleven whom He had chosen to be with Him through three years of tutelage, and to wear His Mantle, and bear His Staff, when He, the source of all authority and power, should return to Heaven. And this responsibility was not, we see, heaped upon one poor mortal, with dominion over all the earth (a compass of authority which never has been, nor ever will be wielded in the Civil or Ecclesiastical State, until the Son of Man shall return to take unto Himself His Kingdom, and to reign King of Nations), but it was meted out to the Apostolic College; nor to the Eleven alone; but to Matthias, and Paul, and Barnabas, and to everyone besides who has been called to take part of this Ministry and Apostleship. And today, the Lord Jesus, speaking through their voice to whom He said—"Lo! I am with you all ways, even unto the end of the world"—gives the same appalling Commission to this our Brother, who trembles while he hears—"As the Father hath sent Me, even so send I you!"

And here I may fitly remark, that, in the pregnant and empowering words of this Commission, there is a nice distinction, which in our English Version of it is not fully brought out. By the Greek word which is translated "sent" (in the phrase, "The Father hath sent Me") there is conveyed the idea of a concurrence on the part of a person "sent" with the person sending; both join in appointing the Mission. But, in the word of command "So send I you," the term employed by the Saviour expressed only the will of the Sender. And the difference accords with what is elsewhere set forth in Holy Scriptures. For, of the Divine Redeemer it was written—"Above, when He said, Sacrifice and offering Thou wouldst not, then said He (the Anointed), 'Lo, I come to do Thy will, O, God! I am content to do it. Yea, Thy law is within My heart.'" While to His Apostles this Messiah said, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bear fruit." Our Master came not merely as a Divine Legate; but at the prompting of His own compassion. He proposed, accepted, and fulfilled His errand. His Ambassadors, not taking this honor unto themselves, not incited by a spontaneous benevolence, bear His Message because necessity is laid upon them.

And so, we believe the Apostolic Office has been transmitted, thro' the centuries; not assumed now and again, by the will of men, but perpetuated under the Providence, and Grace of Him, who is Head over all things to the Church, which is His Body; by His voice calling whom He will, and by Officials whom He has empowered, reiterating the commission—"So send I you!" The name "Apostle" has been delegated to those primitive ones "whose praise is in the Gospels." The functions of the Office, it was the Master's pleasure to continue "until the end of the world;" and it is by the issue of His Breath that the words are still spoken—"Receive the Holy Ghost for the Office and Work." Had the Church, actuated by a morbid reverence for the Twelve, abjured the survival of their Office when she reserved for them their distinctive title, she would have been recreant to her trust, and would have thwarted the Lord's plan for her organic life.

Let us look now, into the Ordinal of our branch of the Church Catholic, and observe what functions, in her regard, belong to the Chief Ministers in the Household of God.

When the elect stands to be questioned respecting the mind and purpose with which he awaits consecration to his high Office, his various duties are set before him, in their order—some personal, some official; and he is required, in humble dependence on the help of God, but in positive declaration of his own intentions, to pledge himself to their faithful discharge.

[The Right Reverend Preacher here entered upon an exact and detailed examination of the several functions of the Episcopate as set forth in the Ordinal.]

Such, Beloved, is the circuit of duties, which, in the Ordinal of this American Branch of the Catholic Church of Christ, is set forth as appertaining to the Office of a Bishop. And to their faithful discharge, we come to pledge this honored and well-approved Brother, whom we love in the Lord, who has been called, under the promptings of the Holy Ghost, to bear Spiritual rule in this great Diocese; to be an instructor out of the Scriptures; a Defender of the Faith; an example in all things; a peace-maker, with authority; a commissioner to choose and empower the Ministers of the Word and Sacraments; and a chief Almoner of God's bounty, deposited somewhere in the Church for His needy and wandering children. He will find everywhere the foot-prints of a predecessor whom it is an honor to succeed, and whom it were a glory to resemble. The rough places have been trodden

before by heroic feet; and signal fires have been kindled, where otherwise the darkness has seemed impenetrable. As in a great building, so in the structure of a Diocese, some of the most substantial parts are out of sight; foundation-stones are massive and adjusted by great labor, but they do not appear to the passer-by, nor enhance the fame of the builder. He who is called to proceed with the super-structure measures them, and estimates aright the toil and skill of their position, and their relation to the perfectness and stability of the whole. As our Brother shall go forth from year to year, on his annual round of duty, he will meet with constantly recurring occasions to bless God, that one so good, so wise, so faithful, so complete in the endowments of a Christian Bishop, has gone before him to prepare the way.

For him, in his comparative youth, we, who know and trust him, bespeak the love and confidence, the co-operation and prayers of all over whom the Holy Ghost hath made him Overseer. He will need all that you can do for him, of moral support; he will deserve it all. If an eminently successful ministry of fifteen years, first among the rough settlers of the frontier, and then amid the refinement and culture of a University town; if parochial administration under which all agencies for the Church's beneficent work have been wisely organized, and the people enlisted to use them with glad alacrity; if the universal and affectionate respect of the community in which he has lived, and the fraternal love and admiration of the clergy with whom he has been associated, give any presage of his career, and of the estimation in which he will be held in the wider field on which he now enters, then, if God will but guide by His Spirit, and crown with His blessings, the Consecration in which we all take part, to-day, introduces to this Diocese a Bishop who will win all hearts; arouse and lead all Christian activities; and carry on to yet nobler triumphs the Banner of Christ and His Church.

And now, my Dear Son in the Lord, taken from my side to become a spiritual Father unto others, what can I add to this sketch of duties pertaining to your high Office, which has not already flashed upon your active mind, and stirred the sensibilities of your tender and glowing heart? I trust that what has been said approves itself to your understanding and to your conscience; for then may I be sure that it will be fulfilled in your character and administration, God helping with power from on high! To be advanced to that eminence of position shared by no other in a wide circuit gratifies one of the passions of the human heart; but, to be conscious of a solitary and tremendous responsibility, at junctures in which no earthly counsellor may be approached, is the awful price at which such distinction is purchased. In these lone struggles, God is a very present help. When you seek wisdom, ask of Him; He giveth liberally and upbraideth not. It is His Family and Household, of which you are put in charge, and He cares for it more than any Steward in his employ. He will help you to serve them!

Go forth, then beloved, to your new work, with a brave heart; your elastic spirit will bear up under a heavy pressure. But, presume not so much on your physical vigor; you will need all your strength for God and His Church; do not overtire it, and bring it to a premature exhaustion. Multitudes of friends in their prayers bespeak for you a long, happy, and useful career. Whether long or brief (God knoweth), we are sure it will be distinguished by honest, cheerful, energetic effort, sustained everywhere by loving sympathy; and crowned, we believe, through God's blessing, with eminent success! Amen.

The Bishop of Grenoble has issued a pastoral in reply to the Republican criticism on his recent recommendation of Catholic schools. He states that the Mayor of Gières, a neighboring village, issuing one Sunday with some friends from a wineshop, went to the schoolroom, took down a crucifix from the wall, and threw it into a cesspool, where it still remains, a lady vainly entreating permission to have the cesspool emptied at her own expense and the crucifix recovered. The Mayor was afterwards suspended for two months by the Prefect. The Bishop vindicates his severe animadversions on this disgraceful act, and in particular his remark:

We feel that such an outrage demands more than tears; it demands blood; that blood God demands and will have. May it be rather ours, dear brethren, than yours and your children's; but the crimes of treason against God create for the nation committing them a debt payable only with blood. Without shedding of blood there is no remission.

The Bishop complains that the Republican papers have denounced this passage, while studiously suppressing the crucifix outrage which called it forth, and he insists that he did not thereby invoke an invasion, but simply recalled the expiation of Jerusalem for its profanation of the Cross, and the fact that wherever altars are overthrown and crucifixes profaned, the blood of Christ soon ceases to flow and the blood of man is shed. He does not invoke war, but, as a man who has more than once jeopardised his life for France, he decries it; yet his ardent desire is to see France happy and in possession of her traditional glory.

FOREIGN AFFAIRS.

THE great event of the week has been the resignation of Gambetta. The ambitious dictator received a severe check in the Chambers, his plan of revising the constitution having been rejected by a large majority composed of a union of Conservatives and Radicals. He thereupon resigned, and M. Grevy has recalled M. de Freycinet to his council. The friends of order have but little cause for rejoicing. There is no real reaction, and without a doubt the people prefer the policy of Gambetta.

THE imposing majority by which the Reichstag has passed the second reading of Herr Windthorst's Bill for abolishing so much of the May Laws of 1874 as appertain to the unauthorized exercise of ecclesiastical functions, adds another element of surprise to the already somewhat remarkable condition of domestic politics in Germany. It was a matter of course that the Leader of the Centre should be able to count upon the support of the Ultramontane, the Guelph, the Polish, and the Alsatian members. But unless reinforced by supporters from other political factions he could hardly have mustered more than one hundred and twenty votes. He has suddenly found himself followed by no fewer than two hundred and thirty-three deputies.

MR. GLADSTONE has done a very graceful thing in appointing Sir John Holker, the late conservative Attorney General, to a Lord Justiceship of Appeal. Such political amenities are at once rare and pleasing, and it is to be hoped they may be imitated on this side of the water. The new Lord-Justice has always been a most bitter opponent of the present Prime Minister, and yet the latter confers upon him a life office worth \$40,000 a year.

ON the Festival of the Epiphany, a special Service was held at the Chapel Royal, St. James' Palace, London, in the course of which the customary Royal offerings of gold, frankincense, and myrrh, in commemoration of the Three Kings or Magi, were made on behalf of the Queen by two gentlemen-ushers. The officiating clergy were the Bishop of London, who is dean of the Royal Chapel; the Rev. Francis Garden, sub-dean; and the Rev. Thomas Helmore, master of the boys. The Service included Morning Prayer, Litany, and Holy Communion, the latter being celebrated by the Bishop. During the offertory, while a special anthem was being sung by the choir, the verger proceeded to the Royal closet, and conducted her Majesty's representatives, clad in court livery, to the communion rails, where, kneeling down, they presented the offerings in silk-purses, which were received by the Bishop in a large gilt alms-dish, and presented upon the Altar. The gentlemen-ushers were then re-conducted to the Royal closet, and the Service was concluded, most of the congregation leaving after the prayer for the Church Militant. It is many years since this custom, which dates from the ninth century, has been observed in England by the monarch in person. George III., previous to his serious illness, was tolerably regular in its observance, but did not resume it after his recovery, and it has probably been discharged by proxy ever since.

The *Church Review* satirically directs the attention of the Church Association to this superstitious act. Our contemporary says: We have carefully searched the Book of Common Prayer, and find no rubric even hinting at such a "superstitious Service," and omission being prohibition, we confidently anticipate that members of the company will allow no fears of Royalty to disturb their manly and patriotic breasts, but, like their spiritual ancestors, the "glorious Reformers," will gladly lay down their lives in defense of "pure religion and undefiled." We hear, however, that they strongly incline to the opinion that in this case discretion is the better part of valour, and they may attack instead the Rev. Canon Little, rector of St. Alban's, Manchester, for offering gold, frankincense, and myrrh, in the solemn worship of the sanctuary.

The gossip column of the last number of the *London World* contains the following:

I learn that the Premier has made his choice, and that the Rev. George Henry Wilkinson, Vicar of St. Peter's, Eaton-square, chaplain to the Bishop of Truro, is to be the new Bishop of Cathedral of Truro, as to be the new Bishop of Newcastle. The change from Eaton-square to Newcastle is very great, but no doubt the appointment will be well received by a large section of the clergy, albeit the Bishop of Durham may not greatly rejoice over it. Mr. Wilkinson, if not a Ritualist absolutely, is a pronounced High Churchman; and poor Mr. Green in Lancaster Cathedral must find additional reason for bewailing his martyrdom, when he learns how many of his friends and intimates have been promoted to fill vacant stalls and sees.

THE English Church Union has just issued its directory for 1882, from which we learn that the Society now comprises 270 branches, 100 parochial associations, and 48 district unions. During the past year, 2,450 new members and associates have joined the Union, and the names of 842 have been removed by death and other causes. The number of the ordinary associates has increased from 1,754 to 2,001. The total number on the books, inclusive of those who have joined since the *Directory* went to press, is 19,930—4, e., within 70 of the twenty thousand the Union resolved to obtain, if possible, by the end of the year.

Work for the Church.

Its Progress and Its Needs as seen by our Correspondents.

Albany.—The Board of Missions of this Diocese met on the 12th of January, and organized by the election of Rev. W. R. Woodbridge as Secretary, and Mr. Selden E. Marvin, as Treasurer. In accordance with the action of the Convention, in authorizing the Board to draw up a Canon for the development of the Mission work of the Diocese, a special Committee was appointed, consisting of the Rev. Dr. Battershall, Rev. F. M. Cookson, and Mr. H. B. Douchy. The same Committee was also requested to consider the advisability of making a distinction between stipend to mission stations, and appropriations to aid needy parishes.

The following changes were made in the mission field: Richfield Springs and Schroon were dropped from the list of mission stations, as they had become self-supporting parishes. Northville, Chase's Mills, Heuvelton, Colton, West Stockholm, Hanawa Falls, and Norwood, were also dropped from among the stations for various reasons. Newport was added to the stations of Fairfield, Norway and Middleville, and Rev. Montgomery Throp was appointed to their care. Milton Centre was set off as a station by itself. Jonesville and Clifton Park were added to East Line, and the Rev. W. H. Cook was appointed missionary there. Franklin was made a station under Rev. J. W. Mollwaine. Oneonta and Otego were joined together. The Mission of the Redeemer at Bloomingdale was added to the stations under the Rev. A. H. Locke. Chateaugay was placed under the charge of the Rev. J. B. Pitman, Rector of Malone. Ellburgh Corners, Ellburgh Centre, and Centreville were united under the charge of Rev. Silas Rogers, of Ellburgh. Brushton and West Bangor were united under charge of Rev. D. Flack. Massena, Norfolk and Louisville Landing were placed under the Rev. J. N. T. Goss. Morris-town and Hammond were placed under the Rev. W. J. W. Finlay. Lisbon was added to Waddington, under the charge of the Rev. T. G. Clemson. A new station (Brushers Falls) was joined with Lawrenceville and Hogansburgh, but no missionary is yet appointed. The Rev. F. M. Cookson was elected editor of Our Mission Work, which was ordered to be published quarterly by the Board.

Central New York.—The Society of the "Earnest Workers" of Trinity Church, Utica, has instituted a course of lectures, which has been successfully opened by Dr. Egbert's series, on the general subject of "Trinity, Evolution and Inspiration." The lectures have been well attended by thoughtful and cultivated people, both among the parishioners and the general community. It may suffice to say, that they have been worthy of the distinguished literary ability and scholarship of their author.

The next lecture was to be given by the Rev. E. W. Munday, of Syracuse, on the subject of Richard I. of England, and the Crusades. The 5th and 6th lectures of the course will be respectively by Rev. Mr. Calthrop and Rev. Mr. Granberry, of Syracuse.

Colorado.—On the Second Sunday after Epiphany, Bishop Spalding preached a forcible and eloquent sermon in his Cathedral Church, on "The True Mission and Work of the Church and of the Christian," basing his remarks upon St. Luke iv: 18, 19, and St. Matthew x: 4, 5, 6. The sacred edifice was crowded to its utmost capacity.

Connecticut.—The Parish News, the parochial organ of the Church of the Holy Trinity, Middletown, publishes the thirteenth number of its fourth volume, with the issue for January of this year. In the very first item, the Rector, the Rev. S. D. McConnell, says "Good Bye" to the people among whom, as their pastor, he has gone in and out for nearly six years; and this is followed by a statement that the Rev. A. D. Miller, Rector of St. John's, Hartford, is to be his successor.

Mr. McConnell assumed the rectorship of the parish in 1876. During his incumbency, there have been 284 baptisms, and 151 persons have been confirmed. The offerings for all purposes have been increased in amount from \$5,665.41 for the year ending June 1st, 1877, to \$15,905 for that ending June 1st, 1881. The grand total of offerings for the five years and a half, is \$53,635.59.

Idaho.—An esteemed correspondent writes of St. Michael's Parish, Boise:

The Rev. I. T. Osborn took charge of this parish, June 26th, 1881, and entered on his arduous labors with a zeal and devotion, which is already reaping its reward in awakened interest in outsiders, and renewed energy among the members. Though coming from an Eastern parish and people, where customs, country, and ideas are different, he entered upon his new duties, which at once attested the fact that the Master's cause and the salvation of dying souls are the things nearest his heart.

During the portion of the year just closed, there have been, as fruits of his labors, twenty-nine baptisms, nine marriages, and many a sick fellow-man visited; their sad lives relieved and brightened, and their souls comforted with many a draught from the perennial cup of the Gospel of ministry to men. And last, though not least, from what might be called unchurchly chaos has come order and new life. Cherished thus far, we are all hopeful that our little parish is again on her way to increased godliness within, and growing power for good among the dwellers of this beautiful inland town.

Illinois.—The first regular meeting of the Guild of St. Mark's Parish, Evanston, was held on the evening of Wednesday, January 25th. Twenty-one of the best men of the parish, young and old, gathered on the occasion, and elected officers for the ensuing year. The Constitution and By-laws have now been signed by twenty-six members; and the Guild, which means work, is to hold two meetings in the course of each month. The Rector of the parish, the Rev. F. S. Jewell, Ph. D., is Provost of the Guild, ex officio. The following officers were duly elected: President, Geo. E. Gooch; Vice President, T. C. Estey; Secretary, R. H. Wyman; Treasurer, S. E. Dunham. The work of the organization is to be in the hands of two Standing Committees, to be appointed by the President and Vice President; they will have charge of the following departments: Relief; Fellowship; Ways and Means; and Entertains. It is intended that every member of the Guild shall belong to one or the other of the committees.

Indiana.—At St. Paul's Church, Richmond, on the third Sunday after Epiphany, the Bishop of Springfield preached an able and effective sermon from I. Cor. iv: 1. "Let a man so account of us, as of the ministers of Christ and stewards of the Mysteries of God." After which the Rev. Zachaeus Test, Deacon, was advanced to the Priesthood. Dr. Wakefield, Rector of the parish, presented the candidate; and the Rev. William Richmond, of Indianapolis, assisted in the Services.

