

The Living Church.

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

VOL. V. No. 28.

CHICAGO, SATURDAY, MAY 12, 1883.

WHOLE No. 286.

ODE TO THE HOLY SPIRIT.

BY THE REV. CHARLES ELLIOTT, D. D.

"Thy Spirit in my spirit shines,
As shines a sunbeam in a drop of dew."
—Derzhavina's Ode to God.

Life of my soul, thou Spirit blest,
Whose temple is the contrite breast:
Of beauty, grace and love the spring,
Thy praises earth and heaven sing.
The heavens, with their starry dome,
Where worlds in countless millions roam.
Were garnished by Thy plastic hand;
And formed by Thee their pillars stand.

Yon circling orbs move by Thy might,
Warbling sweet music day and night:
Thy love attracts, thy hand controls,
While round God's throne each system rolls.

When earth was formed, o'er matter dead
Thou brooding sat'rst with wing outspread,
And from the formless void didst bring
Our world in garments of the spring.

Each plant, and every living thing,
The tree, the flower, the birds that sing,
Yea, all that breathe on earth and sea,
Glowed warm with life that came from Thee.

All beauty Thine—bright summer's glow,
The frost-formed diamonds of the snow,
The ocean's myriad sparkling waves,
The light of its cerulean caves—

The rainbow's arch—the flowers that blend
Its hues of light—the hills that lend
Their sylvan beauty to the lake,
From Thee their varied forms do take.

All light, all life comes out from Thee,
Thy breath pervades both land and sea—
Encircling atmosphere of love,
In which all holy feelings move.

All inspiration Thine—the thought
That rides on seraph's wing, that nought
Can circumscribe but God alone,
Dark with the splendors of his throne.

The fire that lights the poet's eye,
Whose glance combines both earth and sky,
His breathing thoughts and burning lays
Are but the reflex of Thy rays.

The prophets old revealed by Thee
The counsels of eternity;
From Thee they caught the light that shone
In radiance from Jehovah's throne.

But in the heart Thy glories shine
With light and beauty more divine:
In love, in hope, in every grace
Thy holy character we trace.

Like sparkling dew-drops in the sun,
Like robes of pearl by fancy spun,
Man's spirit shines, enshrouded by Thee,
And clothed in heavenly purity.

The calm tranquility of soul,
The power that can its fears control
By Thee, O Holy One, are given
To antedate the bliss of heaven.

Life of my soul, thou Spirit blest,
Grant me a pure and peaceful rest,
A light of bright, serene ray,
The morning star of heaven's day.

News and Notes.

High license has been adopted by very many of the cities and towns in Illinois. The result has been to lessen very materially the number of liquor shops and to place the trade in the hands of the more respectable classes.

It is something to be a successful General in England. Sir Garnet Wolseley and Sir Beauchamp Seymour, who conducted the recent operations in Egypt, have not only been raised to the peerage, but each has been voted \$250,000 as a slight mark of appreciation.

Louise Michel, the notorious Communist, is now in prison, but the cause will suffer little, for her place is filled by the energetic lady who recently obtained great celebrity by having her first-born "civilly baptized" by the not unfrequent name, "Lucifer Satan Vercingetorix."

The Very Rev. G. H. Connor, M. A., Dean of Windsor, died last week, having only held the Deanery since December. The position of Dean of Windsor, as it brings the possessor into constant contact with the Royal Family, is one of the most dignified in the Church of England. The late Dean was father-in-law of Bishop Wilberforce, of Newcastle.

Two of the men accused of participation in the Phoenix Park murders have pleaded guilty. Both declare that they acted under compulsion, and both confirm the testimony of the "Informers." The late trials have done double good. They have not only shown the power of the government, but, in a most striking manner, how little those who plot crimes can trust their accomplices.

The Archbishop of York has now issued a "Mouition" to Mr. O'manney, Vicar of St. Matthew's, Sheffield, forbidding amongst other things the ablution of the sacred vessels at the altar. His Grace absolutely says in a letter to the Church wardens that the drinking of the ablutions "cannot fail to produce disgust." This letter has not failed to produce very general disgust.

The conciliatory policy of the present Bishop of Rome is telling all over Europe. In Russian Poland, twelve Roman Bishops have been allowed by the Czar to take possession of their sees, which had been vacant for very many years. In Germany there seems every prospect of a reconciliation, and in Switzerland, the decree forbidding the entry into the country of Bishop Mermillod, which has been in force about ten years, has just been rescinded.

The energy of M. de Lesseps is something wonderful. After having pierced one isthmus and planned on the spot the piercing of another, he now, already almost an octogenarian, has

headed an expedition to judge whether the waters of the Mediterranean can be brought in to fertilize the deserts of North Africa. He went, he says, with an unbiased mind, and he has returned fully convinced that the sea could be made, and at a cost which would amply remunerate capitalists. It cannot be denied that when all allowance has been made for the sanguine disposition of a man who does not believe in the possibility of a failure, M. de Lesseps's case has the appearance of being a good one. The work will be comparatively easy, and will cost only \$30,000,000, while the result will be a great gain for Northern Africa, and indeed for the whole of Europe.

Canon Wilkinson, bishop-elect of Truro, has just been presented with a pastoral staff. The presentation was made by Lord Ashley, the eldest son of the Earl of Shaftesbury. This fact is very significant as Lord Shaftesbury is the recognized lay leader of the extreme Low Church party.

"Higher education" is evidently appreciated at the Antipodes. Witness the following clipped from an Australian journal:

Wanted, a cultured gentleman capable of milking goats. A university man preferred. Applications, with testimonials as to proficiency, to be addressed, etc.

Mr. Gladstone's government has been seriously weakened by the action of the House of Commons in rejecting the Affirmation Bill. While this was not strictly a cabinet measure, it was supported by all the members of Government, and the Prime Minister himself made a most telling speech in its favor. The Bill was of course for the purpose of admitting the atheist Bradlaugh to his seat, and it was opposed with great fierceness by the Church journals of the old country, and yet to our mind it should have become law. How much worse is an atheist than a bad or hypocritical Christian? Does anyone deny that there are scores of the latter in the British Parliament; men like the Duke of Somerset and Mr. Labouchere, who openly scoff at all religion? The whole business brings to mind Macaulay's saying: "We know so spectacle so ridiculous as the British public in one of its periodical fits of morality."

The proceedings in the Convocation of Canterbury—like those at York in the previous week—were singularly dull, notwithstanding the interest attaching to the new Primate taking his seat. The chief discussion in the Upper House was on the Salvation Army, which was in anything but good odor with their lordships; and the Bishop of Hereford seemed especially annoyed at the invasion of his sleepy city by General Booth's subordinates. The result of the debate, as was announced in these columns last week, was the appointment of yet another committee to consider how the Church can reach the masses. In the Lower House the chief business was the adoption of an anti-Bradlaugh declaration, against which eleven clergy of Liberal sentiments, led by Canon Lowe, formerly master of St. John's, Hurstpierpoint, and an extreme High Churchman, were found to record their votes. The Lower House likewise protested against any alteration of the Marriage Law, and a strong protest, signed by twenty-six clergymen, was lodged against any recognition of the "Reformed Church in Spain."

The Enrichment of the Liturgy.

The Bishop of Connecticut has just issued the following statement, which cannot fail to interest all those who are anxiously awaiting the report of the Committee appointed at the last General Convention.

The undersigned, having been ordered by "The Joint Committee on the Book of Common Prayer" to prepare a statement concerning their work, to be given to the Church in advance of the Report which they are to present to the General Convention in October next, and having consulted with members of the Sub-Committee to which is entrusted the preparation of the report and the printing of the book that is to accompany it, would say:

1. That the Committee can hardly be expected to lay before the Church at large their Report *in extenso*, and thereby to subject it to general discussion—in advance of its presentation to, and discussion by, the body appointing them; which is the only body possessing the right or the power to act definitely upon it.

It may be thought, indeed, that some general view of what has been agreed upon might be given. A little reflection, however, will probably convince any thoughtful person—as in truth the actual attempt has proved—that a work which necessarily deals with nothing but details can be adequately described only by giving such details; the giving of which must, of necessity, carry with it the very impropriety that ought to be avoided.

2. That the terms of the resolution under which they were appointed indicate the proper character of their action, and also limit it to the two lines of "liturgical enrichment and increased flexibility of use." They have carefully endeavored to govern themselves by these directions.

3. At their first formal meeting, after that held for organization, the following resolutions were unanimously adopted:

(a) *Resolved*, That this Committee asserts, at

the outset, its conviction that no alteration should be made touching either statements or standards of doctrine in the Book of Common Prayer.

(b) *Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.

These resolutions have been steadily kept in view.

At the same meeting three sub-committees were appointed, among which the "Contents of the Book of Common Prayer," together with the Ordinal and the Offices for the consecration of a Church or Chapel and the Institution of Ministers were divided; and it was

Resolved, that each of the three committees shall have power to seek the assistance of competent and learned scholars and divines in carrying out its work.

4. That while it is not deemed proper, for the reasons given above, to indicate in detail the changes, additions and provisions for shortened services which are proposed, it is, nevertheless, proper to say and important to observe, they are all affect the person who may conduct the services rather than the worshipping congregation; of whom, in case the propositions of the committee shall, in whole or in part, be adopted, nothing will be required that will involve any real change in methods or habitudes to which our people are wonted.

5. That the reason for printing a book similar to that which in England is known as the "Convocation Prayer-Book," and which will be annexed to the Report, is not because the alterations and additions are so many and so great, as entirely to change the form and appearance of the present Book of Common Prayer; but, on the contrary, because this is deemed the best and surest way of removing any such fear, and of showing to the eye of even a careless reader how little change is really made in our precious and time-honored offices. Moreover, it is worth mentioning that while the "enrichments" adopted are considerable in point of number, and while there has been no loss of any of the devotional language now in use, the bulk of the book to be reported to Convention will probably be less by some pages than that of the present Prayer-Book. The simple expedients by which this seemingly impossible result has been brought to pass will appear upon an examination of the work.

The Committee are probably more sensible than any others can be of the imperfections of their work. They only claim for themselves that they have acted with careful deliberation and with honest purposes; and they are most thankful to be able to add, that a spirit of brotherly kindness and consideration, resulting in a very substantial unity, has marked all their consultations, which will make the remembrance of their meetings most happy and helpful.

They venture in the words of the Preface of our Book of Common Prayer to express the hope that their work "will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind in the clearest, plainest, most effecting and majestic manner, for the sake of Jesus Christ our Blessed Lord and Saviour."

J. WILLIAMS,

Chm'n of Com. on the Book of Common Prayer.

Jewish Missions.

The Church Society for Promoting Christianity amongst the Jews has removed its office from Room 32, to Room 37 Bible House, New York. The May meeting of the Board of Managers was held in the new office, Wednesday, May 2d., the Rev. Joshua Kimber, Secretary for Foreign Missions, occupying the chair. The financial report indicated receipts since May 1st, 1883, of \$28,000. A report of the advance of the missionary work during this period was read by the Secretary, the Rev. C. Ellis Stevens. It stated that in addition to work already existing in Chicago, New York, St. Louis, Baltimore, Louisville, Cleveland and New Orleans; a missionary had been appointed, and a new mission established at San Francisco; a missionary teacher appointed at New Orleans, a teacher and assistant teacher at Chicago, an assistant teacher at Baltimore, and a new missionary to take charge of Emmanuel Chapel for Jews, New York. A missionary had also been appointed to succeed Rev. Mr. Barnwell at Louisville. Two new missionary day-schools had been successfully established, and three new industrial schools; and two new mission houses had been obtained; one by rental and the other by purchase and reconstruction. The organized work by parochial clergy had extended into 37 dioceses and 10 jurisdictions, reaching the Jews of 200 cities and towns from Massachusetts to California, with very substantial and encouraging results. The publication work of the period had amounted to 47,000 copies of tracts, etc.

After the reading of the report, the Board proceeded to business. A missionary was appointed for Milwaukee under nomination of Bishop Welles. The subject of further enlargement of the work, rendered possible by increased offerings, was discussed and referred to the standing committee on missionary appointments to report upon after consultation with the Bishops concerned. The Rev. E. D. Roller was elected Local Secretary for the diocese of West Virginia.

Canadian Church Affairs.

Whatever shortcomings in her past history the Church of England in Canada may have to deplore in her dealings with the white settlers, she certainly cannot reproach herself with remissness in respect to the Indians. While the denominations have distanced her in Church extension among the colonists in the bygone days of short-sighted apathy and indifference, she has in her turn, *pari passu* distanced them in evangelizing the ancient lords of the soil throughout the length and breadth of this far stretching Dominion. In Ontario, where there are at present about 16,000 civilized and semi-civilized Indians, the Church is represented in nearly every Reserve, and there are some half-dozen Indian clergymen in full Orders, ministering to their fellow countrymen in their own language; while in one instance, in the Diocese of Huron, a full-blood Indian clergyman serves with much acceptance a white congregation. From these Indian congregations many hundreds of dollars are annually raised for missionary purposes; and the zeal, intelligence, and thorough organization of some of them might serve as a model to many feeble and disorganized white parishes. The condition of these Ontario Indians in other respects is generally very good, and many of them are rapidly becoming qualified for the full privileges and responsibilities of citizenship. But in the great North West, till recently and still to many known as the Hudson's Bay Territory, the Church has won her noblest triumphs among the Red Men. In the four Dioceses of Rupert's Land, Moosehide, Athabaska, and Saskatchewan, she is, with the exception of the Roman Catholic, virtually the only Church represented among the Indians. Into the first and last named Dioceses there has been of late years an enormous influx of white settlers, and the Church has been obliged to strain every nerve to keep pace with the sudden increase of population, in which she has only yet partially succeeded; but the second and third are, from their northerly and remote position, almost purely Indian Dioceses. Here it is that the old Church reigns with undisputed sway, as regards other Christian bodies, and to a great extent as regards the aboriginal Paganism. On the east side of Hudson's Bay nearly all the Indians have been Christianized through the labors of the Bishop and his five clergy, and all white employees of the company are either members or adherents of the Church, from the very simple but substantial reason that there is no other church within the "easy" distance of a thousand miles, more or less. Still more remote is the Diocese of Athabaska, whose devoted missionaries have penetrated far within the Arctic Circle, one station of which, Rampart House, is distant from the new city of Winnipeg 3,000 miles. In this Diocese, also, the Church has had wonderful success in evangelizing the natives.

I am sorry that I have no figures at hand in regard to these two last mentioned Dioceses, but from the Government report of the Department for Indian Affairs relative to the Indians of Manitoba and Keewatin, a region corresponding somewhat to the Dioceses of Rupert's Land and Saskatchewan, we have the following suggestive religious statistics: Roman Catholics, 884; Church of England, 2,413; Presbyterians, 1,360; Methodists, 717; Heathen, 3,764. In British Columbia, again, a noble work is being done among the Indians at the celebrated station of Metlakatlah and other places. The total number of Indians in the Dominion is estimated at 107,000, of whom I calculate that at least two-thirds of those at present Christianized belong to the Church. This is one page in the history of the Church in North America that can afford us solid satisfaction and pardonable pride.

Of the work among the white settlers in the Canadian North West, I hope to speak in a future letter. The formation of a new Diocese to embrace the newly formed district of Assiniboine the region between Saskatchewan and the American frontier, is contemplated. I was interested in the discussion in the LIVING CHURCH regarding the attendance at Evensong. In many instances we have experienced the same difficulty in Canada, but we are so intensely conservative here that I hardly dare hope to see much reform in the way of shortening or popularizing the Evening Service. This, however, is apparently the only remedy. Even to the best trained Churchmen there is a monotonous sameness about the Evening Service. It would be an act of far sighted statesmanship in our rulers to permit its abridgement in minor details, while retaining the essentially Catholic features of Public Worship, viz.: the recitation of the Creed, Psalms, Confession, Absolution, and Lord's Prayer. The Church seems to have suffered much from the lack of elasticity both in Canada and the States, in this as well as in other respects.

