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## DEATH AND SLEEP.

*Lines suggested by Krummacker's German Parable, entitled "Schlaf und Tod."*

Written for the Living Church.

Heart linked to heart, hand clasped in hand, they wander,

A silent pair, through all this earthly land,

Sent on a mission from the high heaven yonder,

Obedient ever to their Lord's command,

To silence e'er, to comfort souls that weep,

Men call these angel-brothers "Death" and "Sleep."

Kindred their tasks, yet to our human vision,

Sleep's gentle ministry must seem more blest,

To wrap the world in dreams of peace Elysian,

Give pain its balm, and weariness its rest;

To still life's storms, and throw oblivion's spell

Round hearts and homes where haunting memories dwell.

O'er lofty palace-hall and cottage lowly,

O'er hithersome childhood, melancholy years,

Falls slumber's charm; Peace spreads its pinions

O'er all the earth; forgot are strife and tears.

Sleep's errand done, resting in night's hushed calm,

He says, "My brother! let us raise a psalm

Of praise to Him whose ever-blessed will

In deeds of love and mercy, we fulfill."

Then spake Death's angel, his eyes dim with sorrow,

"Men know me not; I seem the world's one foe;

A phantom grim haunting life's else fair morrow,

A tyrant stern, a messenger of woe.

None list the still, small voice from heaven, that saith:

"The one kind healer of life's woes is Death."

"Wait, brother! wait the resurrection morn

For thy reward," says Sleep, with bated breath,

"When man, awaking in that radiant dawn,

Shall hail thee his best, truest friend—sweet

Death."

Seen dimly through Earth's mists, from Heaven's

pure height,

Thou seem'st an angel girt about with light;

Chosen of God to ope the prison door,

And lead life's exile to his native shore."

The sad death-angel smiled; and onward still,

The brothers passed, to do the Father's will.

FRANCES A. SHAW.

## The Late Dr. J. H. Hill.

The Rev. John Henry Hill, D. D., LL. D., for over 50 years our missionary to Greece, was born of respectable well-to-do parents, in the city of New York, on the 11th of September, 1791, at No. 60 Broadway. That valuable property belonged to his mother, Mrs. Catherine Hill, who was left a widow with one daughter and an only son.

Her husband—Mr. James Hill—died when John Henry was but one year old, and was buried in St. Paul's churchyard, where the plain low slab of Westchester marble which marks the spot may be seen on the south side of the church, looking toward Broadway, and not far from the iron railing which separates the quiet enclosure, from the noisy, restless thoroughfare without. The inscription is fast becoming obliterated, but it still shows the name "James Hill—age, 26 years and 5 months, son of Edmund and Marzaret."

Dr. Hill was brought up in the Church, a fellow catechumen with Bishop Benjamin Tredwell Onderdonk. They were confirmed at the same time. His family were members of St. Paul's Church; but, after Dr. James Milnor became Rector of St. George's in Beekman St., they put themselves under his pastorate. Mr. Hill became one of the leading laymen in the congregation, and was for several years the Superintendent of the Sunday School for boys, then the largest in New York. He filled this position until 1826.

Dr. Hill was an *Alumnus* of Columbia College, from which he graduated in 1807. He was but 12 years of age when he entered, and the youngest student that had even, at that time, entered the College. He entered third, and at the first examination rose to be second, and maintained his position in his class of 21 students till he graduated. Prof. James Renwick, LL. D., who afterwards occupied many positions of honor and trust, was the Senior in the class.

After leaving College, Dr. Hill was engaged till 1827 in banking and commercial pursuits. His first commercial enterprise was the charge of a very valuable cargo to France, at a great risk to all parties concerned; for Napoleon 1st had just published his Letters of Marque, and the English and French fleets were both to be encountered on the coast of France. The vessel got safely into Nantes, and the owners realized a large profit. On the return voyage, war had been declared between England and the United States, and they found the American coasts blockaded by British cruisers. This danger was also overcome, and the vessel arrived safe, without having been captured on either side of the Atlantic. On entering the harbor of Newport, R. I., they were fired upon by their own countrymen, who, through the fumes of a rather strong justification on the Fourth of July, mistook our American Merchantman for a British Man of War.

On the 26th of April, 1821, Mr. Hill married Frances Maria Mulligan, the eldest daughter of John W. Mulligan, a much respected member of the New York bar.

In 1826-7, the American Board of Foreign Missions wished to place their missionaries in Honolulu, under the protection of the American flag, and selected John Henry Hill as a desirable person for consul to the Sandwich Islands. Dr. Hill started for Washington on this business, and on his way stopped in Philadelphia, to call upon the Rev. B. B. Smith, at that time connected with a mission of Grace Church, and also with the editorial department of the *Episcopal Record*. He at once attempted to dissuade Mr. Hill from his purpose, and to urge upon him a life devoted, not to commercial pur-

suits, but to the work of the Church in foreign lands, for which he was in many ways so admirably fitted. It appears that Dr. Hill continued his journey to Washington, where he met with little or no encouragement in regard to the consulate; and, having determined, after reflection and prayer, to follow the advice of Mr. Smith, he was soon numbered with the students in the Theological Seminary at Alexandria, which he entered in the autumn of 1828. He was already so well prepared that he was ordained Deacon in May, 1830, by Bishop Meade, at Winchester; and the following month (on June 20th), was admitted to the Holy Order of Priests, in Christ Church, Norfolk, by Bishop Channing Moore.

The Executive Committee of the Domestic and Foreign Missionary Society had already expressed a desire that Mr. Hill should be appointed missionary to the Greeks, as soon as he had received Holy Orders. Accordingly, a few days after his Ordination, and before the close of the month, Mr. Hill was appointed a missionary of the Society, to co-operate with the Rev. Mr. Robertson in Greece. The Rev. John J. Robertson, of Maryland, had previously gone out as the Missionary Agent of the Society, under special orders, and with letters of introduction to foreign ecclesiastics, signed by Bishop White and by such other Bishops as could be conveniently applied to; the object of his visit being to enquire into the state of religion in that country, and to ascertain the disposition of the people for receiving the missionaries of our Church, and to obtain such other information as might be of service to the Society in deciding upon its course of action relative to the Greek Mission.

At the time of Mr. Hill's appointment, Mr. Robertson had visited Greece and returned, and was then endeavoring to excite throughout the country an interest in the cause in which he was engaged. After Mr. Hill's Ordination, he too was similarly occupied for about five months, with encouraging results. Everywhere, these newly-appointed missionaries were received with the strongest exhibitions of kindness; and far and wide the hearts of Churchmen were animated to a zealous interest in the mission to Greece. Through the exertions of individuals in New York and Hartford, a printing establishment was connected with this mission, and Mr. Bingham, a man highly recommended, was appointed to conduct its operations.

On the 28th of September, 1830, a farewell meeting was held in St. Paul's Church, Boston, on the eve of the departure of our missionaries, at which many members of the Diocesan Convention then assembled, were providentially present. Bishop Griswold delivered an address to the congregation, and then read a charge to the missionaries, called a "Special Letter of Instructions." This, under ten separate heads, carefully and specifically designated the course to be pursued by the missionaries, in the important and difficult work they were about to undertake. This was dated at Philadelphia, North America, Sept. 24th, 1830, and was signed by B. B. Smith, "One of the Secretaries of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

These "Instructions" have in past years been the cause of much discussion in the Church; but the missionaries, in all the trials through which they have passed, have ever considered it a sacred duty to conscientiously follow the course marked out for them by the Church at home.

On the 2d of October, the missionaries, five in number, left Boston in the ship *Cherub*. A letter from the Rev. Alonzo Potter, of St. Paul's Church, Boston, afterward Bishop of Pennsylvania, was published in a missionary paper of the day, in which he relates that, on the evening before they sailed, friends gathered to exchange adieux at their boarding house, where a pleasant Service, consisting of prayers, the singing of hymns, and Addresses, was held, in which the Rev. Messrs. Barney, Clapp, of Vermont, and himself, participated. He mentioned that Dr. Hill also made an address, which was distinguished, as all his services then had been, by unaffected simplicity, zeal, and good sense.

Dr. Potter also wrote, that sympathizing friends accompanied the party on board the brig a little way down the stream, where, in the cabin which was to be for weeks the home of these missionaries, they held a Benediction Service; prayers being offered by Mr. Doane (afterwards Bishop of New Jersey), and the Benediction being pronounced by himself (Dr. Potter), and that all the members seemed in excellent health and spirits. "They felt that they had the sympathy and prayers, not only of the friends here, but of thousands in every part of the land." Special importance attaches to this occasion, for it was the first band of missionaries ever dispatched by the American Church to foreign lands.

On the sixteenth of November following, the party arrived at Tenos, where they began at once to study the language of the country, and to acquaint the inhabitants with the object of the mission. The missionaries were received by the authorities of Greece in the most cour-

teous manner, and all their effects were suffered to be landed without duties; and on the return of Mr. Hill from a visit to Smyrna, the usual quarantine was lessened one-half.

Our missionaries had always looked forward to Athens as the most desirable locality for the missionary establishment. Accordingly, in the spring of the next year (1831), they visited Athens and made all necessary arrangements for removing to that city, where they arrived at the close of the following June. The school for girls, in the care of Mrs. Hill, was opened in the magazine or cellar of the tower-building, in which they resided. The school for boys was commenced under the Greek Priest, and in the Church of which he was pastor, but it was soon transferred—with the girl's school—to a Turkish house which had been occupied by the Austrian Consul.

The Boys School, soon after it was established, consisted of 110 pupils. The first intention was to limit the instructions in these schools to the mere elements of human learning, but it was soon found necessary to be more liberal. The great want of teachers made it a duty to prepare a portion of the pupils for that vocation; and many parents of respectability wanted for their sons a wider range of study. It was deemed important therefore, that those in better circumstances should be taught at home, rather than acquire their education in the midst of the infidelity which prevailed in Italy, France and Germany.

In a year's time, or less, Mr. Hill reports the progress of the pupils as being truly astonishing; while the missionaries had become so familiar with the modern Greek, as to make themselves understood.

Soon, distinguished strangers began to visit these remarkable schools, the fame of which had in two years, spread far and wide. Among these visitors were Sir Robert Gordon, the English Ambassador at Constantinople, the officers of English and Russian ships-of-war, and ex-Secretary Rigos, who was well-known in Europe and America as an accomplished scholar. He was much affected at the appearance of the Girl's School; and, after attentively surveying the scene for some moments, he turned to Mrs. Hill and exclaimed: "Lady, you are erecting in Athens a monument more enduring and more noble than yonder temple," pointing to the Parthenon.

As early as 1832, the *Moniteur Grec*, established at Naples, then the seat of the Greek Government, contained the following complimentary statement:

Among the numerous benefits which Greece has received from the Christian inhabitants of the other hemisphere, we must count the establishment of schools in her territory. We particularly distinguish those under the direction of the Rev. Messrs. Robertson and Hill, who, continue, by their love for their neighbors, to prove themselves worthy of their high calling. The result of their labors has been exhibited at a public examination, which the Bishop of Tianti, the Consul of foreign powers residing at Athens, and a number of Athenians and strangers of distinction were pleased to honor with their presence.

Dr. Hill also wrote that the Minister of State for Religion and Education had addressed him a letter of thanks on the part of the government.

In 1834, the Rev. Dr. Whitehouse, afterwards Bishop of Illinois, visited Greece, when the school numbered about 600 pupils; and, he wrote as follows:

In the schools all is successful and animating to the friends of the Greek cause; and it was with unfeigned astonishment that we beheld the result of labors comparatively so short, and exercised under such unpromising circumstances. Strangers have been affected to tears in witnessing the exercises of the Infant School, where more than one hundred and fifty little ones, whose parents have been the victims of every hardship and oppression for years, are brought up in habits in the highest degree favorable to their after character, independent of the solid instruction that may be imparted. The prevailing feature in all the rooms, was the decided interest manifested in the exercises, by the children themselves; it appeared to be more like an indulgence to them to be permitted to learn, than an irksome task imposed upon them by parental authority. As a mark of the respect in which the schools are held by the Government of Greece, one of the young girls educated by Mrs. Hill has, by its order, been selected to conduct the Government Primary Female School at Napoli.

Bishop Wilberforce in his History of the American Church, while speaking in eloquent terms of her qualification for the work of foreign missions says:

It is impossible to omit here all mention of the noble efforts made in this great cause at Athens, by the Rev. Mr. and Mrs. Hill. I have now before me through the kindness of a friend, a letter from one well qualified to judge, written from Athens in October, 1844, and which contains the following sentences: "Mr. Hill is the next man in Athens to King Otho. . . . An able and successful diplomatist here told me that he was firmly persuaded that Mr. and Mrs. Hill had conferred far more signal benefits upon Greece than all the allied powers put together. His praise of Mrs. Hill was scarcely bounded; he said that she was a woman of the rarest qualities of excellence, and that her heart, especially for goodness and stoutness (and it had been severely tried in both respects), could scarcely be equalled. He believed that they had been the cause of the education of more than 20,000 Greeks. They taught and they sent forth those prepared to instruct; and their example has been followed, and is working a wonderful reformation."

In 1845, the year following this beautiful tribute so pleasantly perpetuated by the Lord Bishop of Oxford, Mr. Hill received from his *Alma Mater* the degree of A. M. In 1853, the University at Rochester, conferred upon him the degree of S. T. D.; and in 1856, the same degree was given him by Harvard. The degree of LL. D. was bestowed upon him by Columbia College, in 1868. In 1874, the Rev. Dr. Scott, of the British legation in Athens, expresses his admiration of the character of the schools, the discipline of which, he says, is "simply perfect," and "the blessed results, at present observable all over Greece, are very wonderful." "But," he adds, "the full abundance of the harvest will never be fully known till the day of judgment shall make it manifest."

From the very beginning, Dr. Hill showed himself eminently qualified for the great work he had undertaken. His ripe scholarship, excellent judgment, courteous bearing, and a deep religious sense of his duty to God and to his fellow men, and his loyalty to the Church which he dearly loved, enabled him to begin his undertaking aright, and to carry it on successfully, under great trials and difficulties; and, in its marvellous results, it marks the Greek Mission under his conduct as a brilliant and most important era in the history of the American Church.

The only check to the continued prosperity of his Mission seems to have grown out of the inadequate funds furnished him by the Society at home, or by their long and unexpected delays in reaching him. At such times he never lost heart, but seemed equal to any emergency; and the economy and personal sacrifice which he and Mrs. Hill practised on such occasions, are worthy of all praise. From the very beginning, Dr. Hill seems to have enjoyed the esteem and unlimited confidence of all classes, from those in the lowest walks of life, to the highest officials, not only of Greece, but of other nations with whom he was constantly thrown.

A striking example of the high regard in which Dr. Hill was early held, in England, occurred in connection with clerical disabilities. While in that country, in 1841, on his way to the United States, he was invited by the Bishop of Winchester to preach for him, as the restrictions respecting clergymen of the American Church had just been rescinded. Dr. Hill promptly declined, urging that he came from the East, and had not the regular letter of recommendation. He was told that in his case it was unnecessary as he was so well known. But he did not aspire to the honor of being the first American clergyman to occupy an English pulpit; and, therefore, acknowledged the courtesy, but firmly declined. Modesty was a striking feature of his character. Who that was present (during Mrs. Hill's last visit to her native land) at the memorable Missionary meeting in the Academy of Music, perhaps the largest of the kind ever held there, can forget the retiring demeanor of both the Doctor and his wife, as, seated in a somewhat shaded position by the wall on the crowded platform, they were suddenly called upon to rise in their places, while they received the enthusiastic greeting of that immense audience!

They referred to it afterward with much emotion, as the highest honor ever bestowed on them by the American Church. In the land of their adoption, honors were continually showered upon them, which would throw into the shade anything they ever received in the country of their birth; but (if we may judge from appearances) without its engendering any pride in the hearts of those humble servants of the Lord. Indeed, they seemed scarcely conscious of the high position which they occupied in the estimation of all who knew them.

But their own countrymen were not in a position to know, and therefore could not appreciate—as those could who with their own eyes had seen Greece in her humiliation—what great things under the blessing of God, our missionaries accomplished in that stricken land. For years, Mrs. Hill's school was, with a single exception, the only one for girls, in all Greece. We are told this, but how are we able at this great distance, to realize it even faintly? How many remember that, when Dr. Hill began his work in Greece, "Athens was only a small village," and that he has lived to see it restored to its place of honor as the seat of Government, to witness the building of its marble palace, to assist in the reception of its King, yes, of its two Kings, and of the young Queen, and to see it once more a city of respectability. Of course, "he knew everybody in Athens, and everybody knew him," and pleasantly; too, from the throne to the cabin.

Other striking features of Dr. Hill's character were Christian generosity and kindness. His simple but comfortable abode in Athens was the home of every English and American visitor who chose to accept the hospitality of its warm-hearted inmates. Many travel-worn and weary individuals have there found repose and quiet enjoyment, whose names are bright on the page of history. If ever a murmur of discontent was heard in the Church at home, at a seemingly needless expense in the domestic management of the missionaries in Athens, it

was with those who did not know at what a cost and at what self-sacrifice, this irresistible kindness to strangers was given, by those who allowed themselves no luxuries or personal indulgence.

It was with Dr. and Mrs. Hill that Florence Nightingale on her way to the Crimea, lingered for rest, and to fit herself for the undertaking which in its results has given her a place in the hearts of Christians all over the world. Again, when, broken in health, and crushed with the fearful weight of her self-imposed labors and responsibilities, she sought once more for a place where her weary frame might gather enough of strength to bear it to her far-off island home, where did she go, but to the dear shelter of the mission house in Athens, and to the love and sympathy which she knew awaited her there?

Two photographs of Miss Nightingale, in possession of Mrs. Hill, taken before and after her experience in the war, could hardly be recognized as representing the same individual, so great and sad a change did that noble effort of hers produce.

Dr. Hill possessed also those pleasing qualities of manner and mind, which made him a most genial companion in social circles; and, in the assembly of the learned, a valued and honored associate.

A letter from Dr. Hill to Bishop Smith gives an idea of the great value he attached to his position of chaplain in the English Church at Athens. He says:

I cannot omit noticing, in this connection, the evident operation of that perpetual Providence which brought me in such near connection with the English Church, by my appointment as chaplain to St. Paul's, Athens. The idea emanated from far-seeing Churchmen, who, while visiting Athens, had made themselves acquainted with the mission work of the American Church in Greece. The builders of St. Paul's gave the Greeks the first tangible idea of the Church of England. As they became acquainted with her Liturgical Worship, her Ordinances were held in the highest respect by the clergy, as well as by the laity of the Greek Church. My having charge of the English Church united both objects of the Mission, the educational with that which was to have a more direct influence on the Church of Greece.

No human agency, dear friend, could have prepared the train of circumstances which brought such results. It must have been of the Lord. So I have always looked upon it. In comparing the English Church of the present period, with what it was in 1830, when I first passed the Straits of Gibraltar, I cannot but exclaim, "What has God wrought! There was not a decent representation of it from Gibraltar to the Bosphorus."

