

The Living Church.

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WHOLE No. 190.

THE RIGHTS OF PREACHERS.

Written for the Living Church.

The Rights of Preachers! What are they?
The right to work for little pay;
The right to run at every call;
The right to work for one and all.
The right to preach as others please;
The right to sacrifice their ease;
The right of looking up the stranger;
Of running into every danger.
Him will the short-horned vestry gore,
Abuse him well, and taunt him sore;
Say—"Pastor isn't worth his salt;
Neglects the flock, has every fault.
He prays too loud, and speaks too loud;
He's not the man to draw a crowd.
He has no style—does humdrum preaching;
He's much too hard on over-reaching;
He speaks of pride—and unfair dealing,
As if we laymen had no feeling!"

His "Rights" lie seldom in the way
Of promptly getting all his pay;
A "Five" last week, a "Ten" to-morrow,
Is paid with deepest sigh of sorrow.
Or, should he dare to ask for more,
The Treasurer looks him over o'er,
"Keep humble, and we'll keep you poor."
Yet, table must be nicely spread;
Runabout angels must be fed;
No other will their wants supply;
To pastor's house they all must fly.
To preachers' gatherings he must go,
Or he'll be dubbed—"Old Fogey!" "Slow!"
His wife and children go well dressed
Or else be snubbed—with saunts distressed.
Himself must be a "well-dyked" man,
His garments all be spick and span.
No thread-bare sloven must be he,
But one we'd all be glad to see.
Unpaid (we must not this forget),
The preacher comes to pastor or debt.
And, if in debt the pastor goes,
List to the liad of his woes;
He opens then Pandora's box,
Becomes a horror to the flocks.
They do not heed the pastor's wail,
That, on their part, the vestries fail.
To pay him up each month, in full,
Tho' shepherd he, he gets no wool.
To change the trope—be o'er and o'er,
They muzzle close the preaching ox.

The Rights of Preachers! Well, forsooth!
To tell you now a solemn truth,
For years I've more than half suspected,
The only place where they're respected,
Is where health's fabled fountain flows,
Where Eldorado's fruits are growing trees,
Where nothing does mankind disp ease,
Where fairy waters are most handy,
And all is sweet as sugar-candy;
Where it costs nought our friends to sup—
Where—say yourself—I give it up!

The Rights of Preachers are a myth;
The phrase has neither point nor pitch.
The Preacher's Rights are simply these:
Our God to serve, mankind to please;
To God he goes on bended knees,
To serve mankind gives up his ease,
Hardness endures as soldier brave,
Nor filthy lucre does he crave;
Learns to be humble—to abound,
In walk discreet—in doctrine sound—
These Preachers' Rights! and God will bless
And crown His Preachers with success.

C. C. C.

DIOCESAN CONVENTIONS.

Reported for the Living Church.

Central Pennsylvania.

The Eleventh Annual Convention of the Diocese assembled in St. Mark's Church, Mauch Chunk, on Tuesday evening, June 13. The attendance was very large, entirely filling the church. Sixty-five of the clergy, and deputies from thirty-six parishes answered to their names. Mr. R. A. Lambertson, LL. D., was unanimously elected Secretary, and he appointed Canon Morrow, Assistant Secretary.

The Bishop in his Address, referred to the division of the Diocese as a measure not in his judgment, desirable and expressed a wish for the election of a Coadjutor; to the action of the Diocese of Pittsburgh, touching a proposed Federate Council of the Dioceses in Pennsylvania; to the Mission to deaf mutes; to the services of the Rev. Mr. Morrow in the recent epidemic at Bethlehem; also to the services of the sisters of St. John Baptist, from Boston during the same affliction; to the establishment of a sisterhood within the Diocese; to the work of the Church Temperance Society and to a Missionary Conference in the Diocese.

The first of these topics, that of additional Episcopal Services, was referred to the Committee of sixteen, already appointed and the other topics were referred to special committees, appointed by the Bishop.

The Rev. Mr. Goodwin offered a resolution, instructing the Committee on Canons to inquire into the expediency of amending the Constitution, so as to provide for Lay representation in the Convention, from Lehigh University.

Reports were presented and resolutions adopted on the Clergymen's Retiring Fund Society, and by the Committee on Charters.

The Rev. Mr. Hall read the report of the Committee on unfinished business. The Bishop vacated the chair, calling upon the Rev. Mr. Jones to preside, and a resolution that a Committee of three clergymen and four laymen be appointed to consider the matter of the financial condition of the Diocese, and report a plan for placing it upon a more satisfactory basis, was adopted. Rev. Messrs. Hare, Tolman and Leverett, and Messrs. Lambertson, Small, Payne and Duglison were appointed the Committee.

The Rev. Mr. Tolman read the report of the Committee appointed last year to consider the expediency of the division of the Diocese. The report stated that in view of the facts brought before them, the Committee deemed a division inexpedient and asked to be discharged. An animated discussion then arose as to the disposition to be made of the report. The Bishop repeated his request for Episcopal aid, and then said that, if the Convention chose to give him an Assistant Bishop, he was prepared to renounce a considerable part of his salary.

The Rev. Mr. Bannister moved as a substitute

motion to that accepting the resolutions of the Committee, that the Convention now proceed to elect an Assistant Bishop. A motion to lay the report of said Committee on the table, in order to consider Mr. Bannister's motion was lost.

After further animated discussion of the subject by Dr. Hopkins and others, and an amendment offered by Mr. Reynolds, that when the Convention adjourn, it be subject to the call of the Bishop, for the purpose of electing an Assistant Bishop; a motion by Mr. H. S. Goodwin that the consideration of the election of an Assistant Bishop be made the order of the day for Thursday, at 10 o'clock was carried.

On motion of Dr. Hopkins, the entire list of nominees for the Offices was elected by acclamation.

The report by Dr. Hopkins on the Federate Council was approved.

Rev. Mr. Jones of the Committee on Sisterhood recommended the establishment of their work in connection with St. Luke's Hospital. The report was adopted.

The report of the Rev. J. M. Turner, Head Master of the Diocesan School for boys was read by Canon Morrow. It showed that the school is in a prosperous condition.

The Rev. Mr. Leaf read the resolutions of the Committee on the services of the Sisters from St. John the Baptist in Bethlehem during the recent epidemic, commending most gratefully their work of love, and extending the thanks of the Convention. The report was unanimously adopted.

(To be Continued.)

Connecticut.

The ninety-eighth annual Convention of this Diocese met in Christ Church, Hartford, on Tuesday, the 13th inst. The sermon was preached by the Rev. S. H. Giesy, D. D., Rector of Christ Church, Norwich, from the text, "Lo I am with you always even unto the end of the world."

The Rev. C. H. B. Tremaine was unanimously re-elected Secretary.

In his annual Address, Bishop Williams gave the following summary of his official acts during the past year, and of the actual condition of the Diocese:

He has visited 131 churches, chapels, etc.; has preached and delivered Confirmation and other addresses 286 times; has administered the Holy Communion 44 times, baptized five adults and fifteen infants, solemnized three marriages, and officiated at four burials; and has confirmed 1011 persons. Six persons have been admitted to the diaconate, and three deacons have been advanced to the priesthood. Five clergymen have taken letters dimissory to other Dioceses. There have been twenty-three changes of places among the clergy of the Diocese. The number of candidates for Holy Orders is now twenty. The corner-stone of St. John's Church, New Milford has been laid; and the Seabury Memorial Church, Groton, St. James' Church, Danbury, and Trinity Church, Newtown, have been consecrated. By the munificent gift of a member of St. Andrew's Church, Meriden, an orphanage has been provided for in that parish. Four of the clergy have died during the year: the Rev. Joseph Hunter, the Rev. Newton E. Marble, D. D., the Rev. Henry Townsend, and the Rev. Henry A. Yardley.

The Convention unanimously adopted a report presented from a Committee appointed last year to consider the duty of the Church on the temperance question. The report recommends:

(1.) A special degree of attention to this subject in the sermons and in the pastoral works of the clergy, and,
(2.) The co-operation of the laity, by means of parochial societies, or otherwise, in efforts for the suppression of intemperance.

A Committee was appointed to co-operate with the Committee of the General Convention in providing for the due observance of the centennial anniversaries of Bishop Seabury's Consecration, of the first Convocation of the clergy called by him, and of the first Ordination which he held. The Committee consists of the Bishop, the Rev. Dr. Beardley, the Rev. Mr. Jarvis, the Rev. Mr. Hart, the Hon. F. J. Kingsbury, and the Hon. H. B. Harrison.

The following Standing Committee was elected: The Revs. Dr. Beardley, Dr. Deshon, Storrs O. Seymour, Dr. Tatlock, and W. F. Nichols.

Colorado.

The Annual Convocation of this Missionary jurisdiction was held in St. John's Cathedral, Denver, commencing on the 14th inst. The sermon was preached by the Rev. G. T. LeBoutillier. It was both scholarly and clear, but very lengthy.

In his address, Bishop Spalding alluded to the Cathedral, which he said was to have warm and hearty services, without ritualistic eccentricity. Services which might be fitting models for the whole Diocese; to the Church Schools, which have been quietly and effectively doing a good work; to St. Luke's Hospital, Denver, in which he hoped to see shortly several Church-beds endowed in perpetuity; to the necessity of systematic giving; to his persuasion that the time was come to make application for admission as a Diocese; and to the urgent need of more attention being paid to the religious instruction of children.

After the conclusion of the Bishop's address, the Committee on St. Luke's Hospital presented a report showing that during the past seven

months there were discharged, 131; died, 14; and that on June 1, 32 patients remained in the Hospital under treatment. The report also recommended enlarging the Hospital and improving it in many ways.

The report of the permanent Committee on the Episcopate Fund of the Convocation was submitted by the Rev. G. T. LeBoutillier. The subject of the report was the raising of an endowment fund for the Episcopate in Colorado, in the event of a Diocese being formed. The report stated that, in the judgment of the Committee, at least \$40,000 should be raised for such a fund. The Bishop, having offered to secure half the amount, or \$20,000, the Committee recommended the appointment of a Committee to raise the balance. The Committee also urged that subscriptions of real estate or money be solicited.

This report awakened a long discussion upon the subject, but was accepted and the Committee discharged.

A resolution was adopted authorizing the Bishop to have a thorough canvass made by some competent person, to the end that money and pledges might be obtained.

The Committee on the state of the Church furnished the following statistics, showing a very encouraging growth:

	1881.	1882.
Baptisms.....	283	275
Confirmed.....	122	145
Marriages.....	103	165
Burials.....	199	226
Communicants.....	1,816	1,890
Sunday School Teachers.....	174	194
Scholars.....	1,590	1,751
Souls.....	8,780	11,585

Rhode Island.

The ninety-second annual Convention met in the Church of the Saviour, Providence, Tuesday, June 13th. The sermon was preached by the Rev. J. L. Miller, of Woonsocket. At the business session in the afternoon, the Bishop read his annual Address, from which the following statistics are taken: One person ordained deacon, and two priests. Confirmed 392; one corner-stone laid; one church consecrated; four clergymen transferred from, and three received into the Diocese. The Bishop referred at some length to S. Mary's Orphanage and S. Elizabeth's Home, and spoke favorably of the Church Temperance Society. Attention was called to an effort in progress in Ireland to erect a monument to the memory of Bishop Berkeley, who for some years lived in this Diocese. On motion, this part of the Address was referred to a Committee.

Reports were received from the several officers and Committees, and they were ordered to be printed. The Committee on Temperance made a report, and the whole question was put into the hands of five gentlemen who are to facilitate the formation of parochial societies.

On the second day, the usual officers and Committees were elected. The Bishop was added to the Committee on the Berkeley monument. The Committee appointed to report on the proposed amendment to the ratification of the Prayer Book gave strong arguments in favor of the question being negatived. After some discussion, it was voted that the Convention, while desirous of certain rubrical relaxations, does not approve the proposed amendment of the ratification of the Prayer Book. The customary resolutions having been offered, and other routine business performed, the Bishop dismissed the Convention with the Blessing of Peace.

Easton.

The fourteenth Annual Convention met in St. James' Church, Port Deposit, on the 7th inst.

Unusual interest was added to the opening Service by the Consecration of the church in which the Convention assembled. The sermon was preached by the Rev. Dr. H. J. Morton, of Philadelphia.

The Rev. James A. Mitchell was re-elected Secretary, and Mr. W. S. Walker was named his Assistant.

In his Annual Address, the Bishop stated that during the year he had confirmed 189 persons, consecrated 3 churches, and ordained one candidate. The present number of clergy in the Diocese is 37, and there are four candidates for Holy Orders.

A Committee was appointed to confer with that already appointed in the parent Diocese of Maryland, to consider the best way of celebrating the centennial anniversary. After re-electing the Standing Committee, the Board of Missions, and the other diocesan officers, the Convention adjourned, to meet next year in Emmanuel Church, Charlestown.

The commencement exercises of Racine College were held last week. The Baccalaureate Sermon was preached by the Bishop of Quincy, and was a very able and impressive address, combining deep research and scholarship, with clearness and force; it was listened to by the entire congregation, young and old, with the most intense earnestness.

At the meeting of Trustees held on Tuesday, Dr. Stevens Parker presented his resignation, which was accepted on condition of his retaining his honorable but onerous position until a competent successor should be ready to enter upon his duties.

New York and Brooklyn.

The Rev. Canon Baldwin, of Montreal, Canada, has been in New York lately. He is Rector of the old "parish of Montreal." On the first Sunday after Trinity, he preached in St. Ann's, Brooklyn, taking for text I. John, iv, 14; "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." He preaches without notes, and is very active in the pulpit, his style being remarkable for vigor, earnestness, and eloquence. Anecdotes or incidents of home life abounded, and were told with much pathos. An extract from his sermon on Sunday night, will give an idea of this forcible diction:

I remember once visiting some mines, and as members of our party passed from one depth of the earth to another, I became profoundly conscious of how much depended on the knowledge of the one man who was guiding us. There were chambers to which apparently there was no exit, and the thought of what would happen if we were left to our own resources to find our way out, became painfully prominent. And so it is in business, and in the outside world. Men want knowledge and facts. The present text furnishes actual knowledge, and states what St. John and the other Apostles knew. It was a knowledge, that St. John could stake his whole being upon. And it was just this knowledge that made the men of his age the mighty men they were—men who shook the society of the time.

The tenth anniversary of the Rev. William Short's pastoral charge of the chapel of Holy Trinity parish, Brooklyn, was celebrated during Trinity tide. Mr. Short is a graduate of Berkeley Divinity School, and has passed most of his ministry in Holy Trinity Chapel, working very hard and very successfully.

The Mission began in a hall on Myrtle avenue, one of the busy business streets of the city, and like all similar undertakings, had to meet and overcome many obstacles, and endure many trials. The old church edifice of St. Ann's parish was secured by the aid of some wealthy parishioners of Holy Trinity, but was subsequently found to lie directly in the path of the Brooklyn bridge, and was purchased by the Bridge Company, and demolished. With the money obtained from this sale, a sectarian place of worship on Duffield street, near Myrtle avenue, was bought and remodelled in a churchly manner. This is now in use by the congregation, which has grown from its beginning in the Mission, to a list of 250 families, and 150 communicants. The Rev. Dr. C. H. Hall, Rector of Holy Trinity, presided at the anniversary exercises, and after a brief address, uncovered a beautiful service of china and presented it to the Rev. Mr. Short. The Bishop had sent a very kindly letter of congratulation.

The Board of Managers of the Domestic and Foreign Missionary Society met at the Bible House, Tuesday, June 13th, and made the missionary appropriations for the ensuing year.

On the same day, the Board of Managers of the Church Society for Promoting Christianity amongst the Jews, held a special meeting. Steps were taken to secure a new Mission House in the Jewish quarters of a large Eastern city, with chapel, school rooms, a missionary's residence, and office, a reading room, etc. Frequent Services will be held in English, German, and Hebrew, and a Sunday School, and Industrial School are already formed. There will be three Missionaries and an assistant connected with the Mission House. Provision was also made for the appointment of four new Missionaries, and the establishment of two new Missionary schools for Jewish children, in the South and West. The readers of the LIVING CHURCH will be glad to learn that the offerings of the Church last Good Friday, under the urgent appeal of almost all the Bishops, were very largely in excess of the receipts of the previous year. Notwithstanding this, to meet the immediate demands of the work, much more is needed. The increasing interest in, and support of this gravely important work of Jewish Missions, is evidently an encouraging sign of the growing Missionary spirit of the Church.

Speaking of Missionary spirit reminds one of St. Phebe's Mission in Brooklyn, a new venture of faith (and works) of the Woman's Missionary Association of the Diocese of Long Island. A house has been secured in Lafayette street, and is designed to be a centre of city Mission work. As far as means will allow, care will be given to the spiritual and bodily wants of the sick and the poor. The ladies and trained nurses engaged in the work are organized under the title of "St. Phebe Associates." Sister Eliza continues her untiring labors in the public institutions of the city, and several of the parish clergy volunteer assistance from time to time.

Under its new Rector, St. Peter's, Brooklyn, long known for its activity, is enlarging its means for doing good. A Mother's Mission has been organized, and has aided charities within and without the parish. St. Peter's Brotherhood is a new association for the young men. A monthly parish paper is under consideration. With a copy of its parish paper, and of the LIVING CHURCH in every family, St. Peter's would come little short of an ideal parish.

The 128th Commencement of Columbia College took place in the Academy of Music, New York, on Wednesday, June 14th. It

is needless to say, that there was a very brilliant gathering. Mr. Nicholas Murray Butler delivered the Greek Salutatory, Mr. Joseph Edwin Baker the Latin poem, and Mr. F. Lyon Henry, the Valedictory. The degree of Bachelor of Arts was conferred on 46; Bachelor of Science on 2; Engineer of Mines on 22; Civil Engineer on 3; Bachelor of Philosophy on 25; Doctor of Philosophy, in course, on 2; and Master of Arts on 5. By time-honored custom, those taking part in the graduating exercises, were attired in caps and gowns. In his closing Address, President Barnard pointed to two evils of the present in the following keen and point language.

Everywhere there are evidences of social instability, the outgrowth of a perversion of the principle of political philosophy that all men are created equal. In its visible form the evil diffuses in different lands, but everywhere its essence is the same. In Russia it is Nihilism, in Germany, Socialism; in France, Communism; in Ireland it is the cry that the land belongs to those who till it, and the dagger and the bullet are frequently the fate of those who pay rent. In this country happily, hitherto the element of common sense has saved it from violence, but there has already been one example to show how easily the existing social fabric might be shattered. This is an evil that can be met only by the highest political wisdom. Another great evil is the frequent and flagrant violation of sacred trusts; and the mild condemnation which they receive from the public voice is an evidence of growing looseness of the moral sense of the people.

