

# The Living Church.

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

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WHOLE No. 187.

## DIOCESAN CONVENTIONS.

Reported for the Living Church.

### Illinois.

The forty-fifth Annual Convention of the Diocese was opened in the Cathedral, Chicago, by a choral Celebration of Holy Communion, on Tuesday, May 30th. The usual sermon was preached by the Rev. R. A. Holland, Rector of Trinity Church, Chicago, from the text, 1 Tim. 5:3—"The Church of the Living God"—and was a magnificent exposition of the thesis that the Catholic Church was founded by a really living God, who continued His guidance and His inspiration to it throughout all ages—as much now as when the Redeemer trod the shady lanes of Nazareth. The Church is not founded on the Bible, but created the Bible, and is thus distinguished from the sects which base themselves on the letter which killeth, and put their trust in a Being, who, as far as this world is concerned, is a dead God.

A full report of the proceedings of the Convention will appear in our next issue.

In his annual Address, the Bishop first made an earnest plea for a spirit of toleration as to minor differences, a spirit more than ever necessary at present, when the Church finds herself "confronted by a solid and aggressive propaganda of materialism, which would banish religion from the world, and carve again on the tombstone the old legend, 'death is an eternal sleep.' The Church must refuse to exhaust her energies in domestic strife, and must direct all her weapons against the menacing enemy without."

The material and spiritual prosperity of the Diocese called for hearty thanks to God, but it must not be forgotten that "there remaineth yet very much land to be possessed." The faithful of Chicago must recognize the duty incumbent upon them of supporting missionary work, since the General Treasury of the Church does nothing for the Diocese, because it has Chicago.

A retrospect of the history of the Diocesan year, occupied the rest of the Address, and afforded the Bishop an opportunity to touch on several points of interest. First, the pre-lenten retreat of the clergy, of which the effect has been felt not only by those who took part in it, but by the "congregations committed to their charge."

We need among us a more entire consecration of brains and money to God. We need intenser devotion to God and therefore to man. The love of the God-Man produces the love of God and of man; and thence follow Christian asylums and hospitals. We need that the well-behaved men of the world who sit in so many of our pews shall be converted to personal faith and repentance. We need the substitution of soberness and dignity in place of the frivolity which characterizes that class of butterfly women who have justified the satires with which the secular prints puncture their hypocrisy. We need fearless, manly testimony for Jesus Christ in the scenes of trade and speculation, by refusal to conform to the low standards of morality which obtain in modern business life. We need the banishment of those sensual indulgences that are now dragging so many bodies to the grave. No observer can fail to perceive whither many are tending by the excessive use of things not in themselves sinful. It is an evil that has unfrocked many a priest and unchurched many a layman, and is working out its disastrous results among us without hope of adequate remedy except in the revival of the Church's discipline and the stern exemplification of the virtues of continence, chastity, and temperance. We need, then, just such an outpoured blessing of the Holy Ghost as these clerical gatherings secure, in order to the deeper sanctification of all the people.

Another feature of the year was the marked development of Churchly Charity. St. Luke's Hospital, especially, has received many noble gifts, and bids fair to become one of the finest institutions of the country.

Such work should be distinctly within the lines of our own order. The union principle has not justified itself in any brilliant degree, probably because it was less a principle than an expedient. The Churchman who goes out to join general efforts must surrender much that should be regarded as too sacred to be surrendered. Unity of aim and compactness of action are impracticable when there is a diversity of feeling and education; and experience, sooner or later, heals the delusion of those who are beguiled by the false plea of breadth and charity.

But the great feature of the Diocesan year, has been a marked increase in devout application of the Church's Sacramental system.

This has been as observable in the several parishes and remote districts as in the cities. The number of baptisms has been very large, and in no preceding year has the number of persons confirmed been so great. The Easter Communion was never so large. There is manifestly more appreciation of the means of grace. The popular theory that they are signs only and not means, leads naturally to their depreciation, and to the charge that they who make more of them are formalists, afflicted with disloyal tendencies.

If men deny the efficacy of the Sacraments, they must seek grace elsewhere. Hence the exaltation of the pulpit, and hence an involuntary, but not less real impeachment of our dear Lord's wisdom. For what wisdom could have been displayed in establishing forms or institutions in the Church, which His own Grace, administered through Preaching, would train His people to depreciate and disuse. "Why should He Who came to do away with a dispensation of mere types and shadows, the figures of good things to come, mark the inauguration of a dis-

penation of fulfillment by spreading His board with empty vessels—the merest simulacra of blessings elsewhere obtainable?"

From this flows the true idea of the Pastoral relation:

A true priest will always preach his very best, but the faithful performance of his priestly duties will win him an abiding place in the affections of the people. As the steward of God's sacramental grace, he will not merely administer the Sacraments, but he will shepherd the lambs, and go out after the belated sheep, and seek to cultivate the grace sown in the hearts of all, old and young, rich and poor. It is practicable for a clergyman to preach himself out, but he can never priest himself out, because the divinely ordained means of grace are foundations of perennial power and beauty.

### Long Island.

The fifteenth Convention of the diocese of Long Island was opened at 10 A. M. May 23d., in the Church of the Holy Trinity, Brooklyn. Bishop Littlejohn celebrated the Holy Communion. The boy-choir of St. Mary's rendered the musical part of the Service. At 12:30 o'clock, the Convention was organized for business, the Rev. T. Stafford Drowne, D. D., being re-elected Secretary, and Rev. E. D. Cooper, Assistant Secretary. The Bishop re-appointed the members of a number of Standing Committees. After a recess, the Bishop delivered his annual address. He announced that the Cathedral at Garden City was far advanced towards completion, and that St. John's Hospital, Brooklyn, was also nearly finished, and would probably be formally opened on St. John Baptist's Day; its total cost having been nearly \$100,000 exclusive of ground. He commended in strong terms St. Catherine's Hall, a girls' school under the charge of the Sisters of the diocese, which had been accomplishing excellent work. He referred also to the Sunday-schools of the diocese, and advocated greater care in the selection of Sunday-school libraries. Special stress was laid upon the duty of the clergy to be teachers as well as preachers. Nothing should be allowed to take the place of the careful systematic teaching of the young. The clergy could not safely delegate it altogether to lay helpers. Nothing was more necessary for strengthening the hold of the Church over her children, than that the clergy themselves should make instruction of the rising generation a leading part of their duties. If this was physically impossible, with the present weight of pulpit duties, then rather let the second sermon of the Lord's day be abandoned, than this be neglected. Nothing else compared with it in importance. The Bishop did not favor the proposed amendment to the ratification of the Prayer Book, thinking it a questionable method of arriving at the result desired by all. Of his work during the year, he reported 1,174 persons confirmed; 12 lay readers licensed. There were 7 postulants, four deacons had been ordained, and 5 priests. Nine clergymen had been appointed to cures, 4 received into the diocese, and 7 dismissed. Total number of clergy, 100.

The Rev. Dr. Schenck presented a report of the Fund for Aged and Infirm Clergy of the diocese. The endowment had reached very nearly \$50,000.

One of the most interesting incidents of the Convention was the report of the Missionary Committee, and it gave rise to an animated discussion. The missionary work had made very substantial progress, and yet had been very inadequately supported. A resolution was carried looking to an increase of the funds by an additional sum of at least \$2,000 per annum, and provision was made for a general offering throughout the diocese on the Sunday next after Ascension, as well as on the occasion of the annual parish visitations of the Bishop—making two offerings a year for the work.

The trustees of the Episcopal fund, reported the endowment to have reached \$56,000.

The Rev. Geo. B. Van De Water read a very interesting report on Christian Education in the diocese. The new school building for St. Paul's school, Garden City, was stated to be nearly ready for occupancy. It is being erected by Mrs. A. T. Stewart in the most costly and substantial manner and is to form part of the Cathedral foundation.

In the evening the deputies of the Convention attended a reception at the Bishop's residence and had a very enjoyable time.

On Wednesday morning, Prayers were said at the Church of the Holy Trinity at 9 o'clock. The session was opened with the adoption of a minute commemorating the late Alexander V. Blake, Esq., for many years Treasurer of the diocese. A report was presented relating to the finishing of St. John's Hospital, and was followed by one from the Committee in charge of the whole work of the Church Charity Foundation of which the hospital is to form a part. The Sheltering Arms Nursery was also reported upon, the announcement being made that the children's infirmary, long desired, promised soon to become a reality. The following resolution was then adopted:

Resolved, That in addition to the provision, now or hereafter to be made in the respective parishes for defraying the current expenses of St. John's Hospital, the two festivals—namely, that of St. John the Evangelist, and that of the Nativity of St. John the Baptist, be recommended as days of help to the hospital by gatherings in the

parishes of money offerings, by the sending in of supplies, and by personal visitation.

The Clergyman's Retiring Fund Society was commended to the clergy of the diocese, by the report of a special Committee, and the Rev. Dr. Cornwall, of the Church of the Good Shepherd, Brooklyn, appointed the diocesan representative of the Society.

The Sunday-school Committee reported over 18,000 children in the Sunday-schools. These had contributed during the year \$7,441.39 to home objects, and \$14,537 to Missions and charities. In ten years they had given for missions and charities \$184,491.79.

The Rev. Dr. William A. Matson read a report on temperance, recommending that Mr. R. Graham be requested to organize local effort in Long Island. After elections and other routine business, the Convention adjourned.

### Iowa.

The twenty-ninth Convention met in St. Paul's Church, Council Bluffs, on Tuesday, May 30th. The Bishop delivered his Annual Address on the afternoon of the first day. A full report of the proceedings will appear next week.

After an earnest expression of gratitude to Almighty God for the many benefits, temporal and spiritual, which He had showered upon the Diocese, Bishop Perry proceeded to consider the true functions of the Priesthood.

The priest of God's Church is not merely a minister to those who assemble, Sunday after Sunday, in some stately structure where, with orderly Service and acceptable ministrations, the weekly round of prayer and praise is observed by those who are already members of the Church of Christ. He is ordained to seek out the poor, destitute souls uncared for, neglected, ignorant, within the territorial limits of his cure, and to bear to them, if they will not come to him, the Church's Services and Sacraments. And in this work it is the duty of the vestry and parish to help the servant of God in doing the work to which he is sworn by his ordination vows. Woe to the Rector or parish where the measure of duty to be done is that of ministering to the regular congregation, or to those alone who choose to come within the church's door! The priest of God, if alive to his duty and privilege, will seek for souls to be ministered unto in the highways and hedges, in the slums of vice or the squalid abodes of the poor. He will carry the ministrations of the Church into outlying districts and neglected neighborhoods, and will, in his daily duties, strive, as did his Master, to seek and save the lost. This is the true theory and obligation of parochial missions, and in support of this outlying work the people should give abundantly of both personal and pecuniary aid. No priest or parish will prosper where this work is overlooked. No amount of faithfulness in the pulpit; no amount of stately Services in the presence of the great congregation; no amount of devotion to people who already attend the worship of the sanctuary, will atone for the neglect of those who are going down to death without an effort to save their souls—uncared for by the priest, who passes by on the other side; unthought of by parishioners, who are content with having the Word of Life themselves in return for the dole of pledge or pew-rental, or the scanty pennies placed at offertories in the passing plate. The parochial mission, then, is only one of the recognized parish duties and activities. From each parish that has itself grown beyond the state of pupillage and dependence there should radiate outward influences and exertions for the increase of the Church in its own neighborhood. Thus, as in the troublous times of Israel, in Nehemiah's day, each should build the wall over against his own house for Christ and His Church.

But this work is to be extended outside the Parish. The whole country, the whole earth, "need, eye, claim at our hands" the provision of the Church of the Living God."

The Bishop then spoke of the great need of more systematic attention being paid to the religious education of the young. His words were wise and weighty, and we trust next issue to give them in full. He also mentioned the urgent necessity which existed for provision being made in the Canons for the filling up of vacant parishes by the Bishop in cases where the vestry refuse to do so. For want of such provision many congregations are now deprived of the ministration of the Word and Sacraments, simply because a few of the vestry are either recalcitrant or indifferent.

The following is a summary of the Bishop's work during the year:

Visitations, 80; Confirmed 247 persons; delivered 208 sermons and addresses; consecrated 4 churches. Seven Priests and two deacons have been received by letters dimissory, and seven Priests have been transferred and two Deacons deposed.

### Virginia.

The 87th Annual Council of this ancient Diocese convened in Christ Church, Norfolk, on May 17th. There was a very large attendance of delegates both clerical and lay; three of the former were colored. The Rt. Rev. Dr. Peterkin, Bishop of West Virginia was also present. The Council sermon was preached by the Rev. James Grammer, of the Plains, and was a very able and instructive exposition of the text: "I will go into Thy House with burnt offerings! I will pay Thee my vows." The thanks of the Council were tendered Mr. Grammer for his sermon, of which 5,000 copies were ordered to be printed.

Only the usual routine business was transacted on the first day. In the evening, a Missionary meeting was held, at which several earnest and effective addresses were made, and a large collection taken up.

On the second day, the report of the Committee on the revision of Canons was adopted. The only changes are in reference to the organization of Missions, and as to the holding of Church property for which there are no trustees. Such property is to be henceforward vested in a committee of three priests and three laymen, to be elected by the Council.

A resolution was passed, requesting the General Convention to appoint a Committee on Sunday School Hymns, so that a uniform Hymnal might be introduced.

The Bishop then read his Annual Address, of which the following is a mere synopsis:

Visitations, 142; infants baptized, 7; confirmed, whites, 951, colored, 82; postulants received, 5; postulants dropped, 6; candidates for Deacon's Orders, 1; Priest's Orders, 12; present number, 35; Deacons ordained, 11; letters dimissory, 7; letters dimissory accepted, 4; clergymen died, 1; clergymen deposed, 1; churches consecrated, 6; lay readers licensed, 11; number ministers increased, 4; number of ministers, white, 137; colored, 3. The parochial and other reports show that the faithful labors of ministers and people have not been without God's blessing during the past year. More than 1,000 persons confirmed, 13 Deacons ordained, 35 candidates for Priest's Orders, 6 new churches consecrated, and 11 lay readers licensed, surely proves that the old Diocese is neither dead nor asleep, and that God has not forgotten to be gracious to us. While it is gratifying to learn that the salaries have been generally better paid than usual, still the discouraging fact appears, that, although seventeen have been added to the number of our ministers, we close the year with a gain of only four; eleven of those lost having removed from the Diocese. No doubt these removals must go on to a certain extent, as long as the material condition of the State continues so depressed as compared with that of other parts of the country, and while the laity continue to emigrate in such large numbers. But most of the ministers who leave us are obliged, by the utter insufficiency of their salaries, to go where their services are more highly valued and better rewarded. Most, if not all, our Societies will report an increase in the amount of contributions received; this is especially true of our Diocesan Missionary Society, the first in importance of them all. Attention was called to the Mission Prayer Book for Church and Sunday Schools, as especially valuable to those engaged in missionary work. The reports all show an increase of work amongst the colored people, with much to encourage those who are engaged in it. Schools are being established, and Services conducted for their benefit, in various parts of the Diocese, and one result is a much larger number of Confirmations than ever before reported. They are trying in several places to erect Houses of Worship for their exclusive use; and every such effort should be encouraged and liberally aided by the more highly favored brethren. The Rev. Thomas Spencer has under his instruction in the Theological School in Petersburg five colored men, who are looking forward to the ministry, one having been recently ordained, and passing an examination highly creditable. Money is needed for the expenses of the students; and the Bishop appealed for aid to enlarge this charity to bring the colored people under the instructions of the Church.

The Bishop urged the adoption of a Canon on Mission Churches, and recommended that the manuscript of a summary of the proceedings of the Council from 1785 to the present time, compiled by the Rev. T. G. Dashiell, of Richmond, be referred to a committee, to examine and publish, if expedient.

The burning question at the Council was the division of the Diocese, which was discussed at length, and in a rather acrimonious spirit. At the outset of the discussion, the Bishop announced, in a most determined manner, that he would only consent to such a division when convinced that it was desired by a majority, which he did not believe to be the case at present. He would not allow any resolution on the subject to be put to the House, as he considered that he had not been fairly treated, in having the matter "sprung upon him" without any notice. Eventually, a resolution was adopted, appointing a committee, with the Bishop as Chairman, to consider the whole question, and report to the next meeting of the Council.

Some amusement was created by the receipt of the following communication, from the young gentlemen who had rendered good service as pages:

Dear Bishop and Gentlemen of the Council:

We do not claim the right of the older and more distinguished pages of this body, but we want to thank you for the good time we have had. It is better here than working at school. Then, the dinners for the preachers are so nice, that we would like you to stay longer. All of you are good men, and some of the young preachers are good looking, and, ever since they came, our sisters and cousins have been so good and kind that we want you to leave some of the young preachers behind you. Good-bye.

When you come here again, we hope that some of us will be preachers or delegates. If we don't meet you there, we hope to meet you in the Father's House, where "congregations ne'er break up."

Dear Bishop and gentlemen of the Council, good-bye—good-bye.

The next meeting is to be held at Lexington.

The next meeting of the Milwaukee Convocation is to be held at Geneva Lake, on June 6, 7, and 8th. Additional solemnity will be added to the meeting by the consecration of the very handsome new stone church, which is to take place on the second day. The opening sermon is to be preached by the Rev. Stevens Parker, D. D., Warden of Racine College, and the Consecration sermon by the Rev. Clinton Locke, D. D., of Chicago. On the third day the members of the Convocation are to be entertained at the palatial residence of Mr. L. Z. Leiter, and to enjoy an excursion up the lake.

## Foreign News and Notes.

As predicted some time ago, the well meant eirenicon of the Dean of Wells, was most emphatically negated by the Lower House of the Canterbury Convocation.

The proposed Bill of the Primate, which was mentioned in this column last week, and which is intended to effect the release of Mr. Green, marks a very significant change of feeling. Heretofore the Upper House seemed to entertain very harsh sentiments about the prisoner, always affecting to believe that they had nothing to do either with his imprisonment or his release. But a hint from Mr. Gladstone that the promoters of the Public Worship Regulation Act were really responsible, has done wonders. The days of religious persecution in England are over.

Messrs Cox, of London, have executed a very handsome brass in memory of the late President Garfield. At the top, on each side of the canopy work, there is represented the Great Seal of the United States. There are also two shields representing the Arms of the States of Ohio and New Jersey on each side of a sword, with an appropriate and simple inscription stating when and where he was shot and died. The brass is to be placed in the Church at Elberon, adjoining the house in which the President died. Although General Garfield was not a Churchman, this was the last place of worship he attended.