In his sermon on this occasion, Bishop Seymour began by remarking that, at Ordinations the rubric prescribed the line of thought which the sermon must pursue. It must set forth the nature and duties of candidates to be admitted to Holy Orders. No words of Holy Scripture, he said, could more accurately harmonize our thoughts with the directions of the Church, than those of the text. St. Paul was writing to the Corinthians at a time when the Church was rent by schisms; one crying "I am of Paul," and another, "I of Cephas," and another "I of Christ." It was necessary for the Apostle, in seeking to cure the evils of schism and anarchy, to state clearly and distinctly the first principles of the Divinely appointed polity and government of the Church of God. In doing this he enunciates the direction of the text as to the estimate which should be put upon the Sacred Ministry. The persons who hold its Offices grow old and die, but the Offices themselves continue on from age to age, and must continue until the end; since we have the promise of Christ that His Kingdom shall never be destroyed.

The Bishop dwelt upon the functions of the Ministry as depicted in the phrase "stewards of the mysteries of God." He concluded in a few remarks

to the candidate, the Rev. Mr. Test, speaking in high terms of his character and attainments.

New Hampshire.—The Claremont Advocate of Friday, Dec. 30th, 1881, contains a letter signed "A Layman," which gives an interesting account, under the head of "A Sketch of Church History," of Trinity Church, in that city, which was organized about thirty-nine years ago. Its first rector was Mr. — afterwards, Bishop Chase, who administered the parish from 1814 to 1863. Considerable improvements have been made in the church edifice from time to time; and, notably, within the last few months. It is expected that, in the course of next month, the space that has heretofore been utilized as a robing room, will be occupied by a splendid new organ and a well-drilled choir of men and boys; a gratifying change from the condition of the building some years ago, when first good Bishop Chase set about the task of restoration.

Its ground floor had a full supply of high-backed pews, a broad centre and two side aisles, an elevated, tub-shaped pulpit. At the east end of the middle aisle, near it and in front of it, the chancel and "Communion Table," and behind it was about a 65 ft. robing-room. The reading desk was at the right hand of the pulpit, as seen from the west end of the broad aisle. There were galleries on three sides; the organ and choir occupying the west side gallery over the front door. In fine, it was a very unattractive structure for use, both inside and outside. In these old times our fathers thought it preferable to the barn or school-house to worship in; but in the progress of civilized refinement it became, both internally and externally, an eyesore to its occupants.

"A Layman" says that he has heard it suggested, that there is in contemplation the erection, in the near future, of a much-needed and somewhat extensive appendage to Trinity Church building; but he has no right to communicate, authoritatively, on the subject.

New York.—Another year has rolled around, once more bringing us the Annual Record of St. Thomas' Parish, New York City, with its many and varied parochial activities. The Report of the Executive Committee of the St. Thomas' Association for Parish work expresses great satisfaction with the work that has been prosecuted during the last year at the chapel, and refers with feelings of gratitude to the great gift which has been made to the Association in the new St. Thomas' House, which is now in process of erection. It comes as a "Memorial" Gift from one of the members. The building referred to is to cost \$40,000, and is intended to be an abiding work of charity among the poor and ignorant. Its completion is expected at Easter.

The offerings and contributions within the Parish for general and local Church objects, during the last Conventional year, were \$2,120.68. The revenue from pews amounted to \$48.50.

New Jersey.—On the evening of the Monday preceding the departure of the Rev. W. H. Van Antwerp from Rahway, N. J., for his new charge at Des Moines, Iowa, several of the neighboring clergy held a farewell Service, and bade him a hearty God-speed. On the same occasion he made him a valuable present of books. Mr. Van Antwerp entered upon his new duties on the third Sunday after Epiphany.

Connected with Christ Church, Elizabeth, are three valuable Auxiliary Societies—the Altar Society, the Guild of St. Elizabeth, and the Guild of St. Paul. The first named speaks for itself; through the agency of several special committees, it has charge of everything connected with the sanctuary and altar, including the sacred vessels, the altar linen, the vestments of clergy and choir, and the flowers for the Holy Table. The Guild of St. Elizabeth, being an association of the women of the Parish, has charge, under the Rector, of its charities. It embraces a Committee of District Visitors; and, in its members, visits the sick and suffering. The general object of the Guild of St. Paul is the Glory of God and the salvation of souls. Its special object is the extension and growth of the Church in the city. All male parishioners, not being under sixteen years of age, are eligible to membership; and it directs its efforts especially to the promotion of the spiritual welfare of the young men of the community. It is their privilege, also, to assist the Rector, as far as possible, in the distribution of Almshouses, in Sunday School Work, in Choir Work, in Lay Reading, in Parish Visiting, and in caring for the destitute and the sick, the dying and the dead.

As a fact of singular interest in connection with the much-vexed question of parochial finance, we subjoin an extract from the Minutes of the Vestry of Christ Church, Elizabeth:

WHEREAS, The records of the Parish and the expense of the Vestry have demonstrated beyond any question that for providing a sufficient and steady revenue for the current expenses of the Parish, the Envelope System is the very best that can be devised, therefore,

Resolved, That in the opinion of the Vestry the system should prevail throughout the Parish, and they strongly recommend it to all parishioners who have not already adopted it.

Pennsylvania.—On Wednesday evening, January 11th, the first of a series of lectures on the subject of "Christianity in England," was given in the Church of the Annunciation, Philadelphia, by the Rev. Elbert B. Taylor. The reverend gentleman's theme was "The Celtic Church, A. D. 60-700." These lectures are given under the auspices of the Parish Guild of St. John the Divine, and the admission is free.

Quincy.—The parish at Henry, in which we hope soon to have a new church, is visited every alternate week by the Rev. Wm. H. Sparling, whose residence is at Geneseo, where he has charge of Trinity Church. His work is effective in both localities. At Henry is a fine opening for a boys' school. A building, commodious and in fair condition, is offered to the Bishop. Let but some teacher of wisdom and zeal be found, and success is certain.

Trinity Mission, Monmouth, occupies an upper room. Any friend who can contribute a thousand dollars for a church building, could hardly bestow the gift to greater advantage in the West, than by seeing this want supplied. The Bishop of Quincy was remembered by some of the Cathedral congregation, by the presentation of an elegant chair, dressing-gown, etc.

South Carolina.—On the 13th of January, the Bishop of the Diocese consecrated the new church building of St. Jude's Parish, Walterboro, assisted by the Revs. B. B. Sams, G. W. Stickney, E. E. Belinger, C. C. Menninger, and F. G. Scott, and Drs. C. C. Pinckney and A. T. Forter. A large and apparently deeply interested congregation was in attendance. The new Church, which has a seating capacity of about 150 persons, is a tasteful and convenient structure.

The Convocation of the third missionary district of the Diocese met at Walterboro, in the course of the same week.

Texas.—The offerings made in Trinity Church Galveston, on the Feast of the Circumcision, this year, amounted to three thousand dollars.

Wisconsin.—The Pre-Lenten Devotional Meeting for the clergy of the Diocese, is appointed at Nashotah, for Tuesday and Friday, February 14-17, A. D., 1882. This meeting is convened under the auspices of the Milwaukee Convocation, taking the place of the winter gathering of that Convocation. An earnest invitation is extended by the Bishop to all the Clergymen of the Diocese to be present at this meeting. Provision will be made for the payment of the return fare from Nashotah to their homes, of all the clergy who desire it.

Western New York.—Several months ago, the Rev. H. L. Everest, Rector of St. James' Church, Batavia, secured the services of the Rev. Hobart B. Whitney, who recently made Deacon, as Assistant, with a special view to the training of a choir of boys. The *Kalendar* says that "Mr. Whitney soon had a choir which sang with acceptability the music of the Service. After consultation with the Vestry, Mr. Everest resolved to have them properly vested, and keeping the matter a secret to the congregation, applied to the ladies of St. Luke's, Buffalo. They entered into the work with alacrity, and in two

weeks made twenty-six cassocks and cottas, which arrived in Batavia, December 24th. On Christmas morning, the choir were apprised of what had been done for them, and to the delight of the congregation entered the Church and took their places, singing with great acceptability the Services of the day. The only shadow upon the pleasure of the day was the sudden calling away of Mr. Everest's infant son, who was taken to join the choir of Paradise."

In this connection, it is interesting to learn that there are now as many as thirteen surplus choirs in this diocese, not to speak of several others which are in process of formation. They are as follows: St. Paul's, Rochester; St. Clement's and St. Michael's, Geneseo; St. Luke's, St. Paul's, St. Mary's, All Saints, and Trinity, Buffalo; St. Paul's, Mayville; St. Peter's, Niagara Falls; De Veaux College; St. James, Batavia, and St. Andrew's, Rochester.

Bishop Coxe visited St. Peter's Church, on the Eve of the Epiphany. Nine persons were confirmed. It is gratifying to learn that under the efficient rectorship of the Rev. Mr. Wolsey, this parish is beginning to regain its strength.

ALL AROUND THE WORLD.

Mr. Cyrus W. Field has made a final accounting of the fund for Mrs. Garfield. The total sum subscribed amounting to \$361,801.72.

A report comes from Denver, Col., that the Mexicans who captured and killed Nana, the Apache chief, sent his followers into slavery.

The track of the Mexican National railway has been laid to a point twenty-five miles west of Laredo, and will reach Lampasas in April.

It is reported that an attempt was recently made to poison King Luis, of Portugal.

Three Medite ranean steamers, with 110 people on board, have been given up as lost.

The Anglo-French Treaty negotiations have been temporarily checked, as the concessions of the French in regard to cotton and wool are not satisfactory to the English commissioners.

The returns of the elections in Greece, though incomplete, are unfavorable to the government.

London advices from Chill report that the Chilean Government, on learning of the dispatch of the special commissioners from Washington to South America, issued orders for an indefinite occupation of Peru by the land and naval forces of Chile.

The French troops are on the Morocco frontier and the Tunisian Arabs are fleeing to Tripoli. Advices have been received from Tunis to the effect that General Legoret has succeeded in obtaining the submission of all the insurgent tribes except the Ouagamas, who are isolated on the Tripolitan frontier. The submission of that tribe is considered imminent.

Rome is to have an international exhibition in 1885, and is said to be already deeply interested in the project.

The Bank of England has subscribed \$2,500 to the Irish property defense fund.

The bishops and ultramontane deputies at Madrid are organizing a great pilgrimage to Rome, with the approval of the pope.

Three thousand arrests have been made in Warsaw, in Russian Poland, in connection with the recent anti-Jewish riots. The damage done to property during the riot there was enormous, a portion of the city being virtually destroyed.

The British Government has opened negotiations with France, Germany, and America, with the view of establishing an international court to deal with outrages connected with the kidnapping of natives of the South Pacific.

Defalcations amounting to millions of roubles have been discovered in the custom-house at Taganrog, Russia, and all the officials have been arrested.

A Frenchman named Hollander has been arrested at Berlin on suspicion of being the person who threw the bomb that killed Alexander II.

The Flathead Indians, defying the authority of their chief, have driven the Northern Pacific surveyors from their reservation, and are gathering at a point thirty-five miles west of Missoula to take measures against the advent of the locomotive. The surveyors will be forced to leave unless military protection is afforded.

It is understood that Mr. Bradlaugh will appear before the bar of the House of Commons and make claim to have the oath administered to him on the day on which Parliament re-assembles.

New York has been having some London fogs. Last week for several days, the fogs seriously impeded the vessel-travel from the harbor.

An attempt was recently made to steal the body of Napoleon III. at Chislehurst, England, in spite of the denials, and it failed only because of the great weight and strength of the granite sarcophagus. Queen Victoria was greatly alarmed by the event, and at once sent orders that special precautions should be taken at Frogmore, where the prince consort's body rests. A good many people in England are uneasy about the body-snatching business, as the remains of Beaconsfield and of a great many other persons of prominence or wealth are in vaults from which they could easily be stolen.

Virginia needs readjusting again: in the office of the State Treasurer the clerks are nine years behind in the work of posting accounts.

The Kansas liquor law, after all, has proved ineffective; but a vein of petroleum has been found near Pomeroy, and, report says, the majority of the people are content.

The wife of our English minister, James Russell Lowell, is reported as being greatly improved in health.

M. Meissonier, during his recent severe illness, lightened the tedium of his days by painting a splendid portrait of himself. He chose the attitude of an invalid, clothed in a dressing gown and seated in an arm-chair. This picture he intends to present to the Lyons museum, though he has been offered \$16,000 for it. The reply of one of his attendant physicians, when asked, lately, for his bill, has been amusing Meissonier's friends: "Ah," said the man of medicine, "send me a water-color of your last painting and I shall be satisfied." He might as well have asked for many thousand francs, since those many thousands are the equivalent of a Meissonier water-color.

When the Census taker came around to the Pope, His Holiness declined to give the number of his household. A member of the household gave the desired information. Five hundred persons reside in the Vatican.

The czar has ordered a reduction of twelve million roubles per year in the payment to be made by peasants on lands which they received at the time of their emancipation. His coronation will not take place until after an improvement in the health of the czarina, probably in July.

The Cumberland river recently had a sudden and alarming rise, overflowing the lower part of Nashville and sweeping away vast quantities of logs.

Large amounts of mutilated silver have been sent to the treasurer of the United States for redemption. Instead of being able to do this, he is compelled to send all consignments to the mint, to be purchased as bullion. Nothing less than \$100 will hereafter be received at the mint, and the treasurer can not accept any packages.

The Marquis of Lorne has positively reached Canada. Princess Louise stays behind, so the Marquis publicly stated recently, at his request. She disliked to do it but physicians ordered it.

The exposition building at Atlanta has been sold and will be put into permanent use as a cotton factory.

The building of Mexican railroads causes a superstitious panic among the Indians. In some places the savages regard the locomotive as a sanguinary god, think its whistle a scream for blood, and expect to be sacrificed to appease its wrath. This idea has caused great numbers of people to flee to the moun-

tains for safety, and entire villages are depopulated. At Pueblo it was believed that the fat of dead Indians was used to oil the machines, and the alarm was such that for a long time no savage could be induced to enter the town.

The Italian Senate has at length passed the electoral reform bill in the face of protests from the conservative side. The bill provides that every male adult in Italy, who can read and write, shall be an elector. This act largely increases the body of electors; and, under the operation of the communal schools, will generally widen into a manhood suffrage. The process is slowest in the old kingdom of Naples.

B. F. Taylor, the author, is dangerously ill at Cleveland.

The physicians who attended President Garfield have decided to present bills for \$110,000. Bliss leads the list with \$50,000; Agnew and Hamilton ask \$16,000 each, Boynton and Mrs. Edson \$10,000 each, and Reuben \$8,000. The Pennsylvania road wants nothing, and it is said that the state of Ohio will take care of bills footing up \$200,000.

Washington, Dakot., Montana, and New Mexico are all applicants for admission to the sisterhood of states. The misses have not yet emerged from the bread-and-butter period of existence, and should wait a bit. They are too young and giddy as yet to be associated before the world with their elder sisters.

A Denver paper records the fact that a dozen eggs are worth more in market than the hens that laid them.

The United States in 1881 consumed three times as much canned salmon as in 1880.

Three men were seen on the streets of Decatur, Ala., whose height amounted in all to twenty-one feet.

A silver watch taken from a body which had lain five weeks in Newport, R. I., harbor, did not collect a bit of rust, but upon being set going ran as well as ever.

A cement ledge, some nine hundred feet in extent, has recently been opened above Tres Pinos, Cal. It is estimated that over 50,000 tons are in sight. It is worth about \$75 a ton delivered on the cars at Tres Pinos.

The nihilists who attempted the life of General Tcherewine, at St. Petersburg, have been sentenced to twenty years in the mines of Siberia.

The expenditures of the French Government for 1882 are estimated at \$2,972,000,000 francs, an increase of 118,000,000 francs as compared with the estimates for 1882. The revenue is estimated at \$2,976,000,000 francs.

Mr. Tougee, author of a "Pool's Errand," launches his new paper in Philadelphia week after next. He and his friends are sanguine of success.

John A. Donaldson, "the old sergeant," who for many years has been the keeper of Fort Carroll, Baltimore, died at Fort McHenry on the 23d ult. He was born in 1816, and served in the army about forty years. He was a man of remarkably fine appearance, and a great wit.

Abraham Clemmer, the aged father of Mrs. Mary Clemmer, the authoress and correspondent, has just died at her house in Washington, where he has lived for some years.

The London feeling is that Oscar Wilde's disappointment with the Atlantic is a very serious matter. The *Pull Mail Gazette* confesses that "a great misfortune has befallen a celebrated expatriate of sea," and "whatever claims it may have had to be considered a sublime, or even an ornamental sheet of water, are necessarily at an end." The *Daily News* thinks that, while his more ambitious efforts may fall to perpetuate his fame, "Mr. Wilde disappointed with the Atlantic is a picture that will not readily fade from the public mind."

The wrecked steamer *Lion* has been found lying on her beam ends in 35 or 40 fathoms of water outside of Puffin Island reef, not more than a quarter of a mile from the main shore of Baccawale Island. It is supposed that 50 corpses are entombed within her.

Victor Hugo was recently visited by a number of Parisian councillors, entrusted with the duty of requesting the poet to be a candidate for the French Senate. He temporarily declined the honor, but insisted that his visitors should remain his guests for a number of days, and he afterwards entertained them as few men could.

Commercial England is in a scare over the arrival of a Chinese steamer in the Thames, the first of a line between Shanghai and London, carrying Chinese merchandise, and proposing to take some of the profits heretofore made by English dealers. The English cry is an echo of that from San Francisco, that the Chinese are coming in to take the bread out of the mouths, that is, sundry occupations out of the hands of English workmen. But if England and America did not want China and Japan in their way, why did they compel these nations to open their ports and enter into relations with them? If the Western nations get more than they asked for, what right have they to complain?

The cedars of Lebanon are now enclosed by a heavy wall, and the picnicking tourists who have been in the habit of building fires out of their twigs and against their trunks, and distributing sardine boxes and scraps of paper under their shades, will no longer offend travellers who feel a reverence for these relics of antiquity. It is the most enlightened thing the Turks have done for some time past, and we have to thank Rustom Pasha for it.