Were there any doubts as to whether the great Church College, located in the metropolis, is alive to the practical issues of the time, such words as these might fairly be taken as going far to remove them. Among the indications of growth at Columbia, is the establishment of post-graduate lectureships, which graduates may hold for a certain period after taking a degree, and for the duties of which they will receive \$500 a year, salary; meanwhile, it is presumed, continuing special studies.

Division of Dioceses.

To the Editor of the Living Church.

I address you, because, while you are selected as the target for complaint, you are supposed to be gifted with the power to heal all differences in the Church! and you certainly have a good deal of power that way. I wish you to aid in restoring to a state of fraternal sympathy, my good brother, who, under the above heading, in a few spicy remarks in your paper of last week, strayed into the field of imagination, and "put the chip on his shoulder." If that good brother had witnessed, in the late Convention of Michigan, at Ann Arbor, the hearty and unanimous vote with which that body adopted the report of the Committee who were charged with the adjustment of the financial question pending between the two Dioceses, he would never have doubted the true and warm affection which the old Diocese feels for the new one. He has assumed some things to be true which do not exist. If, in the indiscreet repetition, in a public body, of a private conversation between the Bishops of North Carolina and Michigan, that conversation became, by the pen of the reporter, what neither of the distinguished Bishops intended, my brother would have done wisely if he had ascertained the facts before giving vent to his feelings. He would have satisfied himself that the Bishop of Michigan is incapable of expressing himself as he was alleged to have done, and he would have been convinced that the most sincere affection and sympathy for the western Diocese exists both with him and throughout the Diocese of Michigan. In some cases it is only *le premier pas qui coûte*. So in matters of the sort before us, it is the first unwise word, that gives rise to contention. "Let us have peace." There is not a particle of ground for any but the most affectionate regard between the two Dioceses. X.

The Philadelphia City Mission.

Correspondence of the Living Church.

The Rev. Superintendent of the Diocesan City Mission has issued his twelfth annual report. A large number of friendless and homeless people have received help; the prisons, reformatories, and charitable homes have been regularly visited, and the religious counsel of the Church has been given by the Missionaries acting under the direction of the Superintendent. The Mission has established four sick-diet kitchens in different portions of Philadelphia, where food is properly cooked, and sent gratuitously to the sick poor of the neighborhood. Next year's report, it is hoped, will mention the opening of two more of these very necessary adjuncts to the Missionary work of the Diocese. The number of consumptive poor ministered to during the past year is 182. Many of these are cared for at the chief station of the Mission, the House of Mercy on Spruce St., and others are nursed in their own homes,—to which latter class a weekly allowance of money is given when deemed necessary. During the summer months a number of consumptive patients are sent to the country, and supported there by the Mission. The Mission has also opened a home for aged and infirm women. A recent bequest gives to the Mission \$156,000, the average interest of which will be about four per cent. Some real estate, left by the same donor, is at present unproductive. The report concludes with an appeal for the continuance of support, on the part of the Churchmen of the Diocese.

Convocation and Consecration.

Reported for the Living Church. The Milwaukee Convocation, Diocese of Wisconsin, held its regular session, last week at Lake Geneva, where the Rev. R. T. Kerfoot is Rector of the Church of the Holy Communion. The cold and wet weather, which, with little intermission had prevailed for two or three weeks, had given way to bright skies and warm sunshine, adding an infinite charm to the occasion, as well as to the lovely scenery of that beautiful locality. Divine Service was held in the new church on Tuesday evening, the Rev. Ingram N. W. Irvine, Rector of St. Luke's Church, Racine, preaching before the Convocation, from St. John xvii:25,26. The sermon was a forcible and eloquent presentation of the reality of God's Presence in His Church, and of the Church's Divine Life in God. The reverend preacher spoke of those two things as being the only things that have not changed during the last nineteen hundred years. "They are united eternally," he said, "and cannot change. They are spiritually cemented together, as one fabric, Jesus Christ Himself being the corner-stone, and therefore cannot be severed." He referred to the vast importance of insisting upon the unbroken lineage and Catholic position of the Church, as seen in the Body of which he himself and all those who were before him on the present occasion were representatives. He asserted the Anglican Communion to be the only rightful exponent of Catholicity to the English-speaking races, and disclaimed all fellowship with such as should favor a union with the Latin Church, so long as she maintains her present position of usurpation. In drawing to a conclusion, the preacher dwelt eloquently upon the Sacraments, as being "the miniature pictures of Christ's Presence in the whole Body of the Church;" and his concluding words presented a glorious vision of the day when the Church Militant shall have become the Church Triumphant; when, after having battled against many a storm, but having never foundered, she "shall float peacefully on the bosom of a converted world!" The following day (Wednesday, June 7th) having been fixed upon for the Consecration of the beautiful new church-edifice, there was a large gathering of the clergy from far and near. Of those belonging to the Diocese of Wisconsin, twenty were present besides the Bishop. The Rev. Dr. McNamara, of the Diocese of Nebraska, who was the original founder of the Mission at Lake Geneva, was also present, a peculiarly honored and welcome guest. From the neighboring Diocese of Illinois came seven priests. The Instrument of Donation was read by E. D. Richardson, Esq., Senior Warden of the Parish, and the Sentence of Consecration by the Rev. Dr. McNamara. The Consecration Sermon was preached, with characteristic fervor and eloquence, by the Rev. Clinton Locke, D. D., Rector of Grace Church, Chicago, from I. Chron. xxix:5: "Who then is willing to consecrate his service this day unto the Lord?" The Rev. Doctor told the familiar story of King David's longing desire to build a Temple to the honor of the Lord God Almighty; of the splendid provision which he made for that object; and then, how, as his end drew near, he gathered the people around him, showed them the mighty piles of precious things that he had accumulated, and appealed to them in the words of the text: "Who then is willing to consecrate his service, this day, unto the Lord?" We know the sequel; how gifts of every kind were poured into the treasure-houses; how men and women vied with each other in the dedication of their substance to the great work in hand; and how, in all its unparalleled magnificence, the Temple of Solomon was the great result of their offerings. Such thoughts as these naturally led to the consideration of the object for which so many had gathered upon this occasion. Due and fitting mention was made of those, who, by their costly free-will offerings, had accomplished the erection of this House of God; and then the preacher drew attention to the holy memorials of departed ones, which surrounded them on every hand. "Some of these memorials," he said, "are too closely connected with hearts here present, to mention them. They are strands which bind together souls that have been parted by death. They enter into that hidden, sacred life of love and prayer, which strangers cannot penetrate. They will hallow this church to so many, and make it so doubly dear. But there are many others which I rejoice to bring to your notice; and to urge upon you, as you sit here from Sunday to Sunday, the thoughts of the holy lives here ever commemorated. Let us begin with God's Holy Altar, the central point of this and every Catholic Church." The preacher then proceeded to enumerate, in fitting and eloquent language some of the many memorials to which he had referred. The Altar and the beautiful window above it were erected in honor of the memory of the Rev. James De Koven. On the Memorial-Cross were inscribed the words of the text of his last sermon, which, by a singular coincidence, was also the last sermon that he preached in this parish: "This is the victory that overcometh the world, even our faith." The brass book-stand upon the Altar was a memorial to those noble sisters of St. Mary who bravely died at their post, some three or four years ago, when ministering to the pestilence-stricken people of Memphis. The Credence-Table had been placed there, in memory of the sainted Muhlenberg. "It was from his parish, after which this one was named," said the preacher, "that, some thirty years ago, came a young deacon (the first minister of this Church), who, full of age and experience, is permitted to be with us here to-day, and to view, with sweet and sad memory, the beautiful window which commemorates the death of the dear children whom he sent before to Paradise." To the right of the Credence, is a stall, to the memory of the venerated Bishop Kemper, and opposite to it, another as a tribute to the Right Rev. Henry John Whitehouse, late Bishop of Illinois. Opposite the Credence is the Rector's stall, a memorial to his own dear and distinguished relative, the late Bishop of Pittsburgh. The Bishop's Chair is dedicated to the memory of the late Bishop Whittingham, of Maryland, who ordained, both to the Diaconate and to the Priesthood, the present Rector of the Church at Geneva Lake. The Lectern is designed as a memorial of a priest—the Rev. Octavius Perenchief—who died early in his ministry, much beloved and deeply regretted. The Bible on the Lectern bears the name of the late Mrs. Ellen Byerson, of Chicago, whose memory is fondly cherished by all who had the happiness of knowing her. "She suffered so long," said Dr. Locke, "the tortures of insomnia, that the text inscribed on the Holy Book seems to have been well chosen: 'And so, He giveth His beloved sleep.'" The sermon concluded with an earnest appeal to those to whom it was addressed, to emulate the example of the saints who had gone before to their rest in Paradise; to bear ever in mind that their bodies were living temples of God the Holy Ghost; to make this new parish-church of theirs "a centre of Church-work for the village, a House of Refuge for the poor and the sorrow-laden, standing, as stands the convent on cold St. Bernard, a blessed spot, whose doors are never closed to want in any form." It is hardly necessary to say that Dr. Locke's

sermon was listened to with deep interest by the very large congregation that crowded the walls of the new sanctuary. The entire Service, although long, was solemn and impressive. The music was admirably rendered by a volunteer choir of twenty-five voices, led by Mr. C. E. Buell. There was a simple earnestness in the whole performance, that was especially pleasing. The solos were given with great effectiveness, and the choros parts were delivered with fervor and devotion. At the conclusion of the Services, a luncheon, furnished by the ladies of the parish, was served at the Ford Opera House, to which all were hospitably invited. This important part of the programme having been duly attended to, those who felt so disposed availed themselves of a private steam-yacht, kindly placed at their disposal by Mr. George Sturges. The weather being most charming, and the sky unclouded, the choice of recreation was open to the numerous visitors, between the broad bosom of the beautiful lake, and the lovely walks and drives which offer themselves on every hand along its shores. At 5 P. M., all assembled once more in God's House, this time for Evensong. Upon this occasion, an admirable sermon was preached by the Rev. Dr. McNamara, from St. Matt. xxv:13. On Thursday morning, there was a Celebration of the Holy Communion at the Church, at 8 A. M., of which a large number availed themselves, the Bishop being Celebrant. At 10 o'clock, a Business Meeting of the Convocation was held, at which Committees were appointed to confer, at the approaching Council, with other Committees of the Convocations of the Diocese, on the subject of Church Temperance Reform. At 10:30, Morning Prayer was said, and a sermon, well worthy of the occasion, preached by the Rev. Professor Riley, of Nashotah, from St. Matt. xxiv:14; his subject being—"The Church a Witness of God." After some preliminary congratulations to the rector and congregation, upon the completeness of their beautiful church, the Professor proceeded to institute a striking comparison between the erection and occupation of a church-building, as a home for the soul, and the establishment of a new family-centre in social life. As, when a new house is begun, imagination reaches forward to all the varied experiences which that home is destined to know; so, of church, we may predict much of its life and associations. Having dwelt upon this idea with much feeling and eloquence, the preacher entered upon his main subject. He said that the Church is an objective witness in the world, to God and His Truth. As such, it silently shares in that great function of the Universal Church—The Witnessing for God. He spoke of Religion as serving two purposes. First, the promotion of God's glory; and Secondly, the furtherance of Man's salvation. We sometimes, he remarked, invert this order; thinking of the Church as being here, primarily, in order to make an impression upon the moral condition of the world; whereas, in point of fact (indispensable as that part of the Mission unquestionably is), the primary purpose of all Christian Revelation is—to bear witness for God. "These," the preacher said, "are not days of Faith. They are days in which the multitude are misled by a great deal of what is improperly called 'Science,' in which what we term 'The Natural' has so large a preponderance, in popular sympathy and belief, over all that class of ideas and facts, which, for want of a better word, we call 'The Supernatural,' that men more or less scoff at the mention, even, of a 'Supernatural' Order—a 'Supernatural' Church—'Supernatural' Sacraments—a 'Supernatural' Ministry. For the present, and until the world shall have found out, by a sad experience, what society is without God—what political and social order are without a sense of the 'Supernatural' (or rather, we would say, the 'Divine'), we must accept the facts of popular misbelief or unbelief, as they are. And, meantime, we must go on faithfully, and without discouragement, to bear witness to God and His Divine Order. The world, after a while, will come back to the Church; as, in the long run of things, she always has. And then, our witness will not have been without avail." With this sermon, the public religious exercises of this memorable occasion terminated. The members of the Convocation, parishioners and visitors then adjourned to the hospitable residence of Mr. L. Z. Leiter, where an abundant and elegant repast awaited them. A lovely trip around the lake was an appropriate close to what a local paper characterizes as "the most interesting religious gathering ever held at this place." To the guests from far and near, the memory of their visit, on this occasion, to Geneva Lake, will be fraught with the most delightful associations, when they call to mind, in after years, the large-hearted kindness and hospitality which was extended to them. The new church at Geneva Lake was designed in 1880, and is a rarely beautiful offering to the parish. A very large proportion of the expense of its erection was born by wealthy citizens of Chicago who have their summer residences at the Lake. It is built in the Gothic style of architecture; and the walls are constructed entirely of the boulders of various hues which abound on the lake shore. The effect is striking and unique. The architects were Messrs. Treat & Foltz, of Chicago, and the builder was Mr. Austin Moody. The dimensions of the building are as follows: Extreme width at the transepts, 60ft. Depth, 92ft. Width of nave, 39ft., 6 in. It has a seating capacity of 356; and cost \$15,000. The stained glass in the chancel is especially effective. Immediately over the Altar is the large triple-light window referred to by Dr. Locke, in his sermon, in memory of the Rev. James De Koven, D. D. The central compartment contains a ruby Cross on a dark background; with the legend, on a label beneath: "Ye do show forth the Lord's death till He come." Above this is a crown of victory, with the Eucharistic symbols of grapes and wheat. In the side lancets are pomegranates, lilies and Passion Flowers, symbolical of the Priestly Office, the purity of life, and the suffering self-sacrifice of the beloved De Koven, to whose memory all has been lovingly devoted. At each side of the Altar are lovely memorial-windows, unique in their subdued opalescent coloring. One of these is erected "in memory of Wallace Graham, Lieutenant U. S. N., born Dec. 29, 1842; died March 6, 1876." In the centre is the inscription: "Jesus wept." The other is to the memory of Graham Fairbank, born Jan. 28, 1867, died Sept. 6, 1887. The inscription in the centre is: "It is well." The Christian Prayer for the Departed completes the design: "Grant them, O Lord, eternal rest; and let light perpetual shine upon them!" In other parts of the church there are windows from Munich, particularly noticeable for correct drawing and proper color; but those windows in the chancel (from the Chicago firm of Wells Brothers,) stand out in pleasing prominence, and are conspicuous for their good taste, correct arrangement, and rich effect. The whole work is in antique glass of extra thickness, and of jewel-like brilliancy; yet all toned down, as befits a work of true artistic elegance; first—attracting by its beauty, and then riveting attention by its faithfulness and finish. One of the windows in the nave is in memory

of Henry Lord Johnson; another, of Charles Henry Gay, Mrs. Johnson's father. These were designed by Henry Gay, architect, and were made at Munich. The remaining windows are inscribed respectively to the memory of "Dr. Philip Maxwell and Jerusha Maxwell;" "Ophelia Maxwell;" "Frances Allen and her daughter Clara;" "Kate Louisa Keyes;" and "Betsy Williams Richardson." There are also other Memorials, of various kinds, which have not been mentioned. The Altar Service is in memory of the late Dr. Washburn, of New York. An inscription on the foot of the chancel-rail records the name of the Rev. Abel Anderson Kerfoot, who died in 1880. There are Prayer Books, inscribed in memory of Geo. Plant Locke, Edith McVeagh, the Rev. Wm. Greene, and Henry Beechman Graham, D. D. The Faldstool is a memorial to the Rev. James Young, and bears the inscription: "Have Mercy!" The chancel furniture is constructed of oak, carved with a masterly hand; each piece bearing a brass plate, showing to whose memory in particular it is dedicated. 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 Church of the Advent, San Francisco, of which the Bishop is Rector, and the Rev. W. L. Githens, Associate Rector, is doing an admirable work. The church is situated in a neighborhood which is no longer fashionable, and is continually losing many of its best supporters; but it is essentially a busy church. At the recent Convention, Mr. Githens reported for the year, 122 Baptisms, 70 Marriages, and 112 Burials. A Brotherhood has lately been formed for the young men and boy-communicants of the parish, and a very handsome little Prayer-Manual has just been issued for its use. Central New York.—On the 1st Sunday after Trinity, June 11th, a handsome polished brass Font-Ewer, from the manufactory of Messrs. J. & R. Lamb, New York, was placed in the Church of the Good Shepherd, Binghamton (The Rev. G. Livingston Bishop, Rector). In addition to the words: "The Washing of Regeneration," the Ewer bears the inscription: "To the Glory of God, and in loving Memory of Lucy Evans. Entered into Rest, May 15th 1882," and is the gift of the Sunday-school children. It is a most appropriate memorial of one who was long a faithful and earnest worker in Christ's Church. Central Pennsylvania.—About two years ago, Mrs. Sarah M. Packer, widow of the late Asa Packer, of Mauch Chunk, conceived the truly liberal idea of erecting, for the use of St. Mark's Parish, a building suitable for Sunday School and other Church purposes, which should at the same time be a fitting memorial of her late husband, who had during his lifetime been a member of the Church, over twenty-five years a vestryman, and one of its most active and liberal supporters. This intention took form in June, 1880, when the first steps were taken toward the erection of the new building. A lot adjoining the church was purchased, and building operations begun, which have continued without intermission until last week, when the work was finished; and the result is one of the most imposing and attractive specimens of church architecture in the country. The style is the early English pointed, and the material is a handsome cut gray stone with brown sandstone trimmings. The building is one hundred feet in length by forty feet in width, with an extension twelve feet wide and about sixty feet long at the back. It contains a Chantry, which is to be used for the daily Services, and is completely furnished; a choir-room, a library, and a sexton's house. The new building was solemnly blessed by the Rector, the Rev. M. A. Tolman, on Sunday, the 4th inst. Connecticut.—One of the brightest days in the long history of Trinity parish, Newtown, was Thursday, June 8th. It was the one hundred and fiftieth anniversary of the founding of the parish, and the one hundredth anniversary of the death of the Rev. John Beach, its founder and Rector. The parish had long been encumbered with a heavy debt; and the beautiful stone church which crowns the hill on which the town is built, and which can be seen for miles around, had never been consecrated. During the last year, however, under the rectorship of the Rev. G. M. Wilkins, active steps have been taken towards liquidating the debt, and putting the parish on a sounder basis. As a result, most creditable to those undertaking it, and most gratifying to all, the entire debt of \$9,000 was recently removed, and an additional sum of \$2,000 raised for the purpose of beautifying the walls within. The work of decoration has been accomplished with great care and taste, and now, the interior, especially the chancel, presents a beautiful and modest appearance. The day of the anniversary of the founding of the parish was chosen for the day of Consecration. A large number of the clergy assembled from the various parts of the Diocese, among whom was the Rev. Dr. Sanford, of Thompsonville, the great grandson of the first Rector. The clergy met at the rectory, and proceeded in line to the church, headed by the Bishop and the Rector. The Instrument of Donation was read by the Rector and presented to the Bishop, who then proceeded with the Consecration Service. The Sentence of Consecration was read by Prof. F. T. Russell, of Waterbury, after which regular Morning Prayer was said. A most interesting and appropriate sermon was preached by the Bishop, upon Joshua, iv, 9&20. In closing, he congratulated the Rector and the people upon the success that had crowned their efforts to free the church property from debt, and to place the parish in a prosperous and happy condition. The Holy Communion was then celebrated, and the Services closed. At the conclusion of the Morning Service, the clergy and the people present were cordially invited to the basement of the church, where a boundless supply of refreshments had been provided by the ladies of the parish. The occasion was one of peculiar interest and joy to all. Many old friends of the parish were present, to offer their congratulations and "rejoice with those who did rejoice." At 3 P. M., a Memorial Service was held in the church, commemorative of the life, work, and death of the Rev. John Beach, the founder of the parish, and the Rector for half a century. At this Service, the Rev. Dr. Sanford—the great grandson of Mr. Beach—preached a beautiful and appropriate sermon, in which he gave a clear outline of the then unsettled state of the country, and the rapid growth of the Church under his faithful and untiring labors; beginning with only five families, in a private house, and in the face of most bitter opposition, and ending his course with over three hundred communicants in the Church, and having won the love and respect of

