

The Living Church.

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WHOLE No. 183.

The Clergy with the Laity.

From Bishop Burgess' Annual Address.

I addressed my Lay Brethren at the last Convention somewhat at length, on part of the topic I shall now treat. But "line upon line," well knitted and knotted, alone will bind a people to their full duty.

The question of our Lord to the chief priests and elders of the Jews is in substance renewed by Him every year, and through the whole Church. The baptism of John, was it from heaven or of men? The pastoral care of your Priest, his teachings, his absolution, his ministrations of Sacraments, are they of men? This Church, preserved unchanged these many centuries, is it of men? Indulge the tendency to regard the Church as a human institution, and you will do much toward ruining the cause of our Lord on earth. Such tendency has the support of silence, if no more, from too many people in the main loyal to Jesus. They have our sympathy who can count their ancestry only three hundred years, and find at the root some deducible Calvin, some impetuous Luther, some fanatical Munzer.

Let piety, intellect, well-chosen system, executive skill, enterprise, popularity have our envy. Nay, let the Church, with her old Apostolic energy and jealousy, add all these to herself. I have only condemnation for such as act out neglect or disdain of our royalty. If the prince, by error, indolence or any failure, fall below the place of the Commoner, he is not to disown his birth, but rather, with a quickened shame, to climb to his native position. The Church is from the Lord. Her descent is indisputable. What though some Christian denomination be beyond us in numbers, before us in zeal, above us in spirituality, clearer in purity, are we benefited by throwing down the priestly rod entrusted to us? The Church is destined to reign, sole and with universal acknowledgement. Pray the Lord to keep His work revived. Pray that the years onward to that reign be not many more. Never admit the thought that the Church is only a human association. Speak of the advantages she possesses, in an unadulterated Creed, a faultless Liturgy, an impartial Policy. But finish not your words here. If these be not ordained by the Lord, they are of temporary value. With every new generation, every novelty of scientific discovery or inference, every spirit of revolution, every social manifesto, they may be superseded or changed.

My Brethren of the Laity, if the Church be from heaven, instituted by the Lord, in what regard are you to hold its ordained Clergy? Are they to be gauged by their personal qualities? Are intellectual abilities to be the full measure of their worth? If yours be the Church of Jesus, yours must be deep reverence for the simple office and authority of your priests. If yours be not the Church of Jesus, let your priests look out for themselves. Let the strongest in body and mind, the acutest, the most subtle, the most ambitious, the most capable, attain place, power and respect. If any suit not the taste of your Parish, or fall below its metre of brilliancy as a Preacher, if his talents as a smart financier or executive officer fill not its figures, let him "prospect" for another employment or a new home. "The fittest survive."

I cease not to exhort the Clergy to be general students; while keeping the word of God as their "own book," to cultivate all powers of discernment, description, illustration, argument, persuasion; to prepare their sermons, whether written or without notes—through prayerful hours; to deliver them, as the ambassador of God should speak, with high impressiveness, yet loving warmth; "to reprove, rebuke, exhort, with all long suffering and doctrine;" in Holy Sacraments and Services to be careful beyond care; in all things to quit themselves like men in the highest sense. He who says prayers, reads the lessons, or performs rites, slovenly, will lose more than all which his nicety and energy, as a Preacher, can secure. The logical, peremptory, didactic, intellectual, pictorial sermon, must be accompanied by looks, tones, and gestures fitting the Lord's Prophet, not the world's orator. They will be rightly held counterfeits, who handle Holy Scriptures or the vessels of the altar as common things. Men are never long content with displays and treats in the Church of the Living God. It is the place for real ordnance not for blank cartridges. A sarcastic French poet wrote of an Emperor, in the eyes of the world majestic, yet too like a star.

"Pshaw! he is only a star,
Which shoots, shoots, shoots, and disappears."

The truth of the Lord is real and fixed. Let the Laity endure "that which must again be spoken." It is the old subject, as I have said, but must be renewed, till an improvement, which goes on to completeness, is established. If the Church be a human institution, you might well give liberally to it, for the benefit it brings. By its society is propped. Your children are advanced in morality by its tuition. Out of its Services and Sacraments they and your wives get "no small advantage." For it, your servants are more honest and faithful, the decisions of courts are more equitable, their sessions are shortened, their jails are emptied. Except for

it, halls of intoxication, rings of violence, pest-houses of deathly lasciviousness would be crowded.

If the Church be a human institution, you may contribute to it liberally, as to a Workingmen's Union, an Odd Fellows' Lodge, the companionship of Knights Templar, or any organization, which is bringing relief and happiness to hardly besteed humanity. Estimate the Church, side by side with any of these, and the measure of your gifts will overflow.

What ought you to do for a priest of the divinely instituted Church? Look upon him. What is needed for his support? He is called to temperance, but not to starvation; to simplicity of dress, but not to rags. You demand that he be a student and acquainted with books. Do not stint him, so that he cannot purchase a single new publication. You ask that he be up to the times. Will you keep him so poor, that he cannot subscribe for a newspaper? You think that he ought to have culture and display taste, and he cannot afford cheapest plaster imitations or daubs of the objects on which they are fed. You condemn him, if he is in debt at this store or that, and do not reckon how far behind you are in your payments to his meagre stipend.

"They who preach the Gospel should live of the Gospel." The skilled mechanic, the salesman, the bookkeeper, the bank-teller have fair compensation. What is given to the clergy? Passing the salary of the Bishop, to whom you are liberal perhaps above your easy ability, in our Diocese, estimating the rents of rectories as part of the emoluments, one has \$1,700, one \$1,500, one \$1,200, one \$750, two have \$700, one has \$550, two have \$520, one has \$350, two have \$300, one has \$275. These sums are not paid wholly by the parishes or congregations. More than twenty-five hundred dollars come from Missionary Boards and outside gifts.

Average these. A salary of six hundred dollars falls to each of the thirteen here named. Is it too much for the education required, for the attention bestowed, for time and labor? Rather how does it weigh in the scales over against Sacraments, teachings, all the heavenly blessings the ordained hold in their full hands? What recognition is it of the ambassador of God? How does it read in the column, parallel to our Lord's words of ministers, not of the highest order, "He that heareth you, heareth Me, and he that despiseth you, despiseth Me."

The heading of the subscription paper is seldom, perhaps never, "for the house of God," "for the divinely instituted Church," "for the support of the ministry of Apostolic succession," "for the maintenance of the Lord's Sacraments," "for the defense of the faith once delivered to the saints." Though expediency write another heading, let these be the recognized object. The paper goes around and returns. One is found to have rated himself by his neighbor's figures, another by the scale of scantiest supply of necessities to the rector, a third has set down a very small part of what he can spare, after his business has been satisfied, his indulgences fed, his family contented, his luxuries supplied, his equipage established, his speculations provisioned. Silks rustle around an altar, bare of covering. Diamonds scratch a galvanized or plated chalice. Feet turn away from the priceless gift at the Holy Table, and there is no thought that twenty, forty or a hundred dollars are not a handsome subscription for the Church of the Living God.

This queen sits as a beggar, taking meekly crumbs that fall from the children's table. She does not rise against the patronage of the proud. She will not reject the cast off clothing of the worldly. The income of a porter, of a sawer of wood, of unskilled and uneducated hands, sometimes equals that, which a Parish, not deficient in wealth, affirms to be all it can afford to the Gospel Worker. God forbid, that worldliness, universally prevalent, violence regnant, vice devouring all good soil, dissoluteness, wide reaching dishonesties, defaults in sums greater, if that can be, than have been reached, freezing infidelity, a triumphant Anti-Christ be not needed to convince the Laity that they have failed in duty. Such horrors will exist, unless there be a wide conversion of men to obligations and self-denial for Jesus. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he reap."

I pray you, Be liberal to the ministers of our Apostolic Church. Then their burdened backs, darkened days, straitened efficiency, weakened elasticity, withered freshness will not be laid to your charge.

Bishop Lyman has issued a letter to his Diocese, giving details of a plan for making the Annual Convention of North Carolina something more than a meeting for routine business. The Convention organizes on May 10th, and a sermon on Christian Education is to be preached; on Thursday, the Bishop's address, a social reunion, and discussion on "How best to secure and utilize Lay Co-operation;" Friday, Convention business, and discussion on Sunday Schools; Saturday, discussion on the Financial Management of Parishes; Sunday, sermon by the Bishop and Missionary Meeting. We predict a very interesting and profitable session.

Foreign News and Notes.

The Nineteenth Century for May publishes nearly five hundred fresh signatures to the protest against the channel tunnel, including the names of many among the most distinguished peers, military and naval officers, and celebrities of every class. Everything points to an overwhelming force of public opinion hostile to this enterprise.

The same periodical has an article by Matthew Arnold on America, denying that he ever imputed vulgarity to Americans, and declaring that he regards them as English people on the other side of the Atlantic, but he proceeds to collect unfavorable examples of American habits, and affirms that America has still her civilization to make, and that Philistines constitute the bulk of her national life. He concludes with the highly remarkable opinion that what America most wants is good secondary schools. The whole article is based almost avowedly on the merest snatches of information not inconceivably unfriendly, but glaringly inadequate.

Prince Leopold, Duke of Albany, was married last Thursday to the Princess Helen, of Waldeck. The Archbishop of Canterbury performed the ceremony, assisted by his brothers of London, Winchester, Oxford, and Worcester.

A home for working girls has been founded in London, under the name of the "Garfield House." Mr. Lowell, our Minister, is to preside at its inaugural festivities.

Bishop Thorold, of Rochester, who is considered a very low Churchman, conducted the "Three Hours Agony" Service on Good Friday, in one of the Parishes in his diocese. He is the first Bishop of any English see to sanction this Service by personal use. Of course, our amusing cotemporary, the *Rock*, has a howl on the subject. "Bishop Thorold" says the Romophobic organ, "is a sound Evangelical, and he is a hard working Bishop, but we cannot commend his judgment in this matter."

The Provincial Synod of Canada, has unanimously elected the Rev. Dr. Sullivan, Rector of St. George's Church, Montreal, to the vacant Bishopric of Algoma. The stipend was raised to \$5,000 per annum, but the Bishop-elect declined to receive the extra compensation.

Dr. Sullivan was for sometime Rector of Trinity Church, Chicago, and recently declined a call from one of the leading parishes of New York.

Mr. Gladstone has announced a radical change of policy towards Ireland. Coercion is to be abandoned, and arrears of rent paid off from the Imperial Treasury. Some of the prominent members of the Land League have expressed satisfaction with the Prime Minister's proposal, and there seems, at last, a chance of peace for the long unhappy country.

As a preliminary, a new Vice-Roy has been appointed, an Irishman, and one who during tenure of most important offices has gained for himself the reputation of a statesman of singular capacity. The late Vice-Roy, Earl Cowper, is a man of remarkable amiability, but he has shown himself entirely deficient in strength of character, and unfitted to deal with great emergencies. The new one, Lord Dufferin, enters upon the duties of his exalted position under the most favorable auspices. Distinguished by his love of justice, as much as by his force of mind, he will, if any one can, soothe the troubled passions of his too excitable but generous fellow-countrymen, and bring Ireland into something like harmony with its sister Isle.

It is understood, too, that Mr. Forster, who, as Chief Secretary, is the real ruler of the country, is likewise to be recalled; the people hate him with a perfect hatred, and would hail with joy any change. Perhaps Mr. Bright could be induced to accept the office.

The Lords' Land Committee has issued a report, in which exception is taken to the manner in which decisions of the sub-Commissioners in regard to fair rent are given. The report declares that the purchase-clauses of the land act are a failure. It especially recommends that purchase money be advanced by the state at three per cent. interest, repayment to be made by instalments of three and a half per cent., for sixty-six years, or four per cent. for forty-six years; that the cost of the scheme be defrayed by the Church surplus fund; that a special department be created to carry out the scheme, and that all arrears accrued before 1878 be cancelled, and those accrued since be capitalized and added to the purchase money.

The Paris *Temps* is surprised that reflecting Englishmen should feel alarmed at the Channel Tunnel. It declares the apprehension of an invasion through the tunnel to be unworthy of sober minds, and only fit for playwrights and novelists. It would pity an army placed in a tube, considering that a couple of cannon at the outlet might plunge it into confusion; and thinks the uneasiness, if any, should be on the side of France. For whereas England could always easily prevent a landing, an unsuccessful war might deprive France of control over her own end of the tunnel. Had the tunnel existed in 1870, and Prince Bismarck thought fit to hand over the access to England, there could have been no obstacle to his intention; yet nobody in

France has threatened any opposition. The *Temps* is convinced that, as in the case of the Suez Canal, good sense will ultimately prevail, and that if France should hereafter object to the tunnel, England would be the first to press for its construction.

At the last general election in France, a priest, Father Sugier, of La Feline, in speaking of the Radical candidates, remarked that they were a set of vagabonds scarcely fit for the galleys. These words gave great offense to the parties concerned, and they threatened a prosecution unless Father Sugier were to retract what he had said. The priest readily complied with their request, and on the very next occasion apologized for having remarked of certain people that they were scarcely fit for the galleys. "On the contrary," he added, "they are quite fit for them."

The Diocese of Texas.

Correspondence of the Living Church.

The Council met in St. Luke's Church, Belton, on Tuesday, April 18th, 1882. The Council Sermon was preached by the Rev. J. E. Meredith, Rector of Epiphany Church, Calvert. It was an able discourse, and did justice to the orator's well-known ability.

In his Address, the Bishop spoke of the growth in the Diocese, especially in the direction of church-buildings, many new ones being now on the way to completion. The lack of candidates for Holy Orders, and the neglect of catechizing the young, was affectionately brought to the notice of the Council.

The usual Committees on Finance and on the state of the Church made excellent reports. One hundred and forty-two persons had been confirmed during the past year; nearly 500 baptisms and nearly 2,500 communicants were reported; and over fifty thousand dollars had been collected for all purposes. There are in the Diocese (including the Bishop) 22 clergy, 24 lay-readers, 21 Ladies' Aid Societies, and one Parish School. Nearly all the clergy are engaged in Mission-work.

The Bishop held a private session of the Council for the clergy, when many things of mutual benefit were brought forward. It is to be lamented that not one Church in the Diocese is open for regular daily Morning and Evening Prayer, in accordance with the Prayer Book. Sermons were preached by the Revs. Walter Richardson, of San Antonio, S. M. Bird, of Galveston, J. J. Clemens, of Houston, L. P. Rucker, of Brenham, and Dr. George Patterson, of Palestine. The ladies of Belton most kindly entertained the members, and everything passed off pleasantly.

A memorial resolution, in reference to the death of the Rev. Edwin A. Wagner, for many years a devoted priest of the Diocese, was prepared by Mr. Alfred Richardson, of Houston; it was adopted by the Council, standing. The next Council will be held at Calvert, in April, 1883.

The Bishop, accompanied by the Rev. George Patterson, paid a pleasant visit to St. Thomas' Church, Rockdale, on Monday, April 24th. A large congregation was present, and after Divine Service, conducted by the Missionary (the Rev. Edwin Wickens), Dr. Patterson preached a most excellent and stirring sermon on "Hero Worship." The Bishop also addressed the congregation, and urged the starting of a Sunday School, which will be carried out without delay. This Mission has suffered much by removals, so that a little outside help is sorely needed. A Bell, and also a Font would be most acceptable.

It is hoped that the work here at Taylor will be more vigorously carried on during the summer, than ever before. This is now quite an important place, it being the junction of the International and Missouri Pacific Railroads; and, being under the management of Mr. Gould, who has done more for Texas in the form of railroads than any one else, will be the means of drawing quite a large population to this place. A missionary is needed here, who will have everything to do. This is virgin soil, so far as the Church is concerned. We have no church, and do not possess one dollar's worth of property; but it is a fine field for a man full of love and energy, in which to exercise his talents.

The Rev. J. J. Clemens, Rector of Christ Church, Houston, has promised to hold a Mission in St. Bartholomew's Church, Hempstead, during May. This parish has shown signs of renewed vigor during the past year. A new Organ has been purchased, as well as a carpet; and the interior of the church has been painted and the tower repaired. It is hoped, during the fall to re-paint the outside of the church, and also repair the parsonage.

Easter was a joyful time in St. Andrew's Church, Bryan. The Rev. F. M. Atkin, Deacon in charge, had an Easter Festival for the Sunday School, and the church was most beautifully decorated. On the second Sunday after Easter, the Rev. T. B. Lee, of Austin, visited this parish, celebrated Holy Communion, preached a most able sermon in the morning, and in the evening held Service and preached at the Agricultural College (a State Institution). The Students paid Mr. Lee unusual attention.

The Bishop has admitted the Rev. F. N. Atkin, Deacon, to Priest's Orders. There are several vacancies in the Diocese, which the Bishop would desire to have filled without delay. He has concluded his annual visitation, and his address is "Austin, Texas."

The Mississippi Council.

Correspondence of the Living Church.

The fifty-fifth Annual Council met at Christ Church, Vicksburg, on Wednesday, the 19th inst., the venerable Bishop in the chair. The Council sermon was preached by the Rev. J. L. Tucker, D. D., of Jackson, and was an able exposition of Churchly doctrine and practice.

The first day was occupied in the ordinary routine business. Mr. Peter P. Bailey was re-elected Secretary, and he appointed the Rev. Wm. Cross Assistant Secretary. The Bishop read his annual address, of which we hope to give a synopsis later.

It was moved by the Rev. Mr. Logan: That so much of the Bishop's address as related to the death of the Rev. James Fox, be referred to a committee of three to be appointed by the chair. The following resolution was also adopted:

Resolved, That that portion of the Bishop's address referring to his services in the ministry and to his episcopate be referred to a committee of five senior Presbyters, and five of the oldest members of the Council, to express the sense of this Council in regard thereto.

It was further resolved, That the Committee on Constitution and Canons be instructed to inquire and report whether there is anything in the Constitution, Canons or usages of the Church in this Diocese to disqualify women from membership of our Vestries, and that such report be made to-morrow, if practicable.

The following were elected delegates to the General Convention, as follows: The Revs. Henry Sanson, Alexander Marks, J. L. Tucker, and James P. Pickett. And of the laity: Peter P. Bailey, G. W. Howard, E. D. Farrar, Murray F. Smith; and the following were elected alternate delegates: The Revs. Benj. Halstead, Willard Rosebury, W. C. McCracken; and of the laity, G. S. Sidway, John Rawls; A. B. Pitman, J. S. Johnson.

On Thursday, much local business was transacted, and the establishment of a Bishop Green Fund, to raise \$1,500 a year for the venerable Diocesan in view of the appointment of a Coadjutor, was decided upon.

On Friday, as has already been announced in these columns, the Rt. Rev. Dr. Wingfield, of Northern California, was elected Assistant Bishop, by the concurrent votes of clergy and laity. The former nominated Bishop Adams, and the Rev. A. J. Drysdale, D. D., of Mobile, for the position, but both were rejected by the laity.

On Saturday, Canton was selected as the next place of meeting, and April 11th fixed as the date. A telegram was sent to Dr. Wingfield, in California, informing him of his election as Assistant Bishop, and requesting him to answer at his earliest convenience. His salary was fixed at \$3,000 per year, in case he accepts.

The Council then adjourned, after singing the 315th hymn: "Blessed be the tie that binds our hearts in Christian love."

Previous to adjournment, Bishop Green made a few touching remarks, complimenting the Council upon the harmonious manner in which the proceedings of that body had been conducted throughout, and the happy results attendant thereon.

The Order of the Red Cross.

An Associate Society of the Red Cross has recently been formed in the city of Chicago. A meeting of those who, having been made aware of the proposed action, were interested in its promotion, was held at the Sherman House, about two weeks ago, with the Rev. Clinton Locke, D. D., in the Chair.

Mr. Wirt Dexter is President of the new organization, which is entirely undenominational in its character. The Rev. R. A. Holland, Rector of Trinity Church, is a member of the Advisory Board; and the Rev. Dr. Locke, Rector of Grace Church, is on the Committee on Foreign Literature. A few evenings since, another meeting was held at Fairbank Hall, the object of which was to bring before the citizens of Chicago the aim and scope of the Red Cross Society, which were explained and enlarged upon by Mr. Dexter, and also by Gov. John W. Hoyt, of Wyoming. The former gentleman stated that the primary object of the Red Cross Association was to ameliorate sufferings by war; but that its scope had been extended until its duties included the furnishing of relief to sufferers from all great national calamities, such, for instance, as the Michigan fires and the Mississippi overflow.