The *New York Sun* figures that it has used on its three editions during 1881, 4,194,381 pounds of white paper. The average circulation of the daily was 128,841, of the Sunday 135,339, and of the weekly 67,273.

While at Santa Fe, a few days ago, one of the commissioners appointed by the president to examine the Atlantic and Pacific railroad beyond Albuquerque, dropped in at the "National Palace" to pay his respects to Gov. Sheldon. The governor happened to be opening his correspondence, and, as an illustration of frontier justice and procedure, he read to his visitor the following communication from the sheriff of an adjoining county: "I have the honor to inform you that we traced two of the cow-boys to the house of a third one. On breaking open an inner door of one of the rooms, we found these men lashed together very tightly and hanging to the beam overhead by a rope with the noose around their necks—nearly cold in death. I notified the coroner, a jury was summoned, and an inquest held. The jury returned a verdict, 'Death by suicide.'"

The union of the Historical Societies of the Mississippi and Ohio valleys with the Chicago Historical Society ought to secure a worthy celebration at New Orleans, in April, of the 200th year since La Salle discovered the mouth of the Mississippi. The historical data of the Mississippi regions have not been collected and treasured with the care which Eastern Societies have given to the stories of comparatively trivial events, and this celebration will doubtless bring to light many valuable facts, of which our historians have been too long ignorant. Pierre Margry, the French historian, is interested in the affair, and says that the Academy of Rouen, La Salle's native place, will join in the commemoration. If a Society in far-away France can grow enthusiastic over a proposed celebration in New Orleans, those immediately interested certainly ought to wake up.

Pearls from the East. Stories and Incidents from Bible History. By Rev. Richard Newton, D. D. Philadelphia: American S. S. Union. This is a very attractive book for the young, by a writer well known and loved by children. It is handsomely printed, bound, and illustrated.

The *Foreign Church Chronicle*, for December, 1881, containing the Twenty-seventh Year's Report of the Anglo-Continental Society, for the year 1881. Rivington's, Waterloo Place, London. For sale by E. & J. B. Young & Co., New York. Price, one shilling and six pence.

BOOK REVIEWS.

HISTORY OF ST. GEORGE'S CHURCH, Hempstead, L. I. By the Rev. Wm. H. Moore, D. D. New York: E. P. Dutton & Co. Chicago: F. H. Revell & Co. pp. 308. \$1.75.

Dr. Moore has herein fulfilled a labor of love, in writing the history of the ancient parish of which he has been the honored rector for over thirty years. Even to one who knows little of the parish, the book is deeply interesting, while to those intimately connected with it, either through friends or personally, it must prove a treasured book. Many are the good old Church names one meets with on its pages, names whose history, in many cases, belongs to the history of the whole Church of America. Its first rector, in 1704, was a missionary of the venerable London Society for the Propagation of the Gospel in Foreign Parts, and its *eleventh*, is our author, one hundred and seventy years afterward. An average rectorship of over sixteen years ought to make a historic parish. Out of its original bounds, four additional parishes have been formed; and within its final dimensions, in 1876, was begun the Memorial that will give to the Diocese of Long Island the magnificent Cathedral, Schools, and Chapter-House, making it one of the best, if not altogether the best, equipped Diocese in the country. All this and much more of a local interest is faithfully recorded in the book before us. Dr. Moore must have been compelled to do much patient plodding, to gather together such a particular history of nearly two centuries of local Church life. As one reads the record it is hard not to be envious of such a parish, and wholly impossible not to express the wish that the history of Christ's Kingdom, everywhere in this land, had been as great a record of success as has that of old St. George's, Hempstead.

Harper's Magazine, for February. This is a very interesting number both in the literary and artistic sense. The first article, "A clever town built by Quakers," is a charming account, historical and descriptive, of the City of Brotherly Love. Mr. Joseph Hutton, the celebrated English novelist, contributes a graphic sketch of the eminent English tragedian, Henry Irving. When there is so much to admire and praise, it may seem captious to find fault, but we cannot pass by the article on French Political Leaders, written by Miss Blake, and admirably illustrated by Mr. Reinhardt, with its expressing our regret that more attention had not been paid to his accuracy, and more respect to honest and sincere opinions, even when the latter resemble mere prejudice. Miss Blake, as a facile and agreeable pen, but to anyone who knows French society it will be evident that she is entirely ignorant at once of the traditions and of the manners of those outside the charmed circle which tolerates M. Grevy, and hails M. Gambetta as its coming chief. M. Gambetta is Miss Blake's hero, and she regards as an enemy all those who do not bow with her before the clever demagogue. To hear her speak of Mr. Freppel, who more than anyone else has withstood the imperious Dictator, and has nobly fought for the cause of God and of true liberty, one would imagine that the good Bishop was a second Machiavelli. A "courtly, crafty priest," who smiles artfully, whispers mysteriously, and rarely mounts the tribune; thus does she describe one of the most learned, one of the humblest, one of the most eloquent members of the French hierarchy: a Bishop who, in this "nineteenth century," of which Miss Blake is such an admirer, is loved by his simple peasant flock with an ardor that has not been equalled since Belsunce laid down his life in pest-stricken Marseilles.

Miss Blake utters a few feeble protests against the Socialists, whose importance and influence she underrates, and who some day, unless God in His mercy interposes, will show the world that the spirit of '38 is still alive. They tolerate M. Gambetta now. He represents the thin end of the wedge, but later on they will overthrow him as they overthrow the Girondists, and Desmoulins, and Danton; as they overthrow everyone and everything representing order, or authority, or religion.

It is impossible to allude to all of Miss Blake's misrepresentations and inaccuracies. The present persecution of the Church, which is so universally condemned in England and Germany, is, in her eyes, a righteous "crusade against the Jesuits." The woman who bears on her breast the emblem of salvation, and who is not ashamed to avow her love for that Church to which so much of the glory of France is due, the Church of Genevieve, of St. Louis, of Vincent de Paul, is but a silly fool, bound with adamant chains by a crafty and treacherous priesthood. The past should be ignored, and the present utilized to prepare a future in which all that France has adored shall be burned, and all that Christianity has burned shall be adored. Happless Country! Thank God, that there is one King Who cannot be annihilated, and Who insists upon ruling all the dwellers upon earth.

When Miss Blake comes to speak of the Count de Chambord, the worthy descendant of a hundred kings, the best representative of truth and honesty which Royalty can show, she displays so much ignorance and so much prejudice as to excite both wonder and contempt. She calls the son of the eldest son of Charles X. The eldest son, died childless. She says that since Sedan, he "signs himself Henri V., with a very kingly flourish." He does no such thing; nor have we ever heard of a king using a numeral after his name. He signs his Christian name as all Royal Princes do. Why the "after-Sedan" is inserted, it would be hard to say, as, according to the belief of the Count and of his adherents, he has been King of France, *de jure*, since 1830, when the crown, which his weak but honest grandfather found too heavy, was placed upon his infant brow. And the very account of the closing scene of the life of the dynasty, which for one thousand years had been associated, for good and for evil, with the fortunes of France, is perhaps the most notable display of ignorance in the whole paper. The authoress makes Charles X. present the crown first to the Duke of Orleans, who in his turn places it on the head of his young nephew, Henri. Then, after twelve days, he sends the crown to Scotland, where the Duke broods moodily and regretfully over the "hasty transfer of the crown." Is it possible? We had been taught that the Duke of Orleans had never received any offer of the crown from his lawful owner; that he had, after solemnly swearing to protect the rights of the boy, who was not his nephew, remained in France, where, under the name of Louis Philippe, and under the shadow of perjury and treason, he had been allowed for eighteen years to exercise a nominal sovereignty. Is this the kind of history that we are to learn now? Is a writer who thus displays her ignorance of the best known facts, to be allowed to give both her own opinions and impressions as dogmatic teaching? Had this article appeared in some obscure sheet, one might let it pass, but when it comes out with all the prestige of the Messrs. Harpers' enterprise and success, and is thus presented before the largest constituency of readers in the world, it is a duty, though a painful one, to express regret and dissatisfaction.

The Conquest of California. By the Bear Flag Party. A Biographical Sketch of the late William B. Ide. Published for the Subscribers. This is a rough sketch of a prominent pioneer, and of the transition period of

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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BISHOP WHITE TO REV. DR PARKER.

PHILADELPHIA, January 25th, 1790.

DEAR SIR:—Nothing has prevented my acknowledging the agreeable Favor of your Letter, but my Wish to give you at ye same Time, some satisfactory Information concerning the Progress of the Prayer Book; for ye printing of which no Bargain was made by ye Committee, until within these few Days. I hope it will now go on expeditiously, as the Printer is strong-handed and a Man of great Exertion.

As you left us somewhat dissatisfied, it is a Pity you did not remain one Day longer to be a Witness of ye good Humour and Dispatch with which ye Business was concluded.

After ye rising of ye Convention, and at my first Meeting of ye Committee to prepare ye Papers for Publication, there appeared to have been an unlucky Blunder; a point in which ye two Houses had entirely mistook each other. In our amendments to your Morning Prayer, we had proposed to restore ye Descent into Hell, with an Asterisk directing to an explanatory marginal Note: And, as you had said nothing in opposition to it, in ye Margin, we presumed on an acquiescence; while you, it seems, not having heard of our Proposal, presumed on an Acceptance of yours. For it appears, that ours was never read to you. At least, most of the Gentlemen here declared it was not; and no one pretends to affirm that it was; and several Gentlemen in ye neighboring States, having heard of this affair join in ye Testimony; so that I cannot doubt of ye Fact, although I am confident it was an oversight. The Gentlemen of ye Committee think themselves bound to act on this Principle; that their House having negatived our Alteration of their Rubric before ye Creed (which Alteration, however, concerned a different matter), the Rubric stands, and the Creed must be printed accordingly. They have, however, accepted a Declaration from me, to this Purpose, that my Signature to ye Morning Prayer is not to be understood as an acknowledgement that ye House of Bishops has consented to the Article in question in ye Manner in which it stands. My Information to Bishop Seabury of this matter reached him at Dr. Chandler's, and seems to have given him no small Uneasiness.

I am sorry to inform you, that Mr. Spooner, having found it inconvenient to go out of his Way to wait on Bishop Seabury, and having accordingly pushed on to this City, was obliged to leave us, without Orders, for want of a Recommendation in ye exact Manner and Words prescribed by the Convention. We think it contrary to every principle of Legislation, to allow of any Deviation from the Form, in consideration of the Hardness of the law; and a Week before this Gentlemen's calling, the Council of our Church had so solemnly declared this to be their Sense, on an Application from Maryland. Independently of this, your Testimony in Favor of Mr. S., though very honorable, did not go expressly to the three last Years; a Circumstance, which, even before the passing of ye Canon, we have not dispensed with, in any Case. As this Gentleman bears so respectable a Character, I hope he will find no Difficulty in procuring a Testimonial in due Form; and if he should then apply to me, I shall be happy in paying all possible attention to him.

I have nothing to add at present, but that Mrs. White joins me in respectful and affectionate Remembrances; and that I remain, Dear Sir, Your Affectionate Brother,

WM. WHITE.*

Rev. S. Parker, D. D.

*From the Bishop Parker Correspondence.

BISHOP SEABURY TO BISHOP WHITE.

NEW LONDON, March 29th, '90.

RT. REV. AND DEAR SIR:—Your favor of January 6th has lain long by me unanswered, owing to the perplexity my mind has been thrown into by the information it contained, and from which I see no deliverance at present. What you have done relating to the Descent into Hell, was all you could do in your Situation. But it is to be remembered that that Article printed in Italics and within crochets, is not the Book to which I subscribed in Philadelphia; and that I shall, on that account, think myself at perfect liberty to reject the whole book. No determination, however, shall I make in a hurry, though I am apprehensive the consequences of that matter will be very serious ones here. And I fear, instead of a cordial union, suspicion and uneasiness will be at the bottom. With regard to the Creeds, there has appeared to me to have been too great an aim at victory; which appearance has disgusted many, and if it continues, will finally render all uniformity of worship impracticable. No reason can be assigned. Why the Creed of St. Athanasius should not have continued in the Book with a permissory Rubric, but that it would not have afforded matter of complete triumph. Never can any other reason be assigned for the disfiguring the Apostles' Creed in the manner now done.

I am perfectly of your opinion that the 200 dollars will be swallowed up in the present Edition. If any thing can be saved from the premium, it ought to be expended in supplying the poor with books. No charitable fund can have any right to it. Your remark respecting the direction toward the end of the Litany I do not clearly apprehend. I do not recollect that anything was there to be left out absolutely, but only at discretion of the minister.

My best regards attend on Mrs. White. Believe me to be, Rt. Rev. and Dear Sir, with the greatest esteem and affection,

Your Brother and Servant,

SAMUEL, Bishop of Connecticut.*

*From the Bishop White Correspondence.

BISHOP SEABURY TO BISHOP WHITE.

NEW LONDON, Sept. 1st, 1790.

RT. REV. AND DEAR SIR:—From your last letter I apprehend that one letter of mine to you has failed of getting to you. It was a letter in which I acknowledged the receipt of the occasional offices, and requested you to make my acknowledgment to the printer for it. I hope, however, it has since got to you. As I apprehended, so I still fear, there will be some difficulty in bringing our book into common use in this State, though, I flatter myself, it will be done, if not at once, yet gradually in the course of a year or two. The principal obstructions are the omission of the Creed of St. Athanasius, the disfiguring of the Apostles' Creed, the great alteration, or, as it is here said, the omission of the Communion Office, the Rubrics permitting the omission of the sign of the Cross in public baptism, and the use of the burial office for children dying without baptism.

A permission of the Athanasian Creed in such congregations as choose to retain it, and the Communion without the Amen to the curses would have given perfect satisfaction to all. The clergy are to meet me the last Thursday in this month, and are to pass the next Sunday together, in hopes of getting the new books. I must, therefore, request the printers to send me two dozen to Mr. Isaac Beers, book-seller at New Haven, or to the Rev. Dr. Bela Hubbard, Rector of Trinity Church, New Haven; and at the same time to put me in the way of sending the money for them, and their directions shall be directly complied with. Dr. Madison, I suppose, has gone to England. I received a letter from him concerning his consecration; but it was so late before his letter got to me, that from the intelligence I received, I supposed his determination to go to England, would have been carried into execution before any letter from me could have gotten to him. In his consecration, I should have been ready to have concurred with you and Bishop Provoost.

I am sorry to inform you that I have never perfectly recovered my former health since I left Philadelphia, and have passed rather a languid summer, but have good hope this autumn will set me up again.

I am, with true esteem, your affectionate brother and humble servant,

SAMUEL, Bishop of Connecticut.

I have kept this letter to this day, Sept. 9th and finding no private conveyance to New York, I have reluctantly put it into the Post Office, in hopes it will get to you time enough to have the books sent to New Haven, or the meeting of the Clergy will be in vain. I must, therefore, beg that one dozen may be sent by the Stage, if no better conveyance can be had. Whatever can be fairly done by me to make and keep our union strong and complete shall be done cheerfully, for my heart is set upon it, not only as being right in itself, but as being particularly necessary for the stability and growth of our Church in the United States, but if I get not the books by the first of October, we shall be thrown into some confusion, and probably new difficulties may arise. Farewell, my Dear Sir.*

*From the Bishop White Correspondence.

Occurrence of Feasts.

To the Editor of the Living Church:

"M. M. M.," objecting to "Table of Precedence for the Occurrence of Feasts," in the LIVING CHURCH ANNUAL, its lack of authority, quotes Resolution of House of Bishops (Conv. Journal 1868 p 217), as of authority. The Editors of the ANNUAL have given sufficient reply in the fact that One House of the General Convention has no right to enact any such rule without the concurrence of the other House.

I wish to add a word. The language as printed in the Journal is "shall be used." But this, on the authority of the Secretary, Rev. Dr. H. C. Potter, is declared to be a typographical error. He says it ought to be "should be used," thus making it advisory only—the expression of an opinion. The resolution has as much authority as the "Table" in the ANNUAL, and no more.

Now an opinion is valuable just in proportion to the consideration and the ability with which it is formed. If "M. M. M." will consult the Journal (pp. 211, 212), he will see that the resolution requesting the Committee on the Prayer-Book to report a rule was passed Oct., 19, just before recess (for lunch), and that the House had a busy Session in the afternoon. On this complicated subject the Committee was ready to report, on the morning of the 20th of Oct. as soon as the matter could be reached. What is quite as remarkable is, that the Resolution was evidently passed without consideration or debate by the House. It is clear that the House did not think the subject important, and gave it small consideration. It seems clear that this opinion lacked that element of consideration which should give it weight.

And if this is evident from this brief statement of its history, it is still more evident when we come to apply it as a rule of action. If "M. M. M." will apply it to last Christmas, he will see that the only Service it provided was the Collect for the Day. For, when "Sunday is also a Holy Day" (it was a curious wording of the Resolution of reference, that struck Sunday from the Holy-Days of the Church), "on all such occasions, the Lessons, Epistle, and Gospel for the Sunday" were to be used, and the Holy-Days marked by the Collect only. As on such a Sunday there is no Lesson, Epistle, or Gospel appointed, it leaves the Christmas Collect as the sole Service, if the festival falls on Sunday.

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

A Sunday in Idaho City.

Correspondence of the Living Church.

Happening to meet the Rev. F. W. Crook, on the occasion of his monthly visit to this missionary station, it was my pleasure to assist him in the Services, and to learn from him the nature and extent of his work.

The Rev. Mr. Crook lives at Boise City; not that he has any clerical duty to perform there, but because it is a central point from which to visit and look after the vast field committed to his charge.

His appointments are as follows: Once a month at Silver City, sixty-five miles Southeast from Boise; once a month at Idaho City, thirty-five miles Northeast from Boise; once a month at Emmettville, forty-five miles Northwest from Boise; once a month at Reynold's Creek, forty-five miles South from Boise; quarterly, at Placerville, thirty-five miles North from Boise; and quarterly, at Jordan Valley, in Oregon, seven miles beyond the Idaho line. When you are informed that the Rev. Mr. Crook is but a deacon, and therefore, unable to celebrate Holy Communion, you can readily understand how difficult it is for him to accomplish any thing in the way of aggression.