nearly all with whom he came in contact. "So mightily grew the word of God and prevailed." The day was one long to be remembered in the history of the parish and the town. Trinity parish, Northfield, Conn., has just lost an ancient member, such as few parishes can claim. Mrs. Ursula Humphreyville entered into life eternal at the age of one hundred and two years, and nearly four months, having been a communicant of the Church for about 80 years. Trinity Church being at the present time without a Rector, the Services at the grave were conducted by the Rev. Storrs O. Seymour of St. Michael's Church, Litchfield. On Thursday in Whitsuntide, which was the day before her departure, she moved around without assistance, and sang the Church's sweet and precious Hymns with which she had been familiar for nearly a century. This year the Spring Anniversary of the Sunday School of St. Thomas' Church, New Haven, was one of more than ordinary interest, for its acting Superintendent, Mr. D. G. Gower who had been connected with it for twenty years, resigned his charge. His health and age, and the thought that perhaps a younger and more energetic man might do more for the school than he could, were the motives which caused him to resign. But he had during all the past, been so devoted to its interests, so faithful and untiring, that the sacred could not be broken without much feeling and regret on both sides. Delaware.—Trinity Sunday, June 4th, was a gala-day in Trinity Parish, and interesting to the community generally. It was the 184th anniversary of the old Parish Church—being, at one and the same time, the Feast of the Consecration and the Feast of the Title of the church. The chapel was closed all day, and both the clergy of the parish with their congregations assembled at Holy Trinity, popularly known as "Old Swedes" Church. Crowded congregations were present three times. In the morning, the Rector of the Parish (the Rev. H. B. Martin), preached a sermon from Ps. 126:13, being the same text as that adopted 183 years ago—the first sermon preached here. A large number received the Blessed Sacrament. At 3:30, a Sunday-school Anniversary was held. Trinity Chapel Sunday-school marched in procession with banners flying, from their school-room to the Old Church, a distance of more than half a mile. The passage of this procession headed by one of its banners, through the streets of the city, attracted considerable attention. On reaching the entrance to the cemetery of the Old Church, it was met by the other school, with flying banner, who divided and allowed the chapel school to pass through. Having reached the west door of the church, the procession moved up the aisle of the church singing "Onward, Christian Soldiers." Among the offerings, was a beautiful, painted banner, presented to the school by the "Class of the Good Shepherd," taught by the Superintendent. The Superintendent's report showed 233 scholars enrolled, with an average attendance of 130, an increase of 40 over last year. Mr. William J. Fisher is the efficient and energetic Superintendent of this school. In the evening, Evensong was said by the Revs. R. H. Murphy, L. K. Lewis, and H. B. Martin. The Rev. T. G. Littell, of St. John's Church, preached a sermon on the Doctrine of the Trinity. The church all day was handsomely dressed with flowers, and white antependia for the pulpit and lectern, presented by the Guild, were used for the first time. This Diocese has lately suffered a great loss in the burning of one of the most beautiful churches on the Peninsula, St. Anne's, Middletown, the Rev. Wm. G. W. Lewis, Rector, which was totally destroyed early in March. The Church was established in the immediate neighborhood of Middletown, about the year 1703, and in 1708, the congregation were in occupancy of a church that still stands a mile from the town. The new church was built in the town about twelve years ago, at a cost of some \$15,000, with walls and tower of stone, and was regarded as a credit to the congregation and an ornament to the town. The Rector's library was carried into it for the sake of greater safety, from the lecture-room near by, with the result of the loss of books, amounting to about \$130. The chancel furniture was saved, some of it in a damaged condition, and a small portion of the carpeting. The fine organ, valued at \$900 was destroyed. The Vestry met as soon as possible after the fire, and determined to rebuild as soon as the amount necessary for that purpose is secured, that is, about \$12,000. One-half of this will be realized from insurance, and about one-half of the remainder is ready. It is expected that it will be ready for consecration, at the latest date, by the next Easter Day. Egston.—The Rev. J. Martin, Rector of Shrewsbury Parish, has announced his retirement from the active work of the ministry. Mr. Martin is forced to take this step, to the great regret of his people, on account of ill health, and the infirmities of age. He has now passed by three years the three-score-and-ten, of which nearly fifty have been passed in the sacred Ministry. His address will now be, 609 Delaware Avenue, Wilmington, Del. Kentucky.—As briefly announced in our last issue, the Rev. Dr. Craik, Rector of Christ Church, Louisville, was called to eternal rest on Friday, the 9th inst. He was the son of George Washington Craik, and grandson of that Dr. Craik whom Washington in his will described as "my compatriot in arms and old and tried friend." He was born at Alexandria, Va., in 1806, and was for some time a successful practitioner at the Bar of that State; but in 1839 he received Holy Orders, and five years later was called to Christ Church, Louisville. During his incumbency, the Communion-roll increased from 125 names to 772, and this without including the parishes which have sprung from Christ Church. Long Island.—St. Barnabas' Day, which fell this year, on the first Sunday after Trinity, was observed with great heartiness in St. Barnabas' Parish, Brooklyn. A large flag waved from the church tower, and the interior of the building was decorated abundantly with flowers. At the Morning Service the Rector—the Rev. Henry E. Hovey—preached on the life of St. Barnabas, from the text in the Epistle, Acts xi: 24. "He was a good man." In the afternoon, the Assistant, the Rev. Ohas. M. Allen, conducted the Services, at which the children of the Sunday School brought the offerings which they had accumulated since Easter, in little money-jugs which had been furnished them for the purpose. The goodly sum of \$242 was realized—to be used to pay certain city assessments resting on the property. An original hymn on St. Barnabas, written for the Parochial newspaper, by one of the Sunday School teachers, was sung by the school. The weather was cool and delightful, and the day a very happy one in the Parish whose Name-Festival it was. New Hampshire.—The Rev. A. C. A. Hall, of the Church of the Advent, Boston, has been holding a "Mission" at Trinity Church, Tilton. This has been so marked a success, that it is worth while to notice its methods.

Father Hall visited the parish three weeks in advance, to explain to the people what a Mission is, and to tell them what they ought to do in preparing for it. Circulars were gotten out nine days before, and were distributed to the mill-operatives in five different mills, by the clergyman of the parish; this distribution alone reaching about one-sixth of the whole village population of twelve hundred individuals. A choir of over twenty voices was collected, and most of the singers were constant in attendance at the Evening Services, occupying front pews near the organ, to help give the singing more of a congregational character. Sunday Services were as follows: Holy Communion at 7 A. M., Morning Prayer at 10:30, Evening Prayer at 2:30, in Franklin (three miles distant); and at 7 P. M., at Tilton. Father Hall preached at each Service. The week-day Services were short. Instructions on the life and ministry of St. John the Baptist, given at 6 A. M., followed by Celebration; Bible Class at 4:30, P. M., and "Preaching Service" at 7:30, P. M. The "Preaching Service" consisted of a few Collected, a hymn, a sermon, another hymn, a Collect or two, or "Acts of Faith, Hope, Love, and Contrition," from the Mission Hymnal licensed by the Bishop of the Diocese, for the time. Then followed an instruction, in which the preacher came down into the nave, and even walked down the centre aisle at times, as in familiar intercourse with friends. Sermons were preached on the Devil, the World, the Flesh, the exaltation of our nature in our Lord's Ascension, a Christian man's death, a true conversion, the Passion, the seven Gifts of the Holy Ghost, and other subjects. Instructions were given on the parts of a true repentance: Sorrow for sin, confession of sin, amendment of life, and satisfaction; on Confirmation and on Holy Communion. Church doctrine was urged with marked plainness of speech, but the congregations (consisting mostly of strangers to the Church) went on growing, and before the end of the first week had increased four-fold. The Mission lasted eleven days. A sermon especially to men and youths drew out a hundred and seventy-five, almost all grown men. This is a large proportion of the male inhabitants of the village. "Memorials" of the Mission, containing blanks for special good resolutions were very largely welcomed, filled and brought to the Missioner for his signature; a number of earnest people not of our Communion, joining in this, including two Romanists, and some who had appeared entirely irreligious. The Mission owed much to the sympathy and commendation of the Bishop; and his cordial words in its favor had much influence in preparing the way for its good work. The new St. Luke's Church, Woodville, was consecrated on Monday, June 7th. There were present, besides the Bishop, the Rev. Messrs. Burbank (minister in charge), Little, Renouf, and Waterman, of New Hampshire; Hill and Fisher, of Vermont, together with the Rev. C. T. Olmstead, of Trinity Chapel, New York, who preached the sermon. A chime of nine bells, weighing five and one-half tons (the heaviest, with one exception, in New England) will be hung in the tower of the new Christ Church, Portsmouth. The Bishop visited St. Paul's School, on Ascension Day, and confirmed a large class. The Anniversary of the School was celebrated with the customary exercises—religious, musical, literary, and athletic, on the first of June, and was a most attractive festival. The School now numbers two hundred and eighty-five pupils. New York.—On Tuesday the 13th inst, there was a special Service in St. Ann's Church, West 18th St., which was one of unusual interest and yet mingled with deep disappointment. The Sisters of the Good Shepherd were assembled to welcome into closer fellowship, a probationer of their Order. The day was propitious, the Altar was adorned with fine and fragrant lilies, and their Pastor, the Rev. Dr. Gallaudet with many friends from far and near, awaited the coming of the Bishop. Seven of the clergy were in robes, and others had seats in the congregation. Dr. Gallaudet gave notice that Bishop Potter was not well enough to be present and they were trying to secure the attendance of another Bishop; that meanwhile the Services would go on and the reception would be left till the close, in hopes that a Bishop, by whom the Sister must be admitted, would arrive in time. The singing was hearty, the sermon was listened to with evident pleasure, the Holy Communion in which a large number participated was administered, the blessing was pronounced, and no Bishop appeared. Many friends accompanied the Sisters to St. Barnabas House where a choice collation was served from a table made bright with sweet flowers, tastefully arranged. The Candidate was a Philadelphian, and the Rev. Theodore S. Rumney, D. D., came from Germantown to be present and to preach the sermon which was one of unusual merit, having evidently been prepared with much care and thought from the text "And the house was filled with the odor of the ointment." He spoke of the blessedness of woman's work in the Church, of the contrast between her position in mediæval times, and what it is now when she is being restored to her former usefulness in the days of the Early Church. He commended with much earnestness the work these devoted and self-sacrificing Sisters of the Good Shepherd are doing among the suffering poor of all conditions in this and other dioceses, and pleaded for aid to enable them to enlarge their sphere of usefulness by the erection of a Sisters' House which is a want deeply felt. Northern California.—The Rev. J. S. Thomson, formerly of the diocese of Fredericton, but for nearly ten years Rector of Christ Church, Eureka, died on May 16th, and was buried on May 20th. Mr. Thomson was educated at King's College, Nova Scotia, and was for many years Rector of the important parish of St. Stephen, N. B. Both in the East and in the West he has endeared himself greatly to all with whom he came in contact. Western New York.—The annual commencement exercises of Maple Grove Seminary, Tonawanda, were held on Friday evening at Kent's Hall, which had been most tastefully and profusely trimmed with flowers by the young ladies of the school. An elaborate programme was rendered in a manner which fully sustained the expectation it had excited, and to the complete satisfaction of the overwhelming numbers that the closing exercises of this popular institution always attract. Wisconsin.—Christ Church, Chippewa Falls, was consecrated by the Bishop on Monday, the 12th inst. The sermon was preached by the Rev. C. J. Hendley, of Baldwin, Wis., who organized the parish in Chippewa Falls. The church is a very handsome one, a worthy monument of the zeal and devotion of the congregation. The Rev. Mr. Yundt has secured the lots and a very generous subscription for the new Hospital in Chippewa Falls. Work will begin at once, in hopes that the building will be ready for use next winter. Contributions of money or material for furnishing the Hospital will be gladly received by the Rev. S. J. Yundt, Chippewa Falls.

GENEVA LAKE, WISCONSIN.

Written for the Living Church.
Gleaning with beauty in the summer air,
Embered round, with graceful, wooded hills,

A Venerable Church School.
Correspondence of the Living Church.

The Right Rev. James Hervey Otey, D. D.,
first Bishop of Tennessee, was consecrated in
Christ Church, Philadelphia, Jan. 14th, 1834.

In 1835, while on a visitation to the Diocese of
Mississippi, he recommended to its Convention,

In 1837, the buildings of the Columbia Female
Institute were completed; and the school, which
had been some time in operation, occupied the

No sooner was the war over, than an effort was
made to restore the edifice, and re-establish the
school. The Rev. George Beckett, S. T. D.,

Some two years ago, the Institute added to its
treasures a most valuable Museum—the gift of
Miss Margaretta Bowles.

"To attempt even a slight description of this
Museum would extend this communication into a
catalogue raisonné. A week would not be too

The charming climate of Maury County—its
refined society—the unsurpassed advantages
which this school provides—its accomplished

There is one pressing want; and that is a chapel,
in which the Morning and Evening Services of
the Church may be held. Up to the present time,

We earnestly hope that this appeal may meet
the eye, and touch the heart, of some one, who,
if not able to build "us a synagogue," may be

A Clerical Vow.

Written for the Living Church.
Will you be ready with all faithful diligence to
banish and drive away from the Church all erro-

Ans: "I will, the Lord being my helper."
(From the Ordinal in the Prayer Book.)

Such is the solemn vow which every Priest of
the Church is required to take upon him before
he can be ordained; and it ought to be the re-

It has happened before now, that a faithful
Priest has endeavored to "banish and drive away
strange doctrine" from his Parish according

It has happened before now, that a faithful
Priest has endeavored to "banish and drive away
strange doctrine" from his Parish according

Dr. Breck has held Services at Antrim (with
an intermission of one or two years when the
Rev. Mr. London had charge) for eight or ten

Admitting that the word wine is pertinent, I
think that it can be satisfactorily proved that the
Greek oinos included unfermented prepara-

Principle; and "banishing" or "driving away"
faithful Priests who tell them this together with
other unpalatable truths, will never be the way

The New Church at Antrim, Penn.

On Tuesday, June 6th, the Bishop of the Diocese
(Central Pennsylvania) consecrated the beautiful
new church at Antrim, in Tioga county.

In the interior, the church is neatly finished
in white plaster, the ceiling being coved in three
cants, the dark beams projecting. There is a

On the arrival of the train with a large number
of interested friends, and connections of Mr.
Magee, the Consecration Service began. The

Dr. Breck has held Services at Antrim (with
an intermission of one or two years when the
Rev. Mr. London had charge) for eight or ten

Was it Wine, or Grape Juice?

To the Editor of the Living Church.
In your issue of the 27th inst., the second item
under "Brief Mention" is as follows: "A corres-

BOOK REVIEWS.

AN UNDEVELOPED CHAPTER IN THE LIFE OF
CHRIST. By Treadwell Walden. Published by
Thomas Whittaker, 2 & 3 Bible House,

This remarkable essay originally appeared as a
paper by the Rev. Mr. Walden in a late number
of the American Church Review, and was of

In the Review it was entitled "The great mean-
ing of the word Metanoia: Lost in the Old Ver-
sion, unrecovered in the New." That contribu-

THE LIFE AND LABOURS OF THE RIGHT REV.
WILLIAM TYRRELL, D. D. First Bishop of
Newcastle, New South Wales. By the Rev.

The work of a Bishop of the Church of God
possesses few salient points for the biographer
to seize upon, if that life has been one of laying

Not allowing oneself to talk of an opinion is
one of the surest helps to acting upon it, as it
will find some vent. Communicating it is like

Thou wilt always rejoice in the evening if thou
spend the day profitably.

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PERRY DAVIS' Pain-Killer



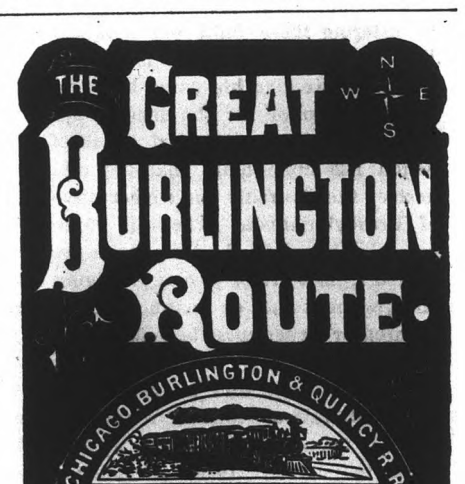
A SAFE AND SURE REMEDY FOR
Rheumatism, Neuralgia, Cramps, Cholera, Diarrhoea, Dysentery, Sprains AND Bruises, Burns AND Scalds, Toothache AND Headache.

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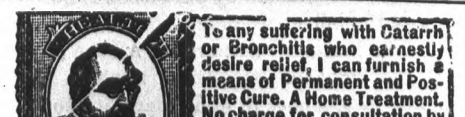
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The Living Church.

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A Brave Moderator.