The movement for the appointment of a suffragan to assist the Bishop of St. Albans has been successful in an unexpected degree; and at the close of last week the Ven. A. Blomfield, Archdeacon of Essex and Vicar of Barking, was selected by the Queen for the appointment. He will be recognized as Bishop Suffragan of Colchester. The new suffragan, who is a son of the late Bishop Blomfield, was ordained in 1857; in 1872 he was appointed Vicar of Barking; and in 1878 he became Archdeacon of Essex, upon the death of the late Archdeacon St. John Mildmay. He is a man of some literary ability, and is the author of *The Memoirs of Bishop Blomfield*. The addresses which he has delivered as archdeacon and the speeches which he has made on public platforms have been marked by sound judgment and quiet humor.

The new see of Newcastle, England, has been filled by the appointment of Mr. Ernest Wilberforce, Vicar of St. Mary's, Southampton, and Canon of Winchester. The new Bishop is a son of the late illustrious Dr. Samuel Wilberforce, successively Bishop of Oxford and Winchester, and is of the Broad School in the Church, although, perhaps, rather inclined to the Low. He is a personal friend of the Queen, and an ardent advocate of total abstinence. He is a great worker, and in every way fitted to win the hearts of the north-country people amongst whom his lot is now cast.

Egypt continues to be in a "mixed" condition. The Khedive seems firm, and the people are on his side. England and France are determined to protect him but the "Notables" are still defiant. The latest telegrams point to Turkish occupation, which would almost certainly bring about a European war.

The Committee appointed to consider the question of the Channel Tunnel has reported in favor of the scheme, so the work will now be proceeded with. The great antipathy manifested to the project in England seems to arise more from sentiment than anything else. With the tunnel, England would be no more an island.

Mr. Trevelyan, the new Irish Secretary, is creating a very favorable impression by his moderation of speech and action. He made a decided hit when he said, in answer to a charge of sending simultaneously messages of conciliation and coercion, that the messages were not sent to the same address. The arrears bill is passing through the Commons, and if allowed to pass through the Lords without serious modification, will do very much to pacify the country.

A correspondent of the London *Guardian* relates a very interesting discovery that has recently been made in St. Martin's Church, Canterbury. He says:

We have the testimony of Bæda that there was on this spot a "church built while the Romans inhabited Britain"; and the present outside walls abound in Roman bricks; but it has not hitherto been supposed that any of the original church was left *in situ*, with the exception, perhaps, of a few fragments on the south side of the chancel. When, however, a few weeks ago, we were taking down a portion of the woodwork at the south-east side of the nave (for the purpose of better uncovering the Norman piscina), the whitewash was scraped off underneath, and parts of an old wall were exposed to view. This wall was built of stone and rubble, with regular bonding courses of Roman brick at intervals, and it was found to be faced with Roman plaster. We have taken out panels in different parts of the nave and found the same wall, with fragments here and there of the same facing. The Roman wall has been traced 5ft. from the ground, and most probably goes a great deal higher; but it has not been thought expedient at present to proceed further, as it would necessitate an interruption in the Church Services. We may therefore conclude (I think) that we are now actually worshipping in the original Roman church, within the very same walls which were sanctified afterwards by the preaching of St. Augustine and by the prayers of Queen Bertha. Supposing these surmises of mine to be thoroughly established, is there any other church existing in the world built by Roman Christians in the first four centuries as a church? The earlier churches were generally basilicas adapted to Christian worship.



Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

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

Albany.—On the Sunday after Ascension, the Bishop of the Diocese visited St. George's Church, Sobonectady. He visited the Rev. Wm. Denmore Maxon to the Priesthood, and confirmed a class of nine persons. Mr. Maxon was presented by the Rector (Rev. Wm. Payne, D.D.). The Bishop preached a powerful and eloquent sermon on the Apostolic Succession, from Acts: i. 1. The Holy Eucharist was celebrated, at the close of the Confirmation Service; the Bishop being celebrant.

Mr. Maxon has been the Assistant at St. George's for the past year, and has given great satisfaction.

Connecticut.—The Thirty-First Anniversary of Trinity Parish School, in New Haven, was held according to its universal custom, on the Feast of the Ascension. The school numbers between fifty and sixty children, and has some warm friends and supporters, among whom is Miss Sarah Edwards, the Principal of the young ladies' school.

The Services began with a Processional, followed by Sentences, Prayer, and the Ascension Anthem.

Then came recitations by the children, which were admirably gone through, reflecting great credit on teachers and pupils. There were five prizes given in each department; and then, five scholars in each received honorable mention. Results showed unwearied patience and perseverance in the teachers. In all secular branches, the scholars would compare most favorably with those of the same age in the public schools. A bountiful collation had been provided for the school; to which, after the exercises were over, the pleased children did ample justice.

The tables were made attractive by beautiful spring-flowers gracefully arranged by the loving hands of those who were scarcely less happy than the children themselves.

Central Pennsylvania.—Further improvements in St. Mark's Church, Mauch Chunk (the Rev. M. A. Tolman, Rector), have recently been made, by decorating the walls and ceilings of the nave and transcripts in polychrome, to harmonize with the chancel, which was richly decorated at the time of the building of the Packer Memorial Records. The work was executed under the direction of the artist who designed the decorations of the chancel, Mr. E. J. N. Stent, of New York.

Delaware.—The new Trinity Chapel, Wilmington, is being erected and will be of stone. It will be completed by September. The 184th Anniversary of the Old Parish Church—"Old Swedes"—will be held on Trinity Sunday. The exercises promise to be very interesting.

Easton.—The Southern Convocation of the diocese met in St. Paul's Church, Berlin, on Tuesday evening, May 16th, and continued in session through the following Thursday. On Tuesday evening addresses were delivered on "Unprofitableness and its Causes" by the Rev. Messrs. Batte, of Snow Hill, Brooks, of Salisbury, and Cruickshank, of Fairmount. On Wednesday, a sermon was preached by the Rev. Mr. Adkins, of Spring Hill parish, and in the afternoon a meeting of the clergy was held, when the present Dean was nominated to the Bishop for re-appointment. In the evening missionary Addresses were delivered by Mr. Batte, Dean Hilliard, of Pocomoke City, and the Bishop. On Thursday, Ascension Day, the sermon was preached by the Dean. On Thursday evening Addresses on "The Christian's Latter End" were delivered by the Rev. Dr. Cruickshank, the Rev. Dr. Barton, of Princess Anne, and the Bishop, and the Holy Rite of Confirmation was administered. The clergy were most kindly entertained by the good people of Berlin. On Friday the Bishop preached and confirmed in Stockton, on Saturday in St. Stephen's Church, Naswaddux, on Sunday morning in Pocomoke City, and on Saturday evening in Fairmount.

Illinois.—On Sunday 21st inst., the congregation of St. Mark's, Chicago, met after Morning Service to consider how best to provide for the rapidly developing parish.

The Rector, the Rev. B. F. Fleetwood, stated that thirty four families could not find accommodation. Having at Easter paid the \$2,000 that remained of a debt that was \$8,000 four years ago, the way was clear for new plans. The plan adopted will divide the present building from the chancel, and make both nave and chancel 36 feet apart and fill in the space with a transept, with seating capacity for 350 persons. In order to accomplish this the rector said \$5,000 could be borrowed on most favorable terms, and \$2,000 must be raised in cash.

When the cards for subscriptions were returned \$2,055 was realized, and \$500 more will be added by some who were not present. This will put St. Mark's in position to fully meet the needs of this part of Chicago.

Maryland.—On Tuesday afternoon, May 16th, ground was broken with appropriate religious Services, by the Rector of St. George's Church, Baltimore, assisted by Rev. Messrs. Perry, De Garmo, and Moffitt, for a new church, to be dedicated to the worship of the ever-blessed Trinity, in honor of St. George, and in memory of William Rollinson Whittingham, D. D., LL. D., late Bishop of Maryland. The clergy present, and the congregation and the friends of the late Bishop, met at the temporary church at 6 P. M., and, after a short choral Service, proceeded to the site of the new church-edifice, where a Service prepared by the Rector (the Rev. Dr. J. Finkney Hammond) was said; during which, ground was broken by the Rector, and clergy, and others present, and the work of building was formally commenced.

The Rector and Vestry of St. George's Church have resolved to make the new church, which the present condition as well as the prospects of their work, render absolutely necessary to the well-being and continued growth of the congregation, a Memorial to the late Bishop, because that part of the city now occupied by St. George's temporary place of worship, in which is also the site for the new church (on Division and Presman Sts.) was selected by Bishop Whittingham some years before his death, as a desirable locality for a new Church organization; and, also, because they deem it most fitting that a Bishop whose labors resulted in the formation and erection of so many new congregations and churches in a comparatively short period, and who was so eminent for his learning, piety, zeal, kindness of heart, and parental affection for all his children in the Lord, both of the clergy and of the laity, should have his memory perpetuated by a House of Prayer, in which shall be offered that holy Worship in which he always so fervently joined.

The proposed church will have a chancel 18 feet deep; and the nave will be 70 feet long by 33 feet wide. When complete, it will seat over 400 persons, and will cost about \$10,000; but it is the intention to build at present the chancel and 53 feet only of the nave, leaving the rest to be completed when a larger building shall be needed by the growing congregation. The church will be of stone, with brick trimmings.

The lot for the building has been generously given by Mr. Edmund Law Rogers, of this city, a great grandson of Edmund Law, Lord Bishop of Carlisle, in England, who was born in 1702, and died 1787.

A memorial-window has recently been placed in St. Luke's Church, Baltimore, which is perhaps one of the finest works of art of the kind in this country. It occupies a position in the west gable, over the main entrance of the church. It is an eight-cusped circle, ten feet in diameter, presenting an undivided surface of glass and design, throughout its extent. The central object is a large Cross, around which is coiled the brazen serpent. Moses stands immediately to the left, a figure at once gracious and majestic. The terrified and suffering Israelites are represented by eleven other figures, which are grouped about the Cross, with artistic skill and judgment. Two of these in the foreground (one prone upon the earth) are especially noteworthy, as being very finely conceived and executed. There are others in the group, who are regarding the elevated serpent with expressions of devout gratitude and joy. The faces are all admirable, the countenance being varied and life-like. The coloring is rich and brilliant, the deeper tints being remarkably fine. The window is a memorial to the late J. P. Hartman, who was a devoted member of the parish.

On the titular Festival of the Parish, the Rev. J. Stewart Smith, rector of the Ascension, Westminster, gave a short history of the parish to a large and interested congregation. He stated that all the earlier records were missing, but it was certain that even before the Revolution a church stood near the city, all traces of which had, however, disappeared. The present parish was founded through the untiring zeal of Miss Lucretia Van Beber in 1841. Bishop Whittingham made his first visitation to it two years later, and the corner-stone of the edifice was laid by him in 1844. On Ascension Day, 1846, the same Bishop consecrated the completed building, the sermon being preached by the present Bishop of California, who was then rector of St. Paul's, Albany.

Mr. Stewart Smith gave some interesting anecdotes of the various rectors. The Rev. James Crystal, who was the incumbent during the war, was a man of great piety, but of very eccentric habits. He was in the habit of walking in the graveyard, at all hours of the night, clad in surplice and stole, to the great terror of his superstitious parishioners. On the occasion of a skirmish near the town, he rushed between the combatants, in the very middle of the battle, exclaiming, "Gentlemen, gentlemen, do be careful, or you will hurt somebody."

Massachusetts.—Churchmen (and they are many) who, during the summer months, enjoy in Great Barrington, called the Metropolis of Berkshire, the rest-and beauty and healthful influences of that romantic region, will regret to learn of the sudden death by diphtheria, on the 15th inst., of the rector of St. James' Church, the Rev. Daniel G. Anderson, so well known as a faithful and devoted pastor. The proprietor of the Berkshire House, located within a few steps of St. James' Church, is an interested member of the parish; and the beloved rector was often a guest at that pleasant resort. Mr. Anderson was in command of the company that guarded the old Capital Prison, on the night that President Lincoln was assassinated. His loss will be deeply felt by large numbers of appreciative friends and by his attached parishioners.

Montana.—We have just received the journal of the First Annual Convocation of this Missionary District, which was held at Helena, in November of last year. We gather from it that the district now has nine clergymen, and five church-buildings. The total value of ecclesiastical property is \$33,610.00, and the offerings for the year, \$20,225.95.

The Bishop earnestly calls for more help.

Nevada.—An esteemed correspondent writes to us from Eureka: "The Rt. Rev. O. W. Whitaker visited St. John's Church, last Sunday, and confirmed a class of ten persons. The Services, both morning and evening were unusually interesting. Such a visit as we have just had from our faithful and beloved Bishop makes us all feel that the Church in Nevada has a true father and friend who ever seems to be binding his clergy and their parishioners close and still closer together. The Bishop's extemporaneous address on Confirmation in the morning, and his sermon in the evening were attentively listened to by all, and will no doubt be productive of much good. The church was crowded in the morning, and well filled in the evening. Indeed, the prosperous state of our little Church, at the present, seems to be the result of a well spent Lent, and of a joyful and happy Easter."

Northern New Jersey.—The Ascension Evensong in the House of Prayer, Newark, N. J., was one of the finest musical Services ever heard in that church, the regular choir being reinforced by a number of additional voices, and by an orchestra of eight pieces, under the leadership of Professor Voss. Long before the service began, every seat in the church was filled; seats were placed in the aisles and in every available place, and a large number were compelled to stand. In the chancel were Bishop Starkey, Rev. H. Goodwin, rector of the church, Rev. William T. Webbe, of St. Philips', and Rev. E. B. Russell, of Paterson. The musical programme was rendered with great spirit and devotion, the chanting of the psalter being very effective, as was that of the "Deus Miseratur" with full organ and orchestra.

The Rev. E. B. Russell preached an interesting sermon, giving an elaborate history of the growth of church music and especially of the organ, from the rude pipes of Jubal, of Old Testament fame, to its present power and delicacy of expression. He also spoke of the splendor of the worship of Solomon's Temple, and especially of its grand music, and went on to show how, in the Christian Church music had always formed an important part of the worship of the most High God. He also spoke of the appropriateness and beauty of such a Service as this, and particularly of its suitability to the glorious festival of the Ascension.

Ohio.—On the evening of the 5th Sunday after Easter, Bishop Bedell visited Christ Church, Warren, preached a very earnest and eloquent sermon, and confirmed a class of 17 persons. He was assisted in the Service by the Rev. A. R. Keiffer, Rector, and the Revs. S. Maxwell, of Youngstown, and Warner, formerly of this Diocese. The Rev. W. T. Whitmarsh, Rector of St. Paul's, Muskegon, Michigan, formerly Baptist minister here, and who was here received into the Church by Mr. Keiffer, was to have assisted, and to have preached in the morning, when many of his old friends, Baptists and others in the various denominations, were present to greet him, but he was unfortunately taken ill at Mr. Keiffer's in the night preceding, and was unable to rise the whole day. The class consisted, as usual with Mr. Keiffer's classes, very largely of men. Among them were 4 Presbyterians, a Baptist (the daughter of a lady formerly under Mr. Whitmarsh's pastorate), and General Ratiffie, a leading member of the bar. The bar of Mahoning county were present with hardly an exception. Six hundred crowded into the church, which seats but 450, and hundreds literally were unable to gain admission. The Bishop remarked

upon the unusual fact, that, of the large congregation, fully one-half were men; he also inspected and expressed himself highly pleased with the very commodious chapel and school rooms recently erected in connection with the church.

Pennsylvania.—The Bishop of the Diocese visited the Church of St. John the Baptist, Germantown, on the 3d Sunday after Easter, and confirmed eleven persons.

The Working Men's Club, of Germantown, a very successful organization founded by the Church, celebrated its fifth anniversary on May 10th. The reports of the various Committees were very encouraging.

Rhode Island.—The Bishop has visited Pawtucket, and administered the Holy Rite of Confirmation to eight persons in the Church of the Good Shepherd, to ten persons in St. Paul's, and two persons in Trinity Church.

A Service is to be held in St. Luke's Church, East Greenwich, Wednesday evening, May 31st, in which the parish choirs of Wickford, Crompton, Phenix, Pontiac, and Apponaug will unite with the choir of St. Luke's.

A very excellent work has been done in the City of Providence, in the establishment of "St. Elizabeth's Home," a hospital for patients who do not as a rule, have the benefit of ordinary hospital treatment, namely, convalescents and confirmed invalids. The Home is at 65 Vinton St., in a dwelling house rented for the purpose, but the managers propose to erect a building better adapted to the needs of the sick, at no very distant day. The establishment has a House Mother, and medical attendants who serve gratuitously. The Bishop of the Diocese is the President, the Rev. Dr. Greer, Vice President, and the other members of the Board of Managers represent the different churches in the city.

The corner-stone of the new "Church of the Ascension," at Wakefield, was laid a few days ago. In the evening of the same day, six persons were confirmed.

The debt on St. George's Church, Central Falls, is being paid at the rate of \$1,000 every year. A large amount is still due on the rectory. The Rev. W. J. Magill, Greenville, has been elected President of the Public Library Association in that town.

A Rector in this Diocese, who received a "Tricycle" from friends in England, makes good use of it.

The 92nd Annual Council will meet in the Church of the Saviour, Providence, on the second Tuesday in June.

A new altar and reredos are being put up in Kay Chapel, one of the three chapels of Trinity Parish, Newport. This chapel was originally intended for a Sunday School building, but has proved so convenient for week-day Services and early Sunday Celebrations that a change of this character is quite necessary. The work is to be done by the New York firm of Geissler & Co.

Southern Ohio.—The Vestry of St. Thomas' Church, Milford, in accepting the resignation of their Rector, the Rev. T. J. Melish, who, as our readers have been informed, is about to sail for Europe, have addressed him in the following words: "We desire to express to you the unanimous regret of every member of this body, that the necessity arises for your presenting your resignation as our rector, and we assure you that it is accepted with reluctance. The relations which have existed between yourself and the vestry, as well as the people of the parish, during the entire time of your pastorate—two years and eight and a half months—have been pleasant and harmonious. We cordially testify to your faithful labors for the promotion of the interests of this parish, and of the Master's Kingdom, during your entire ministry with us, in the face of many discouragements and difficulties. We beg to offer you our best wishes for your success, prosperity and happiness in whatever field of labor you may in the future be called. We trust that your visit to foreign lands may be made in safety and attended with pleasure and profit."

Western Michigan.—On the 5th Sunday after Easter (May 14th), the Rev. James L. Conover preached his tenth annual sermon as Rector of St. Luke's Church, Kalamazoo. This parish numbers 375 individuals (251 adults and 124 children), and 200 communicants. During the past year the Rector has held 258 public Services (112 on Sundays, and 146 on week days). He has celebrated the Holy Communion 25 times in public, and twice in private; baptized 6 adults and 15 children; presented nine persons for Confirmation; solemnized 5 marriages, and officiated at 11 funerals. The offerings of the congregation (aside from presents etc.) have amounted to \$1,411.60, of which \$606.64 was for parochial objects, \$497.99 for diocesan, and \$306.67 for objects outside the diocese.

