

The Living Church.

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

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WHOLE No. 192.

DIOCESAN CONVENTIONS.

Reported for the Living Church.

Oregon.

The 29th Annual Convocation of this Missionary jurisdiction met in Trinity Church, Portland, on Tuesday, the first day of June. The first Service was held at 7:30 P. M., fifteen clergy besides the Bishop being present. The Bishop read his Annual Address. It was full of the most interesting information for all Churchmen. The Church institutions are doing well, and are generally prosperous. A larger number of congregations was reported than usual; and larger offerings for miscellaneous work.

The Holy Communion was celebrated on Friday morning; and immediately thereafter the business of the Convocation began.

Several lay delegates were present, including some of the ablest men of the Territory.

At the request of the Bishop, Dr. Lathrop addressed the Convocation upon the subject of the Clergymen's Retiring Fund. This is an attempt on the part of the clergy and laity to establish a Society, which shall procure one million dollars for a Retirement Fund for Clergy over sixty years of age. Dr. Lathrop was very earnest in the matter, and it is hoped that his efforts will have some success in getting the Oregon and Washington clergy to join the Society.

There was a good deal of business before the Convocation, and the greatest interest centred in the public services. On Friday evening, after Service, reports were read from the Treasurer of the Hospital and Orphanage. After the reports, addresses on the subject were delivered by Bishop Paddock and Dr. Lathrop. The Bishop was particularly tender and touching as he spoke of his experience in Hospital and Orphanage work. The Hospital at Tacoma, and the circumstances of its opening were very feelingly portrayed. The Good Samaritan Hospital and Orphanage are in a better condition than at any previous time—out of debt and doing very noble work.

On Saturday morning, after Service in the church, the Convocation resumed its work. Reports were read and acted upon. It was agreed to hold the next Convocation at some place outside of Portland. This seemed to be advisable in order that Churchmen in different places might have a chance to attend the Services.

On Sunday, the Convocation divided, the Rt. Rev. Bishop and several of the clergy officiating in the various churches of Portland. In the evening, the clergy all came together again, and a Missionary Service was held in Trinity. Addresses were made by the Rev. Mr. Watson, the Rev. Mr. Anderson, and Dr. Lathrop.

Mention must be made also, of the children's Service at Trinity in the afternoon. The church was well filled with happy and delightful faces. The hymns were sung with great spirit, and all the children listened attentively to what was said. A dime offering was made, amounting to over twenty dollars, for the Mission Sunday Schools of Oregon. The offerings of the day amounted to over \$100.

The Rt. Rev. Bishop and his corps of faithful clergy are doing a noble work for the Church in this far-away field.

New Mexico and Arizona.

The Third Annual Convocation of New Mexico and Arizona met at Santa Fe, on the 20th inst. The new building could not be used, for the want of doors; so the Convocation met in the temporary chapel again.

The clergy were the same as last year. Two had come to the Jurisdiction during the year, but they did not remain. Three Missions were represented by lay delegates.

Morning Prayer, the Holy Communion, and a sermon by chaplain La Tourette, U. S. A., preceded the organization of the Convocation. The old officers were re-elected, without exception; and the Bishop made no changes in his appointments except to substitute the Hon. L. B. Prince for Mr. H. C. Baldwin, on the Standing Committee; Mr. Baldwin having removed from this Jurisdiction. In the afternoon, the Bishop read his Address, which dealt exclusively with the Church's work in the Jurisdiction. It gives an account of the several Missions, with their condition; tells of a considerable increase of Church property; and states that two clergymen have been engaged for two important points in Arizona—Tombstone and Tucson. It also speaks in terms of commendation of the work of the Lay Readers; and of the importance of making the laity more generally useful in the work of the Church.

The Report of the Committee on the state of the Church thankfully acknowledges the growth of the work; puts the increase in value of church property at three-fold; and attributes the improvement to the presence of a Bishop in the field.

The Reports from the several Missions and congregations are, on the whole, encouraging; though St. Paul's, Las Vegas, seems to have gone backward. This latter is due to there being no clergyman there, nor any laymen who manifests such a spirit as is necessary to vigorous life under the circumstances that surround the Mission.

The church building at Santa Fe is now ready for use, as soon as the doors can be had, though no work has yet been done on the interior. St. John's, Albuquerque, is being erected as rapidly as possible. The stone work will be finished in two or three weeks. Both these buildings are of the most substantial character, entirely of stone, and will be among the most creditable church edifices in the great South-west. It was necessary that they should be such, because of their location in such important places. Their cost will be comparatively small—very little greater than it would have been had they been made of less substantial material; and they will be suitable for all time, being built on such a plan as to allow of enlargement whenever necessary. The Church in the East has, as it was fitting she should do, contributed, though only through individuals, to the erection of these edifices. The Church Building Fund Commission is not yet in a position to help us; hence the need of contributions from individual members of the Church. The needs of such a work as that here are imperative, and cannot wait upon the slow accumulation of the Fund; to which, however, we gladly offer according to our ability, and from which we hope much for the Church of the future. It may not be amiss to say, here, that the Report of the Commission places NEW MEXICO and ARIZONA at the head of all our Episcopal Jurisdictions in Offerings—not in amount, but in universality—to the Fund; every Mission in the Jurisdiction having made its offering during the first year.

On Tuesday evening, the Bishop and Mrs. Dunlop gave a reception at their residence, to the members of the Convocation. It was quite a large gathering of the Church clan, and was a most enjoyable one.

The Convocation adjourned on Wednesday. The business had been simply the ordinary routine of such occasions, no question of any importance having been brought up. The next Convocation is to meet in St. John's Church, Albuquerque, N. M., on the 6th of June, 1883. N. M.

Vermont.

[For some reason or other, we failed to receive an account of the second day's proceedings of the Convocation of this Diocese, in time for our last issue, we give the additional report below.—EDITOR L. C.]

SECOND DAY.—Morning Prayer was said at 8:30, immediately after Mr. Gibson introduced the topic of Sunday-schools, with the purpose of reviving a committee appointed three years ago, but since that time inactive. The Rev. Messrs. Dawson and Collins were elected to fill vacancies in the committee to which was referred the portion of the Bishop's address appertaining to the subject named.

The Committee on the Bishop's Fund presented their report, and at their suggestion two important resolutions were adopted.

The Standing Committee then presented its report, giving in detail their work for the year. The report of the Committee on Finance was presented, with the assessments for Convention expenses, recommending their payment before September next.

A new Canon, providing for the auditing of trust funds, was adopted, also a resolution proposed by Judge Redfield, of Montpelier, regarding a reform in legislation on the subject of divorce.

It was ordered to hold the Convention for next year in S. Luke's, S. Albans. It was also resolved to hold in St. Paul's Church, Burlington, on October 31st, 1882, "a solemn memorial Service" in commemoration of the fiftieth anniversary of the severance of Vermont from the Eastern diocese, and of the consecration of its first bishop.

After the usual resolutions and Service, the Convention adjourned, *sine die*.

Kansas.

The 23rd Annual Convocation of the Diocese of Kansas convened in Grace Church, Topeka, on Wednesday June 28th, 1882. The regular Services were held, and the sermon was preached by the Rev. T. W. Barry of Leavenworth. The Bishop then admitted to the order of Deacons, Mr. Jas. Rankine, formerly of the Campbellite denomination, and celebrated the Holy Communion. The Convention was duly organized at 2:30 o'clock in the afternoon, and proceeded to business. The Bishop read his address, in which he gave a synopsis of his Episcopal acts and called attention to various matters of importance. Among other things attention was called to the great prosperity of Bethany College during the past year, and to the beautiful "Holmes Hall" which had been completed, and which was the gift of Miss Holmes of Rittsburg, Pa., and so named as a Memorial of her deceased brother, Mr. Wm. Holmes. A charter is about to be obtained for "Christ's Hospital," which is to be erected in Topeka shortly, which will be the first non-Roman Hospital in the State. The ground on which it is to be built was given by Mrs. Vail as a thank offering to Almighty God for his mercy to her in her great suffering in the loss of her sight. The building when completed will be a beautiful one, and admirably fitted for its purposes.

Steps were also taken to have a number of persons incorporated to hold the title to Church property; and be the Trustees of any bequests which may be given for Church purposes. The Bishop referred to the matter of Temperance reform, speaking particularly of the work under the leadership of Mr. Graham. The matter was referred to a Committee, and after some speeches had been made, the Committee asked for further time before reporting, and so were continued till the next Convention.

The Missionary meeting on Wednesday eve was full of interest, speeches being made by a number of laymen; which showed interest in the matter.

It is interesting to know that the Church in Kansas has laymen who can talk so well upon matters of interest to the Church.

The matter of erecting a Church Hall at the State University, at Lawrence, was largely discussed, and on the strength thereof an agent was appointed to solicit funds for its erection. The importance of such a Hall, where students of our Communion and others who might be interested might receive Christian care and attention, and so find a safe home, can scarcely be overestimated. Perhaps the most striking measure proposed was that of combining with the next Convention, a kind of Church Congress. A committee consisting of the Bishop, the Rev. Dr. Beatty and the Rev. Mr. Leonard was appointed to arrange topics and appoint writers and speakers. The plan is to use the evenings of the Convention in the discussion of topics of interest and importance, in the freest manner, but passing no resolutions; in other words following as closely as possible the policy of the general "Church Congress." The various elections were held for Diocesan offices, and the Convention adjourned Thursday evening, June 29, to meet 2nd Tuesday in May 1883, at Lawrence.

Commencement at Kemper Hall, Wis.

Correspondence of the Living Church.

Notwithstanding the unpropitious character of the weather, the above occasion this year, on St. John Baptist's Day, was a peculiarly bright and happy one. Eight priests were present, besides Bishop Welles; and the spacious reception-rooms of the Hall were crowded by visitors from far and near, testifying to the earnest and extended interest which is felt in the success of this excellent School. It is one more added to the already numerous successful spiritual enterprises of the Sisters of St. Mary. Forty-three scholars, in all, have been in attendance during the past year, of whom thirty-nine were boarders. The financial prospects for the coming year are very encouraging.

The display on Commencement Day, of works of art executed by some of the pupils was exceedingly creditable; many of them being really of exceptional merit. The order of the Exercises was as follows:

Part First. Adagio—Sonata Pathétique, Beethoven, Op. 13; Miss Lance. Salutory—La Belle Bohémienne, Loeschhorn, op. 173; Miss Felker. Essay—La Beaute, Miss Bain. Song—The Knight of Old, Root; Miss Kemper. Essay—Quidam doctorum errores, Miss Bovay. Polacca Brillante, Von Weber, Op. 72; Miss Field.

Part Second. Piano Solo—Silber Quelle, Bendel; Miss Bain. Essay—Das Leben ein Kampf, Miss Field. Song—Beneath the ramparts of Bethula, Concone; Miss Felker. Valedictory—Misdirected Efforts, Miss Bain. Tarentelle No. 1, Mills, Op. 13; Miss McCloud.

Where all did so well, it may appear invidious to particularize; but it may be remarked, without doing injustice to any one, that the Salutory by Miss Field, and the Valedictory by Miss Bain, were thoroughly worthy of the occasion. Both of these young ladies take their leave of Kemper Hall, with accumulated honors.

Evensong was held in the Chapel between 3 and 4 o'clock; and, at the close, the Bishop conferred the parting testimonials on the following young ladies: Miss Amy D. Field, Miss Nellie Scott Bain, and Miss M. E. Bovay. Each happy recipient of the honor knelt in turn at the Bishop's feet, and received his fatherly blessing. This done, the entire company adjourned, in procession, to the northwest corner of the building, in order to unite in the Laying of the Class-Stone; the Rev. Dr. Lance, the Chaplain of Kemper Hall, using an Office compiled by him for the occasion. The whole proceedings were appropriately closed by the solemn Benediction of the Right Reverend Father.

The Sisters are much to be congratulated upon the large measure of blessing that has attended their single-minded labors hitherto; an earnest, we doubt not, of the still larger results which await them in the near future.

A special Ordination was held at the Cathedral, in Davenport, Iowa, on St. John Baptist's Day, on which occasion the Bishop admitted to the Diaconate Mr. Archibald Lawrence Van Antwerp, A. B., of Williams College, Mass. The candidate was presented by the Rev. Canon Thompson. The sermon was preached by the Rev. Wm. D'Orville Doty, rector of Grace Church, Rochester, N. Y. This is the twentieth Ordination to the Diaconate during the present Episcopate of five and a half years.

Summer Days in New York.

There are certain phases of Church life in New York, which the beginning of Summer never fails to bring prominently into notice. The entire community is affected by the ecclesiastical change then coming about. Indeed, the last days of June and the earlier of July always mark a sort of epoch, and possess a something of significance.

There exists but little room for doubt, that the Church is the leading and dominating religious body in the metropolis. Its influence is a recognized power; and, in some matters, almost a controlling one. Its chief rival is the Roman Communion (here, essentially a communion of foreigners), and it now numbers more parishes than that body. Rome is also its sole rival in ministries to the poor, and in the maintenance of charitable institutions, hospitals, etc.

But that which characterizes the Church in New York is, that, in a sense which applies to no other religious body it is a common home for both extremes of wealth and poverty. Every one is aware that much the larger proportion of the wealth of the city is in the hands of Churchmen. On the other hand, the multitude of free churches and chapels among the squalid classes makes it evident that a large share of the members appearing in Church statistics, are drawn from the poor. We believe that this latter side of our Church life is not always realized in its real bearings. One not infrequently meets in public print the insinuation that we are the Church of the rich, but not of the poor. It is impossible to give the subject even casual thought, without discovering the untruth of such a statement. There are three districts of the city, inhabited thickly by the poor—the East and West "sides," bordering respectively the East and North River—and the lower end. Our chapels and churches are within close hearing of each other's bells, all along the river; and, in the lower portion of the city (from which every denomination has practically retired, to build new houses of worship for congregations that have removed "up town"), the Church has staid behind, and now remains in almost undisputed possession. Our congregations have moved "up town," as have others. But, through the help of old Trinity, and in other ways, the down-town edifices have been saved, and turned into Mission centres. Nor is this all. Allusion has already been made to the Institutions, and organized Charities, in which the Church is justly pre-eminent. The readers of the LIVING CHURCH, need no reminder of these—their work receives constant attention in these columns.

Now when the warm season fairly announces itself—and this year, by the by, it has been a trifle laggard—off go the wealthy classes to the enjoyment of rest and recreation, and cool breezes, and up-town New York takes in the melancholy air of a deserted city. Churches are almost universally closed; and, with the very wealthiest, neither Rector nor people are to be seen again till far on towards October. That this makes its own impression on the town, goes without saying. Enough churches remain open in the district to which we refer, to meet the needs of such of the well-to-do citizens as may be compelled to be at home; but the absence of such numbers of the wealthy is felt. Many of the public institutions are, in consequence, made to face unpaid bills until autumn. The active parish life, at other times so characteristic, lies dormant.

Yet, among the poorer Churchmen, everything goes on much as in winter. Their churches are open, and largely attended. Many forms of philanthropy develop into special activity for the summer. This is notably the case, and increasingly so, with the work of St. John's Guild, and its sea-side and floating hospitals. Every year sees new sanitariums erected, and new devices for giving sick mothers and children medical attendance, wholesome food, and fresh air. Free excursions are given to newsboys, working girls and various other classes. As an instance of this summer life, may be incidentally mentioned an excursion furnished lately, at his own expense, by Mr. Howard Potter (nephew of the Bishop of New York), to a large party of teachers and officers of the Children's Aid Society, who sailed by special steamer to his country house at Locust point, N. J., and were very pleasantly and hospitably entertained there by the host and hostess.

One of the daintiest summer Charities is what is called the "Flower-Mission." A few days since, a lady of Yonkers sent to this Mission 2,000 clover pinks, tied in bunches of fifty each; which, on account of their spicy odor, were sent to the blind sufferers in the hospitals. This kind-hearted lady cultivates the flower in question, especially for the Mission; and, during last summer, contributed rather more than 10,000 pinks. They grow on a small plot of ground, and are seriously reported to be so luxuriant, that instead of picking them one at a time, they are cut down with a sickle.

Before dropping this theme of summer, the readers of the LIVING CHURCH may not be averse to an intimation or two of where some of the city clergy will pass their days of recreation. The Rev. Dr. Howland, of the Church of

the Heavenly Rest, will divide his time between Newport and the Adirondacks. Dr. Cook, of St. Bartholomew's, will also be at Newport. The rector of St. Thomas has annually a very quiet time of it at his summer house at Stockbridge, Mass. Dr. Watkins, of Holy Trinity, goes to Warwick, New York; and the new Rector of Calvary to the Adirondacks. Dr. Duffie, Chaplain of Columbia College, will, by an old custom, seek the hills of Litchfield, Conn. Several of the clergy are in Europe.

Ordinations in Detroit, Michigan.

Correspondence of the Living Church.

On the morning of St. Peter's Day, at St. Paul's Church, Detroit, the Bishop of Michigan admitted the following candidates to the Holy Office of Priesthood: The Rev. O. G. Owen, late Superintendent of Schools at Lapeer; the Rev. W. H. Osborne, Rector-elect of Trinity Church, Monroe; the Rev. G. Mott Williams, in charge of St. Matthew's Mission, Detroit; and the Mission of the Messiah, Hamtramck. The first-mentioned was presented by the Rev. F. N. Luson, of Lapeer; the others by the Rev. S. W. Frisbie of Detroit. The following twelve priests were present in the chancel, and joined in the laying on of hands: The Rev. Messrs. W. H. Ramsay and E. L. Turquand, of the neighboring diocese of Huron, Ontario; the Rev. E. R. Atwill, of the diocese of Ohio; the Rev. Dr. Pitkin, and the Rev. Messrs. Bush, Charles, Peters, Frisbie, Clark, Seabreeze, Luson, and Ziegler, of Michigan.

The sermon by the Rev. E. R. Atwill, Rector of Trinity Church, Toledo, was from I. St. Peter v:2-4, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." With graceful and appropriate allusion to the fitness of an Ordination to the priesthood, on St. Peter's Day, the preacher proceeded to draw lessons from great episodes in the life of the apostle; the first, from the blessing connected with the gift of the name Peter, a distinction being made between *Petros* and *Petra*, the latter term being held to represent the incarnate God as the Rock upon which the Church was to be built and Peter himself by virtue of his confession, as pre-eminently a *stone* built upon the Rock. The newly-ordained priests in the Church of God must teach men the truth that reveals God as the Source of all good. The apt illustration from the dry mountain-rivulet will not soon be forgotten by those who heard it. A second lesson was founded on the return from the Mount of the Transfiguration. Peter had proposed the building of tabernacles upon the mountain that had enjoyed the visitation of those holy personages. Our Lord taught a most important lesson when, in response to that suggestion, he conducted the apostles back to the plain where they were to mingle with the busy world, to heal demoniacs, and preach the gospel to the multitude. The third lesson was drawn from the Saviour's assurance of his own watchful care over the apostle, in time of temptation. Satan desires to have the priesthood, but the Saviour has a personal interest in the support of each individual priest under trial. "Simon, Simon, Satan hath desired to have you (plural), that he may sift you as wheat; but I have prayed for thee (singular), that thy faith fail not." The special temptations of the priesthood in our own day were forcibly portrayed; but to the warning appropriate encouragement was joined. Allusion was happily made to a contemporary transaction—the consecration of the Rev. Dr. Sullivan to the bishopric of Algoma, going on at that very hour. The sermon closed with a sympathetic and impressive address to the candidates. The clergy and laity present listened with special interest to this sermon, preached, as it was, by one who has recently been called from a long and successful rectorship in an eastern parish, to the charge of a powerful young parish in the West. The LIVING CHURCH may rest assured that it will hear of the preacher again.

