

The Living Church.

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

VOL. IV. No. 33.

CHICAGO.

SATURDAY, JUNE 17, 1882.

NEW YORK.

WHOLE No. 189.

DIOCESAN CONVENTIONS.

Reported for the Living Church.

Michigan.

The Forty-eighth Annual Convention of this diocese assembled at St. Andrew's Church, Ann Arbor, on Wednesday, June 7. Besides the Bishop, there were present forty-five clergymen and fifty-two delegates.

The Convention had been invited to Ann Arbor by the people of St. Andrew's Church, with natural pride in their beautiful parish property, which had just been made complete by the erection of the handsome stone chapel and parsonage. In a town well-known for the elegance of its private houses and the beauty of its public buildings, the Church need not be ashamed of the group which is distinctively her own.

The sermon at the opening Service was preached by the Rev. A. W. Seabreeze of Flint, from II. Cor. iv. 18. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Lamenting the materialistic tendencies of the age, and dwelling at some length on the relations of science and religion, the preacher instanced from history numerous examples of the triumph enjoyed by the heroes of faith in the unseen, and exhorted the congregation to similar heroic faith to-day. The sermon abounded in apt and well chosen quotations, and was felicitous in illustration.

At the Bishop's request the Rector of the parish, the Rev. Wyllys Hall, D. D., read a circular letter of the joint Committee on Ecclesiastical Relations, requesting aid for the Christian Catholic Church of Switzerland, and the offering was accordingly appropriated to Bishop Herzog. A very large number received the Holy Communion.

The business sessions of the Convention were held in the new chapel. The Rev. Stephen W. Frisbie was re-elected Secretary, and on his nomination the Rev. Paul Ziegler and the Rev. Wm. J. Roberts were re-elected Assistants.

The first matter of interest was the report of ex-Senator Baldwin, chairman of the Committee on the increase of the Episcopal Fund, which announced that the Fund now amounted to \$85,758.34, and recommended the further increase of it to the sum of \$100,000. It was suggested that the annual assessments of the parishes be continued at the present rate until the Fund amount to the sum needed, the present low rates of interest not allowing of any large income from safe investments. The Convention acted on this suggestion, and on the recommendation of the same Committee, acting with certain others as a Committee of Conference with a Committee from the diocese of Western Michigan, voted from the Episcopal Fund the sum of \$1,554.62 as a donation to the Episcopal Fund of the latter diocese, whose Committee were ready, in consideration of the payment of that sum, to receipt in full for any claim in equity which the daughter diocese might have on the purse of her rich mother. The amount was named by the Michigan Committee as representing all that might be regarded as remaining due to Western Michigan after a careful calculation of the sums contributed to the Fund from the parishes in the territory of the new diocese, with interest, and allowing one half of the contributions from without to each diocese. The salary of the Bishop was afterwards unanimously increased to \$5,000, with use of the Episcopal residence, worth \$20,000.

The large audience that assembled in the church at the Missionary meeting in the evening was rewarded by the pleasure of hearing the Bishop read an Address of uncommon interest, which will soon be published in full for general distribution. The address made appropriate allusion to the death of President Garfield, and to the Michigan forest fires, expressing gratification at the generous manner in which the distresses occasioned by the latter calamity were relieved. The kind offices of the Church Association in acting as the Bishop's disbursing agent in the burnt district were acknowledged, and also the work of Miss Smiley, and that of the Woman's Auxiliary of the Diocese. The Church would be rewarded for her active and generous charity by the possession of corresponding spiritual influence in the communities thus relieved. Earnest mention was made of the Church's missionary opportunities, and the Bishop asked the parishes to pledge, not only as much as was pledged last year, but \$1,000 more. The Bishop reported nine churches consecrated and 748 persons confirmed, the latter number showing a large increase, and an uncommonly large spiritual harvest. But the main interest of the Address centered in the argument for the proposed Collegiate Hall for Church students at the University. Although our common schools were essentially secular, Christian people willingly used them for the education of their children, and without special danger, because, out of school hours, they had their children at home, and could with powerful family influences train them up in the nurture and admonition of the Lord. But, at the most critical period in a young man's history he was sent away to the University, necessarily

in our State, a secular institution of learning, and the influences of the Christian home were lost. The Bishop proposed that a Church Home should be given to our Church students in the erection of a suitable Hall or dormitory, in charge of some competent clergyman as Warden. In this hall the students could enjoy such fraternal fellowship as they craved, with paternal care and oversight from the Warden. The authorities of the University would welcome such an effort to aid our Church students. The Warden might, if desired, be the head of a theological faculty independent of the University, and some of the students living in the Hall would doubtless gladly receive some of the lectures in the theological course, even without intending to take Holy Orders. The Bishop asked money for the erection and endowment of such a Hall. This would be less venturesome and costly than the founding of a distinctively Church College. The Church would still keep her youth surrounded with Christian influences, while gladly availing herself of the great advantages which the University afforded for the pursuit of learning.

Mr. James E. Pittman, Secretary and Treasurer of the Missionary Committee, reported net receipts for the past year \$5,510.41, the amount pledged having been \$5,676. The parishes then pledged for the coming year about \$6,700, more than two-thirds of this sum coming from the Detroit churches, St. Paul's, pledging \$1,500; Christ Church, \$1,200; and St. John's \$1,450.

On the second day the long-pending question how far the Convention could recognize the Church Association of Michigan as agent for the diocese, and whether the Trustees of the Protestant Episcopal Church for the Diocese of Michigan should be set aside for the new agency, came up in the report of the committee appointed to arrange a basis of agreement between the Convention and the Church Association. The latter had offered to enact a by-law by which it would elect annually in place of the retiring trustee the person nominated to them by the Convention. A business-like form of contract between the Association and the Convention was also proposed. Yet the committee showed itself by no means favorable to the proposed alliance, although it recommended no action. Favorable mention having been made of a pamphlet in the interest of the Trustees for the Diocese, written by Mr. Levi T. Griffin, its Secretary, and circulated in the Convention, the Bishop objected to such mention on the ground that the circulation of the pamphlet had not been authorized either by the Convention or its President; and the Chairman of the Committee, the Rev. Dr. Worthington, struck out the objectionable words from the report. In the report of the Trustees themselves it was claimed that no conveyances of property had been made to them, because the impression had been produced throughout the Diocese that the Board was soon to be superseded by the Church Association. Had the subject been permitted to come to open discussion, an interesting and warm debate would doubtless have ensued. But some of the leaders betrayed inexplicable terror of it, and it was postponed for another year by a somewhat close vote. The Church Association of Michigan remains therefore an independent corporation auxiliary to the Bishop, and not organically connected with the Convention.

The Committee on Canons reported a number of amendments to the Constitution and Canons, still pending, and these were all finally settled. Some of them had been kept pending because they required mission property to be conveyed to the Church Association, instead of the Trustees for the Diocese. On the committee's recommendation, such property was required to be held subject to the Convention of the Diocese, neither of the two rival agencies being any longer specifically mentioned. The Bishop declaring himself unwilling to assume the responsibility of naming the Missionary Committee, it was provided that a special Committee should nominate and the Convention elect, at least one clergyman and one layman being named from each Convocation, and the Bishop fixing the gross number. The Committee auxiliary to the American Church Building Fund Commission reported contributions in the Diocese from fifteen parishes amounting to \$367.34.

The Committee on Christian Education made favorable mention of the Church Sunday-school Institute of Detroit; the Detroit Female Seminary, now in charge of a Church clergyman; and the recently organized St. Paul's Grammar School of Detroit; and the proposed Hall at Ann Arbor; and on their recommendation a large number of additional copies of the Bishop's Address were ordered printed and circulated. On the recommendation of the Committee on the proposed Hall at Ann Arbor, the Bishop was asked to appoint a Committee of which he was himself to be chairman, to secure the required endowment and a fitting site, and to erect the Hall. The other members of the Committee are the Rev. Dr. Worthington, the Rev. Rufus W. Clark, the Rev. Dr. Hall, Messrs. Baldwin, Trowbridge, J. M. Wheeler, and Prof. Frieze.

St. James' Church, Detroit, and Grace Church, Lapeer, were admitted into union with the Convention. The names of the following extinct parishes were ordered struck off from

the list: St. Mark's, Detroit, All Saints', Howell, and the Church of the Messiah, London.

The Convention voted thanks to the Church people of Ann Arbor, and accepted the invitation of Christ Church, Detroit, for the next year.

In the evening a delightful reception was given to the Bishop and the Convention, at the new Rectory.

The following elections were made:

Deputies to General Convention: Rev. Dr. Worthington, Rev. R. W. Clark, Rev. Dr. Stocking, Rev. A. A. Butler, Messrs. C. C. Trowbridge, H. P. Baldwin, Theo. H. Eaton, John S. Minor.

Standing Committee: Rev. Geo. Worthington, S. T. D., Rev. Rufus W. Clark, Rev. Wyllys Hall, D. D., Rev. C. H. W. Stocking, D. D., Messrs. James V. Campbell, C. C. Trowbridge, and H. P. Baldwin.

Fond du Lac.

The Eighth Annual Council of this young but flourishing Diocese met in the Cathedral, on the 6th inst. Before the formal organization, Mr. Joseph Moran, Jr., was Ordained to the Diaconate. The Rev. George Vernor was unanimously elected Secretary, and the Rev. Charles T. Susan, Assistant Secretary.

The Bishop's Annual Address was an earnest and suggestive plea for true Catholicity. It was listened to with profound attention and created a very deep impression. After congratulating both clergy and laity on the harmony which prevailed in the Diocese, on its growth and on the material prosperity of its faithful, Bishop Brown went on to speak of the danger arising from the rapid increase of a foreign population in our midst, and of the necessity of acquainting the immigrant with the pure and authoritative character of that branch of Holy Church, of which, under God's grace, we are members.

A true Catholic Church, of lineage easily traced, with a ministry of Apostolic authority, with Sacraments whole and undefiled, and a liturgy venerable, evangelical, fervent, all-embracing, with a people zealous for the honor of God and the welfare of human souls, would have attractions for the thoughtful and energetic men who come from the old world to make a lasting abode with us. A mere sect might naturally turn from such strangers. A narrow national institution might take no interest in them. But the Holy Catholic Church rises above all differences of nation, or class or color. It is God's Kingdom for Asiatics, Europeans, Africans and Americans. It is the rightful, spiritual home, not only of Englishmen, but of Scandinavians, Teutons, Celts and Latins. We are not loyal to our great Master, if we do not make His will known to these people. It is a sin against God and against the souls of these our brethren if we fail to bear his message of love and peace to them.

But the clergy alone cannot bear the sacred message. Priests and laymen form but one body; they are indispensable one to the other, and need mutual sympathy, mutual encouragement, and above all mutual forbearance.

The following was submitted as a summary of Episcopal acts for the conciliar year ending June 6th. Celebrations of the Holy Communion, 125, sermons and addresses, 234; Confirmations for the diocese, 42; for the Bishop of Minnesota, 72, in all 215; baptisms, infants, 13; adults, 9; in all 22; marriages, 5; burials, 8.

The report of the trustees of the Diocese furnished the following items of interest: the endowment fund of the Diocese at this date amounts to \$7,103.76; the sustentation fund contains cash in the sum of \$2,006.16.

An interesting report of the work done at Cadle Home at Green Bay was read, showing that the total cash receipts for the year amounted to \$1,321.45 and the expenditures to \$1,318.35, leaving a balance on hand of \$3.10. The whole number of inmates during the year was 76, of whom 61 were discharged, leaving the present number at 15.

Indiana.

The Forty-fifth Annual Convention of this Diocese was held in St. Paul's Cathedral, Indianapolis, June 6th, 7th and 8th. There was a large attendance; all of the Clergy entitled to seats were present, save one, and a very full representation of the laity. The Bishop, who for many months has been unable to perform any of the duties of his office, opened the Convention and read his address which was confined to the report of his Episcopal acts. It was gratifying to all present to see the Bishop so much improved, and to hear his hopeful words as to the resumption of all his duties. He also expressed his sense of great indebtedness to Bishop McLaren, Bishop Dudley, and Bishop Seymour, the latter of whom had performed so large a part of the Episcopal work done.

In the report of one of the Eastern Conventions, complaint is made that the same old Committees were appointed, the same men elected from year to year. This is true of Indiana, though we do not know that it is a subject of complaint, nor should it be, unless the "old" men are unfit men.

There was no contest over the elections, as no elections of importance occurred. The Board of Missions, the Standing Committee, the Board of Trustees, Treasurer, Librarian, Registrar, and Secretary, were all elected by acclamation.

A resolution was offered and passed expressive of sympathy with the Bishop in his illness, and

proffering any assistance he might suggest. The Committee appointed to wait on the Bishop, and learn his wishes, reported that he returned hearty thanks for the expression of sympathy, but did not deem any assistance necessary save such as would be readily obtainable. The Bishop also stated from the floor of the House, the Rev. Edward Bradley, of Madison having been called to the chair, that he did not approve of "ecclesiastical bigamy" and could not therefore consent to the election of an assistant Bishop, but should he find himself unable to perform his duties he preferred to resign. As to the division of the Diocese, he was in favor of small dioceses, and whenever any portion of Indiana could present such an endowment as the General Convention would deem sufficient, say \$50,000, he would gladly give his consent; but as that time had not come, he did not see any clear way to action in that regard.

Quite a spirited discussion on Missionary interests took place, which occupied a large part of two days, and resulted, so far as the Convention was concerned, in the adoption of the plan of Mite Missionary Societies throughout the Diocese, by which plan every communicant of the Church is to be asked to give from one to five cents weekly in aid of Missions, and the Board of Missions is to publish, before the time of each canonical collection, a statement of the missionary work done in the diocese, and of further needs of Missions.

The Rev. J. Saunders Reed, clerical member of the American Church Building Fund Commission, presented the object of the Commission and pleaded for offerings, introducing a resolution, which was passed, requiring at least one collection annually for this fund. Mr. Harry Hills, from Kenyon, presented the claims of that institution, and hoped Indiana's connection with it would be strengthened by having many young men educated there. The Rev. F. S. Dunham, a Trustee of Kenyon, reported the institution as in a most flourishing condition, and constantly receiving a better tone. The collection on Christmas Day or the Sunday after is to be given to the fund for the superannuated and infirm clergy.

On the whole the condition of the diocese is exceedingly promising, and the Bishop, who expects to resume work in the autumn, will find a willing and active Diocese awaiting his direction.

Ohio.

The Sixty-fifth Convention met in St. Paul's Church, Steubenville, on the evening of June 6th. The sermon was preached by the Rev. T. Lyle, Rector of the Church of the Good Shepherd, Cleveland.

