





## The Convention of Pennsylvania.

Reported for the Living Church.

The 98th Convention of the Diocese of Pennsylvania was opened on Tuesday afternoon, May 2, at the Church of the Epiphany, Philadelphia. After Evening Prayer, the Bishop gave his charge, and presented the summary of his Episcopal acts which is given elsewhere. On the morning of the second day, the Bishop celebrated the Holy Communion, the Preacher being the Rev. A. A. Marple, of Bridgeton. The Standing Committee presented the names of six candidates for Holy Orders. A Committee appointed last year "to consider whether additional legislation is needed to hold congregations to the character of P. E. churches, and in general to the conditions on which they are possessed of their property, and were admitted to membership in the Convention" reported in favor of such additional legislation, and offered to the consideration of the Convention a proposed Canon to meet such cases. This Canon authorizes the vestry of a parish in which "anything shall be practised, inconsistent with the conditions on which the church was admitted to membership" to report, if necessary, the fact to the Bishop, who, in turn, communicates his knowledge to the Standing Committee. This Committee is at liberty to take action upon the matter or not, as it sees fit. If it does, it is to nominate eight lay communicants of the Diocese, not members of the Committee. Of these eight, the President of the Committee may choose two, and the accused may choose two. These four laymen must select a clergyman, who has the casting vote, at the meetings. This commission is vested with the power to try the case. The decision will be reported to the Bishop, and finally to the Convention, which, by a proposed amendment to the Constitution of the Diocese, will have the power, by a majority vote, to declare forfeiture of membership against the offending parish. This report was signed by eight of the committee. A minority report, signed by Mr. W. H. Drayton, represents, it is said, the views of the majority of the Convention. In this minority report, the learned gentleman says: "The object of the Canon is avowedly to disfranchise congregations in whose churches anything shall be practised not in accordance with what a majority of the orders in the Convention conceive to be the condition on which they were admitted to membership." He proceeds to point out that the precise forms of worship permitted have never been defined either by the General Convention or by the Diocesan; and yet, under this Canon, a bare majority of orders has vested in it the power to disfranchise a congregation for practices supposed by them—the majority—to be at variance with the established discipline. The minority would have no protection, the Canon and the proposed amendment to the Constitution placing all the power in the hands of the majority. If such a trial under such a Canon were instituted, the minority report goes on to show, an impartial judgment would be almost hopeless. The eight members are to be chosen by the Standing Committee, "a body chosen by the majority, and almost necessarily representing its views." Out of these eight, the accused must select two, having really no free choice, for the Standing Committee has chosen the original eight, from which the selection must be made; the Standing Committee itself selecting the other two, from its own eight. Mr. Drayton says that no such measure exists in any of the sixty-one dioceses of the American church; that it cuts off the minority from all constitutional privileges; and that it is thoroughly arbitrary and despotic. Both reports were referred to the Committee on Canons. It is not thought that the Canon in its present shape will pass. It is not so much a matter of party, as it is a matter of fairness. If made a matter of party by some, these may find themselves crushed by their own machinery, at some not very distant day, when what is now the minority will then be the majority. Such attempts usually end in that way. The committee appointed to consider the proposed re- ratification of the Book of Common Prayer, in connection with the proposed changes, with a view to a greater flexibility in the use of that Book, as suggested by the last General Convention, reported against the re-ratification and the changes. The report was signed by two of the clergy and four of the laity. The Rev. Dr. Davies, of St. Peter's, Philadelphia, and the Rev. W. H. Vibbert, of St. Luke's, Germantown, presented a minority report. It was held by the majority that a re-ratification was just as unnecessary as the re-ratification of the United States would be, at the addition of a new amendment; and that any restrictions or liberties allowed in the use of the Book should be regulated, as heretofore, by rubrics. They also hold that any Diocesan action might hamper the work of the Committee appointed by the General Convention to attend to the subject, so that until a decision shall have been reached by that Committee, a conservative course would be the most seemly. The subject was made the order for the next day, at 12 o'clock, and at that time, after discussion, the report of the majority was accepted. Another subject provoked animated, and even pungent discussion. The Hon. M. Russell Hayes, representing the majority of a committee appointed to amend the Canons relating to ecclesiastical trials, submitted the draft of a canon which gives the Bishop the power to appoint a court of ten, and gives the defendant the liberty to strike off the names of any five of these ten, and to challenge any of the remaining five, if he see fit. This court shall be appointed for the trial of any case that may arise, and shall be dismissed when judgment has been given; in other words, each case will have its court. The report of the minority, (the Rev. Dr. Goodwin, Dean of the Diocesan Seminary, and the Rev. I. Gibson, of St. John's, Norristown), favored the formation of a permanent court to try ecclesiastical cases, this court to consist of five priests,

It seemed to be the general opinion of the Convention that the formation of such a court would be wholly unnecessary, and would only provoke scandal. Such a thing as an ecclesiastical trial is unknown in this Diocese; and there is no indication that the future is to be more prolific of evil than the past. The minority committee wished this court to be appointed triennially. The majority held that by the time such a court had mastered the intricacies of ecclesiastical law it would be dismissed, and a new one would be appointed in its place. The matter went over to the following day, and was finally referred to the next Convention, by a vote of 102 to 97. Before adjournment, on Wednesday, the Standing Committee, nominated the day previous, was elected *visu voce*,—no other nominations having been made. It is stated that this is the first time in the history of the Diocese that a Standing Committee has been elected without opposition. The Sunday schools came up for discussion on Thursday. The Rev. J. F. Powers, of the Church of the Advent, Philadelphia, held that greater unanimity was needed in the subject-matter taught, and in the manner of teaching it; and favored a uniformity of procedure on the part of all the schools. The report of the Board of Missions was read. The Board has supported fourteen stations, and has made appropriations for the support of nine churches. The report of the Board of City Missions, joined to this, showed the work prosperous and well-supported. In the afternoon the question of holding biennial Conventions in the stead of annual was discussed, and was finally laid over. The Rev. J. A. Harris, of Chestnut Hill, presented the report of the Deaf Mute Mission. In this Diocese, the report states, there are 1940 mutes. The committee on Canons offered resolutions to the effect that, in the judgment of the Convention, the several dioceses should have representatives in the House of Deputies in proportion to the number of clergy, or communicants, or both; and to send to the General Convention a memorial urging the adoption of change in the Constitution to that effect. These resolutions, after considerable debate, were adopted. Adjourned, *sine die*.

The following form the new Standing Committee: The Revs. Drs. D. R. Goodwin, H. J. Morton, Geo. C. Currie, Benjamin Watson, and T. F. Davies, and Messrs. J. S. Biddle, E. Olmstead, W. W. Frazier, Jr., and P. M. Morris.

## The Church Association of Michigan.

From our Detroit Correspondent.

From the second annual report of the Board of Trustees, recently presented, and from other documents which the courtesy of the Secretary has permitted your correspondent to examine, the following facts have been gathered and will be found interesting to the readers of the LIVING CHURCH:

The Association consists of sixty-one prominent Churchmen of the Diocese, incorporated under the laws of the State of Michigan, and acting under a Board of seven Trustees. The President is Mr. C. C. Trowbridge. The Association is practically the Bishop's business agent and treasurer. The various diocesan funds under control of the Convention have not yet been transferred to the Association, and it therefore cannot yet be called the business agent of the Diocese. Its transactions have, however, been very large, and its agency has been especially valuable in the missionary work of the Diocese.

With its trusty aid, and in some cases by its sole agency, church sites have been secured, churches and parsonages have been built, repaired, or completed, and other important aggressive work has been done. A site was purchased for the Mission at Sault Ste. Marie, and a church has been built, the Association expending \$500. A site has been procured for the mission at Point St. Ignace. Aid has been given to save the property of Trinity Church, Hudson, to the amount of \$900. The church property at St. Clair has been taken in charge, the parsonage has been repaired at a cost of \$200, and the property has been made productive. At Bridgehampton, in the burnt district, a parsonage has been completed, a barn has been built, a church has been erected, and certain furniture has been sent to the missionary, the Association expending \$1,200. Aid to the amount of \$100 has been given for the completion of the church at Howell. The Association has acted as almoner for the Woman's Auxiliary and others to the extent of \$800, for the erection of the church at Deckerville. A church has been erected at a cost of \$1,100, at Bad Axe. Aid to the amount of \$700 has been given for the erection of a fine brick church at Lapeer. The legacy of Miss Chloe A. Clark has been collected, and applied for the completion and furnishing of St. Paul's Memorial Church, Brighton. The Association has acted as business agent and bursar of the Bishop's Fire Relief Fund to the amount of \$4,000, and of the Ladies' Hospital Fund in part. Insurance has been effected on all Church buildings and parsonages, whose titles vest in the Association. Churches and chapels are planned in the expectation of aid from the Church Association at Point St. Ignace, at Mackinaw Island, at one point on the Mackinaw & Marquette R. R., at Tawas, Oscoda, Port Austin, Vassar, South Bay City, Otter Lake, and Vinewood Ave, Detroit. To sum up, one church, costing \$11,000 has been saved from sale; seven churches or chapels have been wholly or partly built with aid from the Association, and ten more look for its aid during the coming year.

The receipts for the past year amount to \$9,929.60. The titles of seventeen pieces of Church property now vest in the Association, viz., at Howell, Sundusky, Brighton, Bridgehampton, St. James, Grosse Ile, Escanaba, Corunna, St. Clair, Sault Ste. Marie, Hudson, St. Matthew's, Detroit, Lapeer, Bad Ave., Deckerville, Good Shepherd, Detroit, Point St. Ignace, and Good Samaritan, Jackson. Also the Missionary teams at Howell and Bridgehampton. This property, at a very low estimate, is valued at \$31,260.

## Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

[All legitimate Church News, whether diocesan, parochial, or otherwise, without distinction as to section or party in the Church, will be published in these columns when furnished by reliable correspondents.]

**Albany.**—The Bishop visited St. John's Church, Conklingville, on May 3rd, preaching eloquent and instructive sermons both morning and evening to deeply interested congregations. The Rector, the Rev. G. W. Gates, M. D., presented a class of ten for Confirmation. The cause of the Church is steadily advancing in this diocese.

A correspondent writes: "The Bishop's health is good, and he is doing a lion's work."

**Illinois.**—The North Eastern Deanery held an interesting series of meetings at St. John's Church, Naperville, on May 8th and 9th. On Monday evening a short Service was said and four addresses made by Rev. H. G. Perry, Canon Knowles, Dr. Jewell, and the Reverend the Dean, Dr. Locke. Mr. Perry's theme was: "The Relation of the Parish to the Diocese," Canon Knowles spoke upon "Sunday Schools," the Rev. Dr. Jewell's address was upon "Missions," and the Dean made some telling remarks upon the Duties of Churchmen to proselytize and tell of the glories and advantages of the Church.

After the Service a Reception was held at the Rectory adjoining the beautiful church, where a goodly company greeted the visiting clergy.

On Tuesday morning at 10 o'clock the Dean celebrated the Holy Eucharist, assisted by the Rector the Rev. M. V. Averill. At the close of the Service a brilliant paper was read by Rev. R. A. Holland, Rector of Trinity Church, Chicago, upon the Apostolical Succession.

The business meeting which immediately followed was participated in by the Rev. C. Bixby, of Hyde Park, and the Rev. Wm F. Lewis, of La Grange; in addition to those already mentioned.

Cheering accounts were read from various mission points, and the next meeting of the Deanery was appointed for the last Monday in September at Hyde Park.

The Bishop was present on Tuesday evening, and confirmed a class of nine persons, presented by the Rector.

The meeting at Naperville was pleasant in every respect, showing a well kept church and rectory out of debt, everything neat and orderly, outward witness that the Parish is united in love under the charge of a faithful and respected Rector.

**Kansas.**—On the third Sunday after Easter, the Bishop consecrated two new churches, St. Mary's, Galena, and St. Mark's, Baxter Springs. At the former parish, ten persons were also confirmed, and at the latter, three. Both give great signs of life.

The Church is now firmly established in this frontier country. At Galena and Baxter Springs, she has taken the front and foremost rank, the lead in numbers, and in influence. All this has not been accomplished without much patience, time, and expense on the part of the Bishop, the Missionary and the people. They all have, indeed, great cause to thank God and rejoice.

**Maine.**—The Bishop has issued an eloquent and affectionate appeal to his people, urging greater attention to the religious education of the young. Dr. Neely well says: "The defects of Sunday-schools, as ordinarily conducted, have been frequently pointed out, and many useful suggestions have been made with the view of promoting their efficiency. But it is a vain imagination that any improvement in that quarter can compensate for the lack of home instruction of the young in religion. And that instruction, even if it much exceed a hasty review of the Sunday-school lesson, will itself be vain, unless enforced by the example of a consistent Christian life. There can be no efficient substitute for the divine ordinance, and that ordinance has not been fulfilled until the parent goes before the child, leading him onward in the way of life."

At St. Paul's, Portland, on the morning of the 4th Sunday after Easter, five adults were baptized. At Evansong the Bishop made his annual visitation, confirming a class of above a score of Candidates, presented by the Rector, the Rev. Arthur W. Little. The church was filled to overflowing; the singing was excellent, and the eloquent words, from the heart of the good Bishop, made a deep impression on the class and the congregation.

The class has been under careful training since the beginning of Lent, and will make their first Communion on the Sunday after Ascension.

**Massachusetts.**—The Fourteenth Semi-annual Diocesan Missionary Meeting was held at the Church of the Ascension, Fall River. Rev. A. St. John Chamber, D. D., Rector on Thursday and Friday, April 27 and 28. Thursday evening a Missionary Sermon was preached by the Rev. P. Voorhes Finch, Rector of St. James' Church, Greenfield from I Tim 3: 15. "The Church of the living God." After the sermon the Bishop administered the Holy Rite of Confirmation.

On Friday Morning, the Holy Communion was celebrated and the Bishop delivered an address taking as the basis of his thought "Ye are my witnesses." In the afternoon there was a meeting for the "Consideration of Sunday-school interests," and very interesting addresses were delivered upon 1. "The True Place and Office of the Sunday school in the Church's system" by the Rev. F. S. Harraden, Rector of St. Paul's, Natick, and St. John's, Framingham. 2. "The co-operation of Pastor, Parents, Teachers, and Scholars essential to complete success," by the Rev. Edward A. Rand, Minister of Christ Church, Hyde Park. 3. "Intelligent Interest in Missions an essential Part of Christian Education," by the Rev. E. T. Hamel, Minister of the Church of the Good Shepherd, Clinton.