A curious and interesting incident has recently taken place in Montreal in connection with the congregation of the celebrated Father Wood. A member having been guilty of a flagrant "irregularity," was compelled to do "open penance" in the church before being received back into full communion. As might be expected the affair has been freely discussed in the secular and religious press, but on the whole the moral courage of all parties concerned has been applauded, and the general effect will be undoubtedly productive of good inside and outside the Church. Father Wood, who is an advanced "Ritualist," is doing a noble work in Montreal in reclaiming the outcasts of society. He is a man of the Lower and Mackinac type, devoted body and soul to his work, intensely in earnest, and utterly indifferent to every consideration but the call of duty. He is highly respected by all classes of the community. Ontario, May 7, 1883.

The American Church.

We clip the following very interesting and valuable article from our excellent contemporary, *Church Bells* of London, England:

If one were unwise enough to believe some of the comic journals, it might be thought that a bitter hatred existed between Old England and the great American nation. As a matter of fact, we have in our personal experience always found the very contrary. And we believe that every man who has had to do with the American clergy has always found the most affectionate feeling towards the Mother Church. We go further, and say that we hold the cordiality between the two nations to have been largely strengthened by the love which has steadily grown between the two Churches. Some intercourse which we have had with the "Protestant Episcopal Church of America," has led us to study its history, and we propose in three or four papers to give some account of it. In the present we have to confine ourselves to its beginnings only. And we shall move about hither and thither as separate facts come into sight.

It is uncertain when the first sacramental act was performed on British soil in the great western continent. The honor of the first baptism is claimed on behalf of two spots. The child of an Indian chief is averred by some to have been baptized by a Jesuit in 1570, one of a small colony of missionaries who were all murdered by the natives in a few years. Others declare that the first authentic case was the baptism of a chief named Manteo, in 1587, on the island of Roanoke, by a clergyman who came with Sir W. Raleigh. Raleigh's colony, too, perished, but the zeal which inspired the enterprise never forsook its author, and he left 1001 to the cause of missions in Virginia.

In 1606 a fresh body of colonists arrived at Jamestown, accompanied by Robert Hunt, a clergyman of high courage and devout life. He bore letters patent from King James I., and the commendation of Archbishop Bancroft and of the Bishop of London, and was placed under the jurisdiction of the latter. Under his care the Gospel made way, though it was greatly hindered by the arrival of lawless adventurers in search of plunder. Even upon these Mr. Hunt's holy life was not without marked influence, and he brought those who settled there into some sort of order. His first church was made of logs with an old sail fastened at the four corners to as many trees for a roof, and a slab nailed to two trees formed the pulpit. Here he held daily prayers, with two services on Sundays. But presently Jamestown was totally destroyed by fire, the little church perishing also. Mr. Hunt lost all his goods and his library, but he was able so long as he lived to cheer the ruined colonists with hopes of brighter days. But his constitution was feeble, and in a few months he died of exposure to the cold and hardship. The colonists showed that they had profited by his ministry, and in the absence of a priest they met daily for prayer in a fresh building, and commissioned a layman to conduct and to read a sermon on Sundays. Two years passed before another minister appeared, and meanwhile the poor colonists were in terrible straits, both from hunger and also from attacks of the fierce Indians. At length, in utter despair, they resolved to sail away to Newfoundland. They buried their armour and heavy guns and embarked. But at the entrance of the harbor they met with a fleet which had been sent out to their relief by the citizens of London. It came with abundant provisions, and all manner of stores and comforts, as well as a minister named Bucke, a worthy successor to Mr. Hunt. As soon as they landed they went in procession to the little church. The poor rescued colonists hastily decorated the altar with garlands of fragrant and beautiful flowers, and forth with the Holy Eucharist was celebrated with great joy. Mr. Bucke at once urged the people to conquer the Indians, not by force, but by love, to be strictly just towards them, and to lose no time in carrying the Gospel into the midst of them. Next year he was joined by Alexander Whitaker, who is sometimes called the Apostle of Virginia, a man who gave up wealth in England to come out for that object. He sailed up the James river, took possession of two spots, which he named Bermuda and Henrico City, and built rough churches at each. To this mission belongs the romantic episode of Pocahontas, the daughter of the Indian king Powhatan, too well known to be repeated here. Suffice it to say that she was the first native convert made by this colony; that Mr. Whitaker both baptized her and married her to Mr. Rolph, and that she continued Christ's faithful soldier and servant during her life. But to the grief of her husband she was seized with illness during a visit to England, and died in the fifth year of her marriage.

As the Virginian colony increased some endeavors were made to form a regular system of government, and some fresh missionaries were sent from England. 15007 were raised, also, at home for the establishment of a College for both colonists and natives, and 15,000 acres of land were granted for the same purpose. Unhappily, at this moment (March 1632) a fresh attack was made by the Indians on the white settlement, and some hundreds of the people

were barbarously murdered. In fierce resentment the colonists and the Londoners who had sent them declared that nothing remained but to exterminate the whole race. Even the clergy fell in with the outcry, and some of them declared that conversion of such wretches was hopeless. From that time missionary zeal slackened for a long time. It was a terrible blow, too, for the colony when King James I. resolved to make it a penal settlement, and, in spite of the protests of the people, sent 100 convicts thither. Soon after this moral disaster a Dutch vessel discharged at Jamestown the first load of negro-slaves ever brought to America. And through all these things it came about, that while the population increased, morals became lower. A sign of it is that laws had to be made to restrain the clergy from gambling and drunkenness, and to force them to discharge the duties they were neglecting. Their stipends were miserably small, hence they were mostly unmarried,—generally the class of men least successful in the English Church. Then, again, these clergy, though nominally under the control of the Bishop of London, were living 3,000 miles away from him, and, of course, all communication with him was infrequent and difficult. The Bishop tried to meet the difficulty by appointing a commissary, but his office was much discredited. Both clergy and laity made light of him, and still controversies and cases of discipline had to be referred to England, and so were constantly dropped. It is hardly to be wondered at that the records of the Virginian Mission grew scanty from this time. A letter, dated 1724, from the minister at Jamestown to the Bishop of London, states that the parish was twenty miles by twelve, the families seventy-eight, the communicants thirty, the salary 60L., and Henrico parish had an area of 450 square miles, in which were two churches and one chapel.

An odd case meets us, in 1674, at Williamsburgh, which succeeded Jamestown as the chief city of Virginia. The Rev. Rowland James became first rector, and filled the office till his death. He was voted a salary of 500 dollars, but as the parishioners complained of their inability to find the cash, it was provided that for the future the clergy should receive their pay in tobacco, a fair equivalent being considered to be 16,000 lbs. Those who did not attend church regularly were to be fined so many more pounds. Some fourteen years after, the congregation declared that they would not elect a rector for life, but yearly. This was on the allegation that the clergy were low in both ability and character, but this action tended to keep them so; competent men declined to offer themselves with such a prospect before them. Yet there were bright exceptions to the general rule. The Rev. James Blair, who became rector in 1702, at once plunged into conflict with the Governor on behalf of the oppressed people, and also went to England to raise money for the endowment of a College named, after the reigning sovereigns, William and Mary College. He succeeded in both endeavors; the Governor was recalled, and the College was well founded. In after years, in convocations of the clergy over which he presided, he showed that not only Governors, but the Bishop of London, and even the King would not be allowed with impunity to interfere with the rights of his congregation. He died in 1743 at the age of eighty-eight, having been a priest for sixty-four years, leaving his valuable library to his college. The distinguished scholar and philanthropist, Robert Boyle, was another benefactor to this college. He bequeathed a fund to it for the education of ten Indian children, who were to be taught in all respects as well as the sons of Englishmen, to be furnished with good clothes and books, to have a careful Indian man of their own country to wait on them, who should talk daily with them in their own language, in order that they might not forget their native tongue, that their relatives and friends should be allowed to visit them and see their progress, and that when their education was finished they should be sent back to their tribes to teach their own people all they had learned of Christian civilization. Would that such a wise and noble spirit had been found in many! but a general spirit of indifference still seemed to prevail. Had the clergy zealously taught their people to love the Church and the Sacraments, how different things would have been! But even Mr. Blair only administered the Holy Communion four times a year.

Let us now turn our eyes northward. In August, 1607, the first English expedition came in two ships, and took formal possession of the State of Maine. In a few weeks the new-comers had built a village of fifty houses, a fort of twelve cannon, and a church. But hardly had they done so before the long and dreary winter set in, altogether different from anything they had been accustomed to; their chiefs died, and the enterprise was ruined. The fate of the colony is not even known—whether they were destroyed by the Indians or got back to England. In 1620 a memorable expedition succeeded. Some English Puritans, who had first taken refuge in Holland, were not contented to live amidst a people strange in language and customs, and heartily desired to live again under the government of their native country. This desire was increased by the laxity of the Dutch with respect to the Lord's Day. So they obtained a grant of land in New England from the English Government; and before setting forth declared themselves children of the Church of England, desired the prayers of the Bishop of London and his clergy, and promised to pray daily for the peace and prosperity of the mother church. But they had not settled at New Plymouth before they became a cruelly persecuting society. Assuming the power to frame a code of civil government, they made an ordinance that no man should be admitted to any rights of citizenship unless he were a commu-

cant, and of approved pious life. It was further provided that whoever kept Christmas Day, or any like holiday, by rest from labor or fasting, should be fined a dollar and a quarter; and the like fine was imposed on any one who should not attend church on the Lord's day, or other fast day ordered by the State. The Quakers, who entered the colony in the reign of Charles II., were especially obnoxious to the Puritans who even put some of them to death for their opinions, and banished others to Rhode Island, where they preserved themselves, as it was winter, from perishing of cold, by digging holes in the earth to live in. But the natives took kindly to them, and when spring came allowed them to cultivate the ground; and by their peaceful disposition and prudent habits they became one of the most prosperous of colonies.

In 1630 William Blackstone, an English minister who sought freedom from ecclesiastical restraint, came to Massachusetts, and is said to have been the first white man who owned the soil on which Boston stands, and the first fruiter in New England. He seems to have been a great student. He had a fine library, and spent most of his time in it, calling his house Study Hill. Meanwhile he exercised his ministerial Office in such manner, and at such times as he judged best. When he ministered at Providence he added to the attractiveness of his Services by distributing the choicest of his fruits among the congregation. As he had no horse, he trained a bull, and went his pastoral rounds upon its back. But his life was not a bed of roses. "He left England," he said, "to escape the tyranny of the lord bishops, but in the Plymouth settlement found himself under the worse tyranny of the lord brethren." He found it so intolerable, in fact, that he removed from Boston to Rhode Island. But misfortune followed him, for all his books were burned.

In 1679 a large number of laymen, finding the Puritan worship at Boston altogether unsatisfying, petitioned Charles II. for leave to build a church in Boston, where the Sacraments of the Church might be duly administered. It was given, and the "King's Chapel" was built. But the Puritans regarded it with great bitterness, and declared all Church of England people intruders, unworthy to live among them. It was, in fact, one of the causes which increased the estrangement between the colony and the home government. In 1676 all officers belonging to the Episcopal Church were seized and imprisoned. So great were the obstacles in the way of the Church that in 1794 the Archbishop of Canterbury was informed that there was but one missionary from Virginia to Maine, namely, the Rev. Mr. Hutton, at Boston, and that his habits were such as to deprive him of all influence with devout persons."

The Society for the Propagation of the Gospel in Foreign Parts came to the rescue, and preserved this feeble existence from perishing before the fierce opposition. The venerable Society, which has been an unspeakable blessing to the whole English-speaking race, was founded in 1701. Its originator, Thomas Bray, was appointed in 1696 to organize the Church of England in Maryland, and went to work with a will; sought for proper missionaries, for libraries, for tracts. One library he established at a settlement which he named Annapolis, after the Princess Anne; and the town still flourishes. It was because he saw the need of a regular system of subsistence for the missionary clergy that he sought for and obtained a charter for the Propagation Society. The state of things as he found them almost surpasses belief. Some clergy had no income at all; some had only provisions. At Newbury, for several years after the church was built, the Sunday offerings ranged from 14 to 36 cents. But Bray had taught the clergy to believe in the sacredness of their own mission; and though the Puritans were fierce as ever, the Church still gained ground. A Mr. Outler, a Congregational minister of unblemished character, presented a paper to an assembly of fellow-divines, in which he expressed his fears of the invalidity of his Orders—a courageous act, considering that there was but one English clergyman in all Connecticut. A discussion before the Governor was proposed and carried out. Mr. Outler maintaining that "Episcopacy is of Divine right, and is not hostile to civil and religious liberty." He carried the majority with him, and soon after he and George Johnson, a young listener to the discussion, came to England and were ordained by the Bishop of Norwich.

Is a certain kind of recent American humor making us shy of the thing in American literature? Some of the remarks called forth by the centennial anniversary of Irving's birth bore a tone rather apologetic because of his being born a humorist. It is certainly a trifle funny to have it intimated that being by constitution a humorist may have deterred him from reaching the highest point of literary power. If so, the world has been singularly awry for three hundred years in according the highest pinnacle to William Shakespeare, so inveterate a constitutional humorist as not only to produce his greatest tragic effects by its aids and contrasts, but even to pun and play upon words in life's most serious passages. Since criticism has been able to gather its diverse essences into artistic shape, it has held tenaciously to the conviction that no great literary height was ever reached and held without a constitutional basis of humor—a verdict pretty well substantiated not only by all the volumes that have stood the test of time, but by the countless heavy-bottomed ones that have sunk into the limbo of forgetfulness.—Boston Transcript.

The easiest way of saving is that of "saving in some other way." If that other way ever turned up, there's no knowing what stupendous sums hundreds of families might not accumulate.

Calendar.

Table of the calendar for May 1888, listing days like St. Philip and St. James, Ascension Day, and various other religious observances with corresponding colors.

The Comforter, which is the Holy Ghost, Whom the Father will send in My Name.—St. John xiv:26.

Christ's prayer was, "Father, give them the Holy Spirit to teach, sanctify, and comfort them." His Father should send, He said; and His Father did send, and the Holy Ghost came to-day. And came in that sort whereof they had most need, a "Comforter." If we ask, Why under that term? to show the peculiar end to which He came. If they had been perplexed, "the Spirit of Truth." If in pollution of sin, "the Sanctifying Spirit." But to-day they were as orphans, cast down and comfortless, their hearts full of heaviness. It was comfort they wanted; a Comforter to them was worth all.—Bishop Andrewes.

Come Holy Ghost, our souls inspire, And lighten with celestial fire; Thou the Anointing Spirit art, Who dost Thy sevenfold gifts impart. Thy blessed unction from above Is comfort, life, and fire of love; Enable with perpetual light The dullness of our blinded sight. Anoint and cheer our soiled face With the abundance of Thy grace; Keep far our foes, give peace at home; Where Thou art Guide no ill can come. Teach us to know the Father, Son, And Thee, of Both, to be but one; Thine through the ages all along This may be our endless song. Praise to Thy eternal merit, Father, Son, and Holy Spirit. Amen. —Latin Hymn.

WITNESS OF EASTER.

Chaste lilies on the altar, Midst trailing sprays of green, Spring hyacinths and roses, With sweetest perfume teem; And on the rich, white hangings, Wrought in with threads of gold, The sacred letters I, H. S. Re-tell a tale oft told. The priest in spotless garments, In stole embroidered rare, Leads on with joyous throbbings The happy hearts in prayer; While through the stained windows The warm sun streams along, To bear in beams of brightness The chorister's glad song. And o'er this wide creation Repeated is the scene Of free and solemn worship; What, sceptic, does it mean? What means this grand outpouring Of every noble thought— This great assenting public voice, That Christ our love has bought? If "superstition" once a year Promotes such golden acts, What canst thou offer in its stead, Thou vaunted man of facts? No matter that from loads of chains Thou pious souls hast freed; Thou must a great Creator own In thy agnostic creed.

The Light of Nahum.