The Bishop in his annual address paid an eloquent tribute to the late President Garfield, and suggested that the prayer for the persons about to be executed be read for his murderer the Sunday before his execution. In the list of Confirmation Services during the year he took occasion to commend the work done at St. Paul's, Steubenville, and called attention to the memorial window to Rev. Dr. Morse in the chancel, showing this to be one of the oldest parishes in the diocese. He referred to the fact that the Presiding Bishop in this country was the 120th in direct line from St. John, and urged that a day be set apart on which to preach a sermon setting forth the historic claims of the Episcopacy. On the subject of parish elections his opinion was that vestries had the right to pass by-laws prescribing the amount of contribution to entitle persons to vote, and his definition of a layman was a baptized member of the Church. The commission to raise \$1,000,000 for a church building fund was commended; the work was going on very slowly; Ohio had raised \$1,800 of the amount. The Bishop also spoke strongly of the necessity of additional legislation in regard to marriage and divorce.

The constitution was amended so as to permit each chapel, belonging to a duly constituted Parish, and each Mission to send a delegate to the Convention. The word "layman" in the Canons was by vote defined to mean baptized persons, only.

The committee on marriage, divorce, etc., presented the following:

Resolved, That this Convention rejoices in the awakened interest lately aroused in the great moral and religious questions which involve the welfare and the existence of civil society—such as marriage and divorce, the observance of the Lord's Day and the wholesome restraint of intemperance. We reaffirm all that our canons have expressed for the preservation of the sanctity of the marriage tie. We trust that our National and State Legislatures may wisely exercise their constitutional power in all these directions, and that executive and judicial officers may firmly and impartially enforce the laws. We express our sympathy with every determination of the State to conform itself to the laws of God, as tending to the best interests of the State, whose authority we acknowledge and uphold.

2.—A Committee of two clergymen and three laymen be appointed by the President of the Convention to act with the committee appointed by the Convention of the Diocese of Southern Ohio to petition the Legislature for a reform in the laws concerning divorce.

Remarks were made by Rev. Mr. Noakes, Prof. Tappan and the Bishop, and the resolutions were unanimously adopted.

The Bishop spoke of a proposition in some

quarters to distribute mail on Sunday. This would compel thousands of persons to be at work on that day. He thought public opinion should be expressed strongly against this.

The Committee to visit the institutions at Gambier, reported those institutions in a most flourishing condition, and the efficient corps of teachers congratulated. Kenyon grammar school was also warmly commended, as well as theological seminary. Reports approved.

The following Standing Committee was elected. Revs. N. S. Rulison, S. Maxwell, and Lewis Burton, and Messrs. S. N. Sanford, W. J. Boardman, and J. H. Deveraux.

The next meeting of the Convention will be held in St. Paul's Church, Cleveland.

West Virginia.

The Fifth Annual Council of this Diocese met in Christ Church, Point Pleasant, June 7th 1882. The opening Service was also the Service of Consecration of the Church and was of more than ordinary interest. Rev. T. H. Lacy, formerly rector of the parish, preached the Sermon. Divine Service ended, the Council was organized and proceeded to business.

On the morning of Thursday the 8th, the Bishop, Rt. Rev. G. W. Peterkin, D.D., read his report of Services performed during the year. The following is a summary: Churches and stations visited, 64; visits paid, 89; Confirmation Services 37; persons confirmed, 162; persons baptized, 7; sermons and addresses, 257; other Services and meetings, 52. Ordinations to the Diaconate, 1; corner-stones of churches laid 2, churches consecrated, 3.

In addition to the labors indicated by these official actions in his own diocese the Bishop mentioned visits paid, by request, in the neighboring dioceses of Ohio and Southern Ohio; to the former, one visit in which 52 persons were confirmed, to the latter, 20 visits in which 162 persons were confirmed, and 2 deacons ordained priests.

The matter of chief general interest engaging the attention of the Council was the erection of an Episcopal Residence. It was suggested by the Bishop, in his report as proper to be considered at this time, and after debate resolutions were passed appointing a committee to receive contributions and on certain conditions to buy a lot and proceed to build. The location will be Parkersburg, where the Bishop now lives.

The Council refused to recommend the proposed change in the ratification of the Prayer Book.

Animated meetings were held in the interest of Diocesan Missions and of General Missions. Addresses were delivered and the offerings of the people received.

The Council adjourned on Saturday the 10th.

Delaware.

The Ninety-second Annual Convention met in Christ Church, Milford, on the 7th inst., with 19 clerical and 20 lay delegates in attendance. Mr. S. M. Curtis was re-elected Secretary.

The Bishop in his Annual Address, of which 2,000 copies are to be printed by order of the Convention, gave a minute and interesting history of the Church in the diocese of Delaware from the earliest time to the present day.

The dispute about the rectorship of Holy Trinity, Wilmington, came before the Convention in the shape of a memorial from the Rev. Dr. Frost, setting forth his real or supposed grievances and asking redress. The document was referred to a committee, which recommended that no action be taken in the matter, and the report was sustained.

It was decided to raise by annual instalments a sum of \$30,000 for the endowment of the Episcopate, and after re-electing the old Standing Committee, the Convention adjourned, after a session which commenced on Wednesday at 9 A. M., and ended before noon of Thursday, to meet next year at Lewes.

The Southern Deanery of Illinois met in the Church of the Redeemer, Wilmington, on June 6th. The opening sermon was preached by the Rev. Dr. Locke. The Rev. Charles B. Hodge, of Mowmen, was elected Secretary for the year. Reports were made by the Dean, the Rev. D. S. Phillips, of work at Kankakee and Mowmen where the Church of the Good Shepherd, under Rev. Mr. Hodge, is reported to be ready for consecration sometime next September. The Rev. Mr. Holst reported the Church debt at Streator as virtually settled, and the condition of his parish as promising. Some interesting statements of his labors at Farm Ridge were given by Rev. Henry T. Hiester, the pastor. The Rev. Mr. Gregg rendered a highly encouraging account of what had been done during his rectorship at Ottawa; the improvements in and about the church, the increasing attendance at Services, and the financial condition so materially better proved most flattering. Of the condition of parochial affairs at Lockport, the pastor (Rev. L. W. Applegate) contributed a cheering recital. The rector of Wilmington reported that in connection with the work of the Parish there, he had begun services also at Braidwood, and at Coal City—points five and eight miles from the town first named—where the Church of the Redeemer is—and hopes ere long, to secure plenty of worship for them.

The closing meeting was held on Wednesday evening. Addresses were delivered by the Rev. Messrs. Perry, Gregg, Applegate, Dean Phillips, and the Bishop.

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.]

California.—The little church of St. Mark's, at Berkeley is looking up, and has lately received some new and valuable members. Up to the present time it has been sustained by the Mission, but now it has been dropped from the mission list, and it is anticipated that it will henceforth be self-supporting. It is situated in a region which is spoken of by strangers as "a most delightful place." Being the seat of the California University, it attracts good intellectual society. It is quite in the country, and yet very accessible from San Francisco, being only 40 minutes distant by rail and ferry.

Bishop Kip visited Fresno City, in the San Joaquin Valley, on Sunday, May 14th., and confirmed eight persons in St. James' Church, presented by the Rev. D. O. Kelley, missionary in charge. Of these, seven were heads of families, and the eighth a young man. This mission seems to be steadily growing stronger in every way. A bell fund is being raised, and chancel windows, of Cathedral glass were put in in time for the Whitsun Day Services.

The Rev. Dr. Beers has been elected President of the Standing Committee, and the Rev. Dr. Akerly, Secretary.

Since the Rev. Dr. Beers retired from the editorial chair of the *Pacific Churchman*, our esteemed contemporary has come out without a "head." It is not, however, lifeless. The paragraphing and news items are well prepared. "The general oversight of a well-known clergyman" seems to be particularly fortunate at this crisis. We learn that the sermon of Dr. Beers before the late Annual Convention is to be printed in the Journal, as we are very sure it deserves to be.

The Rev. Mr. Bollard, of Santa Barbara, and the Rev. Mr. Lines, of St. Luke's, San Francisco, have exchanged duties for the last few weeks, thereby obtaining the rest and relaxation of change, without suspending parish work.

The Bishop of California is making an extended visitation, including the San Joaquin Valley. His absence from home will extend to a month or more. Mrs. Kip accompanied him.

The Rev. Alfred Todhunter has sailed for England, for a short visit. We wish him a pleasant voyage and a safe return.

Central Pennsylvania.—The Rev. W. B. Morrow, Canon of Reading Cathedral, whose noble devotion to the small-pox sufferers at South Bethlehem, has won for him fame throughout all the Churches, was recently presented with a very handsome gold watch bearing the following inscription: "Presented to the Rev. William B. Morrow by the employees of the Bethlehem Iron Company, and other residents of South Bethlehem, in recognition of his heroic services in the epidemic of 1882."

Illinois.—Mr. William H. Adams, for many years identified with the business interests of Chicago, died suddenly on Tuesday night. Mr. Adams was 68 years old. He was one of the founders of Trinity Church, of which at the time of his death he was senior warden, and was highly esteemed by all its members. The deceased leaves behind him a wife and five children, three of whom are married and are living in Chicago.

Indiana.—The completion of the rectory of St. Thomas' Church, Plymouth, was delightfully celebrated by a social gathering of a large number of ladies and gentlemen who were present, upon the invitation of the Rector, Rev. J. J. Faude and his wife, to take a look through the building, and also to pay their respects to the Right Rev. Bishop Talbot who was present.

The building stands on the grounds immediately north of the church and is of the Gothic order of architecture. It is elegantly finished throughout and furnished with everything necessary for comfort and convenience. The cost of the building has been about four thousand dollars. On this occasion it was brilliantly illuminated, and decorated with flowers from top to bottom.

Mississippi.—A Correspondent of the *Southern Churchman* writes about the venerable Bishop of Mississippi, whose diocese has recently elected for him an assistant in the person of Bishop Wingfield, but who declined:

"As I passed through Vicksburg there was much interest felt in getting Bishop Wingfield as assistant to Bishop Green. Bishop Green is an old friend, and used to pay me an annual visit every year before the war, although I lived on the Louisiana side of the river, just outside of his diocese. Two years ago, as I went South, the old gentleman got on the steamboat from a country landing after dark and alone, with his satchel in hand, making the tour of his diocese. He left the boat to fill an appointment at daybreak on a cold and rainy day. While on the boat we had an hour of most pleasant conversation of old times. He was full of zeal, and in such fine spirits that he went to the negro band that was playing minstrel airs in the cabin of the boat and gave them twenty-five cents to play the tune of 'Carry me back to Old Virginia!' It would be a scene worthy of the best artist should his son be made his assistant, to see this old man with his white hair and benignant face pronouncing his blessing upon him as his successor in the diocese."

Missouri.—The Rev. Dr. Runcie, Rector of Christ Church, St. Joseph, preached his eleventh anniversary sermon on Trinity Sunday. From his address we take a few items. In June, 1871, there was one frame church seating 300 persons, now there is a substantial brick and stone edifice seating 800, and a handsome mission chapel (Holy Trinity), with a seating capacity of 220. In 1871, there were 120 communicants, now there are 350. Since the commencement of his rectorship, Dr. Runcie has baptized 420 (80 adults), presented for Confirmation 243, solemnized 185 marriages, and officiated at 198 funerals. More than \$87,000 have been contributed for all purposes. All this may indicate a fair degree of prosperity. But St. Joseph in eleven years has more than doubled in size and is a very wealthy and prosperous place. It has a population now of over 40,000. The Rev. Floyd E. West, late of St. Anne's Church, New York, has just taken charge of Holy Trinity Mission, and has entered upon his labors with great acceptance.

New York.—Grace Church, Nyack, was consecrated on Whitsun Tuesday. There were present in the chancel eighteen clergy, among whom were the Rev. Drs. Peters, Gallaudet, Duffie and Spencer; and the Rev. Messrs. Canedy, Waite, Greaves and Reese, all of whom took part in the Service. The Bishop of the Diocese preached to a large and attentive congregation. The musical portion of the Services was under the direction of Prof. G. L. Wilson, and was very effectively rendered, especially the anthem "Peace be within Thy walls," and Handel's "Hallelujah Chorus." The Rev. Franklin Babbitt, the Rector of the Parish, has been in charge for twenty years, and the large, beautiful, and substantial structure which has just been devoted to the service of the Almighty

will be a lasting evidence of his industry and faithful zeal.

At the conclusion of the Service, the clergy and their friends were hospitably entertained at luncheon in the Sunday School room adjacent to the Church.

The lovely weather, the beautiful and interesting Service, and the kindness and hospitality of the Rector and his parishioners made it a day to be long remembered by those who were present.

Sheltering Arms, New York.

Correspondence of the Living Church.

As already stated in the LIVING CHURCH, the annual meeting of the Sheltering Arms Nursery, New York, was signalized this year by the formal opening of the Furness Cottage for boys, already completely furnished by the benefactress. Three further buildings are needed immediately by the institution; a cottage for 20 or 25 children to stand to the west of the old range of cottages, a school house and chapel to stand near the "Little May" cottage, and the long desired Innocents' Hospital for the care of permanently crippled children.

On Whitsun Day the children's annual festival Service was held in St. Michael's Church, the children of the Leake and Watts' Orphan House, N. Y. Orphan Asylum and Children's Fold, joining with those of the Sheltering Arms. The scholars from St. Michael's and Bethlehem Sunday Schools were also present. Altogether there were more than six hundred little ones. When the processional "Onward Christian Soldiers" was sung by all the little voices, the church was crowded in every part, parents and friends filling up all the seats remaining after the children had occupied theirs. The Bishop of Springfield, the Rector of St. Michael's (Rev. Dr. Peters), and the Rev. Messrs. C. F. Ward, S. H. Schwab, J. F. Steen and R. M. Hayden officiated, the surpliced choir of men and boys singing the chants.

The chief feature of the festival was the singing of several hymns and carols by the different bands of children. The orphans of N. Y. Asylum sang "Holy Father we adore Thee;" the Bethlehem Sunday School, "Die Sachist dein Herr Jesu Christ;" the St. Michael's Sunday School, "Come Holy Spirit, Heavenly Dove." The orphans of the Leake and Watts' Asylum gave "The Heavens are telling," and just as large rain drops pattered unexpectedly against the windows, the little ones of the Sheltering Arms sang a sweet carol about "the beautiful rain." The Rev. Dr. Peters administered Baptism to eight infants, and Bishop Seymour and the Rev. Mr. Steen made brief addresses. Then followed a very pretty ceremony, several bands of children going forward to the chancel, each with a distinctive banner, and there depositing offerings in the shape of small sums of money, newspapers, scrap books and flowers for city missions, hospitals and charitable institutions. The Bishop gave the blessing, and the very hearty Service ended with a recessional hymn.

The Berkeley Ordinations.

Correspondence of the Living Church.

Ordination Week is always a happy time in Middletown, Conn., and this year it seemed especially so. Seven candidates were to be Ordered deacons, two from Long Island, and the rest from Connecticut. The seven led by the Rev. John Binney, Chaplain and Professor of Hebrew, went into Retreat Saturday night, May 27th., in Christ Church Parish, Middle Haddam, and there they remained till the Celebration of the Holy Communion, Tuesday morning. There was an early Celebration each day in the church, and also Morning and Evening Prayers. The Meditations and Addresses of the Reverend Professor made a deep and lasting impression on the candidates at such a serious time, and they felt as if it had been one of the most valuable things to them in their course.