After an eloquent and forcible address, the speaker introduced Gov. Hoyt, of whom he spoke as being deeply interested in the workings of the Society, and as having aided at Washington, in giving it a formal recognition in the United States.

Gov. Hoyt made a most interesting address upon the subject, in which he referred to the origin of the organization at the International Convention held at Geneva, Switzerland, in 1864. He remarked, towards the close of his speech, that the Order was not a Society, but rather a grand confederation or association of philanthropic people whose object was to aid their fellow-beings in times of great suffering.

The Anglican Branch of the Church has now 574,818 members in the Dominion of Canada, out of a total population of 4,324,810. The Roman Church numbers 1,791,982 adherents.

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.]

Connecticut.—The second Annual Meeting of the Connecticut Branch of "The Woman's Auxiliary" was held in St. James' Church, New London, on Thursday, April 20th., and was largely attended by delegates from many parishes. The usual order of exercises was observed, viz: at 9:30 A. M., Celebration of the Holy Communion; at 10:30, the Business meeting of the Society, and, at 2 P. M., a General Missionary Meeting, at which addresses were delivered by the Bishop of the Diocese and others of the clergy.

At the business meeting, the reports from the various Archdeacons were received, giving in detail the results of the work for the past year. These were highly satisfactory and far exceeded the expectations of the most sanguine.

The objects for which the Society labored were threefold, and the sum that it had pledged itself to raise was \$1,400. The result showed that more than \$5,700 had been collected; and that boxes of clothing and necessities, valued at \$11,782, had been sent out into missionary fields by this organization. The reports showed a marked increase over last year's labors, both in the amount of actual money raised, and also in the value of "boxes."

After deciding upon the particular objects for work for the coming year, viz: the reconstructing of a clergy house in Wuchang, China, aid for Indian Missions under Bishop Whipple, and aid for the Missions to the colored people in Mississippi, the meeting adjourned.

Immediately after this meeting the delegates assembled at the Crocker House, where an ample luncheon was served by the ladies of the parish, after which, the delegates and friends returned to the parish church, where the general meeting was held. The opening address was made by the Bishop, in words of welcome and congratulation. He expressed himself highly pleased with the results of the year's work of this important branch of Missionary enterprise, and said that he now felt that the efforts of the association were founded upon no mere passing emotion, but rather upon broad and sound principles. The steady increase of interest and activity indicated the fact. After reviewing the results, he added that the value of the auxiliary was not, and could not be measured by the amount of money raised in the diocese through its instrumentality; for, above and beyond that, it was a power in the whole cause of Missionary effort that reached out farther than at first appeared. It stimulated work in all the departments, and kindled enthusiasm throughout the whole Diocese.

The Rev. Mr. Dorson of Burlington, Vt., then delivered an address upon the General Missionary work of the Church. He pointed out the fact that our Saviour's Easter thoughts were of missions, and ours should appropriately be such. The address was full of good thought, and calculated to be highly instructive to all Missionary workers. Mr. Dorson was followed by the Rev. Dr. Bunn, of Brooklyn, N. Y., who spoke upon the work in our Mission in China. Many interesting facts were stated by the speaker, who had labored among the Chinese as a physician, and thus become well acquainted with that peculiar people. He pointed out how necessary it was that our missionaries there should be well housed; and heartily commended the undertaking of the auxiliary.

The offertory was then taken, and the Service was closed by the Bishop.

Idaho.—The Lenten Services at Boise were unusually well attended this year. Every Monday and Tuesday the Pastor (Rev. I. T. Osborn) delivered a course of lectures on the Church, its Ministry, its Liturgy, and its relation to other religious bodies. Epitomes of those on "Episcopacy proven from Scripture," "The Church and the Methodists," and "Liturgical Worship," were published by the Boise Statesman. The other evenings of the week were devoted to sermons on the Church life. The Services were conspicuous for the large percentage of men among the congregation.

On Easter day the church was elegantly adorned with floral offerings, from the young men and women of the parish. While there was no stint of fragrant exotics, there was an absence of that loud taste which sometimes turns the Altar into a flower stand, and the chancel into an ill-lighted hot house.

A large number of the congregation received the Holy Communion in the morning.

The parish is now anxiously looking for the Bishop's visit, and expects to have a large class ready to receive the Holy Rite of Confirmation.

But Mr. Osborn's health has broken down, and, as we have already announced, on the fourth Monday in Lent, he tended his resignation.

The vestry were deeply grieved, both for Mr. Osborn's sake, and for their own loss, and proposed a long vacation with continuance of salary during his absence. The rector, however, felt he needed entire freedom from care, and also, that the parish being now in so healthy a condition, should not be left, even for four or five months, without regular pastoral care. Mr. Osborn and his estimable wife will remain in Boise, at least for a year, and the many friends he has won earnestly pray he may find complete restoration in his needed rest. The Rev. Mr. Graves, of Bennington, Vt., has been called as rector.

Illinois.—A very handsome memorial tablet has just been erected in the Cathedral, by Mr. Lucius B. Mantonya, in memory of his wife and daughter, and was solemnly unveiled on Sunday, the 24th inst., a special and most appropriate Service being used. The tablet is made of heavy, engraved brass, bolted to a lozenge-shaped marble. The general outline is a square intersecting a quadrifolium. The centre design is an outline trefoil, enclosing a Latin Cross, over the longest arm of which is the family name Mantonya, while below are the names and dates, etc., "Ella, at rest, June 15th, 1879, age 25 years. Daisy, in heaven, July 31st, 1880, aged five and a half years." On either side of the trefoil are the symbols of the first and last letters of the Greek alphabet, Alpha and Omega. Below this is the text "Forever with the Lord." The colors used are black and deep Pompeian red.

Iowa.—At Grace Church, Cedar Rapids, the Easter Services were more than usually impressive and well attended. The morning was bright, and the sun never shone more gloriously. The floral decorations were very fine, and consisted of living plants, wreaths of smilax, and cut flowers made in handsome devices. Among these was a beautiful harp—over the front—which was sent as a memorial to Louie Isham, who entered into the joys of Paradise within a year, and who received her first Communion one year ago on Easter. Among the Easter offerings was a pair of solid brass Altar vases, filled with rare flowers, given by a lady parishioner. A special musical programme had, as usual, been prepared for the occasion, which was rendered with great heartiness and feeling, by the choir who are so faithful to their duties. The sermon

by the Rector, Rev. Samuel Ringgold, was very appropriate and beautiful. At the Sunday School Service, at 7 o'clock, the carols were well sung. The children built a large floral cross as they brought their offerings, which amounted to \$75. Altogether Easter Day was a joy and a delight to all—a day that will not soon be forgotten.

Kentucky.—The Convocation of Covington was convened in Trinity Church, Covington, on Wednesday, April 19th. After Morning Prayer, the Rev. W. Dudley Powers preached the Convocation Sermon, from St. John iv:24. Wednesday evening after Evening Prayer, the Rev. G. A. Weeks preached. Thursday morning there was a Celebration of the Holy Communion, the Rev. W. M. Pettis (Dean) celebrant, Rev. Mr. Powers assisting. Thursday evening the Dean preached after Evening Prayer was read. Business meetings were held at the Rectory every afternoon during the session of Convocation. The topics discussed had reference mainly to missionary work within the geographical limits of the Convocation. Active measures were taken for the immediate and vigorous presentation of missionary labor. Convocation decided to meet next on the 17th of June at Cynthiana. It was also determined that a series of sermons upon Baptism, Confirmation, the Creed, and Holy Orders, be preached by the following clergymen, respectively: Rev. Messrs. Young, Pettis, Weeks and Powers, at that time. This session of the Convocation was specially pleasant and interesting. The rector of Trinity, Rev. S. W. Young, and his parishioners did what they could to afford the visiting clergy a pleasant visit, and succeeded.

Long Island.—A handsome brass lectern has recently been placed in the Church of the Holy Trinity, Brooklyn, as a memorial to the late John Van Nostrand, Esq.

Maryland.—The Tenth Annual Meeting of the Convocation of Baltimore was held in St. Mark's Church, on Tuesday evening, April 19th. The sermon on the occasion was preached by the Rev. Dr. Leeds, of Grace Church. On Wednesday morning, after the Celebration of the Holy Communion, the Convocation assembled for business. The Rev. Dr. Rich, Dean of the Convocation, read his Annual Report, from which it appeared that during the last six months, he had held eighty-three Services in the city and the counties within the limits of the Convocation. He gave encouraging reports of the work going on within his jurisdiction, and stated that there were many points where missions might be established with good results. The Rev. Dr. Leakin, from the Committee on Work among the Colored People, reported that a lot for a church building, and an amount of money had been offered at Aberdeen, in Harford county. The Rev. Mr. Perry, of the Church of St. Mary, the Virgin, spoke in behalf of the schools of the parish, and urged the importance of securing a permanent school building. The Rev. Dr. Leakin also made a report on religious work among seamen. He said that the number of sailors in port had been smaller than usual, owing to the falling off in the grain trade, and the consequent lessened demand for vessels. He said that, whenever he had visited them in their vessels, he had always been received with the utmost courtesy and kindness, and that they were always ready to attend religious Service whenever provided for them. Dr. P. C. Williams, from the "Committee on Temperance," gave a report of the work done in the city during the period of Mr. Graham's Temperance Mission, and stated that thirteen parochial Temperance Societies had been organized.

Resolutions in reference to the decease of the late Rev. Dr. Hoff, of Towson, were adopted, and ordered to be entered upon the minutes of the Convocation.

At night, a Missionary meeting was held, at which addresses were delivered by Rev. Messrs. Pindell, Craighill, and Barrow.

The members of the Convocation remained at the Church during the whole day; a bountiful lunch and tea being provided in the Sunday School building, by the ladies of the congregation.

Massachusetts.—On Wednesday, the 13th ult., at Christ Church, Plymouth, the Right Reverend the Bishop of the Diocese, advanced to the Priesthood, the Rev. James E. Wilkinson, Deacon in charge of the mission; and admitted Mr. E. E. Jones, of Washington D. C., to the Diaconate. Morning Prayer having been said at an earlier hour, this solemn and impressive Office of the Church opened with the procession of the Bishop and the attending clergy, the saying of the appropriate Collects, and the singing of Hymn 273, "Go forth, ye Herald, in My name." The Bishop preached from St. Luke, v:5—"Master, we have toiled all the night and have taken nothing! nevertheless, at Thy command we will let down the net." The sermon was an able and eloquent presentation of the duty and obligation of implicit obedience to the command of Almighty God, imposed particularly upon those entering the Priesthood, as well as upon all who labor in any sphere in the Vineyard of His Holy Church. Hymn 171, "Ye Servants of the Lord," was then sung by the Choir and congregation, followed by the presentation of the Candidates; Rev. Dr. Brooks presenting Mr. E. E. Jones, and Rev. B. A. Brown, Rev. J. E. Wilkinson.

The Holy Communion was celebrated by the Bishop. The newly-ordained Deacon read the Holy Gospel, as the first official act of his ministry, and the Rev. James E. Wilkinson was then ordained to the Priesthood.

In addition to the Bishop, the following clergy were present: Revs. W. H. Brooks, of St. Andrew's, Hanover; B. A. Brown, of St. Thomas; Methusen; J. J. Cressey, of the House of Prayer, Lowell; and Dr. D. J. Ayers, of St. Anne's, Lowell.

On the previous evening, Bishop Paddock administered the rite of Confirmation to seven candidates, in the presence of a large congregation, and preached an impressive sermon on the betrayal of Our Lord at the hands of Judas.

New Hampshire.—At St. Paul's Church, Lancaster, the Easter Services were very well attended. The church was very elegantly decorated with flowers, and the music was good and hearty. On Easter Even, a number of children received Holy Baptism. There was one early Celebration on Easter Day, and Matins and a second Celebration at 10:45 A. M. The priest in charge, the Rev. E. P. Little, preached on Isaiah xxv: 8; "He will swallow up Death in victory." In the evening, the Sunday school entered the church in procession, singing, "The Day of Resurrection;" and, after the regular Evensong and a Carol, the clergyman addressed the children on the subject of the Resurrection, bringing out the facts by means of questions and answers. Then followed more carols, the distribution of Easter eggs, which had been very beautifully prepared by the ladies of the congregation, and the presentation of the offerings of each class, in baskets of flowers. Each child of this Sunday school, when he or she has learned and recited the Catechism, is entitled to carry the Sunday school banner, till another one earns that honor by the same means.

The Bishop of New Hampshire visited the mission at Whitefield, (which is also under Mr. Little's charge) on Friday, April 21st; and, although it was a rainy evening, and the roads were very bad, over fifty persons were present.

On the following Sunday, April 23d, the Bishop preached at Lancaster, both morning and evening; and, at the Morning Service, he celebrated the Holy Eucharist, and also confirmed a class presented by the clergyman in charge.

In the entrance to this church is placed a bracket from which leaflets are taken by the people, each Sunday. These are furnished by the kindness of a New York gentleman, a communicant of the Church of the Transfiguration. They are found very useful in the Church work. There are also many subscribers for the LIVING CHURCH, in this parish.

Trinity Church, Claremont, is making good headway. Two daily Services were maintained during Lent, with good congregations. The boys of the new choir sang every evening and on Litany days. The parish exhibits many evidences of a quickened life. The Easter meeting was quite unique in its way. It had a large and harmonious attendance. Resolutions appreciative of the year's work of the Rector, the Rev. O. L. Hale, were adopted, with pledge of future cordial co-operation.

The mission at Nashua, encouraged and stimulated by the self-sacrifice of the Rev. Mr. Le Roy, who declined the flattering call to another field, is seeking a Parish organization. This ought to be a pledge of larger work, and much faithful endeavor in the future.

The S. E. Convocation met at Dover on Monday and Tuesday, the 17th and 18th ult. On Monday evening, at a public meeting the topics presented involved the "Temperance" question. The Rev. Daniel C. Roberts of Concord, spoke upon the theme "Christian Asceticism and Christian Charity." The Rev. Jacob Le Roy of Nashua read a paper entitled "The Causes and Remedies of Drunkenness." The Rev. Lucius Waterman of Tilton, described the methods of the "Church of England Temperance Society."

There was a good attendance at an early Celebration of the Holy Communion on Tuesday morning, after which, the members of the Convocation breakfasted together at the residence of the Rector, the Rev. I. W. Beard. At the business meeting a proposition was adopted looking toward seconding the work of the Diocesan Board of Missions, by contributing money towards making a tentative effort to revive the Church work, long in abeyance, at Rochester, Great Falls and Salmon Falls.

The Board of Missions met at Concord, on Wednesday the 19th. At this meeting the usual appropriations were made, and new work prepared as follows: Money was appropriated toward the maintenance of a Missionary assistant to serve under the direction of the Rector (who is the Bishop) and Vice Rector of St. Paul's Concord, and another under the Rector of St. Thomas, Dover, the latter with special reference to the experiment proposed by the S. E. Convocation. It was also voted to authorize the Bishop to purchase a site for a Mission Church in the suburbs of Manchester, known as Piscataway, or more familiarly Synog. This was certainly a good day's work.

The trustees of Holderness School decided promptly to rebuild on the old site, and are pushing the work. Something like seventeen thousand dollars have been contributed by various friends of the enterprise, to cheer the heart of the Bishop. Men of wealth find it in their hearts to give great sums to the various colleges of our land, moved to it simply by love of their Alma Mater. Why may not some be found, who for the love of the Church of Christ, our common Alma Mater, will generously second this effort to provide a high grade of wholesome Christian education for boys, under the guidance of the Church, and put it beyond embarrassment or peradventure? The motive of this foundation is to establish a school where our boys can have the best opportunities at the most moderate cost.

The Rev. C. A. Holbrook has returned from the Azores, with health in a great measure restored, and the work of the Church at Portsmouth is again pushed with his accustomed vigor. The new Christ Church will soon be completed, and will be consecrated in June.

The Bishop of the Diocese made a visitation at his home parish, St. Paul's Church, Concord, on Easter Day, and preached both morning and evening. The Service in the afternoon was especially for the Sunday School, and was rendered chorally. In the evening, the vice Rector presented a class of twenty-five for Confirmation. Fourteen were males, and several were heads of families. Four pews in the church were added to those already given by their owners, to the Rector, Warden, and Vestry, on condition that they were never to be sold or transferred in any way. The pews have always been owned by individuals, but the hope is that, by constant effort, the Church shall, at some future time, be truly a "House of God."

New Mexico.—Bishop Dunlop made a visitation to St. John's Albuquerque, on Low Sunday. At the morning Service five persons were confirmed, including an old gentleman of Mexican race, who, strange to say, was not confirmed in the Roman Church, though living in its communion from infancy till a few years ago. The Bishop said the formula over him in Spanish, which added much to the impressiveness of the ceremony. We have now three communicants of Mexican race in this Mission.

It was expected that the corner-stone of the new church building would be laid on the following Monday, but the masonry was not ready; so that ceremony had to be postponed for two or three weeks.

New York.—The Annual Meeting of the Church Missionary Society for Seamen, in the City and Port of New York, was held in Trinity Chapel, New York, in Easter week. Henry Rogers, Esq., occupied the chair. The receipts of the year were reported to have been \$9,035.52, and the expenditures, \$9,064.83. The Society's work had progressed favorably, although the number of sailors in the past had been much smaller than in former years. The Society has employed three missionaries; the Revs. R. J. Walker, of the Floating Chapel; T. A. Hyland, of the Chapel of the Holy Comforter, and Isaac Maguire. Colporteurs have given valuable assistance. Each chapel sustains Services, and has attached to it—a Reading-room, and other institutions of a similar character. The Sailor's Home has cared for between six and seven hundred seamen; and its system of encouraging savings on the part of these poor men, has resulted in nearly \$20,000 of earnings being placed in the superintendent's hands for safe keeping. The Rev. Mr. Walker's report detailed many of the usual features of his chapel work, which has now been going on for many years, and can claim nothing very new to attract attention. The attendance at his Services he said, had amounted to 3,260, and there were 200 sailor communicants on the roll. The "Floating Church Temperance Society" had performed faithful work; and a great number of sailors, through this agency, had been rescued from ruin in body and soul. This temperance organization numbered nearly 5,000 members. Not a few, who came under its influences as drunken, improvident men, had since risen, through sober habits and character into positions of respectability in the mercantile marine, and were now themselves in command of vessels.

Among the recent improvements in Zion Church, New York, is a pulpit of fine burnished brass, and ornamental wood work.

Oregon.—A correspondent of the Pacific Churchman mentions a recent gift of \$3,000 to Bishop Morris, to endow a bed in Good Samaritan Hospital, Portland. Another gift of \$500 completes the endowment of a bed in the same hospital, as a memorial to the Bishop's noble son, who sacrificed his own life in the attempt to save the life of another. There are now six endowed beds, with a capital of \$16,500.

Pennsylvania.—A congregation of deaf-mutes has, for years, been worshipping in St. Stephen's Church, Philadelphia; and this, though a great privilege, is not without its discomforts, as the Services are necessarily held at odd hours, and are infrequent in number. An effort is being vigorously pushed to build a church especially for mutes, who will then enjoy the privileges which they, with the rest of the Church community, have the right to expect. To further this end, a fair has been held, during the past week, in the school room of St. Stephen's Church, from which, it is understood, ample profits have been reaped. The Mission has a devoted priest, and an intelligent laity, as well as many warm friends amongst the Churchmen of the diocese.

The committee, which was appointed, some time ago, to consider the advisability of consolidating the parishes of St. Jude, the Nativity, and the Advent, has reported that the difficulties in the way are insurmountable. The clergy of the respective churches wished to unite their work by forming one large parish, including not only the three original parishes, but much new ground also.