The "moderator" of the late Presbyterian Assembly which met at Springfield, Ill., had some strong words to say in his sermon about the class of men who are called evangelists or "revivalists." He does not appreciate very highly these active and somewhat pretentious personages, who without Ordination "have condescended to them every distinctive function of the Ministerial office." He thinks that there is such an institution as the Church with a Divinely ordered ministry, and this modern deluge of enthusiasts and fanatics are seeking to do away with what God has established. Moreover, he faults the Presbyterians who fall in with these new-fangled methods, and he says: "A Church that trusts for its upbuilding to the emotional excitement of promiscuous assemblies; to 'Gospel Services,' so called, with laymen giving Bible readings; to Young Men's Christian Associations; or even to the Sabbath School when that institution is so separated from the Church as to be anything but the Church instructing its youth in Bible doctrine and history; by that very trust denies the supremacy of the ministry as God's method of evangelism." He goes on to deplore the condition of things so widely existing into the very life of his denomination, and shows that many have lost their faith in "the ordinary means of grace," that many are clamorous for "another kind of machinery with which to do God's work," and that there is a disposition on the part of the people to regard these blatant "evangelists" as "the representatives of the people, the special conveyancers of Divine influence, the favorites of the Holy Ghost."

The "moderator" who has shown his courage in uttering these bold words is the Rev. Dr. Darling, President of Hamilton College, New York, and we give his name because he is worthy of all honor for the decided stand he has taken against one of the crying evils of our time, which has done more than any other thing to destroy the Churchly and conservative character of Presbyterianism. There is something supremely absurd in the idea that a man who has turned from a life of vice or irreligion should at once, without call or qualification, without any training or experience, become a teacher of religion. Nothing is more calculated to foster spiritual conceit and to ruin souls, than the prevalent "revival" idea of requiring persons as soon as "converted" to stand up and exhort or "lead in prayer." It is a pernicious fanaticism contrary to sense, philosophy, and experience; and its results are perfectly evident in the retarded progress of the bodies which have foolishly submitted to it. The Presbyterians have surrendered with peculiar avidity to the modern blight of "Moodyism." They have been the warmest supporters of the Christian Association and other fanatical organizations. They are beginning to see their mistake and their highest officer dares avow it. They are beginning to perceive that self-appointed, irresponsible outside societies, like one now existing in Chicago, which makes its pompous aim "to encourage and aid all churches in the one object of preaching the Gospel to the unsaved," are really actuated by a spirit of antagonism to the idea of Divine organization, of Ministries and of Sacraments, and that they must oppose them, or be swamped by them. A generation of Ben Hoganism would put an end to all religion.

Parishes.

There is a growing feeling, expressing itself in various ways, that the Bishops of the Church should have more authority in appointing and sending the clergy, so that by a judicious disposition of their force they may most effectively and economically serve the whole Church. The Bishops are supposed to be acquainted with the condition and wants of the people in all their jurisdiction, and to know also the fitness of their clergy, so that, with the aid of their constitutional advisers, they would, if allowed to direct the whole matter, doubtless be able to suit parishes, in the long run, much better than the parishes suit themselves by their congregational elections.

But to win the assent of the parishes to any such arrangement and make them willing to receive their ministers as sent to them, it is necessary to make very plain the distinction between "called" and "sent," and to show that the right to send belongs inherently to the Bishop. We call our civil officers by our election, because we create the office; we define its duties; we determine its limits of authority. All the power and all the right of exercising it which the civil officer has, comes to him from the people. He is the creature of their election.

But it is quite different with the minister of God. His authority to preach the Word and minister in his holy Office comes from another source. Christ sent his apostles. All true ministers of Christ are sent. They have authority, but it does not come from the votes of the people. We do not endorse the congregational idea that the minister is made by the congregation, nor can we, if true to a genuine Episcopacy, admit that he is sent by them. It is inherent in the office of the Catholic Bishop to confer Orders. Is it not also inherent in the Office to confer mission on those whom he ordains,

that is, to send them? The General of an army, by recognized right, distributes his force, and sends whom and where he will. What amazing efficiency it would give to all the movements of the Church, if its ministerial force were directed with equal order and precision.

But there are other elements of this question besides the Episcopal authority to be taken into the account. Not being a State Church, supported by State revenues, we look chiefly to voluntary associations to support the ministers, and it is inevitable that they, on whom falls the burden of support, should desire to exercise to some extent the right of election. They have preferences, and if these be not reasonably gratified we must not be surprised if they take the remedy into their own hands and withhold supplies.

Now, this being the case, it seems to us useless to go off with a wholesale denunciation of our whole parish system. It is true that we have no parishes in the English sense of the word, but have we not parishes, nevertheless? Not the precinct or territorial jurisdiction, amenable as such to taxation and ecclesiastical authority, but parishes in an American sense, that is, ecclesiastical societies, not bounded by exact territorial limits, but embracing the inhabitants in a town or district who belong to one Church and who have a common interest in sustaining its ministrations?

Whatever inconvenience there may be in this kind of organization, it must be admitted that it is the only kind possible, where Church and State are not united; moreover it possesses many obvious advantages over a less voluntary system. Instead, therefore, of deploring the absence of what we have not, and what under our free institutions we never could have, is it not better to accept the situation, and endeavor to abate its inconveniences by remedies less heroic than utter demolition?

Let the mission authority of the Bishops, as recognized by early usage, and defined by ecclesiastical legislation, be more fully understood, and the propriety of it be explained and illustrated in the light of facts, and we may reasonably hope that intelligent and conscientious Churchmen (and to such we must look for genuine reforms) will abate the evil of undue congregational interference. The Bishop, of course, will not be oblivious to the reasonable wishes of the parish, but while giving them their full weight and consideration, will from his disinterested position, decide more wisely than they. He will dissuade and keep them from impulsive and hasty action, which so often leads to ill-advised severance of relations that might have continued with the greatest advantage.

If there be parishes so entirely founded on an idea, or so intensely local and personal in their motives, that they cannot accept, to the full extent, episcopal supervision, advice, and authority, we can only say that no remedial means, within the power of the Church will be likely to reach them. They must stand alone in their individuality and get on as they can. We cannot look to such for any considerable contribution to the Churchly spirit of our Communion, and can only hope that their example may not corrupt the Churchly spirit of others.

The Chicago Tribune very often indulges its readers with bright and sparkling editorials. We quote a short and pleasing one which appeared last Sunday. Our readers will thank us, for but few of them have an opportunity of seeing either the Tribune, or the journal in which the article first saw the light—the Pall Mall Gazette of London:

The petty tyranny which can be practiced by small officials in France is illustrated by the treatment of Mme. Minck, the famous communist. Contrary to the practice of the female Communist, she married not long ago, and proved herself sufficiently maternal in her feelings to have a son. This son, in the exercise of their parental right, if not in very good taste, they christened Lucifer Blanqui Vercingetorix, whereupon the Mayor of the district dragged out an antiquated and long-forgotten law of 1805, which forbids the employment of names not found in the Gregorian Calendar, and peremptorily ordered the withdrawal of the obnoxious names. As Mme. Minck will have nothing to do with the Gregorian Calendar, the boy must belong to the No-name Series.

The English Church Review always contains much interesting information. A recent issue had over a column of "News from Sister Churches," the whole of which had reference to our Branch of the great Anglican Communion, and the whole of which was taken, without the slightest acknowledgment, from the LIVING CHURCH. We appreciate the compliment, but venture to suggest to our brother editor that the courtesies of the press are as well known in this country as on the other side of the water.

At the meeting of the Committee for Foreign Missions held on the 13th of June, the Rev. Joshua Kimber, Secretary, reported for duty, to take effect immediately upon the adjournment of the Board of Managers that afternoon; and asked the privilege of presenting the following Resolution, which, on motion of Mr. Winston, was unanimously adopted:

Resolved: That the Committee for Foreign Missions desire to express and place upon record their appreciation of the efficient service rendered by the Rev. George F. Flichtner during his term as Secretary pro tem.

The contemporary, which in a recent issue spoke of a church which had "fortnightly communism," last week told us that in Palestine, at the opening of a Protestant Church, care had to be taken to prevent the natives breaking out "into open hospitality."

The Commencement exercises of Kemper Hall, Kenosha, will take place at 1:30 P. M., on Saturday, 24th inst. Persons wishing to attend from Chicago, can take the train that reaches Kenosha at 1:15, and return by that which passes Kenosha from Milwaukee at 5:20.

Foreign News and Notes.

In France an important reaction is setting in against the new law on obligatory and lay primary instruction. In the departments of the West, Maine, Anjou, Vendee, Brittany, the reactionaries are triumphing, and the Parish Priests have been elected almost everywhere to act on the school-boards charged with the execution of the anti-clerical law. M. Gambetta's journal blames the Government for having been wanting in energy in dealing with these "refractory provinces." Meanwhile the Figaro has opened a subscription for forming a budget for the foundation of free Christian schools. In less than a week the subscription-list of the Figaro amounted to upwards of \$80,000, and now the movement has been taken up by the entire Conservative press, both Parisian and departmental, and approved by the Church with a promptitude and unanimity that may well alarm the Radicals. From the point of view of the Conservatives, the combat engaged in is that of the Christians against the Atheists, and, some would add, of the honest folks against the rascals.

The panic in Egypt is increasing. The number massacred last week is now reported at nearly four hundred, and great apprehension is felt of another and more serious outbreak. It is reported that England intends seizing the Suez Canal. Such action would inevitably provoke a greater exhibition of fanaticism.

A joint Committee of the two Houses of the Convocation of the Province of Canterbury have reported in favor of the separation of the Channel Islands from the see of Winchester, and their constitution into a separate diocese, whose bishop should have jurisdiction over the English congregations in Europe which are not under the direction of the Bishop of Gibraltar.

The Bishop of Melbourne, Dr. Moorhouse, is a plain-spoken and strong-minded Prelate. He has been for sometime earnestly advocating a national system of irrigation, which he considers would entirely prevent the great droughts to which the colony of Victoria is so subject. The government however, in a pig-headed manner, according to the Bishop, declined to take his plan into consideration. The Bishop was lately asked to draw up a special form of prayer for rain, but this he refused to do, holding that it would be an idle mockery to go and appeal to God to alter the unvarying laws of natural government by which the courses of the seasons and the changes of the weather are regulated, after having refused to take natural means for obtaining the desired end. As to prayers for material wants as a whole, the Bishop observes that all the lower wants of men are supplied by an all-comprehensive rule, just as the ravens are fed and the lilies are "clothed more splendidly than Solomon."

If continued chastisement be a proof of love, the Russian Jews are certainly blessed with the most affectionate Government in the world. The last installment of tender mercies vouchsafed them consists of an edict admirably contrived for diminishing at once their means of subsistence and their personal security. The riots having obliged thousands to quit their homes, they are forbidden to take up their residence outside any town or village unless there is already a Jewish settlement in that position. This will oblige them in most cases to reside in cities in the midst of their enemies, and where these enemies greatly outnumber them. For the purposes of their flight they have been naturally compelled to enter into agreements to sell their goods and homesteads, and now by edict all these contracts are suspended. Finally they are strictly to observe, in compulsory idleness, the Sundays and other interminable feasts of the Russian Orthodox Church, besides the holidays demanded by their own religion. When we call to mind that in addition to the regulations now promulgated the obsolete laws against Jewish agriculture have lately been revived, it actually seems as if the Czar's Government was deliberately endeavouring to drive the entire Jewish community from the soil of Holy Russia. So serious is the matter felt to be by the Russian commercial classes, that in Moscow itself, the centre of Pan-Slavic fanaticism, fifty of the leading manufacturers have signed a protest against the threatened extinction of Jewish industry.

Mr. Parnell has succeeded in partially quelling the incipient revolt against his authority; and that he has been able to do so without breaking through his promise to the Government is a proof of his skill and dexterity. Irish Nationalists are not, however, now likely to be soothed by mere words, and it is probable that Mr. Parnell has held out to his followers a prospect of a fresh departure in the field of agitation. He believes that Home Rule is rapidly coming within the range of practical politics, and he intends to open a campaign on the subject in Ireland in the autumn. The Land Question is on the way to settlement. He expects that next year the Government will propose a large extension of the purchase clauses; and if that be done, he thinks the Land Question is practically disposed of, and that the tenant-farmers will gradually take the place of the old proprietors. For two years he has been appealing to the spirit of greed; he is now to address himself to the spirit of nationality. The Home Rule League will be reconstituted, and the whole machinery of Irish agitation will be turned on to the Home Rule movement. Mr. Parnell intends, however, to frame a definite plan on the subject, and not to content himself with mere general declarations on the right of national self-government.

The new Bishopric of Newcastle consists of the county of Northumberland, and the towns of Newcastle and Berwick-upon-Tweed. The parish church of St. Nicholas, at Newcastle-on-Tyne, is to be the cathedral church, and the Bishop is to be subject to the metropolitan jurisdiction of the Archbishop of York. The Bishop,

Ernest Roland Wilberforce, was born in 1839, and was from his Ordination the Chaplain and constant attendant of his illustrious father. He is, curiously enough, the nephew of the head of the Anglo-Roman Communion, Cardinal Manning, who, while in the Anglican Church, married a sister of the new Bishop's mother.

Prominent Preachers.

A correspondent asks "How it happens that we have so few preachers of popular prominence? Well, we need not go far to find an answer to the inquiry. We do not produce them, because we have no place for them and have no need of them; because there is with us little or no demand for them. We have a fixed, definite Faith. We have a system for teaching it and preaching it. We have an order of public worship and of the ministration of the Word and Sacraments. With us, the parish priest does not represent himself simply. He does not reflect popular opinion. He does not reflect the world of his day. The "popular preacher" must necessarily speak for himself and for his day. He would not be a popular preacher unless he did. Our clergy, as a rule, do not cultivate the art of popularity and prominence. They do not seek or desire newspaper notoriety. They do not write their sermons on manifold paper in order to send a copy to the Monday paper.

Our best parishes, too, have pretty generally come to understand that they do not want the "popular preacher." Churchmen do not care for sensational preaching, nor for sensational methods. But they do demand—and they have—good plain practical Scriptural preaching, and with that they are content. We have our full share, too, of really great preachers. The fact is, there is no Communion in the world, to-day, that has so many preachers of the highest order. We thank God for them. And would that we had more of them. But there is a class of preachers which we do not have and do not want. Thus, for example, we have no place for such men as Beecher and Talmage.

The New York correspondent of a Chicago daily says—and truthfully, no doubt:—There is really nothing that keeps Plymouth church together but the magnetism and ability of its eminent pastor. The unfortunate brethren who rattle around in Mr. Beecher's pulpit, when he is not there, need strong nerves to face without discomposure the beggarly array of empty pews before them. The Lord only knows what will become of Plymouth church, when Mr. Beecher finally quits the scene.

It is a good deal the same at Talmage's Tabernacle. His audiences are not remarkable for their careful perusal of newspapers; and, even when he is announced to be absent for a Sunday, the church is about as crowded as ever. Everybody expects to see Talmage, and hasn't even an incidental intention of worshipping his Maker. Then when a stranger arises in the pulpit,—like enough some venerable man whose white hairs ought to entitle him to a respectful hearing,—it is positively shocking to see how the audience, three fourths of it, bolts for the door as though a poor old parson were something to be afraid of. But then the crowd gathered to see Talmage in one of his spectacular acts, and it doesn't propose to have its stomach turned by any prosy talk about poor, sinful man.

What is thus said of Beecher and Talmage is equally true of the whole class of which they are conspicuous examples.

St. Agnes' School, Chicago.

The Commencement Exercises of Saint Agnes' School (situated at 717 West Monroe St., Chicago) were held in the Cathedral of St. Peter and Paul, on the evening of Friday, the 15th inst. The size of the congregation testified to the warm interest felt in the success of this admirable and flourishing institution. The Bishop and nine other clergymen occupied the Chancel, and several more were present in the congregation. The Cathedral choir was out in full force, and the short and appropriate Service was very well rendered. Besides the Processional and Recessional, the office was as follows: The "Our Father." Ps. XXXIV *Benedicam Domino*. Proper Lesson, Job XXVIII from verse 12th. The Apostles' Creed. Collects. Hymn 200. Address by the Bishop. Hymn 176. Awarding of Prizes. Hymn 466. Presentation of Diplomas. Hymn 469. Collects and Benediction.

The object of the Bishop's brief and appropriate Address was—to point out the difference between "Knowledge" and "Wisdom." The former, he compared to a heap of loose and disconnected stones. The latter, to the same stones built up and cemented together, so as to form a well-constructed and magnificent temple. He dwelt upon the fact that Knowledge, of itself, is by no means necessarily a benefit; and that, only too often, not frivolity only but crime also go hand in hand with what passes by the name of a liberal education. Knowledge, he said, was not, in itself, an adequate end, but only a means to an end; and, further, that it was not, in itself, a strength. This portion of his subject, the Right Reverend speaker illustrated in a very happy manner. The drift of the entire Address was—to show how utterly incomplete all Education is, which is not founded on a knowledge of God and of His revealed Will. That alone is Wisdom, in the highest and only true sense of the word; since the loftiest attainments of Knowledge, apart from Divine Wisdom, are liable to produce infinitely worse results than simple ignorance.

The Prizes awarded in the Primary Department were as follows: For General Excellence—Miss Dora L. Grier. For Arithmetic—Miss Laura May Orvis. For Improvement in Reading—Miss Mary Dana. For Learning to Study—Miss Madge Beebe. For Attendance—Master Frank Hogan.

In the higher Departments, the Prize for Intellectual Standing was awarded to Miss Katie Page, who also received a Diploma, and the Cross of Honor; that for Attendance, to Miss Mary Gyles; for Latin, to Master Charles Brett; and for General Excellence (including Attendance, Department, and Scholarship), to Miss Jessie Lake.

A Diploma and the Cross of Honor were also awarded to Miss Eliza M. Jones, who was unavoidably absent upon this occasion.

We offer our warm congratulations to Mrs. McReynolds, the Principal of St. Agnes' School, for the great success of an effort, begun in faith, and prosecuted upon the only true principle of affiliation with the Body of Christ. That estimable lady is now doing for the West Side of the City, and in connection with the Cathedral, what that other popular and experienced Educator—Miss Holmes—is doing on the North Side, in connection with the Church of the Ascension. Each, in her place, is engaged in founding an Institution in which Church Principles will lie at the root of and will interpenetrate the whole course of instruction. Every well wisher to the best interests of the rising generation will be ready to give a hearty "God-speed" to all such enterprises.

Church Work in New York.