The Reunion of the Berkeley Alumni began on Tuesday, with a Mid-day Choral Celebration of the Holy Communion in St. Luke's Chapel, Middletown, when the President of the Alumni, the Rt. Rev. Bishop Niles was the Celebrant, and the Rev. John Binney, and the Rev. Samuel Hart his assistants.

By evening a large number of the Alumni had arrived. Headed by the students they marched in procession from the Hebrew Room to the Chapel for Evensong which was choral, and the annual sermon. The Rev. Orlando Witherspoon was the preacher and his subject was Ezekiel whom he held up as an example for modern Preachers and modern Priests. Though the sermon was long, it was listened to with deep interest by all the brethren.

After the Service the Alumni returned to the Hebrew room, where ancient roots were for a while forgotten in friendly intercourse and brotherly greetings.

Wednesday, the 31st., Morning Prayer was said at 8:30 in the chapel. The business meeting of the Alumni followed. There were reports of several committees, but the most interesting thing done was the presentation of Resolutions on the death of the Rev. H. A. Yardley, late Professor of Christian Evidences and Homiletics. Every word of these resolutions, which perhaps every reader of the LIVING CHURCH will see, every one felt to be only too true. The Revs. John Townsend, and Storrs O. Seymour, and the Rt. Rev. President gave deserved tributes to the saintly man, and measures were taken to erect a memorial cross at the grave, the committee appointed being the Revs. W. H. Vibbert, John Binney, and Samuel Hart.

The Ordination Service was held in the Church of the Holy Trinity, the procession forming in the chapel of the church. There were between sixty and seventy clergy in surplices, besides the students in their gowns. It was a grand sight as they came up the broad aisle of the church singing the Processional. The Rt. Rev. A. N. Littlejohn D. D., LL. D., preached the sermon, his subject being, "Contending for the Faith," taking for his text the 3d verse of St.

Jude. He advocated definite and Catholic teaching, against the loose and popular preaching of the day; and was plain and eloquent in his address to the candidates.

The Candidates were presented by the Rev. Mr. Binney. Bishop Williams commended them to the prayers of the congregation and said the Litany. Bishop Littlejohn asked the questions and ordained his two candidates, and then the Bishop of Connecticut ordained the other five. The Gospel was read by Horace Hall Buck. Bishop Williams celebrated the Holy Communion assisted by his brother bishop.

The newly ordained deacons are the Rev. Alfred Harding from Long Island, who is to serve as the Assistant of Trinity Church, Geneva, W. N. Y. The Rev. James Patterson Faouon of Long Island, who is to take charge of Trinity Church, Roslyn, L. I. The Rev. John Butterworth Harding who is to be the Assistant at St. John's, Waterbury, Ct. The Rev. William Everett Johnson, who is Rector-elect of Trinity Church, Bristol, Conn. The Rev. William Potwine, who is to do Mission work at Pendleton, Oregon, and adjacent parts under Bishop Morris. The Rev. Charles Edward Woodcock, who is to be Assistant to the Rev. Dr. Leeds of Grace Church, Baltimore, and the Rev. Horace Hall Buck who is to be assigned work in Connecticut. Three other members of the class have already entered upon their life-work, the Revs. Franklin Bache Adkins, in the diocese of Easton; Walter Marvin, in C. N. Y.; and Fred W. Reed in California.

The Rev. Dr. Fuller entertained the newly ordained deacons at dinner, and the Rev. Dr. Gardiner, and the Rev. Prof. Binney each gave a lunch to the students and their many friends. The Bishop held his reception from 4 to 6 P. M., in what some of his English friends call his palace. Evening Prayer was said in the chapel at 7 P. M., the newly ordained deacons taking charge of the Service.

Thus ended one of the happiest Ordination Days that Middletown has known for many years.

Reception of a Sister.

Correspondence of the Living Church.

On Thursday, the 28th of May, a special Service was held in the chapel of St. Barnabas House, for the purpose of receiving a probationer into the Sisterhood of the Good Shepherd. The altar was tastefully and appropriately adorned with flowers for the occasion.

Of the clergy, there were present the Rector of the Order, the Rev. Dr. Gallaudet, and the Rector of the Mission, the Rev. Henry C. Mayer, with the Rev. Mr. Woodruff, the Superintendent of the City Missions, and the Rev. Mr. Warner, who was a former Rector, but who is at present the Pastor of the Church of the Beloved Disciple on 89th street.

Mr. Warner made an address which was very beautiful and effective. The probationer was accompanied by the Sister Superior, who presented her at the chancel rail where she was received by the Rev. Dr. Gallaudet. The Office for receiving a probationer is quite simple and pleasing, and contains nothing which could offend a Churchman of any shade of opinion.

The Holy Communion was then administered, in which all present participated, after which, the clergy, sisters, and invited guests adjourned to the House for refreshments and social intercourse. These sisters are doing an excellent work among the poor, the sick, the homeless, and the outcast, and in caring for little children. Their doors are open at all times, and no cry for help is ever disregarded. The Associates of the Sisterhood have long felt that the growth and efficiency of the Sisterhood were greatly hindered by the want of a Sisters' House where all who desire may be received and trained for work.

Another want most deeply felt by many, is a comfortable, quiet Home for gentlewomen obliged to earn their own living. A Sisters' House would enable the sisters to undertake this and other work. For the furtherance of this object, a mass meeting was held in St. Ann's Rectory in March, at which time a Committee of Associates was appointed to make these wants more widely known, and to ask for contributions towards renting or building a house. Circulars have since been issued, stating that Bishop Potter has authorized Dr. Gallaudet to make known the Bishop's approval of this method to secure the much needed House for the Sisterhood of the Good Shepherd.

Without the Church.

To the Editor of the Living Church:

Your paper reaches us every Saturday, filled with precious reading, and, as we are deprived of Church privileges, the contents are devoured eagerly. To your readers, who have the Church ever ready to administer to their spiritual wants, I would say, show a just appreciation while you can. Sometime you may be deprived of its sacred privilege.

We live in a beautiful seaport town of 4,000 inhabitants. Nature has done much for the place, and the people are social, stirring and active, and if the Church were here it would be to me a beautiful place indeed. There are about twelve communicants here who scarcely ever hear the Services read. I am the only male communicant. There is a movement being made in the direction of having our large bay surveyed in view of a breakwater. If we should succeed and get an appropriation, we should have one of the finest harbors in this part of the world; then no doubt the Church would find its way here, and we should no longer mourn for the ways of Zion.

OTIS E. SMITH.

Rockport, Mass.

A large and remarkable rough diamond has been received in England from India, a pure, blue-white stone, weighing 67 carats, of the estimated value of \$175,000.

A Beautiful Whitsun Service.

Correspondence of the Living Church.

The children of St. Stephen's Sunday-school, New York, held their Annual Spring Festival on Whitsun Day. The awarding of testimonials for *Regular Attendance*, for *Perfect Lessons*, and for *Correct Deportment* took place in the Sunday-school room, with singing and collects, and in the presence of interested friends. The testimonials consisted of valuable colored chromos in large handsome frames, and were of three grades. The kind pastor referred very touchingly to members of the fold who had during the year been called to the rest of Paradise. Among those was a sweet boy eight years of age, who was marked "perfect" in every respect, and who was very happy in anticipation of receiving his prize. The prize was there and was given to his sorrowing widowed mother as a perpetual reminder of the worthiness of her dear departed child.

Honorable mention was made of those who were faithful in all their duties, but who could not receive a testimonial because they had not been members of the school a full year. After the brief exercises in the school room, the children marched into the church singing the processional "Onward Christian Soldiers!" and at the close of Evening Prayer which these children always attend in the Church proper, their Whitsun offerings were received, class by class with appropriate texts, and placed on the Altar. Their gifts this year were divided among the Indians, Haitians, Japanese, City Missions and a struggling parish in the Southwest.

Letters of acknowledgement were then read from the Sisters of the Good Shepherd, from the Rev. Mr. Kerr of Haiti, from the Rev. Mr. Mayer on behalf of Japan and from the Sunday-school in Bastrop, La.

The Altar decorations of red and white were both instructive and beautiful. The central panel of the reredos was covered with flame colored feathery grasses from South America, representing tongues of fire, which served as a background to the white marble Altar Cross, producing a rich and striking effect. The side panels of white with sacred monograms of crimson and gold, were wreathed with flame and smilax, and silver vases in the centre of each supported white and scarlet blossoms like those which also richly adorned the triple garden of the Cross. Conspicuously arranged on both sides of the chancel, in floral letters of white and red, were the words—The Comforter is come. Spanning the chancel recess, was an elegant arch of Arbor-Vite, on the top of which was a descending dove with outspread wings, bearing in its bill a message from the Holy Spirit which it represented: "My peace I give unto you." Seven white lilies were grouped around it, and from the arch depended tiny shields of evergreen, on which letters were arranged corresponding in number to the classes in the school. These letters when placed in position showed the words in crimson carnations, "Offered to the Lord," which the children recognized as applying to their offerings.

The discipline and manner of conducting the school are admirable, the objects being to instill into the impressive minds of the young, reverence for God's House and for all things pertaining to His Holy Word and to the Church, and an intelligent understanding of the Church Catechism, such as shall leave them well grounded in her doctrines and worship.

"The Creed and Modern Thought."

To the Editor of the Living Church:

I am aware that the accepted Canons of good taste forbid an author to review his reviewers. Prudence would also suggest, that the favorable mention of my book upon "The Creed and Modern Thought" both in England and America, and the strong commendation it has received, should be suffered to stand, without objection to the few strictures that have appeared. If the book had been published upon merely personal considerations, I might submit to those Canons, exercise prudence, and remain silent. But the motive, of which I am most conscious, is that the book may accomplish the utmost good of which it is capable. Therefore, I venture the suggestion that my English reviewers have read it in leaps. They would not otherwise, I think, say that I had assumed authority of the Holy Scriptures, before showing, upon purely philosophical grounds, that they were entitled to a position of authority. My argument, though I grant succinct, is, I think, clear; indeed, I have been voluntarily so assured by one at least, who is competent to judge. My points are these:

1. The Infinite is, avowedly or necessarily, acknowledged by every philosopher.
2. The Finite, not being itself able to lay hold of the Infinite, the Infinite may reach out to the Finite, and, if any communication exist between them, must manifest itself.
3. This manifestation is capable of evincing and proving itself, or it would not be a manifestation.
4. It has so evinced and proved itself by One Who has shown Himself with all needful confirmations, as the manifest Infinite. God, Father, Pantocrator, Almighty, Creator, having been proved possible, probable, certain, this Revealer further show Himself very God-manifest.
5. This God-manifest is further shown and proved to be incarnate. Hence a God-man, necessarily the God-man, stands at the outer verge of the Finite, forming its only link of union with the Infinite.
6. Man, having pushed outward to the farthest bound of the Finite can, of course, push no farther. He must stand there forever gazing into the void, or must lay hold of the hand reached out to him.
7. This human link with the Divine, this God-manifest, incarnate, does, as He necessarily must if he would do any good to man, speak. His word is truth.

8. Having come out thus, through fair and open common ways of philosophy, to this verge of the Finite, and formed the Link, man must be content to remain forever in dark ignorance, or must listen to the Word.

9. The utterances of the Word, are contained in a Book. The authenticity and genuineness of the Book being proved, its authority is established.

This argument is, I think, set forth in "The Creed and Modern Thought;" and authority from the Bible is not claimed for the argument, but for practical and doctrinal details subsequent to the argument.

There is another point in which my American reviewers, with the single exception of one in the *American Church Review*, are possibly mistaken. Some English reviewers have also classed the work among Apologetics—in the modern sense. Now I submit that the distinct position taken throughout the book, is that Christianity needs no apology. While answering objections, for the purpose of cutting off "occasion to those who desire occasion," the whole tenor of the book is positive and not negative. It attempts to show that, upon the philosophical ground itself, upon a fair analysis of humanity at large and man in person, Christianity alone, amid all the philosophies, gives every man all he needs, and humanity at large all it can encompass. Thus Christianity, in this age as in every other, is positive not negative, aggressive, not defensive merely, demanding not suffering but acceptance; and taking its stand firmly on the plane of modern thought, as it has ever done on the planes of thought in all ages, claiming the right, and no more, to be heard fairly, tested fully, adjudged honestly and wisely, and then to receive either adoption or rejection, with their several consequences.

The current philosophy of the age shows the prevailing ideas, principles, and fundamental concepts upon which the most improved systems are based, and the most popular and common views are builded. They therefore indicate the line of instruction which active and aggressive Christianity should follow, at any particular time. Now, if Christianity is satisfied with stumbling along, down the ages, apologizing—in the modern sense—for its existence, and defending itself merely against attacks, it may not indeed wholly lose its Divine likeness, but it will fall far short of its Divine Mission.

The Creed, being the concentrated essence of Christianity, cannot in this age afford to act only on the defensive. If it is the very declaration of the Divine Manifestation, the Word of Heavenly Revelation crystallized, then it is the message of the Lord to this, as to every other generation.

Now the evidence that it is this message, lies in the fact that it can lay itself article by article, point by point, alongside current philosophical views, with their correlative habits of popular thought or practice, and show itself the one sufficient guide and teacher of wisdom. The humanities are the leading subjects of modern interests. The Creed is more full of the glory and dignity of man, than all human philosophy, ancient or modern taken together. Nothing else gives such a picture of human exaltation, as that of the possible adoption of sons unto God, which it both exhibits in idea, and shows a sufficient way to obtain, through the Incarnation. This is the special message of the Creed to this humanitarian age. It is the duty of the messengers of the Lord now to make this message clear. It cannot be done defensively. It need not be done offensively. It should, however, be done aggressively; in all love and charity, indeed, but with all earnestness also.

Now, if "The Creed and Modern Thought" has helped put the Creed in the positive and progressive position, the book has done what I wished it might. Anything less than this, would be less than I intended. B. FRANKLIN. Shrewsbury, N. J., June 10, 1882.

A Festival in an Asylum.

Correspondence of the Living Church.

Founder's Day was celebrated at the Burd Asylum, Philadelphia, on Thursday afternoon, June 1st. As is the custom on this day, the chapel wore its festal garb; the altar was decorated with bouquets and festoons of smilax; and the baptistry was filled with lilies, azaleas, and ferns. Evening Prayer was recited by the Rector of St. Stephen's Church, Philadelphia, under the direction of which parish the Asylum is conducted. The double-quartette from St. Stephen's lent their assistance; and Prof. D. D. Wood, the organist of that Church, composed a *Benedic anima mea* for the Service, which was sung by the children alone. The Rev. G. D. Barton, warden, presented to the Bishop those who had won honors for deportment, housework, and scholarship. Bishop Stevens addressed the pupils, after which the anthem, "How lovely are the Messengers," was sung, and the Benediction given. The children were dismissed, singing the Processional, "Daily, daily sing the praises."