The three newly-ordained priests represent more than average intellectual power and culture. Prof. Owen expects to devote his rare gifts as a teacher, to service in the enlarging field of Church Education, and is considering invitations to become Head Master in two Church Schools. Mr. Osborne was recently a rising Methodist preacher, and now has pastoral charge of an important parish in Southern Michigan. Mr. Williams has already made his mark as an active worker and effective preacher in Detroit, and will be able to direct the course of two growing congregations in the See City.

The first Annual Fête of the Church of England Temperance Society was to be held at the Crystal Palace on Tuesday, July 4th, and promised to be one of the principal events of the season. In addition to two grand concerts (one by 4,000 singers), a great meeting was to be held in the Opera Theatre, when speeches were to be delivered by the Rev. Canons Ellison, Fleming, Wilberforce, and Hopkins. Mr. E. T. Booth, of the Blue Ribbon Movement, was also to speak, as well as several members of Parliament.

Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

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

Albany.—The Services at St. Paul's Church, Catskill, on the 2nd Sunday after Trinity, were of a peculiarly interesting character. The Rt. Reverend the Bishop of Albany made his annual visitation to the parish, and was assisted in the Services at 10:30 A. M., by the Rev. W. H. Harrison, the Rector, and several other priests. The Rector presented a class of 14 persons for Confirmation, and the Bishop preached an able and interesting sermon on the parable of the Great Supper, with appropriate reference to those who had been brought in by Confirmation to the full privileges of the Gospel, and applying its lesson especially to those who were about to be sent forth as messengers from God to carry His invitation.

At the conclusion of the sermon, the Rev. Thomas Cole presented Harry L. Cawthorne to be ordained to the Diaconate, and Archdeacon Carey presented the Rev. W. B. Guion to be raised to the Priesthood.

In the afternoon, the Bishop, with three of the clergy, drove to Cairo, where the Bishop administered Confirmation in Calvary Church, and preached to a large congregation. In the evening, at St. Luke's, Dr. Harrison was assisted in the Service by the Rev. Messrs. Cole and Guion, and the sermon was preached by the Rev. Mr. Norwood, from Galatians, iv:18.

The Convocation of Albany met at St. John's Church, Cohoes, the Rev. W. Gwynne, Rector, June 20th and 21st.

The first Service, held on Tuesday evening, was notable for hearty music, and splendid addresses by the Archdeacon, the Rev. Dr. Payne, the Rev. Dr. Tucker, and the Rev. Messrs. Stewart and Washburn.

Next morning, at the Holy Communion, the Archdeacon preached an excellent sermon, concerning "The Good Shepherd as the Pattern of all True Pastors." The Convocation was handsomely entertained by the parish at the rectory.

Two essays were read in the afternoon, one by the Rev. D. L. Schwartz, on "The Spirit of the Prayer Book;" the other by the Rev. Jacob Streibert, on "Sunday observance, and the Fourth Commandment." The latter was marked by singular clearness of thought and cogency of reasoning, and is worthy of a larger audience.

The Convocation of the Susquehanna met at St. John's Church, Richfield Springs, on Tuesday and Wednesday, June 6th and 7th. At the opening session, on Tuesday evening, an interesting sermon was preached by the Rev. T. A. Snyder, of Westford. On Wednesday morning the Holy Communion was celebrated by the Rev. Edwin Coan, Arch-deacon of the Convocation, assisted by the Rev. Robert Granger, Rector of the parish. The sermon, a pertinent and strongly put *Concio ad Clerum*, was preached by the Rev. Reeve Hobbie, Rector of Cherry Valley. On Wednesday afternoon, the business session was held, at which reports were received from missionary stations. The present Arch-deacon was nominated to the Bishop for re-appointment, and Mr. G. Pomeroy Keese, of Cooperstown, was re-elected Secretary and Treasurer.

At the Missionary meeting, on Wednesday evening, the following topics were discussed: I. Missions and the Great Commission; II. The Historical Position and Apostolic Claims of the Church, considered as grounds of Missionary Responsibility; III. The Cross of Christ and the Dictates of Christian Gratitude considered as grounds of Missionary Responsibility.

The first topic was the subject of an essay by the Rev. E. A. Hartman, of Gilbertsville; and the second, of an address by the Rev. D. Washburn. The appointee for the third topic being absent, the Rev. Mr. Washburn continued his address, covering that subject also. The topics were admirably treated by these gentlemen, and the congregation was gladly and without weariness detained till a late hour, by the exercises.

The church here is a new and remarkably beautiful structure, of which it is gratifying to say that the balance of debt still remaining upon it, will doubtless be extinguished during the present summer.

The clergy will remember with great pleasure, their visit at Richfield and the cordial hospitality of the Church people there.

Brooklyn.—The erection of St. John's Hospital began in 1877; when completed, it will front 239 feet on Atlantic Ave., and have a depth of 95 feet on Albany Ave., and a height of 70 feet. At present, only one wing and the chapel are built, making the frontage 139 feet. The material used is Philadelphia brick, with facings and basement of Belleville stone. The style is Norman gothic. The chapel is on the second floor, and opens into the wards, so that the sick can enjoy the benefit of the Services. Besides the ordinary wards, there are two Children's wards, and eight private wards for boarding patients, each having a bath room. The plumbing and heating are of the latest and most improved methods. There are still needed—an elevator, side-walks, fences, grading, and much general finishing. This requires to be provided by private gifts; and Sister Julia, at the hospitals, will be very glad of such.

The growth of the city will eventually render necessary the erection of the additional wing. For the present, it may not be absolutely needed, though we believe it could be quickly filled with patients if opened. But the hospital as now standing, is certainly an immediate need of the city; hospital accommodation in Brooklyn not having been heretofore what it should be. The perseverance and faith which amid many difficulties pushed through to final completion this task of up-raising, in Brooklyn, a hospital under the care of the Church, and worthy of her, deserves very warm appreciation. Many persons at first honestly believed the undertaking too great, and opposed it. But all are now as one in the sentiment of pride, at what has been achieved. The best return for all such labors is the blessing of Christ's sick upon the heads of the faithful workers, and the knowledge (so well worth having) that in ministering unto the least, they do it unto Him.

Delaware.—The Anniversary of St. John's school, Faulkland, was held on Tuesday June 13. The programme of exercises was rendered by the boys in such a way as to do great credit to themselves and to show careful training on the part of their masters.

The first prize in declamation was awarded by the Committee, to Master R. E. Van Wageningen, of New Jersey, and the second prize to Master J. Marvel, of Delaware. The "Rector's Prize," a Gold medal, for the most correct observance of school regulations and deportment during the year, was awarded to Master Harry C. Daly, of Belle Vernon, Pa. The Anniversary closed a very prosperous year for the school. The number has more than doubled since January, and the school is fast gaining the confidence of the community.

Around the school a very interesting Church-work has grown up, since the school was opened here. The Rector of the school threw open the Chapel to the public on Sundays, and now, every

Lord's Day, congregations fill it to its utmost capacity. The Services on the Lord's Day as well as the daily morning and evening prayers are Churchly, and are rendered very attractive by the excellent singing of the boys under the direction of the organist and choir master of the school. During the year five of the boys were confirmed.

The Rev. Dr. Stearns of Easton will be connected with the school as Chaplain, and the Rector has added George Sears Gassner, M. A., and J. W. Bennet, B. A., both teachers of experience, to his corps of teachers. The prospects for next year are very promising and we predict a future usefulness to the school.

Long Island.—An event of unusual interest occurred in Brooklyn on St. John Baptist's Day, Saturday June 24th. The new edifice of St. John's Hospital, on the Church Charity Foundation, was formally opened by Bishop Littlejohn, in the presence of a body of the clergy, and a large gathering of people. The day was one of oppressive temperature; but the interest in the new enterprise, which has been steadily growing, especially of late, manifested itself unmistakably and heartily.

An Entertainment for the benefit of the Hospital was held in the evening.

New Mexico.—The ladies of Santa Fe gave a very successful entertainment lately, by which they succeeded in clearing \$175.35, after paying all expenses. This amount goes to the fund for the proposed church-building.

New York.—The old parish of St. Luke's, Houston street, with its free seats and its surplined choir and hearty choral Service, seldom fails of a crowded congregation on Sundays. The Rev. Dr. Isaac H. Tuttle, for many years the active parish priest, is a member of the Standing Committee of the Diocese, and connected with numberless other committees and institutes; not least of which is the Home for Old men and Aged Couples—an out-growth of his parish, and located near the parish church. He is assisted by the Rev. Clarence Buel, brother of the Rev. Prof. Buel of the General Theological Seminary, who for some years was resident in Germany, and is prominently connected with the Church German Society. Services are held daily at nine and three o'clock, throughout the year, with three Services (and sometimes four) on Sundays; the Eucharist being celebrated once on the second and fourth Sundays of the month, and thrice on the first and third. The Rev. E. W. Thorpe, of the diocese of Long Island, has been delivering a course of lectures on Sunday evenings, lately, in answer to the scientific scepticism of the period. His efforts are much appreciated by both Rector and people.

The borough of Flatbush is located just outside the limits of Brooklyn. It skirts one side of the "Prospect Park;" while the city borders the opposite. The many routes, by rail or road, to the neighboring and well-known Coney Island (which, by the bye, is not an island at all, but only nominally so), all pass through it. Beyond it stretches almost to the sea, the great market-gardening district which largely supplies the metropolis. The borough itself is exceptionally quiet, possessing some shaded avenues, a few fine residences, and one or two of the public institutions of the city. The parish of St. Paul's was largely built up under the seven years' rectorship of the Rev. James W. Bradin, who has lately removed to Hartford, Conn., becoming there the rector of St. John's.

He is to be succeeded by the Rev. Summerfield E. Snively, M. D., Assistant Minister of Grace Church, Brooklyn Heights, and a brother of the well-known rector of that parish. The Rev. Mr. Snively will carry with him the friendly regards of many in Grace Church. He is a graduate of Berkeley Divinity School, and has travelled much in Europe, having been present at the second Bonn Conference.

St. Barnabas' parish, Brooklyn, is making a commendable effort to remove its indebtedness. On St. Barnabas' Day, \$242, made up of mite offerings, was presented on the Altar, for this object. A somewhat lively parish paper is being issued monthly by the committee on the Debt Sinking Fund.

The Rev. Joshua Kimber has returned to the full exercise of his duties as Foreign Secretary, and the Rev. Geo. F. Flichtner has consequently retired from his position as Secretary *pro tem*, having received a vote of thanks for his faithful services during the absence of the Secretary in Europe. The Rev. Mr. Kimber's health, his many friends will be glad to know, is very much improved.

The closing of the boarding-schools in New York City, for the summer vacation, comes close upon the commencement of Columbia College, noted in last week's LIVING CHURCH. St. Mary's School, under the devoted Sisters of St. Mary; St. John Baptist's School, under the Sisters of St. John Baptist; St. Margaret's School, in Brooklyn, under the Deaconess Sisters of St. John; Mrs. Irving's, Mrs. Sylvanus Reed's, Mlle. de Janon's, Professor Charlier's, in New York, are all known to Churchmen, and largely sustained by pupils from Church families. To these may be added the Cathedral Schools at Garden City, which are practically a feature of the educational life of the Metropolis. The building for the Boys' School, now being erected by Mrs. A. T. Stewart, and nearly completed, will be one of the finest school-properties in the world; the materials are substantial and costly, and the architecture ecclesiastical, combining a very modern improvement and even luxury, consistent with the purposes sought. School life in this metropolitan centre—New York, Brooklyn, and immediate neighborhood—permits the exercise of a very powerful and far-reaching Church influence. Children and youth are sent here from all parts of the country, and chiefly by the wealthy, and socially important classes. Here, too, the Church is strongest, and even dominates in the community. The Church-feeling in the schools is usually quite marked, and, every year, children of indifferent, or sectarian parents, voluntarily become members of the Holy Church. Nor this alone: quiet Churchly training makes itself apparent in well-ordered lives.

Pennsylvania.—On Thursday, June 22nd, the Annual Commencement of the Diocesan Seminary took place, at the Church of the Holy Trinity, Philadelphia. A large number of vested clergy were present, including the Rev. Dean and the faculty of the Seminary. The candidates for Holy Orders led the procession, followed by the clergy and the Bishops of Maryland, Delaware, and Pittsburgh. Bishop Pinkney was the preacher. The Rt. Rev. Father preached from S. Paul's charge to the Church of Ephesus: "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own Blood."

After the sermon, the candidates were called to the Altar and their diplomas were given them by the Bishop of Delaware. The Rev. Dr. Meier-Smith, Professor of Homiletics and Pastoral Care, recited the Litany. The candidates for the Diaconate, four in number,—three of whom were colored—were then brought forward, and questioned, after which they were ordered Deacons by the Bishop of Delaware. The Rev. Paulus Moort, one of the colored Deacons, read the Gospel, after which they withdrew to their

assigned places, to make room for the candidates for the Priesthood, which was then given to three Deacons. The musical portions of the Office were sung by the Holy Trinity church choir.

On the Feast of the Nativity of St. John the Baptist the Franklin Masonic Lodge assembled for their anniversary Service in S. Stephen's Church, Philadelphia, which was beautifully decorated with bouquets and baskets of flowers, the retables being covered with a profusion of floral designs. Besides the Rector of the Parish (the Rev. S. D. McConnell), there were present the Rt. Rev. the Bishop of Pittsburgh, the Rev. C. Miel, of the Church of St. Sauveur, Philadelphia, and the Rev. Dr. Robins, Head Master of the Episcopal Academy, Chaplain of the Franklin Lodge, and preacher. At Matins, Hills' Venite in F. Stanford's *Te Deum*, and a *Jubilate* by Prof. Wood, organist, were sung. The Introit was from Haydn's Anthem: "In the beginning God created the heaven and the earth." The Responses to the Commandments were Schubert's; the *Gloria in Excelsis*, Prof. Wood's; and, after the Benediction, Handel's Hallelujah Chorus was sung. The preacher chose his text from Acts xx:35, "It is more blessed to give than to receive." He spoke of the difference existing between the Giver of all good things, and the human recipients of these things, of the Omnipotence of the Giver, and the helplessness of the recipient. This led to the consideration of the Universal Fatherhood of God, and of His Beneficence in the Kingdoms of Nature and of Grace. The three Divine Institutions, the Family, the State, and the Church, each in its special way, receive this never-ceasing Beneficence; and here the preacher spoke directly of the Order whose representatives were present, showing how this, though not of Divine appointment, could, by meekly receiving the Word of God in its entirety, and following its instructions, also bear witness to the Father of Lights, in Whom was no variableness neither shadow of turning. The collection, which was quite large, was appropriately given to the poor.

Springfield.—The Rt. Revd. the Bishop of Springfield preached and confirmed two persons in Trinity Church, Mt. Vernon, on Tuesday, June 20th at 8 P. M. The building was filled and some stood during the whole Service. The candidates were presented by the Rector, the Rev. Ralph Byron Hoyt. The Bishop's sermon on "Continuing steadfastly in the Apostles' doctrine, etc.," was full of earnestness, and left on many an impression which will be the beginning of better things.

On Wednesday evening, June 21st, the Rt. Rev. Bishop Seymour preached at Macleansboro, (St. James' Church) and confirmed and addressed one person who was presented by the Rector. The Church at Macleansboro, beautiful in itself and decorated with many marks of the loving piety of the ladies and gentlemen of the town, and kept in scrupulous order and neatness entirely by their hands, makes one love to linger within its walls.

A beautiful silk banner was the work and offering of the lady confirmed. It is most encouraging to see such work in Southern Illinois, where the Church has been, and still is, in many places, unknown.

At Mt. Carmel, on Thursday 22nd the Bishop inspected the work now going on of enclosing St. Paul's Church, and building the Rectory adjoining. The buildings are all of brick, and form one solid array. The chapel is already complete and open for Service since Nov. 6th 1881. The Bishop confirmed the first class at Mt. Carmel, March 29th 1882, four in number.

Wisconsin.—On Sunday June 14th the ceremony of consecrating Christ Church, Chippewa Falls, took place. The building has been newly painted, and was made to look beautiful by floral decorations. The new altar added much to the attractiveness of the church. At the appointed hour of Service the clergy robed in the tower, and meeting the vestry at the front door of the church, the procession moved up the centre aisle in the following order:

- The Rt. Rev. Bishop Welles.
Rev. Messrs. C. J. Hendley and A. B. Peabody.
Rev. S. J. Yundt, Rector.
Wardens:
D. G. Coleman, Tracy M. Cary.
Vestrimen:
Ambrose Hoffman, W. H. Howieson,
H. H. Todd, L. C. Stanley,
John W. Squires, Edw. C. Cary,
L. H. Cushing, Geo. C. Hicks.

The instrument of donation and request to consecrate were read by the Rector. The prayers of consecration were uttered by the Bishop. The formal sentence declaring the building set apart to sacred uses was read by the Rev. C. J. Hendley, who also preached the sermon. In the afternoon Baptismal Services were held, and six candidates received that Sacrament. Two more were baptized in the evening, when the Bishop preached and administered Confirmation to five persons.

An Ordination in San Francisco. To the Editor of the Living Church.

I hope you will spare me a little of your valuable space, that I may tell your readers about a most delightful Service which I attended on the 18th ult., here in San Francisco. It was on the occasion of an Ordination to the Diaconate, in St. Luke's Church. Of course, you, who know all the clergy, do not need to be told that the Rector of that "Living Church" is the Rev. Samuel Gregory Lines.

One of the candidates, Mr. Frederick W. Reed, of this city, had formerly assisted the Rector as lay-reader, and was well known to many of us at St. Luke's. He is a recent graduate of the Berkeley Divinity School, and has returned West to labor in his old home. The other candidate was Mr. A. B. Andrews. This gentleman is in business in Alameda, and was ordained to the Diaconate that he might assist in the work of the Church there.

Morning Prayer was said by the Rector, at 9 o'clock. When I entered the church, before the Service began, such a sight met my eyes as you at the East could scarcely realize. Flowers of the most gorgeous colors, in marvellous variety and lavish profusion, combined, with the rich hangings of white and gold, to produce a picture that simply beggars description. Over the gate, leading into the sanctuary, rose an arch of brilliant flowers; and similar arches, every few feet, spanned the centre aisle, making a perfect floral bower from the door to the chancel-rail.

The Ordination Service was appointed for 11 o'clock, and when that time arrived, our beautiful church was filled. The Processional Hymn was the 138th, "Holy, Holy, Holy," and as we sang, the procession of clergy and candidates passed under the flower-arches and took their places in the chancel. First came the candidates in their cassocks; then the Rev. Mr. Davis, of Sacramento, who is in Deacon's Orders; then the Priests present, the Rev. Dr. Worth, U. S. A.,

the Rev. Mr. Hill, of San Quentin, the Rev. Mr. Perkins, of Alameda, and the Rector, and, finally, our dear Bishop. The sermon was by the Rev. Mr. Hill, plain, practical, and full of earnest feeling. The candidates were presented—Mr. Reed by the Rector, and Mr. Andrews by the Rev. Mr. Perkins. The Litany was then read by the Rev. Dr. Worth, and after its solemn petitions, we joined in that inspiring hymn, "Glorious things of thee are spoken—Zion, city of our God." Then followed the Ante-Communion Service as far as the Epistle, and then the solemn questions to the candidates and the "laying on of hands." The newly-made Deacons were then vested in their surplices, and the Holy Gospel read by the Rev. Mr. Reed. I think, dear LIVING CHURCH, that I never saw a more solemn Celebration of the Holy Communion than that which followed. The Rector was the celebrant for the Bishop, and he was assisted in the distribution by the Rev. Mr. Reed—thus following out the Church's declaration that this "specially appertaineth to the Office of a Deacon." How beautiful it all was! The rich flowers, the bright sunlight, the solemn stillness, and the quiet voices

"Offering, by turns, on Jesu's part, The Cross to every hand and heart."