The name of the Rev. Dr. Thomas Gallaudet must needs be familiar to all readers of the LIVING CHURCH, as that of the founder and manager of the Church work among deaf-mutes. Interest in the spiritual welfare of deaf-mutes came naturally to him from earliest years, his mother having been one. In 1850, while yet in Deacon's Orders, he started a Bible Class for them in the vestry-room of old St. Stephen's Church, New York. This grew into St. Ann's Free Church with its handsome brown stone church edifice and rectory in 18th St., just in the rear of Chickering Hall—a parish ministering to a large congregation of deaf-mutes and others, with 553 communicants under the care of three clergymen, and maintaining the weekly Eucharist and the daily Service throughout the year. Outside this large parish, the rector is active in many charitable societies and institutions, is chaplain of the Sisterhood of the Good Shepherd, and was one of the founders of the Church Society for Promoting Christianity amongst the Jews. His life-work, however, has been the care of deaf-mutes. The Services of the Prayer Book are particularly adapted to this class, because in churches where the sign language is not used they can read the Prayers and follow the lessons equally well with any in the congregation. Many an unfortunate, trained among sectarians, has thus gladly welcomed the spiritual ministry of the Church, and been led by his affliction into the peaceful harbor of the Catholic Faith.

In 1872, ten years ago this coming October, the Society known as the Church Mission to Deaf-mutes, was incorporated—with the object of promoting the temporal and spiritual welfare of adult deaf-mutes. It is an outgrowth of St. Ann's Free Church, as that, in turn, was of the earlier Bible Class. During these ten years it has worked very quietly, but effectively. It aids deaf-mute men and women to obtain situations where they can earn a support; it ministers to the sick and poor, and supports a Home for Aged and Infirm Deaf-mutes in New York. It now extends religious Services in the sign language to the large cities of the country. There are three deaf-mute Deacons. Of these, the Rev. H. M. Lyle is in charge of work under a Commission of the Diocese of Pennsylvania, extending through that Diocese, and also the Dioceses of Central Pennsylvania, New Jersey and Delaware, and he is pastor of a congregation of deaf-mutes connected with St. Stephen's Church, Philadelphia. The Rev. A. W. Mann is an itinerant missionary in a number of Western dioceses, residing in Cleveland, and making systematic visits to Chicago and other cities. About 150 deaf-mutes have become communicants of the Church through his efforts during the last few years. The Rev. J. Turner is itinerant Missionary in the South.

The Rev. Dr. Gallaudet, as General Manager, is the life and soul of the work, and travels all over the country holding Services everywhere in person. Regular Services are held in Brooklyn, Boston, Baltimore, Washington, and many other large centres in the Eastern States. The Rev. Dr. Clerc, and the Rev. Messrs. Chamberlain and Berry, assist. Many thousands of deaf-mutes are thus directly reached. By the wills of the Burr sisters \$20,000 was bequeathed for the removal of the debt of St. Ann's Church. This was a great good fortune. For the most part the work has had to struggle financially, yet there are few lines of labor which have or deserve a greater measure of the confidence of the Church.

The Church of the Transfiguration was built up by the Rev. Dr. Houghton in a manner somewhat similar to the building up of St. Ann's Free Church. When the present low and rambling edifice was raised, the shape of which has given rise to the sobriquet of the "Little Church Round the Corner," it was far up town, in fact almost out of town. Now-a-days, it is very nearly on the lower edge of the residence quarter. The congregation represents much wealth. There are 450 communicants on the roll. The daily Service is maintained with weekly Celebrations of the Holy Communion, and semi-weekly Celebrations during Advent and Lent. The parish abounds with guilds and charitable organizations, and does much outside its own bounds. Dr. Houghton is Chaplain of the Sisters of St. John Baptist, and also of the Sisters of St. Mary. The Bishop of Springfield recently visited the House of the Holy Comforter, one of the latest off-shoots of this Church, and administered Confirmation to nine persons, presented by the Rev. Mr. McMillan, Assistant Minister, and acting pastor of the House. All the inmates of the institution have now been confirmed except two—a record of very faithful spiritual care added to temporal nursing.

There has recently been exhibited in New York a memorial brass, manufactured by Cox & Sons, London, for St. James' Church, Elberon, N. J., and intended to commemorate the late

President Garfield, whose last act of public worship was attendance upon the Services of St. James'. The chief device is a sword running through the centre of the Gothic tablet, with a laurel wreath twined above the hilt. There are medallions of the arms of the United States, and of the States of Ohio and New Jersey. The inscription is red and black enamel, and in old English lettering reads: "To the memory of James A. Garfield, President of the United States. Shot at Washington, July 2d, 1881. Died at Elberon, September 19th, 1881." On the sides is engraved the text of Bishop Scarborough's memorial sermon delivered at St. James': "Know ye not that there is a prince and a great man fallen this day in Israel?" II. Sam. iii:38. The tablet has now been placed in the church.

Commencement Week at St. Mary's, Knoxville.

From the Palladium.

It did not rain on Baccalaureate Sunday—an omission worth cherishing as something new in the history of such occasions. The Baccalaureate Sermon was preached by the Rector in St. John's Church. The class motto, "Do That Which is Right," was his text; and his theme was Duty—the doing right in the sight of the Lord. Font and Altar were adorned with flowers, and the beautiful glass banners with their varied colors added greatly to the beauty of the decoration. The banner of the graduating class was suspended over the pew in which they sat.

The next two days brought examinations and reports. It was not a little amusing to see how quickly and how thoroughly each notice of an examination to be scratched from the list on the bulletin board, as each ordeal was over.

On Tuesday evening the exercises in connection with the graduation in music were held in the Study Hall. The following is the programme:

- I. INSTRUMENTAL. PIANO DUET—Jubel Ouverture. Weber. MISSES TOMKINS AND PHILIPS. PIANO SOLO—Bando in E flat, Op. 16. Chopin. MISS LETITIA MILLER. (Candidate for Graduation.) PIANO SOLO—Improvisation—Robin Adair. R. Hoffman. PIANO SOLO—Rhapsody No. 2. Liszt. MISS CARRIE ATKINS. II. VOCAL. CANTATA—"Christ Our Lord." Williams. ST. CECILIA SOCIETY. (Assisted by members of the Vocal Class.) SOLO VOICES. Sopranos—MISSES VAN BUREN, OGLESBY AND REED. Alto—MISS ATKINS, JENNINS, BABCOCK AND SMITH. ACCOMPANIST—MISS DERBY. AWARD OF DIPLO A.

The music was very much enjoyed, and the audience were quite ready to join in the thanks which were tendered on their behalf to Prof. Laux and his pupils. After the music there was an hour for social re-union in the Drawing Room before the inexorable retiring bell sounded. And a very pleasant hour it was among old friends and pupils.

Graduates' Day began, as was most fitting, with the Holy Communion. After breakfast there was the usual flutter of expectation, which was by no means diminished when the inspiring strains of the Knoxville Band were heard from the lawn. The procession was in line promptly at half-past ten; and to the music of the Trinity hymn, sung upon so many Graduates' Days at St. Mary's, the school entered the Study Hall. We give below the programme of the literary exercises which followed Morning Prayer: Literary Exercises—Essays—"Losing Keys," Miss Benedict. "Eyes and no Eyes," Miss Cleveland. "Stained Glass Attitudes," Miss Ogleby. The Valedictory—"Rub or Rust," Miss Paige.

Graduating Honors.—Hymn—"Lead us, Heavenly Father." The reading of these was agreeably interspersed with vocal selections given by members of the St. Cecilia Society. These pieces were: "Down in the Dew Dell," by Stuart; "Pleasures of Youth," a vocal trio, by Amber; and the Hallelujah Chorus from the Cantata of Jairus' Daughter, by Rheinberger.

The essays won many warm commendations, and the friends of the class were justly proud. The bestowing of crosses and diploma have been so often described in the Palladium that we will not repeat. A new feature, we must, however, mention—the singing, after the diplomas had been bestowed, of the first verse of the hymn, "Sweet Saviour, bless us ere we go."

Bishop McLaren presided, and, "acting for himself and the other Bishops of the Province of Illinois," bestowed the diplomas, the crosses being given as usual by the Rector. After the graduating exercises, Bishop McLaren made a short speech, presenting forcibly the claims of the chapel. It was an eloquent appeal, and we trust it will be an effectual one.

The graduates received in the Drawing Room the congratulations of their friends. The scene was a very animated one—many smiles, and not a few tears. There were baskets of flowers, beautiful bouquets, and floral designs which had been presented to members of the class. By special request, these were given in the Drawing Room, and not in public upon the rostrum. The lunch that followed in the dining-hall was an informal meal, for already the note of preparation was sounding for the afternoon trains.

Graduates' Day of 1882 is over. The class take with them the love and good wishes of those under whom and with whom they have worked.

Trinity Church, Wheaton, Illinois, was consecrated on Tuesday, the 19th inst., by Bishop McLaren. A large number of clergy were present, as also the Cathedral choir. The Bishop preached an admirable sermon, from the text, "The Lord is in His Holy Temple, let all the earth keep silence before Him."

At the conclusion of the Services, the majority of those present adjourned to the residence of J. S. Pierronnet, and beneath the shade of his orchard the ladies spread an ample repast for all who desired to partake.

The new church is a substantial gothic structure, with stained-glass windows, neatly painted on the outside, the wood-work on the inside being varnished and showing the natural color of the wood. The building is situated three blocks northwest of the depot, in one of the most pleasant parts of the town.

Personal Mention.

The Rev. Canon Knowles, Priest in charge of the Cathedral, Illinois, whose musical attainments are so well known, will, by invitation, read a paper before the National Convention of Music Teachers which meets in Chicago next week.

The address of the Rev. Mr. E. Phillips, is "Home for Incurables," Fordham Station, New York City. The name of the Warden of the Blind Orphan Asylum, Philadelphia, to whom applications for admission should be made, is R. V. Gideon J. Burtoh.

The Rev. John H. Edwards will take charge of St. Paul's Mission, DeKalb, Ill., and of that at Rochelle.

The Rev. W. G. G. Thompson has returned from England, and may be addressed at Columbia, Tenn. The Rev. K. W. Rhames will have charge of Breckenridge, Minnesota, and Wapeton, Dakota.

The Rev. W. C. Mills may be addressed at Ottumwa, having resigned the charge of the Mission at Creston, Iowa.

The Rev. W. Everett Johnson has accepted a call to the position of Rector of Trinity Church, Bristol, Ct.

The Rev. W. E. Potwine has accepted a call to the Missionary Jurisdiction of Oregon.

The Rev. F. S. De Mattos has been appointed by the Bishop of Illinois to the charge of All Saints' Mission, Kavenwood.

The Rev. Cleland K. Nelson, Jr., of Germantown, Philadelphia, Pa., has accepted an election to the rectorship of the Church of the Nativity, South Bethlehem, Pa., succeeding Bishop Whitehead.

The Rev. J. P. Fancor has taken charge of Trinity Church, Roslyn, N. Y.

The Rev. J. B. Harding has become Assistant Minister of St. John's, Waterbury, Conn.

The Rev. William P. Bush has been appointed Chaplain of the Church Charity foundation, Brooklyn, L. I.

The Rev. John F. Spivey has accepted the appointment of Missionary in the Northern Deanery of Iowa, and entered on his duties.

The Rev. George H. Edwards has accepted the rectorship of St. Luke's, Metuchen, N. J.

The Rev. H. H. Oberly sailed for Europe, June 14.

The Rev. Charles Pelletreau, of Paterson, N. J., sailed for the West Indies, June 18th.

The Rev. C. M. Perkins has accepted the rectorship of St. John's, Salem, N. J.

The Rev. Lawrence Buckley Thomas' address is 480 W. 2d St., New York.

The Rev. Nelson K. Ross, of Rutherford, N. J., sailed for San Domingo and the West Indies, June 13th.

The Rev. Alexander C. McCabe has accepted the charge of the Church of the Ascension, Mount Sterling, Ky., and will enter upon his duties on the first Sunday in July.

The Rev. E. A. Bazett-Jones has been appointed Assistant Minister of Gethsemane Parish, Minneapolis, Minn.

The Rev. Walter Tearne, having accepted the rectorship of St. Michael's Church, Mt. Pleasant, Iowa, desires to be addressed accordingly.

The Rev. Alfred Todhunter, of the Diocese of California, sailed from San Francisco, on June 4th, for Europe. His address will be, care of Brown, Shipley & Co., Founder's Court, Louthbury, London.

On and after the 29th inst. the address of the Rev. W. C. Hopkins will be Grace Parsonage, Toledo, O.

The Rev. Jesse Higgins has accepted the rectorship of Emmanuel Church, Champaign, Ill. (Diocese of Springfield), and may be addressed accordingly.

The Rev. Charles Edward Woodcock has accepted an appointment as Assistant Minister of Grace Church, Baltimore, Md.

The Rev. Nelson Ayres, Assistant Minister of St. Luke's, has accepted the rectorship of the Church of our Saviour, Baltimore, Md.

The Rev. Wm. Paret, D. D., Rector of the Church of the Epiphany, Washington D. C., sailed for Europe, on the steamer "England," June 9th.

Obituary.

MONTGOMERY.—Died, at Rochester, N. Y., June 13, 1882, Mary G. Whitney Montgomery, wife of Thomas C. Montgomery, of that city, and daughter of the late Andrew G. Whitney, of Detroit.

WEED.—Entered into the rest and joy of Paradise, on Tuesday morning, June 13th, 1882, Henry Rogers Weed, in the 84th year of his pilgrimage, and, excepting a few years, a Warden of St. Mark's Church, New Canaan, Conn., since 1829.

THE LATE CYRIL FULLER.

The vestry of St. John's Church, Decatur, placed upon record the following minute upon the death of the late Senior Warden of the Parish:

Mr. Cyril Fuller was elected the Senior Warden of St. John's Church at the time of its organization in 1855. He held that office by continual election until the time of his death.

Few men have shown such constant devotion and unflinching zeal in the interests of the church. The cheerful alacrity and devout earnestness with which he entered into any and all work for the church, exemplified among us daily the spirit of the Psalmist: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of ungodliness. I was glad when they said unto me, we will go into the house of the Lord."

His long life has been characterized by this self-consecration to the service of the Lord. Fifty three years ago, in 1829, he served in the general convention of the church as a lay deputy from the diocese of Vermont. Upon his removal to Ohio, in 1832, he continued his services to the church in the parish of Mt. Vernon. When he removed to Decatur, in 1855, his first thought was for the church, and his first word was to bear an active part in the formation of this parish.

On Trinity Sunday, June 4th, 1882, the voice of the Master came to him, "Friend, go up higher," and at the age of 51 years he ceased to labor and entered into his well earned rest. Truly "the hoary head is a crown of glory if it be found in the way of righteousness."

The Vestry extends the earnest sympathy of the parish to the bereaved family, and to the friends of the deceased, who have been thus widowed after a companionship of nearly fifty years, and to the wide circle of children, grandchildren, and relatives who have stayed his declining years.

We render to Thee, O God, hearty thanks for the good example of this Thy servant, who having finished his course in faith now rests from his labor, and we beseech Thee, that we, with him, may have our perfect consummation and bliss both in body and soul in Thy eternal and everlasting glory through Jesus Christ our Lord.

Miscellaneous.

A young man, unmarried, in Priest's Orders, energetic worker, vigorous preacher, and who can say or sing and celebrate in a Catholic manner the Offices of the Church, wishes to become the Rector of a Parish, or an Assistant. Address A. B., Room 33, 111 Broadway, New York.

The corner stone of Grace Church, Oak Park, Ill., will (D. V.) be laid by the Bishop of the Diocese, on St. John Baptist Day, June 24, at 4:30 P. M. A train leaves the central station of the Chicago and North-western R. R., corner Wells and Kinzie streets, at 3:45 P. M. Trains return from Oak Park at 6:10 and 6:56. A cordial invitation is extended to the clergy and laity of Chicago and of surrounding towns.

The clergy are requested to bring surplusage and stole.

Large airy rooms. Reasonable board at private house. For terms address Mrs. F. K. Adams, Kemper Farm, Nashotah, Wis.

FOR SALE.—A House, 10 Rooms, closets and good cellar, fine Grounds, Shade and Fruit Trees, good improvements, located in Knoxville, Knox Co. Ill., a pleasant walk to St. Mary's School. For particulars address K. this office.

The Organist at Racine College would supply a vacancy in any church in Chicago or vicinity, during the summer months. All desirable references given. Address W. R. Griswold, 22 Park Ave., Chicago.

WANTED.—An experienced teacher of higher English (including Mathematics), French, and Music, vocal and instrumental, desires a situation. Testimonials and references furnished. Address, Miss M., Box 113, Greensboro, North Carolina.

WANTED.—An Organist and Choir-Master for Mount Calvary Church, Baltimore. One who understands Gregorian music required. Address, with reference, clergy, 226 N. Eutaw St., Baltimore, Md.

WANTED.—To complete a file, Diocesan Journals of Illinois previous to 1846, also for the years 1849, 1850, 1853, 1854, 1855, 1860. Expense of postage or express will be paid. C. W. Leffingwell, Knoxville, Ill.

"LIBRARY ORGAN."

THE ESTHETIC TASTE SATISFIED. The business at the Carpenter Organ Manufactory, Worcester, Mass., is continually increasing. Large orders are being constantly received; one of the most recent was from Mexico. So great is the demand abroad for their instruments that agencies have just been established in Berlin, Prussia, and Orel, Russia. They have also opened warehouses on West 14th Street, New York.

The firm have also just got out a handsome 100-page catalogue, said to be the finest ever published by a manufacturer.

One of the most recent designs is the "Library Organ." It is the Queen Anne style modernized. In quiet, aesthetic harmony it, in a very unique manner, blends together the organ, the library, and a cabinet for bric-a-brac. The case is 9 1/2 feet high. The organ occupies the centre, with a section on either side to be used as a library. The lower sections not used by the internal arrangements of the organ are utilized as closets for pamphlets, etc. The work is all of brass. These organs, however, could be built so as to occupy a larger or smaller space. They are provided with the Carpenter organ action, and all the many improvements for which the firm is noted.

The most artistic thing we have seen in the way of a school catalogue, is the issue for the current year by Lasell Seminary, Aburndale, Mass. The engravings are in the very highest style, and are faithful illustrations of the institution and its surroundings. The typography of the pamphlet is perfect. Of the institution itself mention has often been made in our columns, and its high standing is well known. As represented by this catalogue, it is a most attractive home for young women, providing the most approved methods and means for education. The Handwork Department is unique and useful.

Good opening for a physician at Jubilee College, country practice. Address Rector Christ Church, Robin's Nest, Peoria Co., Ill.

Society for the Increase of the Ministry.

Formed 1857. Incorporated 1859. Five hundred and eighty-seven of its scholars have been ordained. Five hundred and four names are found in the present clergy list, distributed as follows: New England, 85; Middle States, 152; Southern States, 22; Western States, 143; Domestic Missionary Jurisdictions, 31; Foreign Missions, 6; Abroad, 4; Permanent funds yield \$3,600. Annual income. The Society asks voluntary collections of parishes, and personal donations. REV. ELSHA WHITTAKER, Cor. Sec. HARTFORD, CONN.