But, notwithstanding these serious draw-backs, his work is telling, more than one could reasonably expect. I was present on Sunday evening last, after a Service which was attended by a large congregation, when the subject of a resident Clergyman for Idaho City was being discussed. The Rev. Mr. Crook asked a prominent layman and business man here, how much could be counted on from the residents, for the support of a minister, provided the Missionary Board would undertake to supplement their effort with enough more to secure the exclusive services of a clergyman. The reply was prompt, but sufficiently considered, "from four to five hundred dollars." Upon further discussion, and comparing of notes, it was manifest that there is a strong desire, on the part of the handful of Churchmen here, and many others, who have no religious affiliations, to have a resident minister, with all that that means, the comfort of regular ministrations, and the constant presence of a working pastor.

At Silver City, the other most important of his stations, they are struggling to secure a building in which to worship. They pay five dollars a Sunday for the use of a very unsightly and undesirable Hall, at present, and feel that the money is practically thrown away.

If some liberal soul, of his abundance, would help them to a thousand dollars, they could build a cheap wooden church, and so have a decent place that they could call their own, in which to conduct their Sunday school and Church Services. The Rev. Mr. Crook has recently declined a call to the church in Boise City, Oregon, chiefly because he could not conscientiously let go the work he has undertaken here. He expects to be advanced to the Priesthood, early next summer, and will then be better prepared to fulfil his mission in the mountains. Lest Churchmen at the East should conclude that this is a "worked out placer mining region," and therefore, not likely to grow in population and commercial importance, I deem it expedient to inform them that the coming of the "Oregon Short Line Railroad," which passes very nearly through the centre of this missionary field, will greatly improve the entire region, and render remunerative "Ledge mining," which has hitherto been unprofitable, on account of the great cost of transportation.

In the palmy days of the "Placers" in Idaho, most of the towns that I have mentioned had from six to ten times their present population. Boise City, the Territorial Capital, which is still slowly growing, is the only exception. When the "Placers" were worked out, the restless "Argonaut" pushed out to newer fields; not caring to (and in many instances, not knowing how to) secure the rich quartz ledges from which his golden nuggets came. But the arrival of the railroad, now rapidly approaching, will change all that.

The same region, which once yielded a rich harvest of "gold dust," simply for the washing, will begin to make its regular shipment of golden bullion, as soon as mills can be put in operation. Within less than three years, the bullion shipment from this region will ten times exceed in value, the yield from the "placers," which first drew the population into this portion of the Territory.

The Church ought to put forth efforts commensurate with the present and incoming population, which, from the nature of their various industries,—as quartz mining, agriculture, and stock raising, will be far more permanent than that which has waxed and waned. B. S. D. Idaho City, I. T., Jan. 9, 1882.

To the Editor of the Living Church:

There is a question being pretty thoroughly discussed through the columns of the LIVING CHURCH, and if the limits of editorial endurance have not been reached, I should like to say just a few words. I often wonder how a Church member can find time to criticise the position of his minister, during the prayers of the Church. It is now fifty years since I was made a member of the Church, and should I ever so far forget myself, as to criticise the position of the minister who may be offering prayers in my behalf, I hope I should rather find him with his back turned to me than to God's altar.

CONSISTENCY.

The Dyak marriage ceremony in Borneo is as follows: The bride and bridegroom are made to sit on two bars of iron. The priest waves two fowls over them, and then knocks their heads together. The bridegroom puts a sheeroot and some betel leaf in the bride's mouth. The fowls are then killed, which closes the ceremony.

A Blessing to Humanity.

A lady residing in Georgia, whose son was threatened with consumption, wrote to one of our old patients, Mrs. M. T. Piersol, of No. 1688 Wallace Street, Philadelphia, asking if a testimonial in favor of Compound Oxygen, to which she saw her son attached, was genuine, and received the following reply: "Yours just received. It is my privilege to say, in reply to your inquiry about the Compound Oxygen Treatment, that it is all it claims to be, and in some cases has exceeded its promise. My testimonial is genuine, and I am always glad of the opportunity to give my voice in favor of so great a blessing to humanity. As to your son's case, I would say, Persevere by all means. I think he has everything to expect; of course I can not judge intelligently for him; but he can rely with all confidence upon Dr. Starkey's word. I have known him for years. He is an intelligent and faithful physician and a true man. I would advise you to keep him posted, and follow his directions strictly." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Folen, 1109 and 1111 Girard St., Philadelphia, Pa.

"I think," said an old toper, who was consulting a physician about his falling eyesight, "I think I should wear a pair of goggles they would benefit my eyes, eh?" "Just the thing," replied the physician; "get a pair, by all means, and fasten them tightly over your mouth. That'll fix your eyesight all right."

A lady from Oregon writes—Dr. Benson: I think your Celesty and Chamomile Pills having proved such a blessing to thousands of sufferers with sick and nervous headache, neuralgia, nervousness and dyspepsia.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menstruals' Expurged Beer Tonic, the only preparation of beer containing its entire nutritious properties. It is not a mere stimulant, like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all debilitated conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly if resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.

Patrick comes to the morgue to claim a lost relative. "Has he any peculiarity by which he can be recognized?" "Yes, he has an impediment in his speech."

In another column will be found the advertisement of Allen's Lung Balm. We do not often speak of any proprietary medicine, but from what we have seen and heard of this great family medicine, we would say to the sufferer with any throat or lung disease, take it and be cured.

The father of a St. Louis bride presented his son-in-law with eight hundred head of cattle. "Papa, dear," exclaimed his daughter, when she heard of it, "that was so kind of you; Charley's awfully fond of ox-tail soup."

"The Woman in White"

(that is, who dresses in white) should never accompany it by a sorrowful complexion. "Champlin's Liquid Pearl" will give a beautiful glow to the cheeks, and thus make a charming picture of an otherwise plain woman. It is Simon pure.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sanson St., Philadelphia, Pa.

A GOOD FAMILY REMEDY! STRICTLY PURE, Harmless to the most Delicate!

By its faithful use CONSUMPTION HAS BEEN CURED when other Remedies and Physicians have failed to effect a cure.

Jeremiah Wright, of Marion County, W. Va., writes us that his wife had Pulmonary Consumption, and was pronounced incurable by their physician, when the use of Allen's Lung Balm entirely cured her. He writes that he and his neighbors think it the best medicine in the world.

Wm. C. Diggs, Merchant of Bowling Green, Va., writes, April 14th, 1881, that he wants us to know that the Lung Balm has cured his mother of consumption, after the physician had given her up as incurable. He writes that he and his neighbors have taken the Balm and been cured; he thinks all so afflicted should give it a trial.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balm after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume his practice.

Wm. A. Graham and Co., Wholesale Druggists, Zanesville, Ohio, writes us of the cure of Mathias Freeman, a well-known citizen, who had been afflicted with bronchitis in its worst form for twelve years. The Lung Balm cured him, as it has many others of Bronchitis.

AS ALSO

CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, All Diseases of the THROAT, LUNGS and PULMONARY ORGANS.

C. S. Marin, Druggist at Oakley, Ky., writes that the ladies think there is no remedy equal to Lung Balm for Croup and Whooping Cough.

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Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It Never Fails to Bring Relief.

Call for Allen's Lung Balm, and shun the use of all remedies without merit and an established reputation. As an Expectorant it has no Equal! Sold by all Medical Dealers.

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To any suffering with Catarrh of the Bronchitis who earnestly desire relief, I can furnish means of Permanent and Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. His remedies are the outgrowth of his own experience; they are the only known means of permanent cure. — Baptist. Rev. T. P. CHILDS, Troy, O.

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The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

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For Young Ladies and Children, Asbury Park, N.J. Fourth year opens September 14th, 1881. Boarding and tuition \$200 per year. Address Miss JULIA ROSS, Principal.

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The next session of this School will open on Monday, Sept. 19th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

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\$66 a week in your own town. Terms and \$5 outfit free. Add. H. HALLET & Co., Portland, Me

The Living Church.

Feb. 4, A. D. 1882.

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

Subscription, \$2.00 a Year
To the Clergy, 1.50
Advertising Rates, per agate line, 15 cts.
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

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

Why People do not Attend Church.

The New York Herald lately asserted that a chief reason why people do not attend church is, that among Protestants it cost so much to rent a pew. The Buffalo Express takes the matter up and denies the assertion of the Herald, and says: "The real reason why so many people stay away from church is, that they do not consider it essential to their eternal welfare to attend. Convince them that it is, and no financial objection will stand in the way of all our churches being filled. And now, Bishop Cox takes up the question, and is, it seems, to discuss it in a series of newspaper articles. We are glad to see that the subject has the attention of men. Let it be faced. If any man has really anything to say about it, let him speak out. It is a question that demands serious consideration, but what such a paper as the N. Y. Herald has to say about it is of little or no importance. It is either ignorant as to fact, or regardless of the truth, in intimating that the pew system does not obtain among the Roman Catholics. Every one knows that it does, and that it is far more rigidly enforced by them, than among "Protestants." The Roman Catholics certainly understand the financial relation, and know perfectly well how to get whatever there is to get, from their own people and from the community. The Buffalo Express tries to discuss the question seriously. It does give a reason why people do not attend church. But it is only one out of so many. It is easy to generalize on such a subject, in a misleading way.

We have no doubt at all, but that, take it the world over, a far greater number now "attend church" on the Lord's Day, than ever did in any past day. To assert the contrary is merely an assertion. It is however, no doubt true that, in this country at least, a large class do not attend church at all. Why not? An approximate answer only can be given. To tell even of known reasons, would be to tell the outcome of the events and movements of the last three hundred years.

A considerable number among us have parted from Christianity. Of these, many seem practically to have no religion of any sort. We would not infer, for a moment, that they have parted with Christian morality. It takes a long time for the cultivated and the refined to out-grow the propensities and amenities which the world owes to Christ. Many have no thought or desire to reject the high moral standard which Christendom owes to Christ, though they have long parted with Christianity. Of such, Mr. Ralph Waldo Emerson is perhaps one of the best representatives. But there are many who have not only parted with Christian faith, but with Christian morality. They are bitter foes of Christ. It is the case, generally, as regards the so-called Spiritualists, the Communists, and unbelievers of the Ingersoll order. Then there is a still larger class who have simply rejected the religion of their parents, in which they were brought up and are adrift. Unfortunately, they have identified Christianity with Calvinism, or with an emotional revivalism, and thus have drifted into a neutral attitude, which is practically, and by example, at least, a hostile attitude toward true religion. The great majority of all these, seldom, if ever, attend church. Then, there is a considerable class who would claim to be Christians, who never go to church. They have been used to thinking, from their youth up, that the only reason for going to church is to hear a sermon. If their hearing be impaired, they stay away from church.

As a matter of course, not dreaming that there is any reason why they should do otherwise. A great many others say that they do not like sermons generally, or they do not like those of this or that preacher, and so they do not go to church. The truth is, that, in the case of thousands, the idea of worship, as such, is utterly strange to them. For them, it is altogether a "lost art." The duty, the privilege, the blessing, and the grace of worship and adoration of God in His holy temple is that of which they have no comprehension. They have no sort of knowledge, seemingly, that Christ instituted a visible Kingdom of God among men, into which He wills to receive them, and therein to fit and prepare them for His everlasting Kingdom in Heaven. They have a notion that they can be "just as good Christians without belonging to any Church." The institutional nature of Christ's religion is something of which the ordinary American has no adequate conception. The only idea of a visible, universal Church or Kingdom of God is utterly foreign to His traditional teaching. The whole system of teaching which we would call "Church Doctrine and Bible Truth," is one of which either he has no knowledge, or against which he has a traditional, denominational prejudice. Then, there are those who do not go to church simply because they do not want to. They will admit it as a duty; will even say that they believe that their eternal welfare depends upon it, and yet, they are habitually negligent of this acknowledged duty. They are always going to amend, and yet they never do it. If you talk with these men, they will say, "Yes, I know it all; admit it all; you can't tell me anything as to these things that I do not know." And yet nothing that you can say seems to make any impression on them. Here is where the proposed solution of the ques-

tion by the Buffalo Express is utterly inadequate. It says "Convince them that it is essential to their eternal welfare, and all our churches will be filled." But this large class do not need convincing. What they need is conversion. And, also, the danger is that they will never be converted. It is not simply a question of self-interest. Their "eternal welfare" is involved. They know and admit it readily enough; but that does not move them. It is not a sufficient motive. The love of Christ alone can constrain them. There are hundreds and thousands who know perfectly well that their temporal and eternal welfare depends upon their giving up the habit of strong drink. But does that save them? No, it does not. Nothing but conversion will. It is not enough to convince men, as the Buffalo Express seems to think, that their eternal welfare is at stake. That, of course, is important, but in the case of the many it is not a sufficient motive. They need to know what the apostle meant, when he said, "The love of Christ constraineth us."

But the subject is too wide to be much more than touched upon, within the limits of an editorial. We are very glad to see it discussed. The more it is discussed, the better. If any man really has anything to say in regard to the matter let him now speak.

The Rev. R. A. Holland, of Chicago, recently read an interesting paper on the "Real Presence," before the Philosophical Society of Chicago. The R. E. organ has read, at least, the sensational heading of the report of it in the Chicago papers, and immediately it puts on its war paint, and takes its tomahawk in hand to demolish Brother Holland and the subject of his paper. It first proceeds to establish the proposition that what Brother Holland had argued in the terms of Hegelian philosophy, he must "as an honest man," have taught his flock. Such teaching is, of course, abhorrent to a "Reformed Episcopal" organ. If it had been an essay on the Real Absence, no objection would have been filed.

The funniest part of it, that the objection to the essay is simply sustained by an elaborate description of the antecedents of the parish of which the reverend writer is the rector. What a shame, that the successor of Dr. Cummins should write an essay, demonstrating by acknowledged principles of the most advanced metaphysics, the reasonableness of the doctrine of the Real Presence! "Trinity had for its pastors," wails the Recorder, "men who abhorred the doctrine of a Real Presence, as a blasphemous fable and dangerous conceit." The climax seems to be reached in the following paragraph:

William Smallwood, Noah Hunt Schenck, George David Cummins, and Edward Sullivan, each in turn, from its pulpit denounced the heresy as perilous to souls. Two of these men have gone up to glory. One of them lived to become the founder, under Christ, of a Church, which, by its very declaration of principles, brands this Romish view as false; but the other two live to declare that there was no need of a Reformed Episcopal Church.

The publication of the Black Letter days of the English Prayer Book in the LIVING CHURCH ANNUAL, has served, at least, to call attention to a fact of which American Churchmen seem to be very generally ignorant. Few seem to have known that the Saints' days named in the ANNUAL are days still retained in the Calendar of the Church of England. A weekly paper, claiming to be a Church paper, has published the list, with exhortations of the LIVING CHURCH, for taking them out of the Roman Breviary whereas many of them never had a place or mention in the Breviary; and now comes a diocesan paper, the best of the kind, saying that our Calendar gives the names of Saints "which were deliberately omitted from the Prayer Book at the Reformation!" The mistake is all the more astonishing from the fact that the paper enjoys the personal oversight of the Bishop of the Diocese.

The editors of the ANNUAL have no desire to obtrude offensive matter upon their readers; and if these prefer to have the blank spaces of the Calendar filled up by weather probabilities or secular names, they can be gratified.

Correspondents will confer a favor, if they will write legibly on paper of note size; leave a margin; write only on one side of the paper; and write every word exactly as they desire to see it in print. We cannot, in the present rush of business, consume our days and nights in tinkering copy that no compositor on earth could set up, and no reader could make sense of. Some very valuable contributions have lately been thrown out, simply because we could not rewrite them. Here is a specimen of the way some good friends abbreviate:

The "Prot. Ep. Ch." is the "Am. Cath. Ch.," & the Am. Cath. Ch. is the "Prot. Ep. Ch." "The Prot. Ep. Ch. is the only Branch of the Cath. Ch. in the U. States."

The writer of the above is a clergyman, a man of ability and well educated. But he has an idea that compositors know instantly what a man means if he only wiggles his pen! It is coming to be a rule of this office to throw away at sight all copy that is not fairly legible, such as may be passed to the compositor without tedious editing.

The trial is over, and it now seems almost certain that the murderer will receive the punishment due to his awful crime. The whole nation utters a sigh of relief. The crime could certainly never be avenged, but it is fitting that the perpetrator be removed, and speedily, from the humanity which he disgraces. The memory of the victim will live forever in the hearts of the people, but it is to be hoped that the very name of the assassin may be consigned to utter oblivion.

A meeting in behalf of St. Johnland was held in Christ Church, South Brooklyn, N. Y., on last Sunday evening. An address was delivered by the Rev. Arthur Brooks, Rector of the Church of the Incarnation, New York.

Permanent versus Transient Rectorship.

The frequent changes of rectors in our parishes is doubtless one chief cause of their weakness. It unsettles things generally, so that before well conceived plans and methods have had time to win confidence and become effective through force of habit or association, they are abandoned to give place to something else. It is like transplanting trees, which is attended with risk and a set-back under the best circumstances; and which, if done at unseasonable times or too frequently, is fatal to the life of the tree.

We shall, perhaps, be told that it is useless to argue this matter in the face of the fact that in most of the weaker parishes perfect unanimity in respect to the rector is essential to raising his support. The problem which he is called to solve is to please everybody and yet be an effective, outspoken and earnest man.

Whenever, from any cause, a small minority are dissatisfied, or when any without cause, except a freak of fancy, desire a change, there are vestries who will say, "Our Rector is doing good work, he is faithful, and we are satisfied with him. But then some others are not, and we must keep united." So they part with one whom they know and have tried and approved, for one whose chief recommendation is that he is not known.

It is not a recommendation to any rector to say that he has been in a parish one or more years and found no enemies. Religion would have no enemies if it were not an enemy to vice and antagonistic to ungodliness; but as it is both these, the faithful minister of religion cannot hope to be more free from enemies than was his Master.