The Burd Asylum was founded by the late Mrs. E. H. Burd, in 1856. The purpose of the charity is to afford a home to orphan girls, where they may be educated in all the arts of housewifery, as well as trained in the general branches of learning. By the terms of agreement, the Asylum is never to pass out of the control of the Church. The only preference shown in the admission of pupils is this: The orphaned daughters of clergymen are received before others. Sixty girls are now being maintained and educated by this charity.

There has been left in Umatilla county, Oregon, this Spring, between \$400,000 and \$500,000 by the different buyers of cattle, sheep, and horses. It is estimated that 160,000 have been driven out of the county. The prices paid for these sheep were from \$1.50 to \$2.25 each. It is thought 5,000 head of horses have been sold at an average price of \$12.50 per head. From 50,000 to 30,000 cattle have been sold at \$20 to \$30 per animal.

The Living Church.

June 17, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter.
Subscription, - - - - - \$2.00 a Year
To the Clergy, - - - - - 1.50
Advertising Rates, per agate line, 15 cts.
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, &c., one cent a word. All notices must be prepaid.

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182 Washington Street. No. 6 Cooper Union.

The Indian Question.

In a journey through Montana, a few years ago, the writer made the acquaintance of an honest old soldier who had served in the U. S. army on the frontier, for more than twenty years. As we jolted along at break-neck speed in the "jerky," we passed a company of mounted Indians—a dreary cavalcade, composed of villainous looking men and dirty squaws and children. In answer to the question, "What is your opinion of Indians?" the old soldier said: "I have seen many good Indians, but—they were all dead!" Of course, some allowance must be made for the circumstances under which opinions were formed in this case. The speaker had met the Indians, for the most part, as enemies, and had seen them at their worst. From his experience, it is not to be inferred that the Indian is incapable of improvement, or utterly wanting in every quality that mankind respects. His opinion, however, is shared by all who have lived upon the frontier, where civilization and savagery have met; and the very general opinion prevails among this class, that the Indians of our western country are, as a rule, degraded, lazy, treacherous, and cruel. That they might be educated to a better state, and that they ought to be, we may admit. In all efforts for their improvement it is well to know the worst, and to be prepared to take them as they are.

A remarkable paper has just been published upon the Indian Question, from the pen of Capt. E. Butler, of the Fifth U. S. Infantry. This essay is pronounced, by the Board of Award of the Military Service Institution, as "evidently the fruit of careful, thorough, and accurate historical research," and has been awarded a prize as "especially meritorious." The writer of this essay traces the whole course of our dealings with the Indian tribes, and shows that many popular ideas on the subject, are delusions, utterly unfounded in fact. He shows that, as a matter of history the Indians have been, from the first, rapacious, treacherous, and blood-thirsty, not only towards the whites but also among themselves; and that their claim to territory was one simply of conquest, and without the slightest pretence of use and improvement. "It is doubtful," he says, "whether, at the time of settlement, a single Indian tribe was living on territory which it could justly claim as its own country. The history of the aborigines, in their transactions with each other, is a frightful record of cruelty, robbery, treachery and blood. The most unrelenting and destructive enemies of the Indians have been the Indians themselves."

As a matter of history, the Indians were the implacable foes of the Colonists, during the Revolution and the second war with England, and in the Civil War one of the most horrible chapters was the Minnesota massacre of 1862. Over and over again the most powerful tribes have made war on the Government, forfeiting all claims under previous treaties, and as often have they been reinstated in all their special privileges and claims. They have been recognized as quasi-independent nationalities, capable of treating and being treated with, and as holding a proprietorship in land from which they had driven or exterminated weaker tribes. Reduced to subjection many times, and paid for what they did not own, they have retaliated by perfidy and butchery of defenceless women and children. Captain Butler says: "History records no other instance in which the vanquished were treated with such magnanimity by the victors."

The great mistake of the Government has been in allowing to continue the tribal relation, and in dealing with the Indians through this, instead of dealing with them as individuals, amenable to the laws that are provided for other men. This is now coming to be generally admitted, and the government is slowly moving to this position. When it takes a stand squarely on this, there will be the beginning of the end to our Indian troubles. It will put an end to the aristocracy of barbarism, the chieftainship, which exalts itself by the degradation of the masses; and it will leave the Medicine-man without an occupation, who now grows fat by fomenting discord. It will give the Indian protection as well as restraint, and make it possible for him to follow a civilized life by giving him the rights of a man.

"No plan for the civilization of the Indians can be successful," says the author, "that does not contemplate their absorption into the general body of citizens, by individual proprietorship and responsibility, by the abolition of tribal entity and the extension over the red man of the same laws that govern other citizens."

The work is one that lies at our door, and cannot be entered upon too soon. It must be conducted sensibly and not sentimentally. We must face the fact that the wild Indian of to-day is essentially what his ancestors were three hundred years ago; indeed, it is to be feared that he is worse. "The civilization of the adult Indian of the present day is a hopeless matter," says Capt. Butler. It may be so, but he may be restrained if not civilized. He may be made to feel that crime is dangerous and that peace and quiet are productive of comfort and food. But his children may be taught, if only they can be extricated from surroundings of savagery and be made to wear clothes and use soap. They may

not grow up, in the first generation, to be model Christians, but they can be made to regard themselves as citizens, and that will be a great gain. If we hand down this legacy of unwashed barbarism to the next generation, the blood of their brutality will be upon our heads. By our Indian Missions it has been demonstrated that even grown-up savages may be reclaimed, if they are only dealt with on Christian principles and protected from degrading influences.

A Comparison.

In a communication which appeared in a recent number of the LIVING CHURCH, an earnest Churchman says:

When a strong man is "called" to a field of duty in the Church, many times he says—I will consider it. When our sons in the Army and Navy are ordered to duty, they go, even to death, because they were sent. If one brigade or ship cannot win a battle, down they go, and others take their places.

"When a strong man is 'called' to a field of duty in the Church, many times he says—I will consider it." Certainly. Why not? What else should he do? He will consider who has "called" him. If God calls, then he can only obey the call. But how is he to know that God has called? By considering it. Ordinarily, that is the way a man will find out what seems to be the leading of his Lord. "A strong man (say a banker or a lawyer) is called to a field of duty in the Church, many times he says—I will consider it." Certainly. That is what we should expect him to do. When the Christian banker or lawyer has an offer to go here or there, is it not to "a field of duty in the Church?" Certainly. But in considering it, how often does he consider it in relation to the Church? How often does he say, "What effect will my removal have on the parish here, where God has put me?" How often does he say, "Can I do more for God and His Church elsewhere?" How often does the thought of this so much as occur to the layman when "called" here or there? And then our good friend goes on to say, "When our sons in the Army and Navy are ordered to duty, they go, even to death, because they are sent."

True enough, and yet very misleading. The Captain at Fort Concho has the very same pay and rank that the Captain at Fortress Monroe has. Does the Rector of St. John's-in-the-Wilderness rank with the Rector of Nicodemus' Church in that great city by the sea? He certainly does not. Does he have the same income? Certainly not. And then the army officer at Fort Concho does not stay there forever. The Captain who has had a good appointment for two or three years near Washington, has to take his turn at the frontier. And he does not go to and fro at his own costs either. And then if disabled from accident or exposure while on duty in the service of his country, he is retired on half-pay. Or if he dies on the battle-field, or from disease contracted in the service, his widow will have a pension for life, which descends to her minor children in case of her death. Let the Rector of every parish have really the same status that every other Rector has; let them have the same official position and privileges, and then it will be time to compare them to "our sons in the Army and Navy." It is never wise to ignore the fact that the clergyman is a man, and was a man before he was a clergyman, and is still. He gets hungry as quickly as any one else. If he has a wife and children, he loves them and ought to be mindful of them. Said an Apostle, "If any man provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel,"—and no exception is made in the case of the clergy. Said an Apostle, "We also are men of like passions with you." It is never well to forget it. Directly and indirectly it has to do with many a serious question of to-day. It is high time that the Church be reminded, and that in a forcible way, that the clergyman is a man.

The Chicago Times cannot understand why a man should "get religion" without setting up for a preacher, and seems to think that Christian work consists in perpetual preachments—babblement and nothing but babblement! What is the use of "getting religion" unless it can be put on exhibition? What other evidence is there indeed, that a man has it at all? How is the world to know that he has repented, unless he begins to reprove, rebuke, and exhort? What is the use of a bright experience unless a dotting company can see how bright it is? How can a convert have humility unless he stands out before a crowd and tells them how good he is now, and how bad he used to be? Is it true, as the Times would seem to imply, that the poor can be converted only by slang and rude speech and bad grammar? Was that the secret of Wesley's power? Must the man who would do a Christian work among the poor be coarse and irreverent? The writer of this thinks not. He has a good deal to do with the poor, and knows something about work among them from experience. But the Times is indignant because we intimate that the raw convert is not best fitted for this work.

"The general impression of the difference between a living Church and a dying Church is the relative importance assigned by each to substance and shadow; to the principles of Christianity, and the forms in which they are presented."

Yes, that is what the old Puritans said, and what their children have said. That was what Fox and his Quakers used to say. It is what a great many other unwise men have said. Who that knows anything of the thought and speech of sectaries for the last three hundred years, has not heard this crying down of the outward and visible in the alleged interest of the unseen and spiritual? And the result is known of all men. It ends in skepticism, pantheism, spiritualism, agnosticism, nothingarianism, and atheism. In its last results it is represented by Mr. Ingersoll and Mr. Milne.

The Late Maryland Convention.

From an occasional Correspondent.

In complying with your request to give the readers of the LIVING CHURCH some account of our late Convention, I shall confine myself to such results as are of general interest, omitting all business routine, which has been sufficiently reported in your summary of proceedings. And first of all—a word about the opening Service. Is it not strange that the whole body of clergy should not attend in their proper dress—the surplice—and thus give due dignity to what ought to be a great occasion, the first Service, on the assembling of a Church Council? The absence of any such accessories is the more noticeable, because our brethren of the Diocese of Eastern, across the Bay, are requested to bring their surplices with them for the opening Service of their Convention, which assembles this very day (June 7th). How helpful and inspiring would be a solemn, hearty, dignified (yet not "ritualistic") Service, participated in by the whole body of delegates, clerical and lay! A great opportunity is lost, when this is not carefully attended to.

The Sermon, by the Rev. John W. Nott, deserves special mention, for its unusual thoughtfulness, and the entire absence of everything of a partisan character. It was refreshing to be lifted, for awhile, above the controversies which have too much engrossed Churchmen of this Diocese for the past two years.

Some idea of the state of feeling under which the Convention assembled may be gained from the following list of pamphlets &c., some of which were published only two or three days before the Convention met. (1.) "A Plea for Liberty of Debate"—a sort of review of the Convention of 1880, by the Rev. Hall Harrison. (2.) "Liberty of Debate as Regulated by Law," by the Rev. J. H. Elliott, of the Standing Committee—a reply to Mr. Harrison—in which Dr. Elliott maintained that appeals were not debatable in Maryland, and ought to be at once laid on the table! (3.) Rejoinder of Mr. Harrison in the *American Literary Churchman* of May 24th. (4.) A second pamphlet of Dr. Elliott "On the Powers and Responsibilities of Standing Committees." (5.) *An Open Letter* from the Rev. Wm. Paret, D. D., to the Rev. John H. Elliott, D. D. (6.) "Rough Notes on a Pamphlet by the Rev. John H. Elliott, S. T. D.," by the Rev. Wm. Kirkus, M. A. LL. B., editor of *The American Literary Churchman*. (7.) "The Apology for the Action of the Standing Committee of Maryland, &c.," by the Rev. J. S. B. Hodges, D. D. (8.) "Reply to the Open Letter, &c.," by the Rev. John H. Elliott, D. D.

The last four pamphlets were written and issued with astonishing rapidity. No. 4 being published on Friday or Saturday, and the replies being ready for distribution on Tuesday evening; while Dr. Elliott's last (No. 8) was circulated in the Convention on Thursday morning. Nos. 5, 6, and 7, were rather crushing. A member of the Convention who enquired "Where shall I find Dr. Elliott?" received the reply: "All that is left of him will be found sitting in that pew yonder." Besides this, the extraordinary activity and French-art style and pungent satire of the editor of *The American Literary Churchman* which had remorselessly exposed the blunders of the Standing Committee, for the past few months, must not be lost sight of in estimating the situation. Under these circumstances it was, that the 99th Annual Convention of Maryland assembled in the City of Washington.

The first business was the election of a Secretary to succeed the late eminent and lamented Dr. E. A. Dalrymple. Here, the party of the Standing Committee expected a contest. But it seems that they mistook the spirit of their opponents. The moment the Convention was ready for business, the Rev. Dr. Hodges, the leader of the opposition, rose and nominated the Standing Committee's candidate, Joseph Packard, Esq., a distinguished member of the Bar of Baltimore, and a known adherent of the "Evangelical" School. His fairness and clear-headedness and his previous service as Assistant Secretary, pointed him out as the proper man, while his courteous manners render him generally and deservedly popular. His election was unanimous; and this, perhaps, gave the key-note to the Convention, which was thoroughly good-tempered and pleasant. Nothing could exceed the courtesy and gentleness of the venerable Bishop, nor could any exception be taken to his fairness and justice as presiding officer. On several trying occasions he preserved perfect composure, and never failed to exhibit to all who addressed him, an admirable and respectful consideration. This appears to be the universal opinion of the members.

In the course of his Address, the Bishop gave his decided opinion that a church building was not a proper place for the debates and sessions of a Convention, and proposed that a suitable Hall should be erected for this purpose, in Baltimore. A Committee was appointed to attend to the business.

The first important matter was the Report of the Standing Committee, read by the Secretary, the Rev. A. P. Stryker. It was prepared in the same peculiar style (invented, it is believed, by the Rev. T. Lewis) which has made the Standing Committee of Maryland so notoriously different from all other Standing Committees. Under the plea of not reporting "negative action," no mention whatever was made of their treatment of Mr. H. C. Bishop, which has been the burning question for the past year. It is strange that the Secretary could not see that this evasion suggests the suspicion that the Committee are ashamed of their conduct or are afraid to meet any criticism upon their action. As soon as the Secretary had taken his seat, the Rev. Dr. Paret (Rector of the Church of Epiphany) arose, and in a clear, ringing voice, moved that the Report of the Standing Committee be referred to a Special Committee of three, to report the next

morning. The motion was carried by a clear majority, without debate. To understand the full significance of this action of the Convention, the reader must be reminded of the decision of Bishop Pinkney, which was accepted by the Convention of 1880, no debate being allowed on that occasion from an appeal which was taken by Mr. Bernard Carter. The decision, as reported at the time, was this: "The Standing Committee against whose action this Memorial is directed, is created by a Canon of the General Convention, over which this (Diocesan) Convention has no power; it is clothed with functions which this Convention cannot touch; it is called to exercise a discretion with which this Convention cannot interfere. I think, therefore, that the whole subject is out of order." The Convention of 1880 refused even to be respectfully memorialized on the action of the Standing Committee. The Convention of 1882 refers the report itself to a Special Committee, to consider it and report how the appointed duties have been performed. Mr. Montgomery Blair vainly endeavored to move a re-consideration; and the report of the Committee of Three was made the order of the day at 11 o'clock the next morning.