That the prophet Nahum should, in his vision, see and describe the modern railway, or rather the movement and appearance of trains by night and by day, may surprise many, and be fully realized by but few. Yet no modern writer has ever written so brief, powerful, clear, and exact a description. Whether this was by chance, or by inspiration, are questions I do not propose now to discuss. I merely propose to show how that description, for brevity, power, and accuracy, is unequalled in all the range of thought, among those who have actually seen, used, built, or operated modern railroads; that there is no writer now living who has equalled it in these respects.

The first part of this description describes them as seen in the streets, and is included in one sentence as follows: "The chariots shall rage in the streets." The language implies a power distinct and separate from that of horses or other animals, and is wonderfully forcible and expressive. But the next sentence is still more remarkable, as it describes those peculiar convulsions which we see or hear of every day, yet which are not easy to describe briefly and clearly. But the inspired poet has described them most admirably, as the very next sentence reads: "They shall jostle one against the other in the broadways." This, as a descriptive sentence, does clearly, accurately, and forcibly describe the "backing up" and other movements constantly going on at switches, stations, sidetracks, railroad-yards, etc. The next sentence describes their appearance at night and will be at once recognized as most admirable, by any one who has waited for a train in a dark night, and observed the headlight as the train approached. Here only five words are employed, and this third little sentence reads: "They shall seem like torches," and surely that, as a short, true description of the appearance at night, cannot be surpassed. The concluding sentence relates to speed, and here we find the exact expression now actually in every-day use on fast lines, to indicate their faster express and mail trains. This sentence is also very short, and reads: "They shall run like the lightnings." And yet all this grand and wonderful description of our moving engines, cars, and trains, as we see them to-day, was written more than three thousand years before they actually appeared on the earth, and has not by commentators, I believe, been construed to mean what it so remarkably and truly describes, as all must admit. And it is contained in one short verse. That verse is the fourth of the second chapter. The entire verse reads: "The chariots shall rage in the streets, they shall jostle one against

another in the broad ways, they shall seem like torches, they shall run like the lightning." The book contains but three chapters; the first, of 15 verses; the second, of 13; and the third of 19 verses. Bagster says of it, "the prophecy of Nahum forms a regular and perfect poem." Modern literature cannot equal this description, for brevity, accuracy, beauty, and power.

Letters to Laymen.—XVII.

To the Parishioners of the Parish at Poppleton: You are without a rector now. You are in a state of expectancy, a not altogether unpleasant sort of excitement as to who shall succeed Dr. Sound. For your own sake, as well as that of your next rector, there is something which you will now do well to consider. Your parish is neither new nor strong. It never will be a strong parish until it has in it strong people.

Your late rector was willing to leave you, and, on the whole, you were willing to let him go because—you say—"he was an excellent man but somehow he did not draw." Now he was not an eloquent man. Still he was a very good preacher; as good as any that you are at all likely to get as rector at Poppleton. You say "we want a man now who will draw." You do not seem to consider, however, whether you are willing to be drawn. It is certain that until you are, no man will ever succeed in drawing you—very far. The people of Poppleton, pretty much all, belong somewhere. Some are Baptists, some Methodists, etc. Your new rector will not draw Baptists or Methodists. Some few of them will "drop in to hear him." But he will not draw them permanently—because they are drawn already. Whom then will he draw? If anybody, it will be you, the parishioners of the parish at Poppleton. You see then that whether he will draw or not will depend more upon you than upon him. In other words he will draw you if you are willing to be drawn—not otherwise. If you want your parish to prosper, you should think less of the preaching and more of the practicing. Your parish is not as prosperous as it ought to be. It never will be until you do Church work in the Church's way. Bring your children to Holy Baptism; bring them to church on the Lord's Day; bring them up in the nurture and admonition of the Lord; bring them to the Bishop to be confirmed by him, as, and when, the Church admonishes you; keep the Holy Days as appointed in the Prayer Book; observe its order of "Prayer to be used in Families;" attend all the appointed services, on principle, not as moved by mere caprice or inclination; see that your children do the same; in short, make up your mind that you will be drawn by the love of Christ constraining you—draw nearer God and into better conformity to His holy will,—and then, and not till then, those around you will be drawn to you, to Christ through you, and the careless will be aroused, the strong strengthened, the weak helped and all drawn into greater likeness to your Lord.

The Chrism.

Confirmation is the name we commonly use, but it is very generally misinterpreted. Because we give a public Confirmation to our Baptism, as one of the conditions of receiving the Chrism many suppose that this is the whole substance of the rite. But it has nothing to do with the substantial part of the work, which is the confirmation of grace to the penitent believer by God's Holy Spirit. Thus, if a baptized person, professing true penitence and faith should be brought to the Bishop and presented by his pastor for Confirmation, an aged Bishop, through forgetfulness, might fail to put the question about the Baptismal Covenant and proceed, at once, with the prayer for the Seven Gifts and the laying on of hands—and it would be a true Confirmation. The Apostles, in all probability, did just this without any forgetfulness, but in full view of baptismal obligations, recently assumed. On the other hand, let a bishop put the question and receive the answer; and then go on with the rest of the office without the laying on of hands, there would be no Confirmation at all. Confirmation, therefore, is God's work, not ours. It is not the recipient's confirmation of his vows, by an open assent and renewal, important as this is; nor is it the Bishop's hands on the head. It is the Holy Spirit's unction or Chrism, of which the laying on of hands is the outward sign. When ignorant persons, therefore, say they see no good in such a ceremony, let them reflect whether there is no good in the Holy Spirit's seven gifts of grace; and if, as we shall show, it has pleased God to make this solemnity the ordinary means of these gifts and a token or pledge to assure us of them, we may be quite sure we have need of the great blessing attached to obedience and to the humble acceptance of every instrumentality which God has made a means of Grace.—Bishop Coxe.

A wonderful cave has been discovered in Badger canyon, near Roseman, Montana, containing a chamber about twenty feet square, the walls and ceiling ornamented with hieroglyphics. A number of chairs of rude workmanship and rough tables crumbling to decay were in the room. There was also an assortment of implements and tools, such as were in use two centuries or more ago. At the east end was found an index pointing toward the other side of the chamber, with an inscription beneath. By sounding, the explorers found what is evidently a door, but the discoverers were unable to open it, as it presents the same appearance as the remainder of the rocky side.

With the exception of the station in New Mexico, the observations made at the stations fixed by the Transit of Venus Commission, namely, Washington, Cedar Keys, Patagonia, Santia de Chili, New Zealand and Cape City, are now in the hands of the commission at the Washington Observatory, and calculations for the results have been commenced. This will probably require four years' time. Fret not yourselves too much in the action, monsieurs! Remember that you have two centuries, before the next transit, in which to work out that little sum.

The Household.

Here is a hint for a careful housewife who wishes to make the most of everything. When your red table cloth is too much worn in spots to use any longer on the table, out the good parts in the shape of napkins, fringe them out for about an inch, if inclined to ravel easily overcast them, and it will be many a long day before any member of your family will discover that they are not regular "boughten" fruit napkins.

The mothers of the present day must form the men and women of the future. No degree of masculine development can make up for the lack of mental and physical cultivation in woman. It is the mother who gives the element of greatness. No nation can advance where everything that goes to the cultivation of woman is neglected; and no nation can fall of greatness and of success where women are genuinely respected.

For a pretty work basket take coarse tiddy-cotton, and crochet a piece that can be drawn over a good-shaped bowl, or basket-shaped block, and then, after stretching it tightly over the form, starch it well, and thoroughly dry, then varnish it with gum shellac dissolved in alcohol. In a day or two it can easily be taken from the form and will then be a stiff basket. Line with some bright goods and tie two knots of ribbon on either side to match the lining. A flat crochet border around the top is a pretty way of finishing it.

As there is now great difficulty in obtaining efficient domestic help, press your girls into the service. If a daughter evinces taste and aptness for any branch of work, encourage her in it, and pay her for what she does and let her buy her own clothes. It comes out of her parents' pockets any way, and this will serve to make her feel independent and take an interest in her work. If parents would take this course, they would not need to employ so much domestic help; and should misfortune overtake them, their daughters would not be left helpless.

An abundant and wholesome supply of food, with as much variety as possible, is an important consideration of a well-ordered table, but it is quite as essential that it should be served in a refined, tempting manner, or its richness and abundance may be spoiled. An overloaded table, served in a careless way, and the meal disposed of hurriedly instead of making it an opportunity for rest and a little pleasant conversation, shows a lack of refinement, and every housekeeper should be careful not to get into the habit of setting her table carelessly for the sake of doing things in the easiest way.

INEXPENSIVE SCREEN FRAME.—The frame is modelled after the common "clothes horse," with the addition of a round about two inches below the upper strip of framework. The drapeery which forms the panels, instead of being, as is usually the case, stretched and fastened, is simply thrown across the frame and allowed to hang from the round. A large button at either end keeps it in place. This frame obviates one of the chief difficulties the amateur worker has to contend with in screen panel making, and that is the tendency to misfit on the part of the panel, resulting from a tendency to miscalculations on the part of the worker. With this frame, an inch or two more or less in length or width of material is not a matter of any great concern. The frame can be covered with any grade of material from cretonne to plush, and be made of any variety of wood, and its extreme simplicity makes its construction possible wherever there is a man or woman who can handle carpenter's tools.

BAD TEETH.—Decayed teeth are responsible for many ills of the human system. One of our acute and most successful specialists in the treatment of nervous diseases has become so fully convinced by long experience of the part played by defective teeth in the development, not of neuralgia only, but even of the more obscure neuroses, that he always insists, as a condition precedent to the acceptance of the case, that a thorough examination of the cavity of the mouth shall be undertaken by a competent dentist, for, he says, not only may a single diseased tooth result in persistent nervous disturbance, but diseases of the brain, decay and perversion of the mental faculties, even epilepsy and tetanic spasms often have their starting point in dental irritations; and he has observed cases in which, while laying the foundation for a long train of nervous troubles, the irritated organ itself gave no sign, either by local pain or vague discomfort, of the agency it was constantly exerting to produce serious disturbances at some distant point.

THE USE AND ABUSE OF BATHING.—A physician gives general rules for bathing as follows: "A warm bath, with liberal use of castile soap, is best for cleanliness, and night the best time. Twice a week is often enough. Too frequent warm baths debilitate the system. A cool sponge or wet cloth bath should be taken daily for its tonic effect, and always in a warm room. If strong and vigorous the best time is in the morning; if not strong, the cold bath had better be omitted and the tepid substituted. After exercise, if greatly fatigued, take no bath, but rub down vigorously with a dry towel. If thoroughly warmed up and not tired, take a tepid sponge bath standing. Never take a tub bath except when bathing for cleanliness. A warm shower bath followed by a cool sprinkling is preferable to a cool bath after exercise. Vigorous exercise renders Turkish baths wholly unnecessary; those should be reserved for medical cases. Skin disorders are frequently caused by excessive bathing and the use of too much soap. Although general rules for bathing could be given, every man must be guided by his own physical condition and his occupation."

A table should be made to look as attractive as possible, and a very simple meal will become appetizing if its surroundings and appointments are pleasant. Tired, weary housekeepers who are obliged to prepare their own meals, may smile at the idea of spending time over setting a repast daintily, or to preside at the table as though they were entertaining guests, but they will find that it is well worth the trial, and that the meal that was hitherto a simple interruption from the cares and occupations of the day, has become an opportunity for the interchange of pleasant thoughts and the rest and refinement of the mind as well as of the body. Every housekeeper should be supplied with a sufficient quantity of table linen that she may be able to change often and avoid using a cloth when soiled. Clean, spotless linen if not very fine, looks much better than showy, handsome, but soiled damask. Nothing makes a table look prettier than glass, and no housekeeper need feel sorry that she cannot use silver instead. Even cheap, common glassware, that costs but a trifle, can be made to look really elegant on a table when washed carefully and polished until bright and transparent. A snowy cloth, spotless china, and clear crystal, with a water lily resting on a bed of green leaves in a glass dish, or a cluster of wild flowers, arranged gracefully with fern and grasses in a vase, placed in the centre of the table, or even a single flower laid upon each napkin, and the various dishes put on in order will make of any table a "thing of beauty," where all who come will be inclined to linger.

BABY'S WEIGHT.

How much does little Winnie weigh?
We put her in the scales to-day,
And all the weights, as I am told,
Were made of sugar and of gold.

The Second Story About Hercules.

HOW HE ENTERED INTO THE GARDEN OF THE HESPERIDES.

The labors of Hercules were drawing to an end. Ten times he had been sent forth to difficulty and danger, and ten times, behaving himself like a true son of Zeus, he had returned victorious. And now the eleventh year of his slavery came on; and with the new year, new perils.

"Son of Zeus," said King Eurystheus, hitherto thou hast fought valiantly and successfully; but success doth not always continue, and valor is sometimes wanting, when most needed. I am minded, therefore, to try thee once more; peradventure thou art not always invincible."

"I am ready, O son of Sthenelus," answered Hercules; "for serving thee, I serve my father. And I never looked, in this mortal life, for ease or rest; it suffices me to labor here, and to have my portion among the gods hereafter."

"Be it so," King Eurystheus made answer; "but now hearken to my words; there is a garden in the southern boundaries of the earth, where the Hesperides inhabit. They are three in number, and fair beyond the daughters of men. Full of all lovely plants is that garden; but renowned above all is the Tree of the Golden Apples. These apples I desire to possess; but to gain them is a hard task. A dragon, terrible, scaly, breathing fire, and the hater of men, guards the tree; and by his death only can that fruit be obtained."

"Obey, king of Mycenæ," said Hercules; "to-night shall see me on my journey. But I would fain inquire where the Hesperides dwell? for till that be known, small chance have I of entering their garden."

"All I know I have said," answered Eurystheus; "they dwell in the southern limits of earth beyond the waters of the Great Sea. If thou wouldst know more, thou must seek it for thyself." And he turned and went into his palace.

Then was Hercules in a sore strait; but his courage failed him not. "Again and again," he said, "I have been victorious; the strength of Zeus was with me. And I feel that strength still; it puts might into my arm, and swiftness into my foot; it is to be as a great breastplate, and stirs me up to do battle with the dragon. I may wander far before I can reach the garden; but Athene, who cannot be deceived, will guide my steps."

And so day after day he travelled on, till he came to fruitful Italy. It drew towards evening on the mountains; and still he was journeying to the south. At last he sat down to rest at the head of a ravine; right and left huge precipices opened out to his eye, and a stream went winding along at their foot. Trees, the giants of the forest, hung over the path by which he was to descend; the cork and the cedar, the oak and the chestnut; thousands of insects were singing their drowsy evening song; the sun shot long rays of hazy light through breaks of the foliage and crevices of the rocks; and here and there in the grass were little eyes of gold. The hero leaned on a breastwork of rock, and looked down into the abyss. Just below, on the brow of the ravine was a plot of the smoothest turf; neither flowers nor plants grew on it; not a leaf lay there; it seemed as if it were tended by invisible hands. A tall ash on one side, a stately oak on the other, sheltered it from sun and wind. And as Hercules looked, the nymphs of the mountains came forth to their evening dance. There were Dryads, that lurk in the deepest recesses of the woods, and never endure the glare of day; that dwell among dewy branches, and thick green arcades, and arms of the thickest shade; there were Hamadryades, that are born with an oak, watch over the tree as it grows to perfection, and die when it dies; there were Oreades, who delight in the steepest crags, and stand where the wild goat would grow dizzy; there were Napeæ, who love the slope of the hill side, and the bosom of the sunny valley. They then mingled in the song and dance, till twilight gathered in over the cliffs.

Hercules, meanwhile, communed with his heart, and he spake boldly to the divinities.

"Nymphs," he said, "of the mountains, and forests, dwellers of the hill and the valley, ye that outstep the deer in fleetness, and have haunts unknown to the woodman; hear me a wanderer upon earth, although a son of Zeus. I seek the abode of your sister nymphs; I am bound to the garden of the Hesperides. Where dwell they? for ye know their habitations; whither must I bend my course? Tell me, immortal nymphs; I will prove my thankfulness for your counsel. At my return I

will pour forth oblations of milk and honey in your praise; or, if it please you better, I will slay a goat at your altars."