The servility of vestries to the caprice of an uneasy few in a parish, works a great wrong every way. It is a wrong to rectors, keeping them ever in an unsettled condition. It is a greater wrong to the parish, keeping it fluctuating and weak. But what shall be done with this uneasy and fickle few that are ever clamorous for change, and that, having, as they imagine, the balance of power, are most arbitrary and unreasonable? Would it not be well, once for all, to let them understand that they are not to rule the parish? that, however desirable it may be to have their co-operation, it cannot be purchased at the sacrifice of every other interest?

There are not a few parishes in the larger country towns, where there is ample material for growth, and where the Church interest might be expected to have become strong and influential, but where, in fact, it has barely held its own, and where the history of the last twenty years presents the dreary spectacle of an intermittent life—at one time galvanized into activity—at another ready to decay, and this as incident to an ever changing rectorship, coming in with a flourish and going out with a discouraging failure.

Is it not time to have done with this vacillating and humiliating policy? We know of one parish that has determined to be independent of the tyranny of an uneasy and capricious minority, and that has had the independence to say, "We shall be glad of your co-operation; we will use all reasonable means to come to harmony of action; but we owe a duty to the Parish as well as to you. It must be settled on a more permanent basis and move with a more fixed policy."

Such a brave but kind meeting of the difficulty will in most cases silence the malcontents, for their strength is not real. Their only power is in their ability to make others uneasy, and when this fails they are generally harmless. If, in their chagrin, they withdraw their support from the parish, it is more vigorous policy and improved tone will make it stronger than before, and will, at once, put it in a condition where it will take deeper root and attain to a more vigorous growth.

It is understood, of course, that great caution be used in calling a rector—that one be sought who will bring those qualities that entitle him to confidence and kindly support—and then that he be made to feel that support, as well after the novelty has worn off as before.

In respect to that semi-churchly and wholly time-serving and disorganizing element in our parishes, that will go to church so long as it flatters the minister, and that will withdraw its subscriptions the moment he says or does something that it can fault—it may as well be given up first as last. Of course there is hope that it may in time come to support the Church for its own sake; but as it is now, it contributes an element of weakness, and the Church is actually stronger without it.

The Cathedral, Chicago.

The work of the Cathedral of SS. Peter and Paul is steadily progressing; representing, in this, as it should do, the work of the Church throughout the Diocese of Illinois. Much is not said, but a great deal is done. In 1877, the entire structure of the church itself, massively built, as it is, of stone, was raised several feet to the grade-level of the street, at a cost of nearly \$2,000; and, not long since, the whole of the interior was beautifully re-decorated.

So much for the material fabric. As for the work that is carried on in connection with it, we may especially notice (the numerous Services on Sundays and week days being taken for granted) the Cathedral Grammar School, which has been in successful operation for several months, under the charge of the Rev. Edward H. Cleveland.

The number of attached Communicants at the last Report was 654, being more than one seventh of the whole number of Communicants in the city. And this estimate does not take into account the hundreds of casual and transient recipients. At all the various Services large congregations are uniformly in attendance.

The erection of Washington street, on which

the church is situated, into one of the great boulevards of the city, practically brings it nearer to the business centre, and will doubtless favorably affect the character of the surrounding population, and greatly enhance the value of the site for purposes of Cathedral development.

The work of the Cathedral, we are happy to learn, has received new impetus by the munificent gift, by Dr. Tolman Wheeler, of no less a sum than \$20,000, for buildings to be attached to the Cathedral, the exact nature of which have not yet been decided upon. The gift is made to the Bishop in trust, the following gentlemen being associated with him in the trusteeship of the fund, "to hold, administer, and disburse" the same: The Hon. S. Corning Judd, LL. D., Chancellor of the Diocese; E. H. Sheldon, William F. Whitehouse, and Hamilton B. Dox. The money has already been paid over to the Trustees. Another incident of great interest in connection with this work, and which affords us further reason to congratulate both Bishop McLaren and his prosperous diocese, is the donation to the Bishop, by Mr. T. D. Lowther, of the deed of a lot adjoining and in the rear of the Cathedral, upon which the proposed buildings can be erected, and which measures 30x125 feet, and is valued at from \$3,000 to \$4,000.

The Late Dr. Cotton Smith.

The committee of Clergymen, consisting of the Rev. Drs. Morgan, Dix and Geo. D. Wildes, and the Rev. Messrs. Samuel Buel, and Arthur Brooks, appointed after the funeral of the late Rev. John Cotton Smith, D. D., to draw up resolutions of regret, have prepared a paper, which is in part as follows:

"What we can say can only imperfectly convey the impression made by the death of our friend and brother. He may be said to have belonged to the whole Church; he was a link whereby men of different names and vocations were united. We recall him, in his various offices, as one who was faithful in all things in his unusually full career. As a pastor, he deserved the honor due to that title. He was diligent in work, devoted to the poor, courageous, and most beloved by those who knew him intimately. As a preacher he was earnest, thoughtful, and attractive. His language was that of a man of thorough culture; and his manner was simple and natural. He spoke as one inspired, his strong intellectual grasp of his subject was recognized under the richness and beauty with which his scholarly attainments enabled him to adorn his thoughts. As a theologian, he could not be claimed by any one School exclusively, as distinctly his own. He held the doctrines known as 'Evangelical'; but he held them with breadth and freedom.

"As a legislator, Dr. Smith's influence was for toleration; as a scholar he was undoubtedly one of the best in the Church; and he read and studied with great profit. In sermons, lectures, and publications on many subjects of importance he contributed to the literature of the day. A more diligent worker could hardly be named. For twenty-two years he was Rector of one of the most important parishes in the city. He also labored with great industry among the poor, establishing chapels and schools in neglected quarters. It may be claimed for him, that he was a pioneer in tenement-house reforms. Many years ago with the aid of the Church of the Ascension, he formed and carried into operation a plan for placing good lodgings within reach of deserving working people, at rents less than those charged for squalid miserable quarters.

"His labors were constant as a member of the Board of Missions. He was a delegate to the General Convention; a trustee of the General Theological Seminary; and, from the first, a promoter of Church Congresses in this country. His home was all that such a true and affectionate spirit could make it.

On Wednesday (Feast of the Conversion of St. Paul) the Bishop of Quincy consecrated Grace Church, Aledo. He was assisted in the Service by the priest in charge—the Rev. John A. Farrar; the Rev. Charles J. Shrimpton, of Galesburg; the Rev. James Newman, of Cambridge; and the Rev. Nathaniel P. Charlot, of Pre-emption.

Church Services were first held in Aledo by the Rev. J. S. Chamberlain, now of Tiskilwa, for years an energetic missionary in this part of the State. But once a month (or at the most twice), for the last six years, could a Priest be spared to minister here. The building was completed under the care of Mr. Chamberlain, and all debt cancelled about four years ago. It is a convenient and handsome wooden structure, large enough to seat two hundred and seventy-five persons. There is no parish, but an organized Mission.

The Bishop preached the sermon, and celebrated the Holy Eucharist. Much regret was expressed at the absence of Mr. Chamberlain, so identified has he been with the progress of the Church and Mission.

On Wednesday evening, and on Thursday afternoon and evening, Services were held and addresses were made by the Bishop and other clergy. At the close of the last Service, two of the communicants (one, the daughter of the Senior Warden) were united in marriage.

Much interest exists in Aledo among the Church people. This Mission is moving upward. The Bishop, of Quincy, spent Sunday, 29th, at Racine College, and preached twice in the College Chapel.

The Annual Epiphany Mission Service of the Foreign Committee of the Board of Missions, was held in Calvary Church, New York, last Sunday evening. Resolutions in memory of the late Dr. John Cotton Smith were read by the Rev. Geo. F. Flichtner, acting Secretary; and Missionary addresses were delivered by Bishop Clark, of Rhode Island, the Rev. Dr. A. C. Bunn, of Brooklyn, formerly medical missionary in China, and by others.

The American Church Building Commission.

At the last General Convention a movement was begun for providing a much needed fund in aid of our rapid Church extension. The last decade has witnessed a great increase of missionary spirit throughout the Church, and the order to go forward and possess the land has awakened an earnest response. Instead of being the last in every new field, among the bodies of Christians that have attempted to evangelize our territories, the Church has been first. Our missionary bishops and priests have led the van, and our Services have been established in mining and lumber camps, and among the new settlements of the far West, in advance of all other forms of worship.

All this has come from the energy of our missionaries, sustained by the liberality of our Domestic Missionary offerings. These have supplied the first conditions of success; they have opened the way. But just here comes the crucial test, we must make permanent the advantage we have gained; we must not only introduce the Prayer Book; we must also provide a home for it, an abiding place where its Services and ministrations may be conducted with regularity. The ordinary missionary offerings make no provision for this. They send the missionary; but the work is only begun. A church must be built, and a centre of Church work must be provided.

This need has been felt in old as well as in new fields which have come under the cultivation of the Church. How to build churches for missions, has been the great question in nearly every diocese. Appeals and personal solicitations have been employed with but poor results. The labor and annoyance incident to such efforts need not be described. It is to the interest of the cause of Missions, as well as to all givers, that this work of building churches should be systematized. This must be done, or the money and labor expended in preparing the way will be wasted. Shall church building be provided for irregularly, imperfectly, and wastefully, or under conditions of economy and wise management?

The Building Fund Commission was organized in answer to this question. The intention was to raise a fund of three millions of dollars before the meeting of the next General Convention, from which loans should be made for the building of churches wherever they were needed. The fund is to be used only as principal, to remain intact, a perpetual fund. It is to be simply so much capital, to be scrupulously kept at work without diminution. This is a wise policy, a good investment, a means of perpetual benefaction.

In the *Spirit of Missions* for January, is published the report of the Commission for the first year. It covers only eleven months of the current year, but is really the report of fourteen months, reckoning from the date of organization. Taking it for a year, we find that the movement inaugurated by the great Council of the Church, and approved by considerations so weighty, has resulted in about eight thousand dollars contributions. It is the first year, and may be taken as the least favorable. From this first report we may favorably conclude that unless a greater interest can be awakened, the total amount that can be realized during the interim between the General Conventions, will not exceed thirty thousand dollars. This is better than nothing, and much good may result from the wise administration of this sum. But it is only a hundredth part of what was contemplated, and voted, by the great representative Council of the Church.

If the project shall fail, in so large a degree, it will be most discouraging. It will check the hopefulness and enthusiasm of our missionary work. And fail it must, unless some of our wealthy laity come forward, and make an offering according to their ability. The poor are giving, as is shown by the report of forty-eight dioceses contributing. But the entire amount is not so much as one rich man might give; not a tenth of what some rich men have given to perpetuate heresy and schism.

This movement for enabling the Church to hold the ground she has gained is not in the least a party movement. There is no cause now before the Church, more comprehensive and catholic, than this. Even if we do not raise the three millions, let us do all we can. It will be money well invested.

We read in a parish paper: "The sexton and the organ-blower return thanks to the members of the congregation for Christmas remembrances. The rector and wife are under many obligations to many members of the parish for kind remembrances of themselves and children." There are some thoughtful parishioners; more, perhaps, than the world in general knows about.

Under the head of "A Great Wrong," on one of the editorial pages of our last issue, appeared a letter from the Rev. Dr. Fulton, of St. Louis, detailing a case which appeals strongly to the sympathies of every Churchman, clerical or lay. We are authorized to publish a response made by a highly-venerated Priest of the American Church, in the form of a pledge of five dollars, upon condition of the whole amount required (\$500) being made up.

The offering for the missionary work of the Church, taken at Grace Church, Brooklyn Heights (of which the Rev. Dr. William A. Snavely is Rector), at Morning Service on the Second Sunday after Epiphany, amounted to \$12,329.62.

The Rev. D. Parker Morgan, Assistant Minister, preached the Ninth Annual Sermon in behalf of the Home for Old Men and Aged Couples, at the Church of the Heavenly Rest, New York, last Sunday evening. The offering was for the benefit of the Home.

The Pondering of the Blessed Virgin.

Written for the Living Church. St. Luke speaks of himself as "having had perfect understanding of all things from the very first... even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the Word."

forehand what sorrow will do for us, or trial, or trouble, or pain, or hardship, or disappointment, or success, or joy. We do not know what our character will become under the influence of poverty, or wealth, temptation, love, toil, ignorance, or mental culture.

The Rev. George Wallace, Rector of St. Paul's, Waterloo, N. Y., has compiled a very handy four-page card, on which the Burial Office is printed. It meets a want and a difficulty familiar to every clergyman who is obliged frequently to officiate at house funerals.

Nashotah pursues the even tenor of its way in quietness and peace; it is doing the same great and good work for the Church as effectually as ever.

NOW READY The Bampton Lectures for 1881. THE ONE RELIGION; Truth, Holiness, and Peace, Desired by the Nations, and revealed by Jesus Christ.

Let us keep our thoughts on the great fact on which the Blessed Virgin pondered, that God has had such care for mankind, that the Son of God has been born the Son of man; that this means, for us, God's evident desire to redeem and to sanctify us.

Personal Mention. The Rev. W. F. Dickenson has accepted the Rectorship of St. Luke's, Newberry, S. C.

Official. BISHOP MCLAREN'S APPOINTMENTS. Feb. 7—Harvard, Deanery Meeting.

Safe and Profitable Investments. 8 PER CENT. GUARANTEED By the WESTERN FARM MORTGAGE CO.

BY THE SAME AUTHOR. New editions of the following, each \$1.25. Life's Aftermath. Helen's Diary.

What were the things that she had to ponder over? Here was a Child Who required a herald of His coming; a Child Whom an angel came from heaven to announce, and declare to be a "Holy Thing;" not merely holy in character, but holy in very Substance; not merely holy as a Person, but holy as a Thing, in His very material Flesh and Blood.

Young gentlemen, there is one line of thought which my limits do not allow me to follow out as I wish I might; but in faithfulness to you I will not forbear to make a passing reference to it.

Vermont and New Hampshire REGISTERS FOR 1882. Either of the above at 25 cents.

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It is a strong evidence of the accuracy and truthfulness of the Blessed Virgin's memory, that this account of the infancy of her Divine Son shows no sign of being influenced or modified by the events of His after days.

Mr. William K. Vanderbilt, son of William H. Vanderbilt, of New York, has a handsome country house at Islip, L. I., where he somewhat recently completed a fine church and rectory at a cost of \$20,000, and presented them to the Diocese.

Wanted.—By two Church women a good locality for a girls school. Address, School, Milwaukee, Wis.

REVOLUTION. PRICES, \$1.50. 2 library books for 25 cents each. 12mo, 120 pages, 12 illustrations.

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Calendar.

FEBRUARY, A. D. 1882.

- 2. Purification B. V. M. White.
5. Septuagesima. Violet.
12. Sexagesima. Violet.
19. Quinquagesima. Violet.
24. Ash Wednesday. Violet.
26. St. Matthias, Apostl. Red.
26. First Sunday in Lent. Violet.

THE LAW AND THE GOSPEL.

Written for the Living Church.

[Suggested by a sermon of the Rev. V. W. Shields, preached in Christ Church, Newbern, N. C., from Romans xlii. 9, 10.]

Reads the grand old Law of Israel— "Love your neighbor—hate your foe;" But a grander, nobler teaching Does the G-s-pel to us show.

Give to him who most maligns you, And whose heart is filled with hate, Tenderest consideration, With a love both sweet and great.

Who 's there who stands amongst us? From all grief and sorrow free? None—ah! none, although the suffering May unknown to others be.

Grief, perchance, has made our brother Hard, as was the desert stone From which gushed the living waters, At the prophet's urgent tone.

In his anger he is bitter, Thinkin' us to him the same; Feeling that our loving kindness Is for him an empty name.

Bitter, too, were Mirah's waters, Till the tree was in them thrown; Like to them, man's heart is sweetened, By the flower of love alone.

Says tradition—sweet deliver— That the crimson fuchsia sprung Of the blood from Jesus dripping, As upon the cross He hung.

Victim He of man's injustice; But His tender words were true, When He prayed for their forgiveness "For they know not what they do."

So, though word or deed of others Drops of life-blood from us wring, Let the flowers of loving kindness, 'E'en from black injustice spring.

He—Humanity's grand Orpheus— Struck the key-note of its heart; And the symphony still swelling From the earth shall not depart.

Till the brotherhood of Jesus Shall pervade the human soul, As His words of loving kindness Down the ages gladly roll.

MARY BAYARD CLARKE.

Brief Chapters on the Church Catechism.

By MARION COUTHOUY.

Written for the Living Church.

CHAPTER VI.—THE CREED.

The Apostles' Creed should be perfectly learned before the study of the Catechism is begun. With the Lord's Prayer, it should be a part of the very earliest teaching. It is not essential that its mystical language be received by the intellect; undoubtedly its truths touch the spirit before any definite degree of mental comprehension is possible.

An explanation, as such, of the Mysteries of the Faith, is necessarily impossible. The assertions of the Creed are absolute, and of elemental simplicity. Nevertheless, they are susceptible of a certain amount of elucidation. This should be cautiously undertaken, for there is great responsibility in dealing with divine truths; and it is possible, in attempting to explain the Creed, to give utterance, unwittingly, to some very bad Theology.

It is not by our human understanding that we perceive these truths, but by that spiritual understanding which is one of the seven gifts of the Holy Ghost, and which, with all the others, it is the principal office of Confirmation to bestow.

Here let me pause to note another of the Church's purely Scriptural methods. We have the gift of faith, and certain subject-matter whereupon to exercise it. That subject-matter is, in brief, the Gospel—the Revelation of God, "glad tidings" to the human race.

But the Catholic Church looks without, and points to the Ever-Blessed Trinity; she sets before you certain facts—objective realities—and these facts, these events, made known to man, are the glad tidings—the Gospel. From them naturally follow all the individual applications. This was the method of the Apostles. The Creed of the Church is the summary of the Gospel. It was the New Testament of the early Christians, the only written New Testament possessed by all. The Christian soul, in every age, must receive the glad tidings as soon as it can understand human language; that is its right, its inheritance.

The Creed tells us, not of ourselves and our obligations, but of God Himself. Dealing, as it does, with the Divine Nature and Divine acts, it embodies that class of truths which are known as Mysteries—truths of which we can apprehend a part, sufficient for the grasp of faith, but of which the whole extends upward, beyond our finite comprehension. Such, primarily, is the truth of the Triune Nature of God. The illustrations used to convey some faint idea of this Mystery, are all inadequate, and seem to involve more danger of misapprehension than help towards a definite conception.