I for one shall never forget it. Well might we break forth into "Gloria in Excelsis"—was not all the glory His? And well might we kneel and chant our grateful "Nunc Dimittis," for had not 'our eyes' seen, indeed? Finally, the chorus of that grand—I had almost said grandest—hymn, the 317th, "There is a blessed home," burst forth, and the clergy slowly passed again through the arches of brilliant flowers, and our beautiful service ended. It was a Holy Eucharist to us indeed, and even now every remembrance of it ends in a giving of thanks. O.

The Merrimac Valley Clericus. Correspondence of the Living Church.

The above body, of whose doings your columns have from time to time made mention, held its twenty-second meeting in the Church of St. John the Evangelist, Haverhill, Mass., on Monday the 12th inst. As is the custom at the meetings of the Clericus, the Holy Communion was celebrated by the priest in charge of the Church. Nine others of the clergy were present and joined in the reception of the Blessed Sacrament. A brief address was delivered by a visiting clergyman—the Rev. J. T. Magrath, of the Diocese of Pennsylvania—on the text "Preach the word" (II. Timothy iv:5.)

After the conclusion of the Service, some instructive and interesting remarks were made by the Rev. Mr. Brown, of Newburyport, on Methods of attaining success in extempore preaching.

At the business meeting, which was afterwards held in the rectory, each of the members was as usual called upon for a five-minute talk on any topic which he might himself select. The subject which called out warmest interest and liveliest discussion was that of Brotherhoods for work in the Church.

A plan was suggested for an organization, which, shunning subservience to mediæval methods, should unite in its membership married clergy as well as celibates, and priests serving in parishes, as well as those living together in community life. The proposal was received with general sympathy and favor, and is to be discussed more fully at a future meeting. At the close of the discussions, the brethren dined together and enjoyed an hour of cheerful social converse.

Besides this report of the proceedings of the Clericus, a word should be said in reference to the work of the Rev. Mr. Wingate, in Haverhill, where the meeting was held. The beautiful little chapel where he ministers was built at his own expense; and, with the parsonage hard by, standing on an extensive piece of grassy and wooded land, constitutes a permanent and valuable endowment for the Church, to which his services are freely given for the honor of his Lord.

On every Sunday and Feast Day the Holy Eucharist is celebrated, and frequent Services and faithful household ministrations are bringing forth their appropriate fruit.

It was here that, last autumn, under the auspices of the Clericus, the second Annual Retreat for the clergy was held.

A similar gathering is in prospect for next September; though the time and place have not as yet been fully determined. A. E. J. Lowell, Mass., St. John Baptist's Day, 1882.

The Sisterhood of St. Margaret. To the Editor of the Living Church:

Your correspondent who reports proceedings of our late Convention of Central Pennsylvania, in St. Mark's Church, Mauch Chunk, has mistaken the name of that Order to which the Sisters belonged who went so bravely, in love for men and with trust in God, through the trying ordeal of the small-pox plague in South Bethlehem. The Sisterhood represented in that ministration was the Order of St. Margaret, established in Boston; an American branch of the Order of St. Margaret's, East Grinstead, England. All the inhabitants of Bethlehem were moved to admiration at the noble intrepidity and devoted zeal of the Christian women who moved without blenching through scenes of loathsomeness and death, and of terrors that might well appal the stoutest hearts. The remembrance of the work of St. Margaret's Sisterhood will live long in that stricken place, and the memory of the "Episcopal" Sisters (as they were commonly termed) be fragrant in the grateful hearts of men, women and children who were blest with their gentle and loving ministration. M.

Christian K. Ross, the father of the lost "Charlie," has been reappointed master warden of the port of Philadelphia.

ALL AROUND THE WORLD.

Joachim Raff, the composer and pianist of Frankfort, is dead.

A statue of Savonarola was unveiled at Florence on the 25th ult.

A boa-constrictor 25 feet in length and 12 to 14 inches in thickness has arrived in New York, in a torpid state.

Harvesting is nearly over, in the neighborhood of Wichita, Kas. Farmers declare that they never saw such fine grain.

The revenue derived from brewers' ale and beer business in England in 1794 was \$225,000; in 1864 it was \$7,500,000.

The great seal of Great Britain and Ireland is affixed to yellow wax for English documents, red for Scotch, and green for Irish.

The spectacle in the harbor of Alexandria, Egypt, is decidedly war-like. There are now thirty-two European war steamers assembled there, and others are expected.

Oscar Wilde, so it is reported, is to visit a few days with Jefferson Davis. It is to be feared that the lectures of the apostle of æstheticism will be too late by some seventeen years.

Franz Abt, the composer of many well known songs, has laid down the baton of capellemeister, which he has wielded in Brunswick for the last twenty-eight years, and retires on a pension.

The Sultan has conferred a high dignity upon Arabi Pasha, and presented the Khedive with a souvenir in diamonds. Count de Lesseps has been officially advised that the Suez canal is in no danger.

A young man from Chicago was arrested by the police of New Bedford, Mass., on a telegraphic order from his father, and prevented from carrying out his intention of taking a whaling cruise.

Miss Anne Whitney, of Boston, has completed plaster cast for a statue of Harriet Martineau, and it will soon be shipped to Florence for reproduction in marble. The work will cost over \$12,000, and the necessary funds have been subscribed by the ladies of Boston.

According to the official census report, there are in the United States and Territories, 12,830,349 men of the voting age—that is, 21 years old or over. Of these, 8,270,518 are native born, and 3,072,487 foreign born. The total number of colored voters is 1,487,344.

Philadelphia kills her superfluous dogs, not by drowning them in a cage, but by introducing carbonic oxide gas into an apartment which, after the dogs have been driven into it, is made air-tight. One hundred can be dispatched in this manner at once, and their death is quick and painless.

A dark green and blue marble vein has been discovered along the Sławangunk mountains, New York. It is of a very fine grain and easily worked. The stone throughout is veined with dark lines. As soon as the proper leases are perfected the quarry will be worked, and it promises to be very valuable.

At Copenhagen, Ala., a few days ago, a large eagle swept down on a small colored boy who was at work in a cornfield. The bird thrust his talons into his neck and back and made a strenuous effort to carry him, but the boy's screams attracted the neighbors, and when they approached the bird flew away.

A fruit-grower at Griffin, Ga., has sixty thousand peach trees in bearing condition, besides thousands of other kinds of fruit trees. The peaches are ripening faster than they can be sent to market, although three hundred pickers and packers are employed, and hundreds of bushels are cast aside as too ripe for shipment.

A new opponent to the Western Union is announced, called the Postal Telegraph company of New York, which starts with the special idea of transmitting ordinary business letters between the larger cities by wire at very low rates. The authorized capital is \$21,000,000, and of this it is said that \$700,000 has already been subscribed.

Congress has repealed the tax on matches, and reduced, by more than a half, that on cigarettes. It also repealed the tax on perfumeries. This removes the difficulty. Labor troubles, striking, &c., should immediately be brought to a close. When our great and glorious country does so much for the poor working man, it is ungenerous for him to complain.

Since the Prince of Wales got a triocycle last year, the machines have come rapidly into fashion in England, and now there are 60 kinds in market and there are large sales. Mail carriers in country districts are supplied by government with machines of the kind fitted to carry a considerable weight, and others are made to carry two, three and even four persons.

As Mr. Browning's house at Warwick Crescent, in London, is soon to be pulled down by a railway company for a new line, and as he has written in it almost all his works, the Browning Society has ordered photographs to be taken of the house and the view over the canal basin from it, the poet's study and drawing room. The house at Camberwell, where Mr. Browning was born, and where he wrote "Paracelsus," is also to be photographed for the Browning Society.

The London *Lancet* says that muscarine, the active poison of mushrooms, is directly antagonized by atropia. A trace of muscarine placed upon a frog's heart completely arrests its motion; a drop of atropia will start it up again, although it may have been motionless for four hours. In human beings, poisoned by mushrooms, one minim of atropia, administered hypodermically at intervals, effects a complete cure.

While plowing in a field in Faulkner county, Arkansas, recently, George Smith saw a ravine which had been washed by a recent overflow of the Black Fork, and in which reposed a large number of human skeletons lying in natural positions, together with several earthen bowls, shells, arrows, leaden bullets, &c. The skulls were all inclosed in vessels made of clay, while one with handsomely engraved ornaments, denoted that the skull belonged to an unusually important personage. The farm had been under cultivation over forty years, and relics denoting the existence there at one time of a prehistoric race have been frequently found.

The Paris Tramway company, after five years' experience of steam and every system it could find—the number was no less than twenty-one—has reverted to the old system of employing horses. The result of the prolonged trials has been to show that steam is dearer than horse-power. The engine requires a driver and stoker, whose pay is greater than two of the old drivers or coachmen. Then the fuel and maintenance of the engines in order were costly, while the original outlay in capital is about the same as that required to keep up the requisite stud of horses. Moreover, hardly a week, often not a day in the week, passed without some accident on the steam line, which proved very costly to the company and led to complaints being addressed from various quarters to the authorities. Hence the authorities at last issued a prohibition against the further employment of steam, and in this the company acquiesced with perfect readiness.

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

Division of Dioceses. To the Editor of the Living Church: Upon my return home, to-day, from a Visitation, I noticed an article in the LIVING CHURCH, in reference to some remarks made by me to the late Convention.

First of all, let me say that the language attributed to me does not fairly represent what was said on the occasion referred to, nor does it convey the real animus of the conversation which took place between the Bishop of Michigan and myself. Nothing, I am sure, was further from the thought of either of us, than saying anything which could reflect unkindly upon the Bishop or Diocese of Western Michigan. And yet I have reason to know that the conversation has been so interpreted. Bishop Harris simply said to me that there was a very general feeling that the Division of the Diocese, as made, was a mistake, and that if the question were now to come up for the first time, the Division could not be made. He said nothing about any "dismay" on the part of the Bishop, clergy, and laity of the Diocese; nor was I rightly reported as employing that language. What we both referred to was the feeling that where there was the lack of strong centres, for carrying on Church work, a Division, under such circumstances, was not calculated to help forward the best interests of the Church.

Now, was any injustice done to any one, in giving expression to such views?

Upon my return home, some three weeks after the meeting of our Convention, I found upon my table the Address of the Bishop of Western Michigan to the late Convention of that Diocese. And in looking over that Address, I noticed what struck me as a full confirmation of what had been said by the Bishop of Michigan, and repeated by me, in regard to the Division. Bishop Gillespie employed the following language, in connection with his review of the progress of the Diocese, during the past seven years:

"We have not attained all we could wish, perhaps not all we expected. There have been causes we could not control, and causes for which we are answerable. It was a grand error that lines of Division were accepted, that confined the new Diocese to that portion of the State, where the population is so largely in small towns, and agricultural districts. Every Diocese should have, in proportion to its 'land yet to be possessed' by the Church, points of Church strength. There must be sinews of war in the Church militant."

Certainly, the fair inference from this language is that the division, as made, was a mistake. Now this was all that had been said by the Bishop of Michigan, and it was this view of the matter which was repeated by me. Neither of us was capable of employing any language in reference to the faithful and zealous Bishop of Western Michigan, and his active co-operators, that was fitted, in any way, to disparage the labors of men, who are worthy of all praise.

And I shall deeply lament that any word has been uttered by me, on this subject, if it cannot be made plainly apparent to all, that there was no thought of unkindness to our excellent brother of Western Michigan, or to the Diocese over which he so worthily and faithfully presides.

T. B. LYMAN, Bishop of North Carolina. Raleigh, June 20th, 1882.

Too "Lengthy," by Half.

To the Editor of the Living Church: I am the unfortunate clergyman whose sermon, preached at St. John's Cathedral, Denver, at the Convocation on the 14th ult., was pronounced in your last, "both etc., etc., etc., but very lengthy." The sermon referred to occupied not more than twenty minutes in the delivery; one good brother timed it with his watch, and called it a fifteen minute sermon. I am the victim of a reporter's mistake who meant to say "the Service was etc., etc., but very lengthy." Please make the above correction, as I do not wish to be known as a clergyman with a "very lengthy sermon;" something I was never guilty of.

G. T. Le B. Colorado Springs, Col., June 25, 1882.

A Pleasant Class-day at Boston.

To the Editor of the Living Church: Having had the pleasure of being present last week at the "Class-day" exercises of Miss Putnam's School in Boston, I have thoughts, as this is the only Church boarding and day school in Boston for the higher education of girls, your readers would like to have some account of the result of a year's school work.

Everything conspired to make the day a brilliant festival. The weather was perfect, genial, bright, exhilarating; the air floating into the windows of the house, near the Public Garden redolent of opening foliage and bursting flowers. The pupils—radiant with cheerful faces—welcomed their friends, as they gathered into the ample school-parlor with undisguised pleasure. Promptly at half-past nine, Miss Putnam, taking her seat at a large oval table covered with books and vases of flowers, which the young ladies surrounded like a corona, the whole assemblage came to a hush; the silence deepening while the 28th chapter of Job—The Search for Wisdom—was read with great distinctness. This was followed by the Lord's Prayer. After this came the school exercises, beginning with reading large selections from the "Merchant of Venice;" the Trial Act in which had been translated into French by the girls, and was read by them in that language with great spirit. There were sparkling dialogues in French between the Juniors and Seniors, their own compositions, as well as readings in German.

Then followed a series of demonstrations from the Fifth Book of Euclid, so clear and elegant that those interested in higher mathematics held their breath to listen. There were essays in

English Literature, especially on Milton, and the structure of Paradise Lost, and the Science of Mythology, evincing a mastery of the subject and a maturity of expression which could have been the fruit only of intellectual ability, and the discipline of patient and enthusiastic study. But the triumph of the day was the Latin and Greek translations. These included passages from Caesar, by the little girls; Odes, Epodes, and Satires, from Horace; and a selection from the Oedipus Tyrannus of Sophocles. They were all rendered with a fluency, a precision, and a felicity of expression, which, to those accustomed only to the translations of the same passages given in the College class-rooms, were surprising. These exercises, interspersed with vocal and instrumental music, held the unwearied attention of a large and appreciative audience for five hours. At the pleasant collation which closed the day, the unanimous feeling was that the last class-day of this splendid school was the best.

F. C. P. St. Paul's Rectory, Jersey City, June 15th, 1882.

Church Music.

To the Editor of the Living Church: In the preface of one of Novello's publications of Church-music is the following: "In explanation of my habit of placing an 'Amen' as a coda to each chant, it is to be observed that the second verse of the Gloria Patri is pointed absurdly in the Psalter. The true and only sensible pointing is to place the colon after 'is now:' assigning an entire bar to the word 'is;' in which case the latter half can be pointed thus: 'And ever shall be, | world with- | out- | end.' The 'Amen' is thus out of the chant, as reason demanded that it should be; and by obtaining a coda to itself, proclaims to the ear that the Psalm is ended.

Regarding the "Amen" for Hymn tunes, the Editor remarks, that—"in many cases the two chords of the sub-dominant and tonic are everything;—and are as bald and abrupt, and meagre and childish after the tune, as it is possible to imagine—as unreasonable, in short, as if a sculptor should make all the noses of all his statues of exactly the same shape and size, whatever the dimensions of the statue or character and shape of the head. When the inversion of the chords assigns to the treble the 4th and 3rd notes in the scale, and the choir is feeble, the result is not unfrequently a ghastly wail."

A few illustrations are given—out of many which are possible—of improved "Amen's" for Hymn tunes. Both these subjects appear worthy of consideration by Rectors and Choir-masters.

Who was It?

To the Editor of the Living Church: There is now lying before me the Rt. Rev. Bishop Chase's Pastoral Letter to his Diocese of Illinois, read in Springfield, Sangamon County, at the first meeting of his Convention, May 14th, A. D. 1837. In the "advertisement" on the reverse of title page, is a statement that the source from which the Bishop's "expected funds" to enable him to pay for printing was dried up. This would have prevented the publication, had not a young man, a printer in Mr. Davis' office (the Peoria Register) generously offered to set up the types and do the printing, without charge; Mr. Davis kindly allowing him the use of his materials for that purpose. This young man looks to the Sacred Ministry. His first step towards it is a sacrifice. May his faith in the only true Sacrifice—Jesus Christ on the Cross—sanctify it to his everlasting benefit and to the good of His Church."

I feel some curiosity to know the name of this young printer, by whose self-sacrifice the first Pastoral Letter to the Diocese of Illinois was printed, and whether he finally entered the ministry.

W. K. C. New Orleans, La.

Ad Clerum.

To the Editor of the Living Church: There are often articles in your columns, on the wrongs of the clergy. Can you not spare a little space for those of the laity, who have no pulpits from which to deliver the addresses "ad clerum," which, they think, are often as much needed as those "ad populum?"

To those who occupy the pews, it is a constant source of wonder that the clergy seem so little to appreciate the necessity of reading the Service in a manner that will impress its sense and beauty upon their hearers. We who have been trained in the Church thoroughly appreciate our Service; but what stranger, entering the doors of nine-tenths of our churches, would imagine that there was beauty in—or love for—the Service that is mumbled, mouthed, drawled, or hurried over, by the clergyman in the chancel? Is it impossible for our clergy to "read in the Book of the Law of God distinctly, and give the sense, and cause us to understand the reading?"

Men in other professions who expect to be public readers and speakers, are willing to take time and trouble to make their reading and speaking effective. This is especially true of actors; and surely, men who take upon themselves the great work of the Ministry should do no less.

Only those persons who have a strong sense of duty can be expected to go to church, when all devotional feeling is destroyed by having the Service utterly spoiled in the reading; and, unfortunately, we all know that "those that are strong" are the few, while those that are weak and need all the help the Church can give, are many. Not long since, a young man said to me: "Do you think I am going to church to hear that magnificent Service ruined by such reading?" And his opinion and practice are much more common than the clergy seem to realize.

Do not think that we are asking for fine reading. This is the gift of the few, and the majority

of those who try for it only succeed in reaching an affected copy of the real article, than which nothing can be worse. Why is it that most laymen when called upon to read the Service, read better than clergymen? Is it not because their manner is less self-conscious, less indifferent, and (must I say it) more reverent? Is it too much to ask of the clergy to take the pains to make the Services of the Church loved and not endured? That they shall read reverently, distinctly, sensibly, so "that those who occupy the room" of the hearers may not imagine that they are attending the funeral of their murdered Service?

Reminiscences of Dr. Craik.

To the Editor of the Living Church: In a recent issue of the LIVING CHURCH you very kindly referred to my retirement from official duties of the ministry and the reasons for my so doing; for which I thank you. In the same number you also mention the death, at a good old age, and full of honors, of the Rev. Dr. Craik, of Christ Church, Louisville. The mention of these two together, recalls an incident of some interest in our early history which you may not object to publish. He was my parishioner, when I was the sole missionary in West Virginia; and he the first member of the Church that it was my privilege to admit to the Holy Communion. This was in 1834, when Dr. Craik was a member of the Bar of Charleston, Kanawha.