There are two Sunday-schools in the parish, one held in St. Luke's Church, the other in St. Barnabas' chapel; both superintended by the Rector.

Three Societies of women for doing church work exist, viz: the venerable "Parish Aid Society," "St. Agnes Guild" of young ladies, and the "Willing Hands."

Last August, a Girl's Friendly Society was started, which now numbers 4 working associates and 6 members. This is the first organized branch of this excellent Society in the West.

Since the Parish was founded, in 1837, it has had 13 Rectors previous to the present incumbent. The average incumbency was two years. The present Rector has held his charge ten years, the longest in the history of the parish. His work, during this time, as far as may be recorded, is briefly summed up as follows: 2,543 Services held; 493 sermons written; 100 sketches of unwritten sermons and about double that number of lectures, addresses, and public papers prepared. Baptisms, 168 (adults 36); Confirmations, 125; which is three more than the communicants numbered when Mr. Conover became Rector; marriages, 48; burials, 89. The grand total of offerings during the ten years past is \$26,623.21, divided as follows: For parish purposes, \$8,277.54; for diocesan, \$14,946.52; for objects outside the diocese, \$3,399.15.

In 1874, the Rector and parish bore a leading part in the formation of the Diocese, contributing also a large share of the Episcopal Fund. In 1876, they built St. Barnabas' Chapel, in a remote part of the village. Since then, faithful labor in this connection has been given untiringly. Now, there is a Sunday-school there, with an average attendance of 36; a weekly Service, where the worshippers average 30, and a successful Mother's Meeting, part of each year. The chapel has 15 communicants, the fruit of the work done there; and, since its opening, 11 adults and 15 children have been baptized.

The Free Reading Room, founded by the Rector in 1877, has grown into the Public Library Reading Room. The Bishop's House, erected in Grand Rapids in 1880, was built in pursuance of a plan suggested by the Rector of this Parish.

An extract from a private letter of the late British Vice-Consul Port-au-Prince, published in the Times, gives a terrible picture of the recent terrible ravages of smallpox in the island of Hayti among a population of less than a million people. It appears that the disease carried off at least 5,000 persons within about three months of its prevalence, and it is calculated that not less than 20,000 persons have perished from it.

ALL AROUND THE WORLD.

The wealthier Jews of Russia are forming secret clubs to facilitate emigration en masse.

During the last fiscal year 18,074 tons of mahogany were exported from the state of Tabasco, Mexico.

An Arctic whaler, intended for the expedition in search of Leigh Smith, has sailed from Aberdeen for equipments.

The cereals in four provinces of Spain threatened to be a failure. The prospects in forty-one other provinces are good.

The Pension Appropriation Bill has been completed. The sum to be appropriated is, in round numbers, \$100,000,000.

The Senate Woman Suffrage Committee have recommended the passage of a woman suffrage amendment to the Constitution.

Tennyson's new drama has Robin Hood and Sherwood Forest for its theme and scene. We shall have idol, comedy, and perhaps a little semi-history.

A gentleman writes from Manitoba that he sailed over a \$25,000 farm, in a large steamboat, not long ago. The said farm produced forty bushels of wheat to the acre, last year.

The Washington monument has reached a height of more than 200 feet; 10 feet of stone having been added since May 1st. Its proposed height is 500 feet.

A lawyer in Bangor, Me., has brought suit for \$5,000 damages against the publishers of a history of Penobscot county, which reported him as dead, and gave him a complimentary obituary sketch.

The number of students at the University of Vienna during the past term was 4,823. This is the largest attendance known there for two centuries, and places Vienna at the head of all the universities of Austria-Hungary.

In the Spanish Chamber of Deputies, the minister of justice announced that the government would introduce, next session, a bill establishing trial by jury, and a new penal code framed on very liberal principles. The statement appeases the dissentient section of the ministerial majority.

A New York journal devoted to the ice interests estimates that 600,000 men are employed in that business in the United States during the season; that \$40,000,000 are expended in a year, and that \$40,000,000 are invested in that business. The ice storage capacity of the States is placed by the same authority at 32,000,000 tons.

The centre of population in the United States in 1790, was on the eastern shore of Maryland, about twenty-two miles from Baltimore and near the thirty-ninth parallel of latitude. Now it is near the village of Taylorsville, in Kentucky, about eight miles south of Cincinnati. "Westward the Star of Empire takes its way."

The latest contrivances for propelling street cars is credited to Philadelphia. Experiments have been made in that city to show that a horse-car full of people can be run five miles by the action of clock-work. Huge steel springs, which will be wound up by stationary engines at the terminus of the road, will furnish the motive power.

How wise it would be for wealthy persons to "administer" upon their own "estates," so far as charitable objects are concerned! Miss Sarah Burr's will, appropriating some three million dollars to various such purposes, is now in the courts, and will stay there, just as long as pleases the contestants and the lawyers. How much of it will probably be left at the final outcome?

Five firms are engaged in Pittsburgh, Pa., in the sand and cobble-stone business, with an invested capital of over \$9100,000, employing upward of one hundred men. From the beds of the rivers between 800,000 and 900,000 bushels of sand and gravel are yearly taken. Cobble-stones are secured about seventy-five miles up the Allegheny river.

The Superintendent of Castle Garden predicts an immigration of 30,000 for the current week. Shirt makers from Havre say they have been earning less than five francs per week, while Scotch farm laborers report their wages at \$70 per year and found. The steamship Alexandria brings several hundred Italian railroad builders, who have nothing but the clothes they wear.

A dispatch from Chattanooga, Tenn., says: A man named John L. Dutton, who has been deaf and dumb for sixteen years, was on the steamer Wilder asleep in his berth a few days ago, when it struck a snag, and he was thrown out. He was overcome with fright and became sick, and in a few days his speech and hearing were entirely restored. He lost them by disease. Persons who have known him testify to the truth of his loss of hearing and speech, and to-day confirm the story.

Twenty young women who passed the preliminary examination last June, to the four-years' course in the Harvard annex, expect to take the final examination next month. It is found that the students in the annex generally take the full classical course, in preference to the scientific branches. All of the various courses in Greek were taken last year. The professors have marked the young women on the same scale with the male students, and are well pleased with their progress.

Mississippi has something over 30,000,000 acres of land—much of them the richest known to man. Less than 5,000,000 acres are cultivated. This is, however, an increase of several hundred thousand acres over the number in 1870, and nearly equal to that under cultivation in 1860. There are now 75,000 farms, as compared with 68,000 ten years ago, and 42,000 twenty years ago. The number of acres comprised in the plantations is nearly three times that actually farmed—that is, there are 14,000,000 owned, and but 5,000,000 cultivated.

The United States consul at Prescott reports that \$1,200,000 worth of eggs were imported the past year from Canada to the United States free of duty. He recommends that a duty of 1 cent per dozen be laid on eggs, and asserts that this duty would pay the expenses of the customs district of Oswegatchie and Champlain, N. Y., and the district of Vermont. He also suggests a duty of \$1 a ton on straw, 4 cents each on railroad ties, 6 cents on fence posts, and that the duty on hay be \$1 a ton, hop poles 1/2 cent each instead of 20 per cent, and iron ore 80 cents per ton instead of 20 per cent. He adds that butter and potatoes can be sent into this country at a profit under the present tariff.

The manner of milking in the Channel Islands, the home of the Jersey cow, or more properly, perhaps, the Alderney, is peculiar, and has the merit of cleanliness, at least. Milking and straining the milk are done at one operation. The milkmaid, with her tin pail, linen strainer, and sea-shell, proceeds to the pasture. Seating herself beside the cow, she thus completes her arrangements: The strainer is securely tied over the narrow-mouthed bucket, and placing the large shallow shell on the strainer she vigorously directs the streams into the shell. Overflowing the shallow horn, the milk passes through the strainer into the receptacle beneath, the shell being used simply to prevent wearing a hole in the linen strainer.

Easter in San Bernardino.

Correspondence of the Living Church.

The only plea that I can offer for writing about Easter Services so long after Easter-tide has passed, is, that, I have seen in the columns of the LIVING CHURCH, no record of what to us, out here on the Pacific coast, has been an occasion of deep interest.

The Rev. Charles F. Loop has lately been placed in charge of the Mission of St. Polycarp; and this year, we have been privileged to hold the first Easter Service of our Communion that has ever been celebrated in this valley. "God's Easter comes, with glad and holy mirth;" and, surely, in the early morning of that exquisitely beautiful day, all Nature seemed to sympathize with the blessed Festival, and "to laugh and sing," as she basked in the beams of the newly risen sun.

Let me go back in thought, and take you with me, on that memorable trip, so fraught with bright hopes for Holy Church in this far-away region of the West in which our lot is now cast.

Leaving our home betimes in the morning, we drive from the foot-hills into the valley that lies before us, picturesque and beautiful; its surface broken here and there with bronze-green ridges and hills, and hemmed in by mountain ranges, save where it opens to the sea. Our road winds through a deep canyon; and, as we descend the steep path, we come suddenly upon a meza, where nestles a secluded home, rich in the fruit and flowers of this sunny land. Looking back, we see—high up on the mountain-side—an inverted arrow-head, visible for miles, which seems to point to the spot where numerous hot and cold springs of water gush, with wonderful healing powers, from the rocks below. Our wheels roll over beds of many-hued wild-flowers, through sparkling rivulets and grassy slopes. We startle the dainty quail, which trip across our path, calling to each other; the wild rabbit darts from bunches of cactus; and the fragrant air wafts to the ear far-off echoes, with the song of bird and hum of bee.

The soft shadows of early morning still linger on the mountains; San Bernardino—12,000 feet above the sea, its snowy crest gleaming in the sun; Grayback, at a still higher altitude; and San Jacinto, to whose rugged peaks clings many a fleecy cloud; while Cucamonga, with its dark gulches and deep canyons, stands out against the sapphire sky, forming a wonderful contrast to the verdant and peaceful beauty of the plain.

It was amidst such scenery as this, which added wonderfully to the holy inspirations of the great Resurrection-Day, that we wended our way to our temporary place of worship; for as yet we cannot boast of a church-building. On this occasion, the Service was held in a hall beautifully decorated. The Easter music was well rendered, the attendance good; and the Service of the Church was heard for the first time, by many of the interested and attentive congregation.

We are establishing a Sunday-school, and hope soon to have a church, and a resident clergyman. At Colton—four miles distant—a chapel is already in progress, and good and earnest work has been done there towards establishing a Sunday-school. There is also a great field for a Church School, as educational advantages are few. Truly, "the harvest is great." M. A. M.

Choir Training.

The Literary Churchman (English) has a valuable paper on Choir Training by Donald J. Mackay, from which we take some points.

1. It is noted that great care must be taken to secure men and boys for a choir who have not only good voices, but also sufficient culture for such a calling. Material from the low, ignorant class is a bad element in a choir.

2. Discipline must be maintained, even if it incurs the loss of members. That is one of the points in which our American choir-masters often most signally fail. They cannot be independent, and feeling that the boys will leave if they are not pleased, they hold a loose rein. It is all wrong. Boys know, as well as men, that discipline ought to be maintained.

3. If the work is to be done well, thorough preparation must be given. Officers and singers must make a business of it. It is worse than nothing if done poorly.

4. Some person should see that practice-room, cassoaks, surplices, and books are kept in order.

5. Clergy and Officers should set an example of promptness, attention, and reverence.

6. Recitation is often worse done than the singing. Choirs should be taught to recite properly, the Confession, Lord's Prayer, etc.

7. A choir should be trained to sing without accompaniment, otherwise they will never learn self-reliance or be able to meet emergencies. It is well to learn new hymns, unaccompanied, singing the time instead of the words. The boys should have practice by themselves of new music, before going through it with the men.

8. The clergy should be careful to give two full beats to the last syllable in every prayer, that the choir may close it effectively, with an "Amen" of equal duration.

9. While choirs should be carefully warned against singing "Amen" too soon, as they are liable to do in the Collect for Easter Day, the clergy, on the other hand, must not lead them into danger by willfully altering the punctuation in the Prayer-Book. One other fault the clergy are guilty of now and again. And that is, not waiting in the Preces and Versicles for the choir to have finished their response, before beginning a new suffrage. In any case, though the notes may harmonize, dignity is sacrificed to this undue haste; but when, as in some instances, the last note of the response is only one degree from that of the suffrage, a painful discord is the inevitable result.

A man is like a fog when he is an extreme mist.—Marathon Independent.



LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

Church Choirs. To the Editor of the Living Church: Your correspondent "A Churchman" asks: "Why will our clergy vest boys' choirs in cassock and cotta, instead of the simple and beautiful surplice worn in the great majority of English churches?"

For a reason, it seems to me, lying much deeper than the one he mentions as having been assigned. The surplice has, in this country, come to be received as the distinctive vestment of the clergy. For some time to come, or until the Eucharistic vestments become the rule rather than the exception, it will, doubtless, continue to be so regarded. As long as it holds this place in the public mind, there is a manifest impropriety in employing it as a vestment for any lay assistant, whether lay reader or choir singer. The cotta, properly made, is so clearly distinguishable from the English surplice, that it is the better choir vestment.

But, aside from this, there is, to my mind, this objection to the English surplice, that it is exceedingly liable to be chosen, because it is so easily flung on and off, and serves so readily—if not too short—to cover up the unseemliness of the common garments; pantaloons, boots and all. Not, believe me, that these do not need concealment! But that these do not seem to be seemly reasons for the use of that style of vestment.

Furthermore, if your correspondent had noted the hapless adaptation of the "balloon surplice," even among the clergy, to certain idiosyncrasies of bodily display when sitting in the Chancel, I think he will see advantages, economic, æsthetic, and ecclesiastical, in having heedless boys vested in the cassock and cotta, both so much more fitted to promote decency and decorum. Roman, or not Roman, I have had frequent occasion to wish that the Clergy might more generally adopt the cassock and short surplice.

Your correspondent will see, that we go farther than to the laundress for our reasons. ANOTHER CHURCHMAN.

Catholic "Tractarians" in the Presbyterian Fold.

To the Editor of the Living Church: No thoughtful Churchman can view without interest the movement towards liturgical worship in the Presbyterian Camp, the most conservative and Churchly of the Dissenting Communions. The recent utterances of President Hitchcock, of Union Seminary, and of Professor Hopkins, of Auburn, relative to public prayer; the able sermon of Dr. Van Dyke, in advocacy of the Christian Year; and the all but perfect "Book of Common Prayer," compiled by the devout and scholarly Princetonian, Dr. Shields, deserve our grateful commendation, and bespeak the above-named gentlemen true reformers; and, as a late Bishop used to say of his non-conforming friends, "not far from the Kingdom."

A fact, however, still more gratifying and unique, compels me to exchange the homiletic stylus for the reviewer's pen, in order to call attention to the latest "Tract" (Tract III, if I may so say), on the mingling of water with the Sacramental wine, by Dr. S. M. Hopkins, the "Pusey" of this Catholic-Presbyterian Reform; a tract, by the way, which one of the most conservative and judicious Fathers in the American House of Bishops pronounces, "excellent and worthy the careful perusal of Churchmen."

From the New York Evangelist of April 20th, I beg to quote the Doctor's admirable article entitled: "Sacramental Wine." Speaking of the early practice of diluting the Sacramental Wine, he says:

That this was the practice of the Jews at the passover feast, is implied in the very facts of the case, and is universally acknowledged. Our Saviour and the Twelve unquestionably conformed to this usage. The Oriental Church, in all its branches save one, followed His example. Out of some scores of Eastern liturgies I quote only a very few, as they are all nearly of the same form:

Thus in the Sacramental Service according to the so-called liturgy of St. Mark, the priest says: Likewise the cup also after supper, having taken and mingled with wine and water, and looking up to heaven, He blessed, etc.

Liturgy of St. Athanasius: In like manner Thou didst mingle also the cup with water and wine; didst give thanks, etc.

Liturgy of St. Chrysostom (Syro-Jacobite): In like manner also taking the chalice after he had supped, He mingled it moderately and temperately with wine and water, He gave thanks, He blessed, etc.

Liturgy of St. Clement: After that mystical supper, He mingled the chalice of life with wine and water, and raising his eyes to Thee, God and Father, He gave thanks, etc.

Liturgy of Bar Hebraeus: And the wine which became His atoning Blood after that mystic supper, when he had moderately mingled it with water, He gave thanks, blessed, hallowed, etc.

The single exception referred to was the Armenian Church, which seems to have used undiluted wine in the Sacrament; and the fact was made a reproach to it by the other Oriental Churches.

May we not, indeed, sit at the feet of the Presbyterian, and learn Catholic usage? Well, truth is welcome from all quarters. Let us take it, and thank God. Men will read this Catholic Tract emanating from a harmless Presbyterian brother, and perchance listen to his words; words which, if uttered and acted upon by a Catholic Priest in England, would (provided the same were a hard-working pastor of a poor parish) bring the offender, like St. Peter, before a Sadducean Sanhedrim, and lodge him "in the common prison."

To the citations of the good Doctor—who, I take it, is one of those doubly honored Elders "who labor in word and doctrine"—I will add but two sub-apostolic authorities whose incidental corroboration of the voice of all the primitive Liturgies is mighty indeed. St. Irenæus (Book v, chap. 2) mentions the "mingled Cup,"

And Justin Martyr, in his description of the Holy Eucharist (First Apology, written before A. D. 140), says: "Bread and wine and water are brought," and speaks of the "Cup of Wine mingled with water."

I trust that the readers of the LIVING CHURCH are familiar with the rubrics of the First Reformed Liturgy of the English Church; and I beg to refer all who desire further information, to Blunt's "Annotated Prayer Book," and to Dr. Littledale on "The Mixed Chalice."

The world moves. Who would have thought that we should live to see the Theosophists of India issuing prayers for the repose of Dean Stanley's soul, and the New York Independent adding a good Protestant AMEN; and shortly after, praying, on its own responsibility, that the soul of the lamented Emerson "may rest in peace!" And (can we believe our senses?) a Presbyterian Divine is praying too for the disembodied spirit of the late Dr. Bellows, saying: "The Lord grant unto him (and unto us), to find mercy of the Lord in that day." Calvin kneeling beside St. Paul! (II. Tim: 1: 18.) Nor must it be forgotten that all the Professors and Trustees of Andover Theological Seminary, the Mecca and Vatican of Puritanism, with all but one of the visitors, have voted to seat Dr. Smyth in the Chair of Divinity, in the face of the Congregationalist's protest, that the said Dr. S. believes in prayers for the dead!