The next day, after several vexatious delays, the Report of the Special Committee of three was called for. The Committee consisted of the Rev. Dr. Paret, the Rev. Mr. Hyland, and Mr. Fendall Marbury. The majority report was read by Mr. Hyland. It stated that they had found the report of the Standing Committee satisfactory, and they desired to be discharged. Dr. Paret presented a minority report, which set forth that the minutes of the Standing Committee were found in a very unsatisfactory state, which by no means answered the requisitions of the Diocesan Canon which called for "a faithful record of all their proceedings;" it was, however, plain even from those imperfect records that the Standing Committee had had under consideration and had taken important action in the case of a candidate—by name Hutchings C. Bishop—of which no mention was made in the document read by the Secretary, which purported to be the Report to the Convention of the acts of the Standing Committee. This report of Dr. Paret was one of those able statements which prove the case by the clearness and accuracy with which the facts are recited and arranged. Here occurred the only blot upon the proceedings of the Convention—the only instance of anything like the unfair management which has characterized the dominant party for the past few years. Mr. Fendall Marbury obtained the floor, and occupied all the remaining time in opposing the very mild resolutions with which Dr. Paret's report concluded. He gave vent to some wild nonsense, urging Churchmen to "shake hands over the bloody chasm, as opponents in the late Civil War had done," &c. The hour of 12 had now come, when, by the rules, the Standing Committee must be elected. Uprose Mr. Abert, fearless and independent as he always is, to say a word in behalf of fairness and generosity. "Mr. President," said he, "I move that the election of the Standing Committee be postponed for one hour, to enable this discussion to continue. I approve of the conduct of the Standing Committee in this matter, and I have no doubt it will be re-elected. But, sir, I contend that it is not fair that our side should occupy all the time on this important question, and prevent the other side from being heard. I move, then, that the election of the Standing Committee be postponed for one hour."

The Rev. Dr. Addison: "I object." The Chair read from Cushing's Manual, and decided, since the Maryland Rules of Order made no provision for suspending a rule, that the order could not be changed without general i. e. unanimous consent. Mr. E. Barton, simply to test the sense of the House, appealed from this decision, and the Rev. Mr. Hyland took the floor, to debate the appeal and to support the decision of the Chair.

The Rev. Dr. Addison: "Bishop, is an appeal debatable?" The Bishop: "Yes, Sir." The Chair then went on to say that a decision "in a particular case in 1880" had been misunderstood; an appeal in Maryland—as in other deliberative bodies—was debatable. This completely disposed of the Rev. J. H. Elliott's recent pamphlet written to maintain the precise contrary. Dr. Addison explained that he had asked the question in perfect friendliness, only to bring out a settlement of the important issue. The Bishop, with a pleasant smile, replied that he knew his reverend brother too well to suspect him of any other intention. Mr. Hyland continued the debate for a few moments, and then the appeal was withdrawn. Dr. Addison was urged by his own side to withdraw his objection, but he refused.

The vote for the Standing Committee was then taken, with the following result. Whole vote: Clergy, 120; laity, 116, total, 236. Necessary to a choice, 119. The Rev. Mr. Chew received 229; Rev. Dr. Leeds (who had declined a re-election), 149; Rev. S. Gordon, 146; Rev. Dr. Stryker, 139; Rev. D. Elliott, 136; Rev. Dr. Randolph, 133; Rev. Dr. Lewin, 133. [The last two received each 59 clerical, and 74 lay votes, neither being elected by the clergy; 61 being necessary to a choice. In Maryland, however, the Standing Committee is chosen by a joint ballot of both orders.] The vote was a very large one. In 1881, the whole number cast was 196, of which Dr. Leeds received 180, and Dr. Lewin 134. In 1882, Dr. Lewin received 133 out of 226, while Mr. Chew—the most decided opponent of Dr. Lewin's policy—received 229 votes. This shows a growing dissatisfaction with the course of the Standing Committee. More than this could not have been reasonably expected at this Convention. The minority, which includes clergy and laity of all Schools, and not "ritualists," alone desired to be at least represented on

the Standing Committee. They ought now to feel that they are represented. Mr. Chew and Dr. Leeds spoke out on the floor in a way never heard before from them, in repudiation of the action of the majority of the Committee, which we now know, as we have always suspected, they have been opposing all along. The self-imposed rule of secrecy (which is no Canonical requirement) has subjected both of these gentlemen to serious misunderstanding. Yet, even this rule was not kept; for Dr. Campbell Fair is very intimate with the majority of the Committee, and he was told how the members voted, and told wrong. At any rate, this gentleman undertook to publish, in the LIVING CHURCH, a statement, now known to be erroneous: that the Standing Committee was unanimous in their action in the case of Mr. H. C. Bishop.

The next important business was a resolution by the Rev. Dr. Hodges, requiring the Standing Committee, in case of refusing to recommend any candidate, to give their reasons to the Bishop or to the applicant. Singular to say, the discussion which ensued was allowed, by general consent, to cover the whole question of "Ritualism."

Dr. Hodges began the debate in a long and able speech, in which he fully discussed the powers and duties of the Standing Committees. He was listened to with marked attention for upwards of an hour. He quoted long passages from a very strong pamphlet by Mr. S. P. Nash, of New York, which was published in 1875, with reference to the case of Dr. De Koven. Mr. Nash's pamphlet is a very able, close, and calm piece of reasoning—probably the most important argument that has yet appeared on the true interpretation of the Canons of 1871. Mr. Nash maintains that Standing Committees consisting in most Dioceses of laymen as well as clergymen (and which might consist of laymen only), were never intended to be judges of soundness of the theological opinions of candidates—a delicate task which devolves upon examining chaplains and the Bishop. The haziness of thought which exists on this subject in the Maryland Convention, was well illustrated by a question put by Dr. Fair, which he seemed to think would break down Dr. Hodges' quotations from Mr. Nash. Interrupting the speaker, Dr. Fair said, "Will the reverend gentleman tell us where Mr. Nash got his theology, and who is to guarantee its soundness?"

Dr. Hodges instantly replied: "There is no theology in his pamphlet; it is all law; it is the writing of a lawyer interpreting the law."

When Dr. Hodges had concluded, the Rev. Dr. Leeds took the floor, and made an eloquent and manly speech, which enchaind the full attention of a crowded house, until he resumed his seat. His speech was of the nature of a personal explanation; and its general subject was the charges and misunderstandings which had grown out of his letter to the LIVING CHURCH, which letter had been called out by Dr. Campbell Fair's erroneous assertion that the Standing Committee had been unanimous in their action in the case of Mr. Bishop. Dr. Fair's assertion was erroneous, because, as we now know, Mr. Chew in all this action, dissented from his colleagues. As regards Dr. Leeds, it was a mischievous half-truth, for Dr. Leeds had voted for delaying action temporarily, for reasons which entirely separated him from the majority of the Committee, to whom, along with Mr. Chew, he had always been opposed, endeavoring to secure a just and kind administration of the law. The LIVING CHURCH, therefore, was quite justified in claiming Dr. Leeds as dissenting from the majority of the Standing Committee in the case of Mr. Bishop.

As to the rather unfortunate phrase employed in his letter to the LIVING CHURCH, that he voted to delay the acceptance of the Candidate, to give a temporary rebuke to the clergy of Mt. Calvary church, who had signed the Candidate's papers, Dr. Leeds meant by this no sort of "ecclesiastical censure." He felt indignant, as many others felt, at Mt. Calvary Church, for needlessly, as he thought, flaunting its ritualism in the face of a diocese which was sure to misunderstand it, and even be driven by such extravagance to oppose what, when properly explained, is only sound Churchly doctrine. He spoke of his efforts in years past, in Bishop Whittingham's time, and during the rectorship of Mr. Paines predecessor (whom he would venture to call the holy and even sainted Richey), to secure a better understanding, and to keep down the prejudice against the Mt. Calvary Clergy. And yet, just as the case of H. C. Bishop came before the Standing Committee, a communication from one of the Mt. Calvary clergy appeared in the *Southern Churchman*, in which it was said that they were "accustomed to offer the Holy Sacrifice for the repose of the souls of the faithful departed." Such a statement, however reconcilable with the Prayer Book and with ancient teaching when properly explained and understood, was but too likely to be mistaken in the popular mind for the Roman doctrine of requiem Masses; indeed the expression "as a requiem" had been used by the same clergyman in a former publication.

Under these circumstances, Dr. Leeds, it seems, felt (and here we would differ from him) that such wanton inconsideration deserves the rebuke and disapproval of conservative Churchmen. He thought (perhaps wrongly) that a Standing Committee might well pause before they accepted any candidate on such recommendations; but he never meant to pronounce, in this indirect way, anything like formal "ecclesiastical censure." Dr. Leeds was understood to say or to imply that fuller consideration had made him see more clearly the difficulty of rejecting any testimonials, unless the Committee were prepared to go to the length of bringing the signers of such testimonials to trial—a view of the Canon, upon which he had uniformly acted except in this instance. Moreover, when he

was Secretary of the Standing Committee, he had always given satisfactory reasons for non-action, to anxious candidates; he had never been willing to keep them waiting in suspense. Some of his colleagues had objected. "Turn me out of the Secretaryship," was his reply, "I cannot act in a manner which seems to me unkind and unjust." Without, of course, mentioning the present Secretary (Dr. Stryker, who is believed to be controlled by Dr. Lewin), Dr. Leeds' speech amounted to a strong condemnation of that want of courtesy, that system of cruel snubs and rebuffs, which have contributed so largely to cause and keep up the wounded feeling and irritation which have prevailed. This is one of the causes, which (as in Mr. Green's case in England) have brought all the "Broad" and not a few of the "Low" Churchmen to stand side by side with the ritualists, in their struggle for justice and fair play. Dr. Leeds announced his intention of voting for the resolution of Dr. Hodges; and, such was the impression produced by his speech, that if the session had not been held in a church-building, cheers of approval would doubtless have been heard all over the house, to indicate the full belief of the members in his perfect sincerity, and their satisfaction, if not with his entire action, with his vindication of his course in a difficult and much-disputed case, under a Canon of confessedly obscure interpretation. It is perhaps proper to add, that I am giving my own impressions of what I saw and heard, for which I alone am responsible; I have had no communication whatever with Dr. Leeds himself, who is absolutely ignorant of the manner in which I have represented the debate in which he took so interesting a part.

The Rev. Mr. Grammer followed in one of those humorous, kindly, rambling speeches, for which the rector of St. Peter's, Baltimore, has acquired a sort of celebrity in the Maryland Convention. His remarks were not unfrequently inconsistent, but consistency in such matters is not a jewel which the doctor prizes very highly. His present object was not to argue logically, but to amuse; and the whole Convention was delighted to ramble over the subject with him. He denounced "ritualism," as he was bound to do, and displayed his Protestant colors; but every one felt that the poor erring ritualist would be pretty safe in the hands of so genial and generous an inquisitor as the Rev. Julius E. Grammer.

Soon after this, the Convention adjourned until 8 P. M. We must follow its good example, and postpone the continuance of this long letter until the next issue of your paper.

June 7th, 1882.

We regret to record the death of the Rev. James Craik, D.D., Rector of Christ Church, Louisville, Ky., which occurred on Friday, the 9th inst.

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Trinity Church, Wheaton, Ill., will (D. V.) be consecrated on Tuesday, the 20th inst., at 11 A. M. The clergy generally and the lay friends of the Mission are cordially invited. A special car will leave the Chicago and Northwestern Depot, Cor. Wells and Kinzie streets, at 9:15 A. M. Fare collected on the train.

For more than 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.

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The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

BROOKE HALL FEMALE SEMINARY,
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The next session of this School will open on Monday, Sept. 18th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

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

MADemoiselle DE JANON
No. 10 Gramercy Park, New York.
(Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Sept. 23rd, 1882.
Careful training and thorough instruction in every department. Boys, Class Oct. 2d.

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Established 1857. Fall term commences (D.V.) Sept. 18, 1882. Address Mad. Eugene Paulin, Germantown, Phila., who will be in Europe through July and August.
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Careful training and thorough instruction in every department. Boys, Class Oct. 2d.

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For Young Ladies and Children, Asbury Park, N. J.
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Fitting-school for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed days previously.
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MRS. RICHARDSON'S English, French, and German Boarding and Day School for Young Ladies reopens September 23.

Calendar.

June, 1882.

2. Ember Day. Fast.
3. Ember Day. Fast.
4. Trinity Sunday. White.
11. St. Barnabas, Apostle.
1st Sunday after Trinity. Red.
18. 2nd Sunday after Trinity. Green.
21. St. John the Baptist. White.
25. 3rd Sunday after Trinity. Green.
29. St. Peter, Apostle. Red.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.
[Copyright, 1881.]

Of some things, as light, matter, and motion, the writer speaks of their beginnings; while as to others he records only their completion. Of plants, he speaks only of the latest, and most useful kinds; of animals, he confines himself to living species. Many of his statements are of such a character that on their truth depends the very existence of whole departments of modern science. Nor is their great value nor their order a matter of accident. For the number of these statements—some forty or more—compels the belief that they were designed. With a slight verbal change, making diametrically opposite sense, I adopt the words of one to whom I owe so much:† "The Mosaic story is the work of a profound intellect versed in all the depths of science which the future was to reveal"—if indeed it be not the perfection of irony to speak of the depths of human knowledge in His presence who seems to me to be the Author of this account.

To this the Professor made no reply. We sat a few moments in silence. Then he said: "How did you arrive at your belief in this narrative? You certainly did not start with it. What course did you pursue?" No; I replied, I did not start with it, for when I began to study this chapter, I had no clearly formed opinions about it, except that if it was from God it would bear comparison with the most advanced science, so far as the two treated of the same subjects, or, as Dr. Draper so admirably puts it, in his *Intellectual Development of Europe*, "Considering the asserted origin of this book"—he is speaking of the Koran, but his words apply equally well to any book claiming to be a revelation—"indirectly from God Himself—we might justly expect that it would bear to be tried by any standard that man can apply, and vindicate its truth and excellence in the ordeal of human criticism. * * * As years pass on, and human science becomes more exact, and more comprehensive, its conclusions must be found in unison therewith. When occasion arises, it should furnish us at least the foreshadowing of the great truths discovered by astronomy and geology, not offering for them the wild fictions of earlier ages, inventions of the infancy of man."