A correspondent writes of the Church of the Evangelists, Philadelphia:

The Services in this parish are different from those of any church we have ever attended. There is little or no ritual. No candles upon the Altar, no vestments are worn, not even the colored stoles; on Easter as on Good Friday the clergy are arrayed in long old-fashioned surplices, with plain unadorned black scarves and bands. There is not even a processional hymn sung on high festivals, and we could not imagine a bolder and plainer Service in any way consistent with the rubrics of the Prayer Book. Yet with all this the Service is most grand and impressive which is due entirely to the great excellence of the music. The choir of men and boys has been trained during the past two years by Robert H. Neilson Esq., a devout Churchman and well-known lawyer of Philadelphia, and is surpassed by none and excelled by but one choir in the city. On Easter Day and Low Sunday, Mozart No. VII was sung entire with an accompaniment of four strings. There was not a flaw in the execution, and in few places a more worthy offering was made to the Lord on the Day of His Resurrection, especially when it is remembered that the entire choir, leader, men and boys, is absolutely without remuneration. At the Evening Service on Low Sunday, while giving the two prizes to the choir boys for "good deportment and regular attendance," the Rector took occasion in his own name, and in that of the congregation to thank Mr. Neilson for his untiring labors which had brought the music to the perfection which it has attained, to God's glory and the assistance of the congregation in their prayers and devotions.

Pittsburgh.—Bishop Whitehead visited St. Luke's, Shreveport, on Tuesday, April 18th. Baptism, Confirmation, and Address by the Bishop made up the afternoon Service. Five were confirmed at this time, and two in private, subsequently. The Bishop preached a very instructive sermon at the Evening Service. Afterwards a reception, numerously attended, was given in the parlors of the Grand Central Hotel, and all had opportunity to become acquainted with the new Bishop and to give him a most hearty welcome in this part of his Diocese. The Rev. A. B. Putnam, of Bradford, and the Rev. J. Heber McCandless were in attendance upon the Bishop.

South Carolina.—At St. Thaddeus Church, Aiken, on Mid-Lent Sunday, the Bishop delivered an intensely interesting sermon, upon the subject of the Omnipotence of our Blessed Lord, from the words—"Before that Philip called Thee, when Thou wast under the fig tree, I saw Thee," and the astonishment of Nathaniel, indicated by the inquiry—"Whence knowest Thou me?" with the conviction and acknowledgment—"Rabbi, Thou art the Son of God." After the sermon, the Bishop administered the Apostolic Rite of Confirmation.

During Mid-Lent week, there was held a sale of handiwork of the ladies of the parish, and gifts from friends in Augusta, Ga., for the purpose of purchasing a new organ. Visitors of this American Mentona, mostly at Highland Park hotel, generously interested themselves in contributing to the Rector's salary; which collection, added to that of the sale, together with the Sunday's offerings usually appropriated to the Bishop, but which he kindly presented to the vestry, gave to the Church the cheering sum of one thousand dollars or more.

The Lenten Services were well attended. On Palm Sunday, there were seventy-five communicants, and on Easter a much larger number, six of whom were colored; one, the Methodist preacher of Aiken.

A correspondent in this parish writes: "The remarkable labors and endurance of the estimable Rector are truly worthy of comment. His observance of Wednesday, and the Friday lecture—the Saints' days, the visitation of the sick and the stranger; superintendence of the two Sunday Schools, for white and black; preaching well-digested sermons, without notes; joining in chant, Psalm, and hymn; and withal, having the charge of a day school of some sixty pupils. On Easter Sunday, and at times, he has had the kindly assistance of two visiting clergymen."

Southern Ohio.—Bishop Gillespie, of Western Michigan, visited St. John's Parish, Lancaster (Rev. J. N. Rippey, Rector), on St. Mark's Day, and confirmed eight. This is the second Confirmation held this year. Bishop Peterkin confirmed fifteen in February, making twenty-three in all. The number of communicants has nearly doubled during the present incumbency, and is now one hundred and seventy. Forty-three have been confirmed and about a dozen received or restored. A good deal of life is manifesting itself. The daily Morning and Evening Prayers during Lent had an average attendance of over forty. Three Services were held on Good Friday, and Baptism was administered on Easter Even.

The Early Celebration on Easter had present two-thirds of the communicants who received during the day. A second Celebration was held at 10:30 A. M. There was a larger number of communicants received than ever before known in the history of the parish. A pleasant feature of the early Celebration was the attendance of the children, who had been confirmed by Bishop Peterkin in February, to partake of their first Communion. The offertory at Easter was \$117.89, and from the Sunday School \$17.50. It was a special offering for parish purposes.

The floral decorations were very beautiful, though not elaborate; consisting of a floral Altar Cross, standing in a bank of flowers which extended the whole length of the retable. No potted plants were permitted. The cut flowers were offerings, and were sent after Service by the Committee on Church Decorations to the sick; who gratefully appreciate such a remembrance.

Springfield.—On the second Sunday after Easter, the Bishop of the Diocese visited St. Luke's Parish, Belleville, and confirmed a class of eleven. Concerning the Services, a local paper has the following:

"The rite of Confirmation was administered at St. Luke's Church last Sunday, by the Rt. Rev. George F. Seymour, S. T. D., LL. D. Bishop of the Diocese. The class, made up with girls and boys, all robed in white, was a sight of simple beauty long to be remembered. The Bishop's sermon seemed to be a pastoral reverie upon the Good Shepherd's care and love for His flock. In his touchingly beautiful address to the children, the Bishop compared them to the eleven disciples who gathered about our Lord when He was about to be taken from them; so he, their chief pastor here on earth, on parting from them commends them to the Good Shepherd's love, and gave to each the dear Lord's blessing. In the evening, the Bishop lectured upon the announced subject, 'The Friend in the World.' Among the large audience were many of our prominent citizens, with not a few of our people well known for their social and intellectual accomplishments. No synopsis of the Bishop's remarkable lecture would do it justice or give a true idea of its eloquent rhetoric and profound thought. Certainly in its line of argument, there has never been delivered in our city a lecture of more powerful logic or more brilliant oratory. Altogether, it was one more red letter day for St. Luke's Church."

The Bishop is very well pleased with the progress of his little flock here, and with the lot which the congregation have purchased for a church.

Vermont.—The Treasurer of the Diocese reports that at the close of the first three quarters of the Conventional year, the receipts from offerings made for diocesan missions under the pledge system adopted at the last Convention, have paid all the expenses up to that date based on the increased appropriations of \$2,500, including an indebtedness of over \$200 at the beginning of the year.

The support of the Episcopate from the income of the permanent endowment of that Fund, will go into operation in June. The old system of parish assessments has been long growing in disfavor, being burdensome on the parishes, and large arrears had accumulated of unpaid assessments. Owing, however, to the efforts of the Treasurer, these arrears have been very largely reduced, most of the leading parishes having settled in full; so that the new system will, it is hoped, be entered upon without any embarrassment.

St. Peter's Parish, Bennington, seems to have taken a new lease of life this Lent and Easter-tide. Daily Services were maintained during Lent, for the first time in the history of the parish, with very good attendance. The offerings at Easter for arrears were \$180, enabling the Treasurer to balance his books on parish expenses. At Easter the parish adopted the free seat and envelope system, which promises \$500 more than the pew rents did last year. The parish is giving more for missions the present year than ever before. The music, also, is in a very satisfactory and promising condition.

On Sunday, April 23d, the Bishop of Vermont made his Annual Visitation of St. Paul's Parish, in the ancient city of Vergennes, and administered Confirmation to a class of seven, presided by the Rector, the Rev. Charles John Ketchum. Bishop Bissell preached in the morning, on the "Resurrection of the Body;" and in the evening, both before and after the Confirmation Services, made most effective addresses on the virtue of the Sacraments, and the peril of neglecting them. Large congregations were present at both Services; and the musical portions of Office and Celebration were finely rendered by a chorus choir, under the direction of Mr. C. E. Parker, who for several years has been the moving spirit in the Annual Choir Festivals of the Diocese of Vermont.

Washington Territory.—An interesting letter from the wife of the Rev. Edward F. Miles, M. D., of St. Peter's Church, Tacoma, was read at the last meeting of the Woman's Auxiliary in New Haven. Dr. and Mrs. Miles started from New York with the Bishop and Mrs. Paddock when they left, so full of hope and zeal, for the new Diocese in the far North West. Both the Dr. and his wife were eminently fitted for the work assigned them in connection with the new Hospital to be built on the Northern Pacific coast. Since Mrs. Paddock's death, it has been decided to call it "Fanny Paddock Memorial Hospital." It is now nearly completed, and will be opened on the anniversary of Mrs. Paddock's death. The estimated cost of the Hospital is \$7,000, and the estimated cost of endowing a bed is \$3,500. Christ Church is already pledged for a bed to be called Christ Church bed. Five boxes have been received containing articles for Hospital use. What is most needed now, is white spreads for the beds. To show how carefully the money contributed by friends has been used, Mrs. Miles calls attention to certain difficulties with which people in a new and strange region like that where Tacoma lies, have to contend. First, a lot already cleared is not to be found, and before a foundation for a building can be commenced, trees must be felled and stumps and logs removed, at considerable expense. For instance, it was necessary to remove a large stump in front of one of the windows, and two men were called to say what they would charge for doing the work. They asked 50 dollars. Others charged 40 dollars, and others again 30 dollars. At last Dr. Miles, in despair, undertook the job himself, and after calling in additional help, the work was accomplished at the cost of \$12. Labor there is very high, a day laborer receiving \$2 per day, and a carpenter from \$2.50 to \$4.50. Everything from the East is very dear and of inferior quality.

Dr. and Mrs. Miles, and their son, also, have given all their time, working with their own hands, since the first of November, and have given it as an offering, so that not one dollar has been spent except for clearing and building. They have already two parishes on hand, and a Sunday School. Thus their time is fully occupied.

One entire family, with a single exception, has already been brought into the Church, and it was expected that others would be ready to come by Easter.

Iron slag is ceasing rapidly to be a waste product. At an English iron-works it is employed as a non-conductor of heat. When it is ground, it is moulded into bricks of great roughness, which are also impervious to frost, and 30 per cent lighter than common clay bricks. Cement, concrete, and artificial stone are likewise made from the slag.

One of our leading daily newspapers announces an expected Bishop's visitation in a certain parish, in the following style: "Wednesday will be Confirmation service at the Episcopal church. The Bishop of — will be present and administer the rite of confirmation to a class of eight or ten. Miss — will take the solo parts."—Standard of the Cross.

Solon Chase's advice is "Stay East, young man;" so between him and Horace Greeley, the young man will be likely to locate somewhere in the vicinity of Ohio.

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

Religious Orders. To the Editor of the Living Church: I think no one will be disposed to deny the good accomplished and the beautiful example of life-devotion set by those who have revived Religious Orders, in the Anglican Communion, in these latter days. The letters which have recently appeared in your columns upon this subject, however, show that the present working of these confraternities is consistent with their past history. In so far as they are not subject to Episcopal authority, they are allotropic.

The Maryland Controversy. To the Editor of the Living Church: My action in the Standing Committee, upon the papers of Mr. H. C. Bishop, is not a secret. It has been known from the outset by all whom it particularly concerned to know it. I avowed at the time, in the frankest possible manner, to the Rector of Mt. Calvary, my objection to receiving his official testimonial at this present juncture, for reasons which I specifically named to him, and which are as specifically entered upon the records of the Standing Committee.

One only course is ordinarily open to a Standing Committee when putting aside a testimonial upon doctrinal grounds: It is, to present for trial. If, for the avoidance of scandal a presentment be declined, or because in the opinion of a Standing Committee, or any member thereof, a temporary rebuke is merited, and not the lasting load of an ecclesiastical censure, then such Committee or member of such a Committee, must accept the responsibility of so exceptional a course, and be ready to defend it.

Is Omission, Prohibition? To the Editor of the Living Church: I am one of the "inferior clergy;" "inferior" meaning, I presume, inferior to the Churchwardens etc. I want to obey law; and, one of my laymen having told me lately that he feared I was introducing things into the Service which were not legal, and of which no mention was made in rubric or in canon, I was seized with an awful terror, "Was he not right?" I said, "Ought I not to have Law for everything I do? Should it not be my endeavor to do nothing, in the Service, which 'this Church' does not legally authorize? Is not the absence of a prescribed rite sufficient warrant for not doing a thing? I resolved that I would obey Law; that Law alone should be my guide, and that I would commence the next Sunday. On Sunday morning, therefore, full of my new resolution I opened the door of my robe-closet, took out my surplice and black stole, and was about to array myself in them, as I had done for so many years, when, suddenly, I asked myself—'Where is the law for your having a surplice and stole? There is no rubric about it, no canon. Even at your Ordination, the rubric only prescribes that you be 'decently habited,' which may mean full evening dress, for all you know.'" Meanwhile, the organ was playing (there is no law for that playing, by the bye), and I must decide. I thought at first, that I would walk out of the chancel-door in my thoroughly correct clerical suit, fresh from Brokaw Brothers; but I knew that that would never do, so with a sigh that I must begin without a shred of law, I put on the unauthorized surplice and stole, and left the vestry. But where should I go? There was an altar, a lectern, and a prayer-desk in the chancel (the altar alone, by the bye, being provided for by law); but the Prayer Book did not say at which of these places I should begin the Service. Again without law, I went to the desk, as usual, and knelt for my private devotions. It flashed across me that I was doing a thing for which there was no law. No rubric says a word about it. The very first words of the Morning Service are: "The Minister shall begin by reading" etc. Praying silently was a clear violation of this. I finished my prayer, and stood up; and, at my first words, all the people stood up too. Why did they and I do this? The law does not say that we shall; it says nothing about any position. If we all sat down, no rubric would have been broken. It began to glimmer in my mind that it was going to be very hard to act only by the law; but I

resolved to proceed. Things went on then according to law, until the end of the Psalter. When everybody sat down, I saw that there was no law for it. The rubric does not say: "The people sitting, then shall be read the First Lesson." It evidently intended that the position prescribed before the first Gloria Patri should be maintained. I thought it best, however, not to mention this to them at the time; and so, allowing them to sit, I went to the lectern to read the Lesson. I went, because I had no time to decide what I ought to do. There was no law about having a lectern, and reading from it. The rubric said never a word about my changing my place; and so, once more, I walked in a lawless way across the chancel. After the Lesson, some few of the people stood up for the Te Deum. I felt comforted, as this evidently was the proper thing to do; but alas! they all sat down again, without law, when I began the Second Lesson. I went back then, though unauthorized to do so, to the prayer-desk, and all stood up for the Jubilate. All were standing for the Creed, thus complying with the law, and I began to feel composed; when, suddenly, a very strange illegal thing was interjected into the body of the Creed. We all bowed at the Sacred Name. Not a scrap of law authorizes this, no rubric refers to it; and, as my layman aforesaid had told me that constant bowing at the Name of Jesus was one of the novelties which were unauthorized, I wondered what he would say at this wholesale bowing. But I could not well stop this, and so I let it pass. Then began the prayers, which were recited, I am happy to say, in strict accordance with Church-law. As soon as they were over, I did without thinking, an entirely illegal thing. I gave out a hymn. Not the slightest allusion is made to it in any law; and yet, I observed the layman who had talked with me about doing only legal things, actually joining in it. "How incoherent!" I said to myself; but I checked the thought, for what had my whole course been since the Morning Service began, but a series of unauthorized acts? I dare not, for fear of persecution, tell you of all the illegal things (meaning thereby all the things unprovided for by law), that I did after the hymn, and up to the very Benediction. To be sure, I had always done them, and the congregation would have been astonished at their omission; but I had no law for them! Do not console me, by saying: "You obeyed the law of custom." I cannot find any common custom. The parishes differ so in their customs; and custom cannot be made into law, without enactment. What shall I do? Oh! help me. I want to be a law-abiding man. I want authority. With a tossed and troubled mind, I remain your perplexed reader. WHITTIER.

An Unanswerable Plea. To the Editor of the Living Church: Two years ago, a certain Bishop wrote to various rectors in his Diocese, who, in conformity with the wishes of their parishioners, wore white stoles on Festivals, emphatically protesting against their use, and desiring the abandonment of the custom. This year, in one of the parishes of that Diocese, not only white but violet and other colored stoles were used, with the Bishop's full knowledge, and private permission, clogged with the only condition that when he is present in the church, a plain black stole alone be worn.

That same church was visited by the Bishop on Good Friday last, when he found the Altar, etc., draped in black. On leaving, he expressed his disapprobation very emphatically to the Senior Warden, who replied: "Sir, when President Garfield died, all the churches in this city—even the Presbyterian—were draped in black. I do not see why we should do less for the death of our Lord Jesus Christ."

"All Adults!" To the Editor of the Living Church: Several Articles have appeared lately in the Church-papers, finding fault with reports of Confirmation, specifying that a certain number of the candidates were adults.

The pious writers of such articles hold up their hands in holy horror, under the impression that the fact that a large number of candidates are adults shows that pastors neglect their duties, and allow children to grow up without Confirmation. The conclusion is quite a non sequitur. The fact that many adults are presented, indicates, rather, successful aggressive work; the adults in Confirmation-classes being more frequently converts from heretical and schismatical bodies, than neglected children of the Church. For example, of a class of twenty-two under the writer's instruction not long ago, and presented for Confirmation, there were thirteen adults, of whom all but two were converts. The good taste of publishing Confirmations may perhaps be deemed by many as questionable as that shown in the records published about "our indefatigable Bishop," and the receptions given to him, or the purse of twenty-five dollars given by a doting congregation to their "able and energetic," etc., etc., Rector. (Creditors take notice!) But a large class of adults usually means a large number of converts—not of neglected children. W. R.

One of the neatest bits of tit for tat that we have heard for many a day, occurred on the Southern Pacific train the other morning. A certain lawyer of this city, well known for his powers of repartee, had been down to Salinas to try a case. Returning to town, the conductor, one of the new swaggering set imported from the East, was very impertinent in his manner, because the lawyer was rather tardy in producing his ticket when called for to be punched for about the twentieth time. Somewhat ruffled, the lawyer remarked to a friend next to him, "The Southern Pacific shall never see a cent of my money after this." Going to foot up and down from now on, eh?" sneered the conductor. "Oh, no," replied the lawyer, quietly, "instead of buying my ticket at the office, I shall pay my fare to you."—San Francisco News Letter.

BOOK REVIEWS.

METAPHYSICS. A study in First Principles. By Borden P. Bowne, Professor of Philosophy in Boston University. New York: Harper & Brothers, Chicago: Jansen, McClurg & Co. Price, \$2. Mr. Bowne is to be congratulated on having produced a book which will be most acceptable to those who believe in God, and yet accept the principles of logic, and the laws of subjective as well as of objective physics. He is not ashamed to avow himself a believer in the Christian conception of the term, and he finely expresses himself in a short but pithy preface. "Of late years," says he, "the impression has widely prevailed that the belief in God and freedom exists only by surference, so that if logic were allowed to have its way, this belief would soon be beyond the reach of hope and mercy. Not sharing this conviction, although it is said to have the fullest endorsement of the spirit of the times, I have rather sought to show that the truth of this belief is a matter of life and death to all philosophy and rational science."

A noble object, nobly avowed, and nobly worked for. The whole book is admirable—clear, concise, emphatic—and cannot fail to be of the greatest use to the thousands who find themselves assailed by the oft-used and oft-refuted arguments of a pseudo philosophy. We would particularly call attention to the excellent chapter on the Finite and the Infinite, in which, in elegant diction, and with incontrovertible force it is shown that the Infinite must be Cause, and the Finite Creation.

Mr. Bowne's book will have a very salutary effect in counteracting the lofty pretensions of systems which would eliminate God, Truth and Freedom from human belief, substituting for the Divine supports of the world, a miserable, broken column of human pride and devilish presumption.

THE MAKING OF ENGLAND. By John Richard Green, M. A., LL. D. With maps. New York: Harper & Brothers, Chicago: Jansen, McClurg & Co. Price, \$2.50. Mr. Green's reputation as an historian has been so well established by his "History of the English People," that this work appears under peculiarly favorable auspices, and is certain of finding a very large class of readers. Mr. Green is very painstaking, and one feels in perusing this volume that no labor has been spared, no stone left unturned, no dusty worm-eaten manuscript left on its shelf, which could help the writer in arriving at just ideas as to the great, and hitherto unknown, formative period in the life of our Mother Country. His style is pleasing, terse and simple, and what he has learned he knows how to teach others. The book can be heartily commended to all who wish to place themselves in a position to understand either the Past or the present of England, and the English People. The chapter on the foundation and progress of the Church is peculiarly valuable; the gradual growth of the Roman supremacy is carefully traced, as are also the causes which allow that growth; the true position of the National Church is well vindicated, and the story of some of her early heroes is told with a forceful grace that is rarely found in works of this character. Mr. Green well shows how the national unity and the national life owed its existence to the national Church, and how she, and she only, preserved the land from anarchy and ruin. We trust that his book may do something to dispel the mists of ignorance which hide even from so many of our own brethren in the Faith, the true origin and position of that Branch of the Holy Catholic Church, of which, by God's mercy, we are privileged to call ourselves members.