At that time there was no organized congregation of the Church in all the country outside of Wheeling. He was from the start my great helper and comforter in the hard work of planting the Church along the Ohio and Great Kanawha rivers. A small chapel had been built near Coal River by the zeal and piety of two church families, Col. R. Thompson and Mayor Hudson; the only place of worship to be found there of our Communion. The mission had its centre at Charleston, and extended to the Ohio river, at Pt. Pleasant, and up that river to Ravenswood. On the east from Charleston to Lewisburg Greenbrier. This was the line on which we labored for several years. The zealous lawyer was ever at my side and ready to hold up my hands. He stopped at nothing to help me in the good work to which, after a little, he devoted himself more entirely by entering the ministry of the Church. At more than a dozen places, congregations were assembled, most of which have grown to be permanent, and now help to make up the Diocese of West Virginia.

Dr. Craik succeeded to my work, when I removed in 1840, and was useful; he lived there until his removal to Louisville. Since then his reputation has grown rapidly and become established throughout the Church.

The history of that early Mission would make a rare volume of travels and adventures. It was not uncommon for me to ride one hundred miles over a half dozen great mountains to hold the Services of the Church, as between Charleston and Lewisburg. Now all this is changed. Of the friends who then stood by me and worked with me in the West, few remain. Craik and Claxton are gone. Talbot is disabled, and I am retired from active duty, and must hasten to meet if I prove worthy, those honored ones, who have entered into life before me.

Church "Ornaments."

To the Editor of the Living Church: At a Diocesan Convention, this year, I noticed some things which were new to me; and I hardly dared ask my brother clergy to explain, lest they might think I was ignorant or very low on the Theological thermometer. There was an immense Crucifix over the Altar, in all its pathetic realism. I had never seen anything of the kind before, even in Roman churches. My personal tastes and preferences were for the plain Cross from which the Crucified One had been taken; and my ideas of worship were—the worship of the Risen Christ. Another thing that attracted my attention was—the number of Lights in the Chancel. I did not count them; but there were at least twenty-four, arranged in groups of three above and at the right and left of the Altar. As it was a week day, and not a very high-day, I hardly could see the meaning of so many (if indeed they had any meaning), and was too timid to ask the Bishops or other clergy present to explain.

There has been so much fuss in the diocese over points in Ritual, that I do wish they would give us some settled rule, or some explanation of what they do.

[We do not profess to be very thoroughly "posted" in matters of Ritual; but, as far as we feel competent to express an opinion upon the points referred to by our correspondent, we must acknowledge that we are disposed to sympathize with him. If we have been rightly informed, not only is a Crucifix ritually out of place within the Sanctuary, but even the plain Latin Cross, known as the Cross of Suffering, is excluded. The Altar Cross, where one is used, ought, we believe, to be floreated, symbolizing rather the blessed fruits of the Passion, than its agony. As for the use of a multiplicity of Lights in the Chancel, it is simply, we believe, a matter of taste. In the Mother Church of England, there is authority only for the two Altar-Lights, signifying the Divine and human Natures in the Person of Christ.—EDITOR L. O.]

A Plea for Old Sermons.

To the Editor of the Living Church: It is a common thing to decry them; and yet they hold their own, and why not? A sermon worth preaching at all, is worth repeating. It may be so well written at the first as to suit the style even of a growing author, for many years. And this may be both because the subject is one on which no new light has been shed since the first writing, and because the degree of finish rendered it worthy of repeated use. Again, if the old Bible, Prayers and Hymns bear such constant repetition, if Mr. Jefferson can repeat

Rip Van Winkle hundreds of times, and always with feeling, if our old friends, and books, and pictures, and homes, never wear out, or at least do so long before we are willing to part with them, may there not be old sermons so worthy of repeated use? Further, as one's cares multiply in family and in parish, or, as our older clergy drift into mission work, and are expected to take charge of counties where nearly nothing can be done without spending much time outside of the study, it is simply idle to tell them not to use the capital of thought they have in their old sermons. Besides, while an old sermon read monotonously, is indeed intolerable, it is quite possible to study it over again often enough to deliver it with life. While it is equally possible (like one of our deceased Bishop's) to bring a fresh manuscript every time into the pulpit, and yet repeat the same old thoughts. The greatest champion of fresh sermons we have, has a favorite thought which re-appears in almost every production from the pen; and he seems to be quite unconscious of its constant iteration. If the brain and heart and conscience of the preacher be fresh, he need never be dull with his well written old sermons.

Constitution of the Church.

The Canons of the Diocese of Illinois require that every new parish applying for admission to its Convention shall have a Constitution. After applying in vain to various rectors and vestries for information (none of them being able to produce what they have not), I submit the following form for editorial revision: QUIS.

ARTICLE 1. This parish shall be known and distinguished under the name of the Parish of _____ Town of _____ County of _____ Illinois.

ARTICLE 2. This parish expressly accedes to the Constitution, Canons, Doctrines, Discipline, and worship of the Protestant Episcopal Church in the United States of America, and to the Constitution and Canons of the Church in the Diocese of Illinois.

ARTICLE 3. In all future elections of Wardens, Vestrymen, or other officers; in the duties assigned such respective officers; in the custody of whatever Church buildings, or Houses of Worship which shall ever belong to the Parish; in the supply of religious Services; in the call of Rector, or vacancy in the rectorship, or in administration, strict conformity with Canons Nos. 3, 4, 5, 6, 7, 8, and 9; Title III., Digest of Canons of the Diocese of Illinois, shall always be aimed at.

ARTICLE 4. In all the arrangements and operations of future parish activities, new organizations, or societies, the same spirit of loyalty to the Church and obedience to her Canons shall be of the first consideration.

M. Dumas, the perpetual President of the French Academy, has been instructed by the Minister of the Interior to make a return of all persons who have been killed or maimed in pursuit of scientific research. It is the desire of the French Government to make some compensation for such casualties, which have hitherto been disregarded. Some time since, says the Photo News, we remember meeting M. Henri Pellet, whose blue-lined copying process is so well known, and sympathizing with him on the loss of the fingers of one hand, which he had sustained through experiments with gun-cotton and nitro-glycerine. "I suppose you will give up explosives, now," was our remark. Our friend laughingly shook his head: "I have my other hand still," he cried, holding it up.

A Boston literary newspaper receives from its writer of English news this intelligence: "You say that almost nothing is known about Tennyson in America. Almost nothing is known about him in England. I never saw him in my life." The frankness which prompts this latter avowal, as if offering a convincing proof that little is known of Tennyson in England, is followed by the report that the poet "has taken a house in Eaton place, and is giving dinner parties, and behaving like an ordinary human being; I imagine it is his first appearance in that character."

"WONDERFUL, WONDERFUL MEDICINE!" So exclaims a patient, Rev. J. S. Fesperman, of Statesville, North Carolina, Writing June 24, 1880, he says: "In the providence of God I owe my present state of health to your Oxygen. I was near the gate of the grave, and, as I believe, close to the great portals of eternal life, when I commenced taking what I now consider the greatest of all healing agents, Compound Oxygen. I can not refrain from saying, 'Wonderful, wonderful, wonderful medicine!' Physicians and friends had believed that I could not live any length of time, and I am here yet with my large family of children, and able to walk from three to four miles every morning. I can not speak in terms too high of your remedy." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Felen, 1109 and 1111 Girard St., Philadelphia, Pa.

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When heart and brain languish and the majesty of perfect human nature is conquered by fickle temper and tendency to sorrow, the nerves are faulty. Give sympathy to the sufferer and teach him the virtues of Dr. Benson's Celery and Chamomile Pills.

A brother arose in weekly prayer-meeting in New Jersey, and said: "Brethren, when I consider the shortness of life, I feel as if I might be taken away suddenly like a thief in the night."

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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"The Goal of Modern Thought."

Under the above caption, in our last issue, we called attention to an article of great interest that appeared in a recent number of the *Nineteenth Century*, written by Mr. W. S. Lilly, in which he dwells upon the fatal tendency of what is specifically denominated "Modern Thought." Up to that point we expressed our agreement with his conclusions; but found ourselves utterly at issue with him, in regard to the remedy he proposes. That remedy is nothing less than "medieval Christianity." It is a gorgeous diorama which he spreads out before us; Europe and America filled with rehabilitated monasteries and convents; shrines upon the roadsides; knights in armor dashing about on fiery steeds; Papa Leo, no longer posing as "a voluntary prisoner," and shaking his fist out of a Vatican window at the King of Italy, but saluting forth in his great coach of state, or receiving embassies laden with tribute from all the potentates of the world!

Nonsense! Who is there that does not know enough to paint, in vivid colors, the consequences of a return to medieval Christianity?

And, before even considering what the remedy shall be for the evils which threaten us, it is of consequence that we see clearly just where Kantism, and Schopenhauerism (Buddhism vulgarized) are taking hold. On this point we will not argue, but ask others to do it for themselves. We, for our part, in our remote corner of the world have found it, have seen it, have heard it's moanings; and we are fully satisfied that to many thousands of men it is the coming philosophy (they call it "gospel" save the mark!). And, if we are asked where it is to be found, we answer:

1. Where the literal Commandments of Christ have been thrown away, or overlaid with metaphysical definitions; His commands concerning the Ministry, concerning the Sacraments, concerning Discipline, concerning Daily life; and where, yet, some semblance of ecclesiastical organization is kept up, arrogating to itself, often, a superiority even over that which Christ sealed with His own Seal.

2. Where the Christ Himself is denied, and nothing is left of all His system but a social organization.

3. Where, at one fell swoop, Ministry, Sacraments, Discipline, Daily duty, the Divinity of Christ, and the Organization of His Disciples, are all discarded.

In this last, the impious hand withholds itself from nothing; and, as though it feared the re-establishment of the objects of its hate, if one Christian doctrine be left, it mocks at the Holy Spirit, and syllogizes against the very existence of the Father. Who has watched the "tendency" of the times, without seeing that the progress of men within the limits of our first division is constantly towards the third? "Eliminate," first, the *laus* of God, and it is inevitable that the hour shall come for the elimination of God.

A remedy for all this in Medieval Christianity, forsooth! Why, it is Medieval Christianity itself which is responsible for the present state of things. Born of an unholy union between the old heathenism of Rome, and the young, lusty Christianity of Rome, the offspring was not a pure child of God, but one of mixed blood, with an awful capacity for evil running in its veins. It grew and grew, until, in its young manhood, it became "Medieval Christianity." It tyrannized over kings and people alike, and bred that gloomy spirit which made a pure Reformation seem undesirable, and an ultra, impure, destructive one, possible and seemingly holy. And thus, the spirit of gloom passed over from the Roman-"ism" to the Protestant-"ism."

And, step by step, this latter has gone down and down, ever adding to its denials, never re-laying one stone in the edifice of pure belief. One day, it hurled away the Ministry; another, the Sacraments; another, all Discipline. It called itself Baptist, and Presbyterian, and Congregational, and Methodist, and what not. And the end of it all is, that this wall of pessimism comes up from its deserted houses; a philosophy as vile as Schopenhauer's takes the place of its religion; it looks across the seas to the lotus-land, and sighs for Sakya Muni and Nirwana!

"Medieval Christianity" has had its trial, been weighed in the balance, and found utterly wanting. It may have had a few pretty things. Its fashions in church furniture and ministerial dress may be unobjectionable. But these are not of prime importance. The times are sick, and the Doctrine—the Faith is the grand object of our thoughts and prayers. If the battle is to be fought as between the "isms," why not go back to Druidism, or to Thor and Valhalla? Why not call upon Africa to send us Mumbo-Jumbo?

Where is the real remedy—that which shall be at once curative and prophylactic—shall both cure the present disorders, and prevent the coming one? Why—where would any intelligent man look for it, but in the Scriptures of the New Testament? And whose brain shall conceive it, whose lips utter it, but Jesus Christ's?

It was a subtle thought on Mr. Lilly's part, I fear—this substitution of Medievalism for that other subtle "ism" (whether of Kant, or Schopenhauer, or Buddh,—whether you call it pessimism, or Calvinism, or sectism of any sort), which is creeping into our houses, our churches,

and our hearts. It is no substitution, except in name; the spirit of them all is one.

Nothing will do, now, but a restoration of the whole Truth as it is in Jesus; nothing will answer the purpose but the whole gospel, with nothing added, nothing rejected; with its ethics, its doctrines of Baptism and Holy Communion and Laying on of Hands, its Apostolic, Three-fold Ministry, its Discipline, its Church organization. And over, around, above, and in them all, its Tri-une God!

Let the preacher give forth an uncertain sound from the pulpit, dallying perhaps with the very "ism" which will sting him in time, and cajoling himself with the flattering thought that he is "evangelical" when he is really anti-evangelical, or that he is "broad" and "liberal," when he is only narrowing his vision, and barring out, from that "liberty wherewith Christ has made us free," the souls committed to his charge. Let the people be more occupied in nursing their nameless pessimistic serpent than in adoration of their Lord;—and we shall have this old, yet always "modern," tendency downward to unbelief and hopelessness, to a stupefied faith which only longs for Nirwana, for a vulgarized Buddhism, for such teachers as seriously but wearily sigh—"Is Life worth Living?"

But no! Give us, rather, a strong, healthful, pure teaching, a teaching at once full of pure faith in God, of Ministerial authority, of Sacramental grace, of holy Discipline; a teaching which shall cover all the ethics and morals of Christian living, rather than busy itself with a paltry science of definitions. In a word, give us thoroughly Churchly teaching, truly "Evangelical," truly "Broad," and truly "High;" and it is not too late yet to turn back the filthy tide of pessimism—that last and foulest wave of heathenism, which has already glutted itself with victims, and is hourly multiplying them.

"The Church."

Some there are who dislike the way that Churchmen have of speaking of "the Church." They are perfectly willing to have you speak of "the M. E. Church," or the "R. C. Church," or the "P. E. Church," or the "R. E. Church," or the "U. P. Church," etc., etc., but the moment you speak of "the Church," they look their disgust if they do not give utterance to it. Yet, nothing is more certain than that to speak of "the Church" is after the manner and example of the Apostles and Evangelists, and that there is no sort of Scripture warrant or authority for speaking of the "P. E. Church," or the "R. C. Church," or the "M. E. Church," or any of them. We do not find these terms in Scripture. We do not find one of the Fathers of the Apostolic or post-apostolic age using any of these terms. Not only are these terms modern and unscriptural, but they stand for modern and unscriptural notions. Our Blessed Lord had a great deal to say about the Church. He constantly made use of this unpoplar term. Who could think of Him as speaking of the "Baptist Church," or the "Methodist Church," or the "Congregational Church," or the "Swedenborgian Church?" The same may be said of the Apostles. They all spoke of the Church. They constantly made use of this offensive term. It seemed never to have occurred to them that any Christian would ever be offended at it. Indeed, the Church was constantly in their mind; and they never spoke of it as anything other than what it was. If they were living in America, today, and should talk as they did eighteen hundred years ago, they would no doubt give great offence to "Evangelical" Christians. It is certain that, if they were among us now, they would have to change their manner of speech, or be called "bigoted," "exclusive," and not "Evangelical." Only think what a flutter there would be in Brother Moody's or Brother Cheney's congregation, if St. Paul were preaching to them, and should talk about the Church, as he did to Ephesians or the Colossians! Suppose St. John were preaching at St. George's Church, New York, and that he should speak of the Church in the way that he did in his Epistles and in the Revelation! Suppose St. Peter should preach next Sunday, for Dr. Johnson or Dr. Goodwin, or at Unity Church, or for Prof. Swing, or for Dr. Thomas. Would it be hard to imagine what the people would say as they poured out? "Well, that is what I call bigotry. Did you ever hear such High Church nonsense? The Church! Oh, I could not abide it!" Only imagine the strange and very embarrassing relation that would ensue, if, by the waving of some magician's wand, the Church-going people of Chicago could be obliged to pass a Sunday in the Ephesus of St. John's Day. Think of one as enquiring for the leading M. E. Church, another, for the principal R. C. Church, or the R. E. Church, or the Baptist or Unitarian Church. Ah! the Methodist would find no Methodist Church or people, the Baptist no Baptist, the Presbyterian no Presbyterian, the Congregationalist no Congregationalist. They would everyone have to meet and worship together in the Church; yes, and that presided over by an Apostle, John, the aged.

And what a surprised lot they would be! What a strange environment would most of them find themselves in! What offensive terms would fall upon their ears! They would hear nothing of the "Evangelical" Churches, but a great deal about the Church.

Don't confound the words "offertory" and "offering." They are by no means the same in meaning, though some will persist in saying "The offertory amounted to — dollars;" or "The offertory was devoted to missions." The "offertory" is the office used when the "offerings" are made. See rubric. The minister shall begin the "offertory," during which the wardens or others shall receive the aims and devotions—that is, the "offerings"—and bring them to the Priest, who shall humbly present and place them upon the Holy Table.

Brief Mention.

This is a big country. Twelve thousand refugees are living on the frontier of Russia, waiting for a chance to be transported to America.

—Dr. Warring's articles, which have caused no little interest on a rather uninteresting subject, are brought to a conclusion. It is hoped to have something further, in a future day, upon some special features of the same topic.—A subscriber, in renewing his subscription, says: "What are you thinking of to suggest that your subscribers may not wish to continue? I would have your paper if I had to break stone for a day or so to get the cash." Thanks for the kind appreciation.—Some one has been kind enough to send us a post-office order for two dollars, his modesty (possibly carelessness) has prevented his sending his name.—The "great and glorious," with its usual concomitants of accidents, fireworks, and oratory, occurred, as our readers are doubtless aware, on Tuesday.—And now the Baptists are to have a Church Congress; it is to meet in Brooklyn, N. Y., in October, and is advertised as a meeting for general talk. Strange to say in the published programme there is nothing about the Greek root *Bapto*.—The cornerstone of a new Baptist House of Worship was laid the other day in New York; the point of interest is that it is to be known as the "Church of the Epiphany." Verily, this is a change from the old nomenclature, and sounds better than "the sixty-fourth street Baptist."—The recent Convention of Ohio passed a resolution requesting the clergy of the Diocese to preach a sermon on Episcopacy, annually, and appointing the second Sunday in October as the day. A good idea, though it savors a little of what is sometimes stigmatized as "preaching Church." Still, it might be said, what is the use of having a good thing if you don't tell any body about it?—The commencement at Kenyon College, Ohio, this year, proved to be one of the most interesting in its history. A large number of its distinguished graduates, of which it has an unusual number, were present.—Still another new sect has been begun in New York. It is called the Unsectarian Church of Divine Gifts. The pastor claims to cure diseases by the laying on of hands.—The Church has twenty colored ministers in various dioceses. There ought to be, since there is the need, ten times as many—one-seventh of the population of the country are negroes.—Sir Walter Scott was, in one of his walks, leaning on the arm of a faithful attendant, Tom Pardie. Tom said: "Them are fine novels of yours, Sir Walter. They are just invaluable to me." "I am glad to hear it, Tom." "Yes, sir; for when I have been out all day, hard at work, and come home very tired, and take up one of your novels, I'm asleep directly.—A city exchange begins a paragraph about the recent election in Iowa on the Temperance issue, with the words, *Te Deum Laudamus* (sic)—the extraordinary intoxication of success, perhaps.—The days draw nigh when wearied rectors as well as wearied parishioners begin to seek the quiet and secluded haunts of various summer resorts. The LIVING CHURCH will be sent to all subscribers who desire the change. Will the subscribers respond as readily to the needs of the LIVING CHURCH?—Have you ever tried to picture to yourself what, literally, a pandemonium is? A most excellent idea of it may be obtained by sitting at a window overlooking the place where something less than five thousand news boys get one of our daily papers.—An English clergyman recently preached a sermon from the text, "We remember the garlic." It is spoken of as having been a strong sermon.