May we not from these unlooked-for manifestations learn a lesson of charity and of toleration? Not every Priest, who, after the example of his Divine Master, blesses "the mingled Cup," is therefore a Jesuit. Nor does a fond sister necessarily assent to the "Romish doctrine concerning Purgatory," if, weeping beside her brother's grave, she pray that the loved-one "may rest in peace," and "stand in his lot at the end of the days." ARTHUR W. LITTLE.

Exchange of Papers.

To the Editor of the Living Church: I have long thought that there is a means for the spread of information and Church teaching which is not utilized as it should be.

I refer to the exchange of Church-papers. Few of us can afford to take more than one or two, but we should like to see and read more. Why not exchange? I want very much to see the Guardian (London), but cannot afford to take it; I could send in exchange for it, the Church Times, or the Standard, or the LIVING CHURCH, or the American Literary Churchman, or could loan our valuable Church Eclectic. Personal friends are already following this plan, but many valuable papers find their way to the waste basket or the rag-man, that would be eagerly read by most of the clergy.

Why should one not inform the editor of the LIVING CHURCH, of the papers offered to exchange and what is wished in return? You could notify both parties by postal, and thus add this good work to the many others for which the American Church is so greatly indebted to you. W. M. B.

[The Publisher of the L. C. will insert notices of books or papers for sale or exchange, at the rate of one cent a word, but cannot undertake to conduct any correspondence on this subject.]

To the Editor of the Living Church:

Of late much has been said concerning "Trial-Sermons." Permit an additional word from one who objects to them. It seems to me, that among many objections that may be urged, there is one which alone should condemn the practice. Sermons, if they are of any worth, have been written after prayer and study, for a specific purpose. They are intended to encourage, to rebuke, or to stimulate Christian people; to point out to those who have gone astray "the way, the truth, and the life"; to increase the workers and the work in the Master's Vineyard. But the trial sermon has for its object a matter purely selfish and personal. If it is to be successful, the preacher must relinquish the purpose of his sermon, and devote himself to the task of pleasing the good people whom he addresses. He lapses for the time being, and becomes a lecturer dependent upon the impression made upon his audience—not congregation. I conclude, that a man may not do justice either to his sermon or himself, when he is in view an object wholly foreign to the subject of his sermon. Now what an example for emulation! Will some of the advocates of trial-sermons tell me how to prevent failure under such circumstances, or how to avoid resolving the sermon into a literary effort, and the preacher into one who seeks public applause? Indeed, is not this thing, after all, the expression of a man's Christianity manifested for the sake of temporary and pecuniary reward? W. D. P.

Maysville, Ky., May 20, 1882.

Canon Knox-Little has written to a Manchester correspondent of the Christian World denying the accuracy of a statement in that paper, that he had said, in one of his sermons, that "confession to God alone was dangerous." These words, the Canon declares, were never uttered by him. He says they do not express his opinions on the matter; and those opinions he has for years honestly stated when called upon to do so. He states: "I hold exactly the permissive view of the Church of England, as expressed in the Communion Service, and in the Service for the Visitation of the Sick. Confession direct to Almighty God I hold not merely advantageous, but indispensable; and the benefit of any further acknowledgement of sin to God, in the presence of His minister, depends, as the Church of England teaches, on the particular state of an evil. It is most helpful to some; personally, I feel it to myself. The matter of real importance is, of course, sincere repentance, and a humble and faithful coming to our Blessed Saviour."

Cæsar was just as bitter as the Gaul he conquered.—N. O. Picayune. The pensive mule is not usually regarded as susceptible to pathetic emotions. And yet he occasionally drops a mule-tear.—Our Continent.

BOOK REVIEWS.

SOME CHIEF TRUTHS OF RELIGION. By the Rev. Edward L. Outts, B. A. London: Society for Promoting Christian Knowledge, New York: E. & J. B. Young & Co. Price 75c.

This is a book which we take great pleasure in recommending. It is by the author of "Turning Points in Church History," which has already won for him cordial recognition as a popular writer; and, in the book before us, the author does for Theology what he has done for Church History; i. e., has thrown it into a condensed, plain, and popular form, especially suitable to the needs of the laity, of Sunday School teachers, and of Bible students. The Theology is the ancient Catholic Theology taught by the Fathers; and the teaching of the Catholic Creeds is developed in a series of brief chapters, each dealing concisely with its subject. The book is not burdened with needless technicalities, nor clouded by abstruse discussions, nor vexed by controversy. The style is clear and didactic; the illustrations are brief, pointed, and telling; and the popular errors of the day are dealt with in a kindly yet direct way, which cannot fail to instruct, and—we hope—convince, the honest seeker for truth, without raising prejudices. The work would be useful to the clergy in preparing for Catechizing. The style and matter are such that it would be read by many people to whom Sadler's "Church Doctrine—Bible Truth" is commonly recommended; a book which this resembles in its scope, but excels in its popularity of style.

THE INTERNATIONAL REVISION COMMENTARY, on the New Testament. Based upon the Revised Version of 1881. Vol. I. The Gospel According to St. Matthew. By Philip Schaff, D.D., LL.D. New York: Chas. Scribner's Sons, 1882. Cloth, pp. 416.

The first volume of this series comes from the press after the second volume, that on St. Mark's Gospel, by Prof. Riddle, which has already been reviewed in these columns. The commentary is an abridgement of the Illustrated Popular Commentary, both being edited by Dr. Schaff. We think that the projectors of both works have made a mistake, in adopting the New Version in place of the Old, as their text. The labor, however, is professedly undertaken to supply a supposed need for new commentaries and new concordances, created by the advent of the "Anglo-American Revision of 1881." We are glad to welcome this able contribution to the widening literature of popular helps to Bible study. But we believe that the writers will see their mistake in a too hasty use of the New Version, before the final volume of the Commentary is reached.

THE BIBLICAL MUSEUM. A Collection of Notes Explanatory, Homiletic, and Illustrative, on the Holy Scriptures. Especially Designed for the use of Ministers, Bible-Students, and Sunday School Teachers. By James Cowper Gray, Author of "Topics for Teachers," etc. Old Testament, Vol. VIII. Isaiah; Vol. IX. Jeremiah, Lamentations, and Ezekiel; Vol. X. Daniel and the Minor Prophets. New York: A. D. F. Randolph & Co. 3 vols., 12 mo., cloth, pp. 384. Price, \$1.25 each.

The "Biblical Museum" is widely and favorably known to clergymen and Bible students. These three volumes complete the work. The volume on "Daniel and the Minor Prophets," contains copious indexes to the Old Testament division, under four heads: Prose subjects, Poetical subjects, Anecdotes, Marginal Notes. The general plan of the previous volumes is of course followed in these critical and explanatory notes, accompanied by illustrative anecdotes. The work is remarkable for the amount of suggestive thought which it crowds into a small space.

HOW TO DEAL WITH TEMPTATION. A Lenten Address. By the Rev. George H. Wilkinson, M. A., Vicar of St. Peter's Eaton Square, and Hon. Canon of Truro. London: Wells Gardner, Darton & Co., 2 Paternoster Buildings E. C., 1882. Price 6 cents. For sale by E. & J. B. Young & Co. New York; also by same

THOUGHTS ON CALVARY. The substance of two Good Friday Addresses. Price 5 cents. Canon Wilkinson's name is alone sufficient to recommend these tracts. Like all the rest of the productions of his pen, they are pointed, earnest, and practical, and excellent for parochial use.

The American Church Review. Edited by the Rev. Henry Baum. New York: American Church Review Press; Tribune Building, 1882. Price, 35c a number. Annual Subscription, \$1.00.

The January and April numbers of this admirable publication lie before us; and we have no hesitation in saying, that, great as was the boon which Mr. Baum conferred upon the Church, by the establishment of the Library edition, he has earned a double meed of gratitude for this new enterprise; an enterprise, by which all the valuable reading-matter of the Review, comprising 1,200 pages, is made accessible for the small sum of one dollar a year.

Until within the last few years, the clergy—especially those in the rural districts—have enjoyed but few opportunities of enlarging their stock of information, on account of the difficulty of furnishing themselves with books; and, for most of them, it has been out of the question to keep abreast of the religious and scientific thought of the age. Happily, we are merging into an era of greater promise in this respect; and we cannot but consider the issue of this new publication of Mr. Baum's, as being one of its most encouraging signs. We trust, most sincerely, not only on behalf of the enterprising proprietor, but still more, for the sake of the Church at large, that the most sanguine hopes for the extended circulation of the Review may be amply fulfilled. The clergy and intelligent laity of the American Church ought surely to furnish without difficulty the ten thousand subscribers that are needed in order to secure a continuation of this cheap edition beyond the present year. In cases where the clergy are too poor (and some such we fear, there are), let the

laity who are more favored with this world's goods, come to the rescue. We doubt not that they would meet their reward.

RED LETTER DAYS. A Memorial and Birthday Book. By Frances Bidley Havergal. New York: A. D. F. Randolph & Co. Cloth, red edges, pp. 320. Price, 85 cents.

This American edition of Miss Havergal's "Red Letter Days" is issued in very attractive style, with a "Birthday Index." It contains a text of Scripture and a verse of poetry for every day in the year, with blank page opposite for memoranda. The author asks in the preface: "Why should we not gather them up [personal anniversaries and eventful days], and keep a book of remembrance of all the pleasant and happy times, all the 'good days' that God gives us." This little volume is intended for such use.

OUTLINES OF PRIMITIVE BELIEF among the Indo-European races. By Charles Francis Keary, M. A., F. S. A., of the British Museum. New York: Charles Scribner's Sons, 1882. 8vo., cloth, pp. 534. Price, \$2.50.

Archæological investigation into the sources of the ancient religious beliefs of the Indo-European family is, as Mr. Keary conducts it, a very fascinating study. What did our heathen ancestors believe? By what process did they come to believe what they believed? How near akin to each other are the Vedic, Persian, Greek, Roman, Teutonic, Celtic mythologies in their deviation from the common Aryan source? What effect had Christianity upon these systems? What effect had they upon Christianity? What traces still of older beliefs, in the national customs of modern Europe? These are questions, the answers to which form a strange and interesting story. Mr. Keary goes back to the prehistoric era, and treats his theme, in all its developments, in a very free and candid manner. He has no pre-conceived theories to defend. His quest is simply for the facts as they existed, and for the reasons of their existence, so far as these may be discoverable. His book takes little from anything that has preceded it. The inquiry is pursued at the fountain-head, the sacred books of India, the literature of the Greeks, the sagas of the North. But, with all the earnestness of his search into the heathen past, Mr. Keary escapes the mistake which some in the same field have fallen into, of comparing, in an anti-Christian spirit, the Church's Faith, with these forsaken, and—for the most part—ignoble superstitions of an earlier and darker day. He has enjoyed in his task exceptional advantages, in the use of the ample materials of the British Museum, and has performed that task in a thorough and exhaustive manner, which leaves little to be desired.

THOUGHTS ON THE LORD'S PRAYER. By the Rev. Frederick Cowan Blyth, M. A., Vicar of Quatford, Salop; author of "Thoughts on the Seven Last Words," "Thoughts for the Sick Room," etc. New York: James Pott, 12mo., cloth, pp. 384. Price, \$2.

Mr. Blyth's book is one of the most laborious and exhaustive attempts we have seen, at exposition of the Lord's Prayer. Every word receives careful and minute attention; the author adding to his own thoughts, the thoughts of the sages and saints of the past, with Scripture references, remarkably full and suggestive.

A PECULIAR PEOPLE OR REALITY IN ROMANCE. By William S. Balch, pp. 452. Price \$1.25. Chicago: Sumner & Co.

We have had this book upon our table for some time. We have been wondering what we could say about it. We have finally concluded to say nothing.

The reputation of the Century Magazine as an art educator is emphasized in the June number by a brilliant frontispiece portrait of Cardinal Newman, engraved by Cole, from Rajon's etching after Oulees's portrait; by the imitably racy and breezy sea sketches of the opening illustrated paper entitled "Around Cape Horn," and by Mrs. Schuyler van Rensselaer's article on "Wood Engraving and the Century prize."

The prize engravings accompanying this paper sustain the opinion of the committee that the results of the second year's competition show marked improvement over the competition of 1880, and the Magazine renews the competition for the coming year with an additional prize, in earnest of its purpose to encourage beginners. The editorial announcing this third offer declares that "it is safe to regard as confirmed that the present high state of the art (of engraving) in America is not accidental, but is in the constitution of the national mind and hand."

St. Nicholas, for June, opens with a charming frontispiece entitled "Mr. Longfellow and his Boy Visitors," accompanying an account of a visit paid the poet, shortly before his death, by some boys from a Boston School. Lucy Larcom contributes an article full of reminiscence and pleasant anecdote of Longfellow and his relations with children, interesting to old and young alike. "Seals and Seal-hunting in the North Atlantic," is an interesting paper, strikingly illustrated with twelve pictures. Jesse McDermott has engrossed and illustrated a quaint five-page poem by Eva L. Ogden, entitled "The Maid of Honor," being the subsequent history of the maid whose nose was nipped off by the blackbird in the nursery legend. Then there is a story called "The Witch-trap." Mrs. Dodge has a bright little illustrated poem, "The Bee-charmer," and an installment of her serial story, "Donald and Dorothy." A capital story for boys is "The Whirligig Club," and there are several other illustrated sketches. There are nine full-page pictures in the June St. Nicholas, and in all seventy-three illustrations.

Messrs. Houghton, Mifflin & Co., Boston, have issued very handsomely printed editions of Longfellow's "Hyperion," and "Outre-Mer," in paper covers, at the low price of fifteen cents. The edition contains the author's latest revisions, and is the only authorized cheap edition before the public.

Messrs. Charles Scribner's Sons, New York, have issued two more volumes in the new edition of the works of J. G. Holland: "Bay Path," and "Arthur Bonnicastle." Like their predecessors, they are very attractively printed and bound.

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. PAIN-KILLER is the well-tried and trusted friend of all who want a sure and safe medicine which can be freely used internally or externally, without fear of harm and with certainty of relief. Its price brings it within the range of all, and it will annually save many times its cost in doctor bills. Price, 25 cents, 50 cents, and \$1.00 per bottle. Directions accompany each bottle. FOR SALE BY ALL DRUGGISTS.

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VICK'S ILLUSTRATED FLORAL GUIDE, 1882. Is an Elegant Book of 150 Pages, a Colored Frontispiece of Flowers, and more than 1000 Illustrations of the choicest Flowers, Plants and Vegetables, and Directions for growing. It is handsome enough for the Center Table or a Holiday Present. Send on your name and Post Office address, with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cts. VICK'S SEEDS are the best in the world. The Floral Guide will tell you how to get and grow them. Vick's Flower and Vegetable Garden, 175 Pages, 6 colored Plates, 500 Engravings. For 50 cents in paper covers; \$1.50 in elegant cloth. In German or English. Vick's Illustrated Monthly Magazine—32 Pages, a Colored Plate in every number and many fine Engravings. Price \$1.25 a year; Five Copies for \$5.00. Specimen Numbers sent for 10 cents; 3 trial copies for 25 cents. Address, JAMES VICK, Rochester, N. Y.

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OPIUM & MORPHINE EATING. A Treatise on their Habits, by F. HOFFMAN, F.O. Box 118, Chicago, Ill. 6 a week in your own town. Terms and \$5 outfit free. Add. H. HALL & Co., Portland, Me.



# The Living Church.

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C. W. LEFFINGWELL, D. D.  
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162 Washington Street. No. 6 Cooper Union.

The Publisher is again compelled to trespass on the kindness of subscribers, for copies of the issue of April 29th (No. 182). Persons sending copies of that issue, in good condition, will be credited with two numbers each.

### Three in One.

With Trinity Sunday the great facts and truths of the Christian religion, as commemorated in the Christian Year, are brought to a close. The devout worshiper has contemplated every great act in the progress of Redemption; and the faithful pastor, "rightly dividing the word of truth" by following the course of the Christian Zodiac, has prophesied "according to the proportion of faith." No necessary element of Christian truth has been overlooked. Individual fancies have not marked out the course of instruction; one-sided views of faith and duty have not determined the selection of topics. The entire cycle of supernatural truth has passed in orderly course, and all the facts of the Incarnation and the Atonement have been presented. The wise provision of the Church of the ages has insured to all her faithful children this annual renewal of Gospel teaching. The "old, old story" has been told again to parent and child, to prince and peasant.

The three-fold work of the Blessed Trinity in Redemption has been set before us—the work of the Heavenly Father, Maker of all things visible and invisible, Who so loved the world that He sent His Only Begotten Son to redeem it; the work of the Divine Son, Who became obedient unto the Law for man, and leading captivity captive gave the gift of the Comforter and Sanctifier; the work of the Holy Spirit, by Whom the Son became Incarnate, and through Whose agency the Church is made the effectual means to faithful souls of participation in the Divine Nature. Trinity Sunday is set as the key-stone in the arch wherein all these "agree in one." The great mystery of Redemption has been set forth in all completeness. No more, we may believe, could possibly be revealed in human language to finite minds.

The Trinity Season, following, calls to the varied application of these truths. "Action, action" is the law of the Christian life, as well as the law of eloquence. "What shall we do?" may well be the earnest inquiry of every believer who has contemplated the wonderful scenes which the rolling year has reproduced. The practical issues of the Christian life, here and now, in this world of conflict, temptation and sin, demand attention in the light of Gospel truth. The working of the mighty power that raised from the dead our Lord Jesus Christ, must be manifest in the lives of His disciples.

Though the Trinity season is not more than other seasons a time of consecrated activity in the Christian life, it is pre-eminently a time of practical instruction and application of Gospel truth with reference to the conversation of the Christian man in this present world.

What is the position of the disciple of Christ, and what are his responsibilities? Has he any duties corresponding with his privileges? Is it all of his religion to have certain "views," to experience certain emotions? May he rest even in the earnest effort to fashion his outward conduct according to the precepts of Christ, and to attain to moral and spiritual excellence in his own heart? Nay, he must be "about the Father's business." He must work for the edifying of the Body. He must follow the Master in sacrifice. "If any one will come after me, let him take up his cross and follow me." "Ye are not your own, ye are bought with a price." The disciple must learn that discipleship means self-surrender, devotion to the saving of souls, loss of what the world counts dear, well-doing without weariness, abounding in the work of the Lord.

Is there one law for the clergy and another for the laity, in the Kingdom of Heaven? May the laity seek "their own," while the clergy count all "loss"? Is the cross of sacrifice sanctified only to those who are in Holy Orders? It is the same for all. All do not serve in the same way, but all must serve. The Body has many members, but each has its part to perform. There are diversities of gifts, but the same Spirit; to clergymen and laymen the same Spirit. In the Pentecostal outpouring the whole Church shares. In the blessed realities of the Incarnation and Atonement there is no respect of persons. All are kings and priests, anointed and sanctified and set apart for a holy service, in the Name of the Father, and of the Son, and of the Holy Ghost. Let all mark well the lessons of duty and sacrifice that this Trinity season brings.