THE CONSTITUTIONAL HISTORY OF ENGLAND, from 1760 to 1860. By Charles Duke Yonge, M. A. New York: Harper & Brothers, Chicago: Jansen, McClurg & Co. Price, \$1.75. Mr. Yonge has undertaken a continuation of Mr. Hallam's well-known history. He has much capability for the task, and has produced a book which is at once readable and valuable. He is a strong believer in what is called, for want of a better name, "historical sequence," and his theory, one may fear, sometimes distorts his facts—as for example when he makes Parliamentary reform the natural outcome of Catholic Emancipation, but his work presents an admirably clear, if sometimes one-sided view of the constitutional history of that important century which began with the accession of George the Third.

POPULAR ASTRONOMY. By Simon Newcomb, LL. D. Fourth Edition Revised. New York: Harper & Brothers, Chicago: Jansen, McClurg & Co. Price \$2.50. With its one hundred and twelve engravings and five maps of the stars, and with brilliant descriptive illustration added to scientific accuracy and fullness, Newcomb's Astronomy may fairly claim a place in every library. It is not designed as a text book, but should be read by those who use text books, as well as by those who seek only to keep up with the marvellous progress and practical results of modern astronomy. The historical and philosophic sides of the subject are treated with great fullness. The Appendix and Glossary contain all technical information needed by the general reader.

ABBOTT'S YOUNG CHRISTIAN. A Memorial Edition with a Sketch of the Author by one of his Sons. Illustrated. New York: Harper & Brothers, Chicago: Jansen, McClurg & Co. Price \$2. This one of the many works of the gifted author has been selected by his family as a memorial publication, and to it has been prefixed a well written account of his earnest life. He was an indefatigable writer, having produced, as author or editor, over two hundred volumes, mostly for the young, and all with an earnest purpose of doing good. Most men of middle age will recall the pleasure with which as boys they perused the Franconia Stories and Marco Paul's Travels. The account of Mr. Abbott's first visit to Europe takes us back to Tractarian times, and the narrative of his pleasant interview with "Mr. Newman" (since Cardinal) gives us an insight into his tolerant spirit and genial disposition.

ETERNAL PURPOSE. A Study of the Scripture Doctrine of Immortality. By Wm. R. Hart. Second Edition. Philadelphia: F. H. Lippincott & Co. Chicago: Jansen, McClurg & Co. Price \$1.25. To this edition is added a supplementary essay on "Life: Temporal and Eternal." It is a strong book and clearly written. The aim of the writer is to throw light on the mystery of evil and to demonstrate its final extermination from the universe. One can but admire the courage and skill of the writer though not able to accept his conclusions. The argument is entirely founded on "private" interpretation of Scripture, and makes no appeal to the Church of the ages as the interpreter of the Word. Some of the exegesis is really very queer, when it is claimed that Hades is empty, from Eph. iv:8,9,10 (He led captivity captive, etc.). Mr. Hart's positiveness and dogmatism are delicious, when one is tired of the vagueness and latitudinarianism of the discussions that abound in the books and papers of our day. We like to come across some positive convictions; like the rough surface of a whetstone, they sharpen the dull edge of our intellect. The Calvinistic doctrine of "Election" is given in this work, with all the freshness of a new discovery. The author grows quite eloquent over the old ideas of Sovereignty and Faith, arbitrary decrees, etc. The sum of the whole argument is that Evil is an episode which shall disappear by the destruction of every person and thing belonging to it, while the elect shall enjoy the eternal life which is the gift of God.

A MANUAL OF HISTORICAL LITERATURE. By Charles Kendall Adams, LL. D., Prof. of History in the University of Michigan. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price \$2.50. To students of history and to collectors of books this Manual will be immensely valuable. It will be a wise counsellor always at hand to advise what books to buy and what books to study. It will be an experienced teacher, ever ready with the most mature advice and balanced judgment. The aim of the author has been to give a discriminating account of the most important historical works, generally accessible, and to suggest the proper method and order of using the material in a course of historical study. This plan has been admirably carried out. In the work before us, we have the results of ripe scholarship and a wide range of investigation. It is,

without doubt, of far greater use to the student than an original contribution to historical literature. It is, in fact, a most valuable contribution. While it does not claim to be a history, itself, it is a means of utilizing all history. The author's estimate of books is generally fair and just; and we say this in the face of the fact that he condemns dear old Rollin, the joy of our youth, without qualification. The classification of the matter is excellent, and the index is a valuable list of the best historical works of all nations.

A HANDBOOK OF CHARITY ORGANIZATION. By the Rev. S. Huonpreys Gurteen. Buffalo, Published by the Author. This work of a reverend brother is one that has more than a local interest, and may be read with profit by all Christian philanthropists. While it is primarily designed and admirably executed as a guide to organized works of charity, it contains a great amount of information and advice of value to those who are not engaged in organized works of this kind. In addition to the full details and forms of the Charity Organization Society of Buffalo, the general subject is discussed in a masterly way, showing that the author has added to profound study the widest and most careful observation.

THE NEW TESTAMENT. Comparative Edition. Containing the Authorized Version, and the new Revised Version, arranged in parallel columns. Philadelphia: Porter & Coates, Chicago: Jansen, McClurg & Co. This is one of the most convenient editions that we have seen, and it will be found of great value to all. We note the following improvements: Chapter headings in Roman numerals. Running head-lines as in the old version. Chronology of the New Testament. The Readings preferred by the American Committee on Revision, are incorporated in the text. Those which were rejected are collectively in the Appendix, and for convenience of reference are also inserted as foot-notes to the respective passages. A History of the Revision, and an Account of the Methods followed by the Committee on Revision. The text can be relied upon as absolutely correct.

HUBBARD'S NEWSPAPER AND BANK DIRECTORY OF THE WORLD. New Haven: H. P. Hubbard, Proprietor of the International Newspaper Agency. Two Vols. Price \$10. This is a marvellously full and interesting work, which will prove of great value to editors and merchants. It gives complete information about every journal and bank throughout the world, with accounts, geographical, statistical and historical, of every country. We can easily believe that "it has taken a large force of correspondents, copyists, translators and writers fully seventeen months to collect, arrange, revise, prepare for the press, and supervise the printing of the material required to fill the 2,595 pages in these two volumes." The work has certainly been well done.

CHARLES LAMB. By Alfred Angier. Series of English Men of Letters. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price 75 cents. English letters present no more attractive theme for biography than the life of the "Gentle Billa." There is no period of his life upon which the reader does not dwell with interest. The childhood passed "between cloister and cloister, between the medieval atmosphere of the Temple" and the busy school of Edward VI.—Christ's Hospital; the years of drudgery at the India House, while over the homelife hung the dark shadow of insanity; the yearly holidays when Charles and Mary Lamb tasted of country pleasures with congenial friends; the weeks of loneliness when the beloved sister was in a madhouse; the time of literary leisure in his beloved London—all these are full of the charm of a rich individuality which makes Charles Lamb one of the best-known and best-loved figures in English Literature. The reader who takes up this volume of English Men of Letters will expect a treat. Nor will he be disappointed. The story of the life of the devoted brother, the tender-hearted friend, and the man of genius, is well told; and an admirable analysis is made of the style and work of one of the most delightful of authors.

THE BEGINNINGS OF THE CHRISTIAN CHURCH. By Wm. Henry Simcox, M. A. New York: E. P. Dutton & Co. Chicago: F. H. Revell, 148 and 150 Madison St. Price \$3.50. These lectures were delivered in the Chapter-room of Winchester Cathedral, by invitation of Canon Wilberforce. The period discussed extends from the day of Pentecost to the age of the martyrs under Aurelius. It is the most complete and interesting narrative of the first two centuries of the Christian Church that we have read. With ingenuity, learning and patience, the author works out from scanty materials a connected and detailed narrative, pointing out at every turn things that have escaped other observers, and giving such an air of life and reality to the scenes described, as is truly captivating.

It may be objected with fairness that it is not all history, in the strictest sense of the word, for much of it is only inference. Still, the author is perfectly candid, and claims for his inferences only what they are worth. He does not pretend to pass things off as facts, after the manner of the great Mosheim, half of whose history of the first two centuries is dogmatic supposition. It must be confessed that the author yields too much to the development theory of the Church. While we allow him a large liberty in the development of his narrative by inference and demonstration, where links are wanting in the chain, we must still believe that the great Charter and Constitution of the Church, with its great principles of administration, were given by the Divine Founder during the forty days when "He spake of the things pertaining to the Kingdom of God."

MONEY MAKING FOR LADIES. By Ella Rodman Church. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price 90 cents. There is much good advice in this little book, and the woman who has to "make her own way in the world" would do well to read it before starting out. The chapter on "Housekeeping Opportunities" might be read with profit by any woman who has any charge or care of home affairs. Various kinds of work are discussed, such as teaching needlework, literary work, art industries, trade, gardening, flowers, poultry, etc.

St. Nicholas for May is a phenomenal issue in regard to both the quality and the number of illustrations. There are, in all, sixty-eight pictures, eleven of them full-page engravings. The most fully illustrated article is that on "Wolf-reared Children." One of its twenty pictures is a full-page engraving of a New York boot-black, from a painting by W. M. Chase. And full-page reproductions of three of Correggio's masterpieces accompany Mrs. Clement's "Art and Artists" story. The electric light forms the subject of a timely descriptive paper in forms of pictures. "Play-day at Mentor" is a pleasant reminiscence of a day's visit, at their Ohio home, with the younger sons of President Garfield, during the latter's fatal illness last summer. There are charmingly illustrated poems by H. H. Celia Thaxter, and Kate Kellogg; and the historical legend of "The Origin of Danzig," with its three spirited pictures; another children's comedy, by E. S. Brooks; and many more stories, sketches, verses, and pictures (a page full of the latter devoted to the baby elephant), which combine to make a number brimming over with entertainment for thousands of readers.

The Pew and the Free Church System. A sermon preached in the Church of the Holy Communion, Paterson, N. J., on Sunday evening, March 19th, 1882, by the Rev. Charles F. Pollock. Printed by request, Paterson, N. J.: Press Printing and Pub. Co., 289 Main St., 1882. A brave and earnest plea on behalf of a freely-preached Gospel; and an indignant protest against the prevailing selfishness and worldliness of the age, even among professing Christians.

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The Living Church.

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Baptist Ritualism.

More than once, the LIVING CHURCH has been constrained to raise its voice in warning against the ritualistic tendency of the times. Not long since, it had occasion to comment on the new variety of this alarming development that had broken out in a Congregational Church in Chicago, where the extreme penalty of the law was inflicted upon an advanced member who came into church "with his pants in his boots," and "made faces" at the preacher. It was, perhaps, an extreme case, but it showed "the drift." It showed that the real design of this movement is to take us back even beyond the Middle Ages, where it had been supposed that it would stop; and that, if it were allowed its full scope it would restore the customs of an age when "pants" and boots were not considered necessary adjuncts of civilization.

We regret to chronicle another indication of the affinity of ritualism with barbaric usages. In an account of Easter celebration in a Baptist Church, a secular paper informs us that the arrangement of the flowers would "challenge the criticism of the most exquisite aesthete." The lamps and chandeliers threw a flood of light "upon the bower and mottoes in the orchestra." Now a credence table in a church is thought, by some Churchmen, to be an alarming innovation. How should our souls quake, to hear that in a Baptist church, in one of the citadels of Protestantism, a "bower and an orchestra" have been introduced! What is a "bower?" the frightened conservative may well ask. Has not the Baptist denomination continued in existence a hundred or two years, without bowers and orchestras, and does it expect to convert sinners by such means? Are they not, rather, contrivances of the enemy, insidious approaches of Rome, intended to pave the way for baldachinos and all that sort of thing? May not the "bower" be really intended as a sort of Episcopal chair or papal throne, a leafy lair in which some ecclesiastical wolf may hide, whence he may issue to slaughter the Baptist lambs? Shall there not be a general uprising of Baptist Shepherds, to banish the abomination from the fold?

The exercises of this Easter celebration in the Baptist church, we are told, "commenced, after prayer, with a recitation, 'Sign the Pledge,' by Master Storrs, four years old, which was quite amusing, and well done." The prayer was not counted, it seems, as a part of the exercises. It was thrown in, as an extra, by an over-zealous pastor, while the people were getting comfortably settled and ready for the "amusing" part of the performance. We see here the subordination of prayer to ceremonialism, which all Romophobists will make a note of. It clearly proves that ritualism makes much of the form of godliness, but denies the power thereof. At least, it is an evidence that it is so with Baptist ritualism; and is it not a reasonable inference that those who read "prayers out of a book," are all tending in the same direction?

The fact that a little boy was introduced to open the exercises, is in keeping with the movement which we all know has for its object to "unprotestantize the Church." Little boys have played an important part in the revival of Anglican ritual, and upon their little heads must rest much of the responsibility for the awful results which are apparent. Heretofore, it is true, they have been employed as choristers, but the fact that they have appeared clad in a "rag of popery," is evidence enough that the real purpose of their employment in the sanctuary, has been the overthrow of spiritual religion and the establishment of Romanism. The record of the Baptist celebration should warn us that little boys are dangerous. They should not be tolerated in churches.

After this interesting and amusing opening of the "exercises," we are told that there followed "the recitation of the Ado of the Episcopal church." It is a significant fact that the "Episcopal church" has prominent mention in connection with this extraordinary display of ritualism. All ritualism is supposed to have its origin in the "Episcopal church." The public have good reason to believe that this is a fact, for do not Churchmen publish papers and books and tracts, to inform the world that this Church is "honey-combed" with ritualism? If, then, the Baptists plan a ritualistic performance, where should they go, for example and material, but to the "Episcopal church?" If they are determined to go to Rome, they will find the pleasantest road by way of the "Episcopal church." Perhaps there is nothing about "the Episcopal church" more distinctly Romanish than the "Ado." It is the most advanced thing that we have, and should be recited at every ritualistic Celebration. So dark and dangerous rite is it that the great majority of us have never heard of it. The LIVING CHURCH has not been admitted to the charmed circle of the "advanced" reformers, nor have its reporters been able to learn the precise definition of "Ado" in Anglican ritual. We have heard of the *Credo*, but it cannot be supposed that the Baptist choir would think of reciting that, in a "function" introduced by an amusing recitation of a boy four years old.

The account goes on to say:
 In the midst of the bower was a table laid with a blue cloth, which was to symbolize the prophetic Office of Christ, and passages of Scripture

were read by the pastor and superintendent, and others, with responses by the children, magnifying that Office. This was replaced or covered with one of scarlet symbolizing the priestly Office, with reading and responses of opposite passages. Then followed the pall and white cloth symbolizing respectively, the Crucifixion and Resurrection, with a repetition of passages bearing on those momentous events. The children then marched around laying their tributes at the foot of the Cross.

The reporter adds that these were "the best exercises of this character which we have yet had the pleasure of attending." He is evidently a Jesuit in disguise. The whole Baptist communion will rise up and repudiate such papistical nonsense; and another indictment will be found against the influence of "the Episcopal church." If we would save the protestant world from temptation to such exhibitions, we must cease to observe the Christian year, abandon all symbolism, disuse the Prayer Book, discard primitive practices, and become Puritans. The only escape from this alternative is, that the protestant world should become really catholic, and learn the alphabet of ritual according to the authorized use of the Anglican Church.

Mr. Emerson.

Ralph Waldo Emerson has closely followed his friend Longfellow to the grave. He passed away at Concord, N. H., on Thursday of last week, and was buried on Sunday.

No stranger could have visited Concord during the past week, and met the people there, without being impressed with the esteem in which Mr. Emerson was held by his neighbors. Men, women, and even children spoke tenderly of him, and expressed earnest solicitude as to his condition. His death will be regarded as a personal loss by many, for whom, although he could not call them by name, he always had a pleasant smile and friendly nod as he passed them upon his familiar walks.

Mr. Emerson was born in Boston in 1803. He entered Harvard at the age of 14, and during his collegiate career was distinguished for his knowledge of general literature. In 1829, he was "ordained" to the ministry of the Unitarian body, but three years later he severed his connection with that sect, because he could not accept all its doctrinal views. After a visit to Europe, he began his career as a lecturer, his discourses embracing almost every variety of subject. In 1841, he published a volume of "Essays," of which the original freshness of thought and the elegance of diction attracted great attention. A second volume appeared in 1844, and gained him many more admirers on both sides of the Atlantic.

He was for a time editor of the well-known organ of the Transcendentalists of New England, the *Dial*, and in 1846 he published a volume of poems.

In 1840 appeared his best-known and most important work, "Representative Men," in which he gives pen-portraits, according to his own views, of Plato, Swedenborg, Montaigne, Shakespeare, Napoleon and Goethe, each of these being taken as representing a class.

The great characteristic of Mr. Emerson's writings is dogmatism. He never takes the trouble to prove, or to try to prove, any of his positions, but simply advances his views as axioms to be taken or left. He was essentially a Transcendentalist, and probably approached the German Fichte, more nearly than any of his own countrymen.

With these strong traits of idealism, he possessed an extraordinary degree of shrewd judgment and practical common sense. On all moral questions his intuitions were quick and accurate, and for him had the force of law. With him to think was to know, to imagine was to see, to hope was to possess.

The religious tone of his writings was far removed from the narrowness and austerity of the Puritanism in which he was cradled, and a loving spirit towards God and man is manifested everywhere. Of late years it has been believed that, with Mr. Alcott and other transcendental philosophers, Mr. Emerson has been drawing nearer to the Catholic faith.

A brief Service over the remains of Mr. Emerson was performed on Sunday, by Rev. Dr. Furness, of Philadelphia, in the parlor of the residence, when members of the family bore the body to the hearse. At the village church, E. Rockwood Hoar delivered a touching address, and Bronson Alcott tremblingly read a poem. Among those present were George William Curtis, Mrs. John A. Andrew, General Banks, Professor Eliot, and Dr. O. W. Holmes. A cousin of the deceased preached the funeral sermon, and the cortege made its way to an open grave in Sleepy Hollow beside that of Hawthorne.

The *Central Baptist* speaks in high praise of our Easter issue, and thereby manifests a commendable appreciation of the beautiful, and the grace to say a good word about a "Piscopal" paper. It adds: "Our Episcopal friends have a monopoly of the Easter business. We believe in letting them keep it." This statement and sentiment are not so creditable as that referred to above. If our genial contemporary will read a leading editorial in this issue he will learn that "Episcopal friends" no longer enjoy a monopoly of Easter celebrations. We are happy to be outdone by Baptist friends, in the style of ritual there described. And does our St. Louis contemporary really mean that we have the "Easter business" all to ourselves? Then have we in keeping the key to the whole situation. The Christian religion rests entirely upon the "Easter business." We shall endeavor to discharge our responsible trust by keeping this "business" before the world.

Several letters have come to this office for "C," a clergyman who recently advertised in our columns for a position as teacher in a boys' school. His address is mislaid, and he will confer a favor by sending it.

Brief Mention.