In the evening a Missionary Meeting was held when addresses were delivered upon "The present strength of the argument in favor of: 1. 'Missions among the Heathen,' by the Rev. C. Melvaine Nicholson, Rector of the Church of the Messiah, Wood's Hall. 2. 'Missions in our own country,' by the Rev. George S. Bennett, Rector of All Saints' Church (Dorchester), Boston. 3. 'Missions in our own Diocese,' by the Rev. John S. Beers, General Missionary of the Diocesan Board. 4. Concluding address by the Bishop. To give an account of the various sermons and addresses would be quite an undertaking, as every one was spirited, able, and to the point. Very rarely has there been held a meeting in which all the speakers have presented their topics with so much force and interest. The inclement weather was the only thing which was not as one might wish.

**Mississippi.**—The following "good resolutions" were passed at the Council of this diocese in 1881:

Resolved, That the various Parishes in this Diocese are hereby requested to appropriate the offerings taken hereafter in their Churches on Whitsunday to the purpose of purchasing Theological books for the minister of the Parish.

**Explanatory Note.**—In adopting this resolution, and recommending the action to the Parishes in this Diocese, the Council has in view the serious inadequacy of the salaries of ministers to supply them with the necessary current theological literature which will enable them to preach intelligently and effectually to the people. An annual collection of

this kind will provide many ministers with books they absolutely need, and which they can obtain in no other way. And there can be scarcely an instance where the congregation making these offerings will not reap a full and speedy return from such offerings.

Resolved, That the Secretary be authorized to print the above resolution and Explanatory Note, to be sent to the Clergy of the Diocese, who are hereby requested to read the same to their congregations on the Sunday preceding Whitsunday.

If the various Parishes will make a special effort in this matter, as they undoubtedly ought to do; it will enable their Rectors to procure valuable books which have been longed for. The shelves of Whitaker, Pott, Dutton, Young, etc., will be unburdened of some of their choicest literature, for the future delectation of Ministers and people; to say nothing about the immediate satisfaction of the book-sellers upon receiving the orders. It is an admirable opportunity for the friends of a book loving Rector, to present him with books or even a library, according to their ability, and of letting him have the satisfaction of seeing written therein: Presented to Rev. — by Mr. — or by the Parishioners of — Church.

**New Jersey.**—The Convocation of New Brunswick, which has charge of all Missions in the Diocese in the seven upper counties, met on May 9th, in Grace Church, Plainfield. Besides the Bishop, there were 20 of the clergy present, but delegates from five parishes, only.

The Convocation is a Diocesan Board, and according to Canon, held its annual elections for Secretary and Treasurer. Mr. Geo. C. Hance was unanimously elected for the twelfth time re-elected Treasurer, and for the ninth time, unanimously re-elected as Secretary. These two gentlemen, with the Bishop and the Dean, the Rev. E. A. Bodman (appointed by the Bishop), constitute the Executive Committee.

In the last year, \$3,600 were expended within the seven counties, and form the basis on which the Convocation can make appropriations for the coming year.

The number of "parishes" admitted into union with the Convocation are 37. There are 21 parishes not "in union," but "organized" according to the law of the State, and Missions, Chapels, and Stations. Of these 58 parishes and stations, 13 receive help from the Convocation.

A valuable report was made by a special committee on the subject of creating a new Society in the Diocese for the relief of the widows and orphans of deceased clergymen. The thanks of the Convocation were given to the Committee, and the chairman was requested to bring the matter before the next Diocesan Convocation.

The Convocation also authorized a Committee to solicit subscriptions in sums of \$50, \$25, or less, towards the support of Missions. These collections are not to interfere with the regular "collections" already made.

The meeting was, as it always is, most pleasant and enjoyed by all who were present.

**Pennsylvania.**—In his address to the recent Convention, the Bishop gave the following summary of his official acts during the year:

Number of Confirmation Services, 103; number confirmed, 1949; sermons preached, 120; addresses delivered, 121; Services participated in, 219; meetings of Boards and Committees, 98; Candidates for Holy Orders, 25; ordained to the Diaconate, 7; ordained to the Priesthood, 4; Bishop consecrated, 1; churches consecrated, 6; churchyards consecrated, 2; corner stones laid, 3; marriages, 4; burials, 14; baptisms (infants), 6; clergy transferred to other Dioceses, 19; clergy received from other Dioceses, 18; clergy residing in the Diocese, 203.

**Quincy.**—A new altar has been erected and blessed in the Church of the Good Shepherd, in the Lee City. The altar and reredos are both of solid walnut, the work of Orr and Hodgson, of Quincy, after plans by Mr. Robert Bunce. The front of the altar contains three carved panels, the central one bearing the Agnus Dei, the other two foliated crosses. Above the altar are seven panels, the central one being recessed and containing the altar cross, the memorial of the late Peter Grant. The other six are designed to symbolize the Law, the Prophets, and the Gospel—the one on the right contains the figure of Moses with the tables of the law—the one on the left, that of the prophet Elijah; the remaining four, severally the Holy Evangelists; these being painted on a gilded ground. The reredos extends the whole length of the reredos, the face containing, besides the Ter Sanctus, four horizontal panels, bearing the symbols of the four Evangelists and also the most striking memorials of our Lord's passion: "The north base of the altar has these words: "To the glory of God, and in memory of Joseph B. Gilpin, one of the founders of this parish." The reredos also makes memorial mention of Mrs. Susan Richardson, one of the first persons buried from this Church. The painted panels of the reredos are from Mr. I. B. Sullivan and brother, of Chicago. The carved panels are the handy-work of Miss Letitia Long, whose reputation as an artist has before this conferred honor upon Quincy. The tiles are from Cox & Son, New York and London.

**Rhode Island.**—The parish of St. Michael's, Bristol, is making extensive repairs and alterations in the interior of its church. The organ will be removed to the east end. In the meantime Services will be held in the Chapel. The Rev. Mr. Wheeler, Providence, is expected from Europe in a few days. The Rev. Mr. Rice, Olneyville, is considered to be dangerously ill. The Rev. Mr. Craven, Church of the Epiphany, Providence, has resigned his cure. The Rev. H. U. Monroe, rector-elect of the Church of the Saviour, Providence, is visiting friends in Chicago and is expected to begin work in his new parish during this month.

**South Carolina.**—The Rev. R. P. Johnson, for thirteen years rector of the Church of the Good Shepherd, Yorkville, was called away by the Great Bishop of the Church, on Monday, May 1st.

Mr. Johnson was born in the city of Charleston, S. C., in 1822. His father was Dr. Johnson, son, brother of Judge William Johnson. In 1842 he graduated from the College of Charleston; in 1843, he completed the prescribed theological course in the theological seminary at Alexandria, Virginia, and the same year was ordained by the Rt. Rev. Dr. William Meade, Bishop of Virginia. For a period of perhaps two years he labored in Halifax and Prince George counties, Virginia.

From Virginia he returned to his native State, and ministered for some time to the congregation at Eutawville, in Upper St. John's. At one time he was minister at Grace Church, Charleston. In 1869, his labors in Yorkville and Rock Hill began, and have resulted in much good to the Church.

**Utah.**—The following are the statistics for the past year, of St. Mark's Parish, Salt Lake City, which includes the Cathedral and St. Paul's Chapel:

Baptisms, 64; Confirmations, 31; communicants, 245; marriages, 29; burials, 52, Sunday School scholars, 399; parish school scholars enrolled, 619; contributions of the people, \$9,705.91; amount distributed to the sick and poor, \$1,017.89.

**Vermont.**—Attendance and receipts at Calvary Church, in the town of Jericho and village of Underhill, are much better than usual, owing

to the increased number of visitors at Dixon's hotel in that beautiful village. In view of the wants of the coming season, efforts are making to raise two or three hundred dollars for interior and much needed repairs on the church edifice. The Mission is really very needy, there being but a handful of Church-people within its limits, and having, ordinarily, but a monthly Service. With increase of visitors, and with help, it is hoped that the coming Summer will see a weekly Service established. The late Rev. Dr. Bostwick, his mother, and the Bostwick family were formerly identified with the existence and growth of this interesting Mission. To give Sunday Service here, the Missionary is sometimes, in bad going, obliged to resort to the aid of a hand-car or railroad velocipede, for fourteen miles travel. Rufus Brown, Esq., of Underhill, is the Senior warden and Treasurer of the Mission.

The Bishop of the Diocese visited St. Michael's Church, Brattleboro, on the fourth Sunday after Easter, and confirmed nine persons.

**Wisconsin.**—The Madison Convocation met at Darlington, on April 25, 26, and 27. It opened with evening prayer, and sermon on "The Nature and Duty of Divine Worship," by the Rev. S. D. Pulford, who made an eloquent plea for genuine public devotion in distinction from mere hearing sermons or religious lectures.

On Wednesday morning, the 26th, after Holy Communion, a sermon was preached on "The Catholic Idea of the Church," by the Rev. Henry Green, of Evansville, the venerable father of the missionary in charge at Darlington.

On Wednesday afternoon occurred the laying of the corner-stone of Kemper Church. The Service was very impressive. The sermon was by Rev. J. J. Elmendorf, of Racine College, from the text: "The stone which the builders refused is become the head stone of the corner."—Ps. cxviii: 22.

In the evening a missionary meeting was held, and addresses were delivered by Revs. M. Lane, J. Pratt and the bishop. The necessity of greater effort to sustain diocesan missions was forcibly pointed out. After the close of this meeting a reception was given to the bishop and clergy present by the ladies of Kemper mission, at the residence of the Rev. H. M. Green, the pastor.

On Thursday morning, after the usual morning Service, an eloquent sermon on "The Christian Home" was preached by the Rev. Marcus Lane, of Madison.

Resolutions of thanks to Rev. Prof. Elmendorf for his discourse, and to the ladies for their hospitable entertainment at the reception and at their homes, were adopted. The dean and secretary were appointed a committee to correspond with like committees of the other convocations in regard to time, place, etc., of holding a diocesan Sunday school convention.

In the evening the closing Service of the occasion was held and addresses on distinctive features of the church were delivered; one on the ministry, by Rev. T. W. McLean; one on the liturgy, by Rev. Fayette Royce, and one on the sacraments, by Rev. C. M. Pullen.

The Bishop has issued a Pastoral letter asking for a more general and more generous interest in the work of Diocesan Missions.

## Working-Mens' Clubs in Philadelphia.

Correspondence of the Living Church.

The twelfth anniversary of St. Mark's Workmen's Club, Philadelphia, was held on St. Mark's Day, April 25th, at the club house. On the previous Sunday the Rector addressed the club, in the parish church; telling them that the age of twelve was regarded as the mystic age of wisdom from the fact that our Lord was of that age when he taught the doctors in the temple. The club had now reached its twelfth year, and wisdom should therefore characterize its dealings henceforth. The Rector spoke of the vast power each member had of influencing those around him; and drew a comparison between a man's influence and a grain of iodine. Chemists know that a grain of this element will color a volume of water seven thousand times its weight. So is it with a man's influence, which may tinge with the stain of sin very many lives. There was one thing a man very not take away with him when he died, and that was his influence. The Rector drew one more simile, in closing. If a man's personal influence was so great, how vast must be a united influence working harmoniously! Such an influence was like the Macedonian phalanx, which advanced upon the enemy with locked shields, and which, so long as the shields remained locked, was simply invincible, and bore all before it. At the anniversary meeting on the evening of St. Mark's Day, the annual report of the club was read. During the past year 183 names had been enrolled, making a membership of 343, in all. The clergy wish to make the club self-sustaining, and hope to have a membership of 500, by the next anniversary, in order to accomplish this end. The club is doing a large beneficial work amongst its poor, and last year, declared a dividend of thirty per cent, on investments in their behalf. Two building associations are under its management, also. Free instruction in music is given to members of the club, which now has a proficient orchestra, and a well-trained choir. The evening was given up to recitations, speech-making, music, and general festivities, concluding with a banquet.

Another workingmen's club, in connection with St. Clement's parish, was formally opened on Saturday evening, April 22nd. Addresses were made by Father Martin and Father Field, of St. Clement's, and by the Rev. E. E. Dennison, of St. Timothy's, Roxborough. The house selected for the use of the club has all the necessary requirements for the comfort of its members.

## From House to House.

Mr. Linklater, in his life of Father Lowder, attributes much of the success of his work to visiting. He writes:

District-visiting is dreadful work until one's blood gets hot. It requires an immense effort to make the start, and with a heart heavy with responsibility one knocks at the first door. But the work is so important and so real, that soon one is entirely absorbed by it. It is astonishing how much can be done by good, honest, thorough visiting. As it is the custom nowadays amongst a certain clique of the younger clergy to disparage visiting, and to say that the people must come to them, and that the priest's place is in the church and not in the parish, I am more anxious to give my testimony as to the value of house-to-house visiting in such a parish as St. Peter's. Our work was entirely done by visiting. We made friends with the people in their own homes, and thus got them to attend the services of the Church; if we had worked on the other principle, St. George's Mission might just as well have remained at the West-end. I have no patience with those who make a ridiculous theory the cloak for their own incompetence or laziness. Our blessed Lord chose not angels, but men as His ministers, in spite of their imperfections and unworthiness, that by means of human sympathy men might win an entrance into sinners' hearts for the Divine love. Besides, His own example is our best pattern in all true missionary work.



LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

Religious Orders.

To the Editor of the Living Church:

It is said "any fool can ask questions, but it takes a wise man to answer them." Will W. C. Hall allow me to ask him some questions suggested by his article on "Religious Orders" in your last issue?

- 1. What are the relations of the Society of St. John to the American Church?
2. In what dioceses has the Society houses, recognized as its houses, by the ecclesiastical Authorities?
3. In what way does "a foreign priest who comes to America renounce his foreign ecclesiastical allegiance, before he is received here?"
4. Can a foreign ecclesiastical allegiance be renounced, if it be a State allegiance, while the foreign priest remains a subject of such State, i. e., so long as he is not or will not be naturalized?
5. What authority is there for the statement, that "a foreign priest," i. e. a priest who is not an American citizen, "can not go back unless his letters are clean?"
6. What is meant by the expressions "private life of this Order," in which the obedience is due to the superior, and "their public life" which is directly under the duly constituted ecclesiastical authorities?
7. Does the acceptance and resignation of a rectorship, the appointment and removal of assistants, the control of parochial work and worship belong to the public or private life of the Rector?
8. If such matters belong to the public life of the Rector, can a Rector be true to his official obligations and put them out of his power by a voluntary vow?
9. If they belong to "the private life of the Order," and so are not in the Rector's power, but pertain to the Superior, is such a Rector, a Rector in any sense, in which that word is used in the Canons or Prayer Book of the Church in the United States; and is a Parish with such a Rector, in any sense, a legally constituted Parish of the same Church?
10. Is not unquestioning obedience to the Superior, the very life and essence of a Religious Order, and therefore of the life and essence of the Society of St. John; and can any member of that Society hold any position, in any connection, except upon condition of such obedience to the Superior of such Society?
11. If the Head of the Society of St. John be "a foreign priest, who never has renounced and never intends to renounce his foreign ecclesiastical allegiance," can the body of the Society in America be other than a "foreign body; and can the places held by it be other than "foreign Missions" of the vicar of Cowley?