Then answered Aganippe, the brightest of the bright-eyed nymphs, "Stranger," she said, "that by difficult paths art hastening to a lovely garden, thou askest that of us which is known only to the Heavenly Gods. But, if thou canst bind Nereus, the eldest of the divinities of the sea, he will tell thee what thou seekest, for he knows both present and past. He dwells on the seashore, in the southernmost coast of Italy."

"Thanks, O nymph," answered Hercules; "I will set forth in search of the god."

"Stay yet," said fair Aganippe, "for I have not told thee all. Nereus can tell thee if he will, but, unless thou compellest him, he will not. Bind him, and keep him close; he can change himself into all shapes. Sometimes he will roar as a lion; then he will stretch his wings as an eagle; then he will become raging fire; then destructive water. But still hold him bound, and at length he will tell thee all."

So spake she, and retreated with her sisters among the darkening foliage; for holy night came on. And Hercules lay down and slept, and longed for the morning.

Day after day, day after day, wearily toiling onward, the hero journeyed southward. He passed the green fields by the Tiber, where Rome was afterwards to rise. And as the ploughman labors unweariedly, urging his wine-dark oxen through the heavy furrows, but ever and anon turns to the sun, and watches his descent; because he longs for the evening, and his cottage, and his wife and children; so Hercules yearned for the end of his journey, that he might come to battle with the dragon.

And so, on a sunny morning, he drew night to the place where Nereus dwelt. It was a cave on the seashore. A pile of dark and jutting rocks girded the place; at their foot lay a strip of the whitest sand; and the green waves, green beyond the deepest green of summer, kissed the edge of the beach, and seemed to laugh on the shore. The little bay was rippling far and nigh—but it was well sheltered from the wind. In the bosom of the waters there were the attendants of King Nereus; mermaids, combing their long purple hair; nautiluses, spreading forth their sails to the breeze, and dancing over the waters in their paper shells; fishes of all hues cut their way through the depths, and received the rays of the sun, trembling through the green billows, on their golden scales. On the sand itself lay Nereus fast asleep. He seemed an aged man, but his hair and his beard were long and flowing, and blue as a summer sky.

Then Hercules called to mind the words of Aganippe, and prepared himself for perseverance in toil. The night before he had offered sacrifice to Zeus; and had consumed three oxen on the altar. From their hides he had cut thongs, which he now had ready; and which he knew could not be broken. In a moment he threw himself on the god, and bound him hand and foot.

"Tell me," he said, "O Nereus, son of Ocean and Earth, where dwell the Hesperides? Thou canst tell me, if thou wilt. Tell me, and I will release thee; tell me not, and thou shalt remain my prisoner."

While he spoke, there was a change. The blue locks of Nereus grew tawny and rough—his hands were transformed into paws; his eyes glared horribly, his body became mightier, and a lion was in the arms of Hercules. Terribly struggled the beast, but the holy strength of the hero prevailed. He grasped him tightly in his arms; he pressed him hard to his breast; till the monster grew weary with the toil, and lay quiet as a sleeping infant. On a sudden, the four legs were changed into wings and claws; feathers took the place of hair; the broad face of the lion narrowed into a beak; it was an eagle that Hercules held. He grasped its neck with one hand, and its scaly legs with the other; the bird fluttered as harmlessly in his hold as a sparrow in the hands of a boy. Again the god put forth his art; fire flashed around Hercules. His head and his beard were singed; but still he persevered. Nereus dissolved himself into water, and the hero imprisoned him in a trench.

While it was yet morning; and the sacred day was increasing, so long the god remembered his art, and betook himself to all his wiles; but when the Sun turned his horses to the west, and drove them down to the sea, Nereus despaired of victory, and owned himself subdued.

"What wouldst thou, son of Zeus and Alcmena, in the lovely gardens of the Hesperides?" Thus spake he returning to his shape, and putting on his godlike beauty. "If thou seekest the golden apples, thou hast a task of terrible jeopardy. Seek Mount Atlas in Libya; at its foot dwell the nymphs thou requirest. And now loose me, thou knowest thy way, and needest nought but courage for thine end."

The son of Zeus asked no more; he chose a boat, and committed himself to the sea. Then the father of gods and men sent a favoring gale; and the prow of the vessel cleft the foam, and the purple waves roared behind. Westward he guided the bark to the straits, that afterwards bore the hero's name. And where Africa and Europe stretch forth their arms

across the sea, and Calpe and Abyla stand as the guardians of the strait, he turned his boat's head to the south, and leaped joyful on the strand. None may guess, save those that have seen it for themselves, the solemn loveliness of that strait at sunset; how every heavenly color sits on the two mountain ranges; how on the one side, Spain throws up ridge behind ridge, burning in purple, or flushing in pink, or glowing in crimson; how, on the other, the grey peaks of Africa go towering away, till they are crowned in distant Atlas. But Hercules cared not for these things; he pressed steadily forward. He passed the giant Atlas, who bore the world on his shoulders; he journeyed through the burning plains, and trod leagues of shifting sand. And at length, in the summer twilight, the gardens of the Hesperides were before him. They lay under the hollow of a hill; its mighty shadow evermore refreshed them; a thousand fountains played in the air; a thousand streams ran through their marble channels. All fruits of all seasons grew there at once. There was the red-cheeked apple, blushing from its arbor of green; there was the golden orange, peeping from its snowy blossoms; the tall banana unfurled its tender petals, the quince and the mango hung from their lovely trees. Turfy avenues stretched right and left; havens for the weary, shades for the heated; and everywhere, and all around was the green dimness, that to a tropical eye is Paradise. But high in the midst towered the precious tree; and its branches were bowed down with their gold.

Hercules grasped his club; and he grasped it no whit too soon. As he came beneath the sacred shade, the dragon rushed forth to meet him. Long and terribly they fought; but the hero waxed glorious in his might. The monster struggled in vain; he was wounded to the death. His body lay stretched on the ground; his soul went to the House of Hades. And Hercules gathered the fruit, and girded his loins for Mycenæ.

We, too, are charged by our Father, to gather the fruit of True Wisdom. The garden where it is to be found is tended by three fair sisters, the true Hesperides; their names are Faith, Hope and Charity. Ere we can learn how to reach it, we also have to conquer a Nereus. His name is Difficulty; and when we master him in one form, he rises against us in another. He will never yield at first, he will never hold out against perseverance. And then, that we may not gather of the fruit of Wisdom, Satan will come forth against us. Him we must resist, steadfast in the faith; and our labor shall not be in vain. We shall enjoy the heavenly tree, and feed on the fruit of Immortality.

"The Straits of Gibraltar: called in old time, the Pillars of Hercules." Two Ways of Looking at Things. Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them. Two men, being convalescent, were asked how they were. One said: "I am better to-day." The other said: "I was worse yesterday." When it rains one man says: "This will make mud." Another: "This will lay the dust." Two children looking through colored glasses, one said: "The world is blue." And the other said: "It is bright." Two boys eating their dinner, one said: "I would rather have something other than this." The other said: "This is better than nothing." A servant thinks a man's house is principally kitchen. A guest, that it is principally parlor.

"I am sorry that I live," says one man. "I am sorry that I must die," says another. "I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man spoils a good repast by thinking of a better repast of another. Another one enjoys a poor repast by contrasting it with none at all.

One man is thankful for his blessings. Another is morose for his misfortune.

One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man makes up his account from his wants. Another from his assets.—New Haven Register.

UNCLE JACK'S PACK OF HOUNDS.—Did you ever hear a pack of hounds? Such a noise as they make! They can beat anything for noise, except boys just let loose from school.

Uncle Jack More has five or six fine fox hounds. When he goes out to hunt he takes his hounds. They start on a run with their noses to the ground. When one of them scents the track of a deer, a fox, or any other animal, he raises a cry. Then the whole pack start on the trail, making the woods ring with their cries. The hounds are very gentle. They are great pets with all the children who live near.

Uncle Jack has a friend living eight miles distant. He often makes him a visit with his hounds. One day when he

was coming home he had a funny time. I must tell you the story.

Right on his road home stands our new white school-house. School had just begun for the summer. We had a pretty young teacher. She was a stranger to all of us, and had never heard of the hounds. Uncle Jack was riding with a neighbor. As they came near the school-house, he called the hounds up into the wagon.

"If they strike the track of the children, they will go straight to school," he said. They rode along, but did not see that one of the dogs had jumped down. He was under the wagon.

"To-o-o-tooo to-o-to!" said he; and all the other hounds jumped after him. Away they went, baying at the top of their voices. Nothing could stop them now. They had found the track of their little playmates. Happy dogs! The school-house door was open. In they went. You never heard such a noise as they made.

The little school-mistress was brave. She did not scream or faint. But she said she was frightened. She never had seen a pack of hounds before. She did not know that dogs could make so much noise. They went all round the school-room, wagging their tails against the desk. They were glad to see everybody once more. Poor Uncle Jack had the worst of it. He had to come into school with his riding-whip, to drive them out.—L. A. B. Curtis in Our Little Ones.

"Dr. Benson's Skin Cure cured my Eczema of the scalp."—Jno. A. Andrews, Atty at Law, Ashton, Ill.

For dyspepsia, or any stomach derangement, no other remedy can be found so pleasant, prompt, and effective, as Ayer's Cathartic pills.

The "constantly tired-out" feeling so often experienced is the result of impoverished blood, and consequent enfeebled vitality. Ayer's Sarsaparilla feeds and enriches the blood, increases the appetite, and promotes digestion of the food and the assimilation of its strengthening qualities. The system being thus invigorated, the feeling rapidly changes to a grateful sense of strength and energy.

Here is good news. W. E. Hamman, druggist, Easton, Pa., writes that "Ely's Cream Balm cured my son of catarrh." See advt. for further particulars. Buy a bottle, reader, to take home.

"Dr. Benson's Colony and Chamomile Pills cured my sick headache."—W. W. Hubbard, Manchester, N.H.

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pelllets"—or anti-bilious granules. 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

The last place in the world for a man to economize is in buying a low priced cough medicine. Ask your druggist for Allen's Lung Balm, the best remedy for Coughs, Colds and Consumption. It contains no opium, and is harmless alike to old and young.

THROAT, BRONCHIAL AND LUNG DISEASES a specialty. Send two stamps for large treatise giving self-treatment. Address World's Dispensary Medical Association, Buffalo, N. Y.

ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. Beware of imitations well designed to mislead. PEARLINE is the ONLY dyeing compound and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

Horlick's Food "Has saved many lives."—E. M. Tober, M.D., Chicago. Requires no cooking. It is free from starch. The best food in health or sickness for all. "It has given perfect satisfaction in every case."—J. W. Stroeter, M.D., Chicago. "We have never used any food that has proved so satisfactory as Horlick's Food."—Geo. E. Shipman, M.D., Sup't. J. P. Miller, Physician Chicago Foundlings' Home. Best Diet for Dyspeptics and Invalids. "I have used Horlick's Food in a case of Dyspepsia of long standing, that seemed to have the worst of this country, and am happy to say that it has given entire satisfaction."—T. Z. Baker, M.D., Burlington, Ky. Highly beneficial to nursing mothers as a drink. Price 40 and 75 c. All Druggists. Book sent free. HORLICK'S FOOD CO., Racine, Wis. USE HORLICK'S DRY EXTRACT OF MALT.

SAMARITAN A SPECIFIC FOR Epilepsy, Spasms, Convulsions, Falling Sickness, St. Vitus Dance, Alcoholism, Opium Eating, phillia, Scrofula, Kings Evil, Ugly Blood Diseases, Dyspepsia, Nervousness, Sick Headache, Rheumatism, Nervous Weakness, Brain Worry, Blood Sores, Biliousness, Costiveness, Nervous Prostration, Kidney Troubles and Irregularities. \$1.50. Sample Testimonials. "Samaritan Nerve is doing wonders."—Dr. J. O. McMullen, Alexander City, Ala. "I feel it my duty to recommend it."—Dr. D. F. Laughlin, Clyde, Kansas. "It cured where physicians failed."—Rev. J. A. Edie, Beaver, Pa. Correspondence freely answered. For testimonials and circulars send stamp. The Dr. S. A. Richmond Med. Co., St. Joseph, Mo. Sold by all Druggists. (17)

OPIMUM HABIT EASILY CURED with DOYER'S OXALIDE OF GOLD. Price Free. The Sopherian Disp. 200 pp. \$1.00. Sold by E. KENLEY, M. D., Detroit, Ill.

DR. C. W. BENSON'S SKIN CURE Is Warranted to Cure ROSEAE, ERYTHEMA, ECZEMA, IMPETIGO, NETTLES, ALL ROUGH SCALY ERECTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, TINDERS, TUBERCLES, and TIME LOST on all parts of the body. It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, TWO bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. per package.

THE Admiration OF THE WORLD. Mrs. S. A. Allen's WORLD'S Hair Restorer IS PERFECTION! Public Benefactor. Mrs. S. A. ALLEN has justly earned this title, and thousands are this day rejoicing over a fine head of hair produced by her unequalled preparation for restoring, invigorating, and beautifying the Hair. Her World's Hair Restorer quickly cleanses the scalp, removing Dandruff, and arrests the fall; the hair, if gray, is changed to its natural color, giving it the same vitality and luxurious quantity as in youth. COMPLIMENTARY. "My hair is now restored to its youthful color; I have not a gray hair left. I am satisfied that the preparation is not a dye, but acts on the secretions. My hair ceases to fall, which is certainly an advantage to me, who was in danger of becoming bald." This is the testimony of all who use Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER. "One Bottle did it." That is the expression of many who have had their gray hair restored to its natural color, and their bald spot covered with hair, after using one bottle of Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER. It is not a dye.

Rev. Father Wilds' EXPERIENCE. The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows: "72 E. 64th St., New York, May 16, 1888. Messrs. J. C. Ayer & Co., Gentlemen: Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and catarrhal cough; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal experience in former years, I began taking it for the above-named disorder. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were cured by the use of this medicine. My general health greatly improved. It is now excruciatingly good. I feel a hundred percent stronger, and I attribute these results to the use of the SARSAPARILLA, which I recommend to all who are afflicted with the best blood medicine ever devised. I took it in small doses three times a day, and used, in all, less than two bottles. My face, neck, and hands were free from itching, and my general service, hoping their publication may do good to Yours respectfully, Z. P. Wilds."

AYER'S SARSAPARILLA Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all Scrofulous Diseases, Eruptions of the Skin, Eczema, Catarrh, Debility, and all disorders resulting from poor or corrupted blood and a low state of the system. PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.

HALL'S Vegetable Sicilian HAIR RENEWER was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needed for the proper treatment of the hair and scalp. HALL'S HAIR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause: the entire fulfillment of its promise. The use for a short time of HALL'S HAIR RENEWER wonderfully cleanses and improves the personal appearance. It cleanses the scalp, kills all impurities, cures all humors, fever, and dryness, and thus prevents baldness. It stimulates the weakened glands, and enables them to push forward a new and vigorous growth. The effects of this article are not transient, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.

Buckingham's Dye FOR THE WEIBERS Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without trouble. PREPARED BY R. P. HALL & CO., Nashua, N. H. Sold by all Dealers in Medicines.

IF YOU WANT "The most popular and satisfactory Corset as regards Health, Comfort and Elegance of Form," be sure and get Madame Foy's Improved CORSET AND SKIRT-SUPPORTER. It is particularly adapted to the present style of dress, or any style at all leading dealers. Price by mail \$1.30. F. OY, HARMON & CO., New Haven, Conn.

AGENTS WANTED For our new Rolligros agent of the year. Send for illustrated book, the greatest success of the year. For sale by all leading dealers who want to make money. FOSBERG & WOMACK, Cincinnati, O.

The Living Church.

Chicago, May 12, A. D. 1888.

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

SUBSCRIPTION, ONE DOLLAR A YEAR. Advertising Rates, per agate line, 15 cts. Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

THE LIVING CHURCH CO. 162 Washington St.

Rev. C. W. LEFFINGWELL, D. D., Editor.

The number on the address tag indicates the number to which a subscription is paid. Subscribers will please notice their number and remit accordingly. The number of each week's issue is to be found on the right hand corner of the first page, under the title. The change of number on the mailing tag is a sufficient receipt. The number is always changed the week following the renewal of subscription.