So with the union of God and Man in the One Christ. He is truly and entirely Man, yet truly and entirely God; He was given by the Holy Ghost to his Mother, the Blessed Virgin Mary; as Man, He was judged and unjustly condemned to suffer upon the Cross, by Pontius Pilate, governor of Judea; He died and was buried, His Soul going among the souls of those who had died before, and teaching them that He was also their Saviour; but, being God, He had power to raise Himself from the dead, and to go up into Heaven bodily, and seat Himself upon the Right Hand of the Father, whence He shall come to judge all who have ever lived on earth.

The Personality of the Holy Ghost is a thought too little dwelt upon. Teach the children to know His Voice when He speaks in their hearts, and to love Him as they love the Father and the Son, yet let them always remember that it is One and the Same God.

The closing articles of the Creed, and the question and answer that follow it in the Catechism, must be treated in another chapter.

Frederick the Great was very fond of disputation; but as he generally terminated the discussion by collaring his antagonist and kicking his shins, few of his guests were disposed to enter the arena with him. One day, when he was more than usually disposed for an argument, he asked one of his suite why he did not venture to give his opinion on some particular question.

If you want to read a sensible, instructive, and elevating book, go to any public library and ask for the one that is called for the least.—The Judge.

A WELCOME FROM THE WEST.

From Punch.

(To Paddy.)

AIR—"Over the Sea."

"The Irish-American Colonization Company was formed for the purpose of enabling some of those who have determined upon emigrating from Ireland, to take advantage of the vast tracts of open country, which are lying untenanted and unutilized in the Western States of America. . . . They have purchased some 20,000 acres of prairie land, situated in Murray County. . . . The Company determined to select such families for emigration as would be self-supporting. . . . Each settler has possession of 80 acres of land in fee-simple, at the average price of £1 5s. 0d. the statute acre. . . . a strong wooden house. . . . and the loan of stock and farm implements. . . . The cost of the land and other advances are repayable on easy terms."—See Description of Irish Colony in Murray County, Minnesota.—Times, Dec. 21, 1881.

Over the Sea, over the Sea! Hear the wise voice from the West, wide and free: Over the Sea, over the Sea! Room for the sturdy and strong; And it's Come, come, come! Ye lads of Green Erin, Stout, faithful, unfein', Come, come, come!

Over the Sea, over the Sea! Plenty of land for a moderate fee; Over the Sea, over the Sea! Wide rolling acres of waste. So it's Come, come, come! Each PADDY who lacks land; Here's maize land and flax land, Come, come, come! There's labor to every one's taste.

Over the Sea, over the Sea! South West Minnesota's interest can be In oceans of grass waving wide like the Sea, If less green than the turf of "the Oisic." It is rich, ripe, lush, And free for the mowing Its bounty bestowing. So it's Come, come, come! Here's ample return for your toil.

Over the Sea, over the Sea! No rack-rents, my PAT, in this land can there be, Good practices galore, and the mutton piles free, So would it be ease and fair rent. Oh it's Come, come, come! Come, hurry to Currie In fair County Murray. It's Come, come, come! Where labor may mate with content.

Over the Sea, over the Sea! Eighty acres of land in fee-simple, dear P., On the easiest terms, if you'll only agree With unbroken Nature to tussle. So come, come, come! The old life will bring? Here's plough, cow, and wagon. Come, come, come! Here's wealth for stout heart and tough muscle.

Over the Sea, over the Sea! Come! But the emigrant wanted is he Who can labor and wait. In the land of the free There is no Captain Moonlight, my lad. Come, come, come! Not the cowardly brute; Who will bid good and shoot; But Come, come, come! Each brave bhooy who can toil and be glad.

Puritan Inconsistency.

Written for the Living Church.

I was reading the other day an old book of Bishop Sanderson, on a subject which really seems unworthy of his attention, namely, "An argument in answer to the assertion that Episcopacy was prejudicial to the Royal Power." It must have been a sly Puritan indeed, who got up that dodge. The old Bishop makes a good point against our dissenting friends, who keep Sunday on Scripture authority, and reject Bishop-ops on the same. It is worth recalling. He says:

"I could wish that they who plead so eagerly for the Jus Divinum of the Lord's Day, and yet reject (not without some scorn) the Jus Divinum of Episcopacy, would ask their own hearts (dealing impartially therein) whether it be any apparent difference in the nature of the things themselves, or in the strength of those reasons that have been brought for either, that leadeth them to have such different judgment thereof; or rather some conceit of their own, which, having formerly fancied to themselves, even as they stood affected to parties, the same affections still abiding, they cannot easily lay aside. Which partiality (for I am loath to call it perverseness) of spirit is by so much the more inexcusable in this particular, by how much Episcopal government seemeth to be grounded upon Scripture texts of greater pregnancy and clearness, and attested by a fuller consent of antiquity to have been uniformly and universally observed throughout the whole Christian world, than the Lord's Day hath hitherto been shown to be?" C. L.

THE FUNNY REPORTER OF THE FASHIONS.—We sometimes wonder if the fashion reporter knows how funny are the bulletins with which the world is enlightened as to what is to be worn. The following is a description of one monstrous bonnet of the period:

One possessing a quiet dignity, and which we take the liberty to call the Lady Macbeth bonnet, is of cottage form, composed of Russian gray moleskin. Two frills of gray lace trim the crown and brim, the edge is finished with elongated, dented, oxidized, colored beads. Mixed ostrich feathers behind. Leonard moleskin ties with red satin-faced lining are kept firmly for their purposes by two daggers with out-steel blades and out-bronze handles.

A correspondent of the Lancaster Democratic Chronicle, who, according to his wont since boyhood, spent his Christmas in the old city of Lancaster, attended Divine Service at St. James Church, of which the Rev. Dr. Cyrus Knight is Rector. We make a few extracts from his letter. Speaking of the church building, he says:

In its quiet, peculiar, striking appointments, it is a church indeed. In many respects it is different from any other church that we know of. There is nothing gaudy or extravagant about it. The harmonious grouping of colors, rich, yet simple, and the many sculptured monuments of its past history, make St. James the most inviting, the most interesting, the most religious place of worship of all the Episcopal Churches of our Communion in the Diocese of Central Pennsylvania. Another feature which other churches might well profit by: There is no recognition of friends, no hand-shaking, no talking before, during or after Service, but all is quiet, solemn, devout, befitting the temple of God.

The writer refers to the memorial windows which already enrich the interior of the sacred

edifice, and adds that, in addition to these, two beautiful memorial windows, which will be handsomer than the others, are now being made at Newcastle-on-Tyne, England, by the celebrated Wailes, and are expected to be in place by Easter.

One word as to the Service: The church was crowded, the boy choir never sang better, the organ never sent out sweeter strains, the liturgy and responses were never more heartily rendered, the brief sermon by the Rector (Rev. Dr. Knight), "What shall we do for the Child?" was appropriate and opportune, and the offerings for the relief of the indigent clergy of the Diocese were never more liberal. St. James is essentially a strong, a prosperous, a happy Parish in every respect.

An Apt Illustration.

From the Palladium, Knoxville, Ill.

The mere thought of three bishops' being at St. Mary's a whole day, and not a single word to the assembled school from any of them, was a sore disappointment to us; for bishops, as every one knows, are the most entertaining people in the world. Their relating of anecdotes is reaction to the tired minds of matter-of-fact school girls, as any graduate of a Church school will bear us witness.

Well, two of the bishops departed on the evening train; and with them went all hope of hearing any remarks from them. But the kind bishop of our own diocese, came, as is his habit, to the rescue. Probably some readers of the Palladium will remember his granting a "holiday." After Evensong he requested us to be seated, and then, in his quiet pleasant way, told us a story from Hans Andersen's tales.

An invalid peasant woman of Scandinavia, attracted the attention of a party of skaters, far out on the ice, by burning to the ground her own little thatched cottage, and thus saving their lives.

From her window she had seen the skaters; and then looking beyond them, she saw a great storm rising; and as it came near, it swept all before it to desolation.

The careless revellers heeded not the winds and dark clouds; but seeing a bright flame on the land, they skated to the shore to find out what caused the fire. Just as they reached the place of safety, the great sheet of ice on which they had been turning and whirling, gliding and circling, a short while before, was broken into thousands of pieces by the sea-storm. Then did the grateful people build for the woman who had preserved their lives, a cottage even better than her own had been; for they saw she had sacrificed her all to save them.

The bishop likened the deed of this woman to the giving of our Lord to the world for the redemption of sinners. From His heavenly throne, God saw the whirlwind of sin coming nearer and nearer to kill the souls of his people; and He sent His only Son to die for them, that they might escape eternal death.

Then were these ransomed sinners thankful in their hearts, and did they worship and glorify the Lord who redeemed them? The Scandinavian peasants were more grateful for the act of goodness done them by the poor woman, than is the world to-day for the crucifixion of a Saviour, to deliver mankind from the bondage of sin and from everlasting death. With united effort the poor peasants built a house for their benefactress, each one doing his share towards the labor.

Let us then each do our part to help on the work of Christians in a holy cause. It is proposed to erect here a chapel for the worship of God. This may be done if every one who should have an interest in the good work, puts forth an effort to help it along; even the youngest pupil at St. Mary's can do something for it, can be of some aid to those who are zealously striving to accomplish a work, that ought to have been finished some years ago.

Now let us all try to do our utmost in this direction, and with hearty energy on our part, and heavens blessing on the work, it may be done.

The vine at Hampton Court Palace, one of the curiosities of the garden, was planted in 1769, and according to popular belief, is the largest in Europe, if not in the world. The official guide to the palace mentions that "in the autumn it almost drags down the house with its thousand clusters of purple grapes, numbering, in fruitful seasons, as many as 2,500 bunches of a pound weight each." Hitherto the fruit—the black Hamburg grape—has been exclusively reserved for the queen's dessert. The principal stem, nearly thirty inches in circumference at its base, is about 110 feet long, and if permitted, would outgrow the building, which from time to time has been enlarged until the vine now occupies a hall of 2,200 square feet.

A gentleman, one day, earnestly requested Mr. Webster to speak in the Senate on an important subject. "I have not time," was the reply; "I have no time to master the subject so as to do it justice." "But, Mr. Webster," urged the applicant, "a few words from you would do much to awaken public attention to it." "If there be such weight in my words as you represent," rejoined the great statesman, "it is because I do not allow myself to speak on any subject till I have imbued my mind with it."

"What are you drawing, Anna?" "I'm making your picture." So the gentleman sat very still and she worked very earnestly for awhile. Then she stopped, compared her work with the original, and shook her little head. "I don't like it much," she said. "Taint a great deal like you; I des I'll put a tail on it, and call it a dog." A physician, on presenting his bill to the executor of the estate of a deceased patient, asked, "Do you wish to have my bills sworn to?" "No," replied the executor. "The death of the deceased is enough to prove that you attended him professionally."

A hint to church members: If the minister has had children, make his Christmas slippers double soled.—Philadelphia Chronicle Herald. America is a country where a man's statement is not worth two cents unless backed up with an offer to bet you \$10.—Cynical Englishman.

Ecclesiastical Courts Commission.

To the Editor of the Living Church:

Two or three months ago, I received from the "Ecclesiastical Courts Commission," in England a request to obtain for it some information concerning the Ecclesiastical Legal procedure of our Church. This information was kindly furnished to me by many of the Diocesan Secretaries and others, to whom my wants were made known. I have just received the following letter from Canon Westcott, a member of the Commission; and I venture to ask you to publish it, as conveying the thanks of Dr. Westcott, to those who aided me in the matter, rather than to myself.

I also send you a copy of the legal document constituting the Commission. Its form and expression may interest some of your readers.

Your obedient servant,

CHAS L. HUTCHINS.

Medford, Mass., Jan 20, 1882.

MY DEAR SIR:—The most important and rich collection of papers and documents relative to the American Church which you have provided for the use of the Ecclesiastical Courts Commission has reached me safely from Peterborough. They shall be placed in the hands of the Commission at their next session. * * * * *

I can only thank you most heartily for the trouble which you have taken, and your correspondents for the readiness with which they have given the Commission information of the highest interest. It is impossible not to hope that the task which has been assigned to us may lead to results of wide advantage even to our sister Churches. We all feel that we need the support of the prayers of those to whom our Church of England is dear. Your letter assures me that we have yours. Thanking you sincerely for your help and for your sympathy, Believe me to be, my dear sir, very faithfully your servant,

B. F. WESTCOTT.

The Reverend C. L. Hutchins

VICTORIA, B. C.

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, to the Most Reverend Father in God, our Right trusty and Right entirely-beloved Councillor Archibald Campbell, Archbishop of Canterbury; the Most Reverend Father in God, our Right trusty and Right entirely-beloved Councillor William Archibald Campbell, Archbishop of York; our Right trusty and Right entirely-beloved Cousin John Alexander, Marquess of Bath; our Right trusty and Right well-beloved Cousin and Councillor William Reginald, Earl of Devon; our Right trusty and Right well-beloved Cousin Henry Thomas, Earl of Chester; the Right Reverend Father in God Edward Harold, Baronet, Winchester; the Right Reverend Father in God John Fielder, Bishop of Oxford; the Right Reverend Father in God Edward White, Bishop of Truro; our Right trusty and well-beloved Councillor James Plaisted, Baron Penzance, Judge of the Court of Arches; our Right trusty and well-beloved Councillor Frederic, Baron Blackford, Knight Commander of Our Most Distinguished Order of St. Michael and St. George; our Right trusty and well-beloved Councillor John Duke, Baron Coleridge, Lord Chief Justice of England; our Right trusty and well-beloved Councillor Sir Robert Joseph Phillimore, Knight, Doctor of Civil Law, and one of the Judges of the Probate, Divorce, and Admiralty Division of our High Court of Justice; our Right trusty and well-beloved Cousin Sir Richard Assheton Cross, Knight Grand Cross of Our Most Honourable Order of the Bath, Doctor of Civil Law; our Right trusty and well-beloved Sir Walter Charles James, Esq., Doctor in Divinity, Dean of Our Cathedral Church of Durham; our Right trusty and well-beloved John James Stewart Perowne, Doctor in Divinity, Dean of Our Cathedral Church of Peterborough; our Right trusty and well-beloved Brooke Foss Westcott, Doctor in Divinity, Canon of Our Cathedral Church of Peterborough, Regius Professor of Divinity in Our University of Cambridge; our Right trusty and well-beloved William Stubbs, Doctor in Divinity, Canon of Our Cathedral Church of St. Paul, London, Regius Professor of Modern History in Our University of Oxford; our Right trusty and well-beloved James Parker Dean, Esq., Doctor of Civil Law, one of Our Counsellors in the Law; our Right trusty and well-beloved Edward Augustus Freeman, Esq., Doctor of Civil Law; our Right trusty and well-beloved Thomas Espinell Esplin, Esq., Bachelor in Divinity; our Right trusty and well-beloved Alexander Colvin Ainslie, Esq., Master of Arts; our Right trusty and well-beloved Arthur Charles, Esq., one of Our Counsellors in the Law; our Right trusty and well-beloved Francis Henry Jeune, Esq., Barrister-at-Law; and our Right trusty and well-beloved Samuel Whitbread, Esq., Greeting.

Whereas an Humble Address has been presented unto Us by the Lords Spiritual and Temporal in Parliament assembled, praying that We will be graciously pleased to appoint a Royal Commission to inquire into the constitution and working of the Ecclesiastical Courts, as created or modified under the Reformation Statutes of the 24th and 25th years of King Henry VIII., and any subsequent Acts:

Now know ye that We, reposing great trust and confidence in your knowledge and ability, have nominated, constituted, and appointed, and do by these presents nominate, constitute, and appoint you, the said Archibald Campbell, Archbishop of Canterbury, William, Archbishop of York; John Alexander, Marquess of Bath; William Reginald, Earl of Devon; Henry Thomas, Earl of Chester; Edward Har Id, Bishop of Winchester; John Fielder, Bishop of Oxford; Edward White, Bishop of Truro; James Plaisted, Baron Penzance; Frederic, Baron Blackford; John Duke, Baron Coleridge; Sir Robert Joseph Phillimore, Sir Richard Assheton Cross, Sir Walter Charles James, William Charles Lake, John James Stewart Perowne, Brooke Foss Westcott, William Stubbs, James Parker Deane, Edward Augustus Freeman, Thomas Espinell Esplin, Alexander Colvin Ainslie, Arthur Charles, Francis Henry Jeune, and Samuel Whitbread, to be Our Commissioners for the purposes aforesaid:

And for the better enabling you to form a sound judgment on the premises We do hereby authorize and empower you, or any seven or more of you, to call before you, or any seven or more of you, all such persons as you may judge most competent, by reason of their situation, knowledge, or experience to afford you correct information on the subject of this Our Commission, and also to call for, have access to, and examine all such official books, documents, and records as may afford you the fullest information on the subject. And to inquire of and concerning the premises by all other lawful ways and means whatsoever.

And We do by these presents will and ordain that it is Our Commission shall continue in full force and virtue, and that you, our said Commissioners, or any seven or more of you, may from time to time proceed in the execution thereof and of every matter and thing therein contained, although the same be not continued from time to time by adjournment. And Our further will and pleasure is, that you do, with as little delay as possible, report to Us, under your hands and seals, or under the hands and seals of any seven or more of you, your opinion upon the matter herein submitted for your consideration.

And for your assistance in the execution of this Our Commission, We have made choice of our Right trusty and well-beloved Alfred Bray Kempe, Esq., Barrister-at-Law, to be Secretary to this Our Commission.

Given at Our Court at St. James', the sixteenth day of May, one thousand eight hundred and eighty-one, in the forty-fourth year of Our said Majesty's Command. By Her Majesty's Command. W. V. HARCOURT.

The Household.