The English *Church Times*, in its oracular "Summary," says that Longfellow was "scarcely entitled to the rank even of a second-rate poet." The only justification offered is a weak ridicule of "Evangeline" as an attempt to naturalize this classic metre among us. The *Times*, on the imprisonment of Mr. Green and the foibles of Bishops, is strong, but on American poetry and American Church papers, the less it says the better.—Mrs. Garfield is reported to have expressed her regret that her husband was not allowed during his sickness to talk about death, as he would have done had he been permitted to think that he might die. It was feared that he might "lose courage" and so lessen his chance of recovery. How many patients in imminent danger are thus denied the comforting counsel of clergy and friends, and compelled to confront suddenly the greatest issue that humanity can be called to meet! It is a violation of the rights of the dying, against which the medical profession need to be warned. No man of Christian principle and courage wishes to be treated in this way.—A society has been established in Paris for the propagation of Atheism. It is proposed that in September a Conference of Atheists shall meet in Rome. It is added, that in 1883 a Conference of Atheists shall meet in London, "for all religions are our enemies. In 1884, if the imbecile superstition is not dead, we will go to Jerusalem! Nothing shall stop us. Our mission is to overturn, not alone the tyrants of the world, but the tyrant of heaven." Let us see if Atheism will expend any money for the conversion of the world. Talk is cheap. Except for self glorification there is not the slightest danger that these communistic infidels will venture any expenditure.—Referring to our recent quotation from Presbyterian sources as to the need of a Liturgy, a correspondent says: "In this country they do more than land it in words. The Presbyterians in the county north of this have adopted the Psalter and Litany, and have commenced the education of their people in public worship. In this village the Church Festivals are occasions on which many of the sects strive to outdo us."—A Baptist paper says: "It is a principle held by Baptists, in common with Presbyterians and some other of the Reformed churches, that the elements of the Lord's Supper are not to be carried out of the church assembly, and the ordinance is not to be administered at sick beds. We never knew a Baptist to administer the Supper of the Lord at the bed-side of church members." The Baptist organ may speak for its own denomination, but we are not disposed to believe that any other "reformed church" can be found in which such a rule prevails.—What is the "Salvation Army" doing in Chicago? With a "Rt. Rev. General," and various Rev. Colonels and Captains, it may be expected to do great things. Perhaps, after all, the old army of the Church militant is doing the Lord's work more effectively than these guerilla companies. The Kingdom cometh not "with observation." It is not noise that wins the victory in such a warfare.

—Prime Minister Gladstone, upon being asked how he employed his mind when duty compelled him to sit on the bench of the ministers while a tory was delivering himself of a dull three hours' harangue, made answer, "Last evening when Mr. — was speaking, I turned 'Book of Ages' into Greek, and had half an hour to spare."—A slate-writing medium has been detected at Erie, Pa., and has made a full confession: "But fools are not all dead, and the exposure of a rascal will have little effect to open their eyes."—The Rector of a church in Mississippi sends us a photograph of his church as it appeared on Easter morning with its floral decorations, leaving out any elaborate description in his account of parish matters. It would be a great saving of time if all decorations could be reported in this way. We have no reason, however, to complain of reports this year; they have been, for the most part, brief and to the point. Nearly every diocese has been heard from, and correspondents have our thanks for prompt attention.—Brother Green, "the imprisoned priest," the anniversary of whose incarceration was recently celebrated in many English churches, is allowed to serve, at his own request for exercise and employment, in carrying coals in baskets, as they are delivered from the carts, to the places in the prison where they are used. Even his ecclesiastical enemies must admire his pluck. He is a genuine John Bull.—The *Interior*, referring to the case of Mr. Miln, (even now almost forgotten) said: "To the undying honor of the Puritan pilgrims it was said that on the bleak shores of New England they laid the foundations of a church without a bishop, and a state without a king. To their cultured descendants has been reserved, it would seem, the more doubtful experiment of founding a church without a creed, without a heaven, and without a God." It might be well to consider if "a church without a bishop" is not likely to develop into "a church without a creed." The Apostles' doctrine and fellowship are joined together in the first chapter of Church History.—The *Church Eclectic* says: "Till the preliminary question has been satisfactorily answered, is unfermented grape-juice wine? it is premature to raise any other issue. Our own view is, that such juice is only the raw material of wine, and is ordinarily as insufficient matter for the Holy Eucharist as dough would be—even if it be assumed that in cases of absolute necessity either might be employed in the absence of true bread and wine."—"Diocesanism" is an expressive word which the *Dominion Churchman* coins to describe a growing defect in the working of the Canadian Church. Our contemporary says: "While our bishops cry out, and very properly, against the spirit of Congregationalism which is pervading our parishes, the same foe, though in somewhat different garb, is insidiously invading the larger field of diocesan organization." The same is true on this

side of the line. Diocesan interests and diocesan controversies too often occupy the whole circle of the horizon of Church life.—The term "Romanize" is becoming exceedingly indefinite. In fact, it never has meant the same thing two years in succession. We called attention to the fact that the Protestant "Mexican Branch" is considered "Romish" by some of the Sects in Mexico. We read lately that the *Cleveland Leader* had applied the same term to "General" Fallows, Reformed Episcopalian!

On Sunday, April 30th, the Rev. R. A. Holland, Rector of Trinity Church, Chicago, preached from 1. Cor. iv:1. "Let a man so account of us, as of the ministers of Christ, and stewards of the Mysteries of God." He said that the theme spoken of in the text was out of the ordinary line of his preaching; that he had been sometimes embarrassed by enquiries as to why "Episcopalians" did not fraternize more with other Christian bodies; why their ministers did not exchange pulpits with Baptists, and did not take hold of Union Sunday Schools, sign invitations to Moody and Sankey, and participate in the operations of the Young Men's Christian Association. The reason, he proceeded to show, was that the Episcopal Church represented the Kingdom of God, which Jesus Christ came to set up. The Scriptures showed that that Kingdom was not an invisible, but an external and visible Kingdom. Like all other kingdoms, it had a sovereign head, it had officers, and it had laws. It was a Theocracy. And though the great Head, Jesus, was in heaven, He was also on earth, everywhere present in His Kingdom, directing its operations. The officers of this Kingdom were bishops, priests and deacons. He knew that this theocratic Institution met with stubborn rejection among some people, especially among Americans, who believe in popular sovereignty in both Church and State. They thought that any man had a right to go off and start a sect of his own. But this theory was self-destructive. If Calvin, Wesley, and Swing have the right, every man has the right to do the same thing, and that would lead to numberless sects, and to infinite confusion. However, every one of those sects, when started, denies the right of other people to go and do likewise. The speaker then gave a historical sketch of Episcopacy, tracing it back to the time of the Apostles, and argued in conclusion that for the people to whom was committed this organized, visible Kingdom of God, to unite with independent religionists in religious work, was simply to abandon its own ground, and give up its very being. What appeared exclusiveness was simply fidelity to principle and to a great trust.

The "visitors" of the Andover Theological Seminary have declined to confirm the nomination of the Rev. Dr. Newman Smyth, of Quincy, Ill., as professor in that institution. A great many people wondered that a progressive theologian like Mr. Smyth should secure a nomination to a school whose foundations are conditioned upon the perpetual teaching of unadulterated Calvinism. It will be a queer company of theological fossils that shall be found there a hundred years from now, if the conditions are strictly carried out. In the reasons given by the visitors for the rejection of Dr. Smyth, according to the reports, the theological issue is evaded. It was the Doctor's "qualities of mind," not his theology, to which objection was made. There was too much sentiment and poetry about him, and not enough "precise definition." It was feared that his pupils, instead of being tied to close thought and exact statement, would be turned adrift on a sea of sentiment. In other words he is not a heretic but a simpleton. He will doubtless enjoy this easy letting down, and go to writing poetry, leaving theology to the jejune and priceless relics of an antiquated school, in which "precise definition" has formulated beyond question or controversy all the counsels of God.

LATER.—The trustees have decided to invite Dr. Newman Smyth, of Quincy, Ill., to the Abbott chair of theology, without reference to the board of visitors.

A private letter to the editor of the LIVING CHURCH gives an account of the ministrations of Brother Morrow to the small-pox patients at South Bethlehem, Pa. He is more than welcome in the homes of all denominations. Since Easter he has had the assistance of two Sisters sent by Father Grafton, of Boston. They are working nobly, and Mr. Morrow finds them very efficient. The largest number of funerals in one night was five. Of late there have been but one or two each night. The Lutheran clergyman has come forward to bury one of his people to whom Mr. Morrow had ministered. The leaven of example is working. Great admiration is expressed in the community and elsewhere, for the heroism and unselfish devotion of the priest who came from a distant city to meet the awful crisis, and to provide the ministry of the Church for the sick and dying, and Christian burial for the dead.

The refusal of the Standing Committee of Maryland to recommend Mr. H. C. Bishop for admission to Holy Orders, has resulted in his removal to the Diocese of Albany, where he has been ordained a Deacon. From all accounts he is most worthy and well qualified, and will doubtless do a good work among his colored brethren. Events will, we trust, justify the action of Bishop Doane and his Standing Committee, and exhibit clearly the unwisdom of the action of their brethren in Maryland. After the panic there is over, we may look for a more calm and liberal spirit.

Our amiable and interesting contemporary, the *English Church Review*, is quite welcome to our new items, our poetry, and everything in our columns that it considers worthy of transfer, but surely, it might occasionally give us credit

Council of Louisiana.

Correspondence of the Living Church.
 The Forty-first Annual Council of the Diocese of Louisiana opened on Wednesday, the 19th inst, in the Church of the Annunciation, New Orleans.

Morning Prayer was said by the Revs. Herman C. Duncan and John Percival. At Holy Communion, the Right Reverend the Bishop was Celebrant. The sermon was delivered by the Rev. W. K. Douglas, D. D., Rector of Calvary Church, New Orleans. He preached from II. Cor. x:5—"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ."

Upon the assembling of the members, for business, under the presidency of the Bishop, the roll of the clergy was called, when twenty-three, besides the Bishop, answered to their names; but, a quorum of lay-delegates not being present, the Council adjourned to 7:30 P. M. Upon re-assembling at the hour last-named, after Prayer by the Bishop, the Council was once more called to order; but, a quorum of lay-delegates being still wanting, it adjourned until the following morning, at 11 o'clock. At that hour, on motion of Dr. Girault, those present resolved themselves into a Convocation, to discuss Church matters. Dr. Dalzell moved that the Bishop be requested to deliver his address to the Council, to the Convocation. The motion being carried, the address was delivered by the Bishop.

He made an allusion first to the burden of the great calamity under which the people of that section of the country have been subjected. "The devastating floods," he said, "have swept away the results of much patient toil, and have changed the fruitful fields of Louisiana into a barren waste. Houses have been obliterated, lives have been lost, industries ruined, and in many cases even the hope of recuperation has been extinguished. The magnitude of the distress invites the deep sympathy of every feeling heart, and the Church of God, which concerns itself with every human affliction, cannot look unmoved upon misfortune so bitter."

Reference was next made to the death of the Rev. Wm. Paul Kramer, a priest; and Mr. Geo. W. Race, a layman, both of whom were prominently identified with the diocese and its work. The Bishop paid a high tribute to the great worth of both of these good men; and then proceeded to speak of another whom they could ill spare from the ranks of Christian workers—Sister Roberts, who, for years, had watched over the Children's Home, in New Orleans. Mention was then made of the late excellent and devoted Bishop of Pittsburgh, Dr. Kerfoot, whom the Bishop described as "a prelate of piety and learning, beloved by his own people, and influential in the Councils of the Church."

The revised English version of the New Testament then received notice at the Bishop's hands. He spoke favorably of it as a whole, but gave it as his opinion that its use in the public Services of the Church would be illegal.

It appeared that, during the year, 393 persons had received Confirmation at the hands of the Bishop, and he had officiated at two Ordinations. He spoke of having been permitted to witness many cheering signs of Church growth, and dwelt at considerable length upon the prevalence of loose religious thought on the part of a certain class in the community.

At the close of the address, Mr. McConnell moved that the Bishop be requested to give a history of the University of the South, at Sewanee, Tenn. The motion being adopted, Bishop Galleher gave a history of the Institution from the time of Bishop Polk, the founder, to the present, showing that it was the only one in the South that thoroughly united learning in every branch with a religious education. There being no other business, the Convocation adjourned.

At 11 o'clock, the following morning, after Prayers, and a sermon by the Rev. C. P. K. Coombe, the Bishop called the Council to order, when two more clergymen reported themselves; but, a quorum not being present, an adjournment was had until 7:30 P. M., the same day, at which hour it re-assembled.

On calling the roll of lay-delegates, a quorum was announced by the Chair, and the Council declared duly organized. After the transaction of some routine business, the Rev. Dr. Douglas was elected Secretary; and, at his request, the Rev. H. C. Duncan, the late Secretary, kindly consented to act as Assistant. A resolution was then offered, and unanimously adopted, tendering to the Rev. Mr. Duncan the thanks of the Council, for the exceedingly courteous, efficient and faithful manner in which he has discharged the duties of Secretary.

Committees were then announced by the Bishop, and communications, reports, and memorials received. An interesting discussion was elicited by a series of resolutions reported by Frank A. Butler, Esq., Chairman of the Committee on Missions. After many earnest and forcible speeches, the resolutions were adopted. At a late hour, the Council adjourned to meet at 11 A. M. the following day.

At the appointed hour, after Morning Prayer, an interesting Sermon was preached by the Rev. A. Kinney Hall, upon "The Importance of heeding the Gospel Call through the Appointed Channels."

Soon after the opening of the morning's session, a telegram of fraternal greeting was received from the Council of the Diocese of Mississippi, in session at Vicksburg, to which a kindred response was immediately despatched by telegraph.

The following gentlemen were duly elected as Members of the Standing Committee: The Rev. John F. Girault (being the eighth year of his incumbency of the office); Henry V. Ogden, Secretary; Rev. John Percival, D. D.; James McConnell; Rev. H. H. Waters, M. A., Robert

Mott. Various other Committees and Officers were appointed, and reports received; after which, the Council took a recess until 7:30 P. M.

Upon re-assembling, the Bishop read a report of his Episcopal acts during the past year; and, after the transaction of some other business, the Rev. Dr. Dalzell, as Chairman of the Committee on the State of the Church, presented a Report, from which it appeared that, in the Diocese of Louisiana, there are now about 3,782 communicants as against 3,556 last year; and that the sum of \$80,859.86 was credited to the work of the Church, as against \$64,013.27 reported at the last Council. The document spoke with encouragement and hope of the position and prospects of the Diocese with regard to the progress and work of the Church within its borders.

Various other Committees reported through their respective Chairmen. St. Paul's Church, New Orleans, was selected as the place for holding the next Council. The usual votes of thanks were passed; and, after a short closing address by the Bishop, the Council adjourned, sine die, with Prayer and Benediction.

On the following Sunday, a United Missionary Service was held at the Church of the Annunciation, at 7:30 P. M., and addresses were made by the Rev. F. A. Shoup, D. D., of Christ Church, New Orleans; the Rev. W. T. D. Dalzell, D. D., of St. Mark's, Shreveport, and the Rev. John Francis Girault, of St. Anna's, New Orleans.

Good Words.

To the Editor of the Living Church:

After reading your paper carefully for nearly two years, I am firmly impressed with the belief that it is, and can be made a power in Church education. It should be in the hands of every Church family, and if read with any degree of attention, cannot fail to make its influence felt before the lapse of many months. The weekly visit would come to be hailed with delight, and one would scarcely like to give it up after a fair trial.

The strong, yet conservative tone of the Paper; its loyalty to Catholic principles; its tolerant spirit towards those who may differ from it in opinion, together with its independence in asserting the truth, commend it to every loyal Churchman.

The concise summary of Church news presents to the reader, a clear picture of what is being done in the different Dioceses of the land: the department of correspondence, awakens interest in important topics which might otherwise be unnoticed by the laity; the Editorials are timely and fearless. The department entitled "The Household" is worth the price of the paper to every industrious housekeeper; and, lastly the price is within the reach of every family who will interest themselves enough to read it.

I look upon it as a valuable parish agency, and will gladly have its circulation increased.

A. C. STILSON.

Ottumwa, Ia., May 1, 1882.

Calvary Church, New York.

The Rev. Henry Y. Satterlee formally entered on the Rectorship of Calvary Church, New York City, on Sunday, April 23d. The church was crowded. The new rector took the text of his sermon from St. Matt. x. 38. "And he that taketh not his cross, and followeth after Me, is not worthy of Me."

His reference to the occasion was substantially as follows:

My friends, I would have you bear in mind that as are your advantages, so are your responsibilities. Advantages mean opportunities. Whatever our advantages may be, whether wealth, position, education, personal talents, or personal attractiveness, it is plain that we can do more for God with them than we could do without them. Consequently, they bring with them an increase of responsibility, of the temptation to misuse them, and an increase of opposition from all sides if we try to use them for God. This is the truth that I would have us take home to our hearts on this day, when we meet for the first time as Rector and people: That this parish of ours has her cross to bear and her burden of responsibility to carry, if she would be full of the Holy Ghost and of the life of God. I should not dare to stand here before you as your rector under any other consciousness than that I am to take up a heavy cross. Around me I see the walls which have echoed the teachings of those fathers in the Church, Hawks, and Cox and Washburn. I am standing in the pulpit which has become an historic one in the American Church, and from which words of eloquence, which have thrilled the hearts of thousands, have been spoken. I stand here to-day, not merely outwardly the successor of Cox and Washburn, but as one who shares with you, like a brother, your hallowed memories of the past, and who, with you, has been influenced by those teachings of the past. When I think of him under whose watchful care my first ideas of the Church's ministry and its tremendous responsibilities were shaped, no consciousness is so bewildering as this—that God has chosen me to take his place.

But I do not stand here alone. You, too, have part of the cross to bear, and your share of the responsibility to meet. You will have to stand by me and work with me, shoulder to shoulder, if the results are to be lasting and real. If Calvary Church is to do the work that God gives her in this city, then that must be no sentimental work that costs nothing, but the kind of sober, earnest work that calls for real self-sacrifice. The first and foremost blessing that I would ask of God for this parish is, that it may be perfectly joined together in the unity of the Spirit and the bond of peace, that there may be no party feeling, dividing the Rector and the people, or one part of the congregation from another part. The power of a Church, that with one heart and one soul, dedicates itself to the service of God, surpasses and eclipses all other forces. Around the good for which we are striving are grouped the forms of our departed leaders who have done their work. Before us are new conditions of spiritual life, a new sphere of activity, if we have only the earnestness to fulfill it.

A subscriber asks to have his paper sent to Louisville, but does not sign his name. We shall be glad to hear from him again.

Personal Mention.

The Missionary Bishop of Shanghai, has arrived in Paris, where he has put himself under medical care especially adapted to his case. His many friends will hope for his speedy restoration to complete health.

The Rev. Albert U. Stanley has resigned the rectorship of St. Paul's, Tompkinsville, N. Y.

The Rev. R. C. Talbot has become Rector of St. John's, Newton, Kas.

The Rev. Joshua Kimber, Secretary for Foreign Missions, has arrived home from Europe, improved in health.

The Rev. Wm. T. Bowen has accepted the charge of St. John's, Parsons, Kas.

The Rev. J. H. Young has taken charge of Christ Church, Salina, Kas.

The Rev. Luther Pardee desires to be addressed hereafter at 298 Warren Ave., Chicago, instead of 815 Washington St.

Communications for Calvary Church Guild, Chicago, should be addressed to 280 Warren Ave., instead of 815 Washington St., as heretofore.

The address of the Rev. R. J. Walker is Monmouth, Ills.

The F. O. address of the Rev. Thos. J. Melish is changed from Milford, Ohio, to 181 Walnut St., Cincinnati. Mr. Melish sails for Europe by Antwerp steamer of May 27th.

The Rev. J. E. Goodhue has accepted the rectorship of Christ Church, Alencary Co., Diocese of W. New York. Address accordingly.

The Rev. Geo. H. Edwards, of Trenton, N. J., has accepted a call to the rectorship of St. Luke's Church, Metuchen, N. J., and will enter upon his duties on Trinity Sunday.

The Rev. Dr. Courtney preached his farewell sermon, at St. James', Chicago, to a large congregation who were evidently impressed, as in earnest and affectionate language he commended them to God.

The Rev. R. C. Rogers has resigned the rectorship of Grace Church, Madison, N. J.

The Rev. F. W. Barnett has become Rector of Christ Church, Canaan, Conn., and Christ Church, Sheffield, Mass. Address, Canaan, Conn.

Prof. Francis P. Nash, LL. B., was recently unanimously elected Hobart Professor of the Latin Language and Literature, in Hobart College. Professor Nash is a ripe scholar and an experienced instructor.

The *Kalendar* says: "We are glad to state that Bishop Cox is recovering from his recent illness, and though still quite weak, has been able to attend to his late appointments."