Perhaps the crowning joy of our aged missionaries, both Dr. and Mrs. Hill, was, when, on the fiftieth anniversary of the establishment of their schools in Greece, his Royal Highness King George ordered a document to be forwarded to them by the Bureau of Ecclesiastical Affairs and Public Instruction, expressing his own approval and the thanks of the Nation, for their benefaction to Greece. This valuable and valued communication, accompanied by a letter from Dr. Hill to the Presiding Bishop, was sent to this country in the summer of 1881, and was at that time published in full in the *LIVING CHURCH*. Probably, this was the last letter to which Dr. Hill with his own hand affixed his signature; and it showed plainly that the uncertain fingers were guided by mental vision alone.

The loss of sight, which came on gradually, and which was entire for some years before his death, he bore with uncomplaining cheerfulness, scarcely ever referring to it, as if he did not wish to call forth the sympathy which the remembrance of it was likely to produce; but his last message to the Church was: "Oh let us give thanks unto the Lord, for He is gracious; for His mercy endureth forever."

It is most gratifying, amidst all the turmoil both in Church and State, to see how our Spiritual Mother in England holds on her way, lengthening her cords, and strengthening her stakes. Some time ago, that earnest and untiring prelate, Dr. Walsham How, Bishop of Bedford, set on foot a Fund, called the East London Church Fund; and already, in the rural densities of Hackney, Spitalfields, Stepney, and Tottenham, with a population of 746,000, it is supporting twenty-three additional clergy, whose stipends are paid in full. It also assists in paying fifteen curates. A number of Parochial Mission women are also employed, and a Deaconess's Home has been established. Christ Church, Oxford, and the schools of Eton, Winchester, Marlborough, Uppingham, and Felstead, each support a clergyman in a new district. The first year's income was £8,632, of which £1,231 was contributed in offertories, nearly half (£607) being given at St. Peter's, Eaton Square.

The work of rebuilding the burnt edifice of the Church of the Incarnation, New York City, is being pushed rapidly forward. For several recent Sundays, the congregation has worshipped in a hall rented for the purpose. Most of its members are now, or shortly will be, scattered for the summer at watering places. The hope has been entertained that in the autumn they may re-assemble under their own roof. The labor of restoration will cost \$50,000, and a lecture room, or chapel, is to be added to the original structure, before the work is finished.



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 first furnished by reliable Correspondents.]

Central New York.—The exercises incident to the graduation of a class at Keble School, Syracuse, gathered under the roof of the school building, recently, a large number of patrons and friends. In the audiences present morning and evening were several from abroad, embracing many of Miss Jackson's former pupils, whose thoughts and feet turn with gladness to Keble upon every recurring Commencement. During the past eleven years, the school has gradually advanced in the esteem of parents, who are in quest of a refined home as well as a cultured faculty, both of which command recognition in Keble School. No Commencement Day in the history of the School has been attended with influences better calculated to inspire in the hearts of pupils and of graduates a sincere love for the tasks that Keble imposed, nor have its friends had greater reason to rejoice that they have not misplaced their confidence. Following a course established by Miss Jackson in the earliest days of the school, the graduating exercises, proper, were given in the morning, the usual parade being avoided by recourse to a limited number of invitations. The young ladies, therefore, were heard only by those who could share with them the triumphs of the hour. Of the efforts of the public exhibition might have been said, that a public exhibition might have been risked without hesitancy, the graduating essays showing a high degree of mental improvement, and the music, a skill which long ago characterized this branch of instruction at Keble School.

Upon the platform were Bishop Huntington, the patron of the School, and the Rev. Dr. Snively, Rector of Grace Church, Brooklyn Heights, who delivered the address to the graduates. Besides many other good things, he said the following: "The manhood which is the product of the supremacy of self, segregates each element from the mystic mass of which life is made up, and bids it say to the eternal verities, 'I am myself alone.' This is the grand influence which is coming to the front to-day. It commands us to make the most of the capacities with which God has endowed us. This accomplished result it bids us lay on the altar of a common humanity. As the single thread becomes a great part in the fabric of the weaver's loom, so each individual, asserting his own manhood, beautifies the web which history is weaving until the world is complete."

The presentation of diplomas was accompanied by a brief address from Bishop Huntington, who took occasion to counsel the graduates to pursue in the future the lessons of the past, admonishing them that society was a perpetual school. To each the Bishop presented, together with a testimonial of scholarship, a writing from his own hand, in which were inscribed a few lines of paternal advice and an expression of a sentiment of love. The graduating class comprised Miss Mary Wood Nilsson, of Birmingham; Miss Frances Whipple Bigelow, of Syracuse; Miss Frances Ford Cottle, of Rome; Miss Hannah Catharine McIntosh, of Cayuga.

Central Pennsylvania.—The Diocesan School for Boys, at Reading, closed the last school-year on Friday, June 28th. There are five teachers in charge of the Institution (Rev. J. M. Turner being the head master), and about thirty pupils under their care. Most of these are boarding scholars from various parts of Pennsylvania and other States. The trains arriving at 10 A. M. brought quite a large number of visitors from a distance, to spend the gala-day at the school; and the afternoon brought out a crowd of friends from the city of Reading, two miles distant. At the closing exercises, declamations were made by five of the scholars, two of whom, Cadets H. S. Fisher and H. H. Bogert, won the first and second prizes for Elocution. Various other prizes for classics, deportment, English, arithmetic, &c., were accorded to those who had distinguished themselves. One very striking feature was a parade-drill by the cadets, in the large gymnasium where the term-exercises were held. About 150 guests were present; and they observed, with universal applause, the promptness, symmetry, and general soldierliness of the drill, as it was enacted before them on the college-stage and in the long hall. The assembly was addressed by the Rev. Dr. Eccleston, of Newark, New Jersey, who gave a striking exposition of the honest, straightforward, manly boy, as he found his exhibition in St. John the Baptist; and of the dishonesty of such a shifting cunning character as that sly fox, Herod of Galilee. He traced the career of those two boys of the same generation in the early Christian era, from their births about the same time to their development in life, so very different. The moral was striking, and aptly suggested by the fact that the hour of the Address was the Eve of the Annual Festival of the Nativity of St. John Baptist, June 24. The cadets gave the full attention to the Address, as did also the older visitors, and also to the closing charge of Bishop Howe, under whose patronage the establishment is conducted. To parents who want a haven of education for their sons, where they may safely be brought up in all that goes to make a full physical, mental, and moral development, this Academy is commended. The situation is elevated and healthy. A fine, large brick gymnasium has been erected within a year, at an expense of \$7,000. The grounds are extensive, and the homestead is large and commodious. The system of cadet-drill at once develops muscle, erect carriage, graceful bearing, and instant deference to command. As a home to every pupil, no more need to be said of it, than that Mrs. Turner is as a mother to every lad in the Institution; and the greatest proof of its educational success is that its graduates are now holding their own in every College to which they have gone. Four of the number, this Summer, passed their examinations for entrance into Lehigh University, without condition.

Connecticut.—The 88th Anniversary of the Episcopal Academy at Cheshire took place on Thursday the 22d of June; and, as is always the case, drew to the town a large number of friends and interested persons. The Bishop was present, with many of the most prominent clergymen of the Diocese, besides distinguished men in various public positions. The Declaration for prizes took place on the evening previous to Graduation Day, which began with a Service in the Chapel, followed by a military drill; then a procession to the Town Hall, where the exercises were gone through with, the Bishop presiding. The exercises were as follows: "Life; what we make of it," by Bernard Clairvaux Lyon, New York City. "Peace and War," Arthur Goodwin Todd, New Milford. "False ambition," Thos. Hamilton McCandless, Pittsburg. Recitation—Harry Parmelee Nichols, New York City. Solo—"Good-bye, Jennie," A. G. Todd. "Character," William Thorne Matthews, Goshen, N. Y. "Oscar Wilde," William Campbell Preston, Columbia, S. C. Valedictory—William Sidell Chester, Englewood N. J.

Illinois.—The Rev. Fathers Hall and Shepard passed through Chicago early this month, on their way to British Columbia. Father Hall preached at the Church of the Ascension on the morning of the fourth Sunday after Trinity. These two priests go to British Columbia at the request of the Bishop of New Westminster, in order to do missionary work among the laborers on the Canadian Pacific Railway, comprising five thousand whites, mainly English and Irish, and as many Chinese. The Fathers intend to camp with the "navvies," and move with them from place to place along the line of road. Their present expectation is—to spend three months, this summer, among these people; and a similar effort will probably be made each summer for the next three years.

Kansas.—The new rectory, purchased for the Rector of Trinity Church, Atchison, was formally opened on Thursday evening, June 22nd. The Rector, the Rev. Abel Leonard, with his wife, received the congregation of Trinity Church, between 8 and 11 P. M. More than two hundred were in attendance. The house is built of brick, and is very substantial and commodious; it is two stories high, and contains eight rooms. The whole property was purchased at a reasonable figure, and is very desirable. The parish is in a prosperous condition.

Louisiana.—On June 15th, Bishop Galleher consecrated the new edifice of Christ Church, Mansfield, La. The structure is simple, of Gothic style, with tower and spire. It was designed by the Rector, the Rev. A. Kinney Hall. It is erected as a memorial to the combatants who fell in the bloody field near at hand. It is believed to be the first united memorial erected to the brave dead who sleep together.

Under the sod and the dew,  
Waiting the Judgment Day,  
Under the laurel, the blue,  
Under the willow, the gray."

New York.—The twenty-seventh Annual Commencement of Charlier Institute, in West Fifty-ninth Street, occurred on Tuesday evening, June 27th, a large audience being in attendance. The exercises were held in the chapel, which was profusely decorated with flowers. From half past seven until eight o'clock, there was music—partly by the pupils—and then Bishop Littlejohn, of Long Island, delivered the annual address. Professor Charlier then made his twenty-seventh "annual review," which abounded with anecdotes which appeared to be appreciated by the pupils. There were addresses by the Rev. F. W. Tompkins, of Minneapolis, Minn., a former pupil of the school, the Rev. Dr. S. Irenæus Prime, the Rev. Dr. Philip Schaff, and others. There was a violin solo by Prof. Gaston Blay, and then Prof. Charlier distributed prizes to the various classes, in great numbers. The graduating class for this year numbered twelve.

Mr. David Cherbuliez, recently a prominent Minister of the Reformed Episcopal Church, has become a Candidate for Holy Orders in the Church, and appointed a Lay-Reader by the Bishop of this Diocese, to be under the direction of the Rev. E. H. Kettrell, Rector of St. Ann's Church, 138th Street.

St. Peter's Parish Port Chester, New York, gave to their new Rector, the Rev. Edward Kenny, a most agreeable welcome on Sunday the 18th inst. The church was made beautiful with flowers, the music was carefully selected and well rendered, and the responses full and hearty. The sermon from the text, "I am the Good Shepherd," was listened to with pleasure and attention. On the following Thursday the Rectory was thrown open to receive the happy parishioners who gathered by special invitation to pay their respects to the Rector and his family. The Rectory had been newly furnished by the generosity of the parish, and being a fine residence was made attractive with fresh carpets, ornaments and flowers.

Tables were bountifully supplied with choice viands by a committee of ladies, who helped to make the occasion one of great enjoyment. Many who, through long years, have watched Mr. Kenny with a sad interest, will rejoice that he has at last exchanged the hot and pestilential atmosphere of a tropical island for the healthful breezes of one of the most attractive regions on his native shores; that instead of ministering often, and at times almost daily, at the death-bed of some fever stricken wanderer, he breaks the Bread of Life to his own devoted flock, in a sanctuary bright and beautiful, and filled with the gladness of sacred song; that his once lonely life, shut out from the sweet influence of kindred and friends, is now made happy by the continued presence and tender care of a devoted sister and a most loving mother.

A Whitsun Thank Offering, in the shape of an elegant silver Cross, was placed on the altar of St. Mary the Virgin, by two graduates of St. Mary's School in E. 46th St., and was intended for St. Agatha's School in the Diocese of Springfield.

Ohio.—At the Fifty-fourth Annual Commencement of Kenyon College, Gambier, last Thursday week, the attendance was very large, from all parts of the country. The graduating class was warmly complimented upon the merit of their respective orations, by Bishop Bedell, by ex-President B. B. Hayes, of the *Alumni*, and by Chief Justice M. R. Waite, of the College Board of Trustees. No honorary degrees were given this year. "Master of Arts," in course, was conferred on five candidates. The *Alumni*, after business meeting in Rosse Hall, on Wednesday afternoon, adjourned at five o'clock to a bounteous dinner in the Delano Building, provided by the Regents of Milnor Hall and Kenyon Grammar School. In the evening, the Seniors held a public reception in the spacious, finely-furnished rooms of the Philomathean Society, at Ascension Hall; closing, at a late hour, with choice musical and other exercises. Besides those named were the Rev. Dr. Burr, of Portsmouth; the Rev. N. S. Rulison, of Cleveland; the Rev. Henry G. Perry, of Chicago; Hon. Rufus King, of Cincinnati; Augustus Whiting, Esq., of Columbus; Hon. Henry B. Curtis, of Mt. Vernon; Wm. J. Boardman, Esq., the Rev. I. N. Stanger, J. M. Kendrick, Geo. W. Cass, and many others. Of the Right Rev. Visitants of the Seminary, Box-

ley Hall, etc., are the Bishops of Western New York, Pittsburgh, Kentucky, West Virginia and Michigan. Kenyon enters upon its fifty-fifth year, with every mark of approval and promise for a successful future, as an institution of learning, among the first in the land.

Pennsylvania.—The Rev. J. H. Appleton, of New York City, has become Rector of St. Stephen's Parish, Northern Philadelphia (Station F). The parish has generously furnished the rectory throughout, and is showing tokens of revived interest and zeal.

Quincy.—On Thursday, the 22d of June, the Bishop of the Diocese visited Christ Church, Robin's Nest. The ladies of the parish were busy in the afternoon holding a festival in aid of a new church in Kansas. There is here, also, a branch of the Woman's Auxiliary of the Board of Missions. During the afternoon, the Rev. Dean Benson, of Peoria, and the Rev. T. W. Haskins, were present.

On Friday afternoon, a reception for the Bishop was held at the house of Mrs. Joseph Mayo, whose husband is the Warden of the parish. Mrs. Mayo is a daughter of the late Rev. Dr. Chase.

On Saturday, St. John's Day Services were held in the church, at which time there was a Celebration and the Baptism of an infant.

On Sunday, the 25th, the Bishop again preached, and confirmed a class presented by the Rector. The Rt. Rev. Father also baptized one adult. A noticeable fact about the newly confirmed was that, with one exception, they were all men. It is very gratifying to note that this is equally characteristic of the communicants of the Parish.

At eight o'clock in the evening, Services were held in Zion's Church, Brimfield, six miles away. The Rector of Christ Church, Robin's Nest, assisted the Bishop at all these Services. On the present occasion, although the weather continued inclement, a goodly number of persons gathered in the church to be present at the Services. Zion's Church, Brimfield, was erected, under Riget Rev. Philander Chase, in the year 1845.

The Bishop again preached, confirmed the class presented by the Rector, and baptized, after Service, one adult. Among the confirmed, there was only one woman; in this parish, nearly half of the communicants are men. The Rt. Rev. Father expressed himself as highly gratified with the condition of Church matters at Robin's Nest and Brimfield.

The Rev. N. P. Charlot, after a long and successful rectorship, has resigned the charge of St. John's, Preemption. Some very complimentary resolutions were passed by the vestry.

Springfield.—The Rt. Rev. Bishop Seymour confirmed twenty-one in St. Peter's, Mound city, on Saint John Baptists' Day. The candidates were presented by the Rev. Mr. Davenport of Cairo.

Tennessee.—The Mission which has been held at St. Luke's, Jackson, Rev. G. W. Dumbell, Rector, closed on the night of Sunday the 2d inst. It began on Sunday, June 25, and was conducted by the Rev. Geo. C. Betts, Rector of Trinity, St. Louis. The Services throughout the week consisted of Holy Communion at 7 A. M., the usual daily Matins and Evensong at 9 A. M. and 5 P. M.; and the mission sermon with hymns, etc., at 8 P. M. A Meditation followed Matins each day, whilst Instruction was given after Evensong, and again after the mission sermon at night. The church was full every night, and the attendance at each of the other Services was large.

Nothing could exceed the ability and earnestness with which the Meditations and Instructions were conducted by Father Betts; his sermons at night were eloquent and very powerful. This mission has stirred up a deep feeling in the parish, which, in a number of cases, bids fair to be lasting. Humanly speaking, there appears to be no doubt that many unconverted have been awakened, backsliders restored, and the godly strengthened. It is no exaggeration to say that every man, woman, and child in the parish conceived a warm attachment for Father Betts, during his (all too brief) stay among them. The Rector expresses himself as deeply thankful for the success which attended the Mission, which exceeded his most sanguine expectations.

The Commencement exercises of "St. James' Hall," Bolivar, were of unusual interest this year. The first anniversary of the "Bishop Quintard Missionary Society" occurred on Sunday the 18th inst. This society is doing a most excellent work among the pupils of the school, by conveying to them information concerning the missions of the Church, and eliciting their interest and efforts in that direction. This first anniversary was a day of no slight importance in the little circle of busy workers. It was duly observed with an appropriate Service and sermon in the parish church.

The closing examinations of the school occupied the morning hours of Monday and Tuesday. These were remarkably well sustained by the pupils, and evidenced the great pains taken, and thorough training given by the teachers.

At 8 P. M. on Tuesday a public calisthenic drill was given by the whole school. The pupils were simply and tastefully dressed in uniform. The calisthenic exercise is a permanent feature of St. James' Hall, and is deemed by no means an unimportant one. Wednesday was the day set apart for the closing exercises of the Primary Department. It proved to be a day of special interest. The little ones sustained their parts well. Their recitations showed that great pains had been taken with them in the important matter of elocution; and their sweet music elicited no little praise on the part of the listeners. At 8 P. M. the operetta entitled "The Twin Sisters," was charmingly rendered by the whole school.

Thursday, Commencement Day, found the study hall filled with friends and patrons of the school. The exercises consisted of recitations, essays, and vocal and instrumental music. The solos, duets, etc., rendered, well sustained the reputation this school is acquiring for a high degree of excellence in this department. Some of the essays read were of more than usual merit. At 3 P. M. the whole school moved in procession to St. James' Church, where, after service, the Rev. Edgar Orgain, of Memphis, delivered a most interesting and instructive address.

St. James' Hall is a Church Day and Boarding School for girls, in charge of the Rev. J. N. Lee, D. D., a clergyman of long experience in such work.

Early History of the Church in Michigan.