Pentecost.

Five hundred years before Homer sang, the day of Pentecost was observed as a feast day by God's chosen people. At the time of Christ, this feast was twice as old as the Roman Empire. From our day to the Apostles' time is little more than half the way we must go back to find the date of its appointment. A hundred generations have lived and died since it was first ordained.

During all this time it has never once failed. It has been kept an holy day to the Lord, each year; a living witness to the great things that He hath done for the children of men.

Three great days of special commemoration were appointed for the chosen people. The Feast of Tabernacles was set apart in memory of the time when the Israelites dwelt in tents or tabernacles in the wilderness, on their way to the promised land. It was also a feast of thanksgiving for the completed harvest. The Feast of the Passover, or unleavened bread, commemorated the deliverance from Egypt, when the angel smote all the first-born in the houses of the Egyptians, and "passed over" the houses of the Israelites. The Feast of Weeks, or Pentecost, celebrated the first fruits of harvest and the giving of the Law. These great days were appointed for "all generations;" and so they have been kept by the Church.

The Feast of Tabernacles is continued in our Christmas festival. On that day we commemorate the Incarnation, when "the Word was made flesh and dwelt (tabernacled) among us;" and the giving of the Bread of Life that came down from Heaven.

The Passover finds its completion in our Easter Day. The Paschal lamb was the type of the great sacrifice of the Cross; the deliverance from Egypt foreshadowed the greater deliverance of humanity from sin. The first Passover was a deliverance of a chosen few, for a few years of earthly life. The last Passover is the victory over death, and everlasting life for all humanity, by the Resurrection of Jesus Christ.

Pentecost, also, is kept now by the Church, with a far greater significance than of old.

As the giving of the Law followed the deliverance of the Hebrews, under Moses, so the gift of the Spirit perfected the work of Christ, in the establishment of His Kingdom on Earth.

Pentecost is our Whitsunday, the day of the Holy Spirit by Whom the Law of life and love is written on the heart, completing the moral law that was written on tables of stone. It is kept now as the birthday, not of a small nation, but of the Christian Church, the last great kingdom which shall subdue the earth.

On this day the Holy Spirit was given to be the seal and assurance in the believer's heart, of the love of God; the divine energy which fitted the Apostles for their work and has descended with the promise, "Lo, I am with you always, to the end of the world;" the comforting Spirit, which helpeth our infirmities and ministers the peace of God to bleeding hearts.

It came with tongues of fire and with a sound as of a rushing, mighty wind. That sound has gone out into all the earth, those tongues of flame have lighted up the horizon of man's hope, and have led the way for millions through the valley of the shadow, to the Paradise of perpetual light. That rushing mighty wind has filled the world. The earthquake of its power has toppled down the temples of old heathenism. Wheresoever, among all the tribes of men, truth is triumphant over

error, sin is rebuked by holiness, self is inflamed to love, sorrow is kindled into joy, and light let-in upon the grave, it is the glory shed upon the world by those Pentecostal fires.

Ecclesiastical Quixotes.

We hardly know whether to smile or to weep over the petty wrangling about ritual, of which we read occasionally in English papers. It seems often like a quarrel between small boys. The following is an illustration:

Mr. Churchwarden Wynne, of Sheffield, has been for a long time excited over the ritualism of vicar Ommanney. He considers himself the champion Protestant, does Wynne, and he has determined to "put a stop" to High Church practices in the corner of the Vineyard over which he supposes himself to be the overseer. Mr. Churchwarden Wynne is an ecclesiastical Quixote. Nothing is too ridiculous for him. He would as soon charge a windmill as a flock of geese. There is a pleasant alliteration in the words, "Wynne" and "Windmill," but the man and the mill do not agree so well. There is a clash whenever they are brought near each other. Vicar Ommanney seems to be a many-sided wind-mill, and the attacks of the windy warden are admirably calculated to keep the mill in motion.

Mr. Churchwarden Wynne sometimes attends early Celebrations. It is against his principles, but what are principles when Protestantism is at stake! Mr. C. W. arrived, as he supposed, at the appointed hour, intending to supervise the entire Service; but "I found," he says with dismay, "that they had already reached the middle of the Epistle." They must have begun considerably before the time." How presumptuous! To begin before his majesty the Churchwarden arrived, was evidence of intention to destroy Protestant liberty.

Churchwarden Wynne admits that he was not among the communicants. He did not mean to be. He came there for war; not for the grace of peace and goodwill, but for a fight. In the grey dawn of the morning he saw the vicar's wind-mill and went for it. Let him describe the encounter in his own words. No reporter could do it with anything like the ludicrous gravity of the following extract from his letter to the *Rock* newspaper, which we all know stands firmer than Plymouth Rock for the maintenance of Puritan principles:

As soon as the Service was ended and the Benediction had been pronounced I walked forward to the rails. Mr. Bindley was going to the chair, on which were a bottle of wine and a glass jug of water. He was just handing them to Mr. Ommanney, in order that he might wash out the chalice, when I stepped in between them and said: "I cannot allow anything of the kind, and shall put a stop to the washing out of the cup." Mr. Ommanney asked me to leave, and I refused to do so. I got hold of the bottle of wine which Mr. Bindley had, and tried to prevent him pouring any out, but he passed it round me and Mr. Ommanney got it. I did the same with the glass vessel of water, and in the scuffle to keep hold we spilled the contents. Mr. Ommanney then called to two or three of his friends to remove me. I cautioned them, saying that I was Churchwarden, and telling them that they must not interfere between me and my duties. They came forward to the rails, but they did not touch me or do anything further.

This is delicious! Mr. Churchwarden invades the chancel and grabs at the sacred vessels to prevent the vicar from cleansing them! He cannot allow anything of the kind! "In the scuffle we spilled the contents!" and the congregation were warned not to interfere with Mr. Churchwarden's duties! Pity some one did not kick him out of the church and teach him his duty to his pastors and spiritual masters as well as common decency in the house of God. But Mr. Bindley seems to have been light shod, or else Mr. Wynne was too big to be disposed of in that way.

No one venturing to touch him, he follows the ritualistic vicar to the vestry room. There the two boys have their quarrel in juvenile fashion. One hardly knows which to pronounce the more ridiculous. Mr. Ommanney takes the refractory Churchwarden by the shoulder and tries to push him out, but Churchwarden gives Vicar a push which sends him against the vestry door. The vicar and his adherents finally succeed in getting the ecclesiastical rioter outside the vestry door and he leaves.

Churchwarden Wynne is, of course, furious. He threatens further "aggressions," and announces that he will put a stop to the confessional. "It will be difficult," he says, "but I think I can manage."

We have not read anything more ridiculous in a long time. We give the story now partly to amuse, partly to instruct. The incident proves nothing for or against ritualism. There are High Church rioters as well as Low Church rioters. Church and religion have nothing to do with it. Indeed, it is the lack of religion of any kind that makes it possible for men to act after the manner of Churchwarden Wynne.

It is possible for people to say "Lord, Lord," while they cherish all envy, hatred, and malice in the heart.

As supply always implies demand, it may be inferred that there is a wind-mill for every ecclesiastical Quixote. The cantankerous Churchwarden would have no occupation were it not for the incompetent or irresolute rector. There may be exceptions to this rule, but generally these disgraceful squabbles are provoked by the untimely and impolitic ritual practiced by the clergyman. He is an idealist, visionary and enthusiastic, who makes nothing of circumstances but everything of fancy, and goes on in his own way without considering results. Such is not the wise master-builder, who measures and finds place for every stone, in his supreme work of edifying the Body of Christ.

"Baptist Principles."

The Rev. Dr. Armitage, of New York, has an article in the *Independent* on "Baptist Principles." It is merely a statement of the position of Baptists by a Baptist. He adds nothing to what has been said time and again. It is a subject upon which nothing new can be said. The ground has been traversed. The last word has been said from the Baptist standpoint. Dr. Armitage says:

We hold that the Inspired Parchments, the Sacred Scriptures, are the only rule on which our churches are founded and built up; the only fountain of our doctrines, ordinances and government; and, hence, that no tradition (patristic or catholic), no creed, canon, law or decree can be set up as authority in their organization, government, defense, or preservation. They must stand on Scripture principle and practice or fall.

In other words, argument is at an end, so far as Baptists are concerned. The claim that "the Inspired Parchments are the only rule on which our churches are founded," goes for nothing. What he really means is that the Scriptures as interpreted by Baptists, are the only rule. It is then idle to take the case into court; idle to discuss it even so far as Baptists are concerned. What lawyer would give a case two minutes thought if precedents and decisions go for nothing? The Baptists never weary in saying the Scriptures are "the only fountain of our doctrines," but everyone knows what that amounts to. It simply means that the Baptist interpretations are the only fountain of their doctrines. It would, of course, be easy to show there are "ordinances" not a few, Confirmation, for example, having the plainest Scripture authority, which Baptists have deliberately set aside. The truth is, Baptists take as their "only rule," so much of Scripture as they choose to take, and that according to their interpretation. To say that "no tradition—patristic or catholic—no creed, canon, law, or decree can be set up as authority," simply means that Baptists will listen only to their law and their traditions. A man might as well go into court claiming that the court has no jurisdiction; that he does not recognize its authority and will not abide by its decision because he has already decided the matter to suit himself "and there's an end on't." In such case it is, of course, idle to proceed, as there can neither be argument, decision, or anything else, that can be of any avail in the matter.

Dr. Armitage says: "We can see nothing in the Bible which teaches that all children born of heathen or other parents, but who die in infancy, are lost and consigned to a horrible *Limbus infantium*." Of course not. Nobody else does. There are, it would seem, just two places, that according to "Baptist Principles" children cannot get into, and they are "Hell and the Baptist denomination." Children are to be congratulated.

It is easy to see why Dr. Armitage should see the inconsistency of those denominations that sometimes practice infant baptism and yet maintains that it means nothing. So he says:

We cannot feel the consistency of baptizing the infant out of the Church and leaving him there till, by conversion, he is allowed to come in, because now his conversion has made him fit for Heaven. It leaves him stamped neither with the distinctive mark of the regenerate nor the unregenerate.

The great Head of the Church said: "Of such is the Kingdom of Heaven." The Baptists, however, delight in saying: "Of such is not the Baptist Church." "Baptist Principles" come of an utter misapprehension of the very purpose of the Church. In their notion it is not a blessed training-school here for a more blessed hereafter, but only a select society of those whom, as they claim, "conversion has made fit for Heaven." As regards "Baptist Principles," a Churchman can only say "O my soul, come not thou into their secret, and unto their assembly be not thou united! for in their narrowness they will not receive those whom the Lord Himself did gladly receive, and they exclude whom the Lord did not exclude and whom His Church hath most gladly included from the first days until now."

A Reformed Church in Spain was started some time ago, and an effort has recently been made to get a bishop ordained by the prelates of the Irish Church. More cautious than our Mexican Commission, they have deferred consideration of the proposal till 1888. The movement in Spain, it seems, lacks funds as well as Orders; Churchmen of England and Ireland appear to understand that their first duty is to support their own missions in foreign lands, before they contribute to chimerical enterprises of independent Churches over which they have no control. The candidate for Episcopal ordination, in Spain, is a Mr. Cabrera, who first tried to establish a Presbyterian Church. He severed his connection with the Committee, because his stipend was reduced from \$1,500 to \$1,200. After trying in vain to get admission to the Presbyterian bodies of Scotland and Ireland, he conceived a fondness for Episcopacy, and wanted to be made a Bishop. He calls his Church the "National Church," and has devised a liturgy and a Church constitution, partly from the Church of England standards, and partly from his inner consciousness. Bishop Riley, it will be remembered, went to Spain about three years ago, to help on this Presbyterio-Episcopal organization, and ordained a young Spaniard who had figured as a Presbyterian colporteur. This man and three others constitute the so-called synod which elected Cabrera as Bishop. Bishop Riley, it will also be remembered, was soon after reminded by the Mexican Commission, that his presence was needed on this side of the Atlantic.

The highways of civilization are rapidly extending by land and sea, and along these avenues of commerce travel curses as well as blessings. If it is secular progress alone that we are sending to Greenland's icy mountains and India's coral strand, we are conferring no favor upon the benighted people who dwell in such places. We are simply seeking a share of their good things, and sending them the worst of our evil things. As opportunities of trade and intercourse increase, our responsibilities increase. Christian nations have no right to open the way for new dangers and temptations to the ignorant heathen, without supplying them at the same time with the means of resistance. The Christian missionary must set up the standard of the Cross wherever the flag of civilization is unfurled.

It is amusing the way the Mexican League whistles to keep up its courage. "No cause for discouragement," says Mr. Brown; "More hopeful than ever of good results," says Mr. Cook; "Things are soon to be put on a more substantial basis than ever." If bed-rock is not reached soon, the Mexican Branch will sink out of sight in the quicksands. It is to be hoped that it will be able to show some promise fulfilled before the meeting of the General Convention. Bishop Riley's enterprise fares like Pope's man who "never is but always to be blessed!" It seems further from a substantial basis now than it was at the last General Convention.

Brief Mention.

The following lines are from *Punch*, on the death of Anthony Trollope and Archbishop Tait:

Two men whose loss all Englishmen must rue,
True servants of the Studio and the State,
No matter Churchman Trollope's fancy drew,
Than History will portray in gentle Tait.

Dean Hook is credited with saying to dissenters: "There is a line between us, but across that line we shake hands." But dissenters, who have left the mother Church and set up rival societies, who have divided the Body without any gain of vitality or increase of usefulness, generally manifest impatience because they are not recognized as entitled to official recognition. They are piqued because their ministers, for whom even they themselves do not claim Apostolic Ordination, are not permitted to officiate where even loyal laymen are not admitted.—This reminds us of "a story." A sectarian minister making a friendly call upon one of our clergy, as he was about to retire, remarked: "I hope we shall get along together very pleasantly, Brother B. But I want you to understand that you must not question the validity of my orders." "Very well," replied Brother B., "I shall be very careful about that, but I should not resent it in the least if you should question the validity of my Orders."—"Nothing new under the sun." It has been recently pointed out that the phrase *adding insult to injury* is not, as often supposed, the coinage of the ingenious Sam Weller, but the almost literal rendering of a line in Phœdrus. It occurs in the third fable ("Calvus et Musca") of the fifth book, where the bald man slaps his own pate in attempting to kill the fly. "Quid facies tibi," asks the angry victim, "*injuriae qui addideris contumeliam?*"—"Ce-lestialized" is the word that is used among the Mormons to describe their polygamous unions. "Bestialized" would be better.—What has become of the Salvation army scheme for America? Now that the fanatical enterprise in the old country is bankrupt, it should be seeking pastures new. If we rightly remember, a Reformed Episcopal was announced, some time ago, as a "General." Perhaps he will not be so fierce for the fray, now that the money is moving the wrong way. There is both rhyme and reason in the remark.—Whitsunday draws near. Let us celebrate the outpouring of spiritual gifts, by an outpouring of offerings for our missionary work.—Even some savages, says the *Boston Post*, are polite. An English officer dining with a cannibal king was asked what religious denomination he affiliated with, as it might be more agreeable to him to have the missionary about to be served of another faith.—The *Standard of the Cross* deplors "the lack of strength in our press," as indicated by the little attention given to the death of some prominent Churchmen. We should take this as indicating, rather, a lack of interest and enterprise among Church people who have the information which Church papers would like to lay before their readers, if they could get it. Still, "with all due respect to our contemporaries and ourselves," we admit that there is room for large growth and increase all along the line; we are working for it, and gladly note all indications of progress in others.—"Long may he be spared to enjoy Boston privileges" is the super-kindly wish of the *Chicago Herald* for Dr. Holmes.—The *Independent* says, of the charges preferred against the Rev. Heber Newton, that if Bishop Potter should entertain them "there would be music in the air." Doubtless it would be "music" to those who wish the Church no good. They would be much enamored of the note.—We are promised the Old Testament Revision in the Autumn, just in time for the book trade! What has become of the Revised New Testament?—A venerable dignitary of the Church, says the *Australian Churchman*, holds the idea that the Church Society of the Diocese of Sydney languishes for want of funds because of recent drought. The idea is essentially correct. A drought—searching, bitter, calamitous—has, indeed, done incalculable mischief—to wit, a drought of Church doctrine and discipline in those places whence should flow the fertilizing streams of sacramental teaching.—Nearly all the English papers, religious and secular, describing the enthronement of the Archbishop of Canterbury, speak of him as the successor of St. Augustine. How certain

critics of the LIVING CHURCH ANNUAL must write when they read it.—Another sign of the decline of infant baptism among the denominations, is the last report of the Union Park Congregational Society of Chicago.