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

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THE ADVENT TERM the eighty-first semi-annual session of this school, begins Thursday, September 28th. For catalogue address the Rector, Rev. BENNETT SMEDS, A. M.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn.

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.

A GARDEN OF GENEVA.

Lines suggested by the death of Miss Martha DeLancey.
Written for the Living Church.

I heard to-day a story, too sweet to be forgot,
Of one, our dear, dear neighbor, who lived adown
the street;
Oft have you passed her garden—a green and quiet
spot—
Where roses bloom in summer, and all the air is
sweet.

The daffodils come early; the asters linger late
In quaint old-fashioned clusters, as in the "auld
lang syne."
They peep across the lattice; they nod above the
gate;
And every blossom seems to say: "Good will to thee
and thine."

The happy village-children know all the by-ways
well,
Where hollyhocks and tulips stand, so stately in a
row;
And the times of the mid-summer, when the Can-
terbury-bell
Will swing its dewy chalice above the flowers below.

But sweeter is the story than all the sweetest
flowers;
For our neighbor, "dear Miss Martha," some twenty
years ago,
Lost one—a darling sister—from out this world of
ours,
And 'twas she who built the garden, and loved the
flowers so!

Year after year has vanished; but, over all the
place,
No change has touched the fashion of this her gar-
den spot.
The lilies that she tended retain their olden grace,
And yonder are her pansies—here's her "forget-
me-not."

Each bloom in all the garden, it knows "Miss Mar-
tha's" will;
And, where her darling wandered, the grasses may
not grow;
And, as she twined the rose-tree, its branches clam-
ber still;
And here is all the mignonette, of twenty years ago.
Miss Martha's hair is silver; and, in her gentle
eyes
A light long time lingered, reflected from the
West;
And, yesterday, at morning, she strayed to Para-
dise,
And the pure white rose of silence was placed above
her breast.

The meaning of the story? a constancy so sweet,
It found a higher language far, than sorrow's sad
refrain;
Till every poor wayfarer, who tolls along the
street,
May drink a breath of joyousness from out the cup
of pain.

And every dawning morning, the flowers tell
anew
We shall find our own, our darlings, in God's own
time and way;
The Power that gives the lily, each year, the self-
same hue,
Will give us back the treasures that we lost but yester-
day!

GENEVA, N. Y., June 24, 1882. LAURA F. HINSDALE.

GENESIS I. AND SCIENCE.

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

Moses leaves the time as to the begin-
ning of creation an open question. He
merely states certain things, with no inti-
mation as to how much or how little time
separates them. This is a fact of great im-
portance, but one exceedingly difficult to
realize, because it requires us to rid our-
selves of beliefs which have been held from
childhood. His narrative when collated
with astronomy and geology agrees, each
statement with a fact, throughout, and,
what, if possible, is more marvellous, the
order is the same. I have counted these
agreements, and find them upwards of
forty in number, and, as you have seen,
they are of the most profound importance.
Such, and so many agreements could not
be mere chance coincidences. Hence, I
conclude that this narrative was intended
to describe the very transactions to which
it so exactly applies. The laws of my
mental being allow me no other conclu-
sion. Ergo: it was intended to extend
over all the time which the transactions
occupied. Astronomy and Geology assure
us that these were separated by inter-
vals of unequal length aggregating un-
told millions of years. The account itself
says nothing for or against there being
such intervals. Agreeing, as it does, in all
else with the broadest science, it would stul-
tify ourselves to say that silence here is con-
tradiction. The case is very similar to that
of the little skeleton outline of American
history which I employed in illustration of
the "days." (See our Third Conversation.)
The child who read it without other in-
struction, might, perhaps, believe it the
story of a week; but when, in after years,
he learned from other sources that it in re-
ality spread over several centuries, he
would need to be an uncommonly stupid
child to insist that its author taught, as a
fact, that the events which it mentions fol-
lowed each other with no greater interval
than a night.

"How," said the Professor, "do you
think this story was made known to Moses?
Was it put bodily into his mind? or did he
see the transactions as in a vision?"

Since nothing has been revealed as to
the mode of Moses' obtaining his account,
all that I can say is entitled to little weight.

Very much which he has recorded, could,
in the nature of the case, have been made
known to him only by actual words either
spoken or in some manner put into his
mind. For example—the first two verses
—no vision could depict what they record.
Even now, with the aid of our greatly in-
creased knowledge, we can conjure up
nothing better to represent God the Creator,
or God the Spirit, the darkness, and the
moving upon the waters, than certain con-
ventional symbols which would have had
no meaning to Moses and his contempora-
ries.

Then, there is all that God is represented
as saying; this, too, could be conveyed to
Moses only through the medium of words,
and it forms a large part of the narrative.

I then read aloud the whole chapter,*
counting up as I went along, those parts
which were addressed to the ear, and those
which might, perhaps, have been objects
of vision. The former exceed the latter
four to one.

Besides all this, I continued, there is
internal evidence that the author of this
account had the skill and knowledge of a
trained observer, a kind of person unknown
in those days, and not very common even
now. Every one, who has had experience
in obtaining descriptions of natural phe-
nomena from ordinary persons, knows how
exceedingly difficult it is to get them to
exclude useless and extraneous matters.
Knowing little of the facts which they may
have witnessed, they are likely to record
those of no consequence, and to omit others
of the highest value. But here in this
series of phenomenal descriptions, every
word is appropriate, every fact of trans-
cendent importance. There is, too, an evi-
dent freedom and vivacity, a lack of doubt,
or hesitation, a self-confidence that arises
only from a belief that error was impossi-
ble, which can be justified only by the
perfect truth of every statement. I cannot
conceive of Moses viewing the past, and
selecting most important facts, and de-
scribing them in language so exact. The
only conclusion that appears to me to
meet all the conditions of the problem, is
that this narrative was received from a
supernatural source, verbally. We read
in the story itself that "God said" the most
of it, and I doubt not "God said" the rest
also. There may, or there may not, have
been an audible sound; perhaps "a still,
small voice;" perhaps loud as on Sinai;
or perhaps it was written out by the finger
of God, as were the Commandments; per-
haps words were unconsciously put into his
mind; I cannot even conjecture which
method was employed, but, in some way,
Moses knew just what words to use.

The Professor then referred to the divi-
sion of the world's history into the six
periods, or stages, of which I had spoken.

"I have always," said he, "understood
that no such division was possible on philo-
sophical principles; and if one should
be arbitrarily made, it could have no
foundation in nature. If you will write
out the divisions just as you claim they
exist, so that I can take the paper with me
for future examination, I shall be greatly
obliged."

The reader probably knows that the op-
ponents of Revelation assert, and all its
friends admit, that the world's history
cannot be so divided. Some of the ex-
pounders of this account make the periods
to overlap a great distance—each day, in
their opinion, denoting a period of work
which went on long after the next day
commenced.

As regards the first, second, third,
fourth and fifth periods, enough is known,
thanks to modern science, and especially
to Geology, to show that the demarcation
between them is clear and sharp. Whether
there is an equally clear line between the
period which witnessed the appearing of
present marine fauna, and that in which
present animals appeared, very little is
known, although very much has been con-
jectured. With this brief explanation, I
lay before the reader a copy of the paper
which I wrote out.

*Thanks to the Bible Society, every boat on the
Hudson has an ample supply of Bibles.

As to the actual fear of death, it seems to me
that the Author of our existence for the most
part gives it to us when it is intended that we
should live, and takes it away from us when it is
intended that we should die.—*Sir E. Brodie.*

Controversy leads but few to the apprehension
of the Truth. If it does lead any, it is by some
accident, some overruling of evil by the Divine
goodness, and in spite of its own inherent ten-
dencies.

PRAYER AFTER THE BENEDICTION.

Written for the Living Church.

O Holy Ghost! Thou Comforter Divine!
Stay, stay with me,
And keep me wholly Thine!
O Spirit! ever living God!
Inspire my heart,
And make it Thine abode!
O Paraclete! Thou sinner's
Guide and Friend,
Keep guard my soul,
And save me to the end!
Amen, Amen.

Whitson-Tide, 1882.

M. A. W.

A Western Pilgrimage.

Correspondence of the Living Church.

There are few in the Church who have not
heard of Faribault, Minnesota, and the splendid
pioneer-work there begun by Breck and others,
and now developed to grand proportions by the
apostolic Whipple, and his faithful band of o-
workers. When therefore a convenient railroad-
pass placed it in our power to make a pilgrimage
in modern fashion, and with modern rapidity,
we gladly sped upon our way, leaving Chicago
by the "Albert Lea route" in the C. & E. I., at 11
A. M. on the morning of Friday, June 9th. As we
whirled along through Illinois and Iowa, while
yet the day continued, it seemed as if a suc-
cession of beautiful landscapes was flashed by the
car windows. Even the pouring torrents of rain
through which the train dashed were not with-
out their interest. These were soon left behind;
and night settled down upon us, as we bounded
along over the kindly-swellings hills of fruitful
Iowa. Who can say that our great Western
Prairies are not beautiful and picturesque! They
are sublime in their far-reaching extent, beauti-
ful in their fruitful undulations, and full of in-
terest, as the abode of thousands of happy people
in happy homes. The past, the present, and the
future blend into one amazing whole, as we sit
at ease in our railroad-car, whirled along over
their vast extent.

In due time we passed through Minneapolis,
and by St. Paul, and so on to Faribault which we
reached on Saturday forenoon. Here we soon
discovered the tall form of the Bishop, on the
railroad platform, welcoming a distinguished
party from the East coming on to be present at
the Trinity Ordinations at the Cathedral and
also to see the Institutions and witness the Aca-
demic Exercises of St. Mary's Hall, and Shat-
tuck School. We were not however, overlooked
and a kindly grasp of the hand welcomed us also
to Faribault. It was our good fortune to be the
special guest of the Rector of Shattuck School,
the Rev. James Dobbin and so with him we
soon reached the commanding site of that splen-
did Institution. Having but a limited time for
our pilgrimage we made the best use of our op-
portunity, and so on Saturday afternoon we went
the rounds. After looking over the buildings at
"Shattuck" consisting of several commodious
stone structures, a gymnasium of more than av-
erage completeness, and the beautiful Chapel, we
went on to Seabury Divinity School. This
building, designed by Congdon presents a beauti-
ful appearance, withdrawn, as it is, a little back
from the bluff, and enclosed by noble trees of
natural growth, giving an air of spaciousness and
retirement grateful indeed to eyes accustomed to
the constant environment of bricks and mortar.
Here we were welcomed by the Warden, the Rev.
G. L. Chase, S. T. D., whose hearty salutations
brought back the General Seminary days when
we were students together. The same genial
kindliness, the same love for culture and beauty,
the same modest spirit of gentle piety which
then he had bears its fruit anew in the success-
ful Wardenship of this important post.

His lovely home adorned by the inexpensive
magic of discriminating taste and artistic ability,
has a subtle influence on all who are privileged
to enjoy its beauty. Here the students come
weekly for social recreation, and one could see
its effects in the sweetly arranged apartments
occupied by them, each exhibiting individual
tastes and predilections. How inviting the com-
mon dining hall looked, with its clean linen and
shining glass, and adornment of ferns and wild
flowers. Neatness was everywhere, and the lovely
chapel occupying the upper part of the building
was not forgotten in the general care. When
we say the chapel was in the upper part of the
building one must not imagine an improvised
room of a garret like character with make-believe
church furniture. It is nothing of the kind. It
is a beautifully proportioned interior, with high
open roof, having a well placed altar, carved
stalls for the Faculty, and open benches and book
racks of good design for the students, all well
designed, solid and churchoy. A good organ is
however much needed. For men's voices a Reed
organ is a poor support and its sounds are too
sentimental for constant use. A pipe organ of
rich tone would be an ever effective stimulant to
lagging throats or imperfect utterance, and
would suggest correct method by its own free
lusty volume of sound.

Leaving Seabury Hall we retraced our steps to
Shattuck, passing by on our way the original
House once occupied by Breck as an Indian
Mission. It stands now idle and dismantled
being more than replaced by "Seabury" and its
more extended work. Driving along over the
Bluff which gave an extended view of the far ex-
tending prospect we reached the site of the new
St. Mary's Hall where the foundations are al-
ready laid for a magnificent building to cost
\$70,000. We walked about its splendid begin-
ning and looked with a kind of affection at the
workmen squaring off the goodly stones for the
structure, and only regretted that our pilgrimage
would not permit us to remain over in the com-
ing week for the grand ceremony of the laying
of the corner-stone in solemn state, by Bishop
Whipple.

Back again we were at "Shattuck," where more
at leisure until the even, we watched the busy
life of this successful school. The military dis-
cipline is maintained, and the students all wear

a neat uniform. Its good effects are apparent
in the manly bearing and courteous deportment
everywhere seen. The Commandant, a retired
officer of the Regular Army, has charge of this
department of school life, and every attention is
given to the development of Christian manliness.

In summer or winter this is amply provided for.
No matter how rigorous the blast may be, with
the ample gymnasium, company drill in all its
evolutions can be had. The space is so ample
and the floors so substantially arranged that the
whole school can, on the various floors, enjoy all
the happiness of incessant motion at something
or other, thus satisfying the boy instinct, ever
restless because ever full of life. In contrast
and complement to the gymnasium stands the
chapel. This is complete in all its details, solid,
graceful, Churchlike and appropriate in every
way. It is seated choir-wise with solid carved
benches, has an ample spacious centre aisle
leading up to the Altar which stands on an ele-
vation of seven steps from the floor. The choir
proper occupy raised seats near the chancel and
a fair organ standing in a recessed niche, sus-
tains the voices. All the windows in the chapel
are of uniform design in well-executed stained
glass of the early English period. The effect of
the whole church is satisfying, and one cannot
help feeling that the lady who erected it as a
memorial to her dear child has indeed done a
good work which no one can estimate in its far-
reaching effect upon young minds; it would be
easy enough to look up all and more than this
chapel has cost in some lavish outlay in a ceme-
tery, serving no really good purpose, and even
apt to be forgotten, but here is a monument of
perennial power and profit for living human
souls, placed at the very fountain head of in-
fluence in thousands of young life. Think of a
monument to a child scarce two years old being
thus made a power for good. How powerful
can God make men's gifts to be when given to
Him in His Holy Church. With thoughts like
these the hours sped on under the trees by Shat-
tuck, until time came to turn our steps to the
hospitable home of the Rector. A winding way
through the woods brought us to the command-
ing site on which stands his good stone house.
Fresh and neat and new it all was, with its good
oak staircase and woodwork, and lovely oiled
floors, all made bright by cunningly contrived
hangings and rugs. To sit on the spacious pla-
zette and inhale the clear air of Minnesota was
itself a luxury. The hours flew by, partly spent
out of doors, and partly spent before the open
fireplace in the parlor, bright with a few blazing
brands, where prayers brought the day to a
close, a happy one, indeed, full of memories of
the past, closed in by a sweet domestic scene of
peace and rest.

Sunday morning broke clear and bright, and
at an unwonted early hour we were out enjoying
the songs of birds, the beauty of the view and
the clear air which seemed poured down upon us
from the clear crystal chalice of the skies.
To get up early for such things as these seemed
indeed worth while.

At 11 o'clock we were at the Service of the
Cathedral. The busy pomp of the Shattuck
Cadets in their neat uniform, marching on to the
open doors with bugle sound and measured
tread was quite inspiring; this was exceeded,
however, in interest by another procession of
young ladies and teachers from St. Mary's Hall,
wending their way also to the Cathedral worship.

The students of "Seabury" attired in flowing
academic gowns were in the vestry-room, where
were also the candidates for Ordination, the
Bishop and attendant clergy. All made an impos-
sible procession as they entered the spacious chan-
cel of the Cathedral during the singing of a
hymn. Morning Prayer having been said at an
early hour the Service opened with some special
collects said in the most feeling manner by the
Bishop. The sermon was by the Rev. Dr. Jew-
ell, of Evanston, Ill. It gave an added impact
of home feeling in the Services, to hear his fa-
miliar voice and to follow his loving spiritual
thoughts. The Service of Holy Communion
and the Ordination of Deacons and Priests fol-
lowed in the usual order, but made doubly im-
pressive by the intense earnestness of the Bish-
op, whose vibrating voice gave no indication
whatever of enfeebled health or impaired vital-
ity. Four gentlemen were made Deacons, and
two were advanced to the dignity of the Priest-
hood. The homeliness and the heartiness of the
Bishop in requesting the people to come for-
ward at the close of the Service and greet the
newly ordained and wish them Godspeed was
especially pleasant. It may not be indelicately
to say here that a good lady visitor remembered the
young men in a solid manner, presenting each
with a sum of money, useful at all times, but
never more so than at the close of a seminary
course and the start out on a new life.

The Services at the Cathedral are of an ear-
nest simple character, the music being given by
the students of the various Institutions, thus
promoting a purely congregational effect. Wor-
ship, of course, is independent of artistic com-
pleteness and should be the main feature in all
the music of the Church, but to satisfy all souls
the artistic should also have a place. It would
seem as if there were ample opportunity for such
development in the resources of "St. Mary's
Hall," "Shattuck School," and "Seabury Divi-
nity School," all combined in the Cathedral Wor-
ship, where chants, hymns, responses and an-
themns would always find fitting place and proper
rendering in this united Service on the Lord's
Day; but all is so hearty, simple and real, as it
now is, that the wished-for artistic comple-
teness is almost forgotten.

The Cathedral building has many excellent
features, and the apparent faults in construction
have the effect of producing an architectural
characteristic not displeasing.

It lies low and brooding but strong, and the
interior, with its high roof and long choir and

sanctuary has a mysterious effect not indeed un-
like the dusky beauty of an Indian maid, seated
in the gloom of the forest. You have an im-
pression of glittering color, and rounded form,
different indeed from the classic mould, but yet
beautiful and attractive, even though strange.

The stained glass in the great apex of the
sanctuary is particularly brilliant, containing
life-size figures of "Our Merciful Savior," to
whom the Cathedral is dedicated, the four Evan-
gelists and others. They are all properly in-
scribed as the "gifts of" so and so, and thus ever
silently provoke others to love and good works.
After dinner came the early Sunday evening
Service at Shattuck School in the Shumway
Memorial Chapel. This was led by a choir of
students who preceded the clergy and Bishop
into the stalls, singing a Processional Hymn.

The Service was done in a modest unpretend-
ing manner. The Psalter was chanted in unison,
and the Canticles taken to florid tuneful Anglican
chants. The volume of tune and tone filled
one's heart, and one could not but admire the
evidence of faithful attention given to choir
training. A nice duet was sung at the Offertory
which was for Diocesan Missions, and a very
pardonable use was made of scribbling pencils
and torn fly-leaves as little "promises to pay"
dropped into the collection plates from many of
the student's hands. A "talk to the boys" by
Bishop Whipple brought the Service to a close,
then to a Processional Hymn, and a cornet Fan-
fare with the organ, choir, clergy and pupils
filed out of the chapel.