There is no account extant of any provision for religious worship upon the change of flag from the French to the British after the war of 1760, although there is evidence that Doctor Anthon was married in 1770 or thereabouts, by an English chaplain, and that General Wayne brought with him a chaplain in 1796, when taking possession of Detroit. The garrisons in the last century, at Detroit, Mackinac, Kaskaskia, and Vincennes were very small. The commanding officer frequently performed the office of baptism, celebrated the rites of matrimony, and solemnized the burial service. Among well-known instances, we have in the "Outlines of

the Political History of Michigan," by the Hon. Judge Campbell, an account of the marriage, by Major De Peyster, commandant at Detroit, of Thomas Williams, the father of the late General John R. Williams, to Miss Cecile Campan, on the 7th of May, 1781, and the baptism of John Kirby, a well-known citizen of Grosse Pointe in later years, by the commanding officer at Mackinac. Towards the close of the eighteenth century, the "Venerable Society for the Propagation of the Gospel in Foreign Parts" sent out to Sandwich, on the Canada shore, opposite Detroit, the Rev. Richard Pollard. This godly man came occasionally to the American side in the performance of clerical functions, and this is believed to be the earliest introduction of Episcopal services. Mr. Pollard died early in the present century. Up to the breaking out of the war of 1812 with Great Britain, intermitted efforts were made by the few Church people living in Detroit, to keep up public worship by means of lay reading. This indicates a certain amount of religious feeling, but if tradition, which brings us this fact, is to be believed, not much can be said for the tone of piety of that day; for it is related of a worthy government official, whose descendants still linger among us, that having devoutly discharged his duties as lay reader, he concluded the morning service by announcing the next approaching fox hunt. In like manner, as late as the year 1825, Theophilus Mettez, commonly called Fon Fon Mettez, after performing the office of acolyte, disappeared from the chancel of St. Anne's R. C. Church, and was found in citizen's apparel at the corner of the edifice, giving out the notices of auctions and other secular events for the week ensuing.—Hon. C. C. Troubridge.

Consecration of the Rev. Dr. Sullivan.

The Rev. Edward Sullivan, D. D. D. C. L., was consecrated Missionary Bishop of Algoma, in the Dominion of Canada on St. Peter's Day (Thursday, June 29th), at St. George's Church, Montreal. Morning Prayer was said by the Rev. D. F. Warren, D. D. (Rector of Christ Church, Pottstown, Pa.) the Rev. Canon Cowan, and the Rev. J. G. Baylis, B. D. There were present, also, as visitors, from the Diocese of Ontario, the Ven. Archdeacon Bedford-Jones, the Rev. H. Pollard, E. P. Crawford, W. P. Carey, F. Prime, A. F. Ecklin, and J. A. Morris.

The musical portions of the Consecration Office were admirably rendered; and, by their beauty and simplicity, added in no small degree to the simplicity of the Service.

The Procession entered the sacred building at 11 o'clock, during the singing of the 100th Psalm, and passed up the centre aisle in the following order:

- Divinity Students.
- Deacons.
- Priests.
- The Bishop-Elect, walking alone.
- The Bishop of Western New York, and Chaplain, the Rev. Dr. Warren, of the Diocese of Pennsylvania.
- The Bishop of Huron and Chaplain, the Rev. Canon Innes.
- The Bishop of Toronto and Chaplain, the Rev. John Pierson.
- Chaplains of the Bishop-Elect, the Rev. Canon DuMoulin, the Rev. Canon Curran and the Rev. J. F. Renaud.
- The Bishop of Quebec and Chaplain.
- The Bishop of Montreal and Chaplain, the Ven. Archdeacon Evans.
- The Bishop of Ontario and Chaplain, the Ven. Archdeacon Bedford Jones.

The sermon was preached by the Bishop of Western New York, from Revelation xiv:6. "The Everlasting Gospel." The Right Reverend prelate referred, at the opening of his discourse, to the appropriate selection of the day for an occasion of so much solemnity; seeing that the Apostle whose Festival it was was surnamed "Peter"—The Stone—in honor of Him who is the Rock of Ages. In view of Bishop Coxe's reputation as a preacher, it is hardly necessary to say that the sermon was eminently fitting and eloquent.

The Bishop-elect was presented by the Bishops of Quebec and Huron.

The Bishop of Ontario was Celebrant at the Holy Communion, and the Bishops of Western New York, Quebec, Montreal, and Huron communicated the Faithful.

In the evening, a Missionary meeting was held in the Queen's Hall, in aid of the work in the Diocese of Algoma. The attendance was quite large. The Lord Bishop of Montreal occupied the chair, and made the opening address, in which, in the name of the Church in Canada, he offered a hearty welcome to the preacher of the morning—the Bishop of Western New York.

On the platform, besides Bishop Coxe, were the Bishops of Ontario and Algoma, the Ven. Archdeacon Evans, the Rev. Canon Ellegood, Dean Baldwin, and several others of the clergy. The meeting was addressed by each of the bishops present, including the newly consecrated prelate. His rising to his feet was the signal for loud and continued cheering. His Lordship began, by thanking those present for the very hearty manner in which they had received his name, and alluded to the comments which he had seen in the public press touching his recent acceptance of the Bishopric of Algoma. He begged them to regard his action in the matter as being simply a feeble attempt on his part to obey advice which seemed to come directly from the Master Himself, and which, therefore, left him but the alternative of simple, unquestioning obedience (applause).

He called upon the Churchmen of Montreal to give to any bishop going to Algoma the largest and most liberal measure in their power. First, of their Christian moral support; and Secondly, of the substance that God had endowed them with.

The Right Reverend speaker paid a beautiful and touching tribute to his predecessor in the see of Algoma, whose life, he said, was laid down for the sake of his diocese. "The names of Peterson, Selwyn, Mackenzie, Martyn, Carey and Heber, were enshrined in the Church's archives; but there ought to be added the name of the simple, saintly, unaffected, devout, consecrated Fauquier."

Towards the close of his address, Bishop Sullivan remarked to his audience, that they had been told that his (the speaker's) present Address was his parting Address. It was—until the next one—(laughter)—because he had no idea of being banished from Montreal. He hoped to be back again by and bye in the capacity of a "mitred mendicant." (Laughter.)

He proceeded to say, that, for the support of the missionaries of his diocese, the yearly sum of not less than \$10,000 would be necessary. He had already, he said, received assurance that the missionary fund would not be neglected. Two little boys had contributed between them \$1.40, and another boy a similar amount. An old woman, 88 years of age, had sent in her dollar. An envelope had been sent to the Bishop of Montreal, containing a \$1,000 bill. Attached to it was a little scrap of paper, with words on it formed of characters cut from a newspaper:—"Algoma. Private. A Vow." That \$1,000 would go to the Endowment Fund. He was glad to be able to announce that the Society for the Propagation of the Gospel had, within the last two months, voted a grant of £1,000 towards the endowment of the See, conditionally on £4,000 more being raised for the same object within the next five years.

The above is barely an outline of the telling and eloquent Address of the new Bishop, which was listened to with the deepest interest, and will—doubtless—prove to have evoked the practical sympathy of those who heard it, as well as of his friends at a distance.

Calvary Monumental Church, Phila.

Correspondence of the Living Church.

On St. Peter's Day, the Service which was used at the laying of the Corner-Stone of Calvary Monumental Church, Philadelphia, on the 103d anniversary of Bishop White's birthday, April 5, 1851, was repeated on the new site in West Philadelphia, to which the church is being removed. In the morning, the Rev. C. R. Bonnell of Lock Haven, Central Pennsylvania (one of the early Rectors of Calvary Church) celebrated the Holy Communion, in the chapel. The ceremony of the laying of the Corner-Stone occurred at 5 P. M. Very unfortunately, the old Corner-Stone could not be found, although the workmen dug deep into the earth, and every effort was made to discover the location. In the papers, which were drawn up at the time, the stone was described as having been laid under the Credence. It is either still there, or else it has been stolen. At the last moment, therefore, a new stone was made, in which were placed the latest copy of the LIVING CHURCH and some other religious papers, records of Conventions, etc. The boy-choir from Christ Church led the Procession from the chapel to the platform erected for the occasion, followed by the clergy—thirteen in number—and the Rt. Rev. the Bishop of Delaware, after whom came the vestry of the parish. As the procession moved towards the platform, the choir sang the 122d Psalm (*Lætatus sum*). The Office consisted of the "Our Father," Collects, and Versicles. The Bishop, striking the stone three times, in the Name of the Ever Blessed Trinity, formally declared it laid. The *Laudate Nomen* was then sung, after which addresses were made by Bishop Lee, the Rev. C. R. Bonnell, and the Rev. Dr. Childs, Secretary of the Diocese. Bishop Lee spoke of the position held by Bishop White, the trying times in which he lived, and his devotion to the Church whose Holy Orders he was so instrumental in transferring to this country. The second speaker dwelt upon the system of churches supported by the free-will offerings of the people—which system has always been strictly adhered to in Calvary parish. The Rev. Dr. Childs paid a tribute to the Ladies' Missionary Society of Christ Church, under whose auspices the old church was erected; and to the Rev. Rector of the parish, who, in spite of all opposition, and in the face of great drawbacks, had succeeded in preserving the Memorial, both by the removal of the old church, and by the erection of a new-chapel. After the Benediction, the Procession returned to the chapel, singing "The Church's One Foundation."

The contract with the architect requires all work to be finished by the first of December; and the church will be ready for worship by the Advent season. When it is taken into consideration that Calvary Monumental was one of the poorest parishes in the Diocese—a parish whose people had moved away, and which had become almost lifeless, through the force of circumstances—this work of removal must be regarded as one of the greatest events which the history of this Diocese has had to record. The removal of a large church, stone by stone, from one end of a city to another, would be, under the most favorable circumstances, a great undertaking. In the present case, it was peculiarly difficult of accomplishment.

Unusual hail storms are reported from various parts of the South, the hail stones being of exceptionally large size. In one or two instances men have been killed by the pelting blocks of ice "as large as a man's fist." Still worse storms have been reported in Europe. The Sicilian *Gazette* tells of one which wrecked a village. When it was over it was found that eleven persons had lost their lives, their bodies being found disfigured beyond recognition; horses and cattle were killed, and many buildings so badly injured that they had to be torn down.

A train on the Jersey Central Railroad was precipitated through a trestle into the Shrewsbury river, June 29th, while going at a very rapid rate of speed. Yet, of the two hundred passengers who were on board and went down with the train, only one was instantly killed. Two were mortally injured and a large number were injured less seriously, among whom was General Grant, who received a cut in one of his legs. The train fell into shallow water and mud, which was the reason why no more persons were killed outright.



LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

Episcopal Prerogative. To the Editor of the Living Church: As no notice has been taken in the Church newspapers of the extraordinary claim recently made by the Bishop of Virginia, of a sole right to originate a proposition for the division of the diocese, I wish to offer a few considerations on the validity of the claim.

The Bishop of Virginia, in the late Convention of that Diocese, on a motion looking to its division being made, claimed for himself the sole right, under the Constitution of the General Church, to originate such a proposition, and refused to put the motion, or to allow any discussion thereon; a ruling which can be justified only by the clearest proof of right.

The only part of the Constitution to which the Bishop could refer, is Article V., which reads: "No new Diocese shall be formed or erected within the limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention."

As for Bishops coming into our parishes, to perform an occasional marriage ceremony, or to baptize, or to bury the dead, are our Bishops, if they are without Cathedrals and parochial relations of their own, to be forever debarred from exercising any of these Offices, unless they may have a daughter or two, and may be condescendingly allowed to marry them, or may be asked to baptize the rector's children, or to bury their dead clergy?

Have the Bishops no personal relations with their people, that shall admit, now and then, of their performing some Office for them? Shall the dreadfully nervous rector be distressed, if his Bishop be now and then asked to perform some kindly Office with him in his parish? After all, is not a little good nature and kindly common sense as good a means of preserving one's rights as an appeal to the literal rub of Canon law?

Clergyman's Retiring Fund Society. To the Editor of the Living Church: I have just heard from the President of this Society, who says: "Already we have 310 members, and \$10,000 in the treasury." One hundred and ten members more will secure us an annual increase of \$5,000 capital, to be invested, and the interest to be divided among Beneficiaries of 62 years of age, as their right, just as if owning bank or any other stock. I am told, too, that "eleven Diocesan Conventions have endorsed the Society." And this endorsing, as any one may see by our Church papers, is steadily progressing.

At the last Diocesan Convention, held in Trinity Church, in this city, the following resolution was adopted, viz: Resolved, That a Committee of three laymen be appointed, whose duty it shall be to meet once a month, as may be convenient for them, to discuss and forward the interests of the Clergyman's Retiring Fund Society, and to report at each Convention the progress made in this Diocese.

In obedience to the above Resolution, we beg to call your attention very particularly to the merits of this Society, and to ask you to consider not only its claims, but possibly your own condition, to which it proposes to minister, when, in the service of the Master, you shall have expended to a great degree your vital force, and be no longer able to command a parish, or a position which will insure you a living.

To those of the clergy who are beyond want, is it too much to ask them to countenance and support the Society for the benefit of their less favored brethren? We appeal to laymen and laywomen as well; and we believe that by concerted action this Society will solve the problem of clerical support, after God's ministers have become worn out in the service, and rid us of the reproach of neglect and indifference to those whose lives have been devoted to our best interests, and who ask in return only their daily bread, and shelter from the wind and storm in the decline of life.

We ask your earnest attention to the last Annual Report of the Society, which we mail herewith. Read it carefully. Note well the men who endorse it, who are members of it, and who have undertaken its financial management.

clergyman must not, for my new clergyman has rights, and won't like it." "If I have a case in court," a layman might say, "I may ask any attorney to let me employ with him one or two more. If one of my family is sick, I may ask my doctor to invite to the bedside (or I may, with his consent, myself invite) another doctor to consult with him, to act with him. But the courtesies between clergymen have such a fine edge that we must be careful, very careful."

Now and then, because of personal attachment, a clergyman has gotten hold of a family, and has partly drawn them towards the Church. He leaves, and the tie with the Church is weakened. Some office of urgency is asked of him by them, and he must decline; for it is contrary to rule and to right, and they are alienated, not appreciating the fine lines of forced courtesy.

After all, it takes a very short time—a year or so—with kindly, unselfish, generous not jealous treatment of the feelings of the people towards old rectors and our friends in the ministry, for the faithful new rector to find that the hold of the old relaxes, and the hold of the new tightens. If the new will be only patient, and try to realize that it is good to see people attached to their clergy—they need only abide their time. Their rights will be cemented strongly enough after a little. No old rector wants to go back and give his time to and meddle in the ministrations of the cure he has left, if he is not an idler in the work he has to do. And a vain man, who craves the attention and confidence that belongs to his brothers, is very soon measured by those to whom he seeks to minister, and gets his deserts very soon.

As for Bishops coming into our parishes, to perform an occasional marriage ceremony, or to baptize, or to bury the dead, are our Bishops, if they are without Cathedrals and parochial relations of their own, to be forever debarred from exercising any of these Offices, unless they may have a daughter or two, and may be condescendingly allowed to marry them, or may be asked to baptize the rector's children, or to bury their dead clergy?

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We ask your earnest attention to the last Annual Report of the Society, which we mail herewith. Read it carefully. Note well the men who endorse it, who are members of it, and who have undertaken its financial management.

If your income is so limited that you cannot lay by one dollar a month, you may take this amount from the Communion offerings; and, in our opinion, no more righteous appropriation from that fund can possibly be made. If you cannot pay the \$10 in cash required to admit you to membership, the Society will take your note for it, bearing six per cent. interest, to be paid out of the first dividend due you, so that your income need not be drawn upon for one cent to entitle you to the benefits of this Society.

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# The Living Church.

July 15, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter.

Subscription, \$2.00 a Year  
To the Clergy, 1.50  
Advertising Rates, per agate line, 15 cts.  
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

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During three years past the LIVING CHURCH has been constantly adding to its attractions, and increasing the amount of reading matter, at a very large increase of expense over the original estimates. That the present standard of excellence may be maintained without pecuniary loss or gratuitous service, a slight advance in price must be made. After November 1st, 1882, the subscription price will be \$2.50 a year; to the clergy, \$2.00. All subscriptions and renewals forwarded before Nov. 1st, will be received at the present rate.

## Inquire Within.

Without, a splendid front with carvings and tracings; solid, grand—a symbol of wealth and artistic skill. Within, a man with cunning face, showing a narrow range of ideas, poorly clothed as to both body and soul. Nothing in his look suggests the counterpart of the honest, noble exterior of the house. His littleness belies the outer immensity. The House and the Man—the difference cannot be overstated.

The stately building—and the petty character who is placed there to watch, and to answer a few inquiries, who neither owns nor understands the superb structure—this contrast, on the princely avenue, illustrates the moral difference we all help to exemplify. Without, and within—how great the diversity! The outward appearance, at which man looks; the heart which God sees. A splendid exterior, and impressive presence; within—a meagre moral life, pitiful spiritual purposes, a low degree of spiritual understanding; that two-fold vision is true to Scripture, true to life. Inquiring within, you may be answered by voices which are in keeping with none of the higher suggestions of the face, form, moral connections and alliances. The house-agent's humble representative in the rich rare building, seems no more out of place than does the occupant of the tabernacle in which the soul is dwelling.

We cannot enter, nor even look within. We must trust to secondary evidences. The large soul and the paltry soul may be able to impress us (for a time at least) as equally endowed with grace and unselfishness. Our questionings of what manner of man is within, are answered; but not as God hears, do we hear.

The casual passer-by sees the signs of habitation about the house which bears the direction to "inquire within," and which is to be let, furnished. For aught he can tell, home-life, with its growth and graces, is there abiding. The lightness and the sadness—the group of faces on which prophecy and memory are written—the whole history of household existence—these are represented, he may think, within the structure which really contains one drowsy, waiting individual, who contradicts in every way what may be suggested without.

There are hospitable-looking countenances, which speak to us of hearts and minds inhabited by the goodly fellowship of loving thoughts and desires. Harmony, plentifulness, peace, we say, dwell within. This building is furnished with all needed helps to high and holy living. But, were we to look within, as God does, the home-life of that soul would be meagre enough! No home-life at all, in fact, because the occupant is only thinking how it may get away from itself; as the agent's deputy chiefly longs to depart from the rooms which are empty of life and domestic felicities. If one revelation to us in the other world will be the appreciation of the littleness of life in general, here—much more will there be the vision of the exceeding littleness of individual life, and the exhibition of the barrenness of souls,

which we felt were delightfully inhabited by genial and grand aspirations and experiences.

The solitary occupant of the great mansion, who hears the untenanted rooms echo to their own emptiness, is less alone than is the soul which is forever fleeing from itself and seeking the outer life. And yet, we are left here to make these errors of judgment; peopling in our imagination, souls which really are almost empty of purposes and accomplishments; so small is the sum of the determination and the doing of the man we deem wealthy in his spiritual life. Were you to follow this guide around the dwelling that his employer wishes to rent to you, you would come to one room after another which he would commend as choice indeed. The nursery—but how bare and depressing! no child's face or feet or voice to make it home-like! The library—but no book, no drawing, no reader, gives reality to the picture! Here is the apartment where your friends will gather about your table—but no sight or sound suggests good cheer. Empty indeed! "Inquire within" would generally be a disappointing mission, in a spiritual way. The guide would exhibit one apartment after another, and you would sigh and shake your head. Here gentleness, there courage, dwells. In this room, plans for benevolence are formed; in that, the solemn examinations of conscience are conducted. But signs of active spirituality are wanting, and you go away from the home-life of that man's soul, and say, I will "inquire within" elsewhere.