The membership is about eight hundred, and only six or seven infants were baptized during the last year.—The Interior (Presbyterian) has the following: "Every one of the graduates of our theological seminary was in demand, and all but one had made engagements, before graduation, to enter on pastoral work. They were probably, also, all engaged to be married, and had nothing to do but to sit down and write love-letters to their sweethearts and their congregations, and tell them to get ready. Who says that the ministry is not an attractive profession?"—The Church Helper (Western Michigan) has our sincere thanks for a very kind notice of the LIVING CHURCH.

A line of good words from that quarter, more than neutralizes a column of fanatical tirade from some more pretentious journals.—The Christian at Work is still after Bishop Riley and his coadjutors, with a sharp pen. An editorial on the Mexican troubles is entitled, "Blunder—or Fraud." It also publishes another letter from Mr. Green, which is very denunciatory. It would be more damaging if it were less violent. He speaks of the "Jesuitical Riley," "the trail of the serpent," &c., which is the language of mere spite.

Bishop Riley is known to many American Churchmen as a devoted and conscientious man, and such personal abuse will only serve to make his supporters more blind than ever to the real faults of his administration. The whole movement has been undoubtedly a blunder, but Bishop Riley is not the only one responsible for it.

In his preface to the Tales from Heathen Mythology, which we are now republishing in this journal, Dr. Neale explains that the peculiar style, which may seem a mere imitation of the measured prose of Ossian, arises from the fact that many paragraphs are well-nigh literal translations from Homer, whom in general style of narration, the gifted author endeavored to imitate.

Dr. Neale says: "It seems hardly necessary to defend the tone which has been adopted in the tales as inculcating reverence for the truth, and beauty of the myths themselves, disturbed though that truth and beauty too often are. If children are to be taught mythology at all, and that they must be under the present state of things, none will deny,—surely nothing can be more pernicious to their minds than the perpetual ridicule in which the general run of mythological books indulge, when treating on a subject which on the one hand shows the earnest yearning of the natural sense after the One True God; on the other, the depths of wickedness into which unilluminated human nature must of necessity fall; a subject, therefore, which, whether viewed from its bright or dark side, ought to excite every other emotion rather than ridicule.

It has been most truly observed, that Mythology is one of the subjects which the Church has failed to turn to her own purposes. The writer would be most thankful if this little book should tend, in any degree, to obviate this difficulty with members of the English Church."

With the cordial approval of the Foreign Committee of the Board of Missions, Archdeacon Kirkby has begun the publication of a monthly paper entitled Church Mission News. The office is at 22 (twenty-two) Bible House, New York, and the price only 30 cents a year. It is to be hoped that this new venture will awaken more interest in the great cause of Missions.

Obituary.
THE LATE MRS. OLCOTT.
In the village cemetery of Charlestown, New Hampshire, not far from the church of her love, were laid to rest the 24th of April, 1883, the mortal remains of Mrs. Emily A. Olcott, the beloved friend of many, high and low, rich and poor. To eminent and attractive social qualities she added the graces of godliness in a remarkable degree. Such general heartiness as she possessed may not be rare in the women of the world, but when it is accompanied by increasing loyalty to Christ and His Church, the result is a character of unusual loveliness. With her warm devotion, her loving heart and sympathetic nature, she found in the Church not only a home, but an opportunity for constant and congenial labors for this parish, for the poor, and for missions. Her hospitality knew no limit. Her interest in young people attached them to her strongly.

It was in the family of the first Bishop of New Hampshire that she became a member of the Church, and the present Bishop came from his home to take part in the services at the funeral. Besides him, the Rev. Francis Chase, the first Rector of the parish; his successors, the Rev. Messrs. Berkeley and Sweet, and three other clergymen assisted.

Cook.—Entered into the rest of Paradise, Rogation Sunday night, April 29th, 1883, at Yankton Agency, Dakota, Sophia Dorothea, second daughter of the Rev. Joseph W. and Ellen E. (Hicks) Cook, aged 14 months.

Tanner.—At Cannon Falls, Minn., Tuesday, May 1st, 1883, William P. Tanner, aged 61 years. Mr. Tanner was at the time of his death, Junior Warden of this parish, "Church of the Redeemer." A Churchman of the truest type, and a highly honored Christian gentleman. His loss will be deeply felt here both by the Church and the community at large.

Personal Mention.
The Bishop of California has been appointed by the President one of the visitors of West Point Academy.
The address of the Bishop of Springfield up to May 25th is care of James Pott, Esq., 12, Astor Place, New York.
The address of the Rev. I. M. Frey is Lamont, Michigan.
The Rev. H. A. Adams, for several months past in charge of St. Andrew's Mission, Greenville (Norwich, Conn.), has resigned, and accepted a call to Trinity Church, Wethersfield, Conn. Mr. Adams will take charge of his new parish on Whitson-day.

The Rev. Frederick Charles Cowper has accepted the election of St. Mary's Church, Northfield, Vt., and will enter upon his duties as Rector on the 1st of June. Address accordingly after that date.
The Rev. H. B. Jefferson, recently officiating at Bad Axe, has accepted a call to the Rectorship of St. John's, Iowa. Address accordingly.
The Rev. Thomas J. Melish has accepted the call of St. Philip's Church, Cincinnati, and entered upon his duties. Address 181 Walnut St., Cincinnati.
The Rev. F. B. A. Lewis has taken charge of Trinity Church, San Jose, Cal., during the vacation of the Rector.
The Rev. M. R. Chapman D. D., a prominent educator, died at Los Gatos, Cal., on April 8th.
The Rev. Charles A. Holbrook has accepted the parish of the Holy Trinity, Aurora, Ill., and entered upon his duties as Rector.
The Rev. Alex. Crummett, D. D., Rector of St. Luke's Church, Washington, D. C., has been re-elected by the Colored Clergy of the Church in this country, to prepare a reply to the statements affecting the negro race, made by the Rev. Dr. Tucker at the Church Congress lately held at Richmond.

Queries and Answers.
The undersigned, Chaplain of the Northern Indiana Prison, would ask whether you or any of your readers, can inform him of the use of Forms of Service in any Penitentiary or Reformatory in this country, and of the success attending such use.
J. J. FAUDE,
Trinity Rectory, Michigan City, Indiana.
THE FIRST HYMNAL.—In No. 234, G. A. W. asks what hymns were in use in the Church before the Collections of 1835. In 1789, "By the Bishops, the clergy and the laity of the P. E. Church in U. S. A., in Convention," was set forth a "Translation of the whole Book of the Psalms into metre, with Hymns." These hymns were 27 in number, and were all included—some of them cut down—in the rubric—Selections, etc. W. F. B. Emmorton, April 30th.
A subscriber has sent a copy of a Hymnal of 1830, for G. A. W., who will please forward his address.

neighborhood missions. That it is with much sorrow that they part with one who has been so successful among them, and earnestly pray that he may be blessed in his new field of labor. Signed, Joseph Mayo, John Moss, Wardens.

AID FOR NASHOTAH.
Do not forget this venture of the Church's early missionary zeal. We need means to support Professors and Students. The daily mail is our only source of supply. May God put it into your heart to send us help! Address the Rev. A. D. Cole, President, Nashotah, Wis.

E. R. Welles, Bishop of Wisconsin; Wm. E. McLaren, Bishop of Illinois; J. H. Hobart Brown, Bishop of Fond du Lac—Executive Committee.
A. D. COLE, Pres. Nashotah House.
Nashotah, Waukesha Co., Wis., March 7, 1883.

SOCIETY FOR THE INCREASE OF THE MINISTRY.
Remittances and applications should be addressed to the Rev. Eliza Whitteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.

"Avebury," a Monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1882. Editor: The Rev. C. Mel, Rector of St. Sauveur; address 2020 Sanson Street, Philadelphia, Pa.

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

Every young man should have a thorough practical education, such as can be obtained at H. B. Bryant's Chicago Business College and English Training School. It will be a great help all through life.

The Agonistic Method of grades and credits for Sunday Schools. Members of Sunday Schools desiring to compete for the Bishop Seymour Gold Medal for proficiency in Church History, should communicate at once with the Rev. Ralph B. Hoyt, McLeansboro, Ill.

"Dr. Benson's Celery and Chamomile Pills for the cure of Neuralgia are a success."—Dr. G. F. Holman, Christianburg, Va., 30 cts. at druggists.
"It's only a cold." "True, but its dangerous; use N. K. Brown's Bas. Jamaica Ginger, husband."
"My skin, which has been covered with scaly sores, has become clean, smooth and soft as a lady's. My hands were covered with little dry scabs. They have disappeared and I'm better than I have been for twenty years, using Dr. Benson's Skin Cure."—A. M. Noble, Seima, N. C., July 8, 1882.

CHICAGO, May 3rd, 1883.
We have examined the Electric Brush Battery, manufactured by the Electric Brush Co., and find that it is a Scientific Electrical appliance, and can recommend it to the profession and the public as such.
G. C. PAOLI, M. D.,
ROSWELL PARKS, M. D.
See adv. in another column of this paper.

7 PER CENT. NET.
Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence in the business. We advance interest and costs and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have money to loan.
NEGOTIATORS OF MORTGAGE LOANS, ST. PAUL, MINN. Mention this paper).

WESTERN FARM MORTGAGE CO.,
LAWRENCE, KANSAS.
Send \$200 to \$20,000 immediately, or write for SPECIAL INFORMATION about the prime loans just now on hand.
EVERY LOAN GUARANTEED SATISFACTORY.
Rates are firm and Securities never better.
F. M. PERKINS, Pres. L. H. PERKINS, Sec. J. T. WARNE, Vice-Pres. C. W. GILLET, Treas. N. F. HART, Auditor.
Address the Secretary and mention this paper.

ESTABLISHED 1843.
WOODWARD & BROWN,
MANUFACTURERS OF
GRAND SQUARE AND UPRIGHT
PIANO FORTES.
592 Washington Street, Boston.

MANO-PEERLESS. Manifold Order and Letter Books. Letters copied without use of press or pen. Stationers, Printers and Blank Book Makers, 194 & 196 Dearborn St., Chicago, Western Agents. Send for circulars.

ANTI-STYLOGRAPH. A self-feeding Fountain Pen, with real pen points. Price \$1; sent by mail on receipt of price.
Stationers, Printers and Blank Book Makers, 194 & 196 Dearborn Street, Chicago, Wis., Western Agents.

WANTED. A few good agents to sell the celebrated Electro-Magnetic remedies. They are the most valuable known for the cure of rheumatism, neuralgia, dyspepsia, ague, and all diseases of the stomach, kidneys, liver, lungs, nerves or blood. Ladies make very successful agents. Terms sent on application.
ELECTRO-MAGNETIC CO., 205 Clark St., Chicago.

\$5 to \$20 per day at home. Samples worth \$5 free. Address Stinson & Co., Portland, Maine.

110,000 SOLD.
The Living Church Tracts.
FIRST SERIES.
By the Rev. A. W. SNYDER.
The best set of Tracts we have seen these many days.—London Church Bells.

No. 1.—A Lost Art; 18th thousand.
No. 2.—What You Ought to Believe; 8th thousand.
No. 3.—How it Happened; 10th thousand.
No. 4.—What You Ought to Know; 6th thousand.
No. 5.—Does God Care? 10th thousand.
No. 6.—What Good will it do the Child; 6th thousand.
No. 7.—"Let him Choose for Himself." 7th thousand.
No. 8.—The Reason Why; 8th thousand.
No. 9.—Prayers Out of a Book; 9th thousand.
No. 10.—Adult Baptism; 6th thousand.
No. 11.—How to behave in Church. 4th thousand.
No. 12.—A Change of Heart. 4th thousand.
No. 13.—How Know I am a Christian. 3rd thousand.
No. 14.—Over and Over Again. 2nd thousand.
No. 15.—Faith and Opinion. 2nd thousand.
No. 16.—At His Best. 3rd thousand.

SECOND SERIES BY VARIOUS AUTHORS.
No. 17.—The Church that is not a Sect. Rev. W. T. Whidmarsh. 2nd thousand.
No. 18.—Confirmation, Its Authority, Obligation and Purpose. Rev. A. W. Snyder. 16 pages. 1st thousand.
No. 19.—Piety and Prayers. Rt. Rev. W. E. McLaren, S. T. D., Bishop of Illinois. 2nd thousand.
No. 20.—The Protestant Episcopal Church the Home of every Christian. Rev. J. Wainwright Ray. In preparation.
No. 21.—"Grievous and Unkind." Rev. C. W. Lef-Anguell, D. D.

Others in the press.
Prices.—A full sample set, 25 cents. Nos. 4 and 9, 65 cents per hundred. No. 18, 5 cents a copy; 50 cents per dozen; \$4. per hundred. All the others 50 cents per hundred. All free by mail. Address all orders to
THE LIVING CHURCH COMPANY,
Chicago, Ill.

Official.
The Sixth Annual Convention of the Diocese of Quincy will meet in the Cathedral church of St. John, Quincy, on Tuesday, May 15th, 1883.
E. H. HULL, Secretary.
Knoxville, Ill., May 5, 1883.

DIOCESE OF ILLINOIS.
To the Rev. Clergy, the Wardens and Vestries of the Diocese of Illinois.—You are hereby notified that the Forty-sixth Annual Convention of the Diocese of Illinois will be held in the Cathedral Church of St. Peter and Paul, Chicago, at 9 o'clock A. M., on Tuesday, May 29th, A. D. 1883. Morning Prayer at 9 A. M. Holy Communion at 10:30 A. M. By order,
J. H. KNOWLES, Sec'y of the Convention.
Chicago, Apr. 29, 1883.

Miscellaneous.
In the Living Church of May 5th you mention the case of a "Frank Pierce, of Baltimore, showing a letter purporting to be from the Rev. Dr. Campbell Fair." The letter is a forgery.
CAMPBELL FAIR.
WANTED.—The Rector of St. Mary's School, Knoxville, Ill., desires to secure, if possible, a copy of his Baccalaureate sermons which have been printed from time to time.
A young lady of refinement desires a situation as a Governess. Is capable of teaching and taking entire charge of children. Unexceptionable references given. Address R. B., care Lord & Thomas, 80 Dearborn Street, Chicago.
An unmarried Clergyman of experience would travel abroad as companion or tutor, for due compensation. References given. Address P. O. Box 914, Eau Claire, Wisconsin.

Wanted.—An Assistant Priest for St. Ignace Parish, New York. Address the Rector, the Rev. Dr. F. C. Ewer, 122 W. 46th St., New York.

ROBIBUSSET March 26, 1883.
At the parish meeting convened on Easter Monday, March 26th, 1883, the Rev. George Moore gave in his resignation, and the members present unanimously requested the wardens to draft a resolution of their high appreciation of his services, and of sorrow, under the circumstances over which they had no control, have removed him from them. That he has proved himself a faithful and earnest worker during the eighteen months of his pastorate, and has accomplished much for the good of the parish and

of the Living Church of May 5th you mention the case of a "Frank Pierce, of Baltimore, showing a letter purporting to be from the Rev. Dr. Campbell Fair." The letter is a forgery.
CAMPBELL FAIR.
WANTED.—The Rector of St. Mary's School, Knoxville, Ill., desires to secure, if possible, a copy of his Baccalaureate sermons which have been printed from time to time.
A young lady of refinement desires a situation as a Governess. Is capable of teaching and taking entire charge of children. Unexceptionable references given. Address R. B., care Lord & Thomas, 80 Dearborn Street, Chicago.
An unmarried Clergyman of experience would travel abroad as companion or tutor, for due compensation. References given. Address P. O. Box 914, Eau Claire, Wisconsin.