Education of the Indians.

On Tuesday, the 20th ult., there was a meeting in New York, of the members of the Niobrara League and other friends of Indian Missions, in order to have an informal and social interview with thirty of the more advanced pupils of the school at Hampton. They were on their way to the Berkshire region for a summer vacation, accompanied by General Armstrong, and two of the principal teachers. They were about equally divided, boys and girls, and their ages ranged from 14 years to 20. They are to be placed during the season of two months or more, in farmers' families, to learn the practical duties of a country life; the boys by assisting in all kinds of out door work as it naturally comes to hand, and the girls by helping in the various employments of the kitchen, such as washing, cooking, cleaning, and mending. This plan has been followed hitherto with gratifying results.

These children came from Green Bay, Arizona, Yankton Reservation, Fort Berthold in the North-western corner of Dakota Territory, and from other widely separated regions, and they represent many different tribes, including the Yanktons, Rees, Birmas, and other of the allied Dakotas.

Some of them, who are remarkably pleasing, with bright and intelligent countenances, have been at Hampton 3 years, and can speak English as readily as their native tongue. A full account of the origin and discipline of this school was given some time ago in the LIVING CHURCH, with a report of speeches by Captain Platt, Gen. Armstrong, and others, showing that to educate the Indian children would probably solve the Indian problem in the best way, and the shortest, and by far the most economical.

At the request of a visitor, Annie Dawson, an orphan of 14 years of age, from Dakota, unhesitatingly, with only her lap for a table, wrote her name in a beautiful, distinct hand, such as few of our school graduates could equal. Melissa Ines, from Arizona, of the same age, and very quick, but in striking contrast to Annie, showed similar intelligence. Some of the girls were allowed to follow their natural inclinations, by wearing ear rings, while others said they did not

wish to wear them. Some showed a fondness for flowers, by an evident admiration of those which had been placed in their hands, and others revealed a taste for pictures, by closely observing the elegant paintings which adorn the walls of Association Hall. Some of them have a native talent for drawing, in which, under favorable circumstances, they excel as did a daughter of Chief Ennegabough, who was educated in Poughkeepsie. Before taking their departure, all sang very sweetly—"Jesus Saviour of my soul," and "Nearer, my God, to Thee," and repeated in unison, the 23d Psalm. Among the visitors, some, who looked on in wonder and admiration, remarked—"Seeing, is believing. We can no longer doubt the wisdom of educating the Indians, nor can we question their capacity for being fitted for all the ordinary duties of a civilized and Christian life." One of the most enthusiastic ladies at the reception, had made a prolonged visit to the Government school at Carlisle, Pa., under Captain Pratt, and was delighted with everything she saw in the schools and work shops; she was astonished at the great progress already made by the boys in many useful arts.

Vestments.

Clerical Vestments were enjoined upon the Jewish Church by Divine command. They were in universal use in the temple and synagogue, when our Lord worshipped there. They were certainly in general use among Christians as early as the third century, and probably from the beginning, where the condition of worship allowed it. It must be remembered that the conditions were peculiar. It was a time of beginnings. It was a missionary age. Churches were not built and there was no money to build any. Worship was in private houses and mostly in secret, because of persecution.

When things were settled, then we find Vestments in use everywhere in all parts of the world. And this continued up to the time of the English Reformation. It was continued then by the Reformed Church of England, but the Puritans either discarded it altogether, or substituted black for white, as a kind of protest.

Can it be conceived that the use of Vestments which continued 1,500 years by Divine Command—which our Saviour in his time uttered no word against, but tacitly sanctioned, which the universal Church of the Christian age everywhere used till the 17th century, and which from that time eleven-twelfths of all Christians have continued to use to this day, should now rest on no better authority than the fancy of men?

The objection most commonly made is, that our Vestments are relics of Romanism—rags of Popery and superstition—and that our use of them proves us to be substantially the same with the Church of Rome. The argument is this: Our clergy wear robes; Roman priests wear robes; therefore, our clergy are Roman Catholics. Suppose we apply the same reasoning to other bodies. Thus, the officers of the society of Free Masons wear robes; Roman priests wear robes; therefore, *Free Masons are Roman Catholics*. Or, Free Masons wear robes; Odd Fellows wear robes; therefore, *Free Masons are Odd Fellows*. It is evident that the reasoning is just as conclusive in the one case as in the other, and it is also evident that all such reasoning is absurd.

A Specimen.

On a recent Sunday, in a certain Western city, a sermon was preached before the graduating class of the High School. According to the report in the daily paper, the preacher said: "The importance of religious sentiment is evident; religious in the sense of a growth of a personal character, and with which no creed of any denomination has anything to do." The journal referred to then proceeds to say that the preacher "elaborated upon the growing theory that no creed was essential to true manhood or true womanhood, for all creeds are like torpedoes, sky rockets, and other Fourth-of-July mementoes, that have been burned out, in one sense useless."

And this is the stuff preached to the young people of the public schools in one of the most promising cities in the West, a city that prides itself on its "New England" element, character, and religion! It would seem, surely, that the time cannot be far off when all thoughtful people must avow themselves open unbelievers, or accept the Christian Faith as held and taught in the historic Church. The public do not appreciate how utterly many, who still call themselves Christians, have denied the Faith, and, in fact, parted from things distinctively Christian but the name. The changes in the denominations, during the last forty years, are as nothing to changes which are now going on among them. It would seem almost certain that, in the near future, many Societies, which now make a faint sort of show of being Christian, will openly repudiate Christianity, and relinquish even the pretence of being Christian sects.

An exchange, in an article on Christian union, says, "The Divisions of Protestant Christianity are largely the result of accident." While that may have been true, possibly, in one or two instances, the careful observer must surely see that in this day and generation they are wholly the work of design. The same article goes on to affirm that the faith of Christianity has reference not to doctrine, but to the Person, Christ Jesus. This is nothing more than ecclesiastical juggling. If there are to be no doctrines, to look for a Church is simply the merest nonsense. The writer of the article, evidently, is still laboring under the notion that the various opinions of those who have won prominence in the ecclesiastical world are to be called doctrines. One might as well cite the editorial views of one of our dailies upon some statute of Illinois, as

the law of the land. When will would-be Christians learn that opinions are only opinions? And no matter if religious organizations have been founded on them, they are still only opinions, and valuable only as opinions! Certainly, the apostle when he gave his injunction to earnestly contend for the Faith once for all delivered, had no opinion of his own to teach, and could not have anticipated the substitution of those of any other man: "Though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

In keeping with the rest of the article, the writer goes on to offer a specific for the cure of divided Christendom. Two of the points of this *Evenison* we give; they are simply contradictory the one of the other:

Second, full liberty of opinion in matters of doctrine to those who are loyal to Christ, and full liberty also in organization for practical work.

Third, deviation from acknowledged apostolic precept and example only when such deviation is approved by the conscience of the Universal Church.

How, pray, is one to have "full liberty of opinion in matters of doctrine" and still adhere to the Ancient Church and the general Councils? Let Protestant Christianity adopt in its entirety the third of these principles, and the Christian world would be at one without further trouble.

The Bishop Whittingham Memorial.

The corner stone of the new St. George's Church, Baltimore, a memorial to the late Bishop Whittingham, was laid on Monday, June 26th, by the Rev. Dr. Rich, Dean of the Convocation of Baltimore, acting by authority of the Bishop of the Diocese. The clergy and congregation met at the present place of worship, and walked in procession to the ground where the new church is being built. The inscription on the corner stone which is as follows, was read by the Rector, Rev. Dr. J. P. Hammond: "In memory of William Rollinson Whittingham, D. D., LL. D., fourth Bishop of Maryland, deceased Oct. 17th 1879. Blessed are the dead who die in the Lord." The Rector also read a list of the articles which were placed in the stone, viz: a copy of each of the daily papers of the city, and of the LIVING CHURCH, the *Episcopal Register*, and the *American Literary Churchman*.

The Rev. Richard Whittingham, of St. Mark's-on-the-hill, Pikeville, Baltimore County, a brother of the late Bishop, made a brief address, which was devoted to the illustration of the fact, that a new House of Worship was about to be erected to the honor of the great Father of all, which was to be regarded as a Religious Home for all who saw fit to come to its Services. He was followed by the Rev. Dr. Leeds, of Grace Church, Baltimore, who spoke in an eloquent and touching manner on the noble and lovely character of the late Bishop, who had always shown the deepest tenderness and love for the poor and lowly. In addition to the above named clergy, the Rev. Messrs. Ayres, Johnson, Reese, and Leakin were present. The church, which, when completed, will be a beautiful specimen of gothic architecture, will be pushed forward as rapidly as possible, and the congregation hopes to be able to worship in the basement, early in October next.

It is the desire of those who are engaged in furthering this work, that all the friends of the late Bishop Whittingham, wherever they may be, should contribute to the building fund, even though the amount given be small. And it will be more gratifying to receive small sums from a large number of contributors, than larger sums from a smaller number. And it is especially desired that every Clergyman who was ordained by the late Bishop, should contribute, no matter how small the amount may be, to the perfecting of this work of love.

It is hardly necessary to add that this enterprise is warmly endorsed by the present Bishop of Maryland. The venerated Bishop Whittingham himself was deeply interested in the establishment of a Mission in the very locality which is to be occupied by the proposed church; and the following Maryland Clergy have appended their respective names to an expression of hearty sympathy with the efforts of the Rector and Vestry of St. George's:

The Rev. Drs. A. J. Rich, George Leeds, Campbell Fair, C. W. Rankin, Chas. R. Hale, Wm. Paret, J. S. E. Hodges, and the Rev. Messrs. George A. Leakin, Robt. H. Paine, and R. Whittingham.

We are concerned to see the announcement in the telegraphic news received early in the present week, of the not unexpected demise of the patriarch of our Mission in Greece—the Rev. John H. Hill, D. D., LL. D.—who has occupied his post at Athens for not far short of sixty years. We hope to give, in our next issue, an extended biographical notice of the deceased.

Hamner Hall, Montgomery Alabama.

This Diocesan School for girls of Alabama, is making good progress under the Rev. Dr. Everhart. Situated in a pleasant town and furnished with all desirable conveniences, and having so experienced a Rector, it must be an institution to be proud of, and we congratulate the Diocese on having so valuable a Church work. At the recent Commencement eight young ladies were graduated, and judging from the account of the exercises, which has kindly been sent us, the work done there fully justifies its reputation. The Fall session opens, we believe, in October.

At the Home for Incurables, New York, the daily average of patients during the past year, has been ninety-two. A cottage has been erected for patients afflicted with cancer, and similarly offensive diseases. During the year, Mr. Robert J. Livingston had given \$25,000 to the Home.

Cathedral SS. Peter and Paul, Chicago.

The various Societies in connection with the Cathedral Congregation held their annual Reunion Meeting on St. Peter's Day. There was an Early Celebration at 7:30 A. M., at which the Rev. J. H. Knowles, Priest-in-charge, officiated; and a second Celebration followed at 10:30 A. M., at which the Rev. G. C. Street celebrated. At 8:30 P. M., there was Choral Service with Anthem, the choir being out in full force, and rendering their part with even more than their usual spirit.

In connection with the Cathedral, the Industrial School held its closing exercises for the season, on Saturday afternoon, July 1st, at 3 P. M., in the Chapel. There was a happy band of little girls, busy Teachers and Officers; and there were presents for all the scholars, and special prizes for proficiency in plain sewing, fancy work, regularity of attendance, and other matters.

Nashotah.

Commencement Week at Nashotah was auspiciously inaugurated by the Ordination of Mr. Wm. J. Speirs, a member of the Middle Class, and a son of the late Rev. W. S. Speirs, of Indiana. An admirable and highly-instructive discourse was delivered by the Rev. Dr. Adams, from the text: "Be thou faithful unto death, and I will give thee a crown of life."

The Rev. John C. Hill says in the Evangelist (Presbyterian): "The older generations of ministers and elders may inveigh against the idea of re-introducing an optional liturgy into our Church as much as they choose, but the fact remains that there is a growing demand for a liturgy on the part of the people and the younger ministry, that must in time be met."

he bear it from necessity; he goes without, and scrimps in ways that are little suspected, and sometimes suffers real privation and want, and all this because they ought to take interest in the matter, do not stop to inquire whether the minister is paid.

On a recent occasion, the Rev. George H. McKnight, D. D., Rector of Trinity Church, Elmira, Diocese of Central New York, preached his thirteenth Anniversary sermon, to a large and deeply interested congregation. During his pastorate, the number of communicants had increased from 184 to 642. But for the deaths and many removals, the church-edifice would not now be more than half large enough to accommodate the congregations.

The New York Observer (Presbyterian) says: "Protestants do not sufficiently utilize their large and costly houses of worship. Many of them are open only twice in a week, and then only for two Services of one and a half hours each. That would be only 156 hours out of 8,760 hours in a year! During all those long hours, excepting for a wedding, funeral, or occasional Service, the building stands closed. Is there no use to which Christians might put their churches during these days and months? Perhaps the time will come when Christians of the whole world will find it in their minds to offer daily sacrifice of their hearts in the house of God."

Last Sunday, the Rev. I. H. Tuttle, D. D., Rector of St. Luke's, New York, gave in a sermon, the statistics of his work since he entered upon it in 1850: In round numbers 2,550 persons had been baptized, 1,100 confirmed; nearly all becoming communicants, 1,055 marriages had been celebrated. The offerings have amounted to \$125,000.

The Rev. Samuel Hodgkiss has resigned Emmanuel Mission, Wakefield, Mass., and accepted an appointment to St. Paul's Mission, Brockton, Mass. The Rev. David Brock Ramsey, Batesville, Ark., is taking Dr. Locke's duty at Grace Church, Chicago, for the summer. His address is 25-8 Indiana Ave.

Personal Mention.

The Rev. John C. Hill says in the Evangelist (Presbyterian): "The older generations of ministers and elders may inveigh against the idea of re-introducing an optional liturgy into our Church as much as they choose, but the fact remains that there is a growing demand for a liturgy on the part of the people and the younger ministry, that must in time be met."

Dedication of "Great Paul."

A solemn service of dedication of "Great Paul" was held in St. Paul's Cathedral on Saturday, June 3d, immediately after Evensong. The Rev. Canon Gregory, the Rev. Dr. Sparrow Simpson, suocentor, the Rev. H. C. Shuttleworth, minor canon of St. Paul's, and others of the clergy, Dr. Stainer, the organist, and the choir ascended by the grand staircase, and, passing along the corridor over the south aisle leading to the belfry, stopped at the entrance to the narrow, winding stairs by which the upper part of the clock tower is reached. The service was intoned by the Rev. Dr. Simpson, the choir singing Psalms cxxx. (De Profundis) lxxvii., xxix., and cl. In the special Prayers of Dedication which followed, there were these sentences: "O Everlasting God, whom no man hath seen at any time, although Thou dost speak to the souls of men through the things that Thou hast made; receive, we beseech Thee, this bell, which is offered by Thy people for the service of Thy Holy Church, and bless it to the spiritual well-being of Thy servants, that it may remind us of Thy presence in life and death. . . Grant, O Lord, that whosoever, by reason of sickness or any other necessity, shall be hindered from coming into the House of the Lord, may, when he hears this bell, in heart and mind ascend to Thee, and find with Thee peace and comfort, through Jesus Christ our Lord." The hymn "When morning gilds the skies" ("Hymns Ancient and Modern," No. 303) was sung, and the collect for St. Paul's Day, having been read, the blessing was given by the Rev. Canon Gregory. Immediately the deep note of "Great Paul" sounded full and sweet through the vaulted passage, and soon afterwards a joyous answer rang out from the piers in the North tower. The churchyard was filled with a crowd waiting to hear the great bell. The London Guardian says that nothing can be conceived more beautiful than the voice of the new bell. "Soft and melodious, it sounds more like the tone of an organ, than the crash of seventeen tons of metal impelled by a dozen pair of stalwart arms."

"Is your minister's salary paid?" "I don't know. The vestry will see to that." But the vestry do not always see to it. Tradesmen will see that their own bills are collected; the tax gatherer will collect the town assessments; but the minister does not feel at liberty to urge his claims in the same way. Indeed he cannot. He is a modest man, with gentlemanly instincts. He loves to have this matter of dollars on the footing of a transaction of honor. He would suffer a dozen inconveniences before he would subject others to one. So he rubs along. It jars on his sensitive nerves to be dunned, but

he bears it from necessity; he goes without, and scrimps in ways that are little suspected, and sometimes suffers real privation and want, and all this because they ought to take interest in the matter, do not stop to inquire whether the minister is paid.

Miscellaneous.

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

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

WANTED.—An Organist and Choir-Master for Mount Calvary Church, Baltimore. One who understands Gregorian music required. Address, with references, clergy, 229 N. Baitow St., Baltimore, Md.

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

TO X—Box safely received. L. "Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins October 1st. The Rev. C. Miel, Rector of St. Sauveur, 2039 Sanson St., Philadelphia, Pa.

MACKINAC ISLAND is one of the most delightful points in the country at which to spend the heated term of the coming summer. The scenery is picturesque and beautiful. The climate affords immediate relief to fever and catarrh, no mosquitoes, reptiles or disagreeable insects, so numerous at the majority of summer resorts, are to be found on the island. Its romantic and historic associations, dating back several centuries, invest the Island with vast interest to all Americans, while its fishing, and the hunting and shooting are of the highest quality. If you are intending to make a trip this summer, it will be well for you to write to O. W. Ruggles, General Passenger Agent Michigan Central R. R., at Chicago, for a copy of the book issued by this Company, descriptive of the Island and surroundings, which is mailed free on application. The Michigan Central Railroad is completed to Mackinac, and is the only all rail line to that point.

The Gannett Institute, Boston, Mass., begun in 1851, was one of the pioneer schools in the careful and thorough education of young women. It has a wide reputation for doing good work, and giving a wholesome and efficient education. It is not in the nature of such work to say much for itself, and Dr. Gannett cannot be too warmly praised for his fidelity to his profession as an educator, and for the way in which he has responded to the large demands in the education of women. His school has a unique reputation for the personal and effective training of young women, and its success amid the close competition of the day shows that many people in and out of Boston are fully alive to its substantial merits. Catalogues sent on application.

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 realized. 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 Whiteley, 37 Spring Street, Hartford.

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CHICAGO MEDICAL COLLEGE. Med. Dept of Northwestern University. Twenty-fourth Annual Announcement. The collegiate year embraces a regular Winter session of six months, and a special session for practitioners only. The regular Winter Session will commence Tuesday, September 26, 1882, and close March 27, 1883, at which time will be held the public commencement exercises. A Special Course for Practitioners will commence on Wednesday, March 28, 1883, and continue four weeks.

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KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms &c., address THE SISTER IN CHARGE.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectual development.

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Delaware. Faulkland, New Castle Co., Delaware. Rev. Fredrick Thompson, M. A., Rector, assisted by three resident masters. School re-opens Sept. 13. Boys prepared for college or business. Climate mild. On an elevation of 400 feet above the sea, no malaria. Easy of access by rail from all parts of the country. Number limited to thirty-five. Terms \$350 for School Year. For admission address the Rector.