To see the underside of vitality must be a marvel indeed. To look below the swaying grasses at the life-process—how wonderful would that be! The immensity of what is hidden—how would that overwhelm us, were the sight granted us!

To look upon the under-side of spiritual life would likewise be a revelation to astonish us, but for a different reason. The grass withereth, but beneath is a potency and plenitude of activities which mock the slight and feeble energizings of our inner spiritual life. It would prostrate us, to uncover—even for an instant—the tremendous processes of nature; how great is the sum of them! But the overcoming would be that of shame and regret, were we to lift the veil that conceals the workings of minds which claim to be stayed on God, and to be directed to His glory. Nature, which possesses much that is one day to be as a vapor, is not afraid to discover to us her "within;" and we, who are the sons of God and not to die, may well take heed to her example; but more to the greater example of the Master, that thus we may so live as not to fear when man or God "inquires within!"

## Professional Reformers.

The newspapers tell us that Gov. Blackburn, of Kentucky, was recently converted under the preaching of Barnes, the "Mountain Evangelist," and soon after was baptized and confirmed in the Church by Bishop Dudley. In an editorial, the Chicago Times calls attention to the matter, and says:

"It will be interesting now to notice whether the LIVING CHURCH modifies its abuse of evangelists. It will probably hold that so far as they bring fish into the Protestant Episcopal net, they serve a useful purpose."

It is hardly necessary to say that the LIVING CHURCH has no occasion to modify anything that it has said as to evangelistic work. It has never "abused evangelists." It has spoken fittingly of the discredit brought upon religion by the vulgar harangues of a certain class of converts fresh from the lowest haunts of vice, and has suggested that the "converted prize-fighter" could be put to better use than being immediately thrust into the pulpit. There is a certain well-known class, who no sooner "get religion" than they begin to make "godliness a way of gain," and so the land is filled with all sorts of irresponsible strolling reformers, temperance lecturers, pulpiteres and volunteer-evangelists. Among them may be very well meaning men and women, but many of them are found to be mere impostors who bring discredit upon the cause of religion, or temperance, or any other good cause which they pretend to advocate. Only the other day, one of these so-called temperance lecturers deserted his wife and children, and fled the country in company with a certain well-known female temperance lecturer, whose voice has resounded

in many a church, from many a pulpit, throughout the West. Only a little time since, a certain "Mr. and Mrs. Judge Watson, of California," advocated the cause of temperance in many a place of worship throughout Illinois and Iowa. Temperance and high moral reform was their business; but they were impostors, unworthy of the countenance or company of respectable people. The LIVING CHURCH has called attention to this unworthy class of professional "reformers," and warned men against them and their base professions. The Times calls this "abuse of evangelists." As has been often remarked: "There is no accounting for tastes." The Times seems to think these strolling reformers a worthy and devoted class. Respecting the "Mountain Evangelist" of Kentucky, we know nothing. As for evangelistic work proper, we have nothing but commendation; yet we are very decidedly of the opinion that evangelists ought to be reputable and decent men.

## A Hopeful Work.

It is an interesting and hopeful thing to note the rapid progress of our Church, in adapting herself to the conditions of her work. Her life and progress are the outward and visible signs of the indwelling presence of her Lord. That self-same Spirit that has taught the children of the Kingdom from the beginning, teaches them still. And so we see, everywhere, signs of the Divine presence and inspiration. Wonderfully so in our day. A temporal mission of the Holy Ghost is, to take of the things of Christ and show them to those that are His. And so, wants are more and more being supplied, and better agencies being employed for the fulfilment of the Church's mission. Our weakness has been that we have worked too much in one uniform groove. We reached a class, and a very excellent class indeed; but still largely only a class. We now see, thank God, that, if ever we are to do our work it must be by many methods. "There are diversities of gifts but the same Spirit." Thank God, that in our day the same Holy Spirit Who calls the deacon calls the deaconess also; and the same Spirit Who calls the chief shepherd to the Office and Work of a Bishop in the Church of God moves holy women also to works which but for them would remain undone. We thank God, too, that He is putting it into the hearts of men to offer themselves for the manifest needs of His Church. As one instance of it, out of many that might be cited, we note the fact that two devoted young clergymen have lately offered themselves for a much-needed work, from which great results may well be expected. One of them is a son of the eminent Bishop of Central New York. In his late Convention Address, Bishop Huntington, in speaking of their transfer to another Diocese, for the work whereunto they feel called, says:

"It may not be indecorous for me to mention that the two last named have left us—not to engage in parochial work elsewhere, but—to carry forward a long considered purpose of preparing themselves to serve as Missionaries or Evangelists, wherever, in the Church at large, God's Providence may guide them. To that end, with other Priests, under the ecclesiastical authority of the Diocese where they are, and with the advice of the Bishop, they have, after much devout deliberation, organized themselves into a Society, called 'The Order of the Holy Cross.' They have done this with such avoidance of public observation, as would naturally be prompted by a consciousness that their undertaking is a very humble and obscure experiment. They ask no recognition, except in the intercession of those in the Lord's Family who may be moved to remember them by sympathy with their objects. The pledges and regulations by which they are held resemble in some respects, though not following in others, those of the Society of St. John the Evangelist, at Cowley, England. The ruling principle of their Common Religious Life is, that, efficiency in the Priesthood and especially in the functions which they contemplate, is to be sought first through a term of discipline in the interior exercises of piety and faith, at present somewhat unusual; that a work of this sort for the glory of God can be compassed only by a long and undivided practice of personal nearness to Him in the use of the Church's primitive system and gifts of grace, with a considerable withdrawal from ordinary social mixtures; and that only by a self-abnegation which brings the Shepherd and Ambassador, in all his daily habits, to the level of the poorest class of people, can the men and women of that class be made to feel that the Kingdom of God has come nigh unto them. This requires liberty from salaries, individual property, wedlock, and in worldly matters a renunciation of self-indulgence or self-promotion of all sorts. Temporal support must be voluntary, proceeding unsolicited from those in the Church

who are moved by the Holy Spirit to give it, or furnished in offerings made in that way for special missionary labors in city or country. Accordingly, these brethren live together in a clergy-house in an impoverished and depraved section of New York, where they have assisted in the various duties of a Mission Chapel, bearing the message, gifts, and consolations of the Blessed Trinity, wherever they can find admission. They live, I think I may say, thus far, cheerfully if not joyously, feeling they have need of nothing but what Heaven may be pleased to send them, and having nothing earthly to lose or to fear. They have counsel and direction from a wise Presbyter and Rector of a Parish. After a novitiate, they expect to hold missions where they may be called, either on new ground or in parishes, always in conformity with the wishes and practices of the local clergy with whom they may serve.

It is a well-known fact that "uneasy lies the head that wears the (editorial) crown." Volumes might be written, the equivalent doubtless, has already been, upon the trials of the editor of a paper. It is, however, for the book-keeper that we now write, and for whom we ask the ear of the subscriber for a minute. We are willing to make all due allowance for thoughtlessness, and for the result of that driving hurry in which a large part of the people of this country are engulfed, yet that does not help us out of our difficulty. Please, dear subscriber, attend to this, and if you are not one of the guilty, consider it written for your neighbor (it's so easy to fit a coat of this kind on another's back), and see that you do not yourself commit such troubling error.

It should be understood that we do not know the hand-writing of the address of every one writing to us, yet we daily receive letters and postal cards to which the writers have affixed no signatures. Again, a subscriber writes to have his address changed to some designated place, and though the name be signed, the present address is not given, and, as we cannot look over a list of ten thousand names to find the one given, we are simply powerless to do anything. In a week, after the issue of the next number, along comes another letter or card, probably without indicated place also, soolding us for not complying with the request of a former date. Sometimes we are able to solve the difficulty by studying the post mark, but often there is none, or it is so blurred as to be beyond deciphering.

There is yet another class that persists in sending us personal checks for payment of subscription. We do not object to them *per se*, if they are large enough we have no objection, but the banks require exchange (as it is well known) upon all such. Nominally, these subscribers pay \$2 for their paper, but in reality, in making us pay twenty-five or fifty cents for exchange, they only pay the dollar and a half or the dollar and seventy-five cents, as the case may be. We protest that all such errors, whether of carelessness or intention, are all wrong, and we loudly cry for reform.

The resignation of the Rev. S. H. Green, late Dean of St. Matthew's Cathedral, Dallas, Texas, has been most reluctantly accepted by the Vestry, who, recently, at a meeting held at the residence of the Right Rev. Bishop Garrett, passed a series of highly complimentary resolutions, in which they gratefully refer to the five years of Mr. Green's ministrations among them, as a period of "the most happy and harmonious relations" on all sides. "As a Churchman" they say, "he has proved himself Catholic but never extreme; conservative but never bigoted; and ever loyal to the traditions of the Church."

With great earnestness and evident sincerity, Mr. Green's late flock bear willing testimony to his efficiency in all the various relations of a parish priest; as Pastor, Preacher, and Worker; and they place upon record the fact, that, had he not severed the bond with his own hand, nothing could have induced them to part with him.

We can only say, that, while we sympathize with the bereaved flock in the loss which they have sustained, we heartily congratulate the church people of Elgin, Illinois (which is now to be the field of Mr. Green's labors), upon the acquisition by them of a Rector so proved and faithful.

Some recent statistics are of interest as giving the relative strength of the Church in the metropolis. According to these, the Church possesses seventy-four churches and chapels, valued at \$10,032,677. The Romanists are next in strength, with fifty-eight churches, valued at \$8,148,540, and are followed by the Presbyterians, with fifty-three places of worship, valued at \$6,235,000. In round numbers there are 70,000 communicants of the Church—the various Protestant bodies all following behind this—the Methodist, for example, claiming something more than half the number. Church growth has been rapid in recent years, and is steadily increasing. One fact of interest is, that here, as elsewhere over the country, this growth is drawn largely from the best elements among the sects.

An eastern paper notes "the singular fact" that so many of our clergy have come from "other denominations." It is a fact that has long since ceased to be singular. One, whose attention has not been called to this, will be a little surprised to find how large a number, every year, are added to our ministry from these same "other denominations."

A reason for it has been suggested by the organ of one of the bodies which furnishes a large number of these converts. It is that "the Episcopal Church has not sufficient educational institutions of its own to supply the demand." This provokes the enquiry, what kind of teaching do these converts get at home, that they feel compelled to leave the body in which they were trained?

## Brief Mention.

That was a queer admonition of the Free Church of Scotland against "admiring the works of nature on the Sabbath Day."—Anent the report that the Marquis of Bute is tired of the Roman and would return to the English Church if he could "without the scandal," an exchange says "no wonder his mother was a staunch Presbyterian." But we had thought that "staunch Presbyterianism" was the great preventive of any fondness for Romanism.—Commenting on the English deceased wife's sister's bill, a religious paper says "Many a widower has been made cheery in his affliction by marrying his deceased wife's sister." What cruel people those English are. In England, the poor afflicted man must bear the affliction, uncheered by the thought that the sister-in-law, as soon as the decent period is passed, can step into the shoes of the late lamented. They have no poetry, those English!—The corner-stone of the Garfield Memorial Church was laid on the 3rd. As an illustration of the way the Creator is sometimes forgotten in the creature, see the address delivered on the occasion.—The Standard of the Cross never forgets its honesty, and acknowledges every bit of news that is "clipped" for its columns. In a recent issue it got its credits wrong but the next number brought us a careful correction. Strange, that such a fact should be worthy of mention!—The May and June Conventions are over, and our special correspondents have done well in helping us to accurate accounts of the official action of the various Dioceses. Our readers will gladly join us, in the extension of our hearty thanks to those who enabled us to report, so fully, the work of the Church.—Vacation time is here; and clergy and people, those who can get away, are running hither and thither in the search for rest and recuperation. It is a fact, worthy of a moment's thought (Alas! it is sometimes forgotten) that while we may be able to get away from our individual parishes, we cannot get away from our individual responsibility to Christ and His Church.—News comes from Boston that the parishioners of the Rev. Dr. Courtney all speak enthusiastically of him. No one has, as yet, we believe, been found to take his place at St. James', Chicago.—We have received a copy of a very good sermon, preached by the Rev. Wm. C. Dawson at St. Paul's Church, Burlington, Vt., on "Hospital Sunday," June 10th.—Our Mission Work, Diocese of Albany, shows that Bishop Doane and his clergy are alive to the great work of the Church.—Friends who send us notices of school Commencements and the like, ought to remember, that a long printed account, in a weekly paper, nearly a month old, is a poor source for news.—The Chicago Interior writes editorially of Mr. Donnelly's "Lost Atlantis." As the book is more carefully read, it grows altogether probable that henceforth, the mystic island may be known as the found Atlantis.—We have received several enquiries from subscribers concerning the publication, in book or pamphlet form, of the articles of Dr. Warring on "Religion and Science." Information on this subject should be sought of the author at Poughkeepsie, New York.—The report of Rev. Dr. Hoffman, Dean of the General Seminary, New York, has been published in pamphlet form. It presents a resume of the work of the year, and presents hopeful signs of encouragement for the future.—The Standing Committee, on Sunday-schools of the Diocese of Southern Ohio, have issued a circular announcing a Sunday-school Conference and Institute to be held in Dayton, Ohio, in October. Those having any particular topic which they would like discussed, or suggestions as to the general character and order of exercises, or any other thoughts and suggestions, are requested to write the Secretary, Mr. Abner Frazer, Cincinnati.

## St. John's Hospital, Brooklyn.

The new wing of St. John's Hospital, corner of Atlantic and Albany avenues, Brooklyn, was formally opened on St. John Baptist's Day. After prayers, Bishop Littlejohn made a brief address, in which he declared the hospital completed and the chapel formally opened. He stated that the consecration of the chapel would probably take place in a short time. In consequence of the Bishop being compelled to withdraw to meet previous engagements, he resigned the conduct of the Services to the Rev. Dr. Schenck. A pleasing incident of the occasion was the presentation, by a little girl connected with St. Ann's Church on the Heights, of \$25 to the Hospital Fund.

After the reading of the Report of the Building Committee, an address was made by the Rev. Dr. Schenck, in the course of which he appealed very earnestly for a continuance of the interest which had brought the enterprise to such a successful issue. The Rev. Dr. Johnson dismissed the meeting with the Benediction.

The hospital is in charge of Sisters Julia, Catherine, and Selina. It is capable of accommodating 125 patients, and is open to all, irrespective of creed, sex or age.

A concert, which was attended by a very large audience, was held in the evening of the 24th. The audience frequently testified to its delight by vigorous applause.

The New York Dispensary does a large share of its charitable work during the summer months—providing the poor with medicines. The full value of what it accomplishes, it is, perhaps, impossible to estimate. It began existence at the end of the last century, 1791, ministering for the first year to 310 patients, all told. During the past twelve months, there were 25,171, for whom 46,985 prescriptions were supplied, at a cost of \$11,852.97, the patients themselves contributing something less than half the amount. In the last fifty years, very nearly two million persons have been treated.



At Nashotah.

Bishop Welles of Wisconsin, and Dr. Cole—President of Nashotah House—issued, last March, a cordial invitation to the Alumni, to gather in the old home during the last week in June; to come as early and go as late in the week as possible. In response, the trains of Tuesday the 27th brought to Alma Mater an advance-guard of sons, who were constantly re-inforced by arriving detachments, until, on St. Peter's Day, twenty-nine clergymen, all of them Alumni of the institution, had answered to the roll-call. But, added to these, and taking part in all the services and observances of the occasion, were the Bishops of Wisconsin and Fond du Lac, the President and Professors of Nashotah House, and the Rev. Drs. Ashley and Spalding of Milwaukee, the Rev. Dr. Wright of Waukesha, the Rev. Dr. Lance of Kenosha, the Rev. W. T. Hayward of Western Michigan, and Rev. C. L. Fulforth of Nebraska.

Upon Tuesday evening, the guests were darting about hither and thither, as they saw old friends appearing on lawn, in hall, or at the various Professors' houses. Informal receptions were the order of the evening; and anecdotes were told, and reminiscences recalled, till the spirit of the dear Past seemed to entirely pervade the delightful Present.

Wednesday the 28th was—more properly than any other—"Alumni Day." The clergy and students gathered early at the "Old Chapel." There they robed, and at ten the procession, led by the students, marched over the lawn to the Chapel now in use. As they marched, they sang the 200th hymn, "Pleasant are Thy courts above."

The noble organ, skillfully played by Rev. Mr. Riley, Professor of Ecclesiastical History, combined the voices, and bore up the flood of song which filled the "courts below," as all filed into their places. Morning Prayer was said by Rev. Dr. Kemper, Professor of Exegesis. The Lessons were read by the Reverend President, the Prayers and Litany by Rev. Dr. Adams, Professor of Systematic Divinity. Bishop Welles read the Commandments, Dr. Cole the Epistle, and Bishop Welles the Gospel.

The President then made a beautiful address to the Alumni. It was entirely extemporaneous so that it can not be exactly reproduced. As far as possible, however, we are allowed to transcribe it for the perusal of those who were detained from this Convocation of their brethren; so that they may read in their homes the affectionate words of their old-time friend, and feel themselves included by him in all that he said to those gathered about him. His text was from the 13th verse of the 7th chapter of the Song of Solomon: "Let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth."

Nashotah is a vine of the Lord's planting. Its fruits are abundant. This day's gathering shows how wide-spread are the benefits which the Lord in His mercy has permitted Nashotah to bestow upon the Church and the country. From the East and the West, from the North and the South, come those who have made this vine fill the land with its goodly boughs. We welcome you, brethren, with great joy to this dear home. Let us be again as a Senior class. Let us first recall the names of those who are unable to gather with us.

Then followed a detail of all the classes from 1847 to the present time. The President related various incidents connected with the missionary work of the graduates. From his remarks it appears that Nashotah has sent her sons in many directions, and to great distances. Several have gone to Japan, one to the Sandwich Islands, one has labored in Africa, many among the Indians of our country. Her graduates number 204. Of these, 28 labor no more. They rest, and await their reward. Some have fallen, martyrs, at the post of duty, walking amid pestilence until their strength failed them.

After finishing the list the President went on: These names are all familiar to me. Once in the week I go over them all; and from my own experience of parochial work, know what to solicit as I pray for each. Frequently I have, confided to me, the peculiar difficulties of various fields, and hope that my prayers may aid in vindicating the right in sustaining the toiling laborer. I cannot but dwell upon the names of the departed, nothing doubting but that the absent from us are present with the Lord; that their souls in Paradise are protected from all danger, and their bodies watched over by the angels that bore their souls to Abraham's bosom. I often think that the squadron of angels that keeps guard over their graves in Nashotah cemetery make a part of the large number who have encamped around this home of the Just, ever since Drs. Breck, Adams, and Hobart in 1842 on this spot, implored the protection of their ascended Lord.