The next pleasure of the day was tea and re-
ception at the Bishop's house, to meet the newly
ordained and the many visitors; there an hour
or more passed swiftly, until it was time for the
evening Service at the Cathedral. This, how-
ever, we did not attend, but with the memory of
the many pleasant people we met at the Bishop's
house we hied us back to Professor Dobbin's
on the hill, and with his charming family, far on
into the starlight night we sat out on the piazza,
talking over all the events of our pleasant Sunday.
Early the next morning we took train for St.
Paul, bound back again for Chicago. What we
saw at St. Paul, Minneapolis, and Davenport,
Iowa, on our return trip you may look for in our
next. If this has interested you you will look
for that. J. H. K.

Beverage for Sacred Things.

From Bishop Whitehead's Convention Address, 1882.

Though not a virtue much accounted of in
this modern time, and in this new country, Re-
verence for things unseen, for authority, for the
truth, is the panacea for all the evils which
God's people have to meet and which they seek
to relieve. For lack of it, men "rush in where
angels fear to tread," intruding into awful mys-
teries, "vainly puffed up by their fleshly mind."
For lack of it, young and old deride well-es-
tablished truths, overturn ancient tradition, re-
ject the inspired Word, break away from holy
restraints, despise government, deny even the
existence of God, and give themselves over to
license of life, as well as of thought and belief.
Crude speculations, unfounded or unproved
theories, take the place of the revealed truth,
and men like to have it so. Hence comes disre-
gard for all lawful authority, disobedience, and
revolt; and at the extreme limit, communism
vaunts itself against all time-honored sanctions
and ideas. The sect-spirit, and independency in
religious matters, partake of the same irreverent
temper. Vagaries of worship, and the secular-
izing of churches and of the ministry, careles-
ness of outward demeanor in God's House, the
prevalent lack of appreciation of what public
worship really means—all these things have
their source in the lack of reverence for God, for
truth, for unseen verities.

Now, the Church, by her reverent Services,
by the spirit of all her formularies, by her order-
ly ways, as well as by the doctrine which she
preaches, and her obedience to authority and to
ancient precedents, is a standing protest against
all this. She bears witness to the truth of a Per-
sonal God seated in Majesty, and ever ready to
grant an audience to His children. She teaches
humility. She prescribes postures and even
words of devotion. She instructs even little
children to behave as in the presence-chamber of
Divine Majesty, when they come into God's
House. And we cannot duly estimate the im-
mense influence of her quiet, stately, reverent
worship upon the hearts and lives of those who
devoutly engage in it. But to give that influence
its due force, both minister and people should
be scrupulously careful to co-operate with it in
every particular. There is a moral power, a
witness borne to a truth most needed at the
present time, when our churches are made beau-
tiful and treated with respect; when lowly rever-
ence is made at the public profession of that
Name which, though it be "above every name,"
is openly reviled on every hand, and uttered in
blasphemy on every corner. There is an injury
done to the truth when the old and careful rule
is disregarded of coming to the Communion with
ungloved hands; when the chancels of our
churches are permitted to be dirty as we would
not permit our own houses to be; when the nails
whereby the Christmas decorations were fasten-
ed, are allowed to remain, in jagged and untidy
array, through all the year; when the Lord's
Table is used as a convenient place for counting
the collection, and the rails are made to serve
any secular purpose on the week days. We
do not uphold the Church's teaching, if the
minister's surplice be ragged, patched or soiled,
and his stole torn, its fringes all frayed and
worn away.

We fall lamentably below a right standard,
and lend ourselves to the prevailing irreverence
and irreligion, if the communion vessels be not
scrupulously neat and the appointments of the
Lord's Table be not of the very best we can af-
ford. And surely, to use the Lord's House for
the unseemly wrangles of a Vestry or Parish
meeting, or the discussion of parliamentary
practices, is to treat holy things profanely. I
have hesitated to receive at the chancel steps the
greetings of the people at the close of the solem-
n Service, lest the example might be pernicious;
and shall be glad if, in the future, some
other place and time might be afforded for that
which, although so pleasant to the Bishop, is
not strictly appropriate for the House designed
and consecrated only for God's worship.

The Household.

A rich pudding sauce is made of the yolks of five eggs, one cup of sugar, half a cup of butter; beat all together till light, then add slowly one pint of boiling water.

When you have a little pie crust left, do not throw it away; roll it thin, cut it in small squares and bake. Just before tea, put a spoonful of raspberry jelly on each square.

Old carpets whose colors are faded or are too light for the prevailing style can be dyed to look really handsome. Of course, the carpet comes out in shades of one color; but the effect is very satisfactory, and the expense is trifling.

A quick and effectual method to destroy plantain and other weed pests on lawns is to cut the plant off at the crown, and drop on the top of the root two or three drops of kerosene. The lawn will not be defaced by digging, and the work is at once and completely done.

Tomato sauce to pour over meats is made thus: Stew half a dozen ripe tomatoes, with a little chopped parsley, salt, and pepper, to suit taste; strain it, put it on the stove again, and when it begins to boil add a spoonful of flour, rubbed smooth, with a tablespoonful of butter, and let it boil up once.

Complaint is made that the convenient dictionary-holders, made of wire, injure the back of the book. This may be prevented by covering the book with a very heavy paper, or by making a sort of pad for the back, having it wide enough to come over the sides and under the claps that hold the book.

Square screens that do not fold are much sought for just now. They do not give the opportunity for so varied decorations as the folding ones, but delicate work shows off to much better advantage, and less work counts far more than on the others, where the effect is more confusing. To stand in front of a grate these are generally preferred.

Puffs for dessert are delicate and nice; take one pint of milk and cream, the white of four eggs beaten to a stiff froth, one heaping cup of sifted flour, one scant cup of powdered sugar; add a little grated lemon peel and a little salt; beat these all together till very light, bake in gem pans, sift pulverized sugar over them, and eat with sauce flavored with lemon.

FRUIT CANNING.—Put a pint of warm water in a basin, and lay in a flannel folded several thicknesses, being careful that the flannel is a little larger than the bottom of the dish. Place your empty jar on the flannel, and pour in your fruit boiling-hot. A large number of cans can be filled without changing the water, with no danger of breaking. This simple method saves much time and trouble.

A pretty way to dispose of Christmas and Easter cards is to make a bannerette of them. The foundation may be made of sash ribbon, a little over a quarter of a yard wide, and quite long, fringed at both ends. The cards are held in place by a little mullage, being put on the upper corners. Leave a little of the silk to show around each card. Use cards of all shapes and sizes, and arrange as tastefully as possible. Almost any material may be made to answer for a foundation.

DOMESTIC LIFE.—Pleasure is to women what the sun is to the flower, if moderately enjoyed, it beautifies, refreshes and improves; if immoderately, it withers, deteriorates and destroys. But the duties of domestic life, exercised—as they must be—in retirement, and calling forth all woman's sensibilities, are perhaps, as necessary to the full development of her charms, as the shade and shower are to the rose; confirming its beauty, whilst increasing its fragrance.

The tops of steam radiators may be rendered less unsightly in summer, by covering them. A very handsome covering is made in this way: Cut a strip of felt or broadcloth of the exact shape and size—allowing for seams—of the top; to this sew a sort of flounce or lambrequin, made of the same material with a border worked with the needle; the shades of red are pretty for this. It may be finished with a fringe or not as you please. The lambrequin may be worked on canvas after the fashion of the stripes for chair backs.

A very pretty and effective sofa-pillow may be made by taking pieces of silk, velvet, or plush of all sizes and shapes; and putting them upon old muslin as a foundation, lapping them a little and fastening them together with all of the different applique stitches, with embroidery silk of pretty contrasting colors. Pieces of any shape may be made to fit in somewhere. Black pieces here and there help to set off the others, and add very much to the general effect. Quilts are pretty made in the same way; but instead of making them up on one piece of foundation, the muslin may be cut into diamond-shaped pieces, or squares, covered in the same way as for the sofa-pillow, and then sewed together. If the diamonds are used, the edges of the quilt must be filled in with half diamonds to make the proper shape. This is called the Japanese pattern, and is really very pretty.

An excellent mixture to remove grease spots, from boys and men's clothing particularly, is made of four parts of alcohol to one part of ammonia and about half as much ether as ammonia. Apply the liquid to the grease spot, and then rub diligently with a sponge and clear water. The chemistry of the operation seems to be that the alcohol and ether dissolve the grease, and the ammonia forms a soap with it which is washed out with the water. The result is much more satisfactory than when something is used which only seems to spread the spot and make it fainter, but does not actually remove it. If oil is spilled on a carpet and you immediately scatter cornmeal over it, the oil will be absorbed by it. Oil may also be removed from carpets upon which you do not dare put ether or ammonia by laying thick blotting paper over it and pressing a hot flat-iron on it. Repeat the operation several times, using a clean paper each time.

Save all your rags and clippings, not only for your own thrift, but for the good of the world. Manufacturers find it difficult to get as much paper-stock as is needed. Old newspapers and bits of letter-paper can be ground again with a little fresh stock for cheaper grades of printing paper. Manila and straw can be worked into printing and wrapping paper again. One cannot run to the street rag-boy with every day's clippings; so there should be a pretty bag or waste basket kept in convenient places about the house. A simple waste basket may be made by taking a small peach basket, painting it with black Japan, and lining it with Turkey red. Children can be taught to throw every shred into such a basket. Every chamber should have its bag or basket, to be emptied once a week into the general big-bag. Save all pieces of manilla wrapping paper; smooth them out, fold them carefully, and lay them away for lining trunks and drawers, covering books and shelves, and for parcels again. With the paper you want string; so every bit should be saved, wound up by itself and dropped where it can be easily found when needed.

S. Martin's Pine.

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

I am going to tell you a story about S. Martin, Bishop of Tours, in France, who lived somewhat less than four hundred years after the birth of our Saviour. He had been a soldier; and how great was his charity, you may guess from one of his actions while he was yet a Catechumen; that is, while he was under preparation for Baptism, but not yet actually baptized. He was one day in the streets, when a poor beggar came up, and shivering with cold, asked alms for the love of God. Martin had no money to give him, nor any food; but he wore, as soldiers used to wear, a thick cloak. After thinking what he could do for the poor man, he drew his sword, cut his cloak in half, bestowed one part upon the beggar, and kept the other himself. As he went along, people laughed at his odd appearance. "Why, Martin," said the centurion Valerius, "have the gods turned your head?" "Well," cried old Verina, the water-seller, "Jupiter defend my sons from such madness!" "A whole island's growth of hellebore cannot cure him," grumbled Cencius, the money-changer, looking up from his tables of usury.

That night, as he slept, Martin had a vision. He saw the Lord Jesus seated on a glorious throne, and all the Host of Heaven standing on the right hand and on the left. At first the brightness of the place so dazzled his eyes, that every thing seemed indistinct. But as he looked more earnestly, he perceived that the Saviour was arrayed in his own half cloak, and heard him say to the Blessed Company of Heaven, "This hath Martin, yet a catechumen, bestowed on Me." You may imagine how great an encouragement was this to him not to be weary in well doing; remembering who hath said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

It is said that, once on a time, many years afterwards, S. Martin was praying in his cell, when all on a sudden, the place was filled with a flood of light. The fringes of his garments, the edges of the door, the rough roof and table, all seemed full of purple brightness, and presently a glorious spirit appeared, wearing a precious crown set with pearls and gems, bright raiment, and sandals of gold. The countenance was sweet and smiling, and the words soft and pleasant to hear. Still the Saint went on praying; whereupon the spirit spoke. "Acknowledge me, O Martin, as Christ, I am come down to the earth, and now manifest myself first unto thee." S. Martin took no notice, and after a short pause, the figure said in displeasure, "Why dost thou hesitate? I am the Christ. Arise and worship me." Then Martin looked sternly at his visitor, and said, "The Lord Jesus never spake of coming as an earthly king, with a crown, and gold, and precious stones. Unless, therefore, I see Him as He was on earth, in poor raiment, and with marks of the Cross, I will not worship." At these words the spirit uttered a loud shriek, and disappeared, filling the cell with smoke like sulphur, and giving manifest proofs that it was Satan transformed into an angel of light.

He who thus longed for the prints of the Cross was able to give many proofs of its triumphs. One of these I will now tell you.

There was a heathen temple, dedicated, I believe, to Diana, in a forest near Tours. This forest was as lovely a place as you can imagine. In the long summer evenings the oaks and ashes seemed to overflow with the still golden light; the little birds sang one to another, and the wind played with the trees, and the thin yellow grass waved to and fro, and the bright clouds here and there might be seen through the glades, till you almost forgot that so sweet a spot was accursed by being dedicated to an idol. Near the temple was a steep bank, covered with the softest turf; and half-way up its side grew a tall pine. This pine, springing out of the side of a hill, did not rise straight up into the air, but overhanging the lower part of the valley. It was sacred to Diana; and was considered by the poor blind Pagans as especially holy. Women about to become mothers, loved to come hither and pray for deliverance in the hour of their need; and kneeling at a place where three paths met, called three times on "the goddess," as they called her, "of three forms." And sometimes a boar pig was offered up in sacrifice.

Now when holy Martin saw these abominations, his spirit was stirred within him; and he determined with God's help, to put a stop to them. So, on a day when there was a great sacrifice to Diana, he went down to the place, and demanded to speak to the people. He told them of the folly of bowing down to stocks and stones; he besought them to turn from dumb idols to serve the living God; he taught them how feeble were the gods they served, who could neither do good nor evil.

Then said the Priest, who was doing sacrifice, "Great is Diana of the holy forest of Tours; and he who speaks against her shall not do it unharmed."

Martin answered, "Lo, as you all hear, I have spoken against her, and do speak against her still; hath any harm befallen me? But would she be angry if any were to cut down her pine?"

"She would be greatly angry," answered the Priest, "and she and her brother would shoot him with their certain bows."

"I am ready to cut it down," returned the Saint, "then if any ill happens unto me, we shall know that Diana is a goddess; if not, then own that Christ is Lord and God."

"We will do this," answered the Priest, "if thou hast courage to try. The pine much overhangs the lower part of the hill; cause one of thy Christians to cut it down. Do thou sit in the place where it must fall, and then, if it hurteth thee not, I myself will become a Christian; if it slayeth thee, then thou wilt have paid the fit punishment of thy blasphemy."

"I am content," replied Martin; "and thou, Tertius," he added to a deacon, "shalt cut down the tree."

The people had earnestly listened to this conversation; and now, as with one man's voice, they cried out, "It is well spoken; fetch the axe!" Then the Priest fixed the place where S. Martin should sit; and they brought a block of wood, and set it up there for a chair.

"Oh! my father," said Tertius, so that Martin could only hear, "what will become of me and of thee? I am more afraid to cut down the tree, than thou art to be exposed to its fall."

"Leave the matter to God, my son," returned the Bishop. "Thou shalt to-day see His right hand marvellously stretched out. Fear not for me, lest thy want of faith should be visited on us both; but do thine office lustily."

"Here is the axe," said the Priest. "Take it, O Nazarene; and do thou, grave sir, sit down on this block."

Tertius took the axe, and Martin, having seated himself, said to the multitude, "I pray you, good people, stand away from the other side of the tree, on the brow of the hill," and the crowd parted accordingly. Old grey-headed men, soldiers who had served in the Eastern wars, women with their children, all looked on earnestly; and the deacon, raising the axe, gave the first blow near the root of the tree. Martin was earnest in prayer, keeping at the same time his eyes fixed on the pine.

"He feareth not," said old Julius, the soldier, to his neighbor. "Now had I rather be fighting unarmed with the Persians, than sit here that Bishop doth."

"It is taking a wolf by the ears," said the husbandman whom he addressed. "I think the young man is more afraid than he."

"Think you he useth magic?" asked Terentia, a young mother, who stood by with her little son, as if afraid that witchcraft would be employed against him.

"I would I knew of such," answered Julius, "it would have saved many a brave man of mine acquaintance from crossing in Charon's boat."

And now the tree was beginning to totter under the somewhat unskillful blows of the deacon; at every stroke of the axe the uppermost branches quivered, and still S. Martin continued immovable.

"What did he mean," asked the husbandman, "by causing a space to be left on the opposite side?"

"The great gods know," replied Julius; "I cannot guess."

"Two or three more strokes will have it down," said the other, as the pine, with a slight crack, inclined still more over S. Martin. "His God must be strong indeed to save him now."

At that moment the tough pine-wood yielded to the strain, and the tree was falling on the Bishop. S. Martin looking steadfastly at it, made the sign of the Cross, and said, "In the Name of Jesus of Nazareth;" and at the same moment the pine, in the act of descending, wheeled round, and fell up the hill, in the space which Martin had before ordered to be kept clear.

Then there arose a confused cry among the people. Some said, "It is magic!" some cried, "The Nazarene has conquered!" some fell on their knees and praised the God that had wrought this wonder. But the Priest coming forward, said, "O holy Bishop, I renounce the worship of the gods, and demand to be admitted as a candidate for Baptism." "We all demand it," shouted the multitude; and the band of idolaters became a band of Catechumens.

Besides the necessity of providing good books for the children in the household, two other needs exist: The first is the need of giving them a place to keep their books in, and the other is to give them time to read them—time which shall be respected. It sometimes seems as if there is a great lack of thought in many houses; children, if not petted and released from all obligations, are treated like little servants, whose duty it is to do all the odds and ends in the house, to run of errands, up stairs and down, to carry packages, to be at the beck and nod of each other member of the family; and when the growing legs tire, and the suppressed wish to do other things breaks out, it is called temper, or bad disposition, and is punished accordingly. We hear a great deal about the plastic minds of children; of the powers which their faculty of imitation endows them with; and many of the things we hear are true; so, it seems reasonable that if parents and older brothers and sisters respect the rights of the young ones, a needed lesson is taught, and they, in turn, respect the rights of others, because they have learned what it is to enjoy privileges. A little boy, whose room is separated from his mother's by a partition only, was told one day that he must not enter her room at certain times. "I do not disturb you when you are busy in your room, and you ought not to disturb me." The child, like all children, rejoiced over a new idea; then, with a sudden impulse, as if to test her truth, he said: "Well, mamma, when you see those three horse-chestnuts in front of my door, you will know that I am reading, and do not like to be disturbed."

"Certainly," said his mother, and was annoyed no more by the child's questions when occupied. When young children understand that in one sense the members of the household are on a common level, that each must co-operate with the others, a great point is gained in their education.

E. W. B.

They must have very wide beds in Buffalo. The Courier says of a new hotel in that city: "It has 154 beds, and on a pinch could be made to accommodate 750 guests."