It is with great pleasure that we find something in the London *Rock* to admire and praise. The last number of that wonderful journal contains what it calls a "Ritualometer." A page is given up to a sketch of an ordinary Centigrade thermometer, on which, instead of the normal degrees, is a graded scale of ritualistic development. With an honesty, as rare as it is admirable, the *Rock* places its own curious petrification of religious belief at the place of "freezing-point;" while at "temperate" come Gregorian tones, lights, and Eastward position.

### The Blessed Effects of Whiskey.

The Mayor of Chicago last week made an address of welcome to the Liquor-Dealers' and Manufacturers' Association, which convened in the city of which he is the chosen ruler. Whatever Mayor Harrison may elect to be in his private life, he is elected to be the representative of the municipality in his public life. He was invited to welcome this Association, not because he was the distinguished Mr. Harrison, but because he was the Mayor of the city. As plain Mr. Harrison he would be of no interest to the company before which he appeared, except as a profitable customer. That he might not fail to enjoy the confidence and admiration of the company in that capacity, he took occasion to inform them that he "had been drinking ever since he took some liquor for the colic when he was three hours old." It was doubtless very gratifying to the brewers and distillers to discover that one who had patronized their wares from infancy had risen to be Mayor of Chicago. It will probably be a great incentive to ambitious youths to enlist in the great army of habitual drinkers, for by so doing they not only become Mayors of Chicago? Should such an illustrious example be not sufficient to influence them to the steady habit of "drinking," the arguments which the Mayor adduced in favor of alcohol as an article of diet, could not fail to accomplish the result. By some process of analytic chemistry unknown to the savants of the science, Mayor Harrison has discovered that "there is not a single article of food that does not contain alcohol." One might suppose, then, that the average eater could get all the alcohol that was needful to sustain life, from his food, without paying a heavy tax to the government, and the cost of turning barley and corn into beer and whisky. This, however, seems not to have occurred to him, and the brewers and distillers to whom he addressed his remarks would hardly be inclined to take this view of the subject. They were quoted as representing "one of the grandest interests of our country"—on the same principle, perhaps, that hell is one of the grandest interests of the human soul. This, however, appears not to have been the Mayor's meaning. "If I thought you were banded together," he said, "to make drunkards, to degrade mankind, I would be the last to welcome you." But such a suspicion could not be entertained. "Next to the farmer, you, gentlemen, are the largest organization in America. Four hundred millions of dollars stand behind you." It is absurd to suppose that so many millions of the "almighty dollar" could be used to degrade mankind! Q. E. D. The honorable representative of the great city of Chicago did not enumerate the number of millions that "stand behind the law" which is vainly struggling to control the pauperism and crime which this "grandest interest of our country" is fostering. "You cannot stop drunkenness by passing laws," said the Mayor. The only way, it would seem, is, to have Mayors that will proclaim themselves "drinkers" from infancy, and assert in public that every article of food contains alcohol. This will effectually stop drunkenness. "It should be stopped by firesides (he should have said 'by cradles'), by lectures, and—if the preachers would only think of it—by moral suasion, not by throwing hell down a man's throat with his whiskey," said the official temperance reformer; as though the preachers had not thought of "moral suasion"—as though preachers, and fathers and mothers and wives had not pleaded and implored, not only in lectures but also in tears and groans, in church, at the fireside, on the street, in the saloon!

But the most convincing argument is always *argumentum ad hominem*. "I am a pretty respectable looking man," said Mayor Harrison. Could any one doubt, after a glance at the magnificent physique there presented to view, that whiskey was a blessing to the human race? We have heard of a temperance lecturer who engaged a hopeless inebriate to exhibit himself on the platform, as a terrible example of the effect of intemperance. When his present term of office shall have expired, perhaps Mayor Harrison might do a great service to the public, as well as put money in his purse, by going around with Liquor Associations as a shining example of what a man may come to by the persistent and judicious use of whiskey. If he performs in this role again, it is to be hoped that it will not be as the representative citizen of the Queen of the West.

### Sophistical Implications.

It is not necessary to say in our day—"Where is the wise? where is the scribe?" Do we not know where he is? Is he not on the staff of the daily paper? And if he be wiser at one time than at another, is it not when he discourses on "science and religion?" If you want to see him at his best, note his lofty look when he takes the part of "the disputer of this world," reads the Church a lecture as to her proper course, and tells what is demanded of her "in the light of this epoch." Among many like words, a leading Chicago daily assures men that "the Church cannot sustain itself in opposition to mental progress." Wise words! Why not say that the Church cannot sustain itself in opposition to water coming over Niagara Falls? Why not say that it cannot sustain itself in opposition to the iron interests of Lake Superior? Is the Church opposed to "mental progress"? Has it ever done anything to promote it? Did it ever found school or college or university? Is it now doing anything for mental progress?

But listen to the wise words of this scribe. He says, with oracular interrogation:

Shall the people of the present age be asked to discredit the revelations of geology, chemistry, and physiology, in order to cling to the notion that the world was created in six little days—that Adam was made of clay, and Eve from the first man's rib? Shall intelligent people be threatened with eternal fire and brimstone unless they close

their eyes and ears to the ascertainments of scientific research? Is mankind likely to grow more depraved in proportion to increased knowledge of the truth?

It might be supposed surely that a really able paper could not afford to print such silly stuff. It may indeed please unbelievers of the baser sort, but will it please any intelligent and honest man? Is it for the interest of a respectable daily to insult its readers with such sophistical implications? We do not think it is. Does the Church ask men "to discredit the revelations of geology, chemistry, and physiology, in order to cling to the notion that the world was created in six literal days?" Of course not. It never did. All men know, too, that it never did—all intelligent men at least. What does it ask men to believe as to the creation of the world? Why simply in "one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible." That is all. As to the method of the creation, the Church does not make any demand whatever and never did.

Letters are frequently received from Rectors of parishes, expressing their great satisfaction at the wholesome influence of this paper in the families where it is read. Its influence, they say, is apparent in the improved Churchly tone, the more active interest in all Church-work, and the increased reverence in ordinary worship, and in the Sacraments. People who do not read some Church-paper, to keep in sympathy with current thoughts and events, are not in the way to become our best parishioners. It is the people of narrow views and uninformed prejudices who give trouble to the Rector, and who are the disturbing element in his parish. Give them something to think about, and they get out of their grooves and are broadened. Through the Church-paper they are helped to realize that they belong to a great Brotherhood which extends all over the world. They see that the ways and works and needs of their own little world, the parish, are but a small part of the whole Church-world and life. They learn to estimate the value of Catholicity, and the insignificance of local differences.

In addition to the half-ounce postal outrage which the citizens of this great and glorious Republic have to endure, they are taxed for the transportation of merchandise in the mail bags. For the people in Oregon and California who buy their shoes in New York, it is a very convenient arrangement to have them delivered by post at one cent an ounce. There are some points reached by the U. S. mail, where it is, doubtless, economy to have groceries transported at the government rate. But people who pay three cents for every letter of half an ounce weight, between points on the average not a hundred miles apart, fail to see the equity of the arrangement. The postmaster-general recommends the abolition of postage on papers and magazines. He states that merchandise rated as fourth class is carried at a loss, and if the government is to be taxed for transportation it should be on reading matter.

A member of the British Parliament, named Pease, has signaled himself during many years, by his persistent endeavors to bring about legislation for the entire abolition of capital punishment. It appears, however, that there has been a gradual change of popular sentiment upon the subject; and that, how much soever the English mind revolted against the infliction of the highest penalty of the law upon any criminal offence short of murder, there has been a healthy re-action from that morbid sentimentality which sets itself even against the Divine *flat* itself: "Whoso sheddeth man's blood, by man shall his blood be shed." As a consequence of this, a much less thorough-going measure than that which has been known as the Capital Punishment Bill, has been substituted for it. The projected amendment, if adopted, would divide the crime of murder into two categories or degrees, and so would assimilate the English to the American law upon the subject. There are practical difficulties, however, which interpose themselves, the existence of which is freely acknowledged even by advocates of the change; and it remains a fair question whether the law upon the subject, as it actually works at the present moment in England, is not at the least as effectual, in promoting the ends of justice, with a full regard to extenuating circumstances, as that which obtains in this country.

We are glad to note the admission of the *Pacific* that a Creed is "vital in a Congregational church;" which is only another way of saying that a Congregational church must believe something. But the *Independent* is not quite pleased with the admission, and says that as a Creed means a written symbol of doctrine, "that is where a Congregational church differs from the apostolic churches." That is to say the Apostolic Church had no definite faith. To make a distinction between "a written symbol" and "a form of sound words" taught orally, is a mere quibble. It was impossible that Baptism should be administered, without a Creed. A definite belief in the Father, Son, and Holy Ghost, was a necessary condition of admission to the Church; and it cannot be shown that a single Article of what is known as the Apostles' Creed, has been added since their day. Nor can it be shown that there ever was a branch of the Church in which any article of this Creed was denied. Mr. Miln, late of Chicago, enjoys the distinction of having invented a church without a creed.

St. Augustine's (colored) Mission, Kansas City is progressing very favorably under the zealous care of the Rev. Charles E. Cummings. Ten members of the Mission were recently confirmed. A lot of land has been secured and the foundations laid for a church, but the sum of \$1,000 is needed to complete the work. The people are poor, and Mr. Cummings makes an earnest appeal to Churchmen throughout the country for help. He is about to visit the East for this purpose, and we bespeak for him a kindly reception.

### Brief Mention.

The venerable Society for the Propagation of the Gospel (England) has taken a new Charter which will, it is hoped, greatly facilitate its work.—The "Box o' Whistles" is likely to gain the day among the Presbyterians of Ireland. There are several Presbyterian places of worship at Birkenhead, and a Liverpool contemporary states that in all of these except one organs are in use. In the excepted one the congregation is only waiting for the decease of the aged pastor, who is a strong opponent of instrumental music, to introduce one.—According to the *Freeman*, this is a specimen of Salvationist preaching: "I go about the town like other folks with my clothes on, and they can't see my heart. But God can see it; and when He looks into my heart He sees that it is whiter than snow. For six months and more I have not had to go to bed at night asking Him to forgive the sins of the day; but I have had every night to thank Him for keeping me free from sin. If He can keep me free from sin for six months, He can keep me all my life; and if He can keep me, He can keep you—every one of you."—There were two hundred sermons preached one Sunday in April in London, on the temperance question in connection with the Church of England Temperance Society. Though the number was not nearly so large as that preached simultaneously in Manchester, and only the same as that preached in the Diocese of Rochester.—The whole Northern Presbyterian denomination with nearly 600,000 members in 1881, presented only 17,500 infants for baptism, while the Church, having only 345,000 communicants in the States and Territories, baptized 45,000 infants.—The *Rock* asks: "Would it prove any advantage, by the disestablishment of the Church, to split it up into three or four communities? to withdraw from scattered rural parishes the means of grace? to free the Bishops from the salutary authority of Parliament? to drive from the ministry many men of cultivation, and means, and independence? and to waste millions of money in an attempt to level down the Church in the world to the miserable status of a sect?"—A circular comes by post having on the envelope, in black letters, the following: "Beecher—Analysis of his power, by Representative Men. Important study for Clergymen. In part a Donation to the Clergy. See Within!" We see it "within"—the waste paper basket, unopened.—The recent circular of the Archbishop of Canterbury with reference to emigration has already borne fruit, as evinced by a large increase in the number of emigrants leaving the kingdom who are furnished with commendatory letters from their parish clergymen. Chaplains have been appointed at the various ports of embarkation, and both at New York and Quebec arrangements are made for the emigrants to be met on arrival by a chaplain specially appointed for the work.—In Kensington parish, England, during Holy Week, each day was divided into quarter hours, and different persons were pledged to engage in private prayer in the church during each quarter of an hour, remaining on their knees in prayer and meditation. By this means the vicar hoped to establish the habit of using the open church for private devotions. The thought is at least impressive, that during every moment of the working hours of Holy Week, prayer was ascending to God, from the parish church. Such a "week of prayer" may safely be imitated.—Mr. Bennett proposes to provide for the widows and orphans of the brave men who perished in the Jeannette expedition, undertaken at the charge of the N. Y. *Herald*.—The family of the sergeant who tried to shoot the prisoner whom he was set to guard, has received nearly \$7,000 from admiring friends, while the soldiers who did their duty have only their monthly savings to send to their wives and children. *Moral*: If you would put money into your purse, make a sensation. Never mind duty. It does not pay.—Our esteemed contemporary, the *Episcopal Register*, last week completed its twelfth volume. In speaking of that event it says: "During our twelve years' publication, we have noted, in reading the Parochial reports and Diocesan journals, and the *Spirit of Missions*, the very apparent fact, that those parishes in which Church papers were most largely taken, are the ones that best support their ministers, perform the greatest amount of Church work, contribute most liberally for various charitable and missionary enterprises; and, in a word, are the *live parishes*."—The United Presbyterian General Assembly of North America began its session last week, in Monmouth, Ill. About three hundred delegates were present. The prospect is that the music-in-the-church party will predominate.—The organ of the Reformed Episcopal is mourning over the degeneracy of old St. Paul's, Boston, since the advent of Dr. Courtney. "This gentleman," it says, "is gifted with the ritualistic monotone." One of the most alarming signs is, "A beautiful parti-colored cape or hood rests gracefully upon his shoulders!" No wonder that "some of the members of his flock were disappointed and offended by these things!"—One of our Church monthlies apologizes for being a week late on account of the resignation of its compositor!—In an editor's room in Fleet Street, London, a skull is nailed up against one of the desks. Underneath is written in large letters: "This is Smith, who did not like an article about himself and was rash enough to say so."—A tablet has been placed on the walls of St. Paul's Church, Boston, to the memory of the late Alexander H. Vinton, D. D., who was Rector from 1842 to 1848. Dr. Vinton's daughters are building a memorial church at Pomfret, Conn., in memory of their father.—Dr. Newman Smythe declines the temporary engagement offered him by Andover. It is now proposed to endow a chair for him that shall have no iron-clad Calvinism about it.—It is coming to light that there are some High Church

Presbyterians. Dr. Darling, in his sermon before the General Assembly, came out strong in favor of restricting preaching to a ministry divinely appointed to that work. The Presbyterian Confession of Faith abounds in "Sacramentalism," or "Germs of Romanism." It is almost as bad as the Prayer Book.—Immigrants have been arriving for some time, at the port of New York, at the rate of over two thousand a day. They bring some money and strong hands for the development of our great West. Let us see that the Church provides for their souls.

### A Warning Word.

It is high time that our clergy everywhere warn their flock against the dangers that threaten the Lord's Day. If its desecration were confined only to skeptics and infidels, the case would not be half so bad as it is. But thousands of Christians, as well, are to be found among the transgressors. Indeed, preachers themselves are among the most culpable. They may commend the "Sabbath" and "Sabbath observance" ever so much, but the conduct of many makes their preaching go for little. With what consistency can they condemn the Sunday Concert that is held in a beer garden, and then turn round and have Sunday Concerts and Sunday School Exhibitions, and pious panoramas, "temperance" meetings, "sermons with picture illustrations," and "moral" shows of all sorts on the Lord's Day? Now the truth is, that the average Sunday night sermon of many preachers is merely secular talk on a purely secular topic, after the order of the average newspaper article. It is absurd to say that these orations, or harangues, have anything to do with religion, simply because delivered by preachers on Sunday in a meeting house. Then, aside from this sort of preaching, Sunday nights are more and more being given up to temperance meetings, lectures, addresses, and what not, which not only have nothing to do with religion, but are often positively irreligious. Temperance-lecturing has got to be a trade. A strolling moral reformer of this order has but to appear in our towns, to have some pulpit vacated for him, and the whole town running after him. Sometimes the lecturers go in pairs, and are advertised as Mr. and Mrs. So-and-So; and they are not seldom found to be people of ill-repute.

There is also an evil custom growing, of putting off funerals so as if possible to have them on Sunday; and then societies and orders and bands turn out, and what with processions and parades and the like, the Lord's Day is robbed of peace and sanctity.

It is full time that all Christians set their faces like flint against this manifold and constantly increasing desecration of the Lord's Day. We live now in the full tide of the re-action against the Puritan Sabbath. It is time to make a bold stand for the Lord's Day; and that our people shall observe it decently and in a Christian manner. Let our clergy know their opportunity, and make the most of it. Sunday is the *Lord's* Day, and it is the duty of His Church to tell men how the day ought to be observed. A great deal of well-meant effort herein goes for nothing at all, simply because it is not wisely directed. There are many good men who see the danger that threatens Christianity and the nation, from this wave of Sunday desecration that has already broken over all the land. They are alarmed, and no wonder. And they are doing what they can, but their efforts amount to little because they are oblivious of the fact that the Christian Sunday is not the Jewish Sabbath. They are begging and pleading for Sabbath "observance." It is idle. It is folly to think to revive either the Jewish or the Puritan Sabbath. It is not at all to be desired. But time, effort and money, are all being freely wasted in this vain attempt. There is an Association called the "American Sabbath Tract Society." In the most well-meaning way, it is wasting a good deal of money. It has one organ called *The Outlook*, published in the heretofore unknown place called Alfred Centre, N. Y. This paper is wholly supported by the gifts of benevolent Christians. It is given away; scattered broadcast over all the land. Its whole effort is to revive the Puritan Sabbath. It seems to have no notion that the Christian Sunday is not the Jewish Sabbath. It says that "When the Puritans consecrated the Sabbath as they did, they knew what they were about." Now, this is one of the worst accusations that has ever been brought against them. We do not believe it. Had they known "what they were about," they would not have done it. In trying to abolish Sunday, and to substitute for it a grim, sour, Sabbath observance, they did an injury from which we now suffer. One extreme has brought on another. Among the most influential desecrators of the Christian Sunday are men who, to this day, remember with loathing the unhappy Sabbath of a grim and strained childhood. What we are to fight for is the Lord's Day, and its due and Christian observance.

### Personal Mention.

The Rev. Thos. F. Gallor, S. T. B., Secretary of the Diocese of Tennessee, has resigned his charge at Pulaski and may be addressed, after June 1st, at the University of the S. uth, Sewanee.

The Rev. Albert C. Bunn, M. D., has accepted the rectorship of the Church of the Atonement, Brooklyn, L. I., of which he has been for some months Minister in charge.

The Rev. T. F. C. James, M. D., has taken charge of Christ Church, Cape Girardeau, and the mission at Jackson, Mo.

The Rev. Thomas Gordon has taken temporary charge of St. Mark's, Chester, Diocese of Springfield.

The Rev. H. A. Grantham has resigned the charge of the mission of the Good Shepherd, St. Louis, Mo.