Mr. Editor, will not answers to these questions surely reach the principles which underlie a pending irrepressible conflict; a conflict which must be only deplorable, if these principles are not eschewed; and if W. C. H. will furnish such answers, will he not have the most earnest thanks of many besides the asker of the questions?

Is any signature needed? F. O. O. L.

Bishop and Presbyter.

To the Editor of the Living Church:

In one of our Church papers, recently, the statement was made that the term "Bishop" and "Presbyter" (elder) are used in the New Testament as synonyms. I beg permission to modify somewhat this statement, which I think scarcely can be defended by a thorough exegesis. It says, in effect, that the two terms "bishop" and "presbyter" (elder) are interchangeably used to designate the Second Order of the Christian Ministry; the Apostle being, as all admit, the first. The three Orders of the Primitive Ministry, as found in the New Testament, would therefore be: 1. The Apostle. 2. The Bishop or Elder. 3. The Deacon.

The modification, I would submit is, that while the terms "Apostle" and "Elder" (presbyter) are undoubtedly official terms, and always designate the First and Second Orders of the N. T. Ministry, such is not the case with the word "Bishop." This latter term had not become an official designation in the New Testament age, but is always used in its etymological sense of an overseer, and so applies indiscriminately to either the First or the Second Order, because both are Overseers; the Apostle, of the general interests of the Church Catholic; the Elder, of the local interests of a particular parish.

That the term apostle is an official designation is evident from S. Luke vi: 13. "And of them He chose twelve, whom also He named apostles," as well as by its habitual use as an official designation, as—"the apostles Barnabas and Paul." The term "elder" or "presbyter" will also be universally conceded to be an official term, as it was universally recognized as such by the Jews, and had been so for centuries.

But the case is different with "bishop" or "overseer." No religious use of this word had ever before been made, its only use in the Greek world had been to designate some petty local officer. When it became introduced into the New Testament, it had no religious use, and therefore would naturally be used simply in its etymological meaning, which, as is well known, is that of an overseer. I will show by its use in the N. T. that it is thus employed, and not in an appropriated official sense at all.

The word "bishop" in the Greek is "episcopos"—an overseer. The office which an overseer fulfills, is—"episcopate," oversight. The verb "to oversee" is "episcopao." The three words are only used eleven times in the N. T. altogether. The verb is used only twice: Heb. 12: 15 "Looking diligently lest any man fail of the grace of God." I. Pet. v: 12. "Taking the oversight thereof."

The first passage applies to the general matter of using that thorough circumspection necessary for personal salvation; the second passage refers to pastoral oversight of the flock, as exercised by all ministers, whether Apostles or Elders. The advice comes from an Apostle, and includes himself expressly. "Episcopos" (oversight) is used in the following passages: Luke 19: 44. "Thou knowest not the time of thy visitation." Acts 1: 20. "His bishoprick let another take." I. Tim 3: 1. "If a man desire the office of a bishop." I. Peter 2: 12. "Glorify God in the day of visitation."

The first and fourth of these passages apply to personal salvation. The second designates the Office of the apostle Judas, in its past allusion; and the Office of the apostle Matthias in its future allusion. The third passage refers to the general idea of oversight or pastoral care of the Church of God, whether by general or local overseers.

The word "episcopos" (bishop or overseer) is used five times in the following passages: Acts 20: 28. "The Holy Ghost hath made you overseers." Phil. 1: 1. "The bishops and deacons." I. Tim. 3: 2. "A bishop must be blameless." Titus 1: 7. "A bishop must be blameless." I. Peter 2: 25. "The Shepherd and Bishop of your souls."

The first passage clearly refers to presbyters; they are expressly addressed as the local overseers of the Church. The three following passages may apply to any pastors, whether general or local. The last alludes to Jesus our Lord, Who is the general Overseer of all Churches and of all souls.

These are all the places where the word is used either as a verb or as a noun; and we think they establish the proposition that the words—"bishop" "oversight" and "to oversee" are not at all synonyms with the Office and duties of a presbyter, nor interchangeable with them. They are broader in their scope, and signify that oversight which may be exercised by any pastor, whether diocesan or congregational, and indeed, as we have seen, they sometimes refer to the oversight of one's own conduct—that circumspection of personal character which religion demands.

We think, therefore, that a true exegesis would make such a thesis as this: "The word 'bishop' and its kindred words signify simply oversight, and do not designate any Order of the Sacred Ministry, in the New Testament."

As we all know, immediately after the Apostolic Age, the word "apostle" became dropped from ecclesiastical use, for the reason, as we learn from Theodoret and Socrates, that the successors of the Apostles thought it due to modesty not to claim titles which had been worn by the eminent and saintly founders of the Church. It was not a good reason, because, if it were, consistency should have demanded the dropping of such titles as "preacher," "evangelist," "pastor," and "overseer," as well as "apostle." But it was done; and the word "bishop," which had not till then been an official designation, became exclusively appropriated to designate the First Order—the Apostles of the Apostolic Epoch.

That unfortunate seed was destined to produce Presbyterianism, in process of time. It was born of the confusion wrought by this simple but pregnant change. THOMAS J. MELISH. St. Thomas' Church, Milford, O.

The Other Side.

To the Editor of the Living Church:

The LIVING CHURCH has an editorial on the Trial Sermon plan, which suggests an experience. A clergyman, who has been twenty years in the ministry; for seventeen of those years has had an average income from salary of about \$1,500, and a house furnished; has never proved unacceptable to his people as far as he can learn. His parish has depended upon endowments—the failure of which necessitated a change of place. He has been trying to find a place for several months. He has written to six or seven Bishops, enclosing stamps. Two of them have not answered him at all; the rest virtually expressed their helplessness to be of any service. He wants too much salary, \$1,200, and a house. Parishes that give that, choose their own Rectors.

Now what can he do? If he had no family, he could look after his self-respect and clerical dignity. But, preaching trial sermons, and begging vestries to give you a call, is not so bad as being too proud to keep your children from daily bread. Why not strike at the real evil—the system that gives every chance to the self-seeking, noisy, ambitious man, and leaves the clergyman in all cases to depend solely upon his own political skill and craft? Why can't my clerical brother get a place to work? Why can't the Church provide him with one, while he is worthy of it? N.

"Like People, Like Priest."

To the Editor of the Living Church:

A writer in your issue of April 15th repeats a mistake, which mistake is very common. He quotes the Holy Scriptures, as uttering the sentiment, "Like priest, like people." The text gives just the reverse of this. It reads thus: "And there shall be, like people, like priest." See Hosea iv: 9. A parallel passage in Isaiah xiv: 2, reads: "And it shall be, as with the people, so with the priest." The direct teaching of both passages would seem to be, not that the character of the people is formed by the priest (true enough, and taught elsewhere), but that people and priest should be punished with the same judgments for their sins. Let us try and be accurate in quoting the Sacred Scriptures. C. P. J.

Changes in the Prayer Book.

To the Editor of the Living Church:

Your correspondent "L." suggests an addition to the rubric before the Venite, of the words: "and except, also, during Lent." I should like to see this. During Easter week, it seems to be very appropriate to substitute for the Venite, the Anthem "Christ our Passover," etc. There being a proper Preface in the Communion Office to be used seven days after Easter, I would suggest a rubric before the above-named Anthem, allowing or directing its use during the Octave. Allentown, Pa., April 22d, 1882. K.

BOOK REVIEWS.

THE PSALTER, OR PSALMS OF DAVID, together with the Canticles, Selections, and Proper Psalms, pointed and set to appropriate Chants, by Walter B. Gilbert, Mus. B. Oxon, Organist of Trinity Chapel, Trinity Parish, New York. New York: E. P. Dutton & Co., 39 W. 23d St. 1882. Price, \$1.50.

The publication of this Psalter is another pleasing indication of the growing attention paid to Church music, and will be welcomed by all those who do not like the effect of the "rallying word or syllable," as indicated by italics in the well-known "Psalter according to the Use of Trinity Parish."

This book of Mr. Gilbert's is evidently a protest against the system of "holds" in the "recitative," as indicated in the Psalter now used in "Old Trinity"; for, in a marked manner, several of the chants of the old book have been retained to the same Psalms in Mr. Gilbert's publication. We would especially note those excellent ones by Dr. Walter, to the Twelfth Morning Psalms, and in the Thirtieth Evening in part; also several most melodious chants by Rev. Wm. H. Cooke, while the "rallying points" are omitted altogether. With regard to this omission, tastes will vary; but, when such men as Canons Flood, Jones, and Troutbeck, of Westminster Abbey, and Organists like James Turl, Dr. Stainer, and Joseph Barnby, put out a Psalter with "rallying points" plainly indicated in the recitative, as in the "Cathedral Psalter," Novello & Co., then we are not ashamed to advocate the same plan in some shape. Experience will teach that the "rallying points" ensure speedily a unanimity of utterance not otherwise attainable in choirs, but by the slow process of traditional use. If the Psalter is pointed at all more elaborately than by the primitive colon in the middle of each verse, as it is now in the English Prayer Book, it would seem as well to carry it to the completeness of marking the rhythmic accent in each recitative, as well as the measures which indicate the melody in the mediation and the cadence of each chant. But tastes will differ; and this Psalter will be exactly what those want who do not like the ordinary hold before the melodic portion of each chant.

We are sorry to miss the traditional old melody to Psalm cxiv.; and this all the more, since modified Gregorians have an occasional place in other parts of the book. In careful editing and workmanship, this Psalter is excellent. The chants are, in the main, well selected; the old favorites, and the new meritorious. To our taste, however, the book would be more useful, with "rallying points" for the voices retained in the recitative, and with the type of the Psalter not reduced as it is from that now in use in "Old Trinity," but rather enlarged for the ease of eyes both young and old.

SINGING OF THE WAY. A Collection of Hymns and Tunes for Sunday Schools, Social Worship, and Congregations. Compiled and arranged by Mrs. Belle M. Jewett. Cincinnati, O.: R. O. Carroll & Co., Publishers. 1882. Price, 30 cents.

This book shows the influence of the Church, on almost every page. It opens with the Lord's Prayer set to Tallis' Chant, the Venite to Boyce in D; and the Gloria in Excelsis arranged to its triple accustomed cadences; a Gloria Patri from the Greater Collection, and an Anthem-setting of the Opening Sentence—"Let the words of my mouth," greet one with their familiar forms. The book also contains a number of our well-known hymns; but, wherever anything distinctly, or rather, distinctively Churchy occurs, that seems to be cut out; as, for instance, in the hymn, "Art thou weary," the verse ending "Saints, Apostles, Prophets, Martyrs, Answer, Yes!" is quietly omitted. With this very serious exception, the book is attractive and useful, presenting the favorites found in many different books, in one cheap, portable form.

SELECTIONS FROM THE CHURCH HYMNAL BOOK OF CHANTS. Rev. C. L. Hutchins, Medford, Mass. 1882. Price, 60 cents.

This is a useful little pamphlet, of 32 pages, containing everything necessary for the chants of Morning and Evening Prayer. It is an evigence of the shrewd sense of the editor, who uses his material over and over again (this book consisting of selected pages from the "Church Hymnal Book of Chants"); and also his method of procuring results from the published works of other men, as shown in the preface.

It strikes us as a little absurd to have the directions for all the organ-stops staring every one in the face from the printed page of every Chant. What a mystification to the ordinary mind it must be, to see before the Venite this cabalistic sign—"G. O. Prin.;" and then, as you go on further, "Diaps.;" and then, before the verse, "The sea is His;" to find the words, "Full Swell." That is almost enough to make one sea-sick, and so it goes on in every Chant everywhere. Such minute and professional directions should never appear on the printed pages to be used by the many. Despite of this, however, the little book is just what many a Mission Chapel needs, a cheap book containing all the Chants.

Account of the Visit to England of the Old Catholic Bishops—Bishop Reinke, of Germany and Bishop Herzog, of Switzerland, together with the Proceedings of the Meetings held to express sympathy with the Old Catholic Reform Movement. Also, the Sermons preached on the occasion, at Cambridge and Farnham. To which are prefixed some Notes and Dates, concerning the Rise of the Old Catholic Movement. Rivingtons, Waterloo Place, London. 1882. For sale by E. & J. B. Young & Co., New York.

The title of this pamphlet tells its own story; so that any one interested in the "Old Catholic" Movement will be able at once to decide whether he wishes to possess it. The source from which it comes is an assurance of its authenticity.

There lies before us the published record of the Annual Meeting of Trinity Parish, St. Louis, Mo., which was held on Easter Monday last. By a Resolution of the Vestry, the address of

the Rector (the Rev. G. C. Betts), upon that occasion, was printed for the information of the parishioners. On that day, he completed the sixth year of his administration of the parish, and he seized the opportunity of regarding it in three distinct ways; viz.: its Spiritual condition, its Financial condition, and its Ecclesiastical position. The statements contained in this pamphlet are purely historical; and, in the course of them, the present Rector pays a very high tribute to the earnest and persevering labors of his predecessors. He certainly shows abundant reason why all who are interested in the work of this flourishing parish should feel thankful and encouraged in reviewing the results of previous years.

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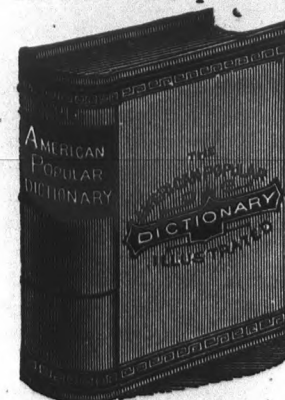
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## The Living Church.

May 20, A. D. 1882.

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### The Ascension.

We commemorate, at this season, the closing scene in our Lord's earthly career, and His entrance into glory, dominion and power. From Advent to Ascension, what truths transcending human thought have been called to contemplation; what events surpassing all records of human history, all issues of empire and fate of nations, have been made known to us! From the manger cradle, where

The Virgin blest  
Hath laid her babe to rest,  
to the slope of Olivet, over which the everlasting doors are opening to receive the King of Glory, we have held communion with the mystery into which the angels desire to look, and have found our Lord to be indeed Emmanuel, God with us.

It could not be otherwise than that He should ascend. It could not be that He Who had overcome death should be held subject to the limitations of humanity, that He should be bound by the conditions of natural laws. The glory of His Resurrection would have waned in a long continuance on earth as the familiar friend and teacher of men. It was "expedient" that He should go from us. It was fitting that He should be with the great body of the Church, with "the spirits of just men made perfect," and not remain with the few who at any time might be here in the Church Militant. It might be a personal bereavement to the little company of disciples from whom He was taken, but it would be a means of comfort and encouragement to all in every age who should follow the ascended Lord. Had He remained on earth, those same disciples must have gone from Him in a few short years, to be separated for ages. Now, though we see Him not for a few years, we know that when we shall depart we shall be with Him. Death will lose its terrors, and we may come to regard it as the friend that lifts the veil and transports us to the presence of our Lord.