A bed cover may be devised by using a fine linen sheet, dividing it into spaces, squares and oblongs, leaving the largest space in the middle; then embroider, in outline, sprays of flowers adapted to the rectangular shapes, and slightly conventionalized. The dividing lines should be worked in close herring-bone stitch. Unbleached muslin has been used for a coverlet, worked in blue and red ingrain cottons, between bands of Turkey red. For this, choose the coarsest cretons that can be procured. The bands may be fastened on with various stitches, such as a wide button-hole stitch, herring-bone, net-work and cross stitches. Poppies worked with red and black cotton, and embellished with suitable mottoes, worked in antique text, are appropriate for pillow covers. One great merit of outline work in silk or crevel upon washing fabrics is, that repeated washing only serves to harmonize and blend the tints used. Directions for washing: When washed for the first time, pour a gallon of boiling water over a pound of bran, and leave it, occasionally stirred, to soak for a day. Strain the bran water, and use it luke-warm to wash your crevel work. Squeeze and pass gently through the hands, but do not wring it. Then hang it to dry in the house in a warm temperature, and iron on the wrong side before it becomes entirely dry. In ironing, lay the work right side down, upon flannel. As a general rule, crevel colors wash beautifully, if the wools used are the best quality. Soap or soda should not be used. Exposure to sunlight, while damp, is also a mistake.

An English contemporary avers that all Austrian ladies are accomplished cooks. This probably explains why complaints of dyspepsia and stories of immorality so seldom come from Austrian sources. Food properly prepared never disarranges the human digestion or inflames the blood, but such food cannot be had with certainty if the table depends entirely upon the skill and temper of a hired cook. Ladies who manage their own kitchens, or are competent to do so, may be sure that their families will have food that is properly cooked and appropriate to the season. There is something inexplicable about American ignorance of the art of cooking. In Europe even gentlemen take pride in being able to prepare certain dishes, and ladies are glad to be known as practical managers of their respective households. Here, however, strong adults and feeble infants are alike dependent upon the ignoramus of the kitchen. Were some of the industry displayed by American ladies in copying foreign customs devoted to kitchen management on the Austrian plan, we should be a happier and better nation.—N. Y. Herald.

PORTABLE WORK BASKET.—Material required, one-half yard glazed patch, or calico, or one yard of silk. If you make one of calico (or chintz), cut off three-eighths in length, taking a small piece off the width sufficient to cover the bottom of the bag; which is to be made of stiff pasteboard. This bottom must be circular and five inches in diameter. Join the calico, and make a narrow hem at the top; and run a casing one and one-half inches from the top for the strings. Use the one-eighth of calico left for the inside pockets. These are made by sewing on the piece of calico, all around the lower part of the bag, dividing it by seams in eight equal parts, making eight little pockets for spoons, thimbles, etc., or it can be put on the outside, if you choose. Gather and sew to the pasteboard bottom; a small frill had better be added at the bottom. This bag has the combined advantages of bag and basket; a bag, when drawn up by the string; and by opening and turning down, a basket is improvised. It can be made more fanciful by using silk and ribbon.

A SIMPLE CATCH-ALL.—Cover a circular piece six inches in diameter, of stiff pasteboard, inside and out, with calico, cretonne, or cambric. Take a slip of the same nineteen inches long, and of sufficient width to sew around the bottom, plain; sew up, and in the top hem put whalebone or cane, to keep the shape round. Add a long loop of the same, and the simple affair is made.

Query.—Can any one give a good recipe for ebouizing wood? Answer.—To Ebouize Wood. One pound of logwood, and three quarts of water; boil three hours. Apply hot. When dry, brush over with a hot solution of two ounces of sulphate of iron, in one quart of water. Repeat, if not black enough, as soon as dry. It will be better, if one ounce of powdered gall nuts is added to the latter solution, though it is not strictly necessary.

Recipe Number Two.—Paint the wood with a decoction of logwood, and rub with a woollen cloth, to prevent the formation of a gummy coat. Leave it to dry a few hours. Paint again with vinegar in which a few nails or iron filings have soaked. When perfectly dry, rub with varnish or furniture oil. The oil gives a dead black surface. The best wood is cherry, maple, beech and whitewood can be used. The second recipe is rather easier than the first. Mrs. H. E. R.

Buckwheat cakes are improved for some people, by mixing the buckwheat with Graham flour. Put about one-third of Graham with it. Start the cakes at night with yeast—a small teacup of yeast to one quart of flour; mix with cool (not hot) water, and set in a warm corner. Griddle-cakes can be made of oatmeal, by putting one-third flour with it. They require more time for cooking than buckwheat cakes do, and should be browned thoroughly.

"Always use good manners at home, and then when you go among strangers, you need never be alarmed, for it will be perfectly natural to you to be polite and respectful." This is true; and we have always thought that the best and easiest way to do anything right, was to get into the habit of doing it right.

The secret of good manners is to forget one's own self altogether. The people of really fine breeding are the ones who never think of themselves, but only of the pleasure they can give to others. No adornment of beauty, or learning, or accomplishments, goes for in its power to attract, as the one gift of sympathy.

Hash made of two parts potato, one part corned-beef, one part beet, is an appetizing dish for breakfast. The potatoes and beets should be boiled the day before; chop them and the beef fine, season with butter, pepper, and salt, and some hot vinegar and mustard may be added if you choose.

For curtains, outline designs have been made attractive, in crevels worked in Bolton sheeting in two shades of china blue, in a bold and branching pattern, covering all the upper space, the lower part banded with blue linen, and a blue border framing it.

A slice or quarter of a lemon should be put in the finger-bowl, and then fill the bowl half full of water. The acid helps to cleanse the finger and takes away any greasy feeling which one seems to have after dinner, even if he has touched nothing but his knife and fork.

BIBLE STUDIES.—NO. LII.

Written for the Living Church. A word of four syllables, that occurs in the New Testament, in connection with a deed which our Blessed Saviour thought worthy of His special commendation.

The word brings to my mind a city of the most ancient country in the world. Also, a town of Palestine, where many sacred associations cluster; and a man whose name signifies "favorable hearing." There are as many as seven other men of this name, mentioned in the New Testament, each with some distinguishing mark or attribute. The substance which my word represents, is found in Germany, France, Italy, England, and other portions of the earth. The Romans imported it from Cyprus, Spain, and Africa. They used it for many a beautiful work of art.

Something which is made from this substance and takes its name, with only a slight variation in the last syllable, is always associated with a celebrated statue. I prefer to think of it as it is connected in the sacred Scriptures, with an act of love toward Him who is Love.

What is the Word? What the deed which it recalls? What city in what ancient country? What town of Palestine? What man, and who were the seven with their marked characteristics? What is the name of the thing that is made of the substance? And what the statue with which it is associated? F. B. S.

ANSWERS TO BIBLE STUDIES.

No. 48.—Yashti was the beauty, and she lived in Persia. Her royal estate was taken from her. Esther was associated with her. The Jews were saved through Esther. Wine has caused much misery. The whole can be found in the Book of Esther.—S. J. S., Manchester, N. H.

Can it be that in Bible Study No. 46, the allusion to the pot of manna, is, that Maneh (money) has the same sound? And the allusion to the almond rod, that shakel (meaning almond tree) sounds like shekel?—S. H.

No. 49.—The woman was Julia, made honorable mention of by St. Paul. Romans xvi: 15. The ungodly woman of the same name was the daughter of Augustus (Caius Octavius Caesar Augustus) by his first wife. Her conduct during the absence of her husband (the third one) caused Augustus himself to divorce her, in the name of his son-in-law. He banished her to the Island of Pandataria, and afterwards removed her to Rhegium. She finally died of starvation.—Hattie S. H., Louisville, Ky.

No. 21.—The daughter of the wicked King was "Herodias." She was the wife of Philip, but was living with Herod the Tetrarch, brother to Philip. Mark vi: 18. John the Baptist was the persecuted servant of our Lord, Mathew xiv: 3-12.—S. H., Louisville, Ky.

Candlemas-day.

From Harper's Bazar.

Few days in the year have more pretty and significant customs attached to them than Candlemas-day, which is the old name ecclesiastically attached to the 2nd of February. Its observation is far more ancient than the Christian era, and probably arose from the rude sense of the early weather-watchers that its period was a tide-mark in the course of the seasons and the year. The people of the Hebrides had, as long ago as they were first known, an odd little domestic way of keeping it by making an effigy from a sheaf of wheat wrapped in women's clothes, and putting it to sleep at night with a club beside it, mistress and maid crying, "Brud has come, Brud is welcome;" and if the impression of the club was found in the ashes in the morning, a good crop and a prosperous year were to be expected.

The old Romans, too, at the other end of Europe, kept it by burning candles to the honor of Februa, the great feast of expiation. The early Christians, with their usual astuteness, took advantage of this as of other Roman customs, and made the day that of the Purification of the Virgin, being the fortieth on Christmas, pronouncing, also, the snow-drop sacred to the festival, calling it, as it bloomed about that time, the Purification flower; and from this adoption of the candles of Februa, arose one of the customs long maintained by mothers going to Church for the first time after the birth of their children, of carrying a lighted candle in their hands.

Gradually the religious services of the day were held also as illustrative of the spiritual light of Christianity, and the remembrances of it were heightened by the visible blessing and kindling of these candles, as a reason for continuing the Celebration with illuminations, and it is still observed in this fashion by the Pope in the chapel of the Quirinal; while as lately as toward the end of the eighteenth century, lights were burned in Protestant churches on the anniversary of the day; and the trick of saying, when candles were brought in at night, "God send us the light of Heaven" was kept up as late as the years of the reign of Charles the Second.

It was natural that both from the old Roman habit, and from the processions of priests and people with lighted candles in the churches, many of the superstitions of the day should arise. The portion of the candle that was left unburned, after the procession, was supposed to have power against all evil and demoniac influences, as one of the old legends ran:

"A wondrous force and might Doth in these candles lie, which, if At any time they light, They sure believe that neither storm Nor tempest doth abide, Nor thunder in the skies be heard, Nor any devils spied, Nor fearful spirits that walk by night."

And down to the present time there are those that have their candles and their wicks blessed on this day for the sake of scaring off evil spirits from the rooms of the sick and of the dead.

Our ancestors had a way of enforcing certain

duties by coupling them with religious obligations, and one of those duties—a very slight and simple one, certainly—thus enforced, was the removal on Candlemas-day of all the dusty Christmas-greens, by that time pretty well withered, and the putting of fresh box in their place. Says Herrick, regarding it:

"For, look, how many leaves there be Neglected there, mistis, trust to me, So many robins you shall see."

The Scotch, who seem to love an opportunity for superstition, like most people of mountains and mists, have always held the day in some respect. They celebrate it still in places, with Candlemas Bleeze, or bonfire, by a game of foot-ball between whole parishes, and by allowing the children to give the school-teacher on that morning a piece of money, the boy and girl who gave the most being carried in triumph by the others on the "king's chair," as a seat made of crossed hands of the stouter boys and girls was known.

But why talk of the customs and superstitions of other people and other ages, when we all have some of our own, and believe, or pretend to do so, in some measure, in the supernatural prognostication of the weather which the atmosphere of the day gives, and are all, when we come across it a little, pleased to find our faith fortified by Sir Thomas Browne's pretty Latin distich— "Si sol se endescat Maria purificante, Major erit glacies post festum quam fut ante"— borrowing our translation of it in various ancient verse:

"If Candlemas-day be wet with rain, Winter is gone, and will not come again!" or in another, that takes the reverse of the shield:

"If Candlemas-day be bright and clear, There'll be two winters in the year!"

or a third, from the Scotch, that settles the whole business:

"If Candlemas-day be dry and fair, The half o' win'er's to come, and ma'ir; If Candlemas-day be wet and foul, The half o' winter's gane at Yule."

Do we not hold it as a fact of natural history, that if the hedge-hog comes out of his hole, and sees his shadow, on this charmed day, he is so terrified by it that he straightway goes in again, to be lulled asleep by another six weeks' music of storms and snows? And do we not take heed of the Germans' saying that the shepherd would rather have the wolf in his fold than the sun on that magical morning?

Whether we note the day through superstitions and traditions or not, we all look upon it as the turning-point of the wintry embargo; and every farmer in our Northern country knows that less hay for his stock, less fuel for fire, is needed after Candlemas than before, whether he calls it Candlemas or not, the earth being by that time as thoroughly cooled as she can be, and beginning to think of turning her cheek to the sun once more.

For our own part, we think it a pleasant thing, quite aside from any Churchly Celebration, to take heed of the natural anniversaries recurring in the seasons' course. For nothing brings us into such close observation of nature, such familiarity and friendship with the things of the earth and heavens; and we ourselves are always very particular about looking out for our own especial hedge-hog on Candlemas-day.

The Ravens of Antiquity.

In the superstitions of the Pagans, who paid great regard to the cries of birds, the raven played a prominent part. The Greeks and Romans swore by the raven, so sacred were these birds considered.

The Roman Consul Sulla maintained a College of fifteen priests in his service, whose only occupation was the interpretation of the cries, and flights of birds; and the President of this College was one of the most respected officers of the Roman State. Every general took with him an augur with a basket of fowls at the opening of a campaign, in order to be able to foretell each day's event by the manner in which they ate.

From spring to autumn a purple clad priest stood all day long in his own observatory, which was erected for the purpose of watching the flight of birds, in one of the highest points in Rome. Every bird had to be observed, whence it came, of what sort it was, whether and how it flew, whether straight forward, sideways, upwards, or otherwise. Should a raven cry in the east, it was accounted a good omen; if in the west, it betokened misfortune; should it fly toward the left and come overhead, it was fortunate; did it turn to the left, the augur become sorrowful. If a cock crew, it indicated misfortune, and should a raven fly toward a house where a person lay ill, it meant certain death to the invalid.

THE SOCRATIC METHOD EXPLAINED.—The Socratic method is thus irreverently explained by the New York Times:

Soc. "They tell me, O Alcibiades, that you have cut off your dog's tail."

Alc. "It is true, O Socrates; I did it with my little battle-axe."

Soc. "What is a dog? Is it not an animal with four legs and a tail?"

Alc. "You say truly."

Soc. "Then your dog is not a dog, for it is an animal with four legs, yet without a tail."

Alc. "I see that I must admit it."

Soc. "But you will also admit that neither among Greeks, nor yet among barbarians, is there any animal which, having four legs, has no tail?"

Alc. "Again thou sayest what nobody denies of."

Soc. "How, then, can you claim that you have the very animal which does not exist?"

Alc. "By Zeus, I make no such claim."

Soc. "Then you see you have no dog."

"The mother tongue, in some respects, is the most difficult of all tongues." To pronounce it well, to speak and write it with fluency and elegance, are no easy attainments; not one in fifty of those who pass through Westminster and Eton, arrives at any remarkable proficiency in these accomplishments.—Copper.

Charles Monselet tells how the erudite M. Gustave Brunet used to enjoy the hunting season. Accepting an invitation to join a hunting-party, he would proceed to the stand, or run-way, escorted by a gamekeeper, sit down with his gun by his side, and, to while away the time, produce his pencil and a bundle of proofs, and begin to correct the sheets of his new book. "There's a hare, sir!" the keeper would suddenly cry. "Where, eh?" would exclaim the savant, peering down his pencil and proofs, and seizing his gun. "Gone, sir!" "Quite right, my friend; and you or I would have done the same thing under similar circumstances." And M. Brunet would resume his proofs. At night, the savant returned to the chateau proudly bearing a game-bag full—of revisions.

A Remarkable Statement.

The Unusual Experience of a Prominent Man Made Public.

The following from the Democrat and Chronicle, of Rochester, N. Y., is of so striking a nature, and emanates from so reliable a source, that it is here re-published entire, in a clipping to the valuable matter it contains, it will be found exceedingly interesting.

To the Editor of the Democrat and Chronicle:—Since the publication of the most unusual statements which follow, my first gratitude for the fact that I have been saved from a most horrible death, and, secondly, a desire to warn all who read this statement against some of the most deceptive methods which they have ever known, is rounded. It is a fact to-day thousands of people are within a foot of the grave and they do not know it. To tell how I was caught away from just this position and to warn others against nearing it, are my objects in this communication.

On the first day of June 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous, any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed over 200 pounds and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dull and indolent pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought it was nothing; the malady I had taken a cold which would soon pass away. Shortly after this I noticed a dull, and at times neuralgic, pain in my head, but as it would come one day and be gone the next, I paid but little attention to it. However, my stomach was out of order, and my food often failed to digest, causing at times great inconvenience. I had no idea, even as a physician, that these things meant anything serious or that a monster disease was becoming fixed upon me. Carefully I thought I was suffering from malaria, and so doctored myself accordingly. But I got no better. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

There is a terrible future for all physical neglect, and in my case it usually brings a person to the graves even though it may then be too late. I realized, at last, my critical condition and arched myself to overcome it. And, oh! how hard I tried! I consulted the best medical skill in the land. I visited all the prominent mineral springs in America, and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, nervous prostration; another, malaria; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of all of which I really had. In this way several years passed, during all of which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. The little twinges of pain had grown into oaks of agony. My weight had been reduced from 207 to 130 pounds. My life was a torture to myself and friends. I could retain no food upon my stomach. I was a living mass of pain. My pulse was uncountable. In my agony I frequently fell upon the floor, convulsively clutching the carpet, and pray for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death-remembrance hicoughs constantly. I was struggling with Bright's Disease of the Kidneys in its last stages.

While suffering thus, I received a call from my pastor, the Rev. Dr. Foote, Rector of St. Paul's Church, of this city. I felt that it was my last interview, but in the course of conversation he mentioned a remedy of which I had heard much but had never used. Dr. Foote detailed to me the many remarkable cures which had come under his observation, and he determined that I would try it. As a practicing physician and a graduate of the schools, I cherished the prejudice both natural and common with all regular practitioners, and decided the idea of an medicine outside the regular channels being the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice, and try the remedy he so highly recommended. I began its use on the first day of June, and according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was able to retain food upon my stomach. In a few days I began to hangar for the better, as also did my wife and friends. My hicoughs ceased, and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had heard, but a few days before was my dying bed, I vowed, in the presence of my wife and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, and whenever I had an opportunity, also determine that I would give a course of lectures in the Corinthian Academy of Music of this city, stating in full the symptoms and almost hopelessness of my disease, and the remarkable means by which I had been saved. My improvement is nearly as hereditary as one could desire, for three months I had gained 28 pounds in flesh, became entirely free from pain, and I believe I owe my life and present condition wholly to Werner's Kidney and Liver Cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, gratefully, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's Disease of the Kidneys. This may sound like a rash statement, but I am prepared to fully verify it. Bright's Disease is a distinct and definite symptom of its own kind, and often develops without any pain whatever in the kidneys or their vicinity, but has the symptoms of nearly every other known complaint. Hundreds of people die daily, whose business are authorized by a physician's certificate of "Bright's Disease," "Dyspepsia," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints, when in reality it was Bright's Disease of the Kidneys. Few physicians, and even people, realize the extent of this disease or its danger, and its insidious nature. It seizes upon the system like a thief, manifests its presence by the commonest symptoms, and fastens itself upon the constitution before the victim is aware of it, and as hereditary as one could desire, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, and as such is usually supposed to be heart disease. As no one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. Certain agony and possible death will be the sure result of such neglect, and no one can afford to hazard such chances.