The Rev. Dr. Ayrault, of Geneva, N. Y., having passed the winter at Nice, in the south of France, is nearly restored to health. After spending a few weeks in Italy, he proposes to visit friends in England, and hopes to reach the shores of America by the middle of June.

Death of the Rev. James T. Franklin.

At a meeting of the Vestry of St. Paul's Church, Erie, Pa., held in the chapel, April 15th, 1882, the following preamble and resolutions were adopted:

WHEREAS, This morning brings to us the sad intelligence of the death of our Rector, the Rev. Jas. T. Franklin, who expired suddenly at his room during the past night, and it being our duty and pleasure to suffer humanity in our calling and testimony of what we believe will be true to the memory of our late Rector; and believing that our expressions will find a hearty response among the members of the parish and congregation; therefore,

Resolved, That the Vestry recall with pleasure the many meetings which have brought us together in connection with our late Rector, as its presiding officer, in the respective positions we occupied; in our business relations connected with the affairs of the Church and congregation; that the interest he took and the zeal he manifested in beginning and organizing the work which developed into being as the Hamot Hospital; his ever ready devotion to the wants and relief of suffering humanity; and the testimony to his interest and devotion, to his sound sense and good judgment, in all matters in which we were associated, and for the welfare of which we have acted together.

Resolved, That since the period when our late Rector came among us to assume the functions of his office, he has been untrusting in the discharge of his duties as a Christian minister, thoroughly devoted to the spiritual and temporal interests of the Church and congregation; that the interest he took and the zeal he manifested in beginning and organizing the work which developed into being as the Hamot Hospital; his ever ready devotion to the wants and relief of suffering humanity; and the testimony to his interest and devotion, to his sound sense and good judgment, in all matters in which we were associated, and for the welfare of which we have acted together.

Resolved, That the Secretary of the Vestry be instructed to enter this preamble and accompanying resolutions at length upon the Minutes of the Vestry, and that a copy be attested by the Secretary and forwarded to the family of the deceased.

DIocese of MINNESOTA.—EPISCOPAL VISITATIONS.

The Bishop has been advised by his physician, not to do any severe work this spring. Some of his brethren have with great kindness offered to aid him. The Right Rev. C. F. Robertson, D. D., Bishop of Missouri, will visit the following parishes: St. John the Evangelist, St. Paul, May 14, 10:30 A. M. Christ Church, St. Paul, 14th, 7:30 P. M. Rockford, 15th, 2 P. M. Howard Lake, 15th, 7:30 P. M. Litchfield, 16th, 7:30 P. M. Willmar, 17th, 7:30 P. M. "Ascension, 18th, 10 A. M. Benson, 18th, 7:30 P. M. Morris, 19th, 7:30 P. M. Minneapolis, St. Mark's, 21st, 10:30 A. M. Holy Trinity, 22d, 7:30 P. M. Getzemaue, 7:30 P. M.

Other appointments will be published as soon as made. We are glad to say that, although weak, the Bishop hopes, by God's help, to resume his full work after the Council.

GEO. B. WHIPPLE, Secretary of the Standing Committee.

ACKNOWLEDGEMENT AND APPEAL.

The Rev. H. Langlois thankfully acknowledges the following offerings during the Lenten and Easter Seasons, for the St. Croix Valley Mission:

Bishop Welles.....\$25.00
A Friend.....25.00
S. S., Delavan, Wis.....10.16
S. S., Baraboo, Wis.....3.55

About \$200 received has been expended in procuring two churches and a parsonage. By earnest efforts they will now take care of themselves. But aid is most earnestly asked to assist in building or otherwise providing two more churches in the present and Prescott. The Mission at Hudson has bought three lots for \$300, and several hundred dollars are pledged for building. If a few hundreds more can be added to this sum, a church can be commenced at once. Hudson is a town of over 2,000, with six churches; and we have worshipped in a wretched hall for nearly three years. The only hope for a divided community is the life of the Church in its midst, with a church-building and regular services. At Prescott, a town of 10,000, a few hundred dollars' aid will also enable the Mission to build, or to buy the Presbyterian church, now offered for sale. This building cost \$1,500 only a few years ago, and can now be bought for four or five hundred. A few hundreds expended on it would make it as good as when first built and much more Churchly. For about \$800, this church and three lots could be secured—worth at least \$1,500.

This Mission is most active. The congregations are very large, and a large class present themselves for Confirmation. There seems to be a general breaking up of denominationalism in this town, and an excellent opportunity to establish the Church. The Presbyterian church has been closed for two years; the Baptists use their church twice a year—we every Sunday; and the Congregational is closed about half of the time.

In regard to this Appeal from the Rev. Mr. Langlois, I can say briefly that, when he began his Mission-work in the lower Croix Valley, there was no portion of the Diocese which needed more efficient work, and no where in the Diocese, so far as I can judge, have greater blessings been vouchsafed to earnest, faithful, continuous work. If, during the month of May or early in June, a few hundred dollars could be sent to the Rev. Mr. Langlois, I do not doubt, judging from the past, that churches would be built in Hudson and Prescott, and the Missions be well established.

E. H. WELLES, Bishop of Wis.

An English clergyman, M. A. and LL. M., Wrangler, of Trinity College, Cambridge, England, desires an appointment as Assistant Minister or Rector of a parish, or a good educational position as Tutor or Professor in a University or College. Well recommended. Musical. Locality near New York preferred. References kindly permitted to Revs. Dr. Dix, Dr. H. C. Potter, and Dr. Tving. Address Rev. S. T., 47 East Ninth St., New York.

For a full and complete business course, go to H. B. Bryant's Chicago Business College, where all the facilities are to be found. It is the standard institution.

For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

Mr. Geo. P. Sexton, 118 N. Clark St., Chicago, has materially increased his facilities for trade this spring; he now occupies the whole of the store, and has a display of elegant stationery of the latest designs. His stock of books has been enlarged, and Churchmen find it a pleasant place to trade.

The Vaughan Teachers' Rest, on the Hudson River, 40 miles from New York City, affords a pleasant home for teachers, and will be open on or about May 25th, for visitors. Terms of board, very moderate. Apply to "One of the Managers" Vaughan Teachers' Rest, Tomkins Cove, Rockland Co., N. Y.

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Calendar.

May, 1882.

- 1. SS. Philip and James. Red.
7. 4th Sunday after Easter. White.
14. 5th Sunday after Easter.
15. Rogation Sunday. White.
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 Legend of the True Cross.

BY LUCY SKEEL.

Written for the Living Church.

"I cannot tell how the truth may be, I say the tale as it was said to me."—Lay of the Last Minstrel. Canto II. 22.

The 3d of May and the 14th of September are days kept in honor of the discovery of the Saviour's cross, which the Empress Helena, mother of Constantine the Great, found on May 3d A. D. 325, and which on September 14, 335, was exalted upon the altar of a church built to receive it.

This legendary history, this strange mixture of fact and fancy begins with the growth of the wood of the cross and runs thus:

One day, Adam, weary of digging roots, leaned on his spade to rest, and thinking of his long life and hard labor, longed to die. So calling his son Seth he said to him "Go to the gates of Eden and get the oil of mercy that the Lord promised me when He thrust me out of Paradise."

When Seth asked how he should find the way, his father answered. "You will find a green path along which you will see footsteps, for where my feet and those of your mother trod on leaving Paradise, no grass has grown since."

So Seth found the green path and the footsteps, and when the angel at the gate asked him what he wanted he answered "Adam, my father, is weary of life. It is he who sends me to ask for the oil of mercy which God promised him."

The angel said, "The oil of mercy can only be given after five thousand, five hundred years have elapsed; but take these three seeds, they will bear fruit for the good of mankind."

And he gave Seth three seeds, the apple pits taken from the tree of life from which Adam had eaten, and he told him that Adam would die on the third day after his return, and that he must put these three seeds under his tongue when he buried him. Seth returned, and repeated the angel's words and Adam died happy, and Seth buried him in the Valley of Hebron, putting the three seeds as the angel had directed. Nourished by Adam's body they quickly sprang into three saplings, growing out of the grave; these three soon united into one signifying the Holy Trinity. This was the sapling that Moses found in the Valley of Hebron; this it was that sweetened the waters of Marah, and with this he struck the rock the second time and thus kept himself out of the Promised Land. After Moses' death it passed into David's hands, and worked wonders (not mentioned in Scripture, however). He brought it to Jerusalem, and built a wall about it. Here it grew, and was soon forgotten when he was old. But Solomon, when building the temple, seeing it was strong, thought it would make a good beam, so he cut it down; but the workmen, unable to make it fit into its intended place, (for sometimes it was too long, again too short,) threw it aside.

Again it was unheeded for years, but finally a woman named Sybilla, sat upon it. Doubtless this part of the legend alludes to the Sibyl's prophecy regarding the birth of Christ. Her clothes took fire, and she prophesied that this beam should be for the destruction of the Jews. Then the people around her threw it into a pool; where, rising to the surface it formed a bridge for the wayfarers to pass over upon, until the Queen of Sheba coming to visit Solomon, had a vision in which she saw the future destiny of this beam. When she told her vision to the King, he took the beam, overlaid it with silver and gold, and placed it over the door of the Temple that all who entered might bless it. It remained there till Abijah, son of Rehoboam, coveting the gold and silver, stripped it bare and buried it in the earth to conceal his theft. More years passed, then a well was dug over the very spot. This well was called the Pool of Bethesda, and because of the healing powers of the wood of this tree of mercy, as well as of the power of the angel the natives of Bethesda healed the sick. During our Lord's last days this beam floated on the water, and the Jews seeing it would answer their purpose, took it and made the cross upon which they crucified Him.

After three centuries the Empress Helena and her son, becoming converts to Christianity, the persecutions of the Christians ceased. She, nearly eighty years of age, was warned in a dream of the whereabouts of the Holy Cross. So with a great train she went to Jerusalem to try to recover it. At first the Jews would give her no information, but finally being obliged to do so, they led her to Calvary where (all histories agree in this statement) the Emperor Hadrian, in mockery of the Christians, had built a temple to Venus, so that all who came to worship in that holy spot should seem to come to adore the pagan goddess. The place was consequently deserted. The Empress first had this pagan temple destroyed, and then made one of the Jews dig, seeking the sacred relic. Twenty feet from the surface were found the three crosses, but all being alike no one could tell which was the Holy Cross of the Saviour. But as the empress and Macarius, Bishop of Jerusalem, stood doubtful, the body of a dead man was carried past to the grave. At the bishop's suggestion this body was laid upon the first cross, but showed no signs of life, then on the second, but it still stirred not, but when laid on the third the man rose up restored to life and went on his

way rejoicing, and giving thanks, while the demons were heard lamenting that the kingdom of Satan was destroyed and the Kingdom of Christ begun upon the earth. Then Helena being unable to find the nails, prayed, and they appeared upon the surface shining like gold.

With what seems to us questionable piety, St. Helena, instead of preserving the sacred trophy intact, divided it, leaving one-half at Jerusalem, where Constantine erected a basilica upon the spot where the three crosses were found. This Church was consecrated Sept. 13, A. D. 335, and the next day being Sunday, this half of the Holy Cross was exalted there for the veneration of the people, and the "Feast of the Exaltation of the Cross" instituted Sept. 14, A. D. 335, a feast which like that of May 3d "The Invention of the Cross" is in some places still kept. The remaining half of the cross the empress sent to Constantinople, where it again was divided. Constantine putting part of it into the head of a statue of himself, the rest was sent to Rome and placed in the Church of "St. Croce in Gerusalemme" built on purpose for it. She also separated the three nails, throwing one into a dangerous whirlpool in the Adriatic, where it instantly calmed the waters, the other she forged into a bit for her son's horse, this meaning to signify the passage in Zechariah xiv: 20 "In that day shall be upon the bells (margin, bridles) of the horses Holiness unto the Lord." The third she placed in his crown. Legend relates the finding and distribution of the other instruments of the Passion.

The half of the cross elevated in Jerusalem remained there till 615, when out of insult to the Christians it was carried away, by Cosroes, King of Persia. The emperor Heraclius, roused by this indignity, raised an army and defied Cosroes to battle. They agreed to settle the dispute by single combat. Heraclius was successful, slew his enemy and brought the Holy Cross back to Jerusalem with great devotion, joy and triumph. When he reached the gate he was on horseback surrounded by his adoring followers, but vainly tried to enter, for the walls miraculously closed up and an angel said:

"When the King of heaven and earth entered through this gate to suffer for the sins of the world, He entered not with royal power, but barefooted and mounted on an ass."

Then the emperor, realizing his sinful pride, shed tears, took off his crown, his shoes and royal robes, put the cross of our God upon his shoulders and entered the gate. Thus was the precious cross restored.

Thus has Tradition spoken when History was silent; thus has legend filled out the blank spaces of the Gospel narrative. From a mixed net of fact and fancy is woven the history of that glorious tree whose leaves have truly been for the healing of the nations.

O tree of glory, tree most fair, Ordained those Holy Limbs to bear, How bright in purple robe it stood, The Purple of a SAVIOUR'S blood. Upon its arms, like balance true, He weighed the price for sinners due, The price which none but He could pay, And spoiled the spoiler of his prey.

An old Church Bell.

In the church at Ellicottville, Cattaraugus county, N. Y., is an old bell, which, according to a very legible date on its side, was cast in Moscow, Russia, in 1708. Its history is about as follows: It is now 193 years old, and was cast for and first used as one of a chime of bells in a large cathedral in Moscow. When Napoleon inaugurated his disastrous retreat in 1811, by burning the city, the cathedral with its chimes was involved in the common ruin. Several years afterward, the bell was gathered up with other old metal, and sold to a sea captain for ballast to his vessel. In the course of time, the bell found its way into the hands of a well-known bell founder, Andrew Maunsley, of Troy, and was kept in his yard for several years as a curiosity, though not highly valued. When the present church building in Ellicottville was finished, a gentleman connected with the parish happening to see it, purchased it at a low price, and presented it to the society. In due time it was elevated to its present position; and, after a half century's silence, its peculiar tones once more resounded through the air; this time, however, not sounding a single note in the Misericordia of a nation groaning under the bonds of moral and physical oppression, but pealing forth a glad sound of its own in a land where every heart is free. The bell today is still sound, its notes are as clear as on the first day of its existence, and its reverberations are still throbbing and echoing among the hills of old Cattaraugus.—Telegraph.

There was always said to be a danger that the English Church would die of respectability. I confess to having a lingering love for respectability. I should choose for myself a gentleman clergy, sober and solemn, yet warm and hearty Services, and sermons full of thought and wisdom, though earnest and home-thrusting and spirit-stirring. But we want mission work of all kinds in our towns and alleys and in our heaths and hills. Mission chapels, open-air missions, Services suited to untrained tastes, sermons that tell upon the feelings without offending the wisdom, and above all the enlisting of a much larger army of workers from every class, rich and poor, high and middle and low, to work as subdeacons, lay-readers, district visitors, and deaconesses and mission-women. There is nothing whatever in the genius of the National Church unfavorable to all this, though there may be in the prejudices of her members. I must add that we must be tolerant of occasional extravagance, and of considerable variety of ritual and even of doctrine. If any parties in the Church, or that most party-spirited of all parties, those who claim to be liberal and indifferent, are ready to persecute all who do not see as they do, we can easily banish zeal, but we shall not win souls.—Bishop of Winchester.

The Athanasian Creed.

Written for the Living Church.

II.

Whether this Creed was composed by Hilary or Victorius, or by neither; and whether in the year 401, or 430, matters little; for it gained the high place and esteem in which it has been so long held, by reason of its intrinsic excellence. Being first received in Gaul, it soon became known and used in Spain, Italy, England, and throughout the Western Church, and finally throughout the Eastern Church also, though the Greeks omitted the clause, which asserts the Procession of the Holy Ghost from the Son.

At the time of the Reformation in the 16th century, this Creed was retained and highly esteemed by both Lutherans and Calvinists, as well as by the Church of England; so that the American Church is in the singular position of being out of harmony not only with Catholic Christendom, but even with Lutherans and Calvinists, as regards the reception and use of the Athanasian Creed.

Let us turn now to the Creed itself, and consider its value as a theological formulary—as a guide to faith and to right thinking; so that, by following it, we may be enabled to "keep whole and undefiled the Catholic Faith." Bear in mind that it is, strictly speaking, an Exposition of the Faith. "It is," wrote Waterland, "the best exposition (for its compass) of the doctrines of the Trinity and Incarnation, that we shall anywhere meet with." And Baxter, the eminent Dissenter, and author of the Saint's Rest, said: "I unfeignedly account the doctrine of the Trinity the sum and kernel of the Christian religion, as expressed in our baptism; and Athanasius' Creed, the best exposition of it I ever read." There was not much of the modern New England Socinianism in Baxter. By the way, very good but brief hints as to the uses of the three Creeds respectively were given by Ludolphus Saxo, about 1330. "The Apostles," is useful for a short compendious instruction in the Faith; the Nicene, for fuller explication; and the Athanasian, for guard or defence against heresies." And it was indeed for this latter purpose that this Creed was formed, as it would seem; and at any rate this is the office which it has filled for many centuries, and fills to-day. The doctrines of the Trinity and the Incarnation, the very fundamentals of revealed Truth, are so guarded by the accuracy and solid judgment of its expressions, that there is no spot exposed to the shafts of heresy. Perhaps this is one great reason why the Creed is objected to by many; it is too clear, concise, and logical. An easy way of testing the accuracy of its expressions is to insert a "not" into its positive statements, and omit the "not" (or rather the negative participle) from its negative statements. The result will be, a total denial of the Faith, in generals and in particulars. If this be so, the value of the Creed, as it stands, is obvious to any one.

F. W. TAYLOR.

For the benefit of those of our readers who are unacquainted with the noble old Symbol of our Faith, of which Mr. Taylor is treating so admirably we subjoin it in full.—[Ed. L. C.]

Quicumque vult.

Whoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son; and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son; and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three uncreates, nor three uncreated; but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet They are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after another: none is greater or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man.

Who although he be God and Man: yet he is not two, but one Christ; One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God. One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one Man: so God and Man is one Christ:

Who suffered for our salvation: descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Easter in San Francisco.

Correspondence of the Living Church.

This glorious Easter was a high festival indeed, at St. Luke's Church, Rev. S. G. Lines, Rector. The rain which poured down most of the day did not keep people from the Services, the crowd at 11 o'clock and again in the evening testing the full capacity of the church; aisles, vestry-room, library, and vestibule, as well as the body of the building, being filled with people. The Services began with an Early Celebration of the Holy Eucharist at 7 A.M., the church being full of devout communicants. The Second Celebration and Morning Prayer were said at 11 A.M. The decorations were most elaborate and beautiful. The walls of the chancel were covered with a wire net-work on which was placed a covering of green, and calla lilies, many hundreds of the latter, being used. The reredos was panelled with lilies, roses, and green; in the centre of each panel was a design wrought in most exquisite flowers and ferns. Over the Altar was a three-pointed gothic canopy, outlined and covered with small lilies, roses and camellias. The centre point of the canopy supported an anchor of blazing gas-jets flanked on either side by a cross, also of burning gas. The Altar vases were filled with large hot-house ferns, and choice blossoms, and the base of the Altar-cross and interior of the canopy were wreathed with smilax. The deep window seats in the body of the church were filled with beautiful flowers and ferns artistically arranged, while over the vestibule screen was a huge calla lily cross, resting on a base of large ferns of different varieties. Many beautiful single floral pieces and large pots of white azalias ornamented the font and first step of the outer chancel, while the font was surmounted by a pyramid and large cross of lovely small blossoms, roses and maiden-hair ferns. In the chancel were two pots of thorn in blossom, which attracted much notice; the plant is said to be of the same kind as those of which the veritable "crown of thorns" placed on our Saviour's Head on the day of His Crucifixion was made; these were brought from Jerusalem by a lady of St. Luke's Parish, and kindly loaned for the Easter decorations. The beautiful new Altar-cloths and Antependia for pulpit, lectern and stalls, presented to the Church by the ladies of the parish and children of the Sunday School, were displayed for the first time on this glad day. They are of white broad-cloth, exquisitely embroidered in gold by several ladies of the parish. The work is most beautifully done, and the effect is rich and chaste. A magnificent Alms-basin, of burnished brass and gilt elaborately chased, was also placed on the Altar for the first time. It is the gift of a gentleman as a memorial of his mother. The offerings for the day, including the amount of the Lenten mite chests, were over eleven hundred dollars. This places the Church entirely free of debt, not one dollar of indebtedness remaining, not a single bill unpaid, and the special funds for the Free Kindergarten, Alms-house Missionary, and other charitable works, being in a healthy condition. The music at all the Services, by the large choral choir, was hearty and joyous, and the Sermon by the rector at the 11 o'clock Service, was to the point, telling and eloquent. The children's Service at 3 P.M., called out over three hundred children and many grown persons, and was hearty and inspiring. In the evening a class of twenty-four was presented to the Bishop for the Apostolic Rite of Confirmation, and the Services were again impressive, and attended by an immense congregation. This class of twenty-four makes one hundred and twelve confirmed in this Church during the past twelve months. Truly Easter A. D. 1882 was a day long to be remembered in St. Luke's, San Francisco.