It was fitting that He should ascend, that to the eye of faith He might appear completely glorified. He Who was made lower than the angels is crowned with glory and honor. He has become fairer than the children of men and altogether lovely. The visage that was so marred has become as the sun for brightness. The Man of Sorrows has become the King of Glory, and we feel that no station below the Throne of God could have been His abiding place. His exaltation is the only consistent termination possible to His career.

We feel that it should be so, that not otherwise could it have been, if He were the Son of God and Saviour of the world. He belonged here in suffering; but as a victor His home is above. As a conqueror leading captivity captive He passeth through the uplifted gates, and the twenty thousand chariots of God, even thousands of angels swell His triumphal procession. At the Right Hand of the Majesty on High we behold our glorified humanity, and we confess that Jesus Christ is Lord, to the glory of God the Father.

We may not expect to understand all the reasons and results of our Lord's Ascension. That it was in accordance with His mission and in conformity to our highest needs, we are convinced. God was not manifest in the flesh for the purpose of remaining here in bodily form, to become the centre of earthly affections and to multiply and strengthen earthly ties. Christ came to do the will of God as the second Adam, to draw men to Himself, to win them from earth and earthly things, and to renew them in spiritual life. It was to lead men to live the life of faith, that He came, and therefore it was best that He should not continue to be known by them after the flesh.

The mysterious relation of the Ascension to the out-pouring of the Holy Spirit, cannot be overlooked in any meditation upon this theme. It was this which our Lord put forward as the principal reason of His departure. "If I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." That Christ might be in us, the Hope of glory, that He might impart to us His Nature, that He might be to us the Bread of Life and the power of God unto Salvation, it was needful that He should be absent from earth in body, and that the Holy Spirit should move upon the souls of men. It is the office of that Spirit to unite us to Christ, to make the "Sacraments" "verily and indeed" to us what they represent. So in the work of Redemption is each Person of the blessed Trinity engaged, the work of each related to that of other, and all in one.

The Ascension of our Lord was the signal for the beginning of the great work of Evangelizing the world, by those to whom He had committed the Kingdom. Each Anniversary of the event may well be to the Church a reminder of her missionary charter to go into all the world. When the Lord's people gather on the first day of the week after Ascension, as they did at the first, let them be reminded of this great responsibility and be stirred to greater zeal. Lukewarmness in this is practical unbelief. If we really believe that our Lord is risen and ascended, we shall be in earnest to fulfill His last command, and to make His Name known from the rising of the sun even unto the going down of the same.

The Publisher has to thank the subscribers who sent him copies of the issues asked for last week. He has now received more than the number needed. Credit shall be given on the books, as promised.

### Irreverence.

Years ago, an eminent and now venerable man asserted that the irreverence of the day was the natural outcome of the religion of the day. It is now more than forty years ago that he raised his warning voice, and pointed to the real root of the evil. And what that man, of a rare genius, saw then, all men might see now if only they would. Irreverence is the natural, necessary product of unbelief. Wherever you find unbelief or misbelief, there you will find an irreverence which is the offspring of that unbelief or misbelief. We expect to find it in a rude coarse unlettered infidelity. But that is by no means the most dangerous sort of irreverence. The open blasphemy of an Ingersoll is hurtful enough; but not half so pernicious, after all, as the irreverence of many who call themselves Christians.

The fact of the matter is, the religion of the day has little faith and no reverence. As proof of it, you may look over many a large congregation, and find that, except the preacher, not one of them kneels in prayer, and comparatively few even bow the head. The ordinary "use" is to touch the forehead with the tips of the fingers of the gloved right hand. And that is the only outward and visible sign given of any inward and spiritual sense of a present living Lord. It might be supposed, though, that if there be still left in him any Christian belief at all, a man would not try to ridicule and bring into contempt plain teaching of God's word, teaching to which the Saviour gave emphatic and solemn endorsement over and over again. But what is that to the smart "religious" journal that boasts of a liberality falsely so-called? It begins a recent article by saying: "Angels are not popular nowadays." And this is a further specimen of its pert gross irreverence: "The boy preacher, judged from the distance which we are careful to keep from him, is an angel. He is so good that he says it sometimes seems to him that he will not die, but will be translated, like Enoch of old. It is a pity that all the angels can not be translated—into a brand-new suit of feathers." And yet this paper is patronized by many preachers, and is to be found in the house of many a man who calls himself "Evangelical."

### "Ben Hogan."

An exchange tells us that "Ben Hogan," the converted prize-fighter, has written a book which is very peculiar. It opens with one of his sermons, which has this queer beginning: "Fellers, Ladies, and Feller-Christians, I come here to-night to tell you the truth, and you bet I am going to give it to you." It is very strange that it does not occur to all decent people that such exhibitions are disgusting in themselves, and in no way to the credit of any parties concerned or to any denomination that encourages them. This case of Hogan is not an exceptional one. If it were it would not be worth speaking of; but it is a well-known fact that all over the country such people no sooner "get religion" than they begin putting it to such use. It is announced, that Mr. Toney Tinker, the barber, has been converted. Then he tells his "experience." It is the first thing that he is put to after "getting religion." At once, he begins to delight a class of morbid religionists with a fine assortment of frames, feelings, assurances, experiences, and what not, of the most approved order. And these men always have "a bright experience." They never do anything by halves. It is always a clearly marked, pronounced case. They are trophies. They are made much of. They are not permitted to retire to private life. They are thrust to the fore-front. No Indian could be more proud of his scalps than the professional revivalist is of his "converted" gambler or prize-fighter. The man who has never been a prize-fighter, or gambler, is as nothing in comparison. As star differeth from star in glory, so also do these differ from ordinary and respectable men. They must mount the rostrum and the pulpit, and "reprove, rebuke, exhort," and tell what they were and are, and how they "got religion," and what a "bright experience" they have had.

Seriously, this whole business of amateur preaching is to the discredit of religion, and to the dishonor of all concerned.

The celebrated Sergeant Ballantyne, one of the leaders of the English Bar, remarked the other day at a public dinner, that he had three styles of handwriting. One, only his clerk could read, one only he himself could read, the third no one could read. This anecdote may serve to explain a very curious error, which crept into the Hagiology of the LIVING CHURCH Annual. This Hagiology was prepared, not by the eminent lawyer mentioned above, but by a clergyman, the quality of whose handwriting is in very inverse ratio to that of his ability. Councils of war are always held in our sanctum when his ever-welcome articles reach us, and generally united genius succeeds in deciphering them. But not always. Witness the case in point. In writing of the Rogation Days (LIVING CHURCH Annual, page 19), the author is made to say: "We read a special Collect, Epistle, and Gospel for them."

Now, last week, a brother wrote to enquire where this Collect, Epistle and Gospel might be found, as diligent search through the Prayer Book had not discovered them. The matter was referred to the genial compiler of our Hagiology, who immediately came in person—not trusting himself to pen and ink—to explain that he had written "We need." The mystery is solved, the inquirer answered, and the next issue of the Annual will, in this matter at least, be faultless.

Our author took the occasion to tell us a good story at his own expense. He sent a notice to the daily papers some time ago, that the ladies of his parish intended holding a fine, musical service on a certain evening. The papers have hands especially trained for deciphering illegi-

ble hieroglyphics, so the notice was almost correctly inserted. It ran "On such and such an evening, the ladies of ——— Parish intend holding a FIRE MEMORIAL service, to which all are cordially invited."

Poor Ireland! Her worst foes are those of her own household. She has ever been the maelstrom in the sea of political life; the whirlpool of passion has swallowed up her dearest hopes, in every age. Yet hers are the faults of our common humanity, exaggerated. Men have always been given to the murder of their saviours. The hand stretched out in blessing they have always pierced. Must it follow that there can be no saviours, no hand to lift up the fallen? Let not the horrible assassination in Dublin alienate the world from all sympathy with an unfortunate people. Let not Christian England lose faith in charity and God. Let not the innocent suffer with the guilty. England will not lose head or heart. Ireland will learn the lesson, that sowing the wind means reaping the whirlwind. If she will not learn it, the green of the Emerald Isle will be turned to red. God forbid!

How long will the American people submit to the mean and stingy policy which now prevails in our postal and telegraphic systems? Here is a rich and prosperous people, with millions of excess in revenue, after deducting all that is wasted and stolen, allowing themselves to be cut down to half an ounce to a letter, and to ten words in a message. It is about time that this collecting of three cents on a letter weighing a scruple over half an ounce, should be done away with; and that a message should be made large enough to express an order grammatically. There is not another great nation on the face of the earth that tolerates such annoyances. It is ridiculous and vexatious, and congress ought to know it. We have had the mail cars loaded down with congressional rubbish as free freight. We have put an end to that. Now let us have room for two sheets of note paper without extra charge.

Convocations are now an Institution. They are held in almost every diocese, and have come to be a recognized factor in Church work. In our smaller cities and towns, they serve an excellent purpose. The Evening Services of the Convocation are of chief value, and at these the chief interest centres in the Addresses. Unless these are good, the Convocation will be a failure. There is no reason that they should not be good. No man should address his fellow-men on religion or anything else, without having something to say, and then proceeding to say it. Above all else, the Convocation Address should be short and pointed. The recipe for a Convocation Address may be briefly comprehended in saying—Let it be direct, practical, and short. Whoso at Convocation speaketh otherwise, should repent straightway, or else thereafter at Convocation forever hold his peace.

A secular paper notices the thirty-fourth anniversary of a Universalist minister as "a fruitful pastorate," and says that during these years he has married 2,256 couples and attended 1,837 funerals. This would seem to imply that his mission had been to bring about marriages and funerals! A match-making pastorate might be said to be "fruitful," but when a pastor sets himself to multiplying funerals, it is time for the grand jury to be called in. It is encouraging to observe, however, that great as was the "fruitfulness" of this pastorate in corpses, a more signal success was achieved in marriages. Our contemporary has evidently made a mistake in classifying burials and marriages as "fruits" of this good man's work. We will charitably believe that the latter were brought about by his preaching, while the former were due to causes over which he had no control.

Among the recent items of news is the finding of the remains of Lieut. DeLong and the brave fellows who made up the party which he led in retreat from the horrors of arctic adventure. One party of thirteen had already found shelter and rest, shattered in health, broken down and maimed in body and mind. For the remaining party there is little hope. Probably not one in three who sailed so bravely for the North Pole returns to live. Is it not time for governments and people to cease to encourage this species of suicide? The giving of ships and money for this worse than fool's errand, is a crime. A hundred years ago, perhaps, the North Pole might have been an object of some interest to the world. We have enough on our hands now without that. The interviewing of the Man in the Moon would be a more sensible enterprise than trying to find the North Pole.

Fannie Locke and Alice Loring held a Fair at Mrs. Loring's School for the benefit of the cot for crippled children in St. Luke's Hospital, and cleared \$275. The following gentlemen have given \$5,000 each towards the building fund of the Hospital: E. H. Sheldon, J. W. Doane, Marshall Field, N. K. Fairbank, P. D. Armour, C. W. Cummings. Two other subscribers of \$1,000 each are M. C. Stearns and W. G. Hibbard. Dr. Wheeler has given \$25,000. This counts up \$57,000. It must be made a round hundred thousand. There is room for only a few more of the rich men of Chicago, and those who wish to have a share should speak now.

A correspondent of the *Advance*, speaking of the public indignation aroused by the hostility of certain officials to the appointment of Dr. Newman Smyth to the Professorship in Andover Seminary, says:

"An intense hostility to the Creed of the Seminary seems to have been the immediate cause of this disturbance. I am told by those who have the best opportunities of knowing the facts that the habit of denouncing and even ridiculing the Creed has become so prevalent, that it has been as much as a man's reputation for strict honesty is worth to take the obligations of that Creed, especially in the solemn and public way prescribed to Visitors and Professors."

### Brief Mention.

A contemporary advises each of its contributors to subscribe for the *Penman's Journal*, which professes to teach writing without a master. Some of our compositors hint that more than one editor ought to go and do likewise. What rights have compositors which genius is bound to respect?—They held "a vesper service," we are told, in the Universalist Church in Cambridge, as a memorial to the late great poet Longfellow. It would not do for the LIVING CHURCH to say "vesper." The editor would have to resign, who should get so near to Rome as that. It is an awful word.—We do not agree with an exchange that extempore sermons never read when printed. He predicts that Knox-Little's sermons in a literary form will not long survive. He finds it very hard to read through one of his volumes. On the contrary we think his printed sermons very readable and profoundly impressive. Nothing in pulpit literature has been found more satisfactory, to the writer, than the volume on "The mystery of the Passion."—An English exchange laments the fact that the people at large are not impressed by the solemnities of Good Friday, and says that Good Friday railway excursion traffic was regarded by the managers as satisfactory, that the number of people boating on the Thames had never been before exceeded, that there were as many as 33,000 visitors to the Crystal Palace, and that every other place of amusement was well patronized; and that it must be confessed that the Church, or indeed any form of Christianity, has not touched the heart of the great British public.—A circular was recently distributed in a church in one of our dioceses, protesting against the mutilation of books and cards in the pews, by scribbling and careless use, and against the discoloring of the floor and walls by tobacco juice. The Rector rightly denounces it as sacrilege. It is strange that instincts of civilization, if not of religion, should not make such an offence impossible. We have reason to believe that such offences are not rare, but the offenders are mostly young men without religion or manners; at least, without such as are taught by the Catechism of the Church.—It is encouraging to hear that the school authorities of Baltimore are seriously considering the question of abolishing prizes and medals in the public schools. It is an established fact that, in the struggle to win these prizes, pupils have to work too hard, and in many cases at the cost of serious injury to the health. All experienced educators must have seen that "prizes" are a damage to the cause of education as well as of health. The first prize of good scholarship and conduct is open to all, and is enough.—Our "ably-printed" (and ably edited) contemporary, *The Standard of the Cross*, has lately appeared in bright new type. It is one of the neatest papers that comes to this office.—In accordance with the request of the second Lambeth Conference, the Sunday after Ascension will be observed by many churches as a day of intercession for missions. Many of our Bishops have asked for special attention to this subject in their churches.