In every walk of life, in every circle and set, political, literary, artistic, down to the simply social, the most lasting and truest friendships have been formed, the greatest popularity gained, the sincerest regard won, by those who possessed, among their other gifts, the charm of a good manner; while on the contrary, the one drawback which has often been deplored in men of genius and talent, and which has done more to place them at a disadvantage with their contemporaries than anything else, has been a lack of good manner, or being the unfortunate possessor of what is termed a very bad tone. * * * Rules of etiquette can be laid down to form good manners, but a good manner is an undefinable grace. With some it is wholly spontaneous and acquired. It bears the impress of cultivation and refinement in the highest degree; but beneath these is the substratum of a kindly nature, without which the most polished manner fails of its effect, and is chilling rather than genial, provoking distrust in place of confidence. * * * A happy knack, born of a good manner, is the facility and readiness with which pleasant truths are uttered, which do not amount to compliments, but are little graciousnesses of speech, indicative of appreciation, and convey this sentiment without being sycophantic or insincere; this, however, is achieved by few. This is one of the strong points in a good manner, while those who are devoid of manner have a never-failing propensity for hitting upon subjects that a moment's reflection would have convinced them, must be most distasteful.

Dr. Oswald, in his "Physical Education," attributes much of our consumption to in-door life, which he condemns. Children ought to live out of doors much of the time. All the outdoor sports are invigorating and life prolonging. Hunting tribes are generally comely and stalwart. Wood air is a cosmetic. The importance of well conducted gymnastics cannot be overated. They should be taken out of doors, when possible; better take them in-doors than not at all. Exercise, and of the whole body, is indispensable to the perfect health and development of the physical system. Sleep, and enough of it, and sleep that refreshes and recreates, is also a necessity. Few people get from sleep, the rest they need and might get, were they to allow their food to nearly digest before retiring, have plenty of fresh air to breathe, and keep their feet warm. * * * Dr. Oswald also thinks that people eat too much meat; and that they would be healthier, happier, and better if they were to eat less meat, and more vegetables and fruit and farinaceous preparations. Hot-headed boys can be more effectually cured with cow's milk than with cow's hide. Eggs, milk, fish, and, in fact, so many things can be eaten with satisfaction, that it is quite impossible to give the list. The foundation of health and physical development is in a proper diet. To live long, and be strong and happy, one must live simply but well. * * * Recreation, pure and joyous, is necessary to life. The human system and human soul both require sunshine, and a vast deal of it. Laughter is better than medicine.

"BETTER HEALTH THAN FOR FORTY YEARS." A patient who has been using Compound Oxygen writes: "I am enjoying better health than I have done for forty years, and I attribute my restoration entirely to the use of your Compound Oxygen. My average weight was over 100 pounds. I now weigh 125 pounds, and have renewed vitality, and my friends say I am looking ten years younger than when I commenced the use of the Oxygen." Our Treatise on Compound Oxygen, containing large reports of cases and full particulars, sent free. Dr. Starkey & Palen, 1109 and 1111 Third St., Philadelphia, Pa.

A country doctor was sent for to see a laborer who had received a concussion of the brain. He told him to apply leeches, which he promised to send. The next morning he found the man worse and delirious, and asked the wife whether she had used the leeches. She answered that she had given him one; whereat she was told by the indignant doctor that she had risked her husband's life. The poor woman pleaded that she had done her best. "I cut up an up small, I vivaraged and I pipped up; but 'a said 'd liefer die nor take another.

The countenance of mortal man or woman cannot be celestially radiant and pure, but with Dr. Benson's Skin Cure, it can be made smooth and free from blemish, scaly eruptions, freckles and climatic discoloration. A lovely toilet dressing.

A Frenchman was about to be beheaded. Under the guillotine a priest approached him and said: "My friend have you any last wish to make? The wish of a dying man is sacred." "Yes," replied the doomed man, "I want to learn English."

It cannot be denied that Perry Davis' Pain-Killer, 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.

When a pretty Irish girl is stolen away, they suspect some boycott.

Itching Piles—Symptoms and Cure. The symptoms are moisture, lice 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, Outaneous 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.

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

[From 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 COMPOUND NAME.
This curative needs no pompous 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 slumber state in which they were before, and now claim to be The Great Skin Cure.
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.

BELIEF 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 tremor, 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.

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"The most popular and satisfactory Corset as regards Health, Comfort and Elegance of Form," be sure and get
MADAME FOTY'S IMPROVED
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For sale by leading merchants. Beware of worthless imitations bonded with cord. WARNER BROS. 141 Wabash Ave. Chicago.

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\$72 A week. \$12 a day at home easily made. Costly outfit free. Add. TAUB & CO., Portland, Me.

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For Home Primary Schools, Kindergarten, etc., by W. T. Gilfe, Price 25 cents.

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Church News.

(Continued from second page.)

Albany.—The Rev. George D. Adams has been appointed Missionary to St. Paul's parish, Keeseville; the Rev. John E. Bold to Ticonderoga, and the Rev. Daniel W. Duroe to Norfolk and Louisville Landing.

Since Easter, the mortgage has been lifted from Christ Church, Bouse's Point, and the balance on an old note against St. John's Church, Champlain, has been paid, leaving these two parishes free from debt. The debts have also been removed from Trinity parish, Plattsburgh, St. James Church, Au Sable Forks, St. Luke's Church, Cambridge; the debt upon St. John's, Cohoes, has been largely reduced.

On June 13th, the Frontier Association held its regular summer meeting at Au Sable Forks, there were present, the Rector of the parish, the Rev. C. A. Bragdon, and the Revs. W. H. Cook, J. B. Pitman, W. R. Woodbridge, E. S. Troy, Irving McElroy, H. M. Smyth, and by invitation, the Rev. G. D. Adams, the newly appointed Missionary at Keeseville. The Services lasted for three days, and included the daily Celebrations of the Holy Eucharist, preaching Services with sermon on the Beatitude, in the afternoons and evenings; and in the private meetings of the clergy in the Rector's study, an essay on "The Millennium" was read by the Rev. A. M. Smyth. A great deal of attention was given to the subject of Confirmation, and the preparation of candidates therefor, and also the question of personal fitness for the work of the ministry. On one evening, a Service was held in Rector Bragdon's flourishing Mission, at Palmer Hill, at which addresses were delivered by five of the clergy on the practical duties of life.

This Association is doing a good work for the spiritual welfare of both clergy and people. The next meeting will be held in Plattsburgh, the Rev. H. M. Smyth, Rector. The Bishop of the Diocese is now visiting the counties in the northern portion of his large field, and expects to meet many of his clergy at Plattsburgh on July 6th, for a "quiet day," the order of Service being as follows:

July 5; Litany, 8-15 P. M., with Instruction on "The Call to the Ministry." July 6, 7-30 A. M., Holy Communion; 10 A. M. Instruction, "Life;" 11:15 to 12, Meditation; 3 P. M., Instruction, "Teaching;" 3:45 P. M., Meditation; 5 P. M., Instruction, "Work." After which Evening Prayer will be said.

Dakota.—All Saints' Church, Valley City, was consecrated on Sunday, the 4th inst, by Bishop Clarkson. The Bishop preached, speaking in detail of the building of the church, and giving the Churchmen of Valley City much credit for the independent spirit shown by them in not asking aid from any source. He said that this was the only church he had consecrated in Dakota that had not received assistance from the Church at large. He also spoke of the uses of the church, saying that it should not be used for any secular purposes, but should be used for the purpose of the worship of God only.

Illinois.—Services of the Church were held, for the first time, on Sunday last in the growing town of Pullman. The Bishop and several of the Chicago clergy were present. Services will be held there, henceforward, at least once a month, and it is hoped that a prosperous Parish may soon be organized.

New York.—In Zion Church, Wappinger's Falls, on Friday the 20th inst, the Bishop of Mississippi ordained to the Priesthood, the Rev. Anorum De Rosset, one of the late graduates of the General Seminary.

His father, the Rev. A. J. De Rosset M. D., of Wilmington, North Carolina, who is a member of the Standing Committee of that Diocese, and Treasurer of the Convention, was present with other friends, who are happy at the rare prospects which seem to brighten the path of one who, in the University of the South and elsewhere, has won, so early, a host of friends. Zion Church under the faithful administration of the Rev. Henry Y. Satterlee, the newly established Rector of Christ Church, New York City, has grown in numbers and importance in such a remarkable manner as to have won for its late Rector high honors, and to hold out the promise of more than ordinary success to Mr. De Rosset.

North Carolina.—The recent exercises of Commencement week at St. Mary's School, Raleigh, demand more than a passing notice. This year is the 40th since the founding of the school which it has been the pride and privilege of Raleigh to honor.

The graduating exercises were witnessed by one of the largest audiences ever present at the school on a similar occasion. The grave clergy on the platform listened with interest to the essays of the graduates, and were seen to laugh heartily over the ingenious and racy "Plea for Xantippe." But all were touched by the words of the valedictorian and leader of her class. Well may St. Mary's claim that her system is founded on broad and firm foundations; that she cultivates the heart as well as the head, the manners as well as the intellect of those committed to her trust throughout the week; the clear intelligence and high attainments of her daughters were more manifest than their perfect modesty and decorum. The Bishop of the Diocese travelled day and night to be present, and to give the class the Apostolic benediction. He led the way to the chapel for the final address, at the head of eight clergymen, gathered from different parts of his diocese.

Interesting Correspondence.

The following correspondence is of much interest, and we think fully explains itself.

Harrodsburg, Ky., April 23, 1882.

Electro Magnetic Co.,

205 Clark St., Chicago.

Gentlemen:—My mother has been the greatest sufferer for twenty years with neuralgia, and in the last year it has been so severe that she has been worn out with suffering, and the disease assumed the form of *Tic-Dolorous*, and settled in her right jaw bone, and she would suffer until her screams could be heard a block. It would come on without any warning, and lasted sometimes from three to five minutes, and then leave her so prostrated she could not raise her hand but with great effort. I live in Indiana where I had seen your valuable Pad and Plaster used so successfully. I wrote to my father to get one and try it. He tried all our druggists in this place and could not find any; they did not seem to know anything about it. In the meantime, my mother got so bad that I was called home, and, on my arrival, I consulted with the family physician, and he said that he had exhausted his medical skill, and if I thought it would help her to send and get it. I wrote immediately back for it and received it on the 13th of April, put it on that night, and also cut a Plaster and put a piece on her right cheek, and also on the back of her neck and on the small of her back. She had not been free of pain in twenty years, and in two days her head and neck were relieved of pain, and in four or five days it left her back and limbs, and for four days now she has not had a return of the pain in her face. We had to keep her for four or five days under the influence of opium to get a moment's rest, and now

she does not take anything; and to-day, although weak from past suffering and the loss of rest, she looks better than she has for years, and she has only worn the Pad about ten days.

Now my father is the County Clerk here, and has been in the Circuit and County offices for fifty years, and I want you to communicate with him and give him the agency. There are six or eight persons here now who know what has been done for mother, and are anxious to get a Pad; if you will send some right away, they can be disposed of and the money returned, and after it is known what it has done for my mother, and if it continues to work as it has begun, her recommendations will be very valuable to you. You can address any one in this place as to who my father is, and his standing, etc.

I want you to send me the "Guide to Good Luck," and any other information you can, for I am very much interested in the Pad. My father is Col. Ben C. Allin, and any communication addressed to him, or myself, will be gladly received. Please answer immediately.

Respectfully,
Mrs. KATE A. WILSON.
General Office, Electro Magnetic Co.,
Chicago, Ill., April 25, 1882.

Mrs. Kate A. Wilson,
Harrodsburg, Ky.

Dear Madam:

Your esteemed favor of the 23d inst. at hand. I am happy to learn of the excellent results in your mother's case from using the Pad and Plaster. Of course, we feel certain that our remedies are the best ever placed upon the market, but to have others convinced of this is always a pleasure that cannot be measured by a money value. They will not cure, or even help every disease, but they do come nearer filling a universal want than any other remedy within my knowledge. It will give me great pleasure to have your father act as our agent, if he will consent to do so. Enclosed you will find our agents' terms. I do not expect him to canvass, or anything of the sort, but he can, with his acquaintance and influence, dispose of many at his office. If the terms are agreeable, upon ascertaining that fact, I will appoint him as our agent there, and with his first order will send him a full supply of circulars and pamphlets for distribution. I trust your mother may continue to improve until she becomes fully restored to health again. Thanking you for your very kind letter, I remain,

Yours truly,
J. C. CUSHMAN,
Gen. Manager:
Letter from Col. Allin.
Harrodsburg, Ky., April 29, 1882.

Dear Sir:

My daughter Mrs. Kate Wilson, has shown me your letter of the 23rd instant and I saw and read her letter to your Company.

I endorse fully what she says in regard to my wife who is still improving slowly but I hope surely. * * I accept gladly the offer of an Agency for Mercer County, Ky. Not so much for the profits pecuniarily, as the hope of doing some good, although a little help pecuniarily would not hurt me. My only fear in undertaking an agency is, that I will not be able to give it that active service of which it is worthy. My wife thinks after a little she can get into her buggy and canvass our town and neighborhood successfully with the aid of her grandson and do some good. If convenient, I will ask you to ask Hon. Carter Harrison who I am,

Respectfully,
BEN. C. ALLIN.
Chicago, May 22, 1882.

Mrs. Kate A. Wilson,
Kokomo, Ind.

Dear Madam:

Your letter to me of some weeks since was so good and the case of your mother so important, that I now wish to ask for permission to publish it, or, if you prefer, that you write me another, giving a history of your mother's case, the incidents attending it and what the Pad and Plaster did for her. I do not think however that it will be possible for you to improve on the original letter. With kind regards I remain

Yours truly,
J. C. CUSHMAN,
Gen. Manager:
Mrs. Wilson's Answer.
Kokomo, Ind., June 5th, 1882.

Mr. Cushman:

Doubtless you think I have been very slow in answering your letter, but circumstances over which I had no control, prevented, so hope you will pardon the delay. I certainly have no objection to your publishing my letter, although it was not intended for that purpose, but think if you would arrange it for publication, and add some to it, that I think of valid import, it would be best. My mother is still improving and I believe, will continue to do so, and until she had worn the Pad, she had not been able to sleep on her left side for years, and she can sleep just as well on that side as in any other position, and she has not been able to turn her head without turning her whole body for a number of years, which she can now do with ease, and many other things that we who have seen and know her sufferings, think wonderful. While she was here, a few weeks since, she walked about nine squares, something I cannot remember of her doing, it had been so long. I don't hesitate to say, what it has done for her, money could not buy, and I can never cease to proclaim my thankfulness to the Electro Magnetic Pad and Plaster. I am sorry there is an agent in this place, for I would have loved to work for it and helped poor suffering humanity, and I believe it will do what it claims and more, if properly used. I will be glad to hear from you at any time, and if you prefer, I will write you another and full statement, if you will send the old one to me so I can copy it, or you can take from that and this to suit yourself.

Yours truly,

Mrs. KATE A. WILSON.
The letters of Mrs. Wilson and her father, Col. Allin, are so full and good, that I have taken the liberty of publishing them without alteration or addition, believing that in their present form, they would prove more satisfactory and interesting to the public.

J. C. CUSHMAN,
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Manager Electro Magnetic Co.

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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. He is the only homeopathic physician in Chicago, who devotes his entire attention to that very important class of diseases.

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agent of nature is generated. By this means Dr. Peiro is enabled to administer the Compound Oxygen in its fresh and pure state daily. His offices continue, as for years past, at 83 Madison street (opposite McVicker's theater). Hours as usual, from 9 to 4. His assistants are also persons of proven merit.—Chicago Tribune.

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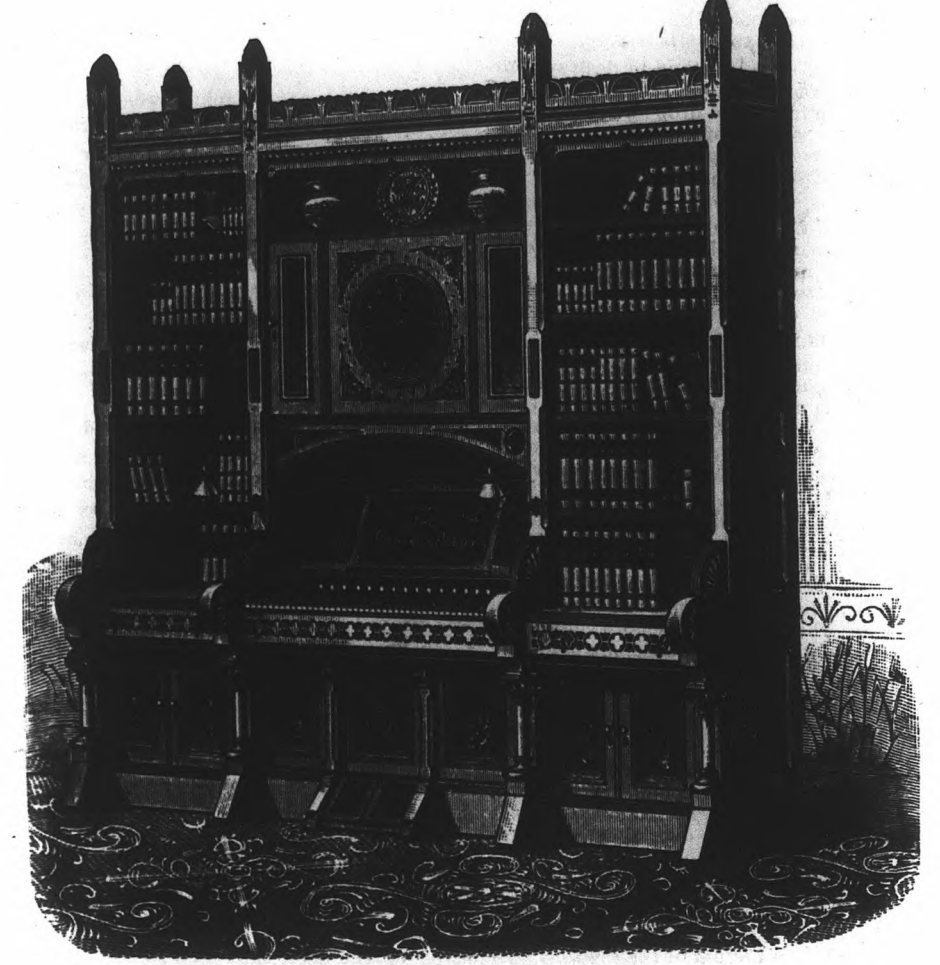
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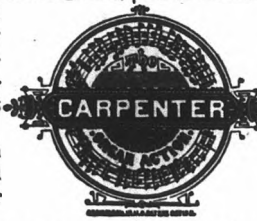
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