The rest of the discourse was upon two topics: The Tone of Nashotah, and the Mission of Nashotah. Under the Tone of Nashotah he spoke:

1st. Of the tone of Devotion.—It is that of the Prayer Book.

2nd. Of the tone of Sentiment.—That every thing in Worship should be fitted to draw the people to the House of God.

3rd. Of the tone of Enthusiasm for the growth of the Church.—The key note of this is the daily prayer "that God would be pleased to make his ways known" to all sorts and conditions of men; his "saving health to all nations." All the redeemed race of man should have a share in the sympathies and prayers of those who are preparing for the Holy Ministry.

4th. Of the tone of Doctrine.—The Doctrine should be that taught from the beginning; that, in Holy Baptism, the children of wrath are made the children of grace; that the Spirit of Regeneration receives, in the Laving on of Hands the seven-fold increase—the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness and the spirit of holy fear; that the life thus given to the dead in sin is fed by the Body and Blood of the Ascended Lord in the Holy Communion.

This is the "Way of Holiness" spoken of in the first Lesson this morning (Isaiah 35). This is the path by which the penitent and the faithful attain everlasting life. This Apostolic doctrine was once called "Puseyism," after a time "Sacramentalism," then "Sacramentalism," then "Ritualism." The present term of scorn is "Med-

ievalism." It little matters what term of reproach be applied to it. It is the truth; all other religious teaching in the land being more or less a denial of what St. Paul, St. James, and St. John taught.

The Mission of Nashotah is to spread this doctrine over the land—through the world. Around us is a divided state of Christianity, and an equally divided host of unbelievers. The divided state of Christianity appears in the multitude of those casting aside both the Apostolic Discipline and the Apostolic Creed; the professors of the Augsburg Confession, the less numerous followers of the Helvetic, the perhaps increasing adherents of the Heidelberg Confession, and the uncertain hosts that are beginning to disown the Westminster Confession. More numerous still, perhaps, are those bold Independents who choose their own ambassador from Heaven, and refer to him and to three or four sober-minded persons the Holy Scriptures. In nearly every village such a Committee has held their sessions, and reported their Confession of Faith. The divided hosts of error are best described by the words of St. Paul: "Ever learning and never able to come to a knowledge of the truth." The wisdom of to-day will be the folly of the morrow, as the folly of the day is the wisdom of yesterday. The faith of Nicea will surely triumph over all. That Nashotah should be the instrument under God for establishing the Ministry, the Worship and the Creed of the Apostles in this great West, is no idle dream. Though her present strength seems inadequate for the work, we must remember that Faith is to have the Victory. Everything that is strong, grows slowly. The oak struggles for years before it becomes the pride of the field. Its beginning may be despised by the hazel brush; its earlier growth may be over-shadowed by the poplar; but in time the little fibrous roots beneath, and the wide-spreading branches above, allow no place for either the hazel, or the poplar. The poplar is a short-lived growth. It may, for a time, shut off the sunshine, and absorb the showers and the dew; but sooner or later, it will fall. The oak, when it attains its growth, holds in its leaves the showers and dew of Heaven; and secures through long periods of drouth, the refreshment of all about it.

We have no desire for Nashotah to be approved by every School of Thought. It is not well for so little truth to be taught here, that no error be rebuked. Neither is a knowledge of all conflicting and erroneous teachings needed. A clear perception, such as He gives who reveals truth to babes, of the Theology of the One, Holy Catholic, and Apostolic Church, joined to earnest self-denial, will avail. We need but to imitate the example of Jesus the Son of Sirach. When it was his duty to water the garden, he said naught of the smallness of the brook. He merely did his duty; and lo! his brook became a river. Thus has it been with Nashotah. The little rill of '42 is the river, as we see it to-day, of '82. In due time, if we be patient and hopeful, the river will become a sea; a sea fed from the ocean of the divine power, mercy and love, and sending its waves of blessing and life to the uttermost parts of the earth.

The Offertories at all Services during the week were for the benefit of Nashotah House, and increased her revenues by nearly a hundred dollars; and no feature of the many beauties of the Services was more beautiful, more touching, than the crowding of the Alumni about Dr. Cole; as, robed in their surplices, and bearing in their hands their gifts, they pressed towards him to fill the Offertory-basin in his hands. All joined in the Holy Communion which followed the sermon. The Bishop was the Celebrant, and Dr. Cole and Dr. Adams the assistants. All hearts were stirred and thrilled by over-whelming memories of their sojourn in this "sweet home." Did not all feel that, Anteus-like, they were come to touch their mother, and go out with added strength upon their devious paths, to do their various duties? Many eyes were (not wrongly I think) suspected of tears. Dispersing from the Chapel, dinner followed, and an afternoon devoted to all sorts of social discourse. The President and Mrs. Cole held a reception for the Alumni, students, guests, and trustees of the Institution in the evening, at "The Fort." One special feature of Nashotah's hospitality in old times was a sort of stand-about, sit-about, hand-about tea, served promptly upon the arrival of the guests, who were always bidden for an early hour. Mrs. Cole re-produced, for the benefit of her guests, just such a tea as we remembered; and we all found it and declared it charming. Upon St. Peter's Day, the visiting clergy, the Alumni and the students once more gathered in the "Old Chapel." At ten the procession issued from the old door-way. It was composed first of students, then of a large body of graduates in surplice and stole, then of visiting clergy, then of professors all in surplice and stole (with the exception of the President who wore his Academic gown and Doctor's hood), then of Bishops Brown and Welles, in Episcopal robes and Doctor's hoods. The processional was the 189th hymn, "Hark! the sound of Holy voices."

Miss Peterson—the organist of Bishop Welles' Cathedral—presided at the organ; and the magnificent music of the day's Services, so greatly enjoyed by us all, was largely due to her capable handling of the instrument, and her great taste and expression in playing. Morning Prayer was said by Rev. Mr. Wallace, of the class of '68. The First Lesson was read by Rev. Mr. Peabody, of '55. The Second Lesson was read by Rev. Dr. Leffingwell, of '67. The prayers were read by Rev. Mr. Haff, of '47. At the end of the Morning Prayer, the President called Charles Lee Sleight, and Charles Silvester Starkweather from among their fellow students. At the words—"Seniores ascendunt"—spoken by the President, they advanced to a position directly in front of Bishop Welles, who bestowed upon each a diploma, awarded by Nashotah House to them on completing the prescribed studies, and conferring upon them the degree of B. D. At the words—"Alumni descendunt"—twice repeated by the President, the young men returned to their places in the congregation, and the Service was resumed by singing the 175th hymn.

The preacher of the day was the Rev. Mr. Sweet, of '64. The sermon was most interesting, and, we understand, is to be presented elsewhere, for the benefit of absent friends. A large congregation was present. Among them, a large party of Milwaukee Church-men and Church-women. The Holy Communion was celebrated;

Bishop Welles consecrating and Bishop Brown assisting.

Singing: "The Son of God goes forth to war"—the Bishops, clergy, and students left the Chapel, passing down the aisle, and over to the "Old Chapel." A most capital dinner was served for a large company of guests at Shelton Hall. Those of us who remember the days when names like "Hen-roost" and "Lazarus-Ro" were applied to some of the buildings here, rejoiced to see, that, although Nashotah still needs buildings, she has a comfortable Refectory. Certainly no Institution has more capable, more kind, or more interested friends in charge of the department so necessary to our well-being, than Nashotah enjoys in Mr. Humphrey and his excellent wife.

In the afternoon, the Alumni held a meeting in the "Old Chapel." Not being of that number, we can only mention the fact of the meeting. The august body closed their doors; and we saw them no more till the Chapel bell at 5 o'clock summoned all to a Choral Service. Bishop Brown and Dr. Cole were in the chancel. Bishop Brown intoned the Service; Dr. Cole read the Lessons, and the musical graduates (famous too in that capacity) joined forces with the present students in giving us a full Choral Service well rendered. Miss Peterson once more added her valuable assistance as organist. Evening being ended, Bishops, clergy, visitors, all wended their way around the pretty lakelet to the house of Dr. Adams. There, Mrs. Adams served another of Nashotah's delightful teas. The Milwaukee friends left early, to take a train back to the city. Three hearty cheers for Nashotah were given, as they drove away. The rest of the evening was devoted to good byes. We had gathered for our re-union, we had enjoyed it to the full, in all its varied pleasantness, and now we must go forth again, brightened and refreshed by the welcomes, the hearty hand-claps, and the general joy of the occasion.

ONE OF THE CHILDREN.

Personal Mention.

Bishop McLaren and family have gone to the seashore to spend a few weeks. His address is Point Pleasant, Ocean Co., N. J.

The Rev. P. W. Sprague, having taken charge of St. Paul's, Boston, during July and August, his address will be Ipswich, Mass.

The Rev. A. C. McCabe has accepted charge of the Church of the Ascension, Mt. Sterling, Ky.

The Rev. George H. Wilson's address is Clearwater, Minn.

The Rev. W. B. Bolmer's address is Manitow, Col. The Rev. John Brainard Morgan, Rector of the Church of the Holy Trinity, Paris, France, has received the honorary degree of Doctor of Divinity from Trinity College, Hartford.

The Rev. William B. Gulon's address is Middletown, Ohio.

The Rev. Henry Y. Satterlee, Rector of Calvary Church, New York, has received the honorary degree of Doctor of Divinity, from Union College.

The Rev. George L. Locke, of St. Michael's, Bristol, R. I., has sailed for Europe to be absent four months.

The Rev. Charles E. Crank has accepted an election to the rectorship of Christ Church, Louisville, Ky., succeeding his father, the late Rev. James Crank, D. D., LL. D.

The Rev. J. E. Lindholm has accepted the rectorship of St. James', Great Barrington, Mass., and will enter on his duties August 1st.

The Rev. Alfred Harding entered upon his duties as Assistant Minister of Trinity Church, Geneva, N. Y., on the third Sunday after Trinity.

The Rev. Dr. Spalding, Dean of All Saints' Cathedral, Milwaukee, will sail for Europe on the 22d inst. His address, till that date, will be "care of Rev. H. W. Spalding, D. D., Grace Church Rectory, Jersey City, N. J."

The address of the Secretary of the Jurisdiction of Colorado and Wyoming, is Fort Collins, Col.

The Rev. Wm. B. Buckingham, Rector of St. James' Church, New London, Ct., calls on Saturday, July 15th, for a short journey to Europe.

The Rev. A. J. Tardy has resigned the charge of the parishes at Bay St. Louis and Pass Christian, Miss., and accepted the rectorship of the Church of the Holy Trinity, Minneapolis, Minn. The change will take effect in August.

Until October 1st, the Rev. F. F. Matrau, Rector of Christ Church, Oswego, Mich., should be addressed at Idaho Springs, Col.

The Rev. E. Jay Cooke, of Warsaw, N. Y., having accepted the rectorship of All Saints' Church, Northfield, Minn., and the charge of Dundas, Minn., Mission, is expected to enter upon his duties the Ninth Sunday after Trinity.

Married.

RURT-BLANCHARD—On Monday, June 26th, at the Church of the Holy Cross, Pine Ridge Agency, D. T., by the Rev. W. J. Cleveland, assisted by the Revs. T. C. Walker and J. Robinson, the Rev. J. Burt to Hattie Blanchard, of Fremont, Neb.

Obituary.

SWAYZE.—Died, at Evans, Marshall Co., Ill., June 21, 1882, in the 83rd year of his age, Edward Hunt Swayze, formerly of Warren Co., New Jersey. A life-long Churchman, he was "an Israelite indeed, in whom there was no guile."

EASTMAN.—Entered into rest, at Fond du Lac, Wis., on the evening of July 4th, 1882, Margaret Brother, wife of the Rev. Geo. B. Eastman, aged 63 years.

Appeals.

Four thousand dollars have been pledged to pay the debt on the Cathedral Grammar School, Pekin, Ill., on condition \$2,000 more (the balance) be raised. Will not the friends of Christian Education come to the rescue of Bishop Seymour? Money may be sent to the Bishop of Springfield, or the Rector, Rev. Geo. W. West, Pekin, Ill. All will be acknowledged in the Living Church. \$225 have been subscribed.

Acknowledgements.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of the following offerings during the month of June, 1882.

For Daily Bread.—St. John's, Carlisle, Pa., White offering per Prof. Riley, \$10; Mrs. P., Offertory, Nashotah Chapel, \$5; Mrs. O. P. McDonaugh, \$2; All Saints, Valley City, D. T., \$2; In Memoriam, A. H. N., \$5; St. James', Fair Haven, Ct., \$5; Trinity, San Francisco, \$5; A member, St. Peter's, Philadelphia, \$5; S. S. St. Paul's, Newark, Ct., \$5; Church of the Good Shepherd, Boston, Mass., \$3; Jane Mason, \$5; "M.," \$5; Grace, Appleton, \$3; St. Mark's, Beaver Dam, \$1; St. Paul's, Columbus, \$1; Wilber Smith, \$5; M. P., \$1; S. S. All Saints' Cathedral, Milwaukee, \$5; St. Matthew's, Kenosha, \$1; G. E. Tever, \$1; Chapel Offertory, June 28th (including) \$15 Rev. and Mrs. G. O. G. Carter \$3.78; Offertory, St. Peter's Day (including Mrs. H. Webster, \$5 and Mrs. P. A. Wether, \$5; \$4.11; Offertory, June 30th (including) \$5; Zion Church, Freeport, Ill., \$1.50; Offertory, July 1st \$4.32; For the Library, \$50 volumes from the Rev. J. P. Austin, D. D.; Rev. L. Pardee, Calvary, Church, Chicago, \$10.

Miscellaneous.

A. D. Cole, Pres. Nashotah Mission, Nashotah House, Waukesha Co., Wis., July 4, '82. Good opening for a physician at Jubilee College, country practice. Address Rector Christ Church, Robin's Nest, Peoria Co., Ill.

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 needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector. FOR SALE.—A House, 10 Rooms, closets and good cellar, fine Grounds, Shade and Fruit Trees, good coverings, the best of sporting and fishing, sure a pleasant walk to St. Mary's School. For particulars address K. C. office.

WANTED.—To complete a file, Diocesan Journals of Illinois previous to 1846, also for the years 1849, 1860, 1883, 1884, 1888, 1890. Expense of postage or express will be paid. C. W. Leffingwell, Knoxville, Ill.

To X—Box safely received. L. MACKINAC ISLAND.

Before you decide where to spend the summer, it will repay you to write to O. W. Ruggles, General Passenger Agent of the Michigan Central R.R., Chicago, for a copy of the new and charming little volume descriptive of Mackinac Island and its surroundings, the best of sporting and fishing, sure cure for hay fever and a start, and the most delightful and romantic scenery on the continent. The book is mailed free to any address.

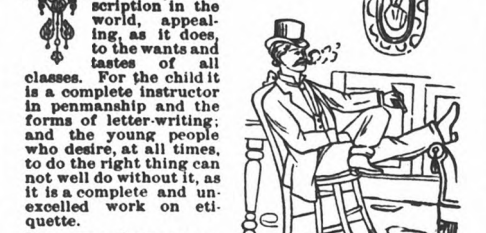
"L'Avvenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.60. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Leal, Rector of St. Sauveur, 2039 Sanson St., Philadelphia, Pa.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

The Society needs \$2,000 before September 1st, to complete its payments for the current year and prepare for those of 1882-83. Many scholars are looking to us for aid who must be refused unless something like the above sum shall be raised. The requisite papers in application for scholarships should be forwarded at once. Any received later than August 1st cannot be sure of a favorable consideration. No grants will be voted earlier than August 1st.

The By-Laws of the Society, containing all necessary directions to applicants will be sent, on request to the Corresponding Secretary, Rev. Elisha Whitteley, 37 Spring Street, Hartford.

HILL'S MANUAL of Social and Business Forms, by Thos. E. Hill, is the easiest and best selling book by subscription in the world, appealing to the wants and tastes of all classes. For the child it is a complete instructor in penmanship and the forms of letter-writing; and the young people, who desire, at all times, to do the right thing can not well do without it. It is a complete and unexcelled work on etiquette.



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Plymouth, N. H. The Rt. Rev. W. W. Niles, D. D., President of the Board of Trustees. Boys fitted for College or the higher Scientific Schools, or instructed in all usual branches of formal study. Charges \$250 per annum. No extras. Fourth year begins Sept. 14th. For circulars and full information apply to the Rector, the Rev. FREDERICK M. GRAY, Plymouth, N. H.

ST. MARY'S HALL,

Burlington, N. J. The Rev. J. LEIGHTON MOKIM, M. A., Rector. The forty-sixth year begins Wednesday, Sept. 13th, 1882. Charges, \$350 per annum. Music and painting the only extras. For further information address the Rector.

MISS ISABELLA WHITE'S

Stamford, Conn. School for Young Ladies, will open (D. V.) Sept. 20, until Sept. 1. Address MISS WHITE, at Butler, Pa.

COLLEGE OF ST. JAMES Grammar School,

Washington Co., Maryland. Church-School for Boys. Re-opens September 14th. Extensive improvements affecting the efficiency and comfort of the school have been made for the coming session. For further information apply to HENRY UNDERDOWN, P. O. College of St. James, Washington Co., Md.

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Lexington, Ky. Rev. Thos. A. Tiddall, D. D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. Special experience in the care of motherless and orphan girls. The Christmas term of the seventeenth year begins Sept. 11th, 1882. For circulars apply to MISS HELEN L. TOTTEN, Prin. 193-13

ST. JOHN'S SCHOOL FOR BOYS,

Sing Sing, N. Y. Rev. J. Brookbridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

A CHURCH CLERGYMAN

An A. M., fourteen years a teacher, will receive into his family a limited number of boys to be educated. The advantages of a private tutor with school discipline, unique location away from vicious influences. House large, grounds fifteen acres. Climate mild. No malaria. Elevation 400 feet above the sea. School opens Sept. 13th. Terms \$350. Address Rector, Office Living Church.

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Don't Pay Rent! Lots at EAST GROVE, 30x122 feet with shade and ornamental trees and side-walks \$60 to \$100, on \$5 monthly payments. Beautiful high rolling land. Rich garden soil, clear water, perfect drainage, pure bracing air, comfort and good health. First-class houses of all styles and prices on monthly or other payments to suit. Anybody can buy on our terms. Trains almost every hour. STREET & CO., Owners, 200 La Salle St., Chicago.

KNABE PIANOS. Northwestern Agency at Reed's Temple of Music, 136 State St., Chicago. HOOK & HASTINGS, BOSTON, MASS., Builders of the Grand Organs in Episcopal Cathedral, St. Luke's Church, Philadelphia; St. Fr. Xavier Church, New York; Music Hall, Cincinnati; and of nearly 1,100 CHURCH ORGANS for every part of the country. We invite attention to our new styles of Parlor Organs, at from \$500 to \$1000 and upwards. MUSIC COMMITTEES, ORGANISTS, and others are invited to apply to us direct for all information connected with our art. DESCRIPTIVE CIRCULARS and specifications furnished on application. Second-hand Organs for sale at low prices.