ST. MARY'S SCHOOL. 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

BROOKE HALL FEMALE SEMINARY, Media, Del. County, Pa. The next session of this School will open on Monday Sept. 19th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

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

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bisseil, Rector-in-charge. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Twenty-third school year opens August 31, 1882. For catalogue, address H. H. ROSS, A. M., Principal.

MAD. CLEMENTS FRENCH PROT. SCHOOL. Established 1857. Fall term commences (D.V.) Sept. 18, 1882. Address Mad. Eugene Paulin, Germantown, Phila., who will be in Europe through July and August.

MRS. RICHARDSON'S English, French, and German Boarding and Day School for Young Ladies re-opens September 23.

SEASIDE HOME AND SCHOOL. For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881. Boarding and tuition \$300 per year. Address Miss JULIA ROSS, Principal.

ST. MARY'S HALL, Fairbault, Minn. Rt. Rev. H. B. Whipple, D. D., Rector. Miss E. A. Rice, Principal. Is under the personal supervision of the Bishop with eleven experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The seventeenth year will begin September 14th, 1882. For Registers with full details, address Bishop Whipple, or the Rev. Geo. B. Whipple, Chaplain.

CATHEDRAL SCHOOLS, Garden City, Long Island. St. Paul's for Boys. St. Mary's for Girls. The academic year will begin September 20, address the Rev. T. STAFFORD BROWN, D. D., Acting Warden, Garden City, L. I. 191-13

St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D.V.) on Wednesday, Sept. 4th, 1881. Instrumental music under charge of J. Baker, Jr., a private pupil of Busby, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed days previously. WILFRED H. MUNRO, A. M., President.

A thoroughly French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clero, late of St. Agnes' School, Albany, N. Y., and Miss Martin L. Pecke, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$300 a year. Address a Mme. H. CLERO, 4114 Spruce Street, Philadelphia, Pa.

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.
28. St. James' Apostle. Red.
30. 8th Sunday after Trinity. Green.

THE CONCLAVE AND THE CELL.

Vir semper viret.

Bishops nineteen in conclave sate,
To ponder a captive cleric's fate.
A little bird, perched above the hall,
Bent down his head and heard it all.
Quoth the first Bishop: "Corporal pain
For spiritual faults goes against the grain."

Training for Holy Orders.

(Continued.)

Professor Wescott, whose name is so well-known in the American as well as in the English Church, for his valuable contributions to theological literature, in introducing the report prepared by the Cambridge section of the committee upon the Study of Holy Scripture, said that two forms of Biblical study had been suggested—(1.) a general study of the Old and New Testament, and (2.) a minute study of certain portions. The general suggestions might be classified under three heads. 1. A view of the contents of the book, which the student had to prepare, as a whole. 2. Its detailed interpretation. 3. Criticism. Throughout their suggestions the committee had endeavored to show how the whole Bible, and every part of the Bible, stood in vital connection with the circumstances under which it was written, and how each book was related to the whole of which it formed a part. Two main objections might be urged against such a scheme of study as that indicated in the report. It was true that such a scheme would be beyond the power not only of an average student, but of any student, to work out in its fulness. But, although this was so, an ideal of study was of the highest value, for it would save men from rash and precipitate assertions on unsettled questions, and also from grave doubts. Too often a student's mind had become so perplexed that, in the presence of some critical question, he felt that if he touched it the whole edifice of his faith would be in danger of collapse. Such an evil would be met by the methods which had been indicated. Nor was such a study simply literary and academic. It was truly spiritual. In Holy Scripture we possessed an authoritative record of the dealings of God with men; we were told not only what that method of His providential government should be, but what it had been. The Divine method had not been what we should have expected, but a study of the Bible in connection with what was seen in the world and known in the Church would lead us to a true solution of many difficulties which now perplex men. One divine purpose ran throughout the whole of the Old Dispensation, and in the study of Scripture an unerring guide was supplied alike in the investigation of Church history and dogmatic theology. Every fact of life had been covered by the Bible; its study grew with our growth; it met every change and circumstance of life. It would help us to face each new difficulty, and out of it to win fresh blessings. Professor Ince described the Outline of Theological Study in the Departments of Dogmatic Theology and Church History, which had been prepared by the Oxford section of the sub-committee. After drawing attention to the preliminary statement that the subject of dogmatic theology would be naturally considered in relation to Holy Scripture, the historical growth of Christian doctrine, and the Catholic Creeds, and the authorized formularies of the English Church, he said that it had not been found possible to do more than place the subject before students in its briefest form, but, at the same time, the framers of the report had desired to find room amongst their suggestions for the great questions which arose in the movements of the present day. Professor Wace introduced the report of the London section of the sub-committee upon

Theological Study in the Departments of Apologetics and Church Worship. He stated that the sub-committee had proposed to themselves a strictly practical object—viz., to draw out a scheme of the general order and method of study, keeping in mind the probable knowledge and capacity of students for Holy Orders in general. The sub-committee had not attempted to prescribe the form which the Apologetics should take, but had simply drawn out the great heads of the subject. The scheme of study in Church worship aimed at combining the investigation into the history of the office, with an examination of their liturgical details. Here, too, a list of books of reference might be useful. Some additions to reports were suggested; of which, the most noteworthy were: A syllabus of instruction in Christian ethics in connection with the syllabus of dogmatic theology—The effect of the growth of Mohammedanism upon the Christian Church; and a distinct recognition of the mediæval period in the syllabus of Church history, and the study of the Ordinal in the syllabus on Church worship. The question of Apologetics was considered with much care; and various opinions were expressed in regard to the treatment of the subject, and the danger of suggesting difficulties to untrained students. But the general feeling of the conference was expressed by Professor Hort, who said that the real danger was that some of the clergy were too often unaware of the real bearings of the serious questions before us; that the reality of the conflict was not generally recognized; and that it was better that candidates for orders should hear of men's difficulties from experienced and responsible teachers before their admission into the ministry, and not be left to meet them afterwards without any sort of preparation.

The Church Review says: "Churchmen will begin to wonder why they groaned and gnashed their teeth so when the Clerkenwell Fenian outrage induced Mr. Gladstone to disestablish the Church of a fraction of the Irish people. Most of us at that time were thorough-going Erasmians, and we did not seem to see either the humor or the justice of the experiment then made. A little practical experience of the working of the freed Irish Church forms an admirable corrective to the former dread of disestablishment. It is significant to read, therefore, that the wonderful work accomplished by Irish Churchmen during the past ten years, in the way of cathedrals built or restored, churches built, rebuilt and adorned, glebe houses erected all over the country, is certainly more than for hundreds of years previously. If the present ecclesiastical deadlock continues much longer, Catholics in England will indulge in no silly scruples as to the rights and wrongs of the drastic remedy of disestablishment, but as men professing principles which become dead fruit in the cold grasp of State control, will rise as one man, and demand that to them shall be committed the same duty as that which has been so faithfully fulfilled by her sister Church. Then, indeed, the English Church will have blotted out her blemishes in blood, and emerge from the conflict great, glorious, and free. May each one of us run with patience the race set before us in this respect."

Oxford, England, is at last to have a public high school for boys, under the eaves of its renowned University, where a good education for ordinary pursuits is to be combined with preparation for the University; \$200,000 has been expended on a building, the foundation of which was laid by Prince Leopold a year and a half ago. The city gave \$20,000 toward it; the University, the College and private donors the rest. There are also endowment funds for carrying on the school, and scholarships for select boys from the Oxford elementary schools, who are not able to meet the whole expense of going to the University. This is the first instance in which a city and University have acted together, for any educational object, and also the first in which the city has applied surplus revenues to popular education. Old Oxford may yet be reformed and brought into line with modern progress. The new high school is, of course, a different thing from an American one, where everything is paid for out of the taxes.

UNEXPECTED CRITICISM.—One of the most eloquent and popular clergymen of Texas, being about to ascend the steps leading to his church, a few Sundays ago, was asked by a partially blind old lady, who did not recognize him, to help her up the steps. With his usual urbanity, he complied with her request. Just as they reached the top steps she asked him who was going to preach. "Parson Smith," he replied, that being his own name.

"O Lord!" exclaimed the old lady. "Help me down again. I'd rather listen to a man sawing wood. Please help me down again. I don't care to go in."

At first the clergyman was inclined to refuse, but, on reflection, he gently assisted her down the steps again, remarking as they reached the bottom: "You are quite right, madam, about not going into the church. I wouldn't go in either, if I was not paid for it."—Harper's Magazine for June.

A clergyman was recently annoyed by people talking and giggling. He paused, looked at the disturbers, and said, "I am always afraid to disapprove those who misbehave, for this reason: Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the sermon a gentleman said to me, 'Sir, you have made a great mistake, that young man is an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake, and reprove another idiot." During the rest of the Service there was good order.

BOOK REVIEWS.

THE IMPORTANCE OF HISTORIC RESEARCH FOR THE THEOLOGICAL STUDENT OF TO-DAY. An Address by Rev. Hugh McDonald Scott, B. D., at his inauguration as Sweetser and Michigan Professor of Ecclesiastical History in Chicago Theological Seminary, with the charge by Rev. Truman M. Post, D. D. Published by vote of the Board of Directors. Chicago: Jameson & Morse, Printers, 1882.

This Pamphlet emanates from the pen of a man who is evidently no superficial scholar. His style is pure and classical, and his powers of condensation are marvellous. Prof. Scott bases the importance of a careful study, at the present day, of Religious History—First, upon the disposition, in certain quarters, to reject the so-called dogmatic view of the canon of Scripture; and Secondly, upon the prevalence of the various materialistic, rationalistic, and speculative theories of the day. In the concluding part of his address, the learned Professor turns his attention to the question of the right method of studying History, and the benefits of such method. It is impossible, in a brief notice like the present to do justice to his Essay (as we may term it), although it covers only fifty-seven octavo pages. Notwithstanding that the writer necessarily treads often upon delicate ground, his researches have evidently led his own steps aright. He records his conviction, that "no fact of Modern History is more certain, than that Christianity now stands alone, as the one missionary religion of earth; and that 'the presence of the Divine in the Church, that which separates Christianity from all Creeds of earth, and makes it the absolute Religion, is Jesus Christ—a Divine, human Saviour and Life.'"

THE AMERICAN CHURCH REVIEW. Edited by the Rev. Henry Mason Baum, No. 137, New York: American Church Review Press, Tribune Building. Quarterly \$4.00 a year. Single number, 1.25. Pages 300.

The April quarterly number has come to us a little late, but fully welcome; for the Review that so many regarded as a venture of costly hazard in the style undertaken by Mr. Baum, still preserves its excellence, and should be a pride, as it is a satisfaction, to American Churchmen. No. 1., by Bishop Clark, of Rhode Island, deals with the Problem of Evil—a well-worn subject, but thoroughly freshened by a vigorous and incisive pen. The various prominent theories that—since the world began—have been assumed by thinkers among the human race, concerning the origin of evil and its raison d'être are succinctly and clearly stated, and in conclusion he solves the problem of physical and moral evil, briefly re-stated, in this way: Physical pain is our main security against absolute destruction, the sentinel that warns us of danger, and the servitor who cautions us against renewed exposure. Suffering is never a final end; but, without it, our lives would not be safe for a day. So too, the sorrow and shame and remorse which follow upon excessive indulgence, or any violation of the laws of our nature, are the checks which are interposed to avert our ruin. What is the purpose of the existence of sin in a world which God has made, and over which he has dominion? It is for man's discipline and man's development for another and higher life. As soon as he becomes old enough to become a moral agent, contending and contradictory elements come into collision. Man could not have been developed except by the discipline which the existence of sin imposes. Evil is evil still, but it is essential to the highest good. If there were no negative evil, it were hard to say how there could be any positive idea of good. He who made the darkness also makes the light; and the brilliancy of the light is proportionate to the depth of the darkness. It is the darkness which reveals to us the universe; if there were no night, we could never see the stars. And so, out of the dreary background of sin, the glory of the Gospel flashes forth.

II. "Revision of the Common Prayer," by the Hon. John W. Andrews, is mainly a series of contributive suggestions for the Committee of General Convention that has in charge the movement for its enrichment, etc.; the principal points of which are a desire for the minister, at his discretion, to begin Evening Service at the Pater Noster; restoration of the Magnificat and the Nunc Dimittis, with the English Collect for Aid against Perils in its original poetic form, as alternates; larger liberty in the use of the Psalter; additional Collects, and the authority to use extemporaneous prayer after all sermons and lectures; an alternate Marriage Service, as suggested by Dr. Dix; and, further, and very boldly, the right of the minister, in emergencies, to use appropriate exercises or forms in the absence of instructions from the Bishop.

III. "Reason and Authority in matters of Religion," by the Rev. Prof. W. D. Wilson, D. D., LL. D., is a very thoughtful article, interestingly written.

IV. "The Financial Question in the Church" is a tanchant onslaught on the Free Church or no pew-rent system, as a practical method of providing parish resources in the absence of endowments. The article derives a mournful interest from the fact of its being the last piece of public work on Church questions and affairs, by its venerated author, who has now entered the rest of Paradise—the Rev. Dr. Craik.

V. and VI. Are on the subject which so largely engages present attention in English-speaking Christendom—the Revised Version, by the Bishops of Ohio and Albany, respectively.

VII. "Church Music and its future in America," by the Rev. Dr. Eliphalet N. Potter, is a rhapsody; betraying, with large enthusiasm in its subject, considerable inaccuracy in musical knowledge, and general occultness in style. A few pages of Ritter, with Dr. Potter's practical suggestions (which are not amiss) appended, would have been more intelligible and useful to readers of the Review.

VIII. "O Holy Church!" is an exquisite little

poem of five stanzas, by Prof. Henry Coppee, LL. D., of Lehigh University. It was, we believe, originally written as an Easter-morn Carol for Dr. Coppee's parish church, and is a simple, earnest gem; in its construction what musical composers would call "singable," and as such we should like to see it wedded to some worthy setting in song.

IX. Is a sensible and much-needed article on the subject of "Divorce," written from the standpoint of the Catholic Church, by the Rev. A. St. John Chambre, DD., formerly a Universalist minister, but now a priest of our Communion.

X. Is a continuation of Dr. Clement M. Butler's account of the "Beginning of the Reformation in Sweden."

XI. "The Comprehensiveness of the Anglican Communion," deserves a very careful reading. It is by a comparatively young priest of the Church in Philadelphia—the Rev. Geo. Woolsey Hodge, M. A.—is full of clear, discriminating thought, and written in admirable style.

XII. Presents, once more, the latest work of one who has since gone to his rest—the Rev. Prof. Henry A. Yardley, M. A., and was written as his second article for the Review, on the subject of "Christianity proved by the Resurrection of Christ."

XIII. The last Article in this good number, is concerned with "The Centennial Jubilee of German Literature," and presents a fund of knowledge not generally accessible to an English student, otherwise than through Dr. Mombert's finely written paper. Last of all come the Literary Notices.

We give unusual space to a notice of this issue of the American Church Review, on account of our appreciation of the great value of the work which, by it, Mr. Baum is effecting for American Church thinkers.

PRESIDENT GARFIELD AND EDUCATION. Hiram College Memorial. By B. A. Hinsdale, A. M. Boston: J. R. Osgood & Co. Chicago: Jansen, McClurg & Co. Price, \$1.50.

Hiram, Ohio, was for twenty-six years the home of our late President, and more than any other place is associated with his memory. To Hiram College he came in 1851, a poor student, and securing the position of janitor for two terms maintained himself by making fires, sweeping halls, and ringing the bell. In 1856-57 he was the acting President, at the age of twenty-five, having spent two years at Williams College, where he graduated in 1856.

The biography before us is replete with description and anecdote of those days of duty and promise, and cannot fail to be helpful to every earnest-minded reader. Garfield, as student and teacher, always did his best, sparing no toil and counting no sacrifice too great, that led on to success. But we cannot here follow the narrative, nor give the many points of excellence in the life and character of this many-sided man. The study of his life will do any man good, if it does not make any man president. As student, teacher, soldier, lawyer, statesman, ruler, he held a high place, and his name will be honored over all the earth, not only because he was a great and good man, but because he died for his country. May he rest in peace!

PAUL, THE MISSIONARY. By the Rev. William M. Taylor, D. D. New York: Harper & Bros. Chicago: Jansen, McClurg & Co.

This is a series of lectures on prominent features in the life of the great Apostle, which, taken together, make an interesting biography of the Gentle Missionary. Its chief aim, however, is not so much to traverse the grounds which have been so successfully travelled by Conybeare and Howson, and by Canon Farrar, as to find the practical lessons for modern life that are written therein.

Dr. Taylor brings to this work many years of a successful pastorate in contact with the world, besides an acknowledged scholarship which has manifested itself in several previous volumes from his pen. There are some things that strike us a little as lacking in reverence; a little too familiar handling of holy names and things, and occasionally an illustration that might be omitted without loss. The work, however, is well done, and aside from the additional incentive it must give to every reader to know more of the book from whence it draws its facts, it ought to prove of much value in religious instruction.

VICTOR HUGO AND HIS TIME. "From the French of Alfred Barbon, translated by Ellen E. Frewer, New York: Harper & Brothers. For sale by Jansen, McClurg & Co., Chicago. Price \$2.50.

"In treating of an incomparable genius like Victor Hugo, who has played so grand a part in the literary and political history of his country, it is the duty of one who has known him to lay before the eyes alike of his contemporaries and of posterity every possible touch of light and shade which has contributed to the character of the man and of the poet." Such is the author's apology for entering into the details of Victor Hugo's remarkable life. The reader will need, however, no such an apology. Apart from the interest which must attach to the author of "Les Misérables" and "The Toilers of the Sea," Victor Hugo has been a conspicuous figure in the history of France during the greater part of the present century. An ardent lover of liberty, his dramas, full of hatred of tyranny, were again and again suppressed in the reign of Charles X. Yet the poet has lived to receive, on the fiftieth anniversary of the appearance of his Hernani, an ovation unparalleled for enthusiasm; and in a green old age is enjoying the glory of immortality.

The book is well and profusely illustrated by engravings which depict scenes from his books, or so rarely less romantic and stirring scenes from his own life. It cannot fail to intensify the interest in Victor Hugo's books which are to a remarkable degree a part of himself, and which in the light of his biography will first be thoroughly understood.

"The Frenchness" of this book is sure to strike the reader. Such enthusiasm, such intensity, such embracing, such bursts of emotion, are quite in character with French tastes, and are entertaining exhibitions to the outside world. The illustrator of the book was clearly a Frenchman; and very impressive are the situations he has chosen to depict. The special artists of some of our illustrated books might draw a lesson from this Life of Victor Hugo.

ONESIMUS. Memoirs of a Disciple of St. Paul. By the author of "Philochristus." Boston: Roberts Brothers, 1882. Cloth, 16 mo. pp.

This new volume, by the author of "Ecce Homo," and "Ecce Deus," has many of the characteristics of those well-known books; and we hardly need say more, save that, in the form of an historical romance, it gives in a vivid style the story of the slave Onesimus.

Death of the Metropolitan of Moscow.