It makes no difference that Dr. Draper thought he was setting so high a standard that it would render the claims of the Bible ridiculous. I thank him that he has done so, and trust that he and his co-believers will say no more about the absurdity of looking in what claims to be a revelation for the foreshadowing of the great truths discovered by astronomy and geology. According to him, such looking for scientific truths is the proper mode of testing such a claim.

Here, too, I would remark, that these high demands of the learned Doctor absolutely require the Bible, if it really be a revelation, to disagree with the conclusions of science through all of what may be called its formative stages, hence, to disagree with the science of the world almost to the present day; and where science is yet formative—and consequently, of necessity, largely erroneous—we must, on Dr. Draper's showing, still look for disagreement. I need hardly say that the history of the past shows a refusal on the part of the Bible to agree with the current "science," and this, to my mind, is no small argument in favor of its superhuman origin.

But, to return to your question; heartily agreeing with Dr. Draper as to what a revealed cosmogony would do, I concluded to see how far the one which we have been discussing, would bear his test. I determined to drop all *a priori* notions as to what a revelation would, or would not do. All theories, thus far, had proceeded upon the assumption that there was some great defect, or impassable limit, either in the

knowledge of the writer, or in his fear of going beyond the capacity of his countrymen. I thought to try another theory, to-wit, that God being the real author, I need have no fears that our science would overstep his, and, therefore, dropping all limits other than he had placed on the record, I determined to take his words in their fullest and freest amplitude of meaning.

I first spread out before me all the discoveries of Astronomers, Geologists, and others, pertaining to the early history of our earth—as it were on a great chart. Then I took up the statements in this story of creation, and looked on my chart for something to which it exactly corresponded. I made no account of previous beliefs or theories, asked no questions as to time, or order, or whether Moses meant it or not; I just looked for counterparts of his brief descriptions. When I found one, I placed by it the words of Moses, and then passed on. I will not trouble you with my easy success in some cases, nor of my long, and, for a time, unsuccessful but never wearisome search in others, and my finding diamonds in what seemed valueless pebbles; the glorious flashes of light by which my path was often illumined; nor of failures sometimes to make any progress, failures due, as it turned out, to my ignorance of some physical fact, or else to my following a version which led me away from the Hebrew original.

At last I had each statement placed, and then, looking over the whole, to my delight, I found that their order on the chart was exactly that in which Moses had left them. That the story was true, was as certain as the truth of the sciences which verified it; that its order was correct, was equally beyond question; that it was not an allegory was evident, for there by its side was a physical fact for each sentence.

"I have often wondered," said the Professor, "how you came to be so decided in your belief. But with the experience you have been through, I do not see how it could be otherwise. I have read various statements as to what was God's purpose in giving this account to man. I must confess I never felt much interest in the matter, because it seemed to me the writers were trying to devise something which should enable them to escape from some of their many assailants; but now I feel very differently. Tell me, what, so far as you can judge, was the purpose of its author in giving this account to man?"

I think I can see several purposes. One—the chief—to set forth God's creatorship; and to impress upon mankind the Sabbath as a perpetual reminder of that fact; another—to make manifest God's intense personality, as distinguished from blind force; and last, but possibly not least, to authenticate to future ages, when knowledge should have been increased, the high origin of that Book of which it is the opening chapter.

I have already pointed out the broadness of the claim to universal creatorship here put forth. It shows itself all through the chapter, but perhaps more noticeably in the several cases where the account of God's work is broader than the fiat which it follows, as in the case of the water and land animals.

The narrative impresses on man the Sabbath as a day of rest, by dividing the history into six periods of work, and then, placing at the close a day of rest. If the Sabbath had thenceforward been observed for the reason assigned in the fourth commandment, the worship of false gods would be impossible.*

God's personality shows itself in such phrases as "God said;" or "God saw;" or "God made." So thoroughly is this thought wrought into the story, that it refuses to be read in any other sense. Let any one attempt to substitute for God some other word, *e. g.*, force. He will get through but few lines before he will be compelled to feel that it is no abstraction but a living person of whom he is reading. I hope you will make the experiment at your leisure, and go through the chapter. I will repeat a few verses which suffice for my present purpose:

"In the beginning force created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the spirit of force moved upon the face of the waters. And force said: Let there be light and

there was light. And force saw the light that it was good. And force divided between the light and the darkness. And force called the light Day and the darkness called he Night."

We have gone through but a few lines. Plainly "force" is a person that thinks, wills, approves, and names. We feel that in writing "force" we have been guilty of disrespect, and that, at the least, it should be Force. This does not satisfy us, and we hasten back to that word which expresses infinite force with perfect personality, God.

I said this story authenticates the Bible. It does it by the exhibition of so much knowledge which, until the present time, was unattainable by man. It reaches from the "beginning" to Adam. Of necessity it passes in silence over vast stretches of time in which occurred many events of great importance, or what is now a chapter, would have been swelled to a vast number of volumes, and thus the utility of the book as the companion and comforter of man, would have been destroyed. It seems incredible, but it is a fact, that these omissions have been urged, by those who ought to know better, as a strong, if not a conclusive, reason for rejecting the claim of this Chapter to be inspired. The folly of such reasoning is surpassed only by its presumption.

To this the Professor made no reply, but remarked: "The world has always supposed Moses referred to events which occurred 6000 years ago. I admit that he does not say so, nor does he say anything to the contrary. He is merely silent. Now what right have you to say that he refers to matters a thousand-fold more distant? Then, too, the story moves on apparently without break from day to day from the first to the last; what right have you to separate statements so joined, and to place between them intervals of thousands, if not of ten millions, of years? I do not ask, to argue, but I really wish to know."

The world's opinion has always been a very unsafe guide in any matters pertaining to our earth, or its history, whether in the Bible or out of it.

Truth is not in Numbers.

From Bishop Whitehead's Convention Address, 1882.

If we have studied Scripture history and ecclesiastical history to any purpose, we have learned not to despise the day of small things, and not to despair because we are few. The mission of the Church in any age, has not been to out-number those who differ, but to make haste slowly, and to be content with the high commission of bearing "witness unto the Truth." This I apprehend to be the mission of the Church in this Diocese. She has no fault to find with any work for God, by whomsoever done, but she has her own work to do without fear or favor in a world lying in wickedness, and in a community "spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." In the face of a foolish and useless sectism, in the face of materialism and unbelief, in the face of worldliness both of business and pleasure, she has a message to deliver given her of God. And she has a great advantage in that her message is the old one, unchanged from the beginning, and unchangeable in all changes and chances of this mortal life; in that she holds to the Apostolic Faith, and to the Apostolic Order; and in that her methods are not only Scriptural but reasonable, and commend themselves to the thoughtful and sober-minded who are providentially led to consider them. We have for our comfort and encouragement the fact asserted in history and in God's word, that Truth progresses slowly while Error grows apace. It is one of the tokens that the Church is right, this quiet, tardy increase in the face of the rapid advance of all sorts of half faiths or speculative isms and beliefs. Would that all the clergy and people of this Diocese might take as the incentive for their work, as the purpose of their labors, that motto, so significant and so grand—"That Thy power, Thy glory, and the mightiness of Thy Kingdom might be known unto men." "In His Name," let us set up our banner, and be content if He permit us simply to "bear witness unto the Truth." Whether we increase rapidly or not, is not our responsibility. But to be loyal to the ancient Creeds, to be loyal to primitive practice, to be true to the historic truth, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone," this is to be successful, though we number but a handful.

The Gospel with which too many appear content is a vague sentimental spiritualism, refusing all distinctness and solidity; subjective in its very root and essence; adopting some Christian phrases for their beauty, and setting aside their true significance; keeping at arm's length, so to say, not only Church and Sacraments, but an historic belief and a supernatural revelation. This unsubstantial pietism is, in some men's fancy, the religion which can expect to live. But this, when tested, perhaps by deeper doubts, at any rate by the realities of life—this, when the hour of death awakens, as one out of sleep, the dread of judgment—what is it but a staff that pierces the hand, a wall that falls in the overflowing shower, an idol that perishes in the time of visitation? Rev. Canon Bright.

Advice to a Young Clergyman.
By an Elder.

(No. 1 of this Series appeared in issue of June, 3d, No. 187.)
III.

Your manner in the chancel, while it is of no consequence whatever, with reference to yourself as a steward of the mysteries of God, is of some importance to the people, and is chiefly to be considered, as affecting their opinions of yourself. My first suggestion is, that you should not be particular about a clean surplice. It is a small mind that concerns itself about such trifles. Better appear indifferent to "externals;" they are only the mint, anise, and cummin of the law. If you have a ragged stole, wear it. The impression is more favorable if it be worn one-sided. All appearance of attention to ecclesiastical millinery, is to be religiously avoided.

Your entrance into the chancel should be made in a business-like way, something as though you were going to make a political speech. If you stride in vigorously and look around with an air of importance, you will attract the attention of the congregation, concentrate their minds upon their devotions, and demonstrate that you are master of the situation. You should always begin the Service in your loudest tone, and it is all the better if you can keep this up to the end. A clergyman who cannot out-voice the auctioneers and stump-speakers of the town, will hardly be respected. Besides, there are some people in the congregation; perhaps in the vestry, who are hard of hearing, and you must read so that they can hear, regardless of all the others.

In reading the psalms, it is a good plan to begin your verse a whole sentence before the congregation have finished theirs. It makes the Service lively, and shortens it about one minute. Besides, it stimulates the people to read fast, and compels the slow readers to stop reading altogether, which is a great gain. If it should be the bad habit of your congregation to chant the psalter, you may not be able to control the rendering of it so completely. You can only impress upon the choir that they should not pronounce any of the syllables distinctly, and caution the organist to "hurry up."

If you join at all in the singing, do it by fits and starts; sing a line or two in each verse. In the "Gloria," for example, sing "As it was in the beginning," and then appear to forget what you are about, and go to turning the leaves of your Prayer Book. To be sure, if the choir and congregation should follow this plan, it would produce a scene of ridiculous irreverence; but you are not to be guided by the rules that govern ordinary people.

Always start to find the lessons while the last "Gloria" is sung. It diverts the attention of the congregation, and reminds them that they are nearly through. It also impresses them with the fact that your turn is coming. It is not well to know exactly what the lessons are, or where they are. An impressive turning of the leaves of the Bible, and a consultation of the Calendar, at this point, will not be lost on the congregation. It increases their reverence and stimulates their curiosity. Lessons that are easily found are not likely to be edifying.

While saying the Creed, is a good time to arrange the markers in your Prayer Book. Of course, it is to be expected that you know the Creed and believe every article in it. To say it as though you were impressed by its truths, might indicate that it was new to you. It is desirable in this, as in every part of the Service, to show a familiarity with sacred things, so that nobody will imagine you are a formalist. In fact, the great point is, to exhibit no reverence for forms, and to avoid making the liturgy impressive. By this means, you will be able to demonstrate that "our Church is not formal."

Avoid the appearance of solemnity when conducting the Altar Service. The more you can disregard the Altar, the more you will honor the Gift that sanctifies the Altar. It is important to teach the people that we have no priesthood and no Altar, in the Christian Church, though St. Paul, in a figure, teaches that we have. It is better to be on the safe (popular) side, than to be with St. Paul. To turn to the Altar signifies that you are worshipping with the people, not for them. Avoid it, by all means.

The announcing of the Hymns is a very important part of the exercises; you should make it as impressive as possible. Some clergymen give out the number only twice, but a third announcement is desirable. If you are not too tired, four times would be better. People form a habit of listening to what you say when you say it only once, and this a very bad habit. The reading of the whole hymn should never be dispensed with, especially if you have taken lessons in elocution. If you think it takes too much time to read the whole hymn, read one verse; even two lines would be a great favor to the congregation, and the choir will sing so much better if you give them this little send off.

While the hymns are sung, it is well to sit down. It shows that you have no interest in the performance, and it will encourage the congregation to do the same. At least, it will impress them with the importance of the work you have done, and excite their sympathy for your fatigue. Any attitude will do, at this time, if it only indicates carelessness and indifference. Sit cross-legged, and be at ease. Your position during the prayers, I had forgotten to say, should be free from all "formality." Perfect abandon is desirable. Kneeling is required by the rubric, but there is a difference in kneeling. This you will discover by experiment, and by a variety of positions will impress the people. You can, at least, put your elbows on the rail before which you kneel, and support your head gracefully by one or both hands. It will give you quite an aesthetic appearance which the ladies will admire.

There are other suggestions that might be

made, for aiding you in the performance of your sacred duties, but these must suffice for this time. Only bear in mind that we have no priesthood and no Altar, and you cannot go far astray.

The new Bishop of Algoma.

To the Editor of the Living Church:

Reference was recently made in the LIVING CHURCH to the Rev. Dr. Sullivan's election to the Diocese of Algoma.

When rector of Trinity Church, Chicago, Dr. Sullivan made many friends among the clergy and laity of Illinois, who will be glad to know something as to the nature of his work as Bishop of Algoma. We feel sure that Dr. Sullivan would have no objection to our quoting, from a friendly letter to the writer of this article, a brief account of the Diocese of Algoma. He says:

As for the scene of my future work, just take the district running all along Lake Huron, from the extreme eastern point of the Georgian Bay, up northwest, taking in the Manitowin Islands by the way, continuing your survey till you have gone two-thirds of the way along Lake Superior, as far as Thunder Bay, and Prince Arthur's Landing; and, in that tract, you find my compact little Diocese, 800 miles long by from 100 to 200 broad! Population about 75,000, of whom 10,000 are Indians. My headquarters, for the summer, will be at Sault St. Marie, head of Lake Huron; and for the winter—possibly—Toronto, being a point from which I can easily reach and traverse the Eastern Section. There are only 15 clergy in all the place, 40 churches, and 90 congregations. It is purely missionary as yet, sustained by grants from one or two of the Societies in England, and by voluntary contributions from Canada.

The new Bishop of Algoma will always find a warm welcome in this city and diocese. Many an American friend will no doubt think of him and his "journeys often" among the beautiful islands of Georgian Bay, and along the north shore of Lake Superior, when praying for those who "travel by land or by water." S.

Chicago, 10 June, 1882.

Familiar Quotations.

Grave judges, and others learned in the law, have contributed their quota, as in duty bound, to the common stock of popular sayings. It is Francis Bacon who speaks of matters that "come home to men's business and bosom," who lays down the axiom that "Knowledge is power," and who utters that solemn warning to benedictines, "He that hath a wife and children hath given hostages to fortune." We have the high authority of the renowned Sir Edward Cook for declaring that "Corporations have no souls," and that "A man's house is his castle." The expression, "An accident of an accident," is borrowed from Lord Thurlow. "The greatest happiness of the greatest number," occurs in Bentham, but as an acknowledged translation from the learned jurist Beccaria. To Leviathan Hobbes we owe the sage maxim, "Words are wise men's counters, but the money of fools." It is John Selden who suggested "by throwing straw into the air you may see the way of the wind," and, to his contemporary Oxenstiern is due the discovery, "With how little wisdom the world is governed." Mackintosh first used the phrase, "A wise and masterly inactivity." "The school-master is abroad," is from a speech by Lord Brougham. It does not mean that the teacher is "abroad" in the sense of being absent, as many seem to interpret the phrase, but that he is "abroad" in the sense of being everywhere at work. In the familiar phrase, "A delusion, a mockery, and a snare," there is a certain Biblical ring, which has sometimes led to its being quoted as from one or other of the Hebrew prophets; the words are, in fact, an extract from the judgment of Lord Denman at the trial of O'Connell.—*Chambers' Journal*.