AUTOMATIC OR "NO TENSION" SEWING MACHINE. Ladies careful of Health and appreciating the Best will now have no other. WILCOX & GIBBS S. M. CO. 658 Broadway, New York.

"Little songs for little singers." For Home Primary Schools, Kindergarten, etc., by W. T. Gilfe, Price 25 cents. "Music Made Easy," only practical Music Primer 50 cents. GEO. D. NEWHALL & CO., Cincinnati, O.

Sunday-School SUPPLIES. Every Sunday School—5 papers a week for each family, at the cost of one; using one graded paper, in place of the ordinary, costs schools even less. Specimens free. Teachers and Scholars' lesson helps in five grades (the only complete series for both), make lesson study a success. Lesson songs, with patented old and new tune combination, to sing at sight, save song books—more impressive and instructive. 7-6 7/8 to \$1.50, complete Sunday-school library books, put up in flexible form, catalogue and number in each, at uniform price of 5c. each; 100 or more, 4 1/2c. Sample book and exchange system, 5c. Library for Teachers—15c. books, including Bible dictionary, Commentary on Mark, Compendium of Teaching, etc.; books worth 75c. \$1.50 each. Price, 10c. each; whole tone, 80c. Reward Cards, one-third price; three twenty-five cent packs for 25c. Sample pack, 15c. Teachers' Bibles—Most complete made, 400 pages, plain binding, gilt edges, as low as \$1.50. Reward Books.—Contents of \$1.00 and \$1.25 Sunday-school library books, in neat chromatic covers, illustrated, 50 or more at 10c. each. Sample, 12c. Temperance Sunday-school supplies, for all classes of temperance Sunday-school work. Catalogue free. DAVID C. COOK'S, Revolution Sunday-school and Temperance Publisher, 46 Adams Street, Chicago.

THRESHERS The Best in the Market. Illustrated price list free. THE AULTMAN & TAYLOR CO., Mansfield, O.



Calendar.

July, 1882.

- 2. 4th Sunday after Trinity. Green.
9. 5th Sunday after Trinity. Green.
16. 6th Sunday after Trinity. Green.
23. 7th Sunday after Trinity. Green.
25. St. James' Apostle. Red.
30. 8th Sunday after Trinity. Green.

Berlioz's Sanctus.

Written for the Living Church.

An aged priest-musician, full of days, Was standing at Christ's Altar-Throne, God's Board. The Sanctus from a hundred hearts is poured— A flood of song—a throng of God-ward praise!

The Growth of the Church, Past and Prospective.

To the Editor of the Living Church.

It is not generally understood, we think, by readers of average enlightenment on the subject, at the present day, that the time-honored Episcopal Church is of but comparatively recent growth in this country—especially in the N. E. States.

The first General Convention of this Church in the United States was held in Christ Church, Philadelphia, September 27th, 1785—one hundred and sixty years after the landing of the May Flower at Plymouth.

Table with columns: Clergy, Lay, Total. Lists statistics for various states like New York, New Jersey, Pennsylvania, etc.

From its organization as above, for about twenty years, the growth of this Church was hardly perceptible. In the General Convention held at New Haven, Conn., in May, 1811, there were but four members of the Upper, and forty of the Lower House present.

From this 35th year since the Church was first organized in the United States, its increase has been more rapid—and has kept pace, perhaps, in its relative growth, with that of other religious bodies—if we except that which calls itself "Methodist Episcopal."

This hasty, and—faintly, examination of Church statistics has been made in order to demonstrate the decadence of the old-times avoidance of the Church by the masses, on account of their pre-conceived notion, that its ritualistic ceremonies and its Fast and Feast Observances are of Romanizing tendency.

proved; stained glass, the Cross, and other appropriate emblems, are occasionally seen in them. And they even take a step "Roman-Catholic-ward" (as some of our "low Church" brethren, a generation or two past regarded it), by calling their communion-table "the Altar"—

A LAYMAN.

Ministerial Advertising.

"Can I do anything for you in my line to-day?" asked an advertising agent, laying his card before a prominent Brooklyn theologian.

"But, my dear sir, I'm a clergyman," protested the dominie. "I don't advertise. I don't need to." "Humbug!" responded the agent, seating himself on the table. "They all advertise. I don't suppose you want to come out and say, 'The Rev. Joseph Gospel, Practical Preacher, Knotty Theological Points a speciality.'"

"I don't believe in heretical sermons," said the theologian, musingly. "Hit off some other person, then. Come out and say he's no account. Bang him around for a few Sundays, and leave the rest with me. That's the way we fixed up Dr. Revelations, and he's just raking in the wealth. If you don't like that, I'll get up a feeling in the church against you, and bring you off triumphantly; double the congregation, and take up a collection to pay expenses. That will cost you more, but it does the business quicker."

"What will be the expense for that?" asked the minister. "Twenty-five per cent. of the gross receipts for six weeks, and one-third of the foreign contributions for twelve months. It don't come out of your pocket, and you reap the benefit."

"What does it cost to abuse another minister?" "Three hundred dollars down, and one-half the raise of salary, payable quarterly."

"That's rather high," murmured the minister. "What does the heretical sermon cost?" "That comes lower. You can get through on that line for \$250."

"It's more than I can afford," sighed the parson.

"You might go into one of our combination schemes. I'll get a dominie to go for you, and you hit back. Cost you \$150 a piece. How does that strike you? We can effect a reconciliation afterward for fifty a head more, and a raise of salary guaranteed. Just look over our catalogue of ministers, and pick out your man. Take some fellow that you can get away with, and there you are."

"How do I pay for this?" asked the parson. "Twenty-five dollars down, and the balance when the job is finished."

The money was paid, and the agent having secured enough for a peddler's outfit, solemnly swore to lead an honest life thenceforth, abandon his evil associations, and quit all schemes that in any way savored of illegitimate enterprise.—Brooklyn Eagle.

The Spanish and Portuguese Prayer Books.

The two Prayer Books for Spain and Portugal stand on much the same doctrinal and disciplinary basis. If there be any choice to be made between them, we think that the Portuguese is the superior. We regret the alterations made by both in the Baptismal and Ordination Services, when compared with those of the Anglican Church, because we believe that the latter shows the true meaning of the much-abused term Regeneration, and of the much-misunderstood text, "Whosoever sins ye retain," etc.; but we freely acknowledge that these alterations do not vitiate the order conveyed, or teach any positive false doctrines. The Bishop of Meath's defence is a good one, when he says that "the mere insertion of matter such as this in a perfectly new office does not carry with it the significance which might be supposed to mark its removal from an office already in use. It will also be freely granted that the mere absence of such matter does not of itself preclude the holding or teaching by members of the Church of any doctrine (not elsewhere prohibited) which, in their opinion, these passages may seem to involve. By the exclusion of such matter, therefore, the comprehensiveness of the Church is in no degree narrowed" (p. xviii).

The points on which the Portuguese book is preferable to the Spanish are, we think, two—the Confirmation Service, of which we have already spoken, and the permitted use of the Athanasian Creed. We say "permitted" use, with regret; we wish that we could say the "appointed" use. In the Spanish book it does not appear at all. There is indeed a statement, "We accept the Athanasian Creed as constituting a body of doctrine;" but where is the Creed? It

is not to be found in the book, whether in its Spanish or in its English form. Who shall say whether the American Church is not guilty before God for the Unitarianism so fearfully prevalent in the United States, because it has suppressed the public recitation of the only Creed which gives a scientific enunciation of the doctrine of the Trinity and the Incarnation, and which alone contains a plain statement of the doctrine of the Atonement? Ireland is now treading in the same path of unfaithfulness, and shall we not see the same result? The Mexican Reformers seem disposed to follow America, and the Spaniards act on the Irish precedent. We are glad to see that the Haitian Church stands up boldly for the ancient symbol, and that the Portuguese Church at least permits its use. In the latter Church it may be sung or said on Christmas Day, the Epiphany, Easter Day, Ascension Day, Whitsun Day, and Trinity Sunday.—Foreign Church Chronicle.

"Too Much Houses."

If people would only take the sanitary measures that lie within their own power, they could retain their health, or they could, in very many instances, regain it. Nothing is harder than to induce people to do what is for their own good. I have almost come to the conclusion that it is vain to try to persuade them. There is a lady who is very much afflicted with rheumatism. She has a good house with plenty of large sunny rooms in it where she might easily have her bed and have a regular heat, day and night, all winter, and where also she could have, constantly, perfect ventilation. But she persists in sleeping in a small bed-room where she becomes almost rigid with cold every night, and which she keeps darkened by blinds (it has one window on the west side) and shut up by double windows all night. She can hardly rise at morn, and cannot dress alone. Then she will live in the family living-room, where men, women, girls, and boys keep the doors flying; where at one time the heat is too great, and at another time none at all, and she is in unrest.

One woman did I say? There are dozens of them in the same distress who do these very things. They want to save fuel, save best rooms, save trouble, save money—in short, save everything but life. But what good will money do them when they are dead? They soon will be dead unless they turn over a new leaf and take proper care of themselves. If every invalid would set resolutely to work to cure himself or herself, and work in the right way, who can doubt that success would frequently follow in the effort.

In "the sweet by-and-by," when people "shall not say, I am sick," and when "the child shall die an hundred years old," it will be because people take care of themselves. Simple, well cooked food (mutton and beef, not pork, for meat), pure water outside and inside, fresh air day and night, easy headful clothing, plenty of rest and sleep, heads to the north in sleeping (doctors who know will tell you that in hospitals this is the rule for patients, and it is equally good for every human being); these are the regulations for health. Who will adopt them? Who that is sleeping in a small, unheated bedroom will at once forsake it forever? If you have but one large sunny room in your house, set your bed in that, and open all your blinds and windows. If you ask why, go and contemplate a plant that grows in a cellar. That will tell you. You need to grow as your apple trees grow in the sun and air. "Fade your carpet?" Take your carpet up and put it away then, or sell it. Have nothing that tempts you to shut out the sun and air. We asked an Indian chief whose wife had died in Europe, "What was the trouble with her?" "Too much houses," was his solemn reply. Ay, that is the disease. "Too much houses" is killing people all the time.—New York Evangelist.

Selling a church "short" and afterward taking it in again at a lower price, seems more like a Wall street transaction than an ecclesiastical one. Yet the Congregationalist church in Patterson, N. J., seems to have done something of this sort in a perfectly legitimate manner. These good people had a church, and yet had it not, for it was so heavily mortgaged that it practically belonged to the creditors. So, after struggling along with it for seven years, they sold it to the creditors in 1877. Since that time they have, until a few weeks ago, been short of a church, and have worshipped in anything that came handy. The corporation which took the building at \$50,000 is a worldly one, which has no use for a church edifice. Therefore, after holding the property for awhile, and finding no sale for it at anything like the cost price, this carnal corporation concluded to let it go at any reasonable offer. By this time the Congregationalists were able to raise \$15,000, so they made an offer of that much. The offer was accepted, and now the church has taken its old building in, having made \$35,000 and four years' interest by the operation. There are many mortgaged churches which might thus profitably "go short" on buildings but for the possible risk that some church might come along with cash and scoop in the property. A very nice question now arises as to whether or not the Congregationalist church building at Patterson should be dedicated anew.

EASY LIES THE HEAD.—The benevolent-minded reader of John Bull must be rejoiced to learn that in the private apartments of the Duke and Duchess of Albany, a "scheme of color" has been so successfully carried out, "that no violent transition is experienced in passing from one room to another." This is too sweet for anything. The gay young bridegroom leaves his study, done in white and gold, after the severest "Adam's" type—the study, not the bridegroom—and sustained and soothed by proper gradations of sage green and pale blue, arrives at the sumptuous boudoir of the Duchess, which is "done in two shades of peacock blue and gold." We learn also, from John Bull, that one apartment is "hung with family portraits; the place of honour over the fireplace being assigned to the Prince's favourite dog."

BOOK REVIEWS.

THE CHORAL SERVICES: Being the Preces, Responses, Litanies, etc. According with the use of the various Cathedrals of England. Together with a SUGGESTIVE USE for the CHURCH in AMERICA. Compiled and composed by the Rev. W. H. Cooke, A. M., Assistant Minister of Trinity Parish, President of the Oratorio Society, New York, and Geo. F. Le Jeune, Organist of St. John's Chapel, Trinity Parish. Published by Chas. F. Ripper, New York. Heavy cloth. pp. 216. Price \$3.50.

One of the most marked features of the revival of devout Church life that has overspread the Anglican Communion in the period of the last fifteen or twenty years has been the increased attention paid to the traditional musical renderings of public worship. Even middle-aged men can bring together wonderful contrasts in their experience between a now and then in the Services of the Sanctuary. Sometimes the question comes upon us—have we now, or how soon are we to reach a resting-point of any considerable period in this seeming daily onward march of elaborated musical rendering of the Church's worship? We had for quite a while rejoiced in a choral Service whose setting arranged by Barnby we supposed to be the ultimate and most perfect desire of even the enthusiasts in the old direction. Now comes this book, to show us that our lately-used arrangement of the choral Service is the one only adapted for festive occasions, and that there are ferial uses that should exclusively obtain for common times. Well, let us be patient, and learn, at the feet of those who are giving heart and mind to our instruction and elevation. We are not finding fault. On the contrary, we are thankful for the present work of Messrs. Cooke and Le Jeune, which only amazes us in showing how little after all we really knew about the right way. Seriously, a careful examination of this book has convinced us that a most invaluable work has been presented to the American Church. Heretofore we had in our simplicity supposed that the choral Service meant only one thing, one method, practice or use, such as is to be found in Tucker's, Hutchins', or Gilbert's popular manuals. Now, we find, that nearly every Cathedral or celebrated Church in England has, some varying use, to greater or less degree, of the old tonalities which Merbecke and Tallis super-imposed on the worship contained in the Reformed Book. On the one fundamental theme they all agree; but there are allowable divergencies, yet in general concord and integrity with the one great Anglican method. Here we have the uses of St. Andrew's, Well St., London, where Barnaby is in charge, of the great parish church of Leeds, of New College, Oxford, and of the Cathedrals of Salisbury, Lincoln, Winchester, Durham, Worcester, Canterbury, York, St. Paul's, London; Westminster Abbey, Bristol, Hereford, Lichfield, Norwich, Wells, Peterborough, Cork, and of Christ Church, and St. Patrick's, Dublin. These have all and each been secured by private correspondence between the Rev. Mr. Cooke and the respective organists or choir-masters. Following these are the Cadences for Order of the Holy Communion by Helmore, the Cadences of the Ancient Plain-song and the Use of Trinity Chapel, N. Y. City, by one of the most thorough and eminent Church musicians in America, Mr. W. B. Gilbert, Mus. B., Oxon. Then comes a "SUGGESTIVE USE FOR THE AMERICAN CHURCH" the original composition of the Rev. W. H. Cooke, and Mr. Geo. F. Le Jeune. And of this we hardly know how to speak. All the work is so thoroughly good; but, it extends so very far, so too far. If every single part of the progression of Divine Service is to be set in this way to musical notation, why slight the tones in which the first and second lessons should be announced? Where are you going to stop? Why not announce a vestry meeting in the dominant; ask for more teachers for the Sunday-school with a drop, at the end, of an octave; or state where the next meeting of the Sewing Society will be held with the touching plagal cadence? "Something too much of this." The Suggestive Use is put forth with modest deprecation of any supposed intrinsic merit, but let us suggest, that nothing like this will ever become a use for the Church of America. Certainly the little "preachments" (as Dr. Hopkins calls them) will no more be sung than will the weekly notices. While on this subject in general let us add in passing that the best use for ourselves—as most in keeping with the simplicity of American taste—will be for the sentences, exhortation, confession, absolution, and the Lord's Prayer to be taken plainly, the response to "O Lord, open Thou our lips," may be sung in unaccompanied harmony (the key-note being obtained through the skill of the precentor), but the organ should not be touched before the Gloria. For choral Service to suit the American genius, those parts which are to be musically rendered must be reduced to the minimum, and it goes almost without saying that those few parts must be thoroughly well done. Further, we would venture to offer a modest protest against the prevailing erroneous use of many clergymen who think, because their note of intonation is conventionally set to G on the musical staff, that therefore they must always intone upon that note. Not so, necessarily, at all. G or even A might suit where the clergyman's voice has a high natural pitch, or in an uncommonly large church. But the better use is, for the organist to find out what is the clergyman's natural speaking key, be it F, E, or even D, and then to throw the whole responsive Service into that key. Should the officiant be a stranger, the organist, if he has any skill, will through the course of the early part of the Service said plainly, be easily able to detect the stranger's speaking-key, and prepare accordingly. If the organist be not equal to the task of transposition, let him get some friend to prepare settings of the Service for him in the four different keys.

In the book now before us, the various Services composed by the Rev. Mr. Cooke and Mr. Le Jeune are musically of high merit, and commend themselves to appreciative consideration. Mr. Cooke is a most pleasing melodist, and the country scarcely possesses a more thorough master of contrapuntal harmony than is Mr. Le Jeune, the versatile, painstaking and accomplished organist and choir-master of St. John's Chapel, New York. We recall that during the last General Convention a deputy from a western diocese, himself a church musician of rare merit, said to us that of all the choirs he had heard sing in that City, during the session, the choirsters of St. John's were the most perfectly trained in attack, precision, unity of movement, and fine expression.

This book which Messrs. Cooke and Le Jeune have produced is a valuable treasure to any one who has the ordering of the music in divine Service; and all who study it will join in our thankfulness to them.

A CHURCH HISTORY. By Charles Wordsworth, D. D., Bishop of Lincoln. Vol. II., containing the History from the Council of Nicea to the Council of Constantinople. New York: James Potts, 1882. Cloth, pp. 347.

The second volume of this history follows close upon the first. A third and final volume is promised, bringing the narrative down to the Fourth General Council, the Council of Chalcedon, A. D. 451. Bishop Wordsworth's pre-eminent qualifications as a historian of the Church's early centuries are so well understood and so keenly appreciated, that one almost wonders that his present task was not undertaken long ago. It will not be too much to say, however, that it has lost nothing by waiting. Every history necessarily has an element of the author's own individuality interwoven into its pages. This history is the overflowing of a life of scholarship, and of a warm heart, chastened and mellowed by the advance of age. There is a peculiar freedom from the constructive and slow building-up process which characterize most historical writing. Rather, the good Bishop takes us into his confidence, and pours forth his narrative out of the rich storehouse of his mind. We find ever a masterful insight into the philosophy of events, and a vivid, picturesque realism, which brings us very near to the man and the thoughts of the time. And that time is the time of Athanasius, than which no period of the Church's story is more important or more fascinating. The book will rank with its predecessor, as one of the very best and most satisfactory that have yet appeared in the whole literature of the subject. We cannot forbear to quote the closing sentences. In retrospect of the troubled period of heresies and Councils, the author says:

"The storm was now past. The Vessel of the Church, piloted by her Divine Lord, passed from that troubled sea, on which she had been tossed for more than half a century, and glided peacefully into the harbor of the true Faith, which has been undisturbed for fifteen hundred years.