We have received no account of the Services in the other city churches, but the local papers say that Grace and the Advent were crowded—the decorations full and fine, the singing good, and the Services eminently impressive. Trinity was more beautifully decorated than usual. The congregation filled every seat and all the standing room; the panels between the nave and Sunday School rooms were swung up, and the rooms filled; and multitudes were obliged to go away for want of room. The music was good, and the Services hearty. One hundred and fifty communicated at the early Celebration, and two hundred at mid-day. The Children's Festival was celebrated in the evening; the Service was short, the carol-singing spirited. The Rev. Mr. Cooper made an interesting address; the church was full.

In 1615, a man was tried in the Essex Court of Archdeaconry "For that he sung the Psalms in the church with such a jesticulous tone and allitontant voice, viz., squeaking like a pig," which did not only interrupt the other voices, but was altogether dissonant and disagreeing unto any musical harmony."

ALL AROUND THE WORLD.

Cairo, Illinois, has been visited by a tornado. British Columbia has been visited by a fierce and fatal wind storm.

The steamer Corwin has sailed for the Arctic regions to relieve the crew of the Rodgers.

Dr. Nachtigal, the well-known African explorer, has been appointed German consul in Tunis.

Two steamers, with 2,000 Chinese immigrants on Board, have sailed from Hong Kong for Victoria, B. C.

Pierola, late President of Peru, says the Chilian occupation may be considered certain for several years.

A prolonged hail-storm in Columbia, S. C., broke in the roofs of hot-houses and the windows of stores.

The Queen of Sweden has left Christiania for Amsterdam, in order to undergo a course of medical treatment.

The Postoffice Department began to issue a new five-cent stamp, with the portrait of President Garfield, on Monday.

The army of India will hereafter consist of 31 regiments of cavalry and 113 of infantry. Four regiments of native cavalry and 19 of infantry are to be disbanded.

The manufacture of oleomargarine in St. Louis has been investigated by the Board of Health, and proof was obtained of the use of fat from horses and dogs.

Mr. Gladstone is said to be developing considerable brusqueness of manner and curtness of retort, when idle or obstructive questions are asked. He knows well that his time is short and the work to be done great, and is impatient at delay.

The sentinels who were placed at Garfield's grave, on September 23d, 1881, have never left it unguarded day or night since. Thousands of people visit the vault. The bronze doors are thrown back, and the bier, strewn with faded flowers, is shown to visitors.

Destitution and some suffering is reported in Northern Tennessee because of last season's drouth. There is no corn in the country, many families are extremely poor, and the condition of things is so bad that the counties are beginning to make appropriations for relief.

The number of immigrants that arrived in New York during the month of March is larger than in the same month in any previous year! The total number of immigrants who arrived in that city during the past three months is 73,493, as against 47,847 for the first quarter of 1881, and 32,702 in 1880.

Dr. Charles Doremus says the milk of the elephant is the richest he has ever examined. It contains more butter and sugar and less water than any other milk, and it possesses a very agreeable taste and odor. But we do not hear that any milkmen have proposed to stock their farms with elephants.

They are beginning to find out how to make cities habitable in Scotland. In the last fifteen years 2,800 houses have been pulled down in Edinburgh, as unfit for human habitation. In 1863, the yearly death-rate there was 26 in 1,000; now it is 20 in 1,000.

The artist Millais is above the medium stature and has a frank face and cheery voice. He smokes a black pipe as he paints, and makes all his sitters come to his studio, even the little daughter of the Duchess of Edinburgh, whom he is painting now.

William Wertenbaker, who was appointed by Thomas Jefferson as Secretary of the Faculty and Librarian of the University of Virginia in the year 1825, and who has filled that office ever since, died last Wednesday at his residence at Charlottesville, in the 85th year of his age.

A cyclone has swept away the town of Monticello, Miss., killing eleven persons and wounding many others. The demolished court-house was used as a capital by the Territorial Legislature. The residences of G. W. Carlisle and Wm. Butler were caught up and dropped into Pearl River.

Pennsylvania had last year 319 anthracite collieries in operation, which employed 75,169 hands and turned out 27,629,128 tons of coal, at a cost of \$29,454,781 in wages. There were 385 bituminous mines worked, which produced 15,692,923 tons at a cost in wages of \$14,540,057. The average wages in the mines first named were about \$1.44, and in the others a little over \$1.87 a day.

Numerous arrests of suspected nihilists are being continually made throughout Russia, and the machinations of the discontented, instead of becoming less numerous, seem to be continually increasing, and growing more malevolent. The other day a basket of eggs was sent as a present to the prefect of police in St. Petersburg, and suspicion being aroused, was carefully examined and the eggs found to have been emptied of their natural contents and charged with dynamite.

Mr. Longfellow was born in a wooden house in Portland, which is still standing, and which is known to all the children of the city as the first abode of their favorite poet. One day last week a teacher in one of the public schools, after giving divers moral lessons on Longfellow's beautiful life, asked her pupils if any of them knew where the poet was born. A little hand went up in a hurry, and a small voice piped forth: "In Patsy Connor's bedroom"—Master Connor being now one of the occupants of the old Longfellow house.

Pedro Pino, the venerable Zuni Chief, is a gallant and ingenious gentleman. His accomplishments are always adroit. Whenever he has been in the company of ladies in Washington, he has been careful to say that he considered all the American women, without exception, beautiful. He has occasionally, in the language of Indian courtesy, said to middle-aged women: "You are my mother," but he is always prompt in adding: "Not that you are old enough to be so, but you are so much wiser than I am that I learn from you."

Twenty-four wagon-loads of furniture and other household articles from the White House, were sold at public auction last week, and brought unusually high prices. This was the first sale of cast-off articles from the White House since President Buchanan's administration. The crowd in attendance numbered 5,000, and included prominent representatives of the army, navy, Congress, Government clerks, tradesmen, and staff-officers. The sale lasted four hours, and the bidding was spirited.

The "deceased wife's sister bill," allowing a man to marry his dead wife's sister, has at length passed the Dominion Senate as well as the House, and the Governor-general will probably sign it. A protest has been entered and there are several amusing reasons for dissent; one of which claims the bill to be "contrary to the spirit of Christianity." The objectors say it will disturb and disarrange domestic relations which have been settled for centuries. According to this there must be some mighty old widowers in Canada.

The Household.

Never put boiling water on tea-trays. To cure smoky lamps, soak the wick in strong vinegar, and dry it well before using.

Count your clothes-pins, spoons, knives and forks, towels, handkerchiefs, etc., every week. Before putting down your carpets, lay down old matting, carpet-paper or old newspapers. This helps very materially to preserve carpets.

To wind a watch, turn the hole downward, and let the small end of the key point upward. This will let any little particles of dirt, metal or dust drop out, and the watch will not need cleaning so often.

If flat-irons are rough or smoky, lay a little fine salt on a flat surface, and rub them well, to make them smooth and to prevent them from sticking to anything that is starched. It is a good plan to regularly wash the irons before using them.

A nourishing and pleasant drink for a sick person is made of parched rice. Brown the rice the same as you do coffee; then pour boiling water with a little salt in it over the rice. Let it boil until it is tender; then add sugar and cream to it. It may be strained or not, according to taste.

A good way to prepare apples at this season of the year, when they are almost tasteless, is to pare them, cut them in quarters, and steam until they are tender; then put them in an earthen dish and pour over the sauce a little weak vinegar, just enough to flavor them a trifle. In this put some unground allspice and a little sugar.

Milk porridge can be varied so that an invalid will not tire of it soon. Put a dozen raisins in about two cups of milk, boil for five minutes; they will flavor it agreeably, though they are not intended to be eaten. A little nutmeg can be added, or the white of an egg beaten light may be stirred in, just after the milk is taken from the stove.

To clean oil-paintings, dissolve a small quantity of salt in rain-water. Dip a clean, soft woolen cloth in the mixture and rub the paintings over with it till they are clean; and then wash them with a sponge and clean water; dry them gradually, and rub them over with a clean, dry, woolen cloth, or a silk handkerchief. Be careful not to rub the painting too hard.

"J. C." wishes to know how to clean the marble slab on her sideboard. In almost all cases, washing it with fair water and rubbing till it is perfectly dry will remove stickiness and dirt. There are harmless soaps made for the purpose of removing stains from marble, which can be found at almost any drug-store. A good variety of this soap will improve the polish. Sometimes a little lemon juice will answer the purpose.

To keep eggs fresh, smear them lightly with fresh lard, using the hand and pack them in a stone jar, the small ends down. It is well to put some salt in the bottom of the jar, just enough to hold the first layer firmly in position. The salt will not penetrate the shell. In this way, eggs have been kept in good condition from September until April; and they remained fresh until the last egg was used. They should be kept in a cool place.

A sensible woman's advice is generally worth having; so, if you are in trouble, tell your mother or sister all about it. Be assured that light will flash upon your darkness. Women are too commonly judged verdant, in all but purely womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insight are most subtle; and if they cannot see "a cat in the meal," there is no cat there. Many a home has been saved and many a fortune retrieved by a man's confidence in his wife.

A pretty way to renew the soiled and faded covering of a chair, is, to buy two of the cheap but durable squares of lace used for pillow-covers and tidies; line them with some bright color, and fasten securely with long pins to the seat and back of the chair. Small squares can be lined, and fastened to the arms. If the chair is of a handsome color, even if a good deal faded, no lining is required. These covers can be taken off so easily, and can be laundered so successfully, that they are really useful; the coarse, strong thread of which they are woven renders them more serviceable than cheap crotonne. For a common chair, squares of Turkish towelling, pinned on in the same way, do very well.

Handsome toilet sets, which are suitable for wedding presents, are made of plush and satin; a large, square cushion, with half of the cover of pale blue plush, and the other half of satin of the same color, is elegant. Join the two parts of the cover diagonally, through the centre. On the satin corner put a cluster of pink buds, in embroidery or hand-painting, and trim the edge with wide white Spanish lace. Cover the bottles with plush; tie them at the top with narrow satin ribbons; they need no other decoration. A night-dress case made to match, and having the monogram of the bride upon it, is very handsome. For less important occasions, the cushions and bottles may be covered with cardinal plush. Instead of making the cover for the cushion of satin and plush, put a broad band of fancy ribbon diagonally across the cover. Scent-sachets made to match are pretty, and may be fastened by a loop of ribbon to the toilet glass.

Every suggestion which helps to give artistic finish to our homes by simple and inexpensive methods, has value to thoughtful housekeepers. One of the primary things to learn is the treatment of walls. A surface having a character of its own, and yet affording a neutral background for pictures and other adornments, can be secured by very simple means. Buy the cheapest grade of wall-paper, usually designated as "kitchen paper," apply it to the wall wrong side out, for parlor, sitting-room, or bed-room, adding as handsome and as wide a frieze as one desires. The tints of the wrong side are usually found in only two or three different shades. This treatment of the wall gives a surface not unlike that produced by gilding. Some of the most artistic houses in our cities, starting with Boston, are being treated in this manner. Plain gilded paper is not used, but this rough, cheap paper alone produces the desired effect.

L. C. H., Warren Co., Ill., writes: I send my plan for removing grease spots from carpets. It is very simple and efficacious. Use finely powdered clay, free from sand or grit, and perfectly dry; spread it over the grease spots, and rub it well with the hand. Next, tack a piece of muslin or paper over the clay, to prevent its being brushed off or scattered, and let it remain on say one week. If the first application does not extract all the grease, make another. Where a carpet has had hard service, and is dingy and faded, I dust it as follows: Brush or sweep all the dust out; then, with a scrubbing-brush go over the entire surface, a small portion at a time, with a mixture consisting of ammonia, borax, ox-gall and water. Use a tablespoonful each of liquid ammonia, ox-gall and powdered borax, to one quart of warm water. As fast as a portion of the carpet is scrubbed, it should be wiped over with a clean woolen cloth. Of course, all grease spots ought to be removed before this scrubbing begins. Carpets treated in the manner described will appear clean and bright, almost as good as new.

TO MY GRANDSON.

Born March 13th, 1882.

Written for the Living Church.

O Little One! thou art the seventh Of children's children dear, And wilt thou therefore be the best, Because "the seventh" was counted blessed By Him who sent thee here?

The number meaning "rest" most sweet, "The Holy Spirit's work complete!" I know that on thy forehead high The sacred Cross will shine, When thou art named and made His own, Through life, in death, His, His alone, Lamb of the flock divine!

The robe thou'lt wear at Easter-E'en, Long may'st thou keep it white and clean. Thy vows baptismal will be breathed By Sponsors of high worth Who'll care for thee as sponsors must, And not forget the secret trust, Assumed at thy New Birth; But with the Church—our Mother true—Pray for thee, all life's journey through.

I know that parents good and kind, If spared through years to come, Will gently guide thee day by day In virtue's narrow, peaceful way, Toward the Jesus' Glorious Home; That I can hope to meet my seven—A joyful band in Highest Heaven.

E. W. C.

The Martyrdom of S. Halward.

BY REV. J. M. NEALE, D. D.

This is an old old story, in a land where I have scarcely told you one before; the wild moors and lakes of Central Norway. And it is a good example, how in those ancient times, one righteous action, especially if it were the closing one of life, gave the title of Saint.

I remember well, in the Danish island, Langeland, passing a night by one of those solitary and stagnant lakes. A waste of sand all round a margin of salt when the sun had dried up the water at the brink of the lake; the croaking of innumerable frogs; and the long blue line of sea, seen over a barren waste of shingle and morass. Just the place, you would say, to be haunted by typhus, and the most gloomy and miserable habitation that man could choose for himself.

It was by the side of a lake like this that one fine morning in Spring, the old calendar tells us that it was the fourteenth of May, a young man was unfastening a light boat that lay among the tall rushes on the hither side and preparing to step in and to ferry himself across. It is difficult for us to imagine those old Norwegian times with their warrior saints, who went about spreading the Faith at the head of their armies, and at the same time increased their earthly and endeavored to win a heavenly kingdom. Strange as their deeds read to us now, they are not more strange than those of Samson or Jephtha, who yet, as we know from Him Who cannot lie, wrought theirs "through faith," and terrible as they were to their enemies, they were the nursing fathers whom God appointed for that Church. The young man of whom I have just told you, Halward by name, was cousin to the most famous of these warrior-saints, S. Olave; and now he was about to join that prince in some new expedition against the heathen, and was on fire to share in the danger and in the glory of the exploit. He was unarmed, except for the battle-axe, which he always carried at his girdle; and leaping lightly into the boat, he had just pushed it off from the shore when, from a kind of hiding-place among the tall bulrushes, a poor woman rose up and begged him, for Christ's sake, to give her a passage. Worn out she seemed with fatigue and agitation; and the terrified manner in which she spoke showed that she was seeking to escape some fresh danger. Moreover, it was plain that she was about shortly to become a mother, and the kind hearted young prince held his boat-head close to the shore, called to her to come forward, helped her in, and then, with a good courage, began to ply his oars across the lake. But scarcely had he performed a quarter of the distance, when on the side he had just left, two men appeared, hurrying forward, and shouting to him to stop.

"Have those men anything to do with you?" he inquired of the poor woman, whom he had taken into his little boat.

"Yes, my lord; they are seeking my life," she replied.

"Why should they?" demanded the prince.

"Because they accuse me of having broken into their house and stolen some of their goods."

"But are you innocent?" said Halward.

"I am innocent," said the poor woman, "I had nothing to do with the crime they impute to me, either in thought or deed."

"Are you ready to swear it on the reliques of the first saint to whose church we shall come?" inquired Halward.

"I will swear it cheerfully," she answered.

"Are you ready to undergo the ordeal of the hot iron," said the prince, "to make good your innocence?"

"And that, too, I will cheerfully do," she answered.

"Then, God forsake me, if I forsake you," said Halward. "But look! your two enemies have found a boat, and are putting off from the bank."

They had indeed found one, had thrust it from the sedge, and were now in their turn, busily plying their oars in the chase.

"What is it that you want?" shouted Halward to the pursuers.

"We want that woman," they answered. "Give her up to us, and we will do you no harm."

"What harm has she done you?" inquired the other.

"We want no ransom, and we want no further proof," cried one of the men; "we only want revenge."

"Then, by God's grace, you shall not have it," said the young Prince; and he labored so diligently at the oars, that though they were two to one, they hardly gained any sensible distance.

"Listen, Halward," cried one of the men, standing up in the boat, and stringing his bow, "I know you well enough, and I do not want to take your life. But if I cannot get at her without, your blood be on your own head."

"We must put our trust in God," said Halward; "for except this axe, I have nothing to defend you with."

He had scarcely spoken when there was the twang of a bow and the shrill whistle of the arrow. It missed the Prince by an inch or two, and quivered in the inside of the little boat.

"A near escape," said Halward, stretching to his oars more vigorously than before, and thereby exposing his breast as a better mark for the pursuers. Another moment, and the second arrow, better aimed, pierced it. The oars dropped from the hands of the young Prince; he fell backward over the bench on which he was sitting; and the blood which poured from his mouth and nostrils told that the arrow had done its work only too well.

It needed but a few moments to accomplish the tragedy. The boat floated about masterless on the lake; the pursuers came up and grappled with it; they killed the woman; and tying a weight both to her and to the Prince, let them sink into the sullen water.

But not long after, it was reported by those who passed by the shores of that lake after sunset, that two fiery crosses, but one larger and brighter than the other, rested over a particular spot near the middle of the water. Inquiry was made; a search was instituted; the bodies were discovered; and the truth of the whole story was learnt.

They built a little church by the side of the lake; and the Bishop who consecrated it, when the bodies of the young Prince and of the murdered woman had been interred in it, named it after Christ's constant martyr, S. Halward.

Work in the Indian Territory.

The Rev. Mr. Wicks, in Spirit of Missions.

I have just returned from a sixty mile ride, which I took in order to give some of these terrible Cowboys a Service. I found that a number of them, when here at the Agency, were in the habit of attending my Services, and on inquiry I learned that they came in from the northwestern part of the Territory. I sent word to a ranch in that vicinity that I would come and give them a Service. I got a reply urging me to come, and appointing Tuesday evening as the time for holding Service. I drove out to the place, thirty miles distant, passing two small ranches on the road.

There was only one lamp, so we could not have the responses, and I should not have had them even if we had had much more light. I began by saying, "My friends, long years ago one who lived out in the fields, just as you do, was moved to write what he saw there, and here it is just as he wrote it. Hear it," and then I read part of the 19th Psalm:

"The Heavens declare the glory of God. In them hath He set a tabernacle for the sun." Then those other passages: "The cattle upon a thousand hills." "All the beasts of the forest are mine." "Fodder for the cattle." "Feedeth the young ravens." And so, when we had gotten quite near together in this way, I said, "Now this book you see in my hand has in it prayers that were made hundreds of years ago, and have been used by holy men and women ever since, and one of them was made by a MAN who loved to go away into desert places, just like these where you live; and talk with God, his Father, and I think some of you, perhaps, will remember, as I use it here to-night, that you learned to say it at your good mother's knee long ago."

And now we were so near together, that I could go right on with the prayers, and take them with me. Afterward we had the old Hymn, "Rock of Ages." All sung, and some said Rocks of Ages, but what matter? there was spirit in it out of the hearts of those who were watching "cattle on a thousand hills."