A Funny Legal Decision.

Four men, partners in business, bought some cotton bales. That the rats might not destroy the cotton, they purchased a cat. They agreed that each of the four should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apportioned to him. The cat, by an accident, injured one of its legs. The owner of that member wound about it a rag soaked in oil. The cat going too near the fire set the rag on fire, and being in great pain, rushed in among the cotton bales where she was accustomed to hunt rats. The cotton thereby took fire and burned up. It was a total loss. The three other partners brought a suit to recover the value of the cotton, against the fourth partner who owned that particular leg of the cat. The judge examined the case and decided thus: "The leg that had the oil rag on it was hurt; the cat could not use that leg; in fact, it held up that leg, and ran with the other three legs. The three unhurt legs, therefore, carried the fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg."—*Ex.*

An aged negro in Austin, Texas, known as Uncle Mose, prosecuted a vagabond for stealing his chickens. The old man made out a clear case, describing his chickens as a peculiar Spanish breed, of which he was sole owner in that section. The defendant's lawyer, on getting up to cross-examine the old man, sternly said: "Uncle Mose, you claim nobody else has any of these chickens but you. Now what would you say if I were to tell you that I have half-a-dozen of them in my back-yard at this very time?" "Well, boss," responded Uncle Mose, "I should say dat dat rat tief had paid you yer fee with my chickens." That ended the cross-examination.—*Texas Siftings*.

A correspondent asks if it is healthy to eat nights. We can't tell him. We never ate a night, nor do we know now any one who has any more experience than we have. We should imagine, however, that ordinarily such food would not be what might be called "light food," yet, at the same time, we think a man would have to eat a very large hole into a dark night before he would be weighted down with oversatiety.

*So much as to the world's history, but nothing as to the explanation of this chapter.

*See "Miracle of To-Day."

The Household.

Never blow down a lamp chimney. Granulated sugar will be found cheapest and best for general use.

IF YOUR FLAT-IRONS ARE ROUGH rub them with fine salt, and it will make them perfectly smooth.

ANTI-MICE REMEDY.—Camphor placed in drawers or trunks will prevent mice from doing the contents any injury.

TO IMPROVE PICKLES.—Pieces of horse-radish added to the vinegar on pickles improves their flavor and prevents mould.

TO RESTORE RUSTY BLACK GOODS.—A teaspoonful of spirits of ammonia, added to the rinse water, will make rusty black goods look as good as new.

Brown holland shades may be brightened and given a pretty finish, by trimming them across the bottom with caterpillar fringe; choose that made of the shades of brown tipped with scarlet.

COFFEE POTS.—A carelessly kept coffee pot will impart a rank flavor to the strongest infusion of the best Java. Wash the coffee pot every day, and twice a week boil borax and water in it for fifteen minutes.

COCKROACHES can be destroyed by using smooth glazed china bowls, partially filled with molasses and water. Set the bowls against something by which the insects can get in; they will not be able to get out.

Bleeding at the nose may be stopped by simply laying a small roll of any soft substance, such as paper, between the gum and the upper lip, so as to press against the parts as tightly as possible; re-tying it there for a short time.

Serviceable aprons for a nurse are made of heavy white cotton cloth, cut in squares an inch and a half deep around the bottom. Make the apron double, and it will protect the dress perfectly. The squares may be bound with tape, or turned in and stitched.

CARE OF OIL-CLOTHS.—Oil-cloth requires careful treatment, and should never be scrubbed with a hard brush and soap, but after first being swept with the long-handled hair brushes that are made for the purpose, it should be carefully washed with a large, soft cloth, dipped into milk and water, half and half.

Mothers who were troubled—as most mothers were—to keep the boy's blouses in proper shape, last year, will find that to make them long enough to belt down is a great improvement. They look well, too. Last year's blouses can be cut off a trifle at the bottom, and have bands put on, and buttons, and they will take the place of underwaists.

Elegant panels of velvet to hang between or under pictures are hand-painted or embroidered. A pair of these recently exhibited in an art store were decorated with morning glories and nasturtiums. Pretty panels of linen are ornamented in the same way. They should be fastened to small rollers, just as the Japanese ones are. Much ingenuity may be displayed with good effect in the arrangement.

The following is said to be a cure for warts without leaving any scar: Take a small piece of raw beef; steep it all night in vinegar, cut as much from it as will cover the wart, and tie it on it; if the excrescence is on the forehead, fasten it on with strips of sticking plaster. It may be removed in the day and put on every night. In one fortnight, the wart will dry and peel off. The same prescription will cure corns.

COLD IN THE HEAD.—This can be cured at once, if taken care of at the very beginning. Dissolve a tablespoonful of borax in a pint of hot water; let it stand until it becomes tepid; sniff some up the nostrils two or three times during the day, or use the dry powdered borax like snuff, taking a pinch as often as required. At night have a handkerchief saturated with spirits of camphor; place it near the nostrils, so as to inhale the fumes while sleeping.

The danger in using tin vessels is to be apprehended from the possible contamination of the metal by the presence of such foreign substances as copper, lead and arsenic, which may form deleterious compounds with some vegetable salts and acids. However, if kept clean and free from rust, tin vessels answer ordinary kitchen requirements; but food should not be allowed to remain in them for any length of time.

Bananas are delicious for tea; slice them—not too thin—scatter powdered sugar over them, and before it dissolves, squeeze the juice of several oranges over them; or, oranges may be cut up and mixed with them, or they may be served with cream and sugar alone. They make an agreeable dessert with whipped cream, sweetened, and flavored with vanilla poured over them. A tablespoonful of gelatine dissolved and stirred into the cream gives a little body to it. Serve with sponge-cake.

Quite inexpensive, but very charming little dresses can be made for little girls, by purchasing American surah, which can be had in all the delicate shades of baby blue, rose pink, cherry, or fawn color, and making perfectly plain princess slips of this fabric, over which can be worn different dresses of dotted Swiss, mul, or gaudie, or batiste, trimmed with dainty ruffles of some fancy lace, and little bows of ribbon matching the shade of the slip. The American surahs are of good width, and are now reduced to about half their former price.

A friend tells us that a very appetizing dish may be prepared as follows: Place a layer of fair-skinned Baldwins—or any nice variety—in the stewpan, with about a quarter of an inch of water. Throw on about one-half cup of sugar to six good-sized apples, and boil until the apples are thoroughly cooked and the syrup nearly thick enough for jelly. After one trial, no one would, under any consideration, have fair-skinned apples peeled. The skin contains a very large share of the jelly-making substance, and imparts a flavor not easy to obtain otherwise. He also says that a wise housekeeper, instead of throwing away the skins and cores of sound pie-apples, would use them for jelly. A tumblerful of the richest sort can thus be obtained from a dozen apples. Boil the skins, etc., a few minutes and strain. Add a little sugar to the liquid, and then boil until right to turn into the tumbler.

HOW TO COOK RICE.—Rice is becoming a much more popular article of food than heretofore. It is frequently substituted for potatoes at the chief meal of the day, being more nutritious and much more readily digested. At its present cost, it is relatively cheaper than potatoes, oatmeal, or grain-grits of any kind. In preparing it only just enough cold water should be poured on to prevent the rice from burning at the bottom of the pot, which should have a close-fitting cover, and with a moderate fire the rice is steamed rather than boiled until it is nearly done; then the cover is taken off, the surplus steam and moisture allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the usual soggy mass, as a fine mealy potato is superior to the water-soaked article.

To Rachel in Russia.

"To bring them unto a good land and a large; unto a land flowing with milk and honey."

O Thou, whose patient, peaceful blood Paints Sharon's roses on thy cheek, And do thy breasts play hide and seek Six thousand years a stainless food, Rise up and set thy sad face hence, Rise up and come where Freedom waits Within these wide, white ocean gates To give the God's inheritance; To bind thy wounds in this despair; To bind thy long, strong, loosened hair.

O Rachel, weeping where the flood Of icy Volga grinds and flows Against his banks of blood-red snows— White bank made red with chil treu's blood— Lift up thy head, be comforted; For, as thou didst on manna feed, When Russia roamed a bear in deed, And on her own foul essence fed, So shalt thou flourish as a tree When Husk and tossack shall not be.

Then come where yellow harvests swell; Forsake the savage land of snows; Forget the brutal Russian's blows; And come where Kings of Conscience dwell. O come, Rebecca at the well! The voice of Rachel shall besweet, The Glenner rest safe at the feet Of one who loves her; and the spell Of Peace that blesses Paradise Shall kiss thy large and lonely eyes. JOAQUIN MILLER, in the Independent.

The Cross of Constantine.

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

It was the noon of the day before that which was to decide the mastership of the world. The two Roman Emperors, Constantine and Maxentius, were at war; their armies were drawing near to each other, and it was soon to be seen who would be master of the West, and who an outcast and a fugitive.

Constantine was a believer in Christ; he was the first Roman Emperor that turned from the worship of idols to serve the True God. But he was not baptized, and, indeed, he knew very little about Christianity. Maxentius was a Pagan, and a fierce enemy of the people of God; and thus the approaching conflict seemed to be, not so much between the two earthly sovereigns, as between the Prince of the power of this world, and the Cross of Christ.

The Emperor Constantine had advanced almost to the gates of Rome; Maxentius intended to send forth his army to meet him, but himself to remain shut up in the city, because the oracles had said that it would be dangerous for him to leave it.

Constantine looked long and earnestly on what the Roman poets delighted to call the Eternal City, and on his own men.

"It is even thus," said Constantine, "that many a general has looked for the last time over his troops, who, the next evening, has been left to the kites, or, perhaps, been so far remembered as to be thrown into a hasty grave. They say, and I believe them, that the God of Christians has done wonders; but then He only stretches out His arm to those who have received Him by baptism. If He would, He could save me now. 'We know,' as the good old Bishop Cornelius was telling me the other day, 'that an idol is nothing in this world.' If Maxentius prospers, it will be by the aid of the One True God; and will He aid one who has been the enemy of His people? And yet what right have I to think He will help me, who am not yet admitted into the number of His sons?"

As Constantine was thinking in this way, a bright light like a flash of lightning, made him look up. He saw before him, in the clear sky, a fiery cross; a cross of such intense brightness, that it dazzled his eyes to gaze on it. Round it, in Greek letters, were the words "In this conquer." The Emperor was amazed beyond measure; he doubted his eyes; he looked around to see whether he saw other objects distinctly. Yes, there behind him, was the Roman Eagle; and right across the camp at the Decuman gate, he could see a party of soldiers going out to forage. His eyes were as clear as ever; he looked again, and still the cross blazed in the sky, and still victory was promised in it. But why in that shape? It was formed of two Greek letters, X and P, that is ch and r; and this you see are the two first letters of our Blessed Lord's name. This abbreviation, or, as we call it, monogram, was often employed by the Early Christians to signify Christ.

Constantine turned and went into his tent. Hour after hour passed away, and still he remained there, till at last his great officers began to wonder what was become of him. The prefect of the camp, who was the officer next under the Emperor, at length went to the door, and received permission to enter.

"You are come in happy time," said Constantine. "I have had a glorious vision from the God Whom you serve."

"I rejoice with all my heart, to hear the Cæsar say so," replied Pomponius, himself a Christian; "but may I crave to know what sort it was, and when it appeared?"

Constantine told him; and then continued, "Now listen to what I have determined, I will no longer use the Roman Eagle for my standard; this Cross shall be my banner instead. Send the principal smith to the principia, (that is, to the head-quarters of the camp). But stay; what is the hour?"

"About the twelfth," answered the prefect; "the sun has set nearly half an hour."

"Then it is time," replied Constantine, "to give the watchword." And he took from one corner of his tent, a small square piece of wood, and wrote on it, in Latin, the words which, in Greek, had surrounded the miraculous Cross.

"The soldiers will marvel at us on account of a watchword," remarked the prefect. "Is it your Majesty's will that the cause of it should be known?"

"Let the principal Christian officers, both tribunes and centurions, know; they will judge to whom it may be fit to tell it. And let me, also, have the Bishop Cornelius; if he is not in the camp, he is not far from it."

"And at what time will your Majesty hold your council?" asked Pomponius. "For we Chris-

tians hold it presumptuous to use no means to bring that to pass which we are seeking."

"You are right," replied the Emperor. "I will call a council at the third hour of the night. And till then, farewell."

It was about the same hour that Constantine, in his tent, was consulting the good Bishop Cornelius, receiving his advice, and calling him to witness that, if he were successful, he would establish the Church throughout his dominions; and that Maxentius, in his palace, was sitting down to a royal banquet. I cannot describe to you the splendor of that feast. Two thousand choice fishes, and seven thousand birds of different kinds were served up; a multitude of slaves, brought from the furthest parts of the world, from Britain and India—from Mount Caucasus and Spain—waited, crowned with flowers; the dishes were brought to the sound of flutes; wines of all sorts were served up in flagons of gold; a huge dish of silver, called the shield of Minerva, was handed round to the guests, filled with the most costly meats, that each might take what he chose. The talk was such as Christians would shrink from hearing; until, as the night grew deep, there was nothing to be heard but drunken shoutings and mirth.

The next morning the rising sun showed the army of Constantine that the Eagle was gone, and a new standard was in its place. The Cross was at the top; under it were the images of Constantine and his two sons; and below these hung a purple banner, spangled with jewels, and fringed with cloth of gold. The Pagans swore by their gods that the fortune of Constantine was deserting him, and that the Roman Eagle of Maxentius would never be conquered by the sign of the Nazarene; the Christians thanked God and took courage.

It was a gallant sight, as, almost at the same moment, the army of Maxentius issued from the city, and that of Constantine from the Camp. Each moved on in the three lines; on the one side the Eagle, on the other the Cross, rose above the inferior standards; and on each side there was a red streamer, which fluttered from a spear—the signal of immediate battle. You might see the soldiers making their wills; the centurions giving the banners to the bravest veterans; the watchword was given out, the trumpets blew together, the horns and clarions sounded, and messages were sent by horsemen from the general of each army to all parts of his legions. Maxentius, as I said, was not there in person; but his prefect rode round the ranks, and exhorted his soldiers to fight for Jove of the Capitol, and the eternal fires of Vesta; the gods of their forefathers, their own hearths and altars. Constantine, who was mounted on a milk-white horse, gave the Cross, or, as it was called, labarum, to fifty veterans; and then reminding the Christians under whose protection they fought, and the Pagans that the God Whom he himself served had given him a sign from heaven, bade the horns and clarions sound the charge.