The past is a pledge of the future. In every age of the Church, when the night is dark, and the winds and waves are high, and the Apostolic Ship may seem to be foundering in the deep, His Presence is with her. Especially in these latter days, when the fiercest tempest may be expected to rage against her, the eye of Faith, unmindful of the past, and hopeful for the future, will see His bright Form—made more bright by the contrast with the thick gloom around—walking on the waves in the dark night, and treading on the foaming billows of human pride and worldly presumption, and on the surge of lawlessness and unbelief, and making it a pavement for His feet, and coming near to the ship, and cheering with His Divine Voice those who, in obedience to His commands and relying on His Promises, are there toiling in the storm. And at length, in the last watch of the night, He will still the tempest, so that there will be a great calm, and will bring them in safety to the land of everlasting life, 'where they would be.'"

Littell's Living Age. The numbers of the Living Age for the 10th and 17th of June, contain the following articles: Jonathan Swift, Quarterly; The Arcady of our Grandfathers, Nineteenth Century; Marcus Aurelius Antoninus, Fortnightly; The last King of Tahiti, Contemporary; A Visit to the Queen of Burmah, and Charles Lamb and his Friends, Fraser; A la mode in 1800, Temple Bar; "Poor White Trash," and The Convent of Monte Oliveto, near Siena, Cornhill; The Next World, and In Memoriam—Dr. John Brown, Spectator; Ice-making in India, and The Pepsian Library, Chamber's Journal; Hebrew Translations, Jewish Chronicle; with instalments of "The Ladies Lindores," "Aunt Mona," and "Oecily," and the usual amount of poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the subscribers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

With the significant motto—"Launch out into the deep, and let down your nets for a draught;" and, above it, a vesica, on which, beneath a mitre, with the legend—"In Altum"—are represented the Apostles in their ship, net in hand. Bishop Brown's Diocesan organ—The Diocese of Fond du Lac—makes its third monthly appearance. Circumstances have prevented us from giving a formal notice of it until now; but we take pleasure in recording our conviction that it is calculated not only to be very useful in the Diocese, but also very interesting everywhere, on account of its details concerning the work and the needs of the Church in that part of the great North-West which it represents.



The Household.

If you heat the gridiron before putting meat on it to broil, you will find it an improvement over the usual way of putting it on cold.

Wrappers made from fancy blankets are pretty and serviceable. Red, blue and gray blankets are alike used for these, and the border forms the trimming.

A good addition to soup is made by cutting bread in little squares, and frying them in butter till they are browned on every side. About three minutes before the soup is taken from the fire, add the bread, so that it will be flavored with the soup but will not be soaked so it will crumble.

WHITE CAKE.—Two cups butter, four cups sugar, six cups flour, whites sixteen eggs, one cup warm water on the butter; stir it to a cream; put the sugar in and beat it well; put three teaspoonfuls of baking powder in the flour; mix well; beat the whites of eggs and put in last.

A sauce made of dried peaches is excellent with cold meats of all kinds. Soak the peaches all night, after having washed them in two or three waters, so that the water in which they are soaked can be used to stew them in. When they are stewed tender, cut them perfectly smooth with a spoon, sweeten, and flavor with a very little ginger.

Tray-covers of pure white damask, if of the best quality, need but little decoration to render them very handsome; but a spray of flowers embroidered on one end adds to their beauty. When placing articles on the tray, arrange them so that the flowers will not be covered. A stem of bachelor's-button is a particularly pretty decoration.

CORNMEAL PUDDING.—Two pints meal, one pint grated bread, one of molasses, one of brown sugar, one of sour milk, two tablespoonfuls butter, a half teaspoonful of ginger and two of cinnamon, three eggs, half a teaspoonful soda; slice soft, juicy apples, and add one teaspoonful, if liked; bake half an hour. Sauce—cream and sugar.

A simple way to frame a photograph is to cover it and its surrounding mat with glass. Provide a pastebord back with rings affixed, by which to suspend the picture, and have the whole bound together with paper of the same color as the mat. This device has been in use many years, and was, probably, the germ of the passe-partout frames.

It is an art to do up an umbrella properly. First, see that every fold is straight, and then roll from the top down, keeping the hand over it, and fasten with the strap (which should be tight) before releasing your hold. Never allow a wet umbrella to drip from the end. Stand it open (handle down), until dry. They last much longer when care is taken of them in this way.

BOILED SWEETBREADS.—The best way to cook sweetbreads is to boil them thus: Parboil them and then put them on a clean gridiron for broiling; when delicately browned take them off and roll in melted butter on a plate to prevent their being dry and hard. Some cook them on a griddle, well buttered, turning frequently, and some put narrow strips of fat salt pork on them while cooking.

To clean stained wood-work which is also varnished, an old housewife recommends saving tea leaves from the teapot for a few days. Drain them; and, when you have a sufficient quantity, put them in clean soft water; let them simmer for half an hour; when almost cold strain them out; and, dipping a flannel cloth in the water, wipe off the stain, drying it with another flannel cloth. One cup of tea-leaves to one quart of water is the due allowance.

BEEF'S KIDNEY.—Cut one kidney into neat slices, put them into warm water to soak for two hours, changing the water two or three times, then dry them, lay in a frying pan with some melted butter, and fry them a nice brown; season each side with pepper and salt, and put them round the dish; put in the centre a teaspoonful of lemon juice, and one-half teaspoonful of powdered sugar, pour upon these a small quantity of strong beef gravy, and serve very hot.

Mothers who have taste, time, and a little skill can make pretty and suggestive things for the baby. Damask spreads for the little beds are lovely if the pattern is outlined with crewel, either blue or pink; choose a pattern with reference to this work. The square patterns are pretty, outlined with little stars in the centre. Plain white spreads may be ornamented with a border of buttercups or daisies, or with simply one little carefully careless bunch in one corner. Torchon is not only pretty but durable, to trim the pillow-cases for the baby's bed.

Two simple ways to renovate crapes are as follows. First, shake out all dust, or use a very fine bristle-brush, if any spots of dust have settled in the folds. Have ready boiling some beef brine, diluted with a little water, and hold the piece over the steam until dampened through, holding the folds straight until dry, or partially dry. Then lay on a paper. Do not fold up the crape, but roll loosely. Another way is to put some alcohol in an earthen vessel, and dip the crape in it several times, wetting it thoroughly. Then, spread it on a clean flat surface, and when dry it will look like new. It takes nearly a quart of alcohol for a long veil.

Iced tea will soon be offered at supper and at lunch. If you wish to have it perfect, and without the least trace of bitter, put the tea in cold water hours before it is to be used; the delicate flavor of the tea and abundant strength will be extracted, and there will not be a trace—if one's taste is the judge—of the tannic acid which renders tea so often disagreeable and undrinkable. You need not use more than the usual quantity of tea. If it is to be served at a 1 o'clock meal, put it in water soon after breakfast, and ice a few minutes before serving. The best way is to have ice broken in a pitcher, and put one lump in each glass.

A delicious dessert is made thus: Dissolve a teaspoonful of gelatine in as little water as possible; then dip as many nice ripe strawberries or raspberries in it as are needed to line a mould the size suited to your family's needs; then fill the mould with this. Six ounces of fine sugar and nearly one quart of strawberries rubbed together till smooth, one pint of whipped cream, and two ounces of gelatine dissolved and mixed with the cream. Beat these all together before pouring them in the mould. If the top of your refrigerator is arranged so that it is possible, set the mould on the ice. Let it stand there until time to serve. This is nice for tea also.

In preparing your pie-plant, do not pare it. You will save sugar, if you will let it stand in boiling water for about ten minutes after cutting it up. Drain off the water, and stew till very soft. Sweeten to the taste. A sliced lemon, added with the sugar, is an improvement. Rhubarb jelly looks and tastes like guava jelly, and keeps perfectly. Cut the rhubarb into pieces, but do not peel it. Steam it till very soft. Lay it on a sieve to drain over night, till the juice is all out, pressing it a little the last thing. To a pint of juice allow not quite a pound of sugar. Boil the juice, and skim. Heat the sugar in the oven; then, add to the boiling juice, and boil till it forms jelly, when tried.

The Battle of Varna. A. D. 1444.

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

After Constantine had professed Christianity, he determined that Rome should no longer be the capital of the empire. The situation of Byzantium, on the straits which divide Europe from Asia, much pleased him; and there, he said, he would build a second Rome. This, after his own name, he called Constantinople; that is, the City of Constantine.

In process of time it came to pass that there were two Emperors, one of the East, and the other of the West. But it was not long before the Western Empire fell to pieces; the Eastern lasted for more than a thousand years. Its power and glory, however, left it; once it had been the capital of half the world; but the followers of the false prophet, Mahomet, deprived it of one fair country after another, till now, at the time of which I am writing, the empire of the East was almost bounded by the walls of Constantinople.

And still Amurath, the Sultan of the Turks, extended his conquests; and the European nations began to fear that, as the Mahometan religion had already overrun the whole of Asia, and had reduced the Eastern Church to a miserable state, so it might also be with Europe. They made leagues with each other, and with John Paleologus, the Emperor of Constantinople; they determined to resist the infidels to the utmost; and the Pope, who was then Eugenius, sent Cardinal Julian as his legate, that is, as his ambassador, to the allied army.

The Christian host now lay in Wallachia; Ladislas, King of Poland, was at its head. Hunniades, a Christian Chieftain on the borders of Turkey, and one of the bravest warriors of Europe, was also there; there were Poles, Wallachians, and Bulgarians; a few Germans and Italians, who, for the love of Christ served against the Infidel; and still more rarely seen, here and there, were the tents of an English or French knight.

It was on a sunny evening in the month of October, that the Cardinal Julian rode into the camp. He came full of high and noble feelings; he longed to drive back the armies of the Infidels, and to roll away the reproach from Christendom. He said in his heart, with David of old, "Who are these unbelievers, that they should defy the armies of the Living God?" Had he been less taken up with his own thoughts, the scenes, as he entered the lines, would have been very lovely. The Stural mountains lay, like a faint blue line, far away to the north; the high Pass of Teregovia glowed, like steel upon the anvil, to the west; the surrounding country swelled and sank in soft green downs and gentle valleys, and in one of the most sheltered of these lay the Christian Host. The camp-fires began to glimmer more brightly in the deepening twilight; the wild countenances, and wilder garments of Albanian and Croat, looked more savage in that uncertain light; the tents gleamed ghastly white through the mist; the soldiers, their labours over, were standing in knots here and there, or finishing, as well as the light would allow, the rude game, or ruderal trial of strength.

But still as he rode on, Cardinal Julian thought that the camp seemed as if something of importance had occurred; and so indeed it was. A truce had, only a few days before, been signed with Amurath; that mighty army lay ready to be broken up, and to disperse to the many countries whence it came; all were full of the blessings of peace; the zeal which had so lately talked so loud, and promised so much, where was it?

And what were Cardinal Julian's feelings when he heard of this? He went into the tent that had been prepared for him; he gave orders that none—not even the King—should be admitted; he threw himself on his hard couch; he gave way to a passionate burst of disappointment at the failure of all his schemes, and the end of the Holy War. A few more days, and he hoped to have seen terror and dismay carried among the Infidels; the Cross should everywhere have beaten down the Crescent; the Christian Host should have entered Asia; and now—now that all this and more, might so easily have been done—the fair hopes were blighted, the army must be disbanded, not a blow must be struck; and he himself return from his fruitless expedition, without one thought or hope to cheer him.

It is at such a time as this that the devil, our ever present enemy, often makes his most dangerous attacks. All on a sudden, the thought entered the Cardinal's mind, What if the truce could be broken? Then all these victories might still be won; Amurath might be driven back; Constantinople might be saved; and the Cross—so thought Julian—might triumph. As if the Cross could triumph by deceit and perjury! as if the greatest evil were not well suffered, so that an oath might not be broken! But Julian argued differently. The truce should never, he said, have been made; it was for the benefit of Christianity that it should be broken, it was doing a little evil that great good might come. God will surely forgive a sin, if it were one, which was committed for the furtherance of His Kingdom.

I believe that Cardinal Julian was a good man; I trust that he is now in peace; but here he fell grievously, and led others into fearful sin. Next morning an assembly was called; Ladislas, and Hunniades, and the prince of Wallachia, were there; captains who had grown old in serving against the Turks; knights, whose fair lands were overrun by the Infidels; yeomen, whose wives and daughters had suffered their insults; all were present. Then Cardinal Julian spoke, and spoke only too well. All the sufferings they had known in time past, all the hopes they had cherished for the future, their peace, their honor, their safety, the welfare of those dearest to them, revenge, and gain, on each of

these things he dwelt; he blamed the truce; he said that the oath was unlawful; he called upon them (alas that a Priest should ever have done so!) he called upon them in the Name of God to break it.

And they did break it. An hour after, the troops were preparing to march; the Princes were giving hurried orders to their favorites and generals; the Cardinal was writing dispatches in his tent; clarions were sounding, and trumpets braying; tents were struck, and cannon, the clumsy cannon of that day, fastened to the team of artillery oxen; messages were spurring north, east, and west, to the other allies. The Christian army was, as one man, breaking God's most solemn commandment.

Amurath was on the other side of the strait when he heard the news. He gathered together sixty thousand men, crossed the sea, and hurried to meet the Christians; they on their part, were no less eager to give him battle.

It was about six o'clock on the ninth of November, that the two armies came in sight of each other; and such was the prodigious multitude of the Infidels, that there were not wanting those, among the Christian army, who counselled, even now, retreat. Ladislas determined to run the risk; his hosts were drawn up for battle, and night came down over the two camps.

It had been easy for the chiefs and princes when at a distance from danger, when all was gay and promising, and none spoke of death and defeat, to persuade themselves that their cause was the cause of God. But now, in the darkness and silence of that—to many of them—last night, their conscience spoke out loudly. How could God bless a perjured army? How could those who were dishonoring the Cross, hope for its aid? How could those who died fighting in an unjust cause, meet their Judge? Wearily did the long hours of that night pass away; and the bugle-call, in the morning twilight, was a right welcome sound to officer and soldier.

The Christian army amounted not to the third part of the Turkish host; but the God of battles could help by few as well as by many. The Crusaders had won greater victories than this; and so the men were marshalled, each around his chieftain's standard, forgetful that the Lord of Hosts was no longer among them.

At the first shock the vanguard of the Turks was broken by the valour of the Albanians. The sabre of the Infidels was a poor defence against the long, straight sword of the Christians; rank after rank yielded; officer after officer left the field; and still the Wallachian and Bulgarian horse pressed the regiments that defended themselves, and followed hard on the fugitives. News was brought to Amurath, who stood on a little hill, at a small distance from the field of battle, that the day was lost; his whole army swayed to and fro, like reeds under the wind; well-known standards were missing, and well-known chiefs were lying cold on the ground. Then it was that the Turkish Emperor, in the sight of both hosts, drew from his bosom the treaty of alliance, which he had religiously kept, and which the Christians had so foully broken; and raising his eyes to heaven, he cried with a loud voice:

"Behold, O Jesus Christ! the alliance which Thy followers have made me, calling Thy Name to witness, that they swear truly; if Thou art God, revenge Thine injury, and mine, this day." Scarcely had he spoken, when on all sides the Turkish army seemed to regain courage; from one end of the field to the other, the Christians were repulsed; the Infidels who had been standing firm, advanced; those who had been flying, turned; and the smallness of the Christian army began to tell fearfully against them. Ladislas determined to restore the battle, or to lose his life in the attempt. Putting himself at the head of his horse, he rushed forward towards the hill where Amurath, surrounded by his janissaries, or life-guards, were stationed to direct the army; and if Hunniades had only seconded him as he ought, even then, humanly speaking, the European army must have triumphed. But the little band that followed their King, was hemmed in on all sides; darts, and javelins, and arrows, were poured upon them; they were offered quarter, but they would not take it; one by one they fell around their lord, who, after fighting to the very last, was struck down by a strong janissary, and in a few seconds despatched.

The death of Ladislas was the signal for flight. The Cardinal was among the earliest to leave the field; but he was never again seen alive. Nor is it known how he perished. Some say that he was slain in the pursuit; some that he was drowned in crossing the Danube; some that he was taken by robbers, and murdered by them. However this may be, certain it is that his "end was without honor."

I have reckoned this battle among the Triumphs of the Cross, because it is a fearful warning to those who think they are doing God service by means which He has forbidden. They may call themselves, and believe that they are, Soldiers of the Cross, but the Cross will assuredly fight against them; and their end we may learn from the miserable death of Cardinal Julian, and the great rout of Varna.

He who habituates himself in his daily life to seek for the stern facts in whatever he hears or sees, will have these facts again brought before him by the involuntary imaginative power, in their noblest associations; and he who seeks for frivolities and fallacies will have frivolities and fallacies again presented to him in his dreams.—J. Ruskin.

God's ear lies close upon our lips. It touches them. It is always listening. Thoughts speak to it as loudly as words; suffering even louder than words. His ear is never taken away. We sigh into it even while we sleep and dream.

ALL AROUND THE WORLD.

Over 100,000 of Mark Twain's "The Stolen White Elephant" have been sold.

Miss Maria Mitchell, a Professor at Vassar College, has been made an LL.D.

Tea has been raised, to the extent of 441 pounds on an acre of land, by a Georgia farmer.

It has been discovered that castor oil plants, placed in a room infested by flies, destroy the flies at once.

Gambetta has been so worked upon by the assassination of notable persons, that he always employs a body guard.

Galveston, Texas, has been put in direct communication with the whole of South America, by the completing of the cable to Vera Cruz, Mexico.

Mr. Darwin's will disposes of \$730,000 worth of property. A large part of it was left him by his brother who died a few years ago. But Darwin made science pay.

Workmen are putting up a fence along the cliff at Niagara from the Clifton House to Table Rock used to be; and now one can look into the abyss without fear of tumbling into it.

It is proposed to buy and hold in trust the birthplace of Daniel Webster, an association being formed for that purpose. It would be much more appropriate and fitting to keep his Mansfield home.

An important discovery of nihilists' lodges has been made on Nasiles Island, St. Petersburg. Forty persons were arrested, including military men and others of position. A large quantity of dynamite was seized, also correspondence and plans of the Kremlin at Moscow.

Notwithstanding the railroad difficulties in some places, the increase in building has been greater than ever, at least during the first five months of 1882. In 36 states and territories, on 120 roads, no less than 3,480 of new railway were laid down during the time mentioned.

A new device in electrical machinery is a lure for fish; a lamp in a glass globe is put down into the water, and the electricity turned on. It illuminates the sea and the fish, attracted by the rays, come in large numbers. The nets are then brought into use and the fish taken in quantities.

The petroleum pipe constructed from the Cuban, Russia, oil territory, over the Caucasus mountains to Novorossisk Harbor on the Black Sea coast, has at last been opened. It is 105 miles long with a daily capacity to deliver 30,000 puds (about 1,000,000 lbs.) of petroleum.