The Rev. T. G. Williams has taken charge of Grace Church, Wheatland, with associated mission stations, Jurisdiction of Northern California.

The Rev. G. A. Carstensen, Rector of Christ Church, Meadville, has tendered his resignation, and accepted a call to the rectorship of St. Paul's Church, Erie.

The Rev. C. H. Kidder has accepted the Rectorship of St. Clement's, Wilkesbarre, Pa.

The Rev. William G. Spencer, D. D., of South Norwalk, has accepted the Rectorship of Christ Church, New Haven, Conn., and will enter upon his duties on the third Sunday in June. Address accordingly.

The Rev. John Vaughan Lewis' address is 159th Street, and 10th Avenue, New York.

The Rev. J. F. Jewitt has accepted the rectorship of Trinity Church, Ired Bank, N. J.



The Chicago May Festival and its Lessons.

By a Special Correspondent. The May Festival, with its magnificent chorus and unrivalled orchestra, is a thing of the past, and Chicago may well be proud of the glorious success of the enterprise in all its relations.

Musically, it was more than could be expected; the work done by the Chorus being in accuracy and excellence beyond that of New York, and fully equal to Cincinnati. The attendance at all the Performances was large; and this, despite of cold, damp, and other discomforts, and entire absence of all clap-trap advertising.

It was a glorious thing to have been present on such a occasion, to be thrilled by the mighty thoughts of Bach, Handel, and Beethoven, to say nothing of the fascinating but questionable power of the music of Wagner and of Berlioz.

It was a good thing to enjoy the fruition of all that patient toil in the short exquisite hours of those great Concerts. It gave one a new idea of the power of labor, and assured one that such labor wherever expended would meet with like reward.

Would it not be too much to say, that, if any Church enterprise received a like amount of care and toil, it would receive a like amount of hearty appreciation and patronage. In the musical field even, if the Church would unite its Chorus, and labor as hard in that relation, to secure results on some great special occasion or for some charitable object, the success would be as great.

This thought would come in upon us as we drank in the glorious music, and felt the magic influence of a great multitude in like happiness all about us. Labor is the mother of all good, and without that in Church or State we can have very little result.

The music performed that was of chief interest to Churchmen, was the Oratorio of the Messiah, and Schumann's Mass in C. The former work could scarcely have been given anywhere with finer effect. It requires Christian faith to duly appreciate its mighty choruses, and the tender pathos or vigorous declamation of its airs and recitations. It would seem as if Holy words and exalted music did enter into the hearts of the performers. The memory of Mr. Toedt's rendering of "Comfort Ye" and the short air "Behold and See" cannot soon fade away.

The Schumann Mass was introduced in the Programme, with a brief description, in which wonder was expressed that Bach—a Lutheran Protestant, and Schumann—a "Freethinker" had written music for such a Service. The writer of the description evidently forgot that the idea of the Mass is not Roman but Catholic; and hence, a devout Lutheran, as Bach was, fully appreciated the Mass idea as much as, or more perhaps than the Pope himself, and that the Mass is as much part of the Service of the Anglican Church, and of the Greek Church, as it is of the Roman.

It is not as generally known as it ought to be, that we now have musical settings to our "Mass in English," such as the Church of Rome is earnestly trying to re-introduce into her use; not stupendous and impracticable artistic creations, like the great works of Beethoven in D., or this of Schumann; but those that are short and grave, free from vain repetitions, and well suited to the solemn words.

It is true that Protestant writers for our Catholic worship gives us "Episcopal Services, consisting of Te Deums and Subtles, Cantates, and Deus Misereatur;" and Rectors, Music Committees, and Quartet Choirs think they are doing the correct thing by producing such abortions, while the Communion Service or the "Mass," with its Kyrie, Credo, Sanctus, Benedictus, Agnus Dei, and Gloria in Excelsis, in all their fervor and pathos, are left unset and unsung. But better days are coming, and the Mass-idea is being appreciated more and more, and its presence in our Prayer Book is being recognized as a fact.

A Bishop of the Church once said to us, that the Roman Mass had artistic and musical capacities which our Service had not. He seemed surprised when we drew his attention to the fact, that, word for word, our Service contained every thing sung in the Latin, except the two or three lines forming the Benedictus and the Agnus Dei. Since that time (some eight or ten years since), these portions are introduced by common consent in many churches, thus conforming to King Edward's First Book, and completing the artistic unity of the Mass-Idea.

That Idea, in its aspect of approach to God, and of the glory and awe of such approach, was easily accessible to a poetic nature like Schumann's, and his Mass evinces all those broad feelings. It lacks however, the tenderness and pathos of Gounod, Haydn, or Mozart, but has a grandeur and a gloom not displeasing nor unimpressive. Compare it with Haydn's "Imperial Mass," for instance, and you see at once that Schumann knew nothing of the tenderness of the Incarnation, the woe of Calvary, or the mystery of the Real Presence. No one can hear Haydn's Credo and Sanctus, without being impressed by his fervid faith. Schumann is learned, cold, and involved, where Haydn is full of feeling and power.

Possibly to counteract any Christian tendency, and to be entirely impartial, the Festival wound up with the "Fall of Troy," by Berlioz, gleaming with Greek beauty and sensuousness, and given with all the resources of orchestra and voices. The bright sky of Greece—the choral dance—the flowing robes—the graceful forms—all were depicted in the music; while, through its most glorious strains, Cassandra's wailing voice gave note of coming woe.

When the "Hallelujah Chorus" from the "Messiah" sounded out its noble simple chords as the closing number of the Festival, one felt as if he had returned from a fascinating heathenism to the purer, higher atmosphere of the Christian Faith. "O be joyful in the Lord" were the opening words of the seven Concertos, as set by the immortal Handel. His sublime "Hallelujah" formed their fitting close. Of all the composers heard at the Festival his works are most easily accessible, and most generally useful in the Church, and they possess unquestionably the elements of endurance. Handel's strains as sung by those thousand voices, were as sparkling and fresh, as they ever were; for they originally came from a heart which believed in God, and loved to sing his praise.

Obituary. MILLS.—Entered into rest, May 19th, 1882, at her home in Parsons, Kansas, Mrs. Ella, wife of Norman Foot Mills, and youngest daughter of the late Hon. S. J. Davis, of Carthage, N. Y. "Out of darkness into Light."

Acknowledgements. St. Luke's Hospital, Chicago. Ascension Bed for Newborns and Bootblacks. Mr. H. C. Ayer, \$100.00. G. C. Munger & Co., 5.00. J. B. Sullivan, 25.00. Wheeler & Wilson, 10.00. Chicago Carpet Co., 5.00. Mr. Buck, 5.00. Previously acknowledged, 393.33. Total, \$543.33.

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

The next Convocation of the Southern Diocese of the Diocese of Illinois is called for Tuesday and Wednesday, June 6th and 7th, in the Church of the Redeemer, Wilmington.

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.

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The Vaughan Teachers' Rest, on the Hudson River, 40 miles from New York City, affords a pleasant home for teachers, and will be open on or about May 20th, for visitors. Terms of board, very moderate. Apply to "One of the Managers," Vaughan Teachers' Rest, Tomkins Cove, Rockland Co., N. Y.

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.

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, 132; Southern States, 82; 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. ELISHA WHITLESSEY, 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 Sanson St., Philadelphia, Pa.

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MRS. SYLVANUS REED'S Boarding and Day School for Young Ladies reopens Oct. 1. French and German languages practically taught.

MADEMOISELLE DE JANON, No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children.

SEASIDE HOME AND SCHOOL, For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Terms \$75 per school year.

MISS MONTFORT'S SCHOOL FOR YOUNG LADIES, Grove Hall, New Haven, Conn. Highly lauded by the late Dr. Leonard Bacon, by Prof. Dana and others.



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.

Locus Penitentiae.

Written for the Living Church.

Low, my Saviour! keep me low!
Humble hearts find rest in Thee;
Thou wast humble—let me know
Thy humility.

Low, my Saviour! Now confess
All my sin—my heart laid bare;
Nowhere else is comfort, rest,
Save in Thy care!

Low, my Saviour! low in will,
Lead me in the "narrow way;"
In Thy lowly Footprints, still
Guide me day by day.

Low, my Saviour! hold my hand
As a little child's, in Thine;
Till I reach the Better Land—
Reach the Hills Divine!

Low, my Saviour! keep me low:
Let no pride in me have place;
I have been—alas! Thy foe;
Grant—the lowest place.

But—when "dust to dust" is said,
Drained the final bitter cup,
Lord! remember, then, Thy Dead!
Saviour! lift me up!

GENESIS I. AND SCIENCE.

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

[Copyright, 1881.]

OUR SEVENTH EVENING.

Our conversation this evening could hardly be called a discussion. It was rather a series of answers to inquiries on the part of the Professor. They may be summed up as follows:

- What this account is.
How I arrived at my belief.
Why it was revealed.
Our right to say Moses referred to events so distant.
How it was given to Moses.
The Six Stages and Periods of the Earth's history.
The imperfection of the Geological Record.
The need of an explanation from the rejecters of this account; or else an apology.

I saw no more of the Professor for several days, and then we met by chance. I was going to New York, and partly to save time, and partly for the sake of seeing the beauty of the Hudson, I had taken passage on the boat which left our fair city a little before sun-down. During the bustle of going on board, paying my fare, and putting my bundles in the hands of the porter, I did not observe him. But when I had gone upon the upper deck and had settled down to enjoy the scenery, I saw my friend at a little distance. He saw me at the same moment, and brought his chair to my side. He was too full to waste time on other matters. At once he began on the theme of our evening.

"I have been thinking much since our last conversation, about that first chapter of Genesis. I am perplexed. I dare not deny its truth. But old habits of thought are not easily thrown off, and I can hardly say that I accept it as true. The argument seems conclusive, but I am dazed by the greatness of the results if it be actually true. It is too great to be believed. I do not wish to argue to-night, but only to listen. Tell me just how this story looks to you. What is it? How did you come to view it as you do? I shall wish to ask other questions, but please answer these first."

Whatever I can say is liable to imperfection and error, for my knowledge is very limited. If, upon more thorough examination, defects shall be found in my exposition, you must not, therefore, draw conclusions unfavorable to the truth of this narrative. Too many real correspondences have been pointed out between it and what scientists have claimed as their discoveries, to permit it to be lightly regarded. I know, too—no one can be more sensible of it than I—that its depths have not all been sounded, nor all its heights been scaled. Others with greater knowledge of the Hebrew, and with the help of a more advanced science, will find treasures beyond my reach. Of some, even now, I catch tantalizing glimpses. And then, too, the discussion of the three last periods lacks that full and satisfactory character which can come only when geologists have given us—if that shall ever be possible—a full and connected account of what took place between the end of the Pliocene and the beginning of history. At present, amid abundant assertions, our knowledge is very meagre, both as to the things done and their causes.

You ask me, how I look upon this chapter. To me it appears to be a series of statements, each setting forth with photographic exactness an event, or condition, or transaction, in the world's early history. These I find placed one after the other in the true order, but with no intimation of the vast interval of time by which they are separated. As, when we look at the stars, they all seem equally distant, and we learn better only from the teachings of astronomy, so, to the ordinary reader, all these transactions seem equally distant until a greater acquaintance with the past, teaches him better.

Advice to a Young Clergyman.

Written for the Living Church.

By an Elder.

Though you hold a college diploma, and have graduated at a theological Seminary, a few words of advice may not be out of place. If they suggest nothing new, they may serve to emphasize some truths which you have learned, and to deepen some convictions which you have formed.

One of the mistakes against which you need to be cautioned, in entering upon your career as preacher and pastor, is hard work. You see around you many of your brethren in the ministry who are killing themselves by hard work. They began wrong. They entered upon the ministry as men generally enter upon an earnest calling, with the idea that results are commensurate with labor expended, and that success is to be won by toil. It may be true in the ordinary business of life, but in the learned professions this principle is not to be trusted. We all know that genius is the principal factor of success in the ministry. After a complete college and Seminary course, you cannot doubt that you have genius. It will be wise at any rate, to assume that you have. Assurance will carry conviction to all minds, on this point, and will lead an irresistible charm to all that you say or do. Assume this virtue if you have it not, and act upon it. Should you not be able to do this, from an excess of modesty or from the force of habits formed in youth when you had to work for all you gained, you may conclude that you have mistaken your calling. Being in Holy Orders, you have few ways open for employment, if you really mean to work. As Missionary Bishop you might find a field for all your energies. Perhaps as an editor of a Church paper, you might succeed. As preacher or pastor, you must succeed, if you succeed at all, by the force of genius. You must ignore all traditions of business, all policy and tact in the management of men; you must show that you do not rely upon the means and methods ordinarily employed for the accomplishing of results. If you have not genius by nature, you certainly have it by education. A theological course insures it, as everybody knows.

You will begin, then, by assuming that you have nothing to learn, and you will continue in the same way. No matter what experience may suggest, stand firm in your own conviction that the ideas upon which you started are necessary and universal principles; that they admit of no modification or improvement. If they fail to meet the views and circumstances of the people to whom you minister, so much the worse for the people. You can change your parish. It cannot be too strongly impressed upon you, at the outset, that a frequent change of parish is desirable. Whether or not it is desirable, it will come, if you live up to these principles. Regard every change as an opportunity for extending your usefulness. "The rolling stone gathers no moss." You do not seek to gather moss. You seek to brighten and polish the genius that burns within you. Then, roll on! Go from place to place with the complacent consciousness that you are letting your light shine. To stay long in a parish is to hide your light "under a bushel." It is a sign that you are a toiler and not a man of genius. Avoid such an imputation. Shine like a comet, not like an ordinary star. Be progressive, and move on!

Much as you should magnify yourself for the good of your people, you must be very careful not to magnify your Office. You have been ordained "a priest in the Church of God," but you should not encourage any reverence for this high office. Sacerdotalism is, as you know, the bane of this age and especially of this country. You see, all around you, the slaving of the people to the priests. Vestries and Standing Committees have lost their liberties and exist only in name. The Bishops have only a nominal position. We are not threatened by prelacy, but by priestcraft. You must not give any countenance to this. By dress and manners be as unclerical as possible. Convince the people that you are not among them as a priest of the Church, but as a person of genius. Personal magnetism and not Sacramental grace, is what the people need. It is not intended, by these remarks, to disparage "the Church idea." Far from it. You should seek to be known as a Churchman with a capital "C." In the last generation you might have been successful without the capital "C." Not now. You should preach "the Church" in season, out of season; but be careful to avoid everything that looks like "Sacramentalism." Magnify "the Church," but minimize everything for which the Church exists. There is nothing inconsistent in this. Genius seizes upon the ideal, and aids common minds to realize it. The Church is an ideal, and it is your mission to make it dear to the hearts of men. Do not confuse the ideal with the Supernatural. With the latter, this æsthetic age has nothing to do. You are to work in the spirit of the age. This is the way of genius. The ideal Church—let this be your theme, no matter what the text.

THE VIOLET.

The violet! O the violet!
The little wayside flower;
The far more welcome to my sight
Where ling'ring snowflakes, soft and white,
Are wafted in a shower,
Than all the daughters of the light
In some rich garden-bower.

The violet! O the violet!
This post-heart of mine
Doth thrill to see it gently peep,
Like some quaint spirit stirred from sleep,
Where emerald mosses shine,
What time the wild briar tangles creep,
And shoots the green woodbine;
Shrinking so softly from the glow
That melts the last white drift of snow.

The violet! O the violet!
So deep life's fountains lie,
I little thought a flower could make
Their hidden waters heave and break,
And to us all mine eyes,
Aye! all my being thus to shake
As if a wind passed by.
A glimpse—a thought—and I can see
The dear old times return to me.

The violet! O the violet!
In the old familiar place,
I hear their voices by the stream,
I see them now with patting feet,
The whirling oaks leaves chase;
Now from the hawthorn's dark retreat
Peers out a laughing face.
I call—but ah! 'tis all in vain—
I ne'er shall be a child again!

JOHN WESTBY GIBSON, LL.D.

Sound the Alarm!

THE TRAFFIC IN AND THE USE OF OPIUM, IN OUR OWN AND OTHER COUNTRIES. A Document, by the representative meeting of the yearly meeting of Friends, for New England, for 1881-1882. Providence: Rhode Island Printing Co., 62 Weybosset St.

The object of this pamphlet is to arouse attention to the alarming increase in the use of opium, not only in China, but in the United States and other countries; and, assuming the reliability of the statements and the figures, the warning offered is needed and timely. As to the pernicious—nay, deadly—effects of the habitual use of the drug, we have this testimony of a gentleman who for twenty-five years has been British minister at Peking:

It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whiskey drinking that we deplore at home. It takes possession more insidiously, and keeps it hold to the full as tenaciously. It has ensured, in every case within my knowledge, the steady descent, moral and physical, of the smoker, and it is so far a greater mischief than drink, that it does not, by external evidence of its effects, expose its victim to the loss of respect, which is the penalty of drunkenness.

Dr. Dudgeon, also, for many years Medical Missionary at Peking, who occupies a chair in a Chinese College for the study of foreign literature in that city says:

"Once habituated to the drug, everything will be endured rather than its privation. The pipe becomes the smoker's very life, and to satisfy the inexorable demands of tyrant craving, there is nothing to which he will not stoop. In the case of poverty, the wretched victim is driven to the perpetration of crime, in order to secure the pipe. Time, wealth, energies, self-respect, self-control, honesty, truthfulness, honor, all are sacrificed at the flicker of the opium-lamp. This new constitutional idiosyncrasy, or second nature, demands its regular periodic dose, twice, sometimes three or four times; and, in the case of old, confirmed smokers, an almost continuous supply, day and night, without which the smoker could not exist. What a slavery! none more easy to acquire, none more difficult to break off!"

What wonder, that the Eastern proverb says: "God furnishes a means of escape from everything except the use of opium!"

A native "Anti-opium Society" exists at Canton, in China, and this is the testimony that it offers to the corruption of the morals of the people, by the use of the fascinating but deadly drug:

From Kieulung until now scarcely a hundred years have elapsed; but the deterioration of common morality has been incessant during all that period. In out-of-the-way places, where comparatively few smoke, the virtue of former times is still not gone entirely; but in cities and marts of trade where smoking is more prevalent, the corruption of morality is notorious. Human affairs are hastening on to one consummation of falsehood and hypocrisy; and there is no turning them back.

In what a humiliating position is the Christian Religion placed, when, this heathen Society can follow up such a statement as this, with a scathing indictment of Christian England, for her grossly inconsistent policy:

The New Testament says: " whatsoever ye would that others should do to you, do you to them." Is it possible that this instruction of the Saviour has not reached the ears of your honored countrymen? Your countrymen come here to preach the Gospel, and their object is to make many converts, and thus spread abroad the love of God to men. But their hearers continually ask, "Why don't you go home and exhort your own people not to sell opium, since you are so bent on exhortation?" And it is impossible for the missionaries entirely to stop their mouths. On this account, not only are few converts made, but the whole Christian doctrine is suspected to be an imposition.