Wanted.—An Assistant Priest for St. Ignace Parish, New York. Address the Rector, the Rev. Dr. F. C. Ewer, 122 W. 46th St., New York.

ROBIBUSSET March 26, 1883.
At the parish meeting convened on Easter Monday, March 26th, 1883, the Rev. George Moore gave in his resignation, and the members present unanimously requested the wardens to draft a resolution of their high appreciation of his services, and of sorrow, under the circumstances over which they had no control, have removed him from them. That he has proved himself a faithful and earnest worker during the eighteen months of his pastorate, and has accomplished much for the good of the parish and

READY NEXT WEEK.
Life of Bishop Wilberforce
With Selections from His Diaries and Correspondence. Abridged from the English Edition. 8vo, 592 pages, with 3 portraits and illustrations. Cloth, \$3.00.

Epochs in Church History
AND OTHER ESSAYS.
By the Late E. A. WASHBURN, D. D.
Rector of Calvary Church, New York.
*Sent by mail, post-paid, on receipt of price.

E. P. DUTTON & CO.,
CHURCH PUBLISHERS,
39 WEST 23d ST., NEW YORK.

Light and Life!
A Sunday School Song Book
That has risen at once to its proper place as a great favorite with SUNDAY SCHOOL SINGERS.
By R. M. MCINTOSH. Price 35 Cts
Published in two editions; one with the ordinary round notes, and one with the patent character notes.
Considering the selection of subjects, the tasteful and delightful music, and the spirited and beautiful poetry, Light and Life need not fear comparison with any other collection.
MINSTREL SONGS. Old and New. \$2.
This capital collection of popular favorites continues its exceptionally large sale. Don't fail to try a copy.
TEMPERANCE LIGHT. 12 cts.
TEMPERANCE JEWELS. 25 cts.
TEMPERANCE GLEE BOOK. 40 cts.
Three powerful temperance works that should be familiar friends in every temperance organization. The best of music.
New England Conservatory Method for Piano.
\$3.25. A great book, extensively used by teachers. Has been well tested by use in the great conservatory. Any book mailed for retail price.

LYON & HEALY, Chicago, Ill.
OLIVER DITSON & CO., Boston.

RARE INVESTMENTS.
EIGHT to TEN per Cent. Interest
On long time loans, with best security in the world.
DAKOTA WHEAT LANDS.
In the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest."
Loans negotiated without charge by the Farmers and Merchants National Bank of Valley City, Dakota.
Choice lands are also offered for sale at from \$4 to \$12 per acre. Selections made from official survey notes and certified examinations.
Write for reference and particulars.
HERBERT ROOT,
President.

Patent Channel Can Creamery.
DEEP SETTING WITHOUT ICE.
Perfect refrigerator included. Suited for large or small dairies, creameries, or gathering cream. Special discount on large orders. One creamery at wholesale where I have no agents. Send for circular. Agents wanted. Wm. E. Lincoln, Warren, Mass.

Decorated Dinner Ware.
Fine China and Rich Cut Glass and the choicest and most recent novelties suitable for
WEDDING GIFTS.
Ovington Brothers & Ovington,
146 State Street,
BROOKLYN, CHICAGO, PARIS

St. Mary's Hall,
FARIBAULT, MINN.
RT. REV. H. B. WHIPPLE, 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 eighteenth year will begin Sept. 20, '83.
For Registers with full details address Bishop Whipple, or the Rev. Geo. B. Whipple, Chaplain.

RACINE COLLEGE,
Racine, Wisconsin.
First Warden, Dr. James De Koven. Complete course of study in Grammar School and Collegiate Departments, both Classical and Scientific, with Church World and instruction as the heart of the whole work. Family life and strict discipline throughout. Pupils received at any time. For Catalogue and fuller information, address Rev. ALBERT ZABISKIE GRAY, A. M., Warden

SEA SIDE HOME SCHOOL,
Asbury Park, N. J.
A Boarding School for Young Ladies and Children. Fourth term of Fifth year opens April 16th, 1883. Pupils can remain during summer vacation for music, etc., etc. Address Miss Julia Ross, Prin.

ST. CATHARINE'S HALL, Brooklyn, N. Y.
Diocesan School for Girls. 286 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens St. Matthew's day, September 21st, 1883. Rector, the Bishop of Long Island. Boarders limited to twenty-five.

ST. HILDA'S SCHOOL,
Morristown, N. J.
A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

SUMMER CAMP FOR BOYS,
Lake George, N. Y.
The Rector of St. John's School will receive a limited number of boys to join his party in camping at Lake George during the summer vacation, beginning June 30. The object of the camp is to afford a safe place for parents to send their sons, and while in the care of competent men they will enjoy the pleasures and derive the benefit of a summer of camp life. For particulars address St. John's School, Campland, Del. (240 ch)

HAHNEMANN MEDICAL COLLEGE AND HOSPITAL.
The 23rd Winter course begins September 26, 1883. This is the largest Homeopathic Medical College in the world, with unequalled clinical facilities. Women admitted. Material for dissection abundant. For catalogue address E. S. BAILEY, M. D., 323 Michigan Ave., Chicago, Ill.

SELECT BOARDING SCHOOL at the National Capital, 1212 and 1214 Fourteenth St., Fourteenth Street Circle, Washington, D. C. Norwood Institute, Select School for Ladies, for boarding pupils received. Second Term opens Feb. 5. Address Mr. and Mrs. Wm. D. Cabell, Principals.

MADMOISELLE DE JANON'S,
(Successor and former partner of the late Miss Haines), French and English Boarding and Day School for Young Ladies and children. 10 Gramercy Park, New York. Will re-open Sept. 28th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymer. Boys class Oct. 2.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.
A BOARDING SCHOOL FOR GIRLS.
For terms, etc., address (as above)
Opens Sept. 21st.
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 BAPTIST SCHOOL,
333 East 17th St., New York.
Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above.
ECOLEASTICAL EMBROIDERY
Address: Church Workroom, 233 East 17th street.

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. MARY'S SCHOOL,
8 East 46th Street, New York.
The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1883. Address the SISTER SUPERIOR as above.

DE LANCY SCHOOL FOR GIRLS. Geneva, N. Y.
Rt. Rev. C. A. Cox, D. D., Visitor. For circulars address the MISSIS BRIDGE, Principal.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt.
The Rt. Rev. W. H. A. Bissell, Rector-in-chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Extensive improvements have been made in school building during the past year. For catalogue, address H. H. ROSS, A. M., Principal.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.
The sixth year will open (D. V.) on Wednesday, Sept. 15, 1883. Instrumental music under charge of J. Baker, Jr., a private pupil of Fieldy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

St. John's School.
Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St. New York City, between Broadway and Fifth Avenue. Boarding and Day School for Young Ladies and Children. Address Mm. THEODORE IRVING.

De Veaux College, Suspension Bridge, Niagara Co., N. Y.
FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$360 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 ten days previously.
WILFRED H. MUNRO, A. M., President.
Baltimore, Md., 59 Franklin St.

EDGEWORTH Boarding and Day School
For Young Ladies. Mrs. H. P. Lefebvre, Prin. Thorough instruction in English branches, and the French and German languages practically taught. For further information, address the Principal.

800 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.

St. Mary's Hall, Faribault, Minn.
St. Catharine's Hall, Brooklyn, N. Y.
St. Hilda's School, Morristown, N. J.
Sea Side Home School, Asbury Park, N. J.

St. Gabriel's School, Peekskill, N. Y.
Mademoiselle de Janon's, New York.
St. John Baptist School, New York.
Kemper Hall, Kenosha, Wis.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.
St. John's School, New York City.
De Veaux College, Suspension Bridge, Niagara Co., N. Y.

Edgeworth Boarding and Day School, New York.
Ovington Brothers & Ovington, 146 State Street, Brooklyn, Chicago, Paris.

Decorated Dinner Ware, Fine China and Rich Cut Glass and the choicest and most recent novelties suitable for Weddings.

MOTHER'S LOVE.

Boundless love, past all concerning, Sacrifice beyond believing, Mother's love, true to the core, Always opens wide the door.

Complaints from Parishes. "Our Church is Cold!"

Well, that is bad. If your Church is cold certainly the outsiders will not come as long as your neighbors' churches are warm, and many of your own people will not come.

And why is the church cold? That is the question that is discussed at the register every Sunday. One blames the poor Sexton, who very likely arose long before any of the congregation were out of their beds, to make the fire.

Probably the explanation is that there have never been any proper arrangements to heat the church, and while every householder in the parish would not rest satisfied one week with his mansion cold; no one has seriously taken it in hand to have the church warm.

But perhaps as you read the heading of this article you thought of a different coldness in the church. "Our Church is cold," you say. "There is no growth; many of the congregation only come occasionally; the Sunday-school is languishing; if we try to get up anything a few have to do it all."

This is a sorry account of things. What are you doing to remedy it? You say "the people don't attend." Have you ever set to work to try to get them to attend. Have you ever said to them, "let us try and fill our empty pews," or anything else that indicated your interest in the matter?

But you say, "Our minister is not as active as he should be." Very likely not. He may be like you, saying, "the church is cold." Was he ever more in earnest than he is now? If so what has made him fall off from his interest?

If a church is cold there must be somebody to fire up. It is the people who make it cold, and the people can be warm if they will.

Now I feel for you; my body cannot endure a church anywhere below 60 degrees, and my soul has no pleasure in a church where the minister and the people are not all alive, in a glow of interest and activity.—Bishop Gillespie.

In Germany, law and social habit both draw a taut rein upon servant girls. A line of ruddy, bare-armed maids-of-work can often be seen at the district police bureaus of Berlin waiting for registry; for no servant can legally change her place without an entry of the dates and the whys and wherefores of her action.

The Archdeacon of Melbourne relates that during the epoch of the great gold fever he had a curate whose duty it was to officiate at some of the diggings. On Sunday mornings he preached at one set of shanties, and then walked eleven miles to another village for evening Service.

A remarkable case of conscience is reported from Greenwich, Mass., where the owner of a watermelon patch has received the following note unsigned: "Mr. Banks—Me and another boy was going through your orchard one night last year, and we picked some of your watermelons and ate them. Here's seventy-five cents to pay for them."

INTERESTING LETTERS.

ALLISON BROS.: I have tried your soap, "Death on Dirt," and find it to be a complete success, and for washing purposes, superior to anything ever before used. It greatly lightens and lessens the burdens and attending evils of washing day.

THE BOSTON CONGREGATIONALIST SAYS: "Our readers are all by this time familiar with the large advertisement of 'Death on Dirt' Soap, made by Messrs. Allison Bros., of Middletown, Conn. Many of our readers have availed themselves of this new and satisfactory process, and to our personal knowledge thousands have already testified their complete satisfaction."

WEST BARNSTABLE, MASS., Mar. 13. Allison Bros.: We have used your "Death on Dirt" and found it to be all you claim. A wonder in the line of soaps. One of our neighbors has long been troubled with Salt Rheum on the hands.

THE NEW YORK OBSERVER SAYS: "We know this soap to be exactly as represented; it having been tried by some members of our staff and found to be everything that is claimed."

WEST PERU, ME., Mar. 5. Allison Bros.: Your "Death on Dirt" soap works wonders upon the dirt on clothes; removing it so quick that one is left to wonder how it is done. It is a great saving of time, fuel and water, in doing a large or small washing, to use your soap.

From the Gospel Banner: "The Gospel Banner knows this Soap to be exactly as represented; our family having tried it and found it to be everything that is claimed. Besides we have known the Proprietors for years to be gentlemen of veracity."

MONROE, CONN., Mar. 5. Allison Bros.: Sufficient trial has now been made in my family, of your "Death on Dirt" Soap, to justify our endorsement of the strong commendation it has received from so many others whose testimony you have published.

THE LIVING CHURCH has been presented with some of this wonderful soap for the purpose of testing it before accepting the advt. We can heartily endorse all that is said in its favor, both by the above testimonials and in the advt.

BLUE MONDAYS MADE BRIGHT.

Washing Day no Longer a Nuisance.

HOUSEKEEPERS THINK OF IT!!

AWAY WITH THE WASH BOILER! AWAY WITH THE RUBBING BOARD!

"DEATH ON DIRT" SOAP,

THE GREAT MAGICIAN,

has brought about a Revolution in Housekeeping equal to that produced in the business world by the discovery of that wonderful agent ELECTRICITY.

MESSRS. ALLISON BROS. MIDDLETOWN, CONN.

have long been known as making nothing but soap of the finest quality, greatest durability and general excellence of their washing qualities, they have often talked about the old sloppy way of washing, and wondered what could be used in the manufacture of soap that would banish from the house the steam, suds and slops always present on washing day, but only at this late day, and after many tests, have they been able to make a soap that would produce all these results.

"DEATH ON DIRT" SOAP is positively beneficial to the Clothes and Skin. The Washing is done in one-half the time necessary to the old sloppy way.

When you have soaped the clothes thoroughly and placed them under water, you can go about your other work for a half hour to an hour and pay no attention to the clothes, while this wonderful soap is doing its Work of Art as Silent and Effective as the Operations of Nature.

Labor, Time and Fuel Saved.

\$100. If it fails to do all we claim for it. \$100.

THE DIRECTIONS MUST BE FOLLOWED.

DIRECTIONS.—All we do to our clothes is to put them in a tub of warm water; then take out one piece at a time; soap light; be careful to touch soiled places; then roll up and put them back under the water. Let them remain from one-half to an hour, then take them out, rub lightly and the dirt will disappear.

If you will send 10 cents for a regular 10 cent cake, the manufacturers will forward it by mail; to do that it will cost them 12 cents in postage, say nothing of the neat box to pack it in; if it were not really a SOAP WONDER this would not do any good, but the Proprietors KNOW that wherever tried it is hailed as an emancipator from all the ills of wash-day, and that if you once give it a fair test—using it strictly according to directions—you will never use any other Soap, and your neighbors will all want some.

This soap is not an experiment like some would be rivals. The Messrs. Allison Bros. are like their father and grand-fathers before them, practical soap manufacturers. "Death on Dirt" is simply their last and best production.

SOLD BY ALL LEADING DEALERS IN THE PRINCIPAL CITIES OF THE UNITED STATES.

ALLISON BROS., Sole Manufacturers,

MIDDLETOWN, CONN.

Ask for "DEATH ON DIRT" Soap and take no other. A single trial will make you its life-long friend. The Great Soap Wonder, "Death on Dirt," is for sale by the following grocers: John Roper & Co., W. J. Qian & Co., Harmon, Merriam & Co., Chicago, Ill.; W. H. Coffin & Co., Rockford; Hammond, Moore & Yardly, Stockton, Cal.; John Smith & Son, Clinton, Mich.; W. J. Gould & Co., A. R. & W. F. Linn, Detroit; Steele, Johnson, & Co., Omaha, Neb.; A. Bixby & Co., Forest, Mo.; Brookmire, Rankin & Scudder, Eekley Bros. & Co., Hayward & Co., St. Louis, Mo.; Robertson & Co., Sandusky, O.; C. S. Johnson & Co., Elyria; Emerson & Co., Toledo, O.; Edwards, Townsend & Co., A. J. Wenham & Son, Cleveland; Wm. Glenn & Sons, Cincinnati; H. C. Harrington, Minneapolis, Minn.; E. Lindsay, McGregor, Iowa.

COOK'S SUNDAY-SCHOOL SUPPLIES. \$173.75 for a square of UPRIGHT ROSEWOOD PIANOFORTE, with Stool, Book and Music.

COOK'S SUNDAY-SCHOOL SUPPLIES.