Bishop Bedell has set forth a special missionary service for his diocese.—A contemporary informs us that the Church "did not give us the Bible." Nobody claims that the Church made the Bible. "All Scripture is given by inspiration of God." But how do we know what is inspired Scripture? How has it come to us? By the Church. The Church is the "pillar and ground of the truth." The Church is the keeper and witness of revealed truth, as well as the channel of Divine Grace.—A clergyman in a western city writes: "I trust that every member of my congregation may have the LIVING CHURCH for a weekly visitor. We have no American Church paper that can compare with it in ability, in Churchly tone, and in character." Thank you, brother. Your praise will not make us vain, for we get criticism enough to remind us that we are mortal.—A friend remarks that the LIVING CHURCH Annual gives a very funeral account of the Fourth of July, as the day of the removal of the body of St. Martin; and enquires if something can't be said about the American Eagle? We hardly see how he can be brought in among the saints. The old bird is not dead yet. The Jackdaw of Rheims, we are told, was canonized as "Jem Crow." Judging from the distorted effigy of the fowl upon our coins, the ancient eagle is preparing to join the Jackdaw.—The *Pacific Churchman* (may its tribe increase) says: "The LIVING CHURCH shows a breadth and energy of enterprise that ought to secure success. The Easter number was a beauty, and the following a feast of good things." Our readers will be pleased to know that the extra edition of several thousand copies of the Easter issue was not sufficient to supply the demand.—A western rector, speaking of the demoralizing influence of great funerals on Sunday, says: "On the Sunday in question I had not a lay officer of the parish present to assist in receiving the alms. Old men, young men, lads, and boys were off on a holiday, on pretence of attending a funeral."—A country correspondent informed the *Ipswich Journal* that at Bawdsey during Lent there had been very "interesting Services—full choral, with surpliced boys and scarlet-chasubled girls!"—The *Scottish Guardian* denounces the "fancy ball" held during Holy Week, in Endinburg, and says: "Religious Scotchmen are beginning to be ashamed of being the only Christians who disregard the anniversaries of the great Acts of the Redeemer's Life; the observance of such days as Christmas, Good Friday, Easter, etc., is among the things openly sought after by all but the most obstructive section of the Presbyterian Church."—The Colonel was finding fault with Bill, one of his hands, for neglect of work, and saying he wouldn't have any more preachers about the place—they had too many protracted meetings to

attend. "Bill ain't no preacher," says Sam, "He's only a 'zorter.'" "Well, what's the difference between a preacher and an exhorter?" "Why, you know, a preacher—he takes a text, and den he done got to stick to it. But a 'zorter—he kin branch."

### The Decay of Modern Preaching

THE DECAY OF MODERN PREACHING. By J. P. Mahaffy. New York: Macmillan & Co. Chicago: Jansen, McClurg & Co. Price, 90c.

A better title would have been, "Modern Impatience of Preaching." It is not the preaching that has "decayed," but the interest of the people; it is not the decay of the pulpit, but the secularity of the pews, which makes the difference. It is so in this country, at least; and the author of the book named above does not seem to make out the case otherwise in England. The intensity of life's struggle increases with every generation, and it has almost got to such a pass that few people have the disposition to exert themselves in the least about religion. Besides, "liberalistic" views of religion pervade the masses to such an extent, that it would be hard to find a congregation the greater portion of which would regard preaching as of vital importance. Most people think, nowadays, that it will be all right, somehow, in eternity, and they don't count much on the benefits to be got out of a two hours' sermon.

Our author sets himself to work with real earnestness to show what is the matter with preaching and people; and both preacher and people may learn many things from his book. Treating of the historical causes, he says: "There is a necessary decrease in the power of preaching, from the loss of novelty in its Creed." It is not easy to be eloquent about what everybody understands.

The preacher is not any longer greatly in advance of the people in intelligence; he is not their only instructor; they listen to criticize rather than to be taught; they have too much stimulus for intellectual activity in business hours, to be very easily aroused on Sunday. The sober, industrious, well-behaved man of the world is not likely to be moved to action or excited to fear, by a preacher. Times have changed. Civilization has changed, habits of life and thought have changed, since the days of great sermon effects. No doubt the preacher is as much needed now as in the days of Chrysostom; but he finds it a great deal harder to get at the hearts of the men, and to effect a change in their lives. The pulpit can never occupy in the world the place it once occupied, for the same reason that the drama can never be to any modern nation what it once was to the Greeks. The modern world is too complex and crowded to allow great prominence to any one agency.

Some of the obstacles to the success of the preacher, which our author finds in the social habits and traditions of the old country, are not found, to any great extent, in America. The tyranny of social tradition and circumstance is very lightly felt; wide range and large freedom are accorded to the preacher, both in the subject and manner of treatment.

The disadvantages of domestic life which are described as hindrances to married clergy are, as some think, counterbalanced by the associations of home, the affectionate care of wife, the love of children, and the closer bond of sympathy with human hearts and human interests, which is found around the hearth-stone. If the course of history "shows that the most eminently striking and successful preachers have been celibates," the course of history also shows why, under the conditions which have existed in some ages, this was to be expected, and indeed could not have been otherwise. It proves nothing as to the advantage of celibacy in the present state of the Church and of society.

Among "Personal Causes" the author enumerates lack of ability. As this is the secret of failure in nearly everything, it is safe to say that it has a good deal to do with failure in the pulpit. He concludes that the abler young men of our day do not adopt this profession, and that our preachers, as a body, are below even the average in intellect. To this, many will not be disposed to assent. One who writes on "Decay" is likely to take a pessimistic view of the case; and doubtless his opportunities for observing the poor timber in the clerical profession have been much greater than for observation in any other direction. He would find, probably, as many poor sticks in other professions, if he could inspect them as closely.

But it is impossible to give here all the points of this admirable book. The portion of it not noticed above is the most practical and valuable, relating to particular faults of the pulpit, and suggesting remedies for its failures. The book would be good reading for students in theology, and for the younger clergy.

The presiding Bishop, and the bishops of Delaware, Connecticut, New York, Ohio, Pennsylvania, Western New York, Nebraska, Maine, Long Island, Albany, Central Pennsylvania, Kentucky, New Jersey, Fond du Lac, Springfield, Pittsburgh, and the Ecclesiastical Authority of Southern Ohio, have appointed Sunday after Ascension, May 21st 1882, as a Day of Intercession for Missions. It is one of the alternate days agreed upon by the late Conference of Bishops at Lambeth in England.

### The Church Times says:

"All accounts agree that the observance of Holy Week and Easter in Paris had many gratifying points. The stillness of Good Friday, the crowds that thronged the churches, and the large number of communicants were cheering signs of the times, and tended to show that, however noisy the anti-Christian faction which just now disgraces the neighboring country, there is yet left a deep vein of piety and religious earnestness in French society."







Calendar.

May, 1882.

- 1. SS. Philip and James. Red.
7. 4th Sunday after Easter. White.
14. 5th Sunday after Easter.
Rogation Sunday. White.
15. Rogation Day. Fast.
16. Rogation Day. Fast.
17. Rogation Day. Fast.
18. Ascension Day. White.
21. Sunday after Ascension. White.
28. Whitsun Day. Red.
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day. Fast.

The Athanasian Creed.

IV.

Written for the Living Church.

The portions of this Creed which have been most objected to in modern times, are what are called—"The Damnatory Clauses." No theologian—at least, no one who has subscribed to the Prayer Book, and accepted the 39 Articles—can with safety to his own reputation find fault with the doctrinal statements of the Creed. So, all the force of modern attack seems to be directed chiefly against these so-called "Damnatory Clauses." The Creed says: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly." And at the end, "This is the Catholic Faith; which, except a man believe faithfully, he cannot be saved." Now as our purpose is not so much to argue about the Creed, as to view it historically for the sake of information, it is impossible to state objections and replies in regard to these clauses. There is a great deal in a name, especially when it is capable of being strongly tinted with the odium theologium. The writer would be indisposed to admit, in the first place, that the passages above cited are of the nature of an Ecclesiastical Anathema; and even if they are, they do not begin to bear the downright force of St. Paul's language: Gal. i. 9. "If any man preach any other gospel unto you than that ye have received, let him be accursed; and I. Cor. xvi. 22. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

But let us cite, for example, the Anathemas which was appended to the original Nicene Creed, by the First General Council, and which is really a part of the received doctrinal formulae of Catholic Christendom. The Creed ended with the belief in the Holy Ghost; and then went on to say: "And them that say that there was a time when He (i. e. Jesus Christ the Son of God) was not; and that He was not before He was begotten; and that He was made of things which are not; or who say that He is of another substance or essence; or that the Son of God is subject to conversion or mutation; these the Catholic and Apostolic Church anathematizes." (Fulton, Index Can. p. 119.) The Athanasian Creed is designed to state concisely what Holy Writ teaches over and over again, viz.: that the true Faith is a matter of moral life and death to mankind; that such a right Faith is the first condition of obedience; that a man is just as responsible before God for his beliefs as for his actions; and that he who wilfully rejects the true Faith incurs damnation, just as he does who wilfully stains his hands with crimes. The difference between the Damnatory Clauses (so-called) and the Anathemas anciently put forth by the General Councils, is this: the former state a general principle, which is to be taken with its reasonable limitations, as invincible ignorance, for instance; while the latter apply the principle to specified heresies, and even to individual persons (as Nestorius, Eutyches, etc.), placing those heresies, and the teachers of them, under anathema. These can fairly be called "Damnatory Clauses," and they were meant to be such, when used by the ancient Church.

Indeed, we might carry the investigation further, and show how the definitions which compose the Athanasian Creed are only a compendium, as it were, of the definitions and authoritative expositions put forth under the guard of anathemas, by those General Councils by which we, in common with the entire Catholic Church, are bound. If one will read the Definition of Faith put forth by the General Council of Chalcedon, A. D. 451, the truth of this remark will be manifest. The Definition was drawn up in the same century as that in which the Athanasian Creed is thought to have been composed, and the two documents are twin masterpieces of Exposition of the Faith, the one the voice of the Greek, the other the voice of the Latin, Church. (See Fulton, Index Canonum pp. 167-173.)

F. W. TAYLOR.

A Choir-boy Gone to His Rest.

Correspondence of the Living Church.

Charles Tete Holl, Cross-bearer of St. Clement's Church, Philadelphia, died on the 20th ult., of typhoid fever, after a brief illness, aged sixteen years.

So "He giveth His beloved sleep." Thus was a young and lovely life transferred from earth to Paradise. He had held the position of Cross-bearer for some time, and was devoted to his work. Loving the Church and her Services, he was ever eager to do what he could to assist in beautifying the Altar, and to help in any work.

On Palm Sunday he carried the Cross for the last time, being apparently in perfect health; and, as the Choir marched down the aisle of the church, singing the Processional Hymn—"Onward Christian Soldiers"—little did we think as we heard the words:

Like a mighty army Moves the Church of God; Brothers! we are trading Where the saints have trod—

that he who then bore the Cross before this earthly choir would so soon go to join that band of saints, who had "fought the good fight, had finished their course, had kept the faith" and

who now are at rest. The following day he was at church for the last time, helping to prepare the House of God for Easter; and the next day he was taken ill. On Thursday in Easter week, he made his Easter Communion, which proved to be his last; and on the Thursday following, he entered into the rest of Paradise.

The Burial Service was held in St. Clement's Church, on Monday the 24th ult., and consisted of the Proper Office, and a Celebration of the Holy Communion. The choir and Clergy, headed by the Cross, met the body at the gate of the church-yard, and marched into church, singing the hymn "O Paradise!"

The bier stood in the aisle before the Altar, with three candles burning on either side; and the pall-bearers vested in cassock and surplice knelt beside it, while the Cross was held at the head during the entire Service. At the conclusion, the Procession left the church, singing "O Paradise!" At the Woodlands Cemetery, where the interment took place, the funeral procession, headed by the choir, singing "Brief life is here our portion," proceeded to the grave. After the final Services, "Jerusalem my happy home," was sung at the grave and in returning to the carriages.

A boy full of life and spirit, with everything to make life bright and happy, he had preserved a singularly pure and beautiful character. Noble manly, modest and pure, he made friends wherever he went; and many hearts are bleeding to-day, while they bow in submission to the will of a Heavenly Father, Who "doeth all things well." While deeply feeling his loss, we know that for him to die was gain, for he has exchanged the trials and temptations of earth for the joys of Paradise.

Vested as a Cross-bearer in cassock, amice, alb and girdle, and holding in his hand a crucifix, the emblem of his Saviour's dying love, his body was laid away to await the Resurrection morn, while his soul, pure, we trust, and free from sin, awaits, in Paradise, the Resurrection of the just.

Lord almighty! Jesu Blest! Grant him Thine Eternal rest!

Old Cathedral Customs.

Apart from the curious traditions and historical lore that have in the course of past centuries clustered round our cathedrals, we find, too, associated with them numerous old customs which must always be a subject of popular interest from their connection in bygone years with the time-honored institutions. Although, however, very many of our cathedral customs have long fallen into disuse and become forgotten, yet a few still remain, but which will probably, also, be sooner or later discontinued. Referring to some of those which have ceased to exist, may be mentioned certain curious observances once kept up in honor of the festivals. Thus we are told how, in the days of Old St. Paul's, it was customary on special Saints' days for the Choristers of the Cathedral to ascend the spire, and there to chant solemn prayers and anthems; the last performance of this custom having been in the reign of Queen Mary, when, says Fuller, "After evensong, the Quire of St. Paul's began to go about the steeple singing with lightes, after the old custom." But one of the strangest of the old ceremonies, in which the clergy of St. Paul's Cathedral figured, was performed twice a year—viz., on the day of the Conversion, and on that of the Commemoration of St. Paul. On the former of these festivals, a fat buck, and on the latter, a doe, was presented to the church by the family of Band, in consideration of certain lands which they held of the Dean and Chapter. The buck, on being brought to the steps of the altar, was received with great formality by the Dean and Chapter, apparelled in their sacerdotal vestments, with chaplets of flowers on their heads, who at once sent the body to be baked, whilst the antlers of the buck were carried on a pike in procession round the sacred edifice. With this custom, which was continued till the reign of Queen Elizabeth, may be compared one at York, where, on Lammas Day, the tenants of the Chapter brought up a lamb to the high altar; and also another, at Durham, where an offering of a stag was at one time annually made on St. Cuthbert's Day, in September, by the Nevilles for the manor of Raby. "The stag," says Ormsby, in his "Sketches of Durham" (1846, p. 77), "was an oblation by the Nevilles of great antiquity, and appears to have been brought into the church, and presented with winding of horns."

Again, at Ripon, so late as the year 1790, we read how, on the Sunday before Candlemas Day, the collegiate church was "one continued blaze of light all the afternoon by an immense number of candles;" and in 1628 we find a Bishop of Durham climbing ladders to light up his cathedral with two hundred and twenty candles and sixteen torches. Formerly, on Shrove Tuesday, the doors of York Minster were thrown open all day, when the apprentices and journeymen streamed in to ring the Pancake bell. Passing on to Eastertide, it appears that in days gone by, at York, on Maundy Thursday, after vespers, the primate, dean, and canons, barefooted, washed the feet of the poor, whilst the anthem was sung and Gospel was read. On Holy Saturday, says the late Mr. Mackenzie Walcott, in "Traditions and Customs of Cathedrals" (1872, p. 186), at a pillar on the south side of the nave of Salisbury, the new or Easter fire was kindled with a flint or crystal, after the procession had sung "The Lord is My Light." As, too, is well known, the people in every diocese were once upon a time required to visit the cathedral at Whitsuntide, to pay their Whitsun farthing—an offering which continued to be levied, as at Worcester, in 1825. We may mention here the celebrated Miracle Plays, which in former years held such a prominent place in the religious observances of the year. Thus, by way of illustration, Mr. Mackenzie Walcott tells us how, at Lichfield, in the twelfth century, the Miracle Plays were

represented: the Shepherds on Christmas Eve, the Resurrection at the dawn of Easter, the Miracles on Easter night and the next morning, and the Disciples going to Emmaus on Easter Monday; and at York, the Three Kings at Epiphany, the Apparition of the Star on Christmas Eve, and the Salutation of the Shepherds at Bethlehem."