The telegraph announces the death of the Most Reverend Macarius, Metropolitan of Moscow. No particulars have reached us thus far, except that his decease was sudden. The lamented prelate was eminent for his qualities, as well as in his position. Succeeding in office the good Innocent—called the Apostle of Kamchatka—as having for forty-five years labored as a missionary in Kamchatka and the neighboring coast of America, and who, in his turn, had as predecessor the great Philaret—Macarius proved himself no unworthy occupant of the Metropolitan See of Moscow. No mere scholarly recluse, he was yet a most deeply learned man. He was born in 1816, the son of an humble village priest. He pursued his studies, with marked success, in the Seminary of Kursk, his native diocese, and was then sent to the Ecclesiastical Academy of Kiev. Soon after graduating at this latter, and taking Holy Orders, he was made assistant to the Professor of History in the University of Kiev. In 1842, he was made Inspector of the Ecclesiastical Academy at St. Petersburg, and in 1850, its Rector. He was consecrated Bishop in 1851, as Vicar or assistant Bishop to the Bishop of Podolia. He remained however rector of the Academy at St. Petersburg, until 1857, in which year he was made Bishop of Tamboff. In 1859, he was transferred to Kharkoff; in 1868, he became Archbishop of Lithuania and Vilna; in 1879, he succeeded to the See of Moscow. In 1846, he published a "History of Christianity in Russia up to the Time of St. Vladimir," in 1847, a "Sketch of the History of the Russian Church before the Tartar Invasion," and also an "Introduction to Orthodox Theology." In 1852, appeared his "Orthodox Dogmatic Theology." In 1857, was issued the first volume of his "History of the Russian Church," of which the eleventh volume, if we are not misinformed, appeared recently. We have mentioned only some or part of his chief writings; for his literary activity was as great as his learning was profound. Several of his works have been translated into German or French. During his Episcopate, and especially in the three years he passed at Moscow, he did much to promote the higher education of the clergy. His loss will be deeply felt.

As a sign of healthy reaction from the emotional religionism of the day, and of return to historic Christianity, read this from the Advance (Congregational):

If our creeds are to be bounded by our consciousness, and our lives regulated and inspired by the immediate involvements of the Holy Spirit, the danger of suicidal self-conceit and misleading 'impressions' will be greatly increased. The outward and objective is less mutable and less affected by 'moods' and 'frames' that result from merely physical causes, than the inward and subjective. An unchangeable God, an immutable written law, a Creed, formulated, not out of human experience, but from divine revelation, has a more substantial character than anybody's religious feeling can furnish. Varium et mutabile, is justly written over other than women's hearts. If we are to find the law of our living within ourselves, like ourselves, we shall find it a quantity exceedingly uncertain and unreliable.

The English Reformers retained a form of anointing the sick in the first Service Book of Edward VI.; though it does not appear that they attributed any sacramental efficacy to it, but merely allowed it to be used "if the sick desired it," with a prayer for the pardon of sins, and restoration of bodily health.—Brown on 39 Articles, p. 390.

The prayer ran:—"As with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness; and vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength to serve Him, and send thee release of all thy pains, troubles, and diseases, both in body and mind."

The Trustees of Griswold College, Iowa, set apart at their last meeting the former home of Bishop Lee, a commodious brick house on the Cathedral grounds, as the "Bishop Lee Memorial Theological Hall," for divinity students. The Bishop hopes to be able to add to this building a third story, with which the apparatus of Griswold for theological instruction which is given only to students connected with the Diocese, will be complete.

New Zealand is rapidly establishing far more than a merely ornamental claim to the title of the England of the Pacific. Her commercial activity and innate resources, as a consuming and commercial community, are rapidly placing her in the centre of the Pacific trade. This trade extends to America; and should the Panama canal ever become a reality, it will be important for New Zealand to establish a coaling station somewhere half-way across the Pacific. But France is seizing or acquiring a suzerainty over one island after another in the Pacific Ocean.

The Household.

In changing tablecloths during the week, con- vite to let the fresh one be for the dinner table.

In clearing the table at dinner for a new course, the plates of host and hostess should be re- moved last, so that no guest will feel hurried.

Broil steak without salting. Salt draws the juices in cooking; it is desirable to keep these in if possible. Cook over a hot fire, turn frequently, searing on both sides. Place on a platter, salt and pepper to taste.

One of grandmother's wise ways was to keep a cup of alum water always close at hand; it usually stood on the window-sill beside her work-basket. Cut fingers and bruises of all kinds, if wrapped in cloth, wetted with the alum water, healed with a rapidity that was truly wonderful. This is so simple a remedy that it is worth while to know about.

This will help to make variety: Take a piece of beef or lamb of a size suitable for the family dinner, rub it with pepper and salt, and put it in a tin pan, cover it closely, and set it in a kettle of boiling water. Let it cook in this way until it is tender; thicken the rich gravy with flour, add a small lump of butter, and pour over the meat.

One disadvantage about keeping a canary bird in the sitting room is, as everybody knows, his disposition to scatter seed in every direction. A simple contrivance will do away with this objection. If the cage is one of the pretty gilded ones, take a piece of tarlatan the same color; have it deep enough to reach from the bottom of the cage up to the top of the seed-dish; shir it at both top and bottom, run strings in, and fasten to the cage. If this is neatly put on, it does not detract from the good looks of the cage, and saves a good deal of work. Tie the strings so that they can be untied easily; and the cover be taken off and shaken.

Pretty spreads for small tables, intended for tete-a-tete sets of china, are made of a square of heavy linen, with a border worked in out-line or Kensington stitch, in bright-colored silk or cotton. You can, for a small sum, have a pattern stamped on it. Be careful to test the silk or working cotton before using it, to make sure that it will not fade. Small napkins to match are much used, and they may have a simple decoration in one or two corners, if you do not care to spend so much time on them as a border will necessitate.

An economical way to prepare beefsteak for breakfast is this: Buy your r loin steak for next day's dinner, then cut off the ends which when cooked on a gridiron shrivel up and are the same as wasted. Chop them very fine, season with pepper and salt, and a very little sifted sage, if you like that flavor. After they are chopped form them in flat cakes; and, a few minutes before breakfast, melt a lump of butter in a sauce pan, and fry till brown. By adding a little more butter, and sour milk, and flour, you can make a nice gravy to pour over the meat.

A pretty table-spread is made of drab linen momic-cloth, with a border of cat-tails, sun-flowers, daisies, and stems of small crimson flowers. Line the spread with deep wine-colored silesia; leave a margin of a few inches of the drab cloth below the embroidery; then put on a band of wine-colored plush, about four inches wide, and below this, put a fringe of the momic-cloth ravelled out. A piece of work like this takes time, but when completed one has something to repay her for her efforts, and it may be done at odd moments when no other work would be attempted. The advantage of the linen cloth over felt or broadcloth is, that there is no danger of its being attacked by moths, and it is easy to keep it free from dust. The pattern may be stamped in the cloth; and, about shading, one must observe carefully effects in nature, and so make an educational instrument of her embroidery.

Flour improves with age, and costs less if bought by the barrel than in small quantities. The drier the place in which it is kept, the better; a dry, cool place being the standard rule for all stores. Graham flour, if kept cool and dry, improves with age. Rye, on the contrary, can be bought only in small quantities, as in hot weather it becomes musty. Indian meal, if made by the old process, will give the same trouble. By the new, the corn is dried for two years before using, and is ground in such a manner that a granulated meal is produced which keeps as perfectly as flour. Yellow meal is richer and more nutritious than the white. Oatmeal, cracked wheat, and hominy, all keep perfectly; tin boxes being the best to keep them in, as weevil are more likely to get into wooden ones. Small cracker tins are good for this purpose.

QUERY.—Can some one give directions for making rugs of bits of Brussels carpet?

ANSWER.—Cut the pieces crosswise about fifteen of the linen back threads wide; then carefully pull out the long linen threads, excepting about three in the middle; then pull out the worsted threads, without spoiling the crimp. Use number 12 steel knitting-needles, and set up thirty stitches of No. 8 crochet cotton. Knit three plain rows of cotton. Fourth row—slip one stitch; knit one, put one of the worsted threads over the right hand needle, carefully placing the middle of the thread just over the needle; knit the third stitch and repeat till the last two stitches; knit these plain. Fifth row—Slip one, knit one, take up the worsted and third stitch together, and knit as one stitch. Knit in this way, taking up the worsted and cotton together in every stitch to the end of the row. Sixth row same as fourth; seventh row same as fifth. Knit in this way, until your strip is about four feet long—or as long as you wish. Three strips and a border make a good-sized rug. Sew them together on the back with the same cotton, and line the rug with burlaps or canvas to keep it in place. Display your own taste in the arrangement of colors.

PETROLEUM AS HAIR OIL.—Mr. Stevens, a British Consul, states that a former servant of his, prematurely bald, whose duty it was to trim his lamps, had a habit of wiping his petroleum-besmeared hands in the sooty locks which remained to him; and after three months of lamp-trimming experience and practice of his dirty habit, he found he had a much finer head of black glossy hair than he ever possessed before. Mr. Stevens, therefore, tried the remedy with wonderful success on two retriever spaniels that had become suddenly bald. During the summer of 1875, his attention was called to several cases of sudden baldness of bullocks, cows, oxen, and the loss of tails and manes among horses. His previous experience induced him to suggest the use of petroleum; and it was found that, while it stayed the spread of the disease among animals in the same sheds and stables, it effected a quick and radical cure on the animals attacked. Mr. Stevens says that the petroleum should be of the most refined qualities, and should be rubbed in vigorously and quickly with the palm of the hand. It should be applied six or seven times in all, at intervals of three days, except in the case of horses' tails and manes, when more applications may be requisite.—Oil and Drug News.

MY LITTLE LABORER.

A tiny man with fingers soft and tender As any lady's fair; Sweet eyes of blue, a form both frail and slender, And curls of sunny hair. A household toy, a fragile thing of beauty— Yet with each rising sun Begins his round of toil—a solemn duty, That must be daily done.

To-day he's building castle, house and tower, With wondrous art and skill; Or labors with his hammer by the hour, With strong, determined will. Anon, with loaded little cart, he's plying A brisk and driving trade; Again, with thoughtful, earnest brow, is trying Some book's dark lore to read.

Now, laden like some little beast of burden, He drags himself along; And now his lordly little voice is heard in Boisterous shout and song— Another hour is spent in busy toiling With hoop and top and ball— And with a patience that is never failing, He tries and conquers all.

But sleep at last o'ertakes my little rover, And on his mother's breast, Joys thrown aside, the days hard labor over, He sinks to quiet rest; And as I fold him to my bosom, sleeping, I think 'mid gathering tears, Of what the distant future may be keeping As work for manhood's years.

Must he with toil his daily bread be earning, In the world's busy mart, Life's bitter lessons every day be learning, With pa tent, struggling heart? Or shall my little architect be building Some monument of fame, On which, in letters bright with glory's sliding, The world may read his name?

Perhaps some humble, lowly occupation, But he'll be bright with sweet content; Perhaps a life in loftier, prouder station, In selfish pleasures spent. Perchance these little feet may cross the portal Of learning's lofty fane, His life-work be to scatter truth's immortal Among the sons of men!

—Selected.

Erick's Grave.

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

It was on a stormy evening, in the month of November, that a Russian Nobleman, called Baron Jaroslav, his wife, their little daughter Helena, and their faithful servant Erick, in a heavy travelling chariot-and-four, driven by two postillions, drew up at the only inn of the little town of Kobrin, on the borders of Russia and Poland. The landlord, coming up to the door of the chariot, observed that of course his honor would not think of proceeding any further.

"Not if I were at liberty to follow my own inclinations," said the Baron; "but as it is I am pressed for time, and we must get on another stage to-night."

"It is a long one, sir," said the landlord; "thirty versts at the very least; and you have the forest of Rostov to pass. There the road is bad, and I dare say the snow is deep; and the wolves, these long nights, are getting hungry."

"Oh, I am not afraid of wolves," cried the Baron; "they would not dare to attack a carriage so early in the year as this. Let us have four good horses, landlord, and we may be in by nine; for it is not more than half-past six."

"Well, sir, a wilful man must have his own way; I only hope that you will not repent your determination. Horses on directly, Nicholas. But may be your honor and your honor's lady will take something hot, for you will need it before you get to Bolisov."

So a cup of spiced wine was brought for the travellers; and Erick had a double portion. He sat wrapped up in a huge fur cloak, on a low kind of a box in front. In a few moments the fresh horses were harnessed; the postillions cracked their whips, and amidst the thanks and good nights of the landlord, the carriage rolled on.

"It is bitterly cold," said the Baroness, as she pulled her cloak more completely round her, and took little Helena on her lap; "it is bitterly cold, and a fearful night to travel in."

"If the moon can but break through the clouds, as she is trying to do, we shall have a pleasant ride yet," replied her husband. "What, Catherine, a Russian, and afraid of a little snow?"

"Well, I am glad that we came on, too," said his wife; "it is pleasant to think that every mile is bringing us nearer to home, and my own dear little Nicholas and Frederica."

They were now passing over a wide moor; the wind whistled mournfully round the carriage, driving and chasing the snow before it, for it was snowing heavily; the flare of the lamps cast a kind of ghastly haze on the immediate neighborhood of the carriage, and seemed to make the dark distance still darker.

"Oh mamma," cried Helena, "let me come closer to you; it makes me quite afraid to look out of the window."

"Why, what should you be afraid of, my love?" "One is always afraid in the dark, you know, mamma; and then, just listen to the wind; how it howls!"

"My dear child, there is One to Whom the darkness is no darkness, and Who maketh the wind His ministers. We are as safe in His protection here, as if we were in our own dear home; with a warm roof over our head, and a bright fire roaring up the chimney. See! the moon is coming out; and we shall not have to journey in the dark."

Thus, amidst occasional questions and answers, the carriage rolled on for some miles. The clouds passed off; the moon was walking in brightness; the wheels rolled noiselessly along over the snow; and as far as eye could see, was one glistening sea of white. And now the moor was almost passed; straggling trees, the vanguard of the great forest of Rostov, began to appear on both sides; and (except in the very road,) the shades grew deeper; and there was that solemn sound, which is made by the clashing and roaring of a hundred thousand branches.

"What is Erick looking at?" asked the Baroness; for the box was so low that its occupier might be seen from the front windows of the carriage.

"I cannot tell," replied her husband; "but he must have good eyes if he can make out anything."

"Hark! what was that?" cried his wife, as a

long, low, melancholy howl, different from the wind, and yet like it, was heard for a moment, and then died away.

"It is the wolves," answered the Baron; "this cold weather makes them restless."

"There it is again. It is certainly nearer."

"Erick," said his master, letting down the front window, "tell the boys to drive on; we must keep out of the way of the wolves."

"On with you, my men," shouted Erick; and then, in a lower voice, he said, "I doubt whether we can altogether keep out of their way, sir."

"How is that?" asked the Baron, alarmed.

"There is a large pack of them, sir, and they are in scent of us, I fear; at least they are much nearer than when I first heard them, ten minutes ago. There they are again, they cannot be half a mile off."

"What are we to do?" asked the Baron. "I know that you, as a Courland man, are more used to these things than I am."

"Why, sir," replied the servant, "if they come up with us, we will take no notice of them, unless they attack us; may be, as they are timid creatures, the glare of the lamps, and the sight of us, will keep them off, and in an hour we shall be in. But I would advise you, sir, to draw the bullets from your large pistols, and load them with swan shot; it is more to the purpose to wound a good many, than to kill one or two."

"Oh, papa," cried Helena, as the Baron took his pistols from the top of the carriage, "what shall we do?"

"We shall do what we can, my dear child, for ourselves, and God will do the rest for us. There is no danger in these wolves, except in the very depth of winter; and if there were, He Who delivered David from the paw of the lion, and the paw of the bear, and Benaiah from a lion, as this is, in time of snow, and Daniel from the seven hungry lions, can deliver us also."

"Now," said her mother, "now, my love, is the time to see whether we have faith in God, or not. It is easy enough to trust Him when everything seems safe and comfortable around us; but when we feel our own weakness, then is the time to believe in His power."

"They are coming, sir," said Erick.

The Baron looked; and about a hundred yards back to the right, in the wood, he could just make out a grey mass, moving through the trees, and leaping out into the carriage track. They did not howl, but bayed fearfully; and as they trotted swiftly along; you might hear the shuffling and rustling of the snow under their feet.

They moved steadily, and all together; but were evidently gaining on the carriage. The post-boys plied both whip and spur; and the horses themselves, in an agony of fear, broke out into a canter, in spite of the heavy snow.

"Do you think there is danger, my dear husband?" asked the Baroness.

"I cannot tell," said her husband. "They do not seem disposed to attack us yet; but they are certainly savage. It is for the horses we have to fear first."

"Are they gaining on us?" "A little; but they are not putting out their speed; they could be up with us in a moment, if they liked."

Thus the carriage flew along for about five minutes; Erick never took his eyes off the pack, and the Baron, trusting himself out from the left hand window, watched them as carefully.

"Are your pistols loaded, sir?" asked Erick. "All—with swan shot."

"I have two loaded with ball and two with shot; so we shall do."

The pack were not more than ten yards from the carriage; there might be about two hundred in it. On they came—ears pricked up—eyes glaring, and blood-shot—tails stretched straight out, tongues hanging down. At their head ran an old, strong, grey wolf, the leader of the pack. They all came nearer, nearer, nearer still; at last, with a ferocious howl, the leader sprang on one of the wheel horses, and at the same time received a bullet through his head from Erick, who was prepared for him.

"Now, sir," said he, if you will let me have a piece of string, we may be able to make something of it."

"A piece of string!" cried his master; "yes, here it is; but to what end will it serve?"

"Why, sir, you see wolves, like cowardly creatures as they are, are always suspecting a trap; so I will just tie a stick to this string, and let it drag behind the carriage. It will keep them off, I dare say, ten minutes."

Erick was right; the stick was dragged along at the distance of about ten yards, and for some time the pack kept behind it, and were plainly afraid of it. At last they began to grow bolder, seemed to have discovered the trick, passed it and were again making up to the carriage.

"They will be upon us in a moment," cried Erick; "when I cry now, sir, be ready to fire on them from one side, and so will I from the other."

"Very well," replied the Baron. Helena sat with her hand in her mother's looking up to her face, and seeming to gain comfort from that. Her mother's face was sad, but very calm; she was evidently praying, and thinking more of her child than of herself, and yet still more than either of the mercy and power of God.

"Now, sir," cried Erick.

Master and servant fired at the same moment, there was a savage yell from the foremost of the pack, and three or four fell.

"Load again, sir," cried Erick; "if this lasts, you will want all your pistols soon."

After they had fired once or twice, the wolves were no longer frightened by the report and the flash; and they began to surround the coach on all sides.

"There is but one thing left," said Erick; "we must cut the traces of one of the leaders, and turn him off; that will divert them for a little while."

And turning to the foremost post-boy, he ordered him to cut the traces of his off-horse. The man obeyed; the terrified animal started off to the right, into the forest; and with a loud yell, the whole pack rushed after him.

"Thank God for that," cried the Baroness. "Then we may be saved after all."

"Ay, madam, if He pleases," replied the servant; "but this relief will not last long, and they will soon be upon us again."

"How far do you imagine we are from the post-house now?" inquired the Baron.

"Some half hour," answered Erick; "but they will chase us up to the very doors. I never knew them more fierce. Hark! they have got him."

As he spoke there came a scream, or rather shriek, as of a person in agony, far from the right; a shriek so horrible in its sound that, once heard, it could never be forgotten. Helena and her mother both exclaimed, "What can that be?"

"It is the poor horse," replied the Baron; "they are tearing him to pieces. A horse's shriek is the most horrible of all horrible things."

"Drive on my men, for your lives," shouted Erick. "They will be back presently."