When Bishop Schereschewsky was expelled from the capital of Honan province, a mob followed him, shouting: "You sell poison to the people, and now you come to teach us virtue." The Bishop of Victoria said, that again and again, while preaching, he has been stopped with the question, "Are you an Englishman? Is not that the country where opium comes from? Go back and stop it, and then we will talk about Christianity."

In further proof of the important bearing of the subject upon the interests of Christian Missions in the East, a petition and protest against the traffic has recently been presented in the British House of Commons, signed by no fewer than 338 clergy and missionaries in India. The list included the Bishop of Bombay and his clergy. In fact, the verdict of all the missionaries in China, connected with various religious bodies, is unanimous in regard to its ruinous results.

In view of these facts, the question presents itself, with startling emphasis: Have we, in this land, with our Christian influences, and our advanced civilization, anything to fear from this death-dealing drug?

Let our readers judge for themselves. In 1869, there were imported into this country, 90,997 pounds of opium; in 1874, 170,706 pounds; and, in 1877, 230,102 pounds; showing an increase of demand, in eight years, of no less than 139,105 pounds! In the interval between 1867 and 1876, there was an increase in the importation of crude opium, of as much as seventy per cent! During the fiscal year ending with June, 1880, the importations amounted to 533,451 pounds; being an increase of 140 per cent. in four years. In 1876, 3,285 ounces of morphia were imported. In 1880, the amount received in New York alone was 8,822 ounces. In 1876, there were estimated to be 200,000 opium-eaters in the United States, two thirds of them being the well-to-do classes—many of them literary persons. The figures indicate that it is probable that there are now 400,000. They consume nearly 5,000,000,000 grains annually.

If opium is smuggled in large quantities, as no doubt it is, the amount is to be increased. A wholesale dealer observes, that much of the increase of opium-imports is absorbed in cigars and cigarettes. The opium is used in a liquid state, the tobacco being saturated with a solution of greater or less strength.

A prominent druggist is reported in the New York World to have said: "The increased consumption of opium has followed very closely the increased use of the hypodermic syringe. A single instrument-maker told me he had sold enough of these instruments within two years to supply the whole profession in the city."

The number of preparations in which opium is used is annually increasing. It forms an important ingredient in a number of quack and patent medicines. The wholesale dealers and manufacturers in New York report that it is increasing there with alarming rapidity, but that it is no worse in that city than in other parts of the country. It is reported that in some of the country towns of New England morphia is sold by the grocers in large quantities. It is a significant fact in this connection, that some of these towns are within the districts where prohibitory liquor laws have been most successfully enforced.

No apology is needed for this extended notice. Our object has been to arouse attention to the evil of enormous proportions which is lying at our very doors. As watchmen upon the walls of Zion, we can do no less than sound a note of warning and alarm, in the hope that many may hear it, and take heed before it shall be too late!

Charles Darwin.

Charles Robert Darwin, whose influence upon the current of modern thought has been surpassed by no other scientific investigator, died at his residence near Orpington, England, Wednesday, April 19.

Mr Darwin was born at Shrewsbury, England, February 12, 1809, inheriting rare qualities for scientific observation and philosophic thought. His father was a worthy though not eminent member of the Royal Society, and his grandfather was the celebrated Erasmus Darwin, author of "The Botanic Garden." His maternal grandfather was the founder of the famous pottery works at Etruria, Josiah Wedgwood, also a member of the Royal Society. His early education was received at the public school in Shrewsbury, whence he passed to the University of Edinburgh, where he spent two years. He then went to Christ's College, Cambridge, where he was graduated in 1831. His bent for natural research was not diverted by his schooling; and soon after his graduation he read a paper on marine zoology, giving such promise of scientific ability that he was offered the position of naturalist on the now historic Beagle, soon to start on a cruise of scientific exploration around the world. Five years were spent on this cruise, during which those suggestive observations were made which led to the development of a new theory of the origin of species.

Returning from this voyage in 1836, Darwin made ready for publication his "Journal of Research," and in 1840-42 he edited the "Zoology of the Voyage of the Beagle." Shortly after he published his classic works on "The Structure and Distribution of Coral Reefs." These works were rapidly followed by "Geological Observations on Volcanic Islands," in 1844, and "Geological Observations in South America," in 1846. Meantime his contributions to scientific publications and the transactions of scientific societies were numerous and valuable, as they were throughout his long and active life. The two volumes "Monograph of the Family Cirripedia," was published in 1851 and 1853, and soon after his two volumes on the fossil species of the same family. In 1853 the Royal society awarded him the royal medal, and in 1859 he received the Wollaston medal of the Geological. His epoch-marking "Origin of Species by Natural Selection," appeared the same year. The controversies provoked by this work probably did more to attract popular thought to questions of natural science, and to change the popular as well as the scientific mode of regarding such topics, than any other influence of the century.

The latter works of Mr. Darwin bear evidence of his untiring industry in collecting facts, and his marvellous faculty for the rational interpretation of such facts. The work on the "Fertilization of Orchids by the Agency of Insects" appeared in 1862; "Habits and Movements of Climbing Plants" in 1865; "The Variation of Plants and Animals, under Domestication" in 1867; "The Descent of Man, and Selection in Relation to Sex" in 1871; "The Expression of Emotions in Man and Animal" in 1875; "Insectivorous Plants" in 1876; "The Effects of Cross and Self Fertilization in the Vegetable Kingdom" in 1877; "The Different Forms of Flowers and Plants of the Same Species" in 1880; and "The Formation of Vegetable Mould through the Action of Worms" in 1881.

This enormous volume of work has been accomplished by untiring industry, in spite of frequent illnesses which to most men would have been accounted sufficient cause for idleness. Personally Mr. Darwin was greatly loved by his social and scientific acquaintances, and his home life was the happiest. He leaves five sons and two daughters, all of superior ability and high character.

His most eminent characteristic, however, has been an unswerving loyalty to truth as obtained by exact observation and unprejudiced judgment, regardless of ridicule or misrepresentation. It is this, more than the revolution he has so largely helped to bring about in modern thought, or the admirable quality of scientific work done by him, that makes his life one of the most precious legacies of the nineteenth century. —Scientific American.

The Late Bishop Kerfoot.

From Bishop Whitehead's Annual Address, 1882.

A Prince and a Great man has fallen, and well may his people mourn. I claim the privilege of mourning with you, and of laying my tribute of loving regard upon his tomb.

Before I came into the Diocese, I had read and re-read the Bishop's addresses at the Annual Conventions—those wonderful, graphic narrations of journeys and labors almost incredibly arduous and abundant. I have traced his wanderings from point to point, and stored in my mind the remarks, criticisms and hopes recorded concerning this place and that, in which Church work was under way.

I had marked his vigor, and determination, and unwearyed zeal. And as I read, my heart failed me. There was a grandeur about the man, a singleness of purpose, a strength of will, a magnificent ability to do and to bear, which manifested themselves on every page of his address, in all the record of his work. His name and memory become more and more revered; his work seemed to me a sacred thing which it were almost profanation for ordinary men to touch, and I felt that it must be simply impossible for any unskilled hand to take the helm and guide the ship at all as he had done it.

And when, on the Feast of the Conversion of St. Paul, I was endowed with this Office, and began my visitation of the Diocese, to see with my own eyes the places of which I had so often read, and with whose interests I had become familiar, on every hand were to be plainly seen tokens of the great Bishop's care-taking, and the impress of his labors, and the influence of his character. As the preacher had prophesied when he gave me words of counsel on the day of my consecration, so it was. "As our Brother shall go forth," said he, "from year to year on his annual round of duty, he will meet with constantly recurring occasions to bless God that one so good, so wise, so faithful, so complete in the endowments of a Christian Bishop has gone before him to prepare the way."

"He will find everywhere the foot-prints of a predecessor whom it is an honor to succeed and whom it were a glory to resemble. The very places have been trodden before by heroic feet, and signal fires have been kindled where otherwise darkness had seemed impenetrable."

Others of his brethren in the Episcopate have delineated his character and commemorated its loveliness, strength, and sanctity. It is surely appropriate that we who had not the privilege of his friendship should dwell at length upon these more personal traits. As his successor in the Episcopate of this Diocese, I speak to-day, and thank God and thank His servant, for the sound foundation laid—for the wise plans projected—for the prudent progress made—for the staunch position assumed and maintained.

The Church, though not distinguished for the multitude of her adherents, is respected throughout the limits of our Diocese, her position is definitely known, her courage and prudence acknowledged on every hand, and for this we are indebted, under God, to the straight-forward, distinct, positive utterances of the late lamented Bishop.

One thing especially we have great reason to be thankful for—Bishop Kerfoot left no heritage of mistakes for his successor to rectify. So prudent was he, and so far-seeing, that nothing has been attempted which has not succeeded healthily, in due measure and degree. Whatever foundations have been laid were laid to stay—whatever structure has been raised, was raised to endure. Nothing need be undone—no steps retraced—no strength expended in regaining vantage ground. We need only to gird ourselves for further progress, feeling that the ground is firm under our feet and cleared for action.

However much we mourn for that noble life, too soon brought to its honorable close, there is a satisfaction in the thought that of Bishop Kerfoot it might truly be said, as of the Master Whom he served, "The zeal of Thine House hath eaten me up." His spirit was that of the High Priest of our Profession—the spirit of the confessors, martyrs, and saints of old. He who hath it is the conqueror even though in seeming defeat.

As the youthful Elisha watched the holy prophet ascending into heaven, and felt comforted only as the mantle of Elijah became his as a symbol of like power and benediction, so the one prayer of my heart must ever be, in view of the extended and blessed work of the good Bishop whom we mourn, "Let a double portion of his spirit rest upon me."

The Bishop spoke of a proposed change in the Canon concerning the election of a Bishop; of the need of an Episcopal Residence, and of Diocesan officers; of the gift to the Diocese of Bishop Kerfoot's Theological library, numbering over 1,200 books.

The Rev. Y. Peyton Morgan has been called to the rectorship of Trinity Church, Cleveland, and has accepted the call to enter on the discharge of his duties, on Trinity Sunday. Mr. Morgan was strongly recommended by Bishop Littlejohn as a "sound Churchman." He has been an assistant of the Rev. Dr. Schenck, of St. Ann's, Brooklyn, N. Y. It is understood that the Rev. Mr. Morgan is now about thirty years of age, is a single man, was three or four years a preacher among the Methodists; was preacher for about the same length of time in the Reformed Episcopal body; was ordained a deacon in our Church about one year ago, and advanced to the Priesthood about Easter last.

Sophie, Duchess d'Alençon, though one of a royal line, is as devoted to her children as are the peasant-mothers who live about her chateau at Vincennes. One day the Duchess Decazes went down to Vincennes to pay a visit to the wife of a Bourbon Prince. She was kept waiting at least a quarter of an hour before the hostess came in, leading her youngest son, Prince Emmanuel, by the hand. "Excuse me," she exclaimed to her visitor, "but I was dressing my little one, who will not let any one but his mother put his clothes on."



The Household.

If you have a garden, do not throw away the soapuds for your flower beds.

Kerosene lamps if kept full will never explode, as there is no room in the lamp when it is full, for the accumulation of explosive gas.

Never hem a braize or tissue veil with sewing silk; take some of the ravellings of the material, thread a coarse needle with it and hem the veil. The stitches will not show at all, if short ones are taken.

A nice way to prepare potatoes for breakfast is, to cut cold boiled ones into square pieces, and dip them in beaten egg, and put them on a buttered pie plate in the oven; when they are hot and brown, send them to the table.

Those who object to the odors of many of the disinfectants used at the present day will find charcoal unobjectionable on this account, and it is said to absorb gases in a surprising way; pieces can be laid on plates and put out of sight in a sick room.

Caper sauce is nothing more nor less than drawn-butter sauce, with two or three table-spoonfuls of French capers added. Put them in before you take the sauce from the fire; lemon juice may be added if you choose. The capers come in bottles ready for use.

Grated apples makes a delicious addition to muffins. Allow three good-sized apples to one tin of muffins. Make the muffins as usual, and the last thing stir in the apple. Mix it evenly, so that there will be an even quantity in each muffin.

An economical splasher for every-day use, behind the washstand, is made of enameled cloth; the edge may be prettily finished with scallops of scarlet flannel; these may be pasted to the edge with a little mullage. This is so easily kept clean, that it is a very successful appendage to the washstand.

An excellent way to wash black cambric and calico dresses is first to prepare water for it thus: To four quarts of cold water allow a pint of wheat bran; boil it for half an hour, then strain it and wash the dress in it, do not use soap unless there are grease spots, and then only on those. Blue the starch deeply, and iron on the wrong side.

If you wish to give a suggestion of color to your white shades with antique lace insertion and edge, line the insertion with a band of scarlet. Ribbons may be used for this, or a strip of red holland. If holland is used, be sure that you choose the kind that is warranted not to fade, as the other is changed by sunlight to a dull brown.

Welsh rabbit is delicious when made after this rule: Half a pound of cheese, three eggs, one small cup of bread crumbs, two table-spoonfuls of melted butter, mustard and salt to taste. After beating the cheese in an earthen dish, add the other ingredients; then, spread on the top of slices of bread (toasted or not as you choose), and set in the oven to melt.

It will be a surprise to some good cooks, to be told that she can make handsome and delicious frosting, by using the yolks of eggs instead of the whites. Proceed exactly as for ordinary icing. It will harden just as nicely as that does. This is particularly good for orange cake, harmonizing with the color of the cake in a way to delight the aesthetic.

Never put ginger-snaps in a jar while they are hot; take them from the tin and lay them on plates to cool; otherwise they will steam and become moist and will not be crisp and brittle. Other cookies will not need so long a cooling process; and cake which you wish to keep a week or ten days is improved by being wrapped in a towel while it is still in the tin; let it stand in this way for two or three hours.

For a good breakfast, in addition to coffee, corn-bread, and fried potatoes, serve the following: Make a plain omelet; and, just before it is ready to take from the fire, scatter over half of it some finely chopped ham, which you have already cooked and which is hot. Then double the outer half of the omelet over it; put on a hot platter and send it to the table. For this you may use nice pieces of ham which have been left from the day before.

Coffee should be carefully and evenly roasted. Much depends on this. If even a few of the berries are burned, the coffee will taste burned and bitter. To have the perfection of coffee, it should be fresh roasted every day. Few, however, can take that trouble. Grind, only, just before using. Allow a cupful of ground coffee for five persons. Let the water be boiling when poured on the coffee. Cover it as tightly as possible, and boil one minute; then let it remain a few minutes at the side of the range, to settle. The French filter coffee pot can hardly be improved upon, for making good coffee; its only objection being that it requires more coffee than the ordinary coffee pot.

"What shall we have for dessert?" is the question which is agitating the country housewife just now, before strawberries come. An orange shortcake will answer the question once or twice at least. Make a crust as for strawberry shortcake, only roll it out a little thinner. While it is baking, cut up a liberal allowance of oranges, and scatter sugar over them. When the shortcake is done, cut in layers, and put the oranges between. Canned pineapple, chopped fine, may be used for the filling, and even dried apples thoroughly soaked and cooked. Mash the apples, and to one quart of apples allow one full cup of black raspberries. They color and flavor the apple, and if you have never eaten it you will be pleased to note how good this simple dish tastes.

Turn-over collars, with fancy neck-ribbons, are now fashionable.

He who waits to do a good deal at once, will never do anything.

That person makes many friends, who goes through life with a pleasant smile and a kind word.

"The best recipe for going through life with beautiful manners, is to feel that everybody, no matter how rich or how poor, needs all the kindness he can get from others, in this world."

Talk as little as possible about dress. Make yourself as beautiful as you can and let becoming and tasteful dress help you to do it; but, when once your clothes are on, think no more about them. Nothing more effectually dwarfs the mind, than constant thought and conversation about ruffles and frills, feathers and flowers, trimmings and tucks.

The Story of S. Metrophanes of Voronej.

About A. D., 1701.

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

"The Holy Church throughout all the world." Day by day we repeat the words, and yet how little do we understand their meaning! I have told you, in these stories, of many valiant deeds of faith done in different parts of that One Church; but there is one country, and that one of the largest on the map of the world, into which I have not yet taken you. You will guess, perhaps, that I mean Russia.

A hundred and forty years ago, on a fine summer morning, the little city of Voronej was all bustle and confusion. The Tzar, Peter, whom for his great talent and energy men have called the Great, had come down to look at a palace which he was building in the outskirts of the place. The peasants flocked in from far and near to see their Emperor; the nobles rode up and down the streets on their richly trapped horses; the Don was crowded with boats; the bells of the Cathedral rang merrily out. Around the palace itself there was still greater bustle; a forest of scaffolding still surrounded the wings, but the portico, with its tall Ionic columns, stood out finished before the building. I said finished; but there were two niches left in the wall of the palace itself under the portico roof, which were plainly intended to be filled with images, not yet arrived.

In the midst of a crowd of officers stood a man, in no way distinguished from the rest, except by his decided and somewhat stern face, his piercing black eye, and his commanding air. Tall and well made he indeed was, and there was a certain fierceness in his manner, when anything crossed his will, that showed how dangerous a venture it would be to contradict him in downright earnest.

Up what was to be the garden entrance to the palace, but which was a long line of ruts cut deep into a clayey field, two or three peasants were urging forward four yoke of oxen, and a heavy clumsy wagon. It was lined with abundance of hay, and two vast packing-cases peeped out from their soft bed.

"Hurry them! hurry them! Marshal!" cried Peter impatiently. "They are treasures of art," he continued to the other bystanders, as Marshal Godounoff hastened to fulfil his errand: "it was but a fortnight ago that they arrived at Kherson; we have not lost much time in getting them here, ha?"

"Your Majesty's words might make the very elements obey," said one of the courtiers.

"Not quite, not quite!" said Peter, laughing, but plainly not displeased. "But what man can do, I think he does for me in this good kingdom of mine. Ha! that's well!" For the oxen, urged to redoubled exertions, now dragged up the wagon to the steps that ascended to the portico.

"Now then," cried the Tzar, "unpack! unpack! But take care what you are about—take care! If you hurt the statues, you shall answer it dearly."

The architect of the building and some of his workmen, softly and gently, but withal very speedily, drew out the hay, and in a few minutes they lifted forth a very beautiful statue of Venus, and set it down on the pavement.

"Is it not superb!" cried the Tzar.

"Magnificent," said Godounoff.

"The work of a true master," observed the courtier Chernigoff.