At Durham, on May 29, the choir have been in the habit of ascending the large tower of the cathedral and singing anthems from the three sides of it. This ceremony is said to be observed in remembrance of the monks chanting masses from it in behalf of Queen Philippa when engaged in the sanguinary battle of Redbills with the Scotch King, David I., 1346. The reason assigned why the anthems are only sung from three sides of the tower, not from the fourth, is—that a chorister once overbalanced himself, and, falling from it, was killed. A curious custom, also, known as "Push Penny," was once kept up by the Dean and Chapter of Durham on three days in the year—the anniversary of King Charles' death, Royal Oak Day, and Gunpowder Plot. On these days the Chapter caused twenty shillings in pence to be scrambled for, in the college yard, by the young people, who never failed to be present. Amongst other similar customs, it seems that on St. Catharine's Day it was once the practice for the Dean and Chapter of Worcester to distribute to the inhabitants of the college precincts a "Cattern bowl" of rich spiced wine. We must not omit to mention, too, the famous "Boy Bishop" who was chosen on St. Nicholas Day (Dec. 6) from the cathedral choir as a mock bishop. For three weeks the boy possessed episcopal honor, the rest of the choir being his prebends. If he happened to die in the time of his prelate he was buried in pontificalibus. Some, too, of the old customs celebrated at Christmas are curious. Thus, at Ripon, the singing boys came into the church with large baskets full of red apples, with a sprig of rosemary stuck in each, which they presented to all the congregation. Stukely relates how, at York, on Christmas Eve, they carried misletoe to the high altar of the Cathedral, and proclaimed a public and "universal liberty to all sorts of inferior and even wicked persons at the gates of the city."

Space will not permit us to do more than briefly allude to a few of the old Cathedral customs, such as the "Spur-money," which was a fine for entering the choir with spurs on, and is alluded to by Malcolm, who, writing in 1803, speaks of the practice as lingering on in some country Cathedrals. At Durham, the "Dog-Whipper" is a statutable servant, an office which originated in dogs having run into the choir and disturbed the worshippers. In the parish Register of St. Mary-le-Bow, Durham, we find the following entry: "Brian Pearson, the Abbey dog-whipper, buried, April 6, 1722." Over the great north door of Durham, too, it may be remembered, was a chamber for two men, who were always ready to receive any persons who might claim asylum. Whenever the Mayor of Bristol visits the cathedral in state, the long-established custom of strewing the choir with fragrant herbs is still, we are informed, kept up. At Canterbury, it is worthy of note that in seasons of danger bandogs were let loose to guard the shrine. And Worcester, in the year 1666, was provided with an hour-glass. In days of old, the Dean of York, at his installation, was invested with a gold ring, and was required to feed ten persons daily. We may conclude by noticing a superstition still current at Peterborough, that, if the cathedral bell and the clock of the parish church strike simultaneously, there will be a death before very long in the minister-yard.—Illustrated London News.

The Old-Fashioned Way.

To the Editor of the Living Church:

I was travelling in the West, one Summer, and on Sunday, our party stopped to rest in a pleasant village that had a long Indian name. When the hour arrived for Public Worship, we wended our way to the little church which stood upon a point of land, with the water of the small peaceful lake shining on each side. From the middle alley of the building, I could see, through the windows on my right and on my left, the green turf, and the leafy trees, and the liquid blue that added such grace and beauty to the surroundings. Soon we were engaged in the solemn Service; and, after the second lesson, the Rector called upon such children as had learned perfectly the Catechism, to step forward to the chancel, and in the presence of God, and of the congregation, to answer the questions. A dozen or more, boys and girls, obeyed the voice of their spiritual pastor. Their faces showed that they thought it a great privilege and honor to be summoned to this public examination; and it did my heart good to note how faithfully they had been instructed in this incomparable "Body of Divinity."

Why is it that this old-fashioned way has fallen into such general dis-use? What has become of the rubric that once had such positive force with the clergy? We seldom hear this Catechism "openly in the church" now-a-days. I cannot believe that anything better can be substituted.

F. B. S.

"BY HOOK AND BY CROOK."—This expression was happily employed by Bishop Blomfield in reference to himself and the then vicar of Leeds—Dr. Hook. They had preached on the same day at Christ Church, St. Pancras, and the Bishop, being asked the amount of the collections, answered, "By hook and by crook we got a thousand pounds."

It is through loss that all gain in this world is made. The winter leaves must fall that the summer leaves may grow.—Hugh MacMillan.

One daily defect or infirmity, overcome by God's aid, is worth whole years of supposed security and highly-wrought feeling, without such earnest self-mastery.—J. Keble.

The Way, The Truth, and The Life.

From Thomas a Kempis Book III., Chap. 56.

Written for the Living Church.

I am the Way, The Truth, and The Life, The way that thou should'st go; I am the Truth—the sov'reign Truth—The truth that thou should'st know. I am the Life—the blessed Life, Wit-out which none may live; I am the Way, the Truth, the Life, Which God alone can give. I am the Way—the straightest way; The way that upward tends; I am the uncreated Life—The life that never ends; I am the Truth infallible—The Truth thou must believe; I am the Way, the Truth, the Life Thou must from God receive. If in the Way I will abide, The Truth shall on thee shine; And, if that Truth thou'lt steadfast hold, Eternal Life is thine. I am the Way, the Truth, the Life—The life thou would'st attain; Then walk that Way, that Truth receive, If thou that Life would'st gain. MARY BAYARD CLARKE.

Ralph Waldo Emerson's Prayer Book.

Written for the Living Church.

The Rev. Dr. Haskins, of St. Mark's Church, Brooklyn, E. D., who is a double cousin of Emerson's, says, in a private letter to a friend:

I have just returned from Concord, where I have been to assist in the funeral Services of my cousin, R. W. Emerson; and I am not alone in the opinion that the Church Service at the interment was the best part of the whole. The Prayer Book from which I read the Committal, was an English Prayer Book which had been long and well used by my aunt, Emerson's mother; and on the fly-leaf was written—"Presented to Ruth Emerson, by her father, in 1783." (99 years ago). Underneath was written—"Presented to R. W. Emerson." Below this, in the Philosopher's own hand writing, was penned: "Re-bound by R. W. Emerson in 1879." Was it not a coincidence, that I should use his mother's valued book, in committing to its last resting-place the body of her son, who had so long neglected that book? Though he must have had some love for it, to have had it re-bound so lately as 1879—only three years ago.

In anticipation of the words "earth to earth," "ashes to ashes," I took the gravel from his long-trod foot-path in front of his study door, and a handful of ashes from his study fireplace, from the wood, just as he left it when he was taken sick. I thought you would appreciate this little ritualism.

On Sunday last, I preached in Concord, twice, in a private mansion, with about 38 persons present. I slept two nights in The Old Manse, and in the room, on the walls of which there was inscribed the words—"Began the study of Greek in this room, Jan. 9th 1783. William Emerson." This was Waldo's father, and my mother's only brother.

A correspondent of the English Church Review has the following growl upon the results which followed upon his innocently advertising (as is usual in England) the birth of a daughter:

SIR.—Pity the sorrows of a country parson, whose only offence is, that he has had a daughter born to him, and has announced the fact in the papers. He has had a photograph of the announcement, with instructions to send sixpence if approved. On former occasions, the card, not being approved, has been returned. The enterprising photographer has, however, not taken the hint, so this time the card has not been returned. He has been inundated with small square catalogues of the requisites of a nursery, and pamphlets of well-meant advice as to the bringing up of infants. He has been favored with a tractate against infant Baptism, the directions and practices of the Church of England being spoken of with much scorn and derision. Putting aside the insolence of sending this paper to one who is bound by every consideration to uphold the Church's teaching in the matter, one would have thought the manifest uselessness of sending it to a clergyman would have saved him from the insult.

He has had the usual appeals from the promoters of the most pestilent of modern superstitions, the Anti-Vaccination League. To end his list of woes, it being taken for granted that a vicar in the country who has a family must be on the verge of destitution, he has had offers, more than one, from money-lending harpies, with strange names, to arrange a loan.

Health Alphabet.

The Ladies' Sanitary Association of London gives the following simple rules for keeping healthy:

- A—s soon as you are up shake blanket and sheet;
B—etter be without shoes than sit with wet feet;
C—hildren if healthy are active, not still;
D—amp beds and damp clothes will both make you ill;
E—at slowly and always chew your food well;
F—reshen the air in the house where you dwell;
G—arments must never be made too tight;
H—omes should be healthy, airy and light;
I—f you wish to be well, as you do, I've no doubt,
J—ust open the windows before you go out.
K—eep your rooms always tidy and clean;
L—et dust on the furniture never be seen.
M—uch illness is caused by the want of pure air;
N—ow, to open the windows be ever your care;
O—ld rags and old rubbish should never be kept;
P—eople should see that their floors are well swept.
Q—uick movements in children are healthy and right;
R—emember, the young cannot thrive without light.
S—ee that the cistern is clean to the brim,
T—ake care that your dress is all tidy and trim;
U—se your nose to find if there be a bad drain,
V—ery sad are the fevers that come from its train;
W—alk as much as you can without feeling fatigue;
X—erxes could walk full many a league.
Y—our health is your wealth, which your wisdom must keep;
Z—eal will help a good cause, and the good you will reap.

The British Museum is indefatigable in its exploration of Mesopotamia. Mr. Rassam started for Babylon, March 6th, to re-commence his excavations on the site of Abu Habbah, the Sippara of the ancient geographer, and the Sepharvaim of the Bible. It was a literary city and had a fine library. Nine cases of the tablets found last year have just been received at the Museum.

He that is afraid of pain is afraid of his own nature; and if his fear be violent, it is a sign that his patience is none at all, and an impatient person is not ready dressed for heaven.—Bishop Jeremy Taylor.

ALL AROUND THE WORLD.

The ex-Empress Eugénie was mobbed and hooded in Marseilles recently.

Dr. Schliemann hopes to finish his work of excavation in the Troad, by August.

Count Franz de Champagny, the celebrated author and member of the French Academy, is dead.

The Alaska, of the Guion line, has made Queenstown from New York in 6 days, 21 hours and 46 minutes, the fastest passage ever made. Sir Allen Young has chartered the steamer Hope of Peterhead, 300 tons, and 70 horsepower, to search for Leigh Smith's Arctic expedition.

Rosa Bonheur's last picture is a life-size group of lions—male, female, and cubs—represented at home, in an African jungle. It is praised as a remarkably fine work and will be engraved.

Dr. Treiber, who attended Lord Byron in his last illness and has never since quitted Athens, is dead. He was the last foreign resident there connected with the war for Greek independence.

The Italian Government in Venice will appoint a commission whose duty it shall be to see that the old work in the Cathedral of St. Mark is not damaged during future repairs of the building.

The old Senate Bible, which was stolen recently by some relic-collecting maniac, and upon which the senators have been sworn in since 1827, has been secretly restored to the Secretary's desk.

King Cetewayo, of Zuzuland, goes to England, next month, and will be accompanied by three chiefs and four servants. According to Lady Florence Dixie, he is a very different person from what is commonly reported.

Miss Jean Armour Burns, great grand daughter of the Scotch poet, is sixteen or seventeen years old, and bears a striking resemblance to her ancestor. She and her mother earn a scanty living by dusting the pews of a Dumfriesshire church.

It is stated by a London journal that, after the present season, the Prince and Princess of Wales will visit Canada, by way of New York. The Prince has not been on this side of the Atlantic since the occasion of his first visit, twenty-two years ago.

The portrait of Queen Victoria, which is to appear on the new gold coinage of the British Mint, represents her as at her present age, wearing an imperial crown. The new die, which has just been completed, is only the second taken during her reign.

The new Russian minister, Baron de Strove, is the son of the great Russian astronomer, whose name is familiar to school-children. He has brought with him to Washington the young sons of General Soko, of the Japanese army, to be educated.

The increase of steam vessels in the world last year amounted to 478,807 tons, while sailing vessels increased but 38,935 tons. In Great Britain there was an actual falling off of over 50,000 tons in sail vessels, while the increase in steam tonnage was 360,371 tons.

On the fourth Sunday in Lent, the Pope invariably blesses a golden rose, which he sends as a mark of especial favor to some Catholic princess. This year the token was bestowed upon Stephanie of Belgium, who was married, in May last, to Rudolf, the Crown Prince of Austria.

Queen Elizabeth spelled the word sovereign in seven different ways. The Earl of Leicester, her favorite, spelled his own name in eight different ways. The name of Villiers is spelled fourteen different ways, in the deeds of that family. The name of Percy is spelled in fifteen different ways in the family documents.

General Beauregard has been engaged for some time on a book about the War, and his MS. is now almost complete. The work covers his whole military career. It is not conciliatory in tone. It assumes throughout the fundamental justice of the Confederate cause, and maintains that their sentiment and teachings upon that subject ought to be preserved and cherished.

An electric-light man, named Henkle, is reported to have a contract for the sale of Prospect park, at Niagara Falls for \$1,000,000, and to be getting ready to illuminate half the country by means of the water power there. Company of \$20,000,000, capital—1,000,000 horse-power—10,000 miles of cable—65 cities hitched on all the way from Boston to Chicago—and so on.

The beer bill of Germany begins to excite comment at home. A member of the German Parliament observed that the "armed peace" from 1872 to 1880 had cost five milliards of marks (\$1,250,000,000), whereupon the North German Gazette declared that in the same time 6½ milliards worth of beer and nearly a milliard worth of brandy had been consumed,—a drink bill of \$,800,000,000.

The anti-Chinese convention at San Francisco last week adopted a scheme to divide the Pacific coast into districts which shall be notified to remove Chinese within a specified time, and, failing the district to be proclaimed as dangerous to peaceably disposed citizens, warned to abandon it, and, if the Chinese are still harbored in the district, the laager is to remove them by force using as little force as necessary until the country is rid of them.

Boldan Zaleski, Poland's great poet and one of the last survivors of the Diet in 1830, is living in retirement at Villepreux, in Seine-et-Oise. He was eighty on March 19th and many were the congratulations that poured in from his native country, from every corner of Europe, and from America. A deputation of Poles, headed by Mme. Severine Duchinska, the authoress, waited upon the old man, and among the addresses was one from the representatives of the Grand Duchy of Posen in the Reichstag and one from Prague.