But the snow became deeper and the roads worse; and three horses, worn out with fatigue, ill supplied the place of four fresh ones. On the right hand the wood thinned a little, opening into a kind of a glade, in the centre of which was a frozen pond; as the travellers passed it, the pack of wolves appeared dashing up the valley, and baying as they had done at first; only now the jaws and heads of many were steeped in blood.

"We must let another horse go," cried Erick, "or they will be too much for us; but we must take care what we are about. You and I, sir, will fire at once; and then do you, Peter," he added, addressing the foremost post-boy, "cut the traces of your horse, jump down, and leap up here by me."

This was done, and the pack was again drawn off. The remaining pair of horses strained their utmost, and all the travellers intently listened for any sign of the re-appearance of their enemies.

The Baron spoke once or twice to Erick, but received no answer; he seemed quite taken up by his own thoughts. At length the carriage reached the top of a hill; and at the distance of apparently two miles before it, a clear steady light was to be seen.

"Thank God! there is Bolisov!" cried Erick; "now then, sir, I believe that you are safe." As he spoke, the pack was again heard in the distance; and though the post-light grew larger and brighter every moment, every moment the wolves gained on them, and in a few minutes surrounded them.

"It must come at last, my dear master," said Erick. I have served you and your father these twenty years, but I never did you better service than I now intend to do. If we all remain together, we shall be all torn in pieces. I will get down, and with my pistols, I shall, I trust, be able to keep them at bay a few minutes. You press on with all your speed; leave me here. I know you will take care of my wife and child."

"No, Erick!" said the Baroness, "we will not allow this. We will all be saved, or all perish together. I could not bear to escape at the price of your blood." "No, indeed, Erick," said Helena. The Baron looked at his wife and child, and said nothing.

"Besides, I will try to climb a tree," said Erick; "may be they will give me time. But if I delay a moment longer, we shall all be lost together."

"God bless you, Erick," cried his master; "God bless you, and He will bless you. If you perish, I will look on your wife as a sister, and bring up your child as one of my own."

"Thank you," said Erick, firmly. "Now God be with you all. Fire, sir, two pistols at once!" And while the Baron fired, Erick leaped to the ground. On dashed the horses; the pack, terrified for a moment, stood still and bayed. Almost immediately, the travellers heard the report of a pistol; in about a minute after, of two close together; but they heard no more.

And now they were within a hundred yards of the strong, log-built inn; the pack are close behind them; the post-boy cracks his whip; the Baron fires; the whole party shouts; and, as the carriage dashes up to the door, it opens, and a fresh blaze of light is poured into the road. The wolves turn; and the Baron and his family are in safety.

Of Erick no trace was ever found. His pistols were discovered next morning, where he had left them; three discharged, one still loaded; it is supposed that he had not time to fire it, before he was pulled down. I need not tell you how nobly the Baron fulfilled his promise to his wife and child.

On the same spot now stands a cross, bearing on one side of its pedestal the name and story of Erick; on the other the legend—"Greater love hath no man than this: that a man lay down his life for his friends."

And now, what are you to learn from this story? What but this? If there have been found those who are willing, for their friends' sake, to give up the dearest thing they had, even their life, will you not be ashamed of your selfishness in being unwilling to give up the smallest trifle for the Triumphs of the Cross, but when will you show them? Not while you seek your own pleasures, not while you do your own will, not while self is uppermost in everything you take in hand. This if you conquer, you will show your remembrance of a greater love than that of Erick; the one endured even to death for benefactors and friends; the other, for offenders and enemies.

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Foreign News and Notes.

The English Churchman says that "The Confraternity of the Blessed Sacrament may be regarded as one of the fruits and results of the indifference to the Holy Sacraments which marked the popular teaching of the earlier portion of the present century. ... Commencing in 1862, it has just celebrated its twentieth anniversary. Eighty-six London churches, and numerous country parishes, have taken a simultaneous part in this commemoration. The report states that twenty years ago there was only one church in London in which there was a daily Celebration of the Lord's Supper; there are now twenty-five, of which the Metropolitan Cathedral is one. There are, too, more than one thousand priest-associates now enrolled as members of the Society, who are all bound to teach the Objective Presence of our Lord in the Holy Eucharist; and upwards of 13,000 of the laity pledged to show special honor and devotion to the Holy Eucharist."

Of the English Church Union, the same journal says, that "like its later sister Confraternity, it is a necessary outcome of the exigencies of the times." Its ability to report, that "though only formed in the year 1859, at the time of the riots at St. George's-in-the-East, it consists now of 20,600 Churchmen and Churchwomen, of whom eleven are Bishops, 2,500 are Priests and Deacons, and 17,100 are lay communicants of the Church of England," is an evidence of the need of its co-operation, to correct the defective teachings of the day. No impartial person can deny that it has rendered good service to the Church. It has placed principle before expediency, supplanted apathy by earnestness, and has shamed carelessness into reverence. It can point to certain well-directed efforts, for which every Churchman must be grateful. It has been the means of saving the Prayer-book from being altered by Parliament, of supporting Bishop Gray, the Metropolitan of Capetown, in his defence of the Faith against the heresies of Dr. Colenso, of maintaining the legitimate position of the Athanasian Creed in the Book of Common Prayer against the attacks of powerful adversaries, who wanted either to alter the words of the Creed, or to let each clergyman choose for himself whether it shall be used in his Church or not; or to prevent any clergyman from using it in public worship, by placing it among the Thirty-nine Articles. It has offered an uncompromising resistance to any tampering with the existing law of marriage, and has made a violent protest against the immunities sanctioned by the Divorce Court. If there are any blots in its feasts of charity, then a claim must be put in for forbearance, and the error must be condoned, in consideration of the undeniable benefits which have been secured to the Church during the last decade of perilous years by its zealous and effective organization.

The Parochial Mission to the Jews had its annual meeting last month, under the presidency of the Archbishop of Canterbury, at the Sanctuary, Westminster. The object of the Society is to provide clergymen versed in Jewish controversy, to be employed in town parishes, in which is located a Jewish population.

The situation in Egypt, if the latest rumors are to be believed, is very unfavorable. It is reported that Arabi Bey is commencing operations for the destruction, if not the de-struction of the Suez canal; stone-laden barges having been despatched, to be sunk, when necessary, and explosives having been also hurried down. It is much feared that General Stone, overlooking the fact that—in the matter of that great and important public thoroughfare—American and English interests are identical, is using his influence in favor of Arabi Bey, and exerting himself to hamper the action of the English.

At the recent annual meeting of the English Church Union, Lord Forbes expressed deep sympathy with the Rev. Mr. Green, and stated that the condition of that gentleman's health might necessitate steps being taken to hasten his relief, which might not otherwise take place for some months. The Chairman stated that £842 had already been subscribed in reply to the appeal on behalf of the imprisoned gentleman, notwithstanding that it had only been out a fortnight. That amount, added to the funds in hand, showed a total of £1,542.

The consecration of the Rev. Alfred Blomfield, Archdeacon of Essex, as Bishop-Suffragan in the diocese of St. Alban's, was to take place on the 24th inst, at the Cathedral Church, St. Alban's Abbey.

Miss Mary Russell, of Bath, has bequeathed £105,000 to the London Diocesan Home Mission, for the extension of Church of England operations in the Metropolis.

The resignation of General Ignatieff and his withdrawal from the direction of the internal affairs of the Russian Empire have been universally welcomed by Russians. His tenure of power has been chiefly notorious for the infamous crusade against the Jews, with which he has scarcely affected to conceal his sympathy. General Ignatieff was bitterly opposed to Germany and German influence, and in Berlin, not less than in Moscow and St. Petersburg, there has been exultation over his downfall.

The Sisters' Marriage Bill was rejected in the House of Lords, by a very narrow majority—only four, in a House of 260. The Earl of Dalhousie moved the second reading, and the Marquis of Waterford supported him. Lord Balfour of Burley led the opposition with considerable ability. The Archbishop of Canterbury—true to his traditions—absented himself from the division. The Archbishop of York held his peace; as did all his brethren of the Episcopal Bench who were present, with one solitary exception—the Bishop of Peterborough. It was rather singular, and perhaps not without a cer-

tain happy effect, that, while the lay-lord reviewed the subject in its relation to Scripture and the Church, the lord-spiritual, on the other hand, gave his attention almost exclusively to its social aspect. The Bishop scored a good point, when he remarked that, should the Bill pass, a widower, unless he should desire to avail himself of it, would be absolutely debarred from accepting the services of his dead wife's sister, on behalf of his motherless children. The vigorous rhetoric of the right reverend speaker evoked not only the usual Parliamentary cheer, but the rare demonstration of a clapping of hands. A feature of the debate which some of our English exchanges speak of as being "deplorable" and "most disastrous," was the countenance given to the measure by the members of the Royal Family; the Prince of Wales and all the Royal Dukes except the Duke of Cambridge (who left the House without voting), placing themselves on record as favorable to its passage. The Lord Chancellor and the Lord Chief Justice were silent; but they voted, as did all the Bishops, against the Bill. An English exchange calls attention to the pregnant fact, that former Chancellors and Chief Justices, Lord Brougham, Lord Hatherley, and Lord Campbell—all Liberals—did not fail to raise a warning voice against any tampering with the law of marriage. They affirmed the legal identity of affinity and consanguinity in regard to marriage, and the crimes of incest and bigamy. They pointed out the serious consequences of introducing an exception destructive of the established law of legitimacy and succession.

Ireland continues to commend itself to the admiration and sympathy of the civilized world, by its brutal and malignant murders. Since the assassination of Mr. Bourke and his draagoon escort about two weeks ago, there have been two other double murders. On the 29th ult., Mr. John H. Blake, a Justice of the Peace and Agent to the Marquis of Clanricarde, and his servant, were both shot dead near Loughrea. The murderers fired from behind a hedge, and the bodies of their victims were literally riddled with bullets. Mr. Blake was over seventy years old. A less cowardly, though not less brutal murder took place, the same day, at a railway station near Belfast. A merchant and landowner, named McCausland, and his servant, were attacked by a man named McCullagh, with a reaping-hook. This act was done openly, in the presence of a number of people. The murderer was arrested. In this case also, the chief victim was seventy years old. On the night of June 30th, the old obstructive policy of the Irish members in the House of Commons was renewed, during the debate on the 17th clause of the "Repression Bill." Two batches of the obstructionists, numbering 16 and 9 respectively, were "named" and suspended, and left the House. After this expulsion (which was confirmed by a majority of 128 to 7), the remaining clauses of the proposed Bill were taken up and adopted without division. The Act is to continue in force for three years. The House adjourned at 8 P. M., having sat, with only two hours intermission, for thirty-two hours, continuously.

The Oxford University Convocation have declined a bequest of £1,000 by the late Rev. Wm. N. T. Marsh Lushington Tilson for the establishment of annual sermons by a preacher of strictly Evangelical or Low Church views, upon the past history and religion of the Jews, and the prophecies relating to their return to Judea.

It is intended to take steps, in accordance with a report of a joint committee of both Houses of Convocation, to separate the Channel Islands from the See of Winchester, with a view of erecting a Bishopric of St. Helier's, whose occupants shall have jurisdiction over those foreign chaplaincies not subject to the Bishop of Gibraltar.

It is probable that the Revised Version of the Old Testament will be published during the year 1883.

The Salvation Army is to have a "rival organization." A band of Evangelists, called "The Christian Army," having about thirty "stations" in the country, is being organized, and we understand that the Rev. Mr. Baxter, a Church of England clergyman, has undertaken the leadership.

The Temperance Question in Central N. Y. To the Editor of the Living Church:

One of the most important topics which came before our late Diocesan Convention, was that of forming a Church Temperance Society in the Diocese, to co-operate with the General Society in New York. One year ago, Bishop Huntington alluded to the subject in his Annual Address, and referred to the work done in the English Church. On motion of the Rev. Dr. McKnight, of Elmira, a special Committee was appointed, to consider the expediency of forming a Diocesan Society. The other members of that Committee were the Rev. T. L. Randolph, the Rev. Chas. H. Gardner, and the Hon. J. T. Miller, of Seneca Falls, and Judge Hubbard, of Watertown. The Chairman of the Committee, the Rev. Dr. McKnight, read a report, to which were added two Resolutions, expressing approval of the General Organization, and commending the formation of a Branch Society. Mr. Robert Graham, the Secretary of the General Society, was present by the invitation of the Bishop, and made an eloquent and forcible speech, giving an account of the work in the Church of England, where he had been engaged in organizing Societies. At the head of the Society in England, were the highest dignitaries of the Church; and already three hundred and fifty thousand members were enrolled.

The formation, however, of a Branch Society was opposed by the Rev. Drs. Gibson and Beach, as a new departure, and as leading to fanatical

extremes. A warm debate ensued, and Mr. Graham ably defended the work as carried on in England, and vindicated his own position as the Secretary of the General Society in this country. The position taken by the opponents of the Report, was certainly a singular one. It might be supposed, on general principles, that the Temperance Society within the Church, upon the broad ground of Gospel temperance, and already having the endorsement of nearly all the Bishops, would be a guarantee of conservative action, and certainly be free from all fanatical extremes, as the Report implied. And, coming before the Convention as it did—not simply by a Resolution of an individual, but by a regularly constituted Committee, whose aim was in direct accord with the Bishop's Address—one would have thought that it was a safe thing to adopt, especially as there seemed to be no difference of views as to the fearful evils of Intemperance. Nevertheless, it was vehemently opposed by the gentlemen named; and, while a motion to postpone action for a year was lost, yet the debate was so prolonged that an adjournment was presently called for, and, on Thursday morning, a substitute was adopted, expressing the sentiments of the Convention against the sin of drunkenness and the evils of intemperance generally. At the same time, the writer believes that a fair majority of the Convention was in favor of a Branch Society; and it is hoped that another year will witness the Convention of Central New York openly and boldly on the side of this movement in the Church, which has been so long needed and is now under the control of men of the highest character, and most conservative views. Indeed, if men who oppose will take the trouble to examine the Constitution and By-Laws of the General Society, they will see that there is not the slightest danger of extremes or of fanaticism in carrying on this work. And it would seem, in view of such extremes by other Societies, that all true Churchmen ought to rejoice that the work has got into conservative hands, which we have reason to believe will carry it on successfully. C. N. Y.

The Convocation of Nashotah House. Correspondence of the Living Church.

The Alumni of Nashotah met in the old chapel at 3 P. M., on St. Peter's Day, 1882. The following were present: The Revs. L. A. Kemper, D. D. Chapin, C. C. Tate, R. F. Sweet, F. O. Osborne, Geo. Wallace, S. J. Yundt, C. L. Malloy, J. G. Smith, B. F. Fleetwood, Geo. Whitney, Geo. Vernor, C. W. Leffingwell, G. W. Harrod, F. R. Haff, Thos. McLean, E. R. Ward, Lloyd Breck, Arthur Piper, G. S. Todd, W. E. Toll, C. S. Starkweather, Horace Gates, C. T. Susan, C. J. Henley, A. B. Peabody, W. H. Throop, Thomas Bell, H. B. Whittemore, E. R. Ward, C. D. Sleight.

The Rev. F. R. Haff was elected President of the meeting, and the Rev. C. W. Leffingwell, Secretary. After prayer by the President, and a word of welcome, letters and messages were read from the following Alumni who were not able to attend: The Rev. Messrs. Berkley, Gibson, Edmunds, Bicknell, Wolsely, Cary, Eichbaum, Clarke, Webster, Wilkinson, Ingraham, Davis, Goodnough, Prosser, Backus, La Roche, Weil, Barton, Charles, Schetky, Snyder, Morris, Rudd, Barry, Pullen. The Secretary read the minutes of the last meetings of the Convocation, held July 16-23, 1874, and the Circular put out at that time. The Rev. Dr. Kemper reported amounts received in notes and cash for the Adams Professorship.

The following Amendments to the Constitution were offered, and referred to the Executive Committee:

Resolved, That Article II of the Constitution be amended after the words "are elected, and qualify," so as to read:

The time when such election of officers shall be held, shall be at the Annual meeting which shall be held on St. Peter's Day of each year, unless otherwise appointed by a previous annual meeting. Special meetings may be called at any time, by the Executive Committee, due notice being given.

Resolved, That Article VI be Amended by striking out the clause: Provided that the Amendment shall not pass unless the number of votes in favor of it, being a majority of all the votes cast, shall be at least one-half of the whole number of members of this Corporation; and inserting: "Providing that the Amendment shall not pass unless by a majority of three-fourths of those present."

The Executive Committee reported in favor of the above, and the President announced that they would lie over for adoption at the next Annual meeting. The following resolutions were adopted:

Resolved, That the thanks of the Convocation be expressed to the authorities of Nashotah House and their families, for hospitality.

Resolved, That the Alumni of Nashotah House, assembled at Nashotah, on St. Peter's Day, extend their greetings in the Lord to their absent brethren of the Alumni, with the expression of their sympathy in the great cares and high joys of the Holy Ministry, and of their strong appreciation of the past and present work of Nashotah, and of the continuance of her great Mission in the future of the American Church.

Resolved, That the President of Nashotah be requested to furnish for publication in the Church papers, or otherwise as may seem to him most convenient—his Address to the Alumni, on June 28th, for the benefit of the brethren of the Alumni not present, and of the friends of Nashotah throughout the Church.

Resolved, That the next Annual meeting of the Convocation be held on the day preceding St. Peter's Day, 1883.

In the chantry of St. Mark's Church, Mauch Chunk, a meeting was recently held to consider the advisability of organizing a Diocesan Branch of the Woman's Auxiliary to the Board of Missions. About forty ladies were present, representing ten Parishes of the Diocese. Mrs. Howe, wife of the Bishop, president.

After prayers and calling of the roll by Parishes, Miss Emery, Secretary of the Woman's

Auxiliary, explained its objects, and the advantages of Diocesan organization, and such organization was decided upon by the ladies.

A Central Pennsylvania Branch was therefore formed, a Constitution being adopted, and Mrs. Howe elected as President, and Miss Mary Stone, of Reading, as Secretary and Treasurer of the Branch.

Church Congress.

The next Church Congress will be held in Richmond, Va., on Oct. 24 and the three following days. This is the first time the annual session has been held below Mason and Dixon's line. Two former Congresses were held at Cincinnati and Philadelphia, but this free-talking body has never yet ventured further South. The necessity of gaining volume of movement for the Congress has heretofore confined it to the centres where the Episcopal Church has a strong following. Richmond has probably as fair a representation of what is best in this Communion, as is to be found in the Southern States, and the session will have political as well as social and religious importance. Though the Congress casts no votes, it aims to occupy the somewhat extensive pleasure-land which includes all the topics wherein Christian leadership touches the interests of present life. The list of subjects for the Richmond meeting very clearly outlines the sphere in which it has already proved its usefulness. It covers "The Position and Work of the Laity in the Church," "The Priestly and Prophetic Functions of the Christian Ministry," "The Relations of the Church to the Colored Race," "The Powers of Standing Committees," "The Inspiration of the Scriptures," "Christianity and the Criminal," and "The Requirements for Confirmation." These are timely topics, and two of them, "The Relations of the Church to the Colored Race" and "The Powers of Standing Committees," are of present importance. The social status of the colored people, as involved in their religious and general education, is not yet settled, beyond the most preliminary conditions; and the authority of the Standing Committee of a diocese, as illustrated by the arbitrary action of such a Committee in Maryland, in rejecting candidates for orders, happens to be a burning subject in the Episcopal Church at the present time.—Chicago Tribune.

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