"Except in the royal family," cried another, "it would be impossible to find a lovelier figure."

"The other statue is Mars," said Peter. "Take care of it! Take care of it! I would not have him broken!"

"And yet I am sure that your Majesty does not need his power," said Marshal Godounoff.

While these words were going on immediately round the packing-cases, the crowd at a little distance looked at the whole proceeding with very different eyes. For I must tell you that the Eastern Church has so great a fear of breaking the Second Commandment, that not even in churches are the images of Saints allowed. We here are so sadly used to read and hear of heathen gods and goddesses, whose lives were an abomination; we are so used to see their images or their features; that we can hardly imagine the horror which those Russian peasants felt when they saw these statues of Venus and Mars, and learnt that they were idols.

"Is he really going to set them up?"

"Are they really and truly idols?"

"I am sure they are. They used to worship them a hundred years ago."

"I shall go—I am afraid to stay."

"Perhaps he is going to break them up."

"No, by S. Jonah, look! he is pointing to where they are to stand."

Such were some of the sentences that were spoken among the crowd that surrounded the palace.

The Tzar himself noticed that the people fell back, and soon guessed the reason. "Let them alone!" he said, "let them alone! They will soon get used to them! Marshal, ride you presently to the Bishop's house, and bid him dine with me."

The Bishop Metrophanes sat in his study in the Cathedral square. It was a wonderful library for the time and the country; for there might be five hundred volumes in it. The furniture was old and rude; the table very massy; nothing was rich in the room except the backs of some of the books, in which, if the truth must be told, the good Bishop did take a little pride. The walls were covered with curious little pictures of Saints, all from the East; The four great Doctors of the Eastern Church: S. Athanasius, S. Basil, S. Gregory of Nazianzum, and S. Chrysostom. And there were the holy men of Russia: S. Vladimir, the first Christian Emperor; S. Isaiiah, the great missionary; S. Philip of Moscow, the only Russian Bishop that ever had

the opportunity of laying down his life for the truth.

Word, then, was presently brought to Metrophanes, that the Tzar had set up two idols in front of his palace. The Bishop was both grieved and angry. In the first place he knew the woe that was pronounced on those who should offend one of these little ones. Then he thought that these statues were contrary to an express law of his Church; and he disapproved, as who would not disapprove? that a Christian Prince should set them up to be, as it were, the guardians of his palace. He remembered how strongly God had forbidden His people even to mention the names of idols; but chiefly he thought of the offence given to the little ones, for whom, as much as for the Tzar Peter, Christ died.

Forth, however, he went, and spoke to the people. He did not conceal from them how much he disapproved of the statues; but he told them that the Tzar hated and abhorred idols as much as he or they could do. He tried to explain to them that Peter set them up there as works of art, and that as to worshipping them, there was no thought of it. But, of course, the Russians peasants could understand nothing about works of art; and the crowd dispersed, believing that, in his soul, the Emperor was an idolater.

Metrophanes returned to his house, and there earnestly besought God to give him wisdom as to what he ought to do, and grace to fulfil the same. And presently Marshal Godounoff was introduced, and, with many fine words, informed the Bishop that the Emperor expected him to dine.

"My Lord," said Metrophanes, "it grieves me much to say it, but I cannot come."

"Are you unwell, good Father? His Majesty will be much concerned."

"No, my Lord," replied the Bishop, "it is not that; no ordinary illness should prevent me from obeying the Emperor's command. But I will not enter that palace, till the statues, which have given so much offence to the people be removed."

Godounoff was, for once in his life, guilty of a piece of rudeness, and positively stared at the Bishop.

"Your Holiness cannot be in earnest," he said, "His Majesty will be most seriously displeased."

"That," said Metrophanes, "as God orders it. Be he, or be he not, my resolution is the same."

"But your Holiness must know how proud the Emperor is of his taste in works of art, and how much he values these."

"Do you know it for a fact," said the Bishop, "that the people are scandalized by the statues, and compare them to the golden image which Nebuchadnezzar set up in the Plain of Dura?"

"But they are so ignorant," said the Marshal.

"Then your Lordship thinks that we are only forbidden to offend the learned?" said Metrophanes.

"Well!" said Godounoff, rising, "I am not a churchman, and will not argue the point. But I have had some experience of courts, and I know the Emperor, and I much fear that the consequences will be serious; I wish your Holiness would be persuaded."

"Never," said Metrophanes, "by God's grace, to go against my conscience." And the courtier went off.

He was right. The Tzar burst out into a storm of passion. "Not come!" he cried; "not come because of my statues! Go back, Godounoff, and say that I command him to come; let him refuse at his peril."

"My Lord," said Metrophanes, when the message was delivered to him, "my answer is the same, I will not come. The Tzar may do with me what he will. He hath not a more obedient servant than myself, but I also am sworn to obey the King of kings." And bidding farewell to Godounoff, the Bishop prayed earnestly to God to change the heart of the Tzar, and at the same time gave orders that the bell should be rung for Vespers earlier than usual, that he might once more attend prayers in his own Cathedral. For he fully expected imprisonment or death as the punishment of his disobedience.

And doubtless God heard his prayers.

When Godounoff returned to the palace, the Tzar had sat down to dinner; and before delivering the Bishop's message, it was necessary for the courtier to dress. Peter was in high good humor. He was pleased with the architect—he liked the palace—it had been a fine day—he had received good news from Sweden—he was in vigorous health—nothing had gone wrong. Presently he started to hear the bells.

"What is that?" said he.

An attendant went to inquire, and presently returned to say that Metrophanes wished to attend prayers as soon as possible, that he might prepare, if so were, knowing how deeply he had displeased the Emperor, for death.

"Prepare for death!" said Peter. Pooh! pooh! go, some one, and bid him prepare for supper. Ivan, get some workmen and take the statues down. By S. Alexis, they are not worth the stir. Ha! here is Godounoff! Marshal, I am sorry to trouble you again. Be so kind as to ride once more to the Bishop. Bid him to sup with me to-night; and tell him that the idols, as the people call them, are taken down."

A Pretty Story.

In Naples the papers tell a pretty story of the Queen of Italy. It appears that as she was driving to the royal wood of Licalo, the coachman mistook the road, and one of the gentlemen asked a countryman the way. The man, seeing the fine carriage and horses, and the servants' livery, and all the gay company, thought he was being fooled. "As if you did not know!" he said, with a big grin. The Queen laughed, and assured him that they were lost. Then

only did the countryman condescend to point out the way, after which he walked off as if fearing to be laughed at again.

"Give him twenty francs for his trouble," said the Queen to one of her escort, who, going after the countryman, said to him: "Here, my man, is a little present from the Queen of Italy, who thanks you."

"The Queen!" cried the countryman, returning to the carriage. "Forgive me that I did not know these. Thou art as beautiful as a May rose. God bless thee!" And the carriage drove off.

Now, the countryman, who had once seen the Queen, wanted to see her pretty face again, and the following day presented himself at the palace. "I know her, you know," he added mysteriously. "I spoke to her yesterday, and I want to speak to her again."

Thinking he had to deal with a madman, the porter was about to have the poor fellow arrested, when the very gentleman who had given him the twenty francs appeared, and recognizing the man, told him to wait. He informed the Queen of his presence. "Bring him here, by all means," was the answer.

When the man for the second time came before the Queen, he said: "Yes, 'tis thou. I thought I had seen a fairy. Thou art just an angel. I did not tell thee yesterday that I have two little ones without a mother. Wilt thou be their mother?"

"That I will," said the Queen.

"Then there's the twenty francs thou gavest me yesterday. I thank thee, but I want no money." And he went away crying and smiling like a child.

The Queen has adopted the two little ones, and they are in an institution under special patronage.—Selected.

Dante Gabriel Rossetti was a most charming man, socially, and in the bosom of his intimate circle of friends. Endless are the testimonies from those admitted to his fellowship, to his brilliant conversational powers, felicity of expression and social gifts in general. He believed Tennison only excelled by Coleridge and Keats, as the great poet of this age. To Shelley he admitted himself less attracted—unlike his brother. For money-making he exhibited entire indifference all his life long.

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A soldier in Texas, named Pepper, turned out to be a woman. She was immediately mustered out.

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[From the Home Journal.]

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MACK'S OAT MEAL



The General Theological Seminary.

Special Correspondence of the Living Church. The annual Charge to the Graduates was delivered in Trinity Chapel, New York city, on Sunday evening, May 21st., by the Right Rev. W. E. McLaren, Bishop of Illinois.

The text chosen was from the First Epistle General of St. John, ii:5—"Whoso keepeth His Word, in him verily is the love of God perfected."

He drew a beautiful representation of the different vessels which may be seen near the harbor of some great ports. Some with their white wings spread to catch the breeze which shall waft them away from the shore, others with shifting, fluttering sails tacking hither and thither as they near the land; some going to the right and some towards the left, approaching and then receding the one from the other, some taking an entirely different course, and others again resting on the still water, wingless and motionless, "as idle as a painted ship upon a painted ocean."

One outward bound ship with its spreading sails, is steering for the distant continent of Africa. Another shapes its course for the Cape of Good Hope to seek beyond it, the islands of the Pacific. One goes or comes to enrich its owner, or for pleasure or health, and another is resting after a journey, or waiting for its cargo or a favoring wind.

This is a picture of human life. Though each individual has an aim, all may not be aware of it, and some do not seem to know their own motives, and would find it difficult to tell why they do this or that. Too often it is love of self in some shape. It may be to gratify ambition—or a desire for personal ease and comfort, or a depraved appetite—or to hoard up riches, or acquire notoriety or to gain a kingdom.

The true Christian is guided in all his actions by a desire to please God.

The burden of that admirable Address was the necessity for making our own will conformable to the will of God, and the Bishop said that it must be a voluntary, self-surrender on our part. Our Heavenly Father would not compel us to yield to Him.

It is not wrong to shrink from suffering, for that is what our Saviour did when He said, "Father, if it be possible, let this cup pass from Me," but our Saviour also said, "Nevertheless, not My will but Thine be done," and a priest who is worthy of his calling, must be able to repeat those words from his heart. To shrink from the purpose of suffering, that is wrong, for the purpose of it is to make us conform to the Will of God. Resignation is not conformity to the Will of God, but to make our will identical with His Will, that is conformity.

We must aim at perfection. Some one says he has heard a great deal said about perfection, but has not yet seen it. One person thinks perfection consists in austerity, another in alms-giving, another in attendance on the Sacraments, and others, in prayer. Such forget that these are means towards attaining perfection.

An immaculate outward life is not sufficient, it must be supplemented by an immaculate inner life. When we so love God that our will becomes identical with His Will, and we can say from the heart, "Thy Will, not mine be done," then shall we have learned the true secret of attaining perfection. Then shall we be able to hear with a cheerful submission whatever our Heavenly Father thinks needful for us, and we shall find that His yoke is lined with peace, and His burden is freighted with love.

The Annual Commencement exercises were held on Thursday evening, the 25th ult., in Trinity Chapel. The Bishops of New York, Illinois, and Springfield; the Rector of Trinity Church, and a large number of the city clergy, occupied seats with Dean Hoffman and the Faculty in the chancel. The Bishops of New York and Springfield, and very many of the clergy wore their academic hoods, which, in the general opinion, seemed to add grace and dignity to the ordinary clerical vesture.

After Evening Prayer had been said, Mr. Alva E. Carpenter, B. A., of Rhode Island, a member of the graduating class, read an essay on "Wickliffe's Place in Church History." James N. Steele of the Diocese of New York, read an essay on "The Church a Divine Institution." Mr. E. B. Joyce, B. A., of the same Diocese, another graduate, read an essay on Humanitarianism as a Religion. He showed the absurdity and inconsistency of such a creation as the Religion of Humanity which yet ignores the ideal man, Jesus of Nazareth. He quoted Renan's opinion of Jesus and declared that the Christ of history is the Christ of the Catholic Church.

The following named graduates were called to the Chancel and were presented to the Bishop, who gave each his diploma, and afterwards briefly addressed the young theologians. They are: Henry A. Adams, Amos Bannister, William Bardens, of New York; John L. Devaux, Daniel Disbrough, Olin Powell, of the Diocese of Albany; Henry Stilleck Cornell, of the Diocese of Long Island; Eli L. Le Brun, Thomas Duff, Joshua O. Masseur, and Frank A. Almar, of

Springfield Diocese; J. O. Davis and John H. Eddy, of Illinois; William H. Dahl, Phineas Cardien, R. Cardien, Theodore Bowen Austen, William Haul, E. B. Joyce, William D. Marvin, Frank C. Greene, James N. Steele, and Charles F. J. Bailey, of New York; Benjamin Smith Sanderson, of Springfield, Illinois; Charles Massey Stewart, of New Jersey; Lawrence B. Thomas, of Maryland; D. D. Williams, of Central Pennsylvania; Frederick A. Gerosette, of North Carolina; Alva E. Carpenter, of Rhode Island, and James Sterling, of Illinois. Mr. Gerosette did not respond to his name. The Rev. John Brewster and the Rev. T. M. Brown were endowed with the insignia and degree of Bachelor Sacred Theology, and after the collection had been taken for the Seminary, the Benediction was pronounced.

About Candles.

MR. EDITOR:—I am greatly troubled; and, as Editors are supposed to know every thing, and to be capable, if they will, of relieving all sorts of troubles, I naturally turn to yourself and your live Paper. Well, then, I am greatly troubled about Candles on our Altars of the Protestant Episcopal Church. There is that man, R. Geissler, Church Furnisher of New York, selling Altar-Candlesticks to our people, to be used in Memoriam. And, according to published descriptions of our recent Easter Celebrations, some of our Altars have actually been "all ablaze with lights." Now, to what are we coming? Every body knows that Candles, that is, Candles on the Altar are of the very essence of Popery. The Papists have Candles on their Altars. Whatever Papists have is of the essence of Popery. Therefore, clearly—undeniably, Candles are of the essence of Popery. I am greatly troubled. And—to make the matter still worse (confoundingly worse), in reading up about candles historically—going back to old Reformation-times, those times which tried men's souls, when there was a hand to hand grapple with Popery—when, in our Mother Church of old England, men counted not their lives dear unto themselves so that they might utterly extirpate every real semblance, or vestige of Popery—I find "two lights on the Altar." Even from that thorough Reformer, good King Edward VI., I read, among various injunctions, the following: "Item that suche images, as they knowe in any of their cures, to bee, or have been so abused with pilgrimage or offerings, of any thing made therunto, or shall bee hereafter censed unto, they, (and none other private persones) shall for the advojdng of that moste detestable offence of Idolatrye furthwith take doune, or cause to be taken doune, and destroye the same, and shall suffre from henceforth, no Torches, nor Candelles, Tapers or Images of waxe, to be sette afore any Image or Picture, but only two lightes upon the high altter before the Sacrament, which, for the signification that Christe is the very true light of the worlde, they shall suffre to remain still; admonishyn their parishioners, that Images serve for no other purpose, but to be a remembrance, whereby men maye be admonished of the holy lifes and conversation of them, that the said images doo represent; whiche Images if they doo abuse for any other intent, they commit Idolatrye in the same, to the greate danger of their soules." And thus, too, that when Arch-Bishop Cranmer held his Visitation within the Diocese of Canterbury, "in the second year of the reign of our dread sovereign lord Edward VI.," one of the enquiries in his Visitation Articles is: "Item, whether they suffer any torches, candelles, tapers, or any other lightes to be in your churches, but only two lightes upon the high altar." And even later, when the second Prayer Book under Edward VI appeared, whatever the alterations specified, beyond these it would seem any thing further was distinctly disavowed by the introduction of those words into the first Rubric: "And the chancelles shall remain as they have done in times past," so leaving still "two lightes upon the high Altar."

Also, in the Prayer Book of Elizabeth, 1559, the Ornaments Rubric reads: "And here it is to be noted, that the Minister at the time of the Communion, and at all other times in his ministracion, shall use such ornaments in the church as were in use by Authority of Parliament, in the second year of the reign of King Edward the VI., according to the Act of Parliament set in the beginning of this book." And the 26th clause of the then Act of Uniformity sets forth: "Provided always, and be it enacted that such Ornaments of the Church and of the Ministers thereof shall be retained, and be used, as was in this Church of England, by Authority of Parliament, in the second year of the reign of King Edward VI., until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the great Seal of England, for causes ecclesiastical or of the Metropolitan of this Realm." Which "other order" never was "taken by the authority of the Queen's Majesty." And the above Rubric still remains in the Book of Common Prayer of the Church of England, slightly changed (A. D. 1661) by Bishop Cosin and the Committee of Bishops acting with him, to conform the same to the wording of the Act of Uniformity as above: "And here it is to be noted, that such ornaments of the Church and of the Ministers thereof at all times of their Ministracion shall be retained, and be in use, as were in this Church of England by the Authority of Parliament in the second year of the reign of King Edward the Sixth." And this Bishop Cosin, treating of Ornaments in use, writes: "Among other ornaments of the Church that were then in use, the setting of two lightes upon the Communion-table or Altar was one, appointed by the King's Injunctions (set forth about that time, and mentioned or ratified by the Act of Parliament here named); whereby all other wax-lightes and tapers, which in former times of

superstition men were wont to place before their shrines and images of Saints, being taken away and utterly abolished, it was required, that two lightes only should be placed upon the Altar, to signify the joy and splendour we receive from the light of Christ's blessed gospel."

What! Can it be possible that I have been altogether wrong in my notion of Candles upon the Altar being "the essence of Popery?" Has this been simply an ignorant prejudice? Shall my clear and most demonstrative syllogism, that has so often carried all before it, asking a hearing in behalf of candles, thus be over sloughed—annihilated? Mr. Editor, I can't bear to succumb to this. True, some of us can remember when Crosses, Altars not on four legs, and super-Altars (otherwise called Re-Tables), the surplice, Recessed Chancel, Church Architecture generally, stained glass, with symbols, organs, and chanting, were classed almost, if not altogether universally, as being clearly, undeniably, of the essence of Popery. And as for flowers in a church and on the Altar—Oh! what a holy horror they created! And it is reported that somewhat of this same horror still lingers away down in dear old evangelical Virginia. But those who remember all this have pretty nearly passed away. And, besides, what have we to do with by-gones? What is going on at this present alone particularly concerns us. And I am greatly troubled about Candles, and of course, about Candlesticks on our Altars. In spite of any thing historical to the contrary, we know (don't we?) that "two lightes on the high Altar" are "of the very essence of Popery"—"always have been so—and always will be so. How unfortunate, and passing strange the omission of this from the Thirty-Nine Articles! Do say something for my comfort. ANTI POPERY.

Ascension Day.

P. S. The word "ornaments" in the Rubric is of course to be understood according to the primary meaning of ornamentum,—equipment, or furniture.

Worthy of Mention.

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

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