The people of Kansas, under the forestry laws of the State, have planted 93,000 acres in trees. The cotton-wood is the most abundant, and it grows the most rapidly. About 6,000 acres have been planted in black walnut, and will make handsome returns in eight or nine years.

In the seven States of Georgia, Alabama, Tennessee, Mississippi, Louisiana, and the two Carolinas there has been an increase of 361,000 in the number of cotton spindles during the year, representing an addition to the manufacturing industries of nearly \$10,000,000.

Narcisse Lecomte, one of the most eminent French engravers of the first half of the present century, has just died in Paris, at the advanced age of 88. Lecomte, who was a pupil of the Ecole des Beaux-Arts, and several times decorated, is perhaps best known by his engraving of Dante and Beatrice, after Ary Scheffer.

A storm accompanied with great electrical disturbance swept over a large portion of Northern Illinois and Southern Wisconsin, June 30th. At La Crosse, Janesville, Oregon, Sterling, Elgin, Sycamore and other places in these States, tremendous quantities of rain were reported, and lightning strokes which were fatal or destructive.

George Fawcett completed in April last his forty-seventh year of service in the English Post Office as a rural messenger. From 1835 to 1842 he rode between Sedburgh and adjacent stations, carrying mails in this way a total distance of 67,160 miles. From 1842 to 1882 he has walked daily between Sedburgh and Dent, thus traversing 179,200 miles. His entire travel as postman foots up 242,360 miles, nearly ten times the distance round the earth, and 2,360 miles further than from the earth to the moon.

The Moors who drive a trade in elephants throughout the Indies, have a fixed price for the ordinary type, according to their size. To ascertain their true value they measure from the nail of the fore foot to the top of the shoulder, and for every cubit high they give at the rate of \$500 of our money. An African elephant of the largest size measures about nine cubits, or thirteen and a half feet in height, and is worth about \$4,500; but for the huge elephants of the Island of Ceylon four times that sum is given.

The population of England and Scotland increased 2,000,000 in seven years; the revenue from liquors has fallen from 51 per cent. to 47; use of tea enormously increased; but if tea is to take the place of alcoholic beverages people ought to learn how to make it; people will never become tea-totalers on the article generally served under that name—in fact, one reason why the coffee houses opened to take the place of drinking saloons do not succeed any better is that the coffee served up at them is so undrinkable.

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A patient, after giving Compound Oxygen a trial, writes: "Headache all gone; good appetite, and can sleep all night without coughing, a thing I have not been able to do for a year. I feel like a new person. I can breathe the air." "Compound Oxygen" sent free. Drs. Starkey & Paley, 1109 and 1111 Girard Street, Philadelphia, Pa.

It is that good old lady, Mrs. Partington, who says very wisely that there is not much difference between a poet and a poet, except in the spelling, for both spend most of their time in chanting their lays.

Is your scalp full of dry, husky scales and little pimples? Dr. Benson's Skin Cure will cleanse your scalp and remove all scales and tenderness within six days. Try it, for it is the best head-dressing ever used. \$1. per package at all druggists.

A concealed young country parson, walking home from church with one of the ladies of his congregation, said, in allusion to his rustic audience: "This morning I preached to a congregation of asses!" "That was why," observed the lady, "you called them 'your beloved brethren.'"

Perry Davis' Pain-Killer is an excellent regulator of the stomach and bowels, and should always be kept on hand, especially at this season of the year, when so many suffer from bowel complaints. There is nothing so quick to relieve attacks of Cholera. Sold at only 25 cents a bottle, by druggists generally.

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They have been tested time and time again, and always with satisfactory results. This preparation just meets the necessities of the case. Let me state just what my Pills are made to cure, and what they have cured and will cure: Neuralgia, Nervousness, Sick Headache, Dyspeptic Headache, Sleeplessness, Paralysis and Dropsy. The diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable.

These are some of the symptoms of nervousness; now, to be fully restored to health and happiness is a priceless boon, and yet, for 50 cents, you can satisfy yourself that there is a cure for you, and for \$5, at the very furthest that cure can be fully secured. These Pills are all they are represented to be, and are guaranteed to give satisfaction if used as directed and will cure any case.

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News and Notes. Foreign.

This 45th Anniversary of the Queen's accession to the throne, was celebrated on Tuesday, June 21. The United States Consul at Liverpool, gave a banquet on the 4th inst., to American ship-masters. The mayor and many leading citizens were present. Consul Packard toasted President Arthur in eulogistic terms. Vice Consul Paul proposed "The Day We Celebrate," which was responded to by United States Consul Shaw. The Daily News and The Daily Telegraph published special articles referring to the anniversary of the Declaration of American Independence. All the vessels in the harbor of Alexandria were dressed, and fired salutes in honor of the Fourth of July.

On the 4th of July, the Colonial Secretary made a statement in the House of Lords, indicating, apparently, that Cetewayo's visit to England is to be a prelude to his restoration to the Zulu throne.

The Mark Lane Express, in its prospect for June, says: Unfavorable weather promoted development of rust in wheat. The ears are small, but the recent increase of warmth is favorable, The supply of home-grown wheat is small.

In the House of Commons, on July 7th, in a debate upon the Irish "Repression Bill," an amendment offered by the Chief Secretary for Ireland (Mr. Trevelyan) to limit the right of search to the day-time, except in the case of Secret Societies, was rejected by a majority of fifteen. It is not believed that this defeat will lead to a ministerial crisis. The Repression Bill passed its first reading last Friday night. In the House of Commons, the report on the bill was finished at 11 o'clock, the same night; and the third reading was carried, with only four dissentients.

Four men of the laboring class have been lodged in Kilmainham, on suspicion of connection with the murders in Dublin.

A man was shot dead early on the morning of the 4th, in Seville place, Dublin; it is supposed by Fenians. A person passing at the time noticed three persons apparently disputing. Pistol shots were heard, and one man fell. The other two ran away. On the man killed was a belt with the inscription, "God save Ireland." The body had seven stabs and four bullet wounds. The man was identified as Kenny, an artisan. Kenny was fired at two years ago as an informer.

A man named Poole and two others have been arrested. The police believe the arrest of Poole is important outside the present case.

It is reported that a plot has been discovered to assassinate Cardinal McCabe.

Statistics show that there are 1,580 Americans, or Irish-Americans, in Dublin without visible occupation.

Twenty persons have been arrested at Loughrea on suspicion of connection with the murder of Bourke and the trooper Wallace. They are mostly strangers in the district, and several are described as of Kilmainham.

War-like preparations continue to be made on a large scale in England. Notice has been sent from the war-office to sixty-one towns in the kingdom, including some in Ireland, ordering the military authorities to prepare for the immediate calling out of the reserves. Orders have been sent also to Woolwich, Chatham, and Aldershot to prepare to rendezvous.

A Bombay dispatch of the 6th says: The papers this morning announce that orders have been given to prepare a force of eighteen hundred and five thousand native troops, including three batteries of artillery, for Egypt. Large siege trains are being organized in Agra and Bombay. Tenders for tonnage have not been issued yet, pending the receipt of final orders.

The Indian troops will hold the line of the canal between Suez and Ismailia. A separate line of railway will probably be constructed along the course of the canal.

On the 8th inst., two battalions at Aldershot were ordered to embark for Egypt, on the following day; and four more were directed to hold themselves in readiness for embarkation.

In the meantime, the British fleet still threatens Alexandria with bombardment. It is said, however, that the Egyptians have suspended work on the fortifications. A recent reconnaissance made by the British naval authorities has revealed the fact that no fewer than 98 guns were found to bear upon the harbor. Most of the Americans as well as British residents have left Alexandria, and are safe. It is believed that the French will co-operate with the English, if the latter should open fire upon the city.

LATER.—The bombardment was opened last Tuesday morning, at 7 o'clock; and it is said that three of the Egyptian guns were silenced almost immediately.

News comes that the Pope in an allocution at the Consistory, on the 3d of July, said the position of the Church in Italy was becoming worse than ever. The government, he declared, was guilty of bad faith, in refusing exequators to twenty Bishops whom he had nominated.

Two-thirds of the French Senate Committee on the Divorce Bill oppose the measure.

A London dispatch from Moscow, on the 7th, announces the sudden death, from heart-disease, of the famous Russian officer—General Skobelev.

It is said that 9,000 copies of a revolutionary proclamation, printed by a secret press, and signed by Nicholas Constantinovich, a cousin of the Emperor of Russia, have been discovered at the ministry of marine; and that, immediately after the discovery, the Director of the department committed suicide.

Much anxiety is said to be felt by the authorities, regarding the safety of the ground underneath the fortress and cathedral of St. Peter and Paul, in which are the tombs of the czars.

There is a rebellion in Muscat against the imam. The movement is headed by the imam's brother. A British man-of-war has gone to Muscat to protect British subjects.

We have good news from England, which will doubtless surprise many of our readers. The Rock—the organ of the Church Persecution Association—puts itself on record as follows: "We have not—never had—a particle of prejudice or bigotry against caste, creed, or color. We would rather see the Rock blown into splinters, than suffer it to become a mere party organ" (1)

The Irish Ecclesiastical Gazette says: "Several ministers who have been or are serving in the Reformed Church of England, wish to return to their allegiance to the Established Church, which is, by the way, the Reformed Church of England. A gentleman who received deacon's Orders from the Bishop of Worcester and presbyter's from Bishop Gregg, applied for re-admission to the ministry of our Church, and the question arose as to whether he is a deacon or priest. Of course, in a legal point of view, this is very important, for if a Bishop recognizes Dr. Gregg's Ordinations as valid, it might lead to litigation in case a living were presented to a man who had not been re-ordained by an Anglican Bishop."

Home.

Most of the bodies of the Scioto disaster have been recovered. Fifty-five have been found, two are still missing.

In army circles, especially among the younger officers, there is great dissatisfaction with the new law, retiring officers at sixty-four years of age. A movement is on foot to introduce a bill next winter to lower the limit to sixty-two years.

President Arthur has vetoed the Deuster Steamship Bill for regulating the carriage of passengers at sea. The reason he assigned was that the practical result of the law would be to subject all the ocean steamers to great losses, and to restrict immigration. The President signified his willingness to give his prompt assent to a bill on the same subject correctly constructed.

The frightful tornadoes continue to occur in various parts of the country. In this respect 1882 will prove an annus mirabilis.

A syndication of New York Bankers has proposed to loan the government \$200,000,000 at the surprisingly low rate of 2 per cent. This indicates a remarkable state of affairs in the money market.

The strikers in many Eastern places have gone to work again; some have obtained the desired advance but a large number have accepted the former wages. Much sympathy has been shown as the laborers seem to have more than usual cause for complaint.

The reports from the earlier harvests, as they come in, prove to be better than had been anticipated. The yield of grain is excellent, in some cases better than has been known for years.

It came out incidentally at a trial in New York, the other day, that the family of the insane seaman who is among the survivors of the Jeanette expedition is in receipt of \$75 a month from Mr. Bennett, while one of the boys is in his employ at \$21 a week. If this much be paid the family of one seaman, the cost to Mr. Bennett of caring for the widows and orphans of those who perished may be surmised to be considerable. Mr. Bennett, however, has made no boasting of his munificence.

It having been decided to open the tariff question, all hope for an early adjournment of Congress has been abandoned.

An Appeal for Men.

Has the Church grown weary of Foreign Mission? The enemies of the Lord are answering, "Yes! There! There! So would we have it." The friends of the cause, in some quarters, seem to be discouraged, and are praying, "O Lord, revive Thy work!" A distinguished Missionary, of another Communion, writes home, from Constantinople:

"There is less interest in Foreign Missions in America, than there has been at any time during the last thirty years. There has been no increase of contributions commensurate with the increase of wealth and population in the country. The Societies depend more and more upon legacies, which represent the feeling of a past rather than a present generation."

It is not our duty to enquire into such statements and criticisms, as they affect our neighbors; but we see no cause for despondency in the existing state of our own work, whatever be the causes of anxiety. The blaze of enthusiasm which ran through all the Protestant Communion, in the earlier years of this century, in behalf of the neglected duties of Foreign Evangelization, could not have been expected to last, in that form, but was the kindling of a steady fire. The romance and glamour, concerning the untried and the unknown, must be replaced by the hard, cold facts of experience, in order that these also may be made to glow with a regular and intense heat. This Church shared in the enthusiasm, and feels the force of the reaction. But if she be a divine Church, now is the time to demonstrate her character. The great need of the hour is men rather than money; men who understand the hard, cold facts of Missions to the heathen, and go forth to encounter them intelligently, quite undismayed by what seems now slow progress. The day of romance is not to be regretted. It called attention to a neglected duty. It committed the Church to a confession of that duty. It produced its heroes, saints and martyrs, whose names are imperishable. It is no disparagement to these to say, that the times now call for another type of men, versed in the experience which those men have won and recorded. "The Douglass must follow where the Bruce has led." When in 1832, the young Boone, a student, was meditating about his mission to

China, he paced his room one day, thinking aloud to his room-mate. "But," interrupted the latter, "Boone, what can you do if you go there; there is no door open?" "Why, P.," replied the future Bishop, "if by going to China, and working out my natural life, I could only oil the hinges, that others might enter in and work there, I would gladly go." No different spirit is needed now, for the work of Foreign Missions. But the hinges have been oiled, and the door stands ajar, that we may look in and see the dreadful need that claims our sympathy and help. Surely the race of devoted men is not extinct. Surely it is that same "need of more clergy" of which our Home Bishops are complaining, that causes our Foreign Bishops to appeal in vain for helpers in their glorious work. And yet the Foreign Committee is not exorbitant in its demands. Give us but eight men, sound in body and mind; four for China, two for Japan, and two for Africa; and the Committee will thank God and take courage, and holds its peace, until the pressure again becomes intolerable. Consider only St. John's College, Shanghai, the superstructure which Bishop Schereschewsky is trying to rear upon Bishop Boone's foundation of "The Boys' Boarding School." Said a clever Chinese to Miss Fay, years ago, after the school had been abandoned, through the exigencies arising through our own Civil War, "If your Mission had been carried on, as begun by Bishop Boone, you would now have highly-educated men, to send as teachers and preachers of your Religion, throughout the Empire." This witness is true; and this is why a small force of Missionaries now, would create such hope for the future of a Native Clergy, who alone can evangelize China. "I trust," said Bishop Cotton of Calcutta, "that we English Bishops are only the foreign Augustines and Theodorites, to be followed by a goodly succession of Stigands and Langtons." It is the hope of all Foreign Missions, and it is a hope that should fire some Christian hearts with a holy ambition. Eight men are needed, at this juncture and crisis. More can be used, if more can be had, but eight must be had, if the work is not to languish. Pray we therefore the Lord of the harvest that He will send forth laborers into His harvest.—Spirit of Missions, advance sheet for August.

The running comments and ejaculations which the "Army" made on any phrases that struck their fancies were very extraordinary, so opposed they were to the reserved, silent nature, especially in religious matters, of ordinary Englishmen. The Lord's Prayer, said by all present, immediately preceded the Lesson, which the Bishop read from Ephesians iv. Then came the hymn, "There is a Fountain filled with Blood." The chorus— I do believe, I will believe. That Jesus died for me. That on the Cross He shed His Blood From sin to set me free— was sung with extraordinary fervency, some of the people waving their hands about in time with the tune.

Then came the Bishop's address, and an admirable one it was, from the text: "Unto a perfect man." (Eph. iv.13.) After the sermon came a recitation of the Apostles' Creed, and the hymn, "I heard the voice of Jesus say." The Bishop's blessing concluded the Service, the "Army" marching back to their quarters in procession, singing their hymns. The Service was very successful, and the chorus of "Amen's," "Alleluias," and "Glory" sometimes almost drowned the voice of the preacher. Many of the "Army" bowed at the Holy Name whenever it was mentioned, some few were even detected crossing themselves, and one prominent female Salvationist, before leaving the church, turned to the altar, and said, "How beautiful is the house of God." Dr. Belcher has announced his intention of holding "Army" classes for instruction in doctrine and preparation for the Sacraments.

For the foregoing graphic account of this interesting Service we are principally indebted to the John Bull.

The new building to be erected by the Trustees of Columbia College, will cost \$100,000. It will be of brick, with stone trimmings; six stories in height, and fire proof.

The Church and the "Salvation Army."

The interest felt by the Bishop and Clergy of the Church of England, in what is known as the "Salvation Army," is evidently on the increase. Last month, on the Feast of St. Barnabas, the Bishop of Oxford preached an eloquent sermon to a crowded congregation, from the University pulpit. His text was from Acts xi:24. "He was a good man." In the course of his remarks, he spoke of the movement as having a great deal that was good in it, notwithstanding the frequent exhibitions of much that was distasteful to reverent and well-ordered minds. One of its strong points, it seemed to him, was that some service was found for each adherent. Every "soldier" in this "Salvation Army," as it was called, had his duty and his rank; and the great Christian principle that we are "severally members one of another" was recognized, though in a rough fashion, with a sense of reality which had almost died out in the ordinary experience of the Church.

A service of an interesting character has also been held in St. Faith's Church, Stoke Newington. The local corps of the Salvation Army marched in procession to the Church, joined in some prayers and hymns arranged for their especial benefit, and listened to an address to them by the Bishop of Bedford. This was done at the request of one of the local leaders of the movement, who wrote to Dr. Belcher, the vicar, requesting him to invite the Army to his Church, and pointing out that if the Salvationists met with a measure of success in reclaiming the lost, they must, from the very nature of the case, leave the after-work of building-up in the Faith, to the Church of England. After consulting the Bishop of Bedford, who thought that such an opportunity ought not to be missed, Dr. Belcher expressed his willingness to grant the request, on the conditions that the Bishop should decide what form the Service should take, and that the Army should come to the church simply to join in the Service and to be addressed as an ordinary congregation. These conditions were at once agreed to by the local leaders, who even sent back a request that the Lord's Prayer and the Apostles' Creed might be used in the Service. Accordingly, the members of the Army, men and women, about two hundred in number, marched from their quarters to St. Faith's, a woman leading the procession with a banner on which was inscribed the motto of the Army, "Fire and Blood." Of course, they were followed by a large crowd; but it was an orderly one. They ceased singing their hymns when they reached the church, and entered the House of God quietly and orderly, the Churchwardens conducting them to their seats, the women on one side and the men on the other. All the women knelt and said a private prayer, when they got to their places; but they all, without exception, rested their arms on the seats of their chairs, and turned their backs to the altar. The men all squatted, except those who had to stand in the aisles, and for whom no seats could be found. There was no choir, and the stalls in the chancel were occupied by the members of the local branch of the Church of England Workingmen's Society, and by numerous men belonging to the Communicant's Guild of the Church. Punctually at 8 o'clock, the Bishop, vested in his rochet, was conducted by the vicar to the pulpit, and the Service began at once with the hymn, "When I survey the wondrous Cross," sung without organ accompaniment, and with an energy almost terrific in its intensity. The Bishop then said several Collects. Printed papers of this Service were distributed to each.

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