Boston newsboys and bootblacks have new reading and recreation rooms at Boston in Howard street. Mayor Green made a speech at the opening on Monday evening May 1, and his keen little auditors applauded him most heartily. One of the rooms is fitted up with what delights young America's soul—gymnastic apparatus of all kinds, from rowing-machines to billiard tables. In the other rooms are books, papers, writing materials, whist tables, checker boards, etc. A toilet-room constitutes the vestibule, and every boy shines with abundant soap and water before the door of his heaven is opened to him. Over 100 boys were present at the opening.

The crown-glass disc for the thirty-inch Poulkova telescope was received by the Clarks some two months ago. The flint glass has been in hand for a year or more and they have now got the object-glass so far along as to be able to look through it, and apply the tests which determine the final corrections of the figure. If they have good fortune, they may be able to finish the lens in two or three months; but, if not, they may have to spend a year about it.

Fell, the Parisian glass-maker, who furnishes the material for their object-glasses, promises that the great discs for the thirty-six inch lens of the Lick Observatory shall be ready within the year; but there is a good deal of uncertainty about the fulfillment of each promise of his. The Poulkova crown-glass was more than a year behind time.



The Household.

A bit of soap or a few drops of oil rubbed on the hinges of a door will prevent its creaking.

The yolk of an egg gives richness to the milk which you pour over asparagus; beat it well, add butter, pepper, and salt, as usual.

A hot shovel, or warming-pan of hot coals, held over varnished furniture, will take out white spots. Rub the places, while warm, with flannel.

Save the soot that falls from the chimneys. A pint of soot to a pailful of water will make a liquid manure of great value for flowers and plants of all kinds.

COFFEE.—If served with milk or cream, should be in cups of middling size; but if served as café noir, smaller cups are suitable, and they should never be entirely filled.

A lady writes that she never turns her window plants, and, as a consequence, gets a great many more blossoms than when she kept turning them, trying to keep them in pretty form.

Never attempt an elaborate dinner, unless you have the appliances and means of cooking it thoroughly well, and of serving it tastefully and properly, with the regular changes of plates, knives, forks, etc.

MALARIA.—The worst forms of malaria are found in our close bedrooms, our filthy back yards, stables, sinks, drains, etc. We make the worst climate known in ordinary society. Our habits produce more disease than ordinary malaria.

CORNS.—Since these are caused by "bad fits," to wear well-fitting boots is to remove them. And since they are albuminous, they may be dissolved by almost any alkali, as ammonia, potash or even soda or chalk, but the potash will do it in the shortest time. If any should get on the flesh, vinegar applied will stop its action.

Lemon butter, or jelly, to fill tartlets, should be made in this proportion: half a pound of pulverized sugar, the whites of three eggs and yolk of one, the juice of two lemons and the grated rind of one; cook for about twenty minutes, stirring constantly, as there is great danger of its scorching. When cool, this will be like a thick rich custard.

Be scrupulously neat and clean in all preparations for the sick room; and let every thing be served on snow white linen. Never allow food to remain at the patient's bedside; if he does not care to eat it, when it is brought to him, take it away, and bring it or something else when needed. The smaller the quantity (if not too small) and the greater the variety of the food, the more appetizing will it appear.

AN OUNCE OF PREVENTION.—As left-handedness in children is not generally considered desirable, it is well to prevent it if possible. It is a well-known fact that most children in arms are carried on the left arm of mother or nurse, as the case may be. The consequence is that the right arm is fast against the nurse's shoulder, while the left hand is left free to grasp at anything that comes in the way. Let the nurse use the right arm at least half the time, and the mischief is obviated.

TO UTILIZE OLD FRUIT CANS.—The Scientific American publishes a plan which looks as though it might reduce the chances that the earth's surface will shortly be covered with old tin cans in a battered and useless condition. The can is pierced with one or more pin holes and then sunk in the earth near the roots of the strawberry, tomato or other plants. The pin holes are to be of such size, that, when the can is filled with water, the fluid can only escape into the ground very slowly. Thus a quart can, properly arranged, will extend its irrigation to the plant through a period of several days; the can is then refilled.

WHY SOME ARE POOR.—Cream is allowed to mould and spoil. Silver spoons are used to scrape kettles. The scrubbing brush is left in the water. Nice-handled knives are thrown in hot water. Brooms are never hung up and are soon spoiled. Dishcloths are thrown where mice can destroy them. Tubs and barrels are left in the sun to dry, and fall apart. Clothes are left on the line to whip to pieces in the wind. Pie crust is left to sour, instead of making a few tarts for tea. Dried fruit is not taken care of in season, and becomes wormy. Vegetables are thrown away that would warm for breakfast. The cork is left out of the molasses jug, and the flies take possession. Bits of meat are thrown away, that would make hashed meat or hash. Coffee, tea, pepper and spices are left to stand open, and lose their strength. Pork spoils for the want of salt, from floating on the top of brine, and because the brine wastes scalding.—Cul. Farmer.

KNITTED FRINGE.—Two very coarse needles, and cotton number ten, four ply, and set up loosely fifteen stitches.

Seam two together, then thread over and seam two together all across to the last stitch, thread over and seam that. Knit the same way every time across, and there will be a stitch and loop to seam together every time, never omitting to put the thread over between seaming, and before the last stitch. After knitting the length of the article you wish to trim, sew it on over and over, and should it fail to be enough, knit it out, and sew on nearly to the knitting needle. Now take the knitting in your left hand, let off four stitches from the needle, and with your fingers, or the other needle, pull down the stitches that you have let off, one at a time, the whole length of the knitting (this makes the fringe, and can be done rapidly), and bind off the eleven stitches that remain, for the heading to the fringe. Sew this and the beginning together, and sew on across the seam. The fringe can be cut at the bottom or not, as one may fancy. It can be knit as narrow or as wide as one chooses; only always cast on an even number of stitches.

CURE FOR SICK HEADACHE.—This complaint is the result of eating too much and exercising too little. Often the cause is that the stomach is not able to digest the food last introduced into it, either from its having been unsuitable or excessive in quantity. It is said a diet of bread and butter, with ripe fruits or berries, with moderate, continuous exercise in the open air sufficient to keep up a gentle perspiration, would cure almost every case in a short time. To drink two teaspoonfuls of powdered charcoal in half a glass of water generally gives instant relief. The above sovereign remedies may do in some, but not in all cases. A sovereign remedy for this ailment is not easily found. Sick headache is periodical, and is the signal of distress which the stomach raises to inform us that there is an over-alkaline condition of its fluids; that it needs a natural acid to restore the battery to its normal working condition. When the first symptoms of a headache appear, take a teaspoonful of clear lemon juice fifteen minutes before each meal and the same dose at bed time; follow this up until all symptoms are passed, taking no other remedies, and you will soon be able to go free from your unwelcome nuisance. Many will object to this because the remedy is so simple, but many cures have been effected in this way.—Boston Transcript.

TELLING A STORY.

Little Blue eyes is sleepy, Come here and be ro-sed to sleep! What shall I tell you, darling? The story of Little Bo Peep? Or of the cows in the garden. Or the children who ran away? If 'm to be st-ry-teller, What shall I tell you, pray?

"Tell me"—the blue-eyes opened Like pansies when they blow—"Of the baby in the manger, The little child Curri-t, you know; I like to hear that story The best of all you tell;" And my four-year-old-nestled closer As the twilight shadows fell,

And I told my darling over The old, old tale again; Of the baby in the manger, And the Christ who died for men, Of the great warm heart of Jesus, And the children whom He blest, Like the blue-eyed boy who listened As he lay upon my breast.

And I prayed, as my darling slumbered, That my child, with eyes so sweet, Might learn from his Saviour's lesson And sit at his M-ter's feet; Pr-y God he mayne'r forget it, But always love t' hear The tender and touching story That now he holds so dear.

—Selected.

English Church History.

An Allegory.

Written for the Living Church.

More than eighteen hundred years ago, there was a farmer who owned a farm of a great many acres, and whose business it was to raise sheep. He was one of a large family, the members of which had been sent abroad into every known country, to follow the honorable calling of shepherds. This particular farm was situated in an uncivilized part of the world; it was wild and uncultivated, and the sheep upon it, which were of native origin, partook of the nature of the country. Unquestionably, the field was a hard one to labor in; many and serious difficulties were presented. Notwithstanding these drawbacks, the farmer, who was of vigorous constitution and sanguine temperament, struggled on bravely and patiently. He had made a very fair start, and the prospect looked bright and promising; when, one day, unfortunately, a number of rough fellows, little better than barbarians, came suddenly from a neighboring country beyond the sea, and over-ran a large portion of the farm, driving the alarmed farmer into a distant corner of his land. They ignored his authority, disordered his plans, and demoralized things generally. Fighting was their principal occupation; and, when they could not find a foreign enemy to contend with, they would often fight among themselves. Too idle to work, they chased and killed many unhappy sheep that crossed their path; and when this source of food and amusement failed them, they lived on the natural fruits of the ground, doing nothing to improve the farm, which was fast relapsing into its original wilderness state. Nor did their own condition improve at all. They saw nothing of the owner of the land they occupied, yet knew very well that he was still living, with a few of his scattered flock, on some part of the farm. But as long as he left them alone, as long as he did not interfere to stop their outrageous proceedings—as indeed, he was powerless to do—they had no desire to molest him, or to take the trouble to hunt him up. This state of affairs crippled and discouraged the farmer exceedingly; therefore, little or no effort was made to stay the ruin that was going on. So matters continued, growing worse and worse, both for the farmer and for his self-invited visitors.

About this time, the farmer's big brother (who owned and occupied a valuable sheep farm in a distant country) chanced to hear of these wrongs and this distress. With a generous feeling towards his brother, he kindly sent one of his chief shepherds and other servants to help him out of his troubles. The coming of these shepherds was welcomed both by the barbarian intruders, and by the farmer; the self-interest on the part of the former forming the principal ingredient in the said welcome. Immediately on their arrival, the strangers set about the work of restoring order. The farmer was called from his retreat, and what remained of the flock was gathered together. The roughs were apparently convinced, after much talking, that it would be better for them to work, to be peaceful, and not to interfere with the farmer.

These satisfactory arrangements made, everything seemed likely to go on swimmingly; and doubtless, this gratifying expectation would have been realized, had it not been for a huge rock which until now had remained hidden. The chief shepherd of the party, it seems, on his setting out, had been carefully instructed as to the course he should pursue, and had been cautioned to avoid all occasion of offence. Had these prudent directions been heeded, all would have been well; but, unhappily, the over-zealous agent forgot or disregarded them. He soon found out that there was here a way of doing things, different from that pursued at home. Preferring the way he was accustomed to, he endeavored to persuade the farmer that it would be better to work the farm according to the method of his big brother. This proposal did not meet the views of the farmer, who contended that the requirements of his farm demanded a different treatment; the method which might suit his brother, he said, did not necessarily suit him. Moreover, experience had shown that his own plan, if allowed to work, was a good one; it had served him well enough hitherto, and he knew of no sufficient reason why he should change it. This difference of opinion as to the management was the thin edge of that wedge which finally caused a fearful split between them. The agent warmly protested against the decision of the farmer, but failed to move him; and, then, being resolved to gain his point, he angrily declared that the farm should be worked after the plan of his master, whether the farmer liked it or not. Soon after, he went even beyond this; in the name of his master he assumed supreme control.

The farmer, to use one of his homely expressions, began to think he had fallen "out of the frying pan into the fire." He found himself utterly helpless. The chief magistrate of the country in which his farm was situated sided with his brother's agent; and, pressed down beneath their combined powers and craft, he was unable to stir hand or foot.

And now, the enterprising agent made a decided and important step in advance. Before taking this step, he had gained the friendship of the neighbors, in a very substantial and worldly-wise manner, and especially of the chief magistrate. He had thus strengthened his position on the farm, and prepared the way for the advanced position the obtaining of which had for some time previous fired his ambitious soul. Everything was favorable for the furtherance of his wishes. The time had arrived, when he could, with authority, suggest to the big brother a proposition which was as bold as it was original. This grand idea was nothing less than that the benevolent big brother should claim ownership of the farm! The agent was enthusiastic. He represented in glowing colors the beautiful situation, the richness of the soil, the many sources of profit. Nor was the task a difficult one. The big brother had, for some time past, been developing a grasping disposition, and he was therefore easily persuaded to take advantage of the offered opportunity to enlarge his possessions. In due form the claim was made.

No sooner had the big brother formally declared that the farm belonged to him, than the work of spoliation commenced. Sweeping assertions are always to be avoided; and the veracity of this history demands the statement, that, under the new regime there were many shepherds who faithfully performed their duty to the flock committed to their care. Yet, on the other hand, the historical truth demands the further statement, that generally this was not the fact. The shepherd began to fleece the sheep, the sheep began to run; and very fortunate many of them were, if they got away with no more serious damage. Magnificent farm-buildings were erected; and costly and spacious dwelling houses were built for the jovial shepherds, who lived on the fat of the land, with the best of wine to wash it down. In this luxurious life they got to be so well-liking, that, beside them, the fat King Pharaoh would have made a poor show. The profits arising out of the cultivation of the land were enormous; but the money, instead of going to benefit the farm, was regularly and promptly remitted to the big brother, who therewith was enabled to live in princely style in his distant home.

The poor farmer was deeply grieved, as well he might be, at all this extravagance and robbery. He was grieved to see his farm in such unworthy hands, his sheep so shamefully neglected and abused, and his revenues applied to support a foreigner in splendor. But what could he do? He was in the position of a helpless spectator.

At length, affairs come to such a pass, that the neighbors began to show an interest, and mutterings and complaints were heard on all sides. Even the farmer, bound as he was, made a strong protest against the practice of sending away the profits of the farm. But, perhaps, no one made a more formidable stand than did the chief magistrate, a new one who had but recently come into power. He awoke to the fact that he was not getting his share of the plunder. Even the taxes, many of them rightly due to him, found their way into the pocket of the big brother. This struck the chief magistrate in a very sensitive part; for he, too, loved money, of which useful article, what with his own extravagance and the foreign leakage, he was now getting very short.