I am aware that such an unqualified statement as this, coming from me, known as I am throughout the entire land as a practitioner and lecturer, will arouse the surprise and possible animosity of the medical profession, and I am acquainted with all who are acquainted, but I make the foregoing statements based upon facts which I am prepared to produce and truths which I can substantiate to the letter. The words of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequences. J. B. HENSTON, M. D. Rochester, N. Y., Dec. 30, 1881.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

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

WEATHER BAROMETERS.

ARE AS OLD AS MANKIND. Living Breathing, Suffering Barometer in the Knees Feet and Shoulders, all Speaking with Tongues of Steel, Saying: "There is Coming a Change in the Weather. I Feel it in My Bones, and Barometers Should Hang on Walls and not in My Nerves and Bones," said a gentleman the other day. A physician answered him, "I will tell you what will remove every Nerve and Bone Barometer, and take out the Limp and Stiffness. It is a simple thing, but no less efficacious than simple. It is Dr. Benson's Celery and Chamomile Pills.

They have been tested time and time again, and always with satisfactory results. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable. This preparation just meets the necessities of your case as your disease is a nervous disease."

These Pills are all they are represented to be, and are guaranteed to give satisfaction when used as directed. Remember they are prepared expressly to cure Sick Headache, Nervous Headache, Dyspeptic Headache, Neuralgia, Nervousness, Paralysis, Sleeplessness and Dyspepsia, and will cure any case. Sold by all druggists. Price 50 cents a box. Depot, 106 North East St., Baltimore, Md. By mail, two boxes for \$1., or six boxes for \$2.50, to any address.

DR. C. W. BENSON'S SKIN CURE. Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. per package.

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John Stevenson & Co., Importing Tailors, Established 1864, 206 Dearborn Street, Honore Block. 10 Per Ct. Discount to Clergymen. E. R. P. SHURLY & CO., WATCHMAKERS AND JEWELERS, Removed from 55 S. Clark St., to No. 103 Randolph Street, Chicago. (Round the corner.) \$72 a week. \$12 a day at home easily made. Costly outfit free. Add, TRUS & Co., Portland, Me.

GENESIS I. AND SCIENCE.

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

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Professor.—But does science give any intimation that such an interruption occurred?

Myself.—I think it does. But it will be waste of time to look to Geology for the evidence, because such an interruption could, at most, leave a blank; although it must be admitted the fossil record of the Glacial Epoch is very much of that character. We must attack the problem in another way, viz., through that uniformity of law which has become a prime article of modern scientific belief. It will, I think, be admitted that the laws of heat and vapor were the same in those days as at present. Navigators tell us that now "a dense lasting fog prevails in polar regions, as summer fades away into winter." Mr. Meech in his article (in the Smithsonian contributions to Knowledge) On the Relation of the Heat and Light of the Sun at different Latitudes, page 44, says, quoting from Scoresby and Dr. Kane, "the general obscurity of the atmosphere, arising from clouds and fogs is such that the sun is frequently invisible during several days. At such times there is scarcely any sensible quantity of light from noon to midnight."

If such an effect is produced now, as the pole grows cold at the approach of winter, how much greater must have been the interruption of the light as the worldwide winter of the Glacial Epoch approached! We may well believe that the density of the clouds increased until all light was shut out. Apparently, the command that the lights should be for signs and for seasons, had resulted in extinguishing the lights themselves. If then, in the darkness were heard the words: "And let them be for lights to give light upon the earth," we should know that our world was not to be left to perish in the darkness and cold, but that in due time the lights were again to give light upon the earth. Nor would it make any difference although the cold that caused the clouds would, after a sufficient time, make them disappear as the sea and air became of one temperature, for in reality what we call a law of nature, is only the working of the Law Giver.

Possibly this may be the true explanation, I cannot say. Such as it is, I offer it for your consideration.

Professor.—This whole matter is very curious. It is strange that Moses, with his Hebrew notions of the importance of Sabbaths and months, says nothing of either, when speaking of the measures of time. But whether he omitted them, as you say, because the transaction of which he wrote had to do only with those measures of time which were affected by an increase of the obliquity of the earth's axis, can be decided only after a careful study of the evidence.

It certainly is very remarkable that Moses places the statement that the lights were to be for seasons just where he does, i. e., after fruit trees, and before living species of animals, for the Glacial Period comes in that interval, and there is no question that it was the pivotal period between the uniform climate of the earlier world, and the wonderfully varied climate of the present day. The conclusions are too startling. They bewilder me. I must take time to consider them.

But I find great difficulty in the next two verses. To me they seem to contradict your explanation of the 14th verse. The writer says, "And God made the* two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also," and so on through the next verse. I have always been told that verse had reference to the actual creation of those bodies, and since it is placed in the fourth period, it is fair to suppose that Moses himself believed that they were formed after the things mentioned in the earlier periods, as, for example, after the herbs yielding seed and after the fruit trees. But the fossils tell us, and indeed you admitted, that the sun had been shining for untold ages before there were any fruit trees. So far as I can see, this is a contradiction of the record of the rocks, or if in some way you throw this verse back to an earlier date, does not that destroy the chronological order? God un-

doubtedly made the sun, moon and stars at some time, but not at so late a period as Moses said He did. Myself.—We set out, when we began this discussion, with the assumption that Moses means just exactly what he says. Adherence to this has caused many seemingly formidable difficulties to disappear. We must still hold to it. Hence, when after the command to the lights to divide between the day and the night, and to be for signs, and for seasons, and for days, and years, Moses adds, "And it was so," i. e., the fiat was obeyed—we are stopped from saying that he thought, or that he wished his hearers to think, that the bodies, whose obedience was recorded in that phrase, were made afterwards—i. e., made after they had done as they had been commanded! Moreover, he had previously told of days and nights, and mornings and evenings. How could he possibly have dreamed of saying that the sun was made after all that? To believe this, requires not only great ignorance of our world's history, and a ready power of misconception, but also the assumption that the Author of the narrative used words with such looseness as to mean little or nothing.

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Consecration of St. Paul's Church, Flint.

From our Detroit Correspondent. This consummation of the earnest desires and efforts of many years occurred on the morning of St. Paul's Day, Jan. 25th. Though the weather was unfavorable, the church was well filled. The Bishop and clergy proceeded from the chapel to the main entrance of the church, where they were met by the wardens and vestrymen, passing thence in procession up the middle aisle to the chancel. Besides the present Rector (the Rev. A. W. Seabreeze), and the Rev. Marcus Lane, under whose rectorship the church was built, the following clergymen were present: The Rev. Messrs. Charles, Clark, Frisbie, Roberts, Edwards, and Ziegler, of Detroit; the Rev. Dr. Pitkin and the Rev. Mr. Prosser, of Bay City; and the Rev. Messrs. Rogers of Fenton, Stevens of Pontiac, Todd of Caro, Thompson of Lansing, Masker of East Saginaw, and Luson of Lapeer. The Instrument of Donation was read by the senior warden; the Sentence of Consecration by the Rector. The Rev. Marcus Lane said the first part of Morning Prayer; and the remainder of the Service, which included the Litany and the Holy Communion, was said by the Bishop, and the Rev. Messrs. Stevens, Pitkin, Rogers, and Charles.

The sermon was preached by the Bishop, on the text: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." (S. Matt. vi. 33.) Opening with an allusion to the idyllic simplicity and poetic beauty of many passages in the Sermon on the Mount, the preacher classified human interests and desires, from the lowest, which man had in common with the brutes, to the highest, by which he aspires to some kinship with Deity. First and lowest was man's animal nature, expressing itself in such sensations and desires as hunger and thirst, the craving for covering and shelter, and so forth; then came certain affections of a social character, filial, paternal and maternal love, fraternal and conjugal affection, and the emotional nature universal to man. Higher still, was the craving for knowledge and the truth, those powers and aspirations of the reason, by which man was differentiated from the rest of the animal creation. And, highest of all was his spiritual nature, and those religious yearnings through which he becomes a recipient of God's grace and a citizen of His Kingdom. Now it is not necessary that any urgent or extraordinary appeal should be made to the lower parts of man's nature, or that God Himself should urge upon man the pressing character of his lower interests. Man will of himself take good care to satisfy all these desires, needs, and cravings; but God does, in the Gospel of His Son, appeal to the higher, spiritual part of man; and He asks us to seek as our first and chief interest, the Kingdom of God and His righteousness.

The preacher argued that this appeal was reasonable and practical, for two reasons: First, because the greater included the less; the higher, in this case, comprehended the lower. If the Kingdom of God be esteemed paramount, then all the other necessary interests of man will by that discrimination best be subserved. No man can choose the better part first, and thereby peril any other true interest; "All these things shall be added unto you." And, for a second reason, that the interests of the soul are enduring and immortal. Our animal nature, with all its appetites; our wealth; our family and social ties; even our knowledge, will pass away like "the baseless fabric of a vision"; but the interests of the immortal soul, and of the Kingdom of God, shall abide forever.

Congratulating the congregation on their good work, and intimating that this temple, the finest, stateliest edifice in Flint, might well be taken by the visitor as an evidence that this congregation, at least, dared to be guided by the text, the Bishop spoke with sympathy of the struggle by which this victory had been won, and with appreciation of the labors and self-denial that characterized former days, when their number and means were very limited—"the day of small things." Their responsibility was not now discharged, and to be lightly dismissed from their minds; it was only greater. They were to seek the rest of true gentlemen—the opportunity of

more heroic toil. For this, new supplies of strength were to be sought in this place now consecrated to the Most High;—they should seek such aid, and would receive it here, in this House of God, in Sacrament and Prayer.

The Rector announced from the chancel that the fine brass altar-cross and altar-desk were gifts from the Organ Society, and memorials to two deceased associates; the altar-vases were memorials of two children entered into rest; the white altar-cloth, and the frontals for the Litany-desk, lectern, and pulpit, have just been made and given, by the skillful and liberal hands of certain ladies, acting under the direction of the proper committee.

A large number, notwithstanding the length of the Service, received the Holy Communion. The music was of the highest character, and the singing of the well-drilled double quartet was of marked excellence. The few instances of congregational singing were so creditable to the leadership of the organist and choir, and so soul-inspiring, as to excite regret that congregational selections were not more frequent in the Service. The only special advance towards a full choral rendering of the Service was in the singing of the Kyries.

After the Service, the guests of the parish, and a goodly number of gentlemen and ladies of Flint (about a hundred and fifty in all), enjoyed a banquet at the Bryant House. The Bishop presided gracefully, and the warm, cheerful, fatherly words with which he opened and interspersed the series of after-dinner speeches, were well received. Addresses were made by the Rev. Messrs. Seabreeze and Lane, the clerical heroes of this triumph; by the Rev. Dr. Pitkin; by Mr. Decker, one of the oldest and most highly esteemed laymen of Flint; by the venerable lay father of the Diocese, Mr. C. C. Trowbridge; by Mr. Frederick Brown, of Bay City, son of the first rector of the parish, whose venerable widow was also present at this triumphal Service, and this festal board; and by the Rev. Messrs. Curtis and Thompson, of the Presbyterian and Baptist congregations of Flint. Besides Mrs. Brown, one other communicant of the original thirteen survives, and was present at the altar.

St. Paul's Church was organized in 1839, by the Rev. Daniel E. Brown, who, for five years, had been in charge of the interesting Indian Mission at Green Bay. His pastorate at Flint lasted several years; and, in his old age, he returned to end his days there in 1873. The little settlement, whose main importance came from the Indians (then forming a majority of its population), could afford nothing better than a rough building of common, undressed lumber, which the people called the *Tabernacle*. Later on, a better church, also of wood, was built. Outgrowing this, under the Rectorship of Mr. Lane, in 1872, the new church, of stone, one of Lloyd's finest designs, was begun; an earnest parishioner, Mrs. Henderson, heading the subscription roll with \$8,000. The cost was about \$50,000. No one could apprehend that the little debt of seven or eight thousand dollars, left as a lien on the building, could ever seriously peril the interest of the parish; but it turned out a sore burden, and it darkened the last years of Mr. Lane's Rectorship, which closed only a few months ago. It was given to his successor to see the further generous gifts which removed the debt of \$8,700, and to lead in the formal presentation of this gift of God. May the work of both turn out to be of "gold, silver, and precious stones."

It is an interesting fact, brought out in a private conversation with the venerable widow of the first Rector, that the first Service was said at Flint, by a layman, Mr. C. C. Trowbridge. He failed to give this among the other interesting reminiscences of pioneer days which he related at the banquet. It was while engaged in government service with the Indian tribes occupying that region, that Mr. Trowbridge thus visited Genesee county; not forgetting, in the distribution of shoes to the red men, the higher work of ministering according to his ability, in spiritual things, to the white man. There is scarcely one of the grand churches of this diocese, that is not, in some degree, a memorial of this beloved and venerable man. And one of the features of this Consecration was the excursion trip (over that railroad of which he was so long President) of "Mr. Trowbridge's party," to convey the congratulations of the Church in Detroit to the Church in Flint.

St. Thomas' Church, Amboy, Ill.

The Hon. B. H. Trusdell furnished the following article for the "History of Lee County," in regard to the history of the Episcopal Church in Amboy, Illinois:

The Episcopal Church was established in Amboy in the spring of 1859, by the organization of St. Thomas' parish. The proceedings took place in Mechanics Hall; and the Rector—Rev. W. M. A. Broadnax, Mrs. Broadnax, Mr. and Mrs. N. S. Chase, Mr. and Mrs. Robert Merigold, Mr. and Mrs. Lemuel Bourne, Mr. and Mrs. D. P. Stone, J. F. Simes, F. I. Foot, Mr. King, and Mr. and Mrs. B. H. Trusdell were among the number who were present and participated. The records of the parish have been burned, and the names of the original wardens and vestrymen cannot be given.

Mr. Broadnax continued Rector of the parish about three years. He was a talented, courteous, agreeable, Christian gentleman. The Society worshipped in the Hall when the parish was organized, and for a time prospered. In 1862, Mr. Broadnax resigned; and for several years there were only occasional ministrations by clergymen sent here by the Bishop; but finally, all hope of firmly establishing the Church was abandoned. N. S. Chase, a gentleman of rare intelligence, and pleasing manners, a thorough Churchman, a born leader, had died. He had done more than any other man, and there was no one to take his place. At a later date the parish sustained a serious loss in the death of Mrs. Robert Merigold. She was born in the Church; and, although an invalid for many years, her sincere piety and active zeal brought her great respect and influence. When thoroughly disorganized, and without hope, in the autumn of 1877, Rev. N. W. Heer-

mans, then in Deacon's Orders, came to this, his first parish, and entered upon the work of reorganizing it. The results are marvellous. On the lot donated to the parish at its organization, by John B. Calpoun, Esq., and located on the north-west corner of Mason and Provost streets, he has erected a beautiful church edifice, which is completely and neatly furnished. The lot has been graded, graced, and fenced, and shade trees planted; and all is fully paid for.

During this period, Mr. Heermans held several occasional Services at Tonia, Illinois, and there made the acquaintances of Mr. and Mrs. William Watson. Mr. Watson died very suddenly, and Mrs. Watson knowing her husband's attachment to Mr. Heermans, and his desire to promote the welfare of the Church, gave to Mr. Heermans one thousand dollars, for the acquisition of a rectory for St. Thomas' Parish. At our Sunday Morning Service, to the great surprise of his congregation, he placed a check for that sum among the offerings. On March 30th, 1881, he purchased from J. B. Arnold, for \$1,500, his residence adjoining the church lots, and moved into it in May.

The Society is now hopeful, and Mr. Heermans may well feel proud of, and be thankful for the results of his coming to this parish.

The Bishop of Long Island held an Ordination Service on the morning of St. Paul's day, at Christ Church, in the Eastern District of Brooklyn, advancing to the Diaconate the Rev. James M. Darlington, formerly a Presbyterian minister, and to the Priesthood the Rev. W. M. Morgan, Assistant Minister of St. Luke's Church. The Rev. A. M. Partridge, of Christ Church, presented Mr. Darlington, and the Rev. Geo. B. Van De Water, of St. Luke's, Mr. Morgan. The Rev. Dr. Haskins, the Rev. Messrs. Beers and Reynolds, of Brooklyn, and the Rev. Dr. Holley, of Hackensack, N. Y., were present. The Rev. Mr. Van De Water preached the sermon.

To the Editor of the Living Church: Will you allow the following card, personal to myself, to appear in your widely circulated paper?

This was published in the Rochester Democrat and Chronicle, on the 31st of December last, a statement made by J. B. Henion, M. D., narrating how he had been cured of Bright's Disease of the Kidneys, almost in its last stages, by the use of a Kidney and Liver Cure.

Now the republishing of his statement, in many of the leading journals of the day, has been the cause of an incessant flow of letters to me, making many inquiries, but chiefly whether the statement is true, or a mere advertising dodge, etc.

I beg therefore to anticipate any future inquiries, and save time, and labor, and some postage, by saying that the statement of Dr. Henion is true, as far as it concerns myself, and I believe it to be true in all other respects. He is a parishioner of mine and I visited him in his sickness. I urged him to take the medicine, and would do the same again to any one who was troubled with a disease of the kidneys and liver.

RECTOR ST. PAUL'S CHURCH, ROCHESTER, N. Y. Jan., 20, 1882.

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*The article is omitted in our version, but found in the Hebrew.