Then there was nothing to be distinguished but the rolling backwards and forwards of the long lines as they were dashed one against the other; nothing to be heard but the thunder of the captains and the shouting. Only this was to be observed, that wherever, throughout the whole of that dreadful day, the Cross was borne, confusion and terror seized the troops of Maxentius. The veterans of his army made a furious attack upon it; and though many of the guards fell, the standard-bearer himself, the most furiously assaulted of all, remained unwounded. Arrows and lances flew off his armor just as hailstones leap from a high church roof, indeed, some said that they never touched it, but were warded off by an unseen hand. Old Statius bore it well for many hours; at last he gave it to a comrade, and had no sooner done so, than a javelin pierced his corselet, and laid him on the ground. The new standard-bearer, in his turn, seemed to become invulnerable.

Maxentius was exhibiting games in the circus, when news was brought that the day would be lost unless he put himself at the head of his troops; that a new standard carried confusion wherever it came, and that the gods themselves were fighting against him. He desired to hear what the oracles said; they assured him that the enemy of Rome should perish; and, encouraged by this prophecy, he galloped out at the head of a body of chosen horse. But, as he hurried along, horses without their riders tearing past him, flying soldiers, and here and there centurions, showed him which way the day was going. Still he pressed on; and by his great strength and courage had almost turned the fight. Constantine seeing that he was pressing hard a body of one of the most exposed legions, ordered the labarum to its aid, and, as if by magic, the veterans, who fought round the tyrant, fled. Maxentius was hurried on with them, the rout became general; the white horse of Constantine pressed them on one side, the labarum blazed on the other; and fearful havoc was made in the fields that lay between the battle and the Tiber. There was a bridge of boats, which the flying troops must pass; the central ones were clamped with an iron hook, which could easily be loosed in case of need. But now—by what means I know not—it was unfastened. On came the troops, horse and foot, heavy and light armed, veterans and soldiers in their first campaign, Romans and allies; on they came along the treacherous bridge, pouring on it from the shore, urging the foremost forward, themselves urged on by the hindmost. And still there arose the shriek of those who were thrust over the end of the unfastened boat; hundreds dropped into the water, and from their heavy armour, sank like lead. It was in vain that those who saw their danger struggled and fought, and cried

"Back!" The troops behind, fearing nothing so much as their pursuers, still pressed onward, onward; Maxentius is carried along the bridge; he sees the danger; he commands the crowd on their allegiance, to turn; his voice is lost in the tumult; he is borne over the side; he grasps at the edge of the boat; he clings for his life; the water is swift, and his armour is heavy; he is sucked under and disappears.

That evening Constantine entered the City in triumph, under the protection of the victorious Cross.

If we cultivate home friendships with the same assiduity that we give to those outside, they will yield us even richer and fairer returns. There is no friendship so pure and beautiful in its nature, so rich and full in its power of blessing, or so singularly rare in its occurrence; as that between parents and grown-up sons and daughters. When the parental and filial interests are supplemented by that higher and more spiritual affection that binds together minds in intellectual communion, and souls in heartfelt sympathy, few deeper or more delightful friendships can be imagined. The guardian and dependent gradually lose themselves in the dear companion and true friend of later life; and youth becomes wiser and age brighter, and both nobler and happier in this loving and abiding union. Anon.

A writer in a recent number of Church Bells, alluding to the present position of Dissent in England, in its relation to the National Church, says:

The prayers that have ascended from so many altars and so many hearts during the last forty years, have not been offered in vain. All that confess God's holy Name and agree in the truth of His Holy Word do not yet live in unity and godly love; but there are hopeful signs that the time may come when they will do so. Among these signs, we have read with much delight an address delivered at Lowestoft last week, before the ministers and representatives of the Congregationalists in Suffolk, by Mr. Herbert Fison of Ipswich, President of their Union. Maintaining distinctly his position as a Dissenter, because he believed there was a vast amount of work to be done which Dissenters and Congregationalists in particular, could do better than any other known organization, he disclaimed all hostility to the Church of England. "Here," he said, "are 13,000 independent gentlemen" (curiously reminding us that the parish clergyman is the really "independent" minister). "Many of them enjoying ample fortunes, and all of them responsible to no man, but having perfect liberty to work or to be idle as they may please. But who, as a body, throw themselves into their work as if their living depended upon it."

By a sufficient induction of facts it is found that the annual rate of growth in children is from two to three inches each year, and the increase of weight is about seven pounds. A loss of weight precedes the development of consumption.

AN ALMOST MAGICAL EFFECT.

Report of a Compound Oxygen patient: "I was unable to digest my food on account of Chronic Inflammation of the Stomach and Torpidity of the Liver. The Treatment I had an almost magical effect from the first. My improvement in strength, appetite, and ability to digest my food was indeed wonderful." "Treatise on Compound Oxygen" sent free. Drs. Starkey & Folen, Philadelphia, Pa.

One Sunday evening a Boston divine suddenly paused somewhat near the close of his sermon and said: "We would all be glad if that young man in the vestibule would come inside and satisfy himself whether she is or is not here. That would be much better than keeping a half-inch draft on the occupants of the back pew." And, in the solemn silence that followed, the congregation could hear a sound outside of the retreat of an army with banners. The unhappy wife who suffers from the petulance and ill humor of a nervous husband, should name the real cause in her complaint to the court, or remove that nervousness by procuring the defendant with Dr. Benson's Celery and Camomile Pills.

Two Highlanders found themselves unable to get into harbor in their boat, the waves driving it out to sea so persistently that Donald, after obstinately battling with the elements, oriented out to Duncan, in a dialect which we will not attempt fully to represent: "Go doo—on your knees, mon, and offer a bit prayer." But before Duncan was on his knees the boat's keel grated on the beach, whereupon Donald shouted: "Sit up praying. We've come ashore by our own exertions, and I'll no be beholden to anybody."

It cannot be denied that Perry Davis' Pain-Exiler, which has held the first place as a family medicine for the past forty-one years, has relieved more suffering, externally and internally, than any other similar preparation. It should be kept in every household.

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

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[From the Home Journal.] A Remarkable Discovery. A REAL SKIN CURE. There is only one AND THAT WITH SIMPLE NAME. Beware of impostors, pirates, or any old articles which now suddenly claim to be best. They have been tried and found wanting, while this has been proved a remarkable success. NO POMPOUS NAME. This curative needs no pompos or incomprehensible title of Greek or Latin to sustain it, but its simple English name appeals directly to the common-sense of the people. And the people are signally manifesting their appreciation of this frankness by selecting and using Dr. Benson's SKIN CURE in preference to all other professed remedies. Dr. C. W. Benson has long been well known as a successful physician and surgeon and his life study has been the diseases of the nervous system and of the skin; since he has been persuaded to put his New Remedy and Favorite Prescription as a "Skin Cure" on the market, various things have sprung up into existence, or have woken up from the sleepy state in which they were before, and now claim to be The Great Skin Cures. Beware of imitations, or the various articles which have been advertised for years or struggled along, having no real hold or merit on the public, that now endeavor to keep head above water by advertising themselves as "The Great Skin Cure." None is genuine and reliable, except Dr. C. W. Benson's Skin Cure. Each package and bottle bears his likeness. Internal and external remedy, two bottles in one package. Price \$1.00, get at your druggists.

RELIEF for all OVERWORKED BRAINS. CAUSE AND CURE. Dr. C. W. Benson's Celery and Chamomile Pills are valuable for school children who suffer from nervous headaches caused by an overworked brain in their studies, and for all classes of hard brain-workers whose overtasked nervous centers need repair and sedation. Nervous tremors, weakness, and paralysis are being daily cured by these pills. They correct costiveness, but are not purgative. Price, 50 cents or six boxes for \$2.50, postage free, to any address. For sale by all druggists. Depot, Baltimore, Md., where the Doctor can be addressed. Letters of inquiry freely answered. C. N. Crittenton, New York, is wholesale agent for Dr. C. W. Benson's remedies.

IF YOU WANT "The most popular and satisfactory Corset as regards Health, Comfort and Elegance of Form," be sure and get MADAME FOT'S IMPROVED CORSET SKIRT SUPPORTER. It is particularly adapted to the present style of dress. For sale by all leading dealers. Price by mail \$1.30. Manufactured only by FOT, HARMON & CO., New Haven Conn.

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Foreign News and Notes.

There was a serious outbreak in Alexandria on Sunday, which resulted in the wounding of sixty-seven Europeans.

The Rev. Dr. Sullivan, Bishop-elect of Algoma, is to be consecrated in Montreal on St. Peter's Day, June 29th.

One of the vacant seats in the French Academy has been filled by the election, by a majority of 23, of the Bishop of Autun, Dr. Perraud.

The Bishop of St. Albans recently admitted four ladies as sisters of a new community of the Name of Jesus, at Maplestead.

A rumor that the assassins of Lord Frederick Cavendish and Mr. Burke are in London has caused great excitement in the British Metropolis.

Another tragedy took place in Ireland last week. Mr. Bourke, an unpopular landlord was shot dead.

The London World says: "The appointment of the Rev. Ernest Wilberforce to the newly-made Bishopric of Newcastle will give satisfaction in many quarters."

Trinity-tide in New York.

Trinity Sunday has come and gone, with its usual Ordination of deacons and priests. A number of the late graduating class at the General Theological Seminary were admitted to Holy Orders in old St. John's chapel, Varick St.

The Rev. Dr. S. H. Weston, minister-in-charge of St. John's Chapel, preached the sermon, taking for his text 2 Tim. iv:5.

In St. Luke's, Brooklyn, the Bishop of Long Island ordained Mr. Henry S. Bonnell to the diaconate, and the Rev. Messrs. William Howland, Jr., and Ralph W. Kenyon to the priesthood.

In the evening of the same day, the Bishop of Springfield acting for Bishop Potter, administered Confirmation at the church of St. Mary the Virgin, New York.

their faith in the face of the loud-mouthed infidels who mount the rostrum with bold effrontery and declare themselves the enemies of religion.

The City Mission of New York is contemplating with some alarm the near approach of summer. The season when wealthy and generous patrons are absent at the watering places, is a time of anxiety to all the city institutions.

The Commencement season brings some changes to Columbia College this year. Professor John Dillon has resigned the chair of Real Estate and Equity Jurisprudence in the Law School.

The many friends of the Church German Society will learn with sorrow, that its indefatigable Superintendent, the Rev. Dr. Siegmund is afflicted with a very grievous malady, which, though not imperiling life, will make necessary a long retirement from active duties.

Last week the stone cross on the steeple of the recently consecrated Trinity Church in the suburban borough of New Rochelle, was demolished by lightning during a thunder storm.

The Rev. Dr. Potter of Grace Church sailed for Europe, June 8th, in the steamer Gellert. He proposes being absent some three months, and will spend a considerable portion of the time, we hear, in Berlin.

Division of Dioceses.

According to your North Carolina correspondent, affairs in Western Michigan are in a dismal condition. He says that the Bishop of North Carolina said that the Bishop of Michigan told him that "the Bishop, the clergy, and the people" (of Western Michigan), "were all dismayed."

Can it be that our good brethren in Detroit really wish to have it so? Are they resolved that we shall be sorry? Have they convinced themselves, out of the depths of their own inner consciousness, that we, poor Westerners, are actually lamenting our mistake in undertaking for ourselves Diocesan responsibilities?

If so, they must submit to deprivation of any such consolation. Western Michigan needs no commiseration, and cannot with truth be used as an argument against the division of Dioceses.

enough to suppose that we maintain our Diocesan position respectably. And, although it is unprofitable business to be "comparing ourselves among ourselves," yet we are willing to be compared with North Carolina, and even with Michigan.

Their total contributions were: Western Michigan, \$69,588; North Carolina, \$54,010; Michigan, \$134,048. Yet North Carolina has more than twice the number of clergymen than Western Michigan has, and nearly twice as many communicants; while Michigan has considerably more than double the number of clergy, and very many more than double the number of communicants.

The Churchmen of this Diocese are not dismayed; nor do they see any reason for dismay. WESTERN MICHIGAN.

A Suggestion for "Earnest Teacher."

In reply to the inquiry of "An Earnest Teacher," permit me to give an item from my own experience. The point of main importance, of course, is, to take a deep and abiding interest in each individual boy's welfare, both in and out of the Sunday School.

Almost every Sunday School lesson will be found to contain something that may be written, and an occasional or even a frequent exercise of this kind may do much towards creating and maintaining an interest in what might otherwise be most dull and wearisome.

We are requested to announce that a Retreat for Ladies will be held at St. Gabriel's, Peekskill, beginning with Evensong on Tuesday, June 27th, and closing on the morning of Friday, July 1st.

A Retreat for Ladies will be held at Kemper Hall, Kenosha, on the same days, Rev. H. M. Torbert, Conductor. Address, The Sister Edith, Kemper Hall, Kenosha, Wis.

We had prepared for publication in this issue of the LIVING CHURCH a full report of the recent session of the Milwaukee Convocation, and of the Consecration of the Church of the Holy Communion, at Geneva Lake, Wisconsin, which occurred upon the same occasion.

At the annual meeting of the Board of Trustees of the General Theological Seminary, it was decided to erect a chapel with suitable lecture and recitation rooms attached.

The building occupied by the children's Fold, New York, has been renovated and much improved of late. It is not large enough to meet the demands of the institution, and a building fund is to be started with a view to the putting up of a new edifice at some future day.

The thirty-sixth Annual Council of Wisconsin will meet in the Cathedral, Milwaukee, on the 20th inst. The sermon will be preached by Dr. Elmentorf of Racine College.

The Bishop has appointed Sunday, the 25th inst., as a day of special prayer and intercession for Missions.

A Mission will be held at St. Luke's Church, Jackson, Tennessee, commencing on Sunday, June 25th, and closing on Sunday, July 3d. The mission will be conducted by the Rev. Geo. Q. Betts, Rector of Trinity, St. Louis.

Shaving is now made a joy by using Arnica Shaving Soap. It leaves the face smooth and free from all pimples and redness. Heals all eruptions of the face and neck.

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Wedding and Reception Cards. Correct Styles. Perfect Execution. Have removed to 183 Dearborn Street.

Worthy of Mention.

We are always glad to note and mention the worthy achievements of personal enterprise, and we know of none more remarkable, in this city, than that attained by Dr. Peiro, whose skill in the treatment of catarrh, throat and lung diseases has obtained for him so wide a reputation.

The character of his patronage, the very elite of this and other cities, among them the most prominent speakers, ministers, and singers, is the evidence of his professional abilities.

In addition to his ample conveniences and appliances he has obtained a chemical laboratory for the exclusive generation of Compound Oxygen gas, that wonderful agent for the cure of throat and lung diseases.

Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children.

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TARRANT'S SELTZER APERIENT. The Gentle Way is Best. In dyspepsia, liver complaint, and constipation, the diseased organs are preternaturally sensitive and tender.

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