This new chief magistrate was a bluff, burly, high-spirited man, with very strong passions. During his reign, another agent was elected as manager of the farm, a man, native born, of humble parentage, but of very marked character. Although not of foreign birth, as was the first chief shepherd, he yet was as religiously devoted to the interests of the big brother. While he mightly pleased his foreign master with the ability he manifested in the control of the farm, he at the same time held very friendly relations with the powerful chief magistrate. He inflamed his vanity by flattery, pandered to his vices, and, metaphorically speaking, filled his pockets with the golden fleeces taken from the backs of the sheep. All this very well pleased the wilful and overbearing chief magistrate who did not always wait to be helped. Being an epicure, he sought out the fairest of the flock, helping himself when he pleased, and when he wasn't pleased, wantonly destroying them. A good deal of liberty was allowed him in this direction; but liberty with him knew no bounds, and it quickly degenerated into license. He put no restraint upon his appetite; and, on one occasion, it is said, took two of the handsomest sheep at one time. This was contrary to all law and order; a public scandal was created. The attention of the big brother was called to the matter; and he, although unwilling to offend so powerful an ally, was compelled to interfere. Many weighty considerations and influences, brought to bear from various quarters, urged him on to the exercise of his authority. The chief magistrate was severely rebuked, and given to understand that this sort of thing could not be allowed. Immediate restoration must be made. The proud spirited chief magistrate could ill brook these reprimands and dictations. He was wholly unaccustomed to such treatment, and would not endure it even from this source. Galled to the quick, and highly indignant, he at once set about devising means for getting rid of the assumed authority of the big brother.

In furtherance of this intent, he lost no time in seeking out the oppressed farmer, with whom he had many private conversations. The farmer, ever watchful for means to rid himself of the unnatural and now intolerable control of his big brother, thought he could see in this quarrel the way opening for freedom. "It's an ill wind that blows no body good," thought he, and seized the opportunity to relate the story of his wrongs. The chief magistrate listened attentively and with apparent sympathy, displaying during the recital, much indignation against the grasping character of his big brother. "By my halidom," said he, "we'll put a stop to his career. You stand up for your rights, and I'll support you through thick and thin." There was no uncertain sound about this; the trumpet-note of the battle was sounded; the sword of justice was unsheathed; the first shot was fired. The war thus begun was vigorously carried on. The big brother was openly defied, and invited to do his worst. He did it. In a towering rage he thundered with his canons, and cursed in words of awful import. Failing by these means to reduce the enemy, he next sent over a favorite bull, a famous fighting animal that had gained for him many a hard fought battle. The chief magistrate and the farmer, however, knew all about bulls; they had a sturdy one of their own, named John; so they were not greatly alarmed. With John, and another animal equally formidable—the British Lion—they made short work of the big brother's instrument of warfare. Other bulls followed; these they at once took by the horns, and forthwith shipped them to a neighboring island, where it is presumed they found congenial pasture, for they have remained there ever since. The outcome of this terrible conflict was a complete and ever-to-be-remembered victory for the chief magistrate and the honest farmer. The servants of the foreigner hastily took their departure for more congenial shores, sadder but wiser men.

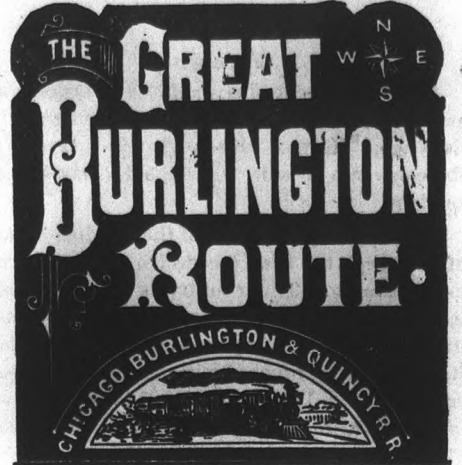
This was a happy and glorious deliverance for the farmer and his friends. They all rejoiced that the cruel yoke had been removed. Once again, the farm was free from all incumbrance, and its owner had regained his freedom. He was not slow to profit by this fortunate turn of affairs. Many needed reforms were instituted, many abuses corrected. The houses were swept and purified; the farm-buildings were cleaned and repaired. Law and order were restored. The storm of conflict had passed away, and the sunshine of heaven smiled on the peaceful scene. And now a few words concerning the subsequent history of the two actors chiefly interested. As to the big brother, of course he grieves over this sad reverse of fortune. Indeed, he can scarcely bear it; the thoughts of his head trouble him; he feels very sore about the whole business. So fondly is his heart set upon this farm, that there are those who suspect him of designs for recovering it; and no means, it is said, fair or unfair, are left untried to further the end. One thing, however, is known for certain, which is, that the big brother, with many of his principal shepherds and hirelings, never tires of abusing the farmer, of telling him that the farm he occupies does not belong to him, that he is a usurper, and that his proper position is only that of a tenant under his big brother.

All this bad feeling, misrepresentation, and self-seeking, has had a visibly injurious effect upon the health and material interests of the big brother; and this ill condition is aggravated by a serious trouble that he has lately had with his own chief magistrate, by which he is deprived of considerable authority and revenue. But let that pass; it may suffice to say that his farm is by no means so valuable now as it was formerly. In looking too closely after the property of others, he has neglected the cultivation of his own. One other anxiety may be mentioned as threatening the peace of the unhappy man. Some other brothers of his, whose farms he has insidiously got hold of, influenced by the successful action of the farmer, are bestirring themselves with the idea that they can manage their farms for themselves; and more than one talks quite seriously of asserting their ancient independence, and of giving the big brother notice to quit.

And, lastly, what of the honest farmer? His patient endurance of wrongs, his watchfulness and prompt action have procured for him a merited reward. He has had a bitter but valuable experience. By a loving care of the sheep, and strict attention to business, his farm and flock are largely increased. Many of his children are well out in the world. Once in a while, his sons and daughters gather at the old homestead, and have a "real happy time." A common interest binds them harmoniously together. At these family meetings, methods for improving their farms and increasing their flocks are discussed; the ties of brotherhood are strengthened; all are refreshed, and encouraged to return to their different and distant fields of labor, with renewed interest, hope, and zeal. So the farmer, now rejoicing in the prime of manhood, is prosperous and happy. He sees before him, yet, much work to be done—much toil and anxiety to be endured. To lighten this toil and anxiety, and to hasten the completion of the work, he craves the love and sympathy of his several brothers, and looks forward longingly and hopefully to the time when they all, on their respective farms, shall labor together in unity, and meet one another, as in days of old, for mutual counsel and help. And to this pious desire, doubtless, all good people will heartily respond. "Amen!"

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MACK'S OAT MEAL



News and Notes.

Foreign.

A novel present was made to a zealous and popular rector in the Diocese of Montreal a few days ago. He was presented with a receipt for the costs in a lawsuit, in which he was the defendant.

In Ireland the outcome of the fendish outrage of last week has been a coercive measure of unusual severity. The country is virtually under martial law, and trial by jury is to be for some time in abeyance.

Mr. George Otto Trevelyan, who has been appointed to the Chief Secretaryship of Ireland was the favorite nephew of Lord Macaulay. His Life of his illustrious uncle, and his "Memoirs of Charles James Fox," are amongst the most successful biographical works of the century.

Mr. Gladstone, in a published statement, announces that he has received a flood of communications from every part of the kingdom, expressive of horror and indignation at the recent crime. He says it is only just to state that none are more remarkable for fervor and sincerity than the large number from all parts of Ireland.

Complete anarchy reigns in Egypt, and there is little doubt that England and France will have to interfere. The Khedive's authority has been set at naught by his ministry, and the people are in a state of the wildest excitement.

The memorial window presented by Americans to St. Margaret's Church, Westminster, was unveiled recently. Canon Farrar preached the sermon. Mr. Lowell has written the following lines, which are underneath the window:

The new world's sons from England's breast drew  
Such milk as bids remember whence we came;  
Proud of her past, whence from our present grew,  
This window we inscribe with Raleigh's name.

Perhaps one of the most curious things in the history of a curious nation is the sentimental fondness with which the memory of Benjamin Disraeli is cherished by the English people. On the first anniversary of his death nearly everyone wore a bouquet of primroses, of which flowers the dead statesman was a passionate admirer.

"These to his memory, since he held them dear," Lives there in Britain's bounds a soul so small That on that grave he grudges to let fall A spray of the pale firstlings of the year? No flower of true growth and gorgeous tint, Such as might seem his genius best to fit, But blossoms that when Spring's first sunbeams flit With softened star-gleams all our hedgerows print. So be it; if for aught of English growth And simple grace his grandiose fancy found Place with such fondness, we will savor the ground With these unto his memory, raising loth.

The people of Cork were notified £5,000 to offer as a reward for the assassins of Cavendish and Burke. A man whose face was scratched, was arrested in that city. The police of Dublin have discovered that the car used by the murderers was hired in the southern part of the city, and was returned about 8 o'clock in the evening.

Mr. Gladstone introduced in the house of commons an arrears bill covering tenancies up to £30. Tenants will be obliged to prove inability to pay arrears of the past two years before the land commission, and may then escape by settling for one year, the remainder to be taken from the Irish church surplus fund.

During the last week in April, the Church in Ireland assembled in General Synod for the transaction of the practical business that must be done by a self-governing body, and also in general conference and special meetings, where the work and needs of the various Church societies were brought forward. It is most satisfactory to learn that the financial position of the Church has not suffered from the disturbed state of the country, and that the various departments of her organization are, with but few exceptions, carrying out their work successfully. The meetings of the different societies were well attended, and not one pleaded the present troubles as an excuse for relaxing its efforts. On the contrary, there was every evidence of a determination to make renewed exertions for the good of the Church, and the welfare of the people, which contrasts most favorably with the base and selfish ends that too many Irishmen have elsewhere gone after.

Home.

The house of representatives, by a vote of 172 to 7 has passed the bill creating an executive department of agriculture.

The steamship Labrador had electric lights all the way across the Atlantic, from electricity stored on the other side.

The New York Assembly has passed a bill to exclude from Castle Garden all immigrants brought across the Atlantic by steamship companies which decline to pay a commission of 50 cents per head.

A meeting of Irishmen was held in New York on Saturday, to denounce the murder of Cavendish and Burke. One hundred policemen were stationed about the doors, and O'Donovan Rossa was closely watched by officers. Mrs. Parnell was loudly greeted. Richard O'Gorman was interrupted by a call for three cheers for the assassins.

Mrs. Garfield, in a letter of acknowledgment addressed to Senator Sherman, has given formal expression of her gratitude to Congress and the people of the country for the "generous kindness shown to the family of General Garfield."

Ex-Governor Washburn, of Wisconsin, died at Hot Springs, Ark., on Sunday morning.

Over \$2,900,000 of specie was shipped from New York for Europe last week.

The pope has ordered a division of the Roman diocese of Detroit, the new see of Grand Rapids to have jurisdiction over all the western side of the lower peninsula of Michigan.

A school-house near Lakefield, Minn., was lifted last week by a funnel-shaped cloud, and scattered over the prairie. There were twelve persons in the building, three of whom were terribly bruised. The cyclone then passed over Herron lake, sucking up the water to the height of a hundred feet.

Interesting Anniversary in Utica, N. Y.

Correspondence of the Living Church.

Sunday, the 7th of May, was the anniversary of the establishment in Grace Church of a vested choir of men and boys. Very few, even of its best friends, dared to hope at first that it would survive the necessary obstacles and unnecessary opposition which it had to struggle against. The principal opposers could only cry popery, and expense, and abuse of time-honored custom. Two parties, however, united in its support; one believing a vested chancel-choir the only becoming method of carrying on the musical portion of a service such as ours; the other not quite agreeing to the adoption of vestments, and suspecting incense in the background, but still acknowledging that in the way of music, anything was better than what the congregation had been subjected to for the last year or two. The effect of the change was immediately apparent. The morning services had formerly been attended by such of the pew holders as did not consider it respectable to leave their pews entirely empty. The scant handful that gathered in the evening appeared to come merely from the strictest sense of duty. But the attendance was increased at both services, immediately after the change. Curiosity, of course, brought many, but it was noticed that the same faces constantly re-appeared; and it is believed that many who came to scoff, remained to pray. And the interest has not died out. There is a manifest increase in the demand for pews. It was undoubtedly a difficult experiment to try in a place so far removed from the centres of cultured churchmanship in New York and Boston, and also from the enthusiasm of Chicago, and other Western cities. The choir is under the leadership of Mr. B. G. Jarvis, recently of St. John's Chapel, New York, a pupil of Courtney, a sufficient warrant for his musical fitness for such a position. It is a position attended with constant hard labor, a city of this size requiring to be searched through and through to find the requisite voices for the bass and tenor parts. But none who heard the singing of the men and boys on last Sunday, and compared it in memory with that of a year before, could call the experiment a failure. The pure soprano notes of some of the boys were equal to many at Trinity or St. John's, New York, and it is seldom that one has an opportunity of hearing a grander bass voice than that possessed by one of the volunteer members. The organ, though never as good as the church ought to have had, has been much improved in voice and in appearance since its removal from the distant gallery where it was penned, back to its original niche by the side of the church. Several new stops have been added, making the swell organ the largest and finest in the city. The choir is now the Rector's assistant in the grand service of the sanctuary, instead of being a counter attraction or irritant. The Gregorian tones, the chanted psalters and responses, at Evensong, and solemn anthems composed by Church musicians, many of them bearing the testimony of ages to their fitness and worth, together with hymns in which all can join if they will, have taken the place of the "popular" trash that forms the bulk of many of our Christmas and Easter "programmes." In their appropriate costumes, like and unlike that of the minister himself, in their appropriate place by the side of that minister, they show the dignity of the position that they occupy, leaders of the praise, as he is of the prayers of the Sanctuary.

As a moral agency in the community, it is hoped that this choir will not be without good effect. The systematic training in habits of law, order, and reverential bearing, of a number of boys from all conditions of life, must prove good seed; bringing forth, some of it at least, fruit in due season. The good Rector's heart was made glad on the occasion of the Bishop's recent visitation, by being able to present one of the boys and one of the men, among his class of twenty-nine Confirmation candidates. The services on Sunday consisted, as usual on the first Sunday in the month, of the Litany and Holy Communion at half past ten (Morning Prayer having been said with the Sunday School at nine), and Evensong at half-past seven. The processional hymns, the chants, and many other portions of the music were the same as on the first Sunday, but the rendering was in many places more than a reminder of a New York service. The improvement that some of the little fellows have made in rendering the psalter is simply marvellous. An interest was added to the musical part of the Morning Service, by the presence of Mr. Courtney of New York, who rendered "Lord, remember David," at the Offertory, in his usual perfect manner. The whole occasion was one of great enjoyment to those through whose work and prayers the result has been accomplished. The organist and each member of the choir did his part with a zeal that is only inspired by success. "Also the Levites which were singers," "being arrayed in white linen." "It came to pass as the trumpeters and singers were as one, to make one sound to be heard in praising and magnifying the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments

of music, and praised the Lord, saying: For He is good, for His mercy endureth forever; that then the house was filled with a cloud. \* \* \* For the Glory of the Lord had filled the house of the Lord."

May the Glory of the Lord fill this house of the Lord in the years to come, with zeal and good works, in greater measure than it has ever done before!

WANTED.—To complete a file, Diocesan Journals of Illinois previous to 1846, also for the years 1849, 1850, 1853, 1854, 1855, 1856. Expense of postage or express will be paid. C. W. Leffingwell, Knoxville, Ill.

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