Thus I talked with them for half an hour, all I could say in that time of those things they saw every day, the truth of God about them in the open Book of Nature and in the Book of their business. I never had a more attentive audience, but I was careful to stop while they wanted more. Now the sequel: They want me to come again, and they tell me that in that part of the Territory are at least two thousand of these cattlemen who live there Winter and Summer, and that mine is the first Service ever held among them. They tell me that if I were to visit their camps I would be sure of a hearty welcome everywhere.

In other parts of the Territory are thousands more of these men just as much unsheltered as these are, and I know from what I have already experienced that I can go to them wherever they are, and be heard gladly. What a field for the Church! And in all this that I write you, God has put this part of the Church at this open door. Shall we go in and possess the land? If I had the men and means I could put a dozen Missionaries at work here to-morrow, and they would have their hands full.

One of the most evil dispositions possible is that which satirizes and turns everything to ridicule.—St. Francis de Sales.

A gentleman calling upon some young ladies, who do much worsted work and likewise keep a white poodle, inquired: "Who knit the dog?"

Who put the Priest in Prison?

The Hon. C. L. Wood has addressed the following letter to the Editor of the Standard:

SIR:—Allow me to state, in reference to the continued imprisonment of the Rev. S. F. Green, a fact connected with the prosecution which is not as widely known as it ought to be. One of the three promoters of the suit against Mr. Green, and without whom it could not have been instituted, is a man who had been previously sentenced to six months' hard labor for embezzling money which belonged to his employers. Have we not a right to ask that the Church Association, whose avowed object is the vindication of the law, should at least in future be a little more particular in the selection of its instruments? And does not justice require that an imprisonment effected through such an agency should be brought to a close without further delay? It is no secret that all the circumstances of the case will be found in the evidence given before the Royal Commission on Ecclesiastical Courts. I am, Sir, your obedient servant, CHARLES L. WOOD.

A sermon that is to accomplish an end and to be worth listening to, must embody real thoughts; thoughts that have some connection with the interests and issues of life, and must be instinct with the living convictions of the preacher. To be such a sermon, it must come from the preacher's mind and heart, warm with the very life-blood of his soul at the moment of its delivery. But how a preacher can stand up before an audience, and proceed to read as a message to living men a sermon which he wrote thirty, twenty, or even ten years ago, I cannot understand. When written, the sermon, doubtless, was a real transcript of the writer's thoughts, convictions, and emotions. But, during the rush of intervening years, what changes, if there has been a soul within him, have passed over his spirit? To write that sermon now would be simply impossible. And yet he tries to put himself into it, and in that guise presents himself to an audience of thinking people. An old coat that he wore twenty years ago might be aired, and the dust whipped out of it, and he present himself in it with more propriety than in that old sermon. No treatment of the sermon can relieve it of its smell of age. Like an old bouquet of flowers, its once delicate fragrance has sunk into a sickening odor.—Yale Lecture.

Surely a humble husbandman that serveth God is better than a proud philosopher that, neglecting himself, laboureth to understand the course of the heavens.—Thomas a Kempis.

How much the more thou knowest, and how much better thou understandest, so much the more grievously shalt thou therefore be judged, unless thy life be also more holy.—Thomas a Kempis.

CATARRH.

"I think," writes a patient, who had used a two months' Oxygen Treatment, "that my Catarrh is about well, and has been for some weeks." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

A Japanese Student of English, being required to write a treatise upon a domestic animal, handed in the following: "The cat is a small cattle. When he sees that he humiliates his eyes."

Small annoyances in life are vanishing through scientific discovery. In his Skin Cure, Dr. C. W. Benson, of Baltimore, Md., has created a perfect remedy for tetter, eruptions, and scurf on the face or scalp. Every person using it will have a clear countenance.

A social man is one who, when he has ten minutes to spare, goes and bothers somebody who hasn't.

"Indigestion."—You have tried everything for it and found no help. We are no doctors but can offer a prescription that has cured very many, and it might cure you as well; it will cost but a quarter of a dollar, and you can had it at any Druggist's. Ask for Perry Davis' Pain-Killer.

"Ain't that a lovely critter, John?" said Jerusha, as she stopped opposite the leopard's cage. "Wall, yes," said John, "but he's dreffull speckled, ain't he?"

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

[From Andrew's American Queen.]

CLEOPATRA,

OR THE Queen of Sheba's Beauty, WAS BUT SKIN DEEP.

The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandest of the monarchs of the past, had she not also possessed that which is the crowning glory of the female person—a skin unchallenged for its Oriental softness and almost transcendental purity. Cleopatra, holding emperors at bay, and ruling empires by her word, had quickly lost her charm and power by one attack of blotches, or of pimples, or of horrid tan and freckles.

WOMAN RULES THE WORLD.

By her beauty, not less than by her purity of character, loveliness of disposition and unselfish devotion. Indeed, in the estimation of perhaps too many men beauty in a body takes precedence over every other consideration. Beauty thus forms an important part of woman's "working capital," without which too many, (if not bankrupts in what relates to influence within the circle where they move), are powerless for great good. Hence we see not only the propriety but the duty of every lady preserving with zealous care that which to her is essential to success, and influence, and usefulness in life. And, since "beauty is but skin deep," the utmost care and vigilance are required to guard it against the many ills that flesh is heir to. Among the great and annoying enemies of beauty,

OF EITHER SEX.

as well as of comfort, happiness and health, are those pestiferous and horrid skin diseases—tetter, humors, eczema, (salt rheum), rough and scaly eruptions, ulcers, pimples, and all diseases of the hair and scalp. For the cure of all these, Dr. C. W. Benson, of Baltimore, after years of patient study and investigation devoted to diseases of the skin, at last brought forth his celebrated SKIN CURE, which has already by its marvelous cure, established itself as the great remedy for all diseases of the skin, whatever be their names or character. Its success has been immense and unparalleled. All druggists have it. It is elegantly put up, two bottles in one package. Internal and external treatment. Price \$1.00.

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MACK'S OAT MEAL

The Bishop of Lincoln has issued a special form of prayers for the Rogation Days. In his pastoral letter, prescribing the observance of these days, His Lordship says:

The "Rogation Days," as you well know, have been observed in the Christian Church for fourteen hundred years.

The purposes for which these days were set apart as days of fasting, humiliation, and prayer, were to appease God's wrath, and to deprecate His judgments, by confession of sins, and by earnest petitions for pardon and grace, and to implore His mercy; and especially to supplicate Him to bless the fruits of the earth, and to send healthful days and fruitful seasons, and to give peace, quietness, and prosperity to the Church and realm, and by the abundant outpouring of His grace to prepare the hearts of His faithful people for the more devout and thankful celebration of the ensuing festival of our Blessed Lord's Ascension into heaven.

At the English Reformation in the sixteenth century, the clergy were admonished by Injunctions put forth by authority to give effect to this appointment of the ancient Church; and the "Rogation Days" were specified, and are still set apart, in the Book of Common Prayer as days of religious observance, especially of "fasting or abstinence," and the name of "Rogation Days" sufficiently indicates their character as days of intercession and prayer.

Dr. Pusey thus closes a recent letter to the Spectator, on the Bishop of Manchester's strictures:

As a looker-on I have long watched this fierce conflict. My own conviction has long been that the hope of the Church of England is in mutual tolerance. In the Judge-made law of a secular Court, almost every attempt to enforce discipline has ended in its relaxation. Thirty years ago, we anticipated great evil from this ignorant miscarriage of justice. By God's mercy, it did not ensue. Magna est veritas, and not only will it prevail, but it has prevailed. The Faith which the Gorham judgment contradicted has grown so as scarcely to be doubted by any. That word of God has been fulfilled, 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' The Church has had to fight without discipline, enforced by rightly-constructed and right-minded Courts; but God will be, I trust, as He has been, a wall of fire round about her, and the glory in the midst of her. Truth has grown, while its out-works have been broken down.

The Rev. C. L. Hutchins, Secretary of the House of Deputies, has addressed a circular to the several Diocesan Treasurers, informing them that no extra assessment upon the Dioceses for the expenses of the General Convention, will be necessary before the next Convention. This is the first time since the Convention of 1865, that such an assessment has not been made.

At the monthly meeting of the Indian Hop Association, Philadelphia, a resolution was adopted, expressing deep sympathy with the Bishop, and abiding confidence in his administration of the missionary work among the Indians of Niobrara.

The Missionary at Star Prairie, Wis., wishes to acknowledge the receipt of \$1.00 from a friend in North Carolina, in response to an appeal.

The reduction of the public debt for April is estimated at \$14,000,000.

The Sunday parade of socialists in New York was prevented by eight hundred policemen. In small parties the agitators made their way to Brooklyn, and laid the corner-stone of a monument to Froebel.

The will of Miss Sarah Burr, of New York, which bequeaths nearly \$3,000,000 to charitable institutions, is to be contested by second cousins, on the ground that she was not competent to make a will.

Mr. Peale, of Cincinnati, one of the American Commissioners selected to take charge of the Russian refugees, has been prospecting in the Yellowstone country, and hopes to place 5,000 Hebrews on the bottom lands between Glendive and Miles City. Each family is to be given money to erect a house and purchase provisions for a year.

Two pasteboard boxes, each inclosing a tin canister containing about half a pound of powder and a glass bulb, which would be broken by the opening of the boxes, precipitating into the powder some explosive compound, at present unknown, were mailed in New York on Saturday last, one addressed to William H. Vanderbilt and the other to Cyrus W. Field. In their transportation in a mail-bag over the elevated railway, one of the infernal contrivances exploded, scorching some of the other contents of the bag, but injuring no one. Investigation disclosed the other box, which, having been soaked in water six hours, was opened by Postmaster Pearson. There is no clew to the perpetrators of the outrage.

Church News.

[For other Dioceses see second page.]

Albany.—The Bishop held an ordination in Zion Church, Morris, N. Y., on Thursday morning, April 27, when he advanced to the priesthood the Rev. Albert C. Bunn, M. D., lately missionary physician in China. There were present besides the Bishop, the Rev. Messrs. Ocan and Washburn, of Morris (the former the Rector of the parish), also the Rev. Messrs. Hartman, of Gilbertsville, and McIlwaine, of Otego. The Ordination was preceded by Morning Prayer, and Confirmation, when the Rector presented a class of eight persons. Immediately after the Confirmation, the Bishop preached from St. John xx:21-23-24. The choir then sang Mendelssohn's anthem, "How lovely are the Messengers," from the Oration of St. Paul; after which the Rector presented the candidate. The Bishop read the Epistle, the Rev. Mr. Hartman read the Gospel, and Rev. Mr. McIlwaine the Gospel. The offertory was devoted to theological education.

The Services at the Ordination and Communion were chiefly choral, and the music was well rendered throughout. Besides the anthem, there was the "Four Communion Service," as previously used in this parish on high festivals. It was introduced by the present Rector, and first sung in the church on Christmas day, 1880. It being the middle of the Easter season, the altar and reading desks were decorated with white festal hangings. The Church possesses a remarkably handsome altar cloth. There is also a bursae and chalice veil of white broadcloth silk, beautifully worked with emblematical designs. All these things, and many more ornaments of the church and the minister thereof,

are the gifts of the same kind friend, a former resident of the parish, now living in Europe.

Idaho.—The Rev. F. W. Crook has carried on his missionary pastoral work through the past Winter with commendable zeal. To keep one's regular appointments amid the various difficulties of Winter travelling means a great deal.

He has just closed a ten days "Mission" at Idaho City. Beginning with Good Friday Services and continuing each day with Services in the evening, and on Sunday, both morning and evening. The subjects treated were as follows: Meditation on the Seven Sayings from the Cross; The Intermediate State; Easter, the Queen of Festivals; What must I do to be saved? Nature of true repentance; Knowing the doctrine by doing the will; Christ the Destroyer of the works of the devil; Woe denounced against those who cause others to sin; The decisive question; Christ the Great and True Sacrifice; The two roads; Christ weeping over Jerusalem; The Church, an Institution founded and sustained by Christ.

There was one Celebration of the Holy Communion held as a special Service. This was fully and devoutly attended.

The Rev. J. T. Osborn, of Bois City, came up to assist after the close of his own Lenten Services, and remained three days.

The local paper spoke many commendatory words concerning the Services and instructions, which, with the regular attendance, shows an appreciation of the ministers work. The last of the Service being the most largely attended. There is reason for hope of good and enduring results from this "Mission."

Illinois.—The Bishop is about to found a Mission in the prosperous village of Ravenswood. A petition has been prepared in the last few days, signed by twenty-five gentlemen and over forty ladies, asking him to take the necessary measures for the purpose. It is probable that such a Church will be in active life in a few weeks.

Bishop McLaren visited Emmanuel Church, Rockford, Sunday, April the 23d, preaching morning and evening, celebrating at mid-day and taking part in a Service for Deaf Mutes in the afternoon. Three adults were baptized. Eleven were confirmed at the evening Service. Of these, four were mutes presented by the Rev. A. W. Mann. The Bishop cheered all hearts by this visit. At the Evening Service he preached extemporaneously a really great sermon on the 11th and 12th verses of the 103d Psalm. The Rev. Mr. Mann, missionary to Deaf-Mutes, has visited Rockford several times, and is highly esteemed for his zeal and personal worth, as well as for his work's sake.

The Bishop visited St. Paul's, Kankakee, on April 27th, and confirmed a class of fourteen, all, save one, over twenty-one years of age. None of these were baptized in infancy in the Church; and but one had any connection with the Church until within three years past.

Seven Services were held in St. Paul's Church, on Easter Day last, at four of which the church was filled. The Easter offering amounted to \$500.

Indiana.—The Northern Deanery of Indiana held Convocation in Trinity Church, Ft. Wayne, on April 25th, 26th, and 27th. The clergy present were the Revs. J. J. Faude, Plymouth, Dean; W. N. Webbe, Rector of the parish; B. T. Hutchins, Logansport; S. C. M. Orpen, Lima; W. W. Raymond, Goshen; S. Rosevelt, Bristol; and G. E. Prucker, Elkhart. Sermons were preached by Rev. J. J. Faude, on Tuesday evening; by Rev. B. T. Hutchins, on Wednesday morning. Missionary reports, at the afternoon session, were more than ordinarily encouraging. On Wednesday evening, Rev. G. E. Prucker read a very acceptable paper on "The possible need of any changes in the working system of the Church," and Rev. W. W. Raymond made a brief address on "Parochial Missions." Resolutions were sent to Bishop Talbot, of sympathy in his recent severe affliction, and of congratulation for his restoration to so good a degree of his former health. The Holy Communion was celebrated on Wednesday and Thursday mornings. The officers of the past year were re-elected, and the September meeting of Convocation was appointed to be held in Trinity Church, Logansport. The meeting was altogether very profitable and refreshing—although a pouring rain prevented the assembling of a large congregation.

Long Island.—In St. Mark's Church, Brooklyn, E. D., "Mrs. Haskin's Memorial Class" was interesting as it always is, but year by year this rare and impressive service grows more and more beautiful. This year it numbered eighteen, and was composed of boys and girls about equal in size and age. Among the touching offerings, was an elegant brass book-rest for the Altar, a companion to one given last year, and was sent from Florida by one who in this way makes her annual offering to the dear Church of her early affections. Another offering, sad and sweet, was accompanied by an original poem on the death of Sister Johanna, written and presented by her brother. A notice of her beautiful life and striking death appeared some months ago in the LIVING CHURCH.

New York.—Saint Margaret's Church, Staatsburg, was consecrated by the Rt. Rev. H. Potter, Bishop of the Diocese on Monday April 24th. Long before the appointed time the members were seen coming from their houses and flocking to the church. When the hour for Service arrived, the church was filled to overflowing.

There were present, besides the Bishop of the Diocese, the Rev. Dr. Oady, Rector of St. James', Hyde Park, the Rev. Messrs. H. L. Zeigenfuss, Rector of Christ Church, Poughkeepsie, and G. S. Ayres (Deacon), in charge.

The Bishop and Clergy assembled in the Vestry room, and at 11 o'clock, the hour appointed for the Service, marched to the entrance of the church where they were met by the Wardens and Vestrymen of the Parish. These opened to the right and left to allow the Bishop and Clergy to pass through. They all entered the church, and as they advanced up the central aisle repeated alternately the 24th Psalm. The Service then proceeded as usual on such occasions. The Bishop read the Prayer of Consecration, and the Rev. H. L. Zeigenfuss the Sentence of Consecration.

Morning Prayer was then said by the Rev. Messrs. Zeigenfuss and Ayres. The consecration sermon, by previous appointment of the Bishop, was preached by the Rev. P. H. Oady, D. D., and was an exceedingly appropriate one. Very forcible, full of practical lessons.

After the sermon, the Rev. G. S. Ayres, presented to the Bishop sixteen persons for the Holy Rite of Confirmation. Among the number were two of the Vestrymen of the Parish.

Then followed the Celebration of the Holy Eucharist, the Bishop being the Celebrant, assisted by the Rev. Dr. Oady. One interesting and pleasant feature of the Service was that all the newly confirmed received their first Communion.

The musical part of the Service, proper psalms, Kyrie, Offertory, and special hymns were admirably rendered by the chorus choir of ladies, under the able management and good taste of the organist, Mr. Sylvester Pier, (Vestryman of the church).

The church is a frame building, very neat, churchly and well furnished throughout. The

seats are all free and have a seating capacity for 200 persons. The building is situated due east and west, pointing on the main road.

The interior of the church was richly decked with flowers. The altar, chancel window, and the several pieces of the chancel furniture formed a complete bed of flowers.

The Service being ended, the Bishop, Clergy, friends, and members were pleasantly entertained at the handsome residence of Mrs. Abram Westervelt, (wife of one of the Vestrymen) assisted by the ladies of the parish.

Young men and ladies seeking a business education should be as fully persuaded that they are entering the best school, as should those for any other profession. Where is one most likely to find good business schools? Will it not be in some city noted for its energy and stirring business men? Grand Rapids, Mich., has long been known as one of the best centres for business between New York and Chicago, having every branch of wholesale and retail trade known to any American city; and many lines of manufacture more extensive than any other city in the country. And it is at this point that there is located a Business College which, for over seven years, has kept pace with any in the country. It is under the control of Prof. C. G. Swensberg. Its graduates can be found in leading business houses in nearly every city in the Union. This excellent school is worthy of the great success it is having.

To the intelligent it is needless to observe that homeopathic treatment offers the most safe, speedy and perfect results in all cases involving the important organs of speech and respiration. Our leading public speakers and singers have long recognized this important fact and fully appreciate its benefits. Dr. Peiro is the only homeopath in Chicago who devotes entire attention to this class of diseases, and of his success the highest reference will attest. He offers no "Home treatment" or other illusions, but to those who are in need of thorough, careful and effective medical service, derived from wide observation and long experience, he will gladly confer, at his office, 83 Madison St., Chicago (opposite McVicker's theatre). Hours 9 to 4 except on Sundays.

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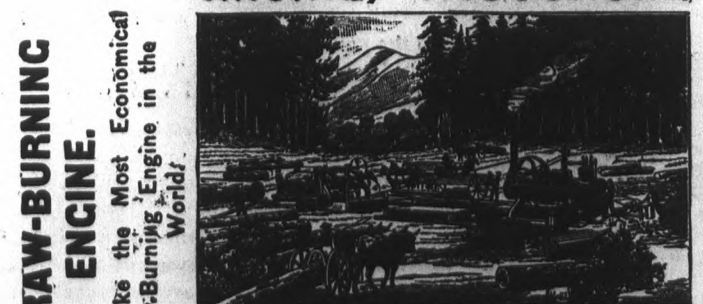
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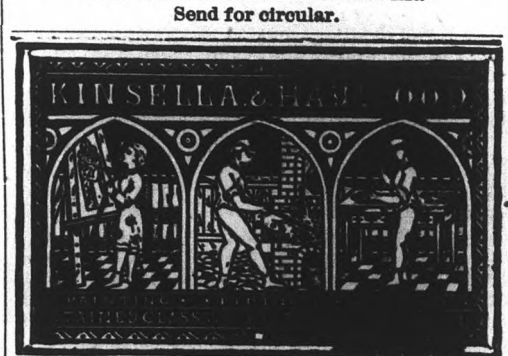
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