"I do not hesitate to commend them as the best of any."—Rev. J. Corwin, D. D., Bozons, Wt. "Their excellence can be best appreciated by those who have used them."—J. L. Hodge, Oyer, Kan. "Superintendent ten years; have found no help so good."—W. R. Davidson, Arabi, Ky. "Best publications in twenty years experience."—L. B. Davis, Lond. App. "The interest has increased fifty per cent."—J. L. Lott, Branchville, N. C. "Prosperity and success."—Geo. W. Finch, Auburn, Cal. "Doubled our school in a few weeks."—J. H. Schmitt, Schmitt, Wis. "We are glad to see you."—Geo. W. Finch, Auburn, Cal. "School has grown nearly twice as large."—H. P. Wilson, West, Wis. "Our school has built up greatly."—J. J. Ward, West, Wis. "Better pleased than ever."—We are having a precious revival."—Henry Cobb, West, Wis. "The Holy Spirit is blessing our school with a knowledge never had before."—A. Hamilton, West, Wis. "Golden Center." "By far the cheapest publications for quality, quantity, and frequency. Everything Evangelical, pure and helpful."—Chautauque Democrat. "When we mention his name in connection with any Sunday-school literature, it is sufficient guarantee of its excellence."—Central Methodist. "Whatever Mr. Cook puts his hand to is given His aid."

A FARMER'S BOY. Or GIRL, in every neighborhood, can obtain the AMERICAN FARMER, (a 16-p. gas newspaper) Free for a whole year by doing a few hours' work for us. Send your name and postoffice address on a postal card for full particulars. Address: E. A. K. HACKETT, Fort Wayne, Ind.

Buffalo Lithia Water

SUPPLANTS THE SURGEON'S KNIFE IN STONE OF THE BLADDER.

Its Value in Bright's Disease, the Gouty Diathesis, Etc.

Dr. Wm. A. Hammond, of New York, Surgeon General U. S. Army (retired), Professor of Disease of the Mind and Nervous System in the University of New York, etc. "I have for some time made use of the Buffalo Lithia Water in cases of affections of the Nervous System, complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the Buffalo Water certainly acts better than any other preparation of Lithia Salts, and is, moreover, better borne by the stomach."

Water in cases of one dozen half gallon bottles, \$5.00 per case at the Springs. Springs pamphlet sent to any address. For sale by Laux & Woltman, and Van Shaack, Stevenson & Co., Chicago, Ill.

THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VIRGINIA.

Corticelli Sewing Silk. LADIES, TRY IT. The Best Sewing Silk Made. Every Spool Warranted. Full Length, Smooth and Strong. Ask your Storekeeper for CORTICELLI SILK.

CHAMPLAIN'S LIQUID FRUIT. For Beautifying the Complexion. For removing Sunburn, Tan, Freckles, Pimples, Sallowness, Blotches, etc. Clara Louise Kellogg. Add my name on your list of recommendations. Liquid Fruit is received by ladies of all countries with highest marks of appreciation. 50 cts. at druggists and Perfumers. O. E. A. & P. L. N. & CO., Prop'rs, Buffalo, N. Y. A. G. FERRER, 51 Waba n Ave., Chicago.

Earphones. MAKE THE DEAF HEAR. Send stamp for circular. Prof. S. North, 8 Monroe Block, Syracuse, N. Y.

OXYGEN COMPOUND. For Inhalation in CONSUMPTION, ASTHMA, BRONCHITIS, CATARRH, etc. Nerve Debility, etc. Book free on application. DR. FERRO, OGDON 7, 88 Madison St., Chicago.

"QUAM DILECTA."

By O. W. R.
 Delightful are Thy courts, my God!
 Delightful are Thy ways,
 Where I cast off my sinful load,
 Where I renew my praise.
 A traveller here, abiding not
 In any fixed abode,
 How blest am I—how blest my lot—
 To be a guest of God!
 How blest am I, that I can leave
 The vain world to its own:
 And, for a space, have sweet relieve
 From care, so near Thy throne!
 Long would I tarry in this place
 And strength renew, my God!
 To run with zeal the holy race
 That tends to Thine abode.

BOOK REVIEWS.

LANDMARKS OF ENGLISH LITERATURE. By Henry J. Nicol, author of "Great Movements," etc. New York: D. Appleton & Co., 1883. Price \$1.75.

Among the books relating to English literature which have recently appeared—and there has been a most astonishing activity in that direction—Mr. Nicol's "Landmarks" has at least this preeminence, that it is written with merciful consideration for the capacity as regards time, of hard worked modern readers. We have had no lack of critical ability in other works. Here we have a deliberate attempt to give a survey of English literature by dealing solely with great and characteristic authors and works—all lesser names and topics being omitted. In a newspaper reading age this is what is demanded by popular taste, and is sufficient for the needs of the many. Scholars will not be content with hand-books of any kind, but the masses, more scholarly than was once the case, but with neither time nor inclination for elaborate treatises, ought to appreciate a work which, like this, combines scholarly treatment, with rare brevity and directness.

THE BLOCKADE OF THE CRUISERS. By James Russell Soley, Professor U. S. Navy. New York: Charles Scribner's Sons, 1883. Price \$1.00.

The success of the series of "Campaigns of the War," has lead the publishers to issue a new and supplementary series, prepared in uniform style, "The Navy in the Civil War." The work performed by the navy during the Rebellion has been but inadequately recounted, and is little understood. That work was remarkable, not alone for the exciting detail incident to war, but for the fact of the astonishing creation of the navy at the outbreak of hostilities, and also of the use of steam as a motor, and iron as a defensive guard then for the first time in naval warfare. Professor Soley's volume introduces the subject with a review of the condition of the navy before the struggle, and traces the development into fighting strength. The blockading of the coast furnishes a narrative of thrilling interest.

HOME LIFE IN THE BIBLE. By Henrietta Lee Palmer, author of the "Stratford Gallery," edited by John Williamson Palmer. 200 Illustrations. Boston: James R. Osgood & Co.

The title of this book scarcely gives an idea of the scope of the subject treated. An interesting chapter on Habitations and Homes, is followed by one on Furniture and Utensils, both chapters fully illustrated. Marriage, Widowhood, and Divorce, Domestic and Public Worship; Alms and Hospitalities; Children, their Training and Schooling; the Higher Education—these are only a part of the topics considered, bringing together different parts of the Bible to show what were the customs among the chosen people, and also illustrating them, by reference to what has been learned from other sources—from modern research among ancient monuments and manuscripts; so that a vast deal of useful and interesting information is collated.

We turned with some curiosity to the chapter on Higher Education, wondering if the author was using the term in its present technicality. The higher education, we soon perceive, refers especially to the training in the schools of the prophets; and we learn that in later times there were academies in which concessions were made to the growing demand for instruction in science and in the languages of their neighbors, the Greeks and Romans. Yet earlier, one learned rabbi had declared that "he who reads foreign books forfeits his inheritance of eternal life." Another rabbi referred the young Israelite of "advanced thought" to the first Psalm: "Blessed is the man whose delight is in the law of the Lord; and in His law doth he meditate day and night." "Find the hour," says the ingenious rabbi, "that is neither day nor night; and in that you may, without offence, study heathen writings."

The illustrations of the book are numerous and excellent; and Home Life in the Bible is not only an interesting and instructive book to read, but a delightful one to look over the pictures of for a Sunday evening's entertainment.

OTHELLO. Edited by E. K. Funnell, M. A. London: Rivington's. Chicago: Jansen, McClurg & Co.

The author and the publisher have given us a very useful edition of Othello, one of those convenient little volumes that are no burden to carry about and are a great pleasure to read. The author has expurgated the text to a considerable extent. His notes are valuable, chiefly of a philological character and a great help to the better understanding of the meaning of the play. It is an excellent text book for advanced reading classes in schools and colleges.

BIBLICAL EXPOSITOR and People's Commentary. By Jacob M. Hirschfelder. Toronto: Printed by Roswell & Hutchinson.

A commentary in serial form is something of a novelty in this age of periodical literature. The Bible Expositor is issued monthly, in pamphlet form of twenty pages, is inexpensive and highly instructive and interesting. The author seems to be a man of wide reading and brings to the illustration of his work a great variety of quota-

tion and incident. He writes for the people rather than for the theologian. One drawback that will be felt is that his work is continuous and is interrupted in each issue at the end of the twenty pages, even in the midst of a sentence.

A RELIGIOUS ENCYCLOPEDIA; or Dictionary of Biblical, Historical, Doctrinal and Practical Theology. Edited by Philip Schaff, D. D., LL. D., Professor in the Union Theological Seminary, New York. Associate Editors, Rev. Samuel M. Jackson, and Rev. D. S. Schaff. Vol. II. New York: Funk & Wagnalls, 1883.

A strongly commendatory notice of the first volume of the new Religious Encyclopedia appeared not long ago in these columns. The second volume is issued by the publishers promptly at the time promised in the original prospectus of the work and embraces topics from G. to P. As already stated, Dr. Schaff's aim has been to condense and anglicize the famous "Real Encyclopedia" of Drs. Herzog, Plitt and Hauck, adding new matter from the pens of English speaking scholars, and bringing the whole down to date. The task, a very difficult one, has been, on the whole, well executed, although in a work treating so many topics of religious controversy it would doubtless be too much to expect an entire freedom from editorial bias. We note occasional traces of the latter, particularly and not unnaturally in subjects relating to the Anglican Church. But the work will nevertheless be found valuable.

THE AMERICAN CHURCH REVIEW. April 1883. Edited by the Rev. Henry Mason Baum. Pages 100. Subscription \$2.00 per annum, in advance.

There are six numbers in April's issue; I. "Our American Episcopate," by the Bishop of Kansas; II. "Notes and Strictures on the New Revision of the New Testament," by Professor Goodwin; III. "The Higher Law," by the Rev. H. N. Hudson, LL. D.; IV. "Rossetti in Poetry and Art," by the Rev. Julius H. Ward, M. A.; V. "Literary Notices;" VI. "Notes and Queries."

GATES TO THE PSALM COUNTRY. By Marvin R. Vincent, D. D., Pastor of the Church of the Covenant, New York. New York: Charles Scribner's Sons, 1883; pp. 315. Price \$1 50.

This work was originally prepared for publication five years ago. In it Dr. Vincent gives to the public the result of his homiletic thoughts on certain portions of the Psalms. Most of the chapters were written for delivery in the form of lectures to his flock, and there is, throughout, an air of practical directness, chiefly attributable to this fact, though the author's style is naturally practical and to the point.

THE REVERE ESTATE. by Mary Dwinell Chellis. Chicago: Henry Sumner & Company.

A religious novel, the hero of which faithfully seeks to live a life of active service for the Master. In college, at home, among the poor and afflicted, he lets his light shine, and tries to win others to a Christian life. No word, however, intimates that the Sacraments form any part of the life of faith. There is much about "prayer meetings;" nothing about the Church.

The current numbers of *The Continent*, bearing dates of May 2nd and 9th, are exceptionally rich in timely and superbly illustrated articles. The first opens with a fine engraved portrait of Michael Munkacsy, perhaps the greatest of living painters, and besides a number of drawings illustrative of his works, presents a magnificent full page engraving from one of his noblest paintings—"Milton Dictating Paradise Lost to his Daughters." This picture is owned by the Lenox Library in New York, and the engraving was made from the original expressly for *The Continent*. There is also an engraving of the figure of Christ from the artist's famous painting of "Christ before Pilate."

Messrs. Charles Scribner's Sons are about to issue a cheap reprint of their library (authorized) edition of the Letters and Memorials of Jane Welsh Carlyle. The cheap edition will be printed from the same plates, on good paper, and will contain an etched portrait of Mrs. Carlyle.

Once only in the year, yet once, does the world which we see show forth its hidden powers, and in a manner manifest itself. Then the leaves come out, and the blossoms on the fruit-trees and flowers, and the grass and corn spring up. There is a sudden rush and burst outwardly of that hidden life which God has lodged in the material world. Well, that shows you, as by a sample, what it can do at God's command, when He gives the word. This earth, which now buds forth in leaves and blossoms, will one day burst forth into a new world of light and glory, in which we shall see saints and angels dwelling. Who would think, except from his experience of former springs all through his life, who could conceive two or three months before, that it was possible that the face of nature, which then seemed so lifeless, should become so varied? How different is a tree, how different a prospect, when leaves are on it and off it! How unlikely it would seem, before the event, that the dry and naked branches should suddenly be clothed with what is so bright and so refreshing! Yet in God's good time, leaves come on the trees. The season may delay, but it will come at last. So it is with the coming of that eternal spring for which all Christians are waiting. Come it will, though it delay; yet though it tarry, let us wait for it, because it will surely come, it will not tarry.—J. H. Newman.

The Church of St. Peter's at Rome provides a confessional for nearly every language of Europe for the convenience of penitents who know no language but their own. The English priest having fallen sick the other day, his place was taken by an Italian ecclesiastic, who assured his superior that he was a perfect master of the English tongue. The tender conscience of an English lady, a recent convert to Romanism prompted her to confess some such peccadillo as the eating of butter in Lent, but her superior was great when the priest began what he doubtless intended to be a mild rebuke with the words, "You big souldrell!"

Letters to the Editor.

Church Statistics.

To the Editor of the Living Church:
 The statistics of our American Church, as I have shown publicly more than once, prove that the larger the Diocese, the smaller is the growth of the Church; and that the smaller the Diocese, the greater is the growth of the Church; the proportion in each case being calculated on the basis of the total population. It might be supposed by some that this holds good only in this country, where the Church is a small minority at best. I have also proved, from our American statistics, that in every case of the subdivision of a Diocese, there has been rapid growth in both parts. This, too, may have been thought by some to be peculiar to the state of things in this country, and that no such consequence would be likely to follow, where Church numbers and strength are so vastly greater as they are in England.

The last number of the *English Church Quarterly Review*, however, contains an article on "The Increase of the Episcopate," which shows that Episcopacy is quite as vital an element there as it is here. There are many tables of statistics in that article, the compiling of which must have cost great labor. All I can do is to quote a few sentences.
 The writer of the article himself italicizes the following statement: "The largest Dioceses as a rule, present the lowest percentage in those confirmed." And also the following: "On the other hand, the smaller the population of a Diocese, the larger, as a rule, is the percentage of the confirmed." This is in precise agreement with our American experience.

As to the division of Dioceses they have not as yet had so much experience. Only two such divisions have taken place within a time sufficient to show results. (Newcastle only got its Bishop the other day.) These two are Exeter and Rochester.

As to Exeter, the whole Diocese of Truro was taken from it. In two years before division, the entire Diocese aggregated 11,675 confirmed. In two years after division, the old Diocese alone aggregated 11,932—an increase over the previous total; while the new Diocese aggregated 3,277 besides—which was clear gain.

As to Rochester the result was still more remarkable. In three years before the new Diocese of St. Alban's was set off, the undivided aggregate of the confirmed was 22,655. In three years after division the old Diocese alone aggregated 25,430—thus greatly surpassing the previous totals of the whole, while the new Diocese alone aggregated no less than 19,923 besides! The aggregate of both Dioceses for these three years was 44,463—just about doubling the number before division!

These are the only cases of subdivision in England, whose figures are accessible to us. And there, as here, all the cases that have occurred tell the same story.
 J. H. HOPKINS.
Williamsport, Pa., May 5th, 1883.

A Grateful Acknowledgement.

To the Editor of the Living Church:
 Many thanks to the kind friends who so generously responded to my appeal for pictures. The Indians are greatly pleased with them. The large illustrated Sunday School lessons are just the thing needed.

I privately acknowledged all I could. Many packages gave no clue from whence they came. I am in receipt of \$10, an Easter offering from the Church Home and St. Mark's Sunday School, Jonestown, Lebanon county, Pa. The Rev. Alfred M. Abel, the Rector of the parish, long a clergyman in this jurisdiction, is an earnest and untiring worker for Christian education amongst the Indians. We are indebted to him for much assistance in times past.

J. H. FORRESTER BELL.
Nash Bay, Indian Agency.

Who first named the flowers? Who gave them not their Latin titles, but the old, familiar, fanciful, poetic, rustic ones that run so curiously alike in all the different vulgar tongues?
 Who first called the lilies of the valley the Madonna's tears; the wild blue hyacinth, St. Dorothy's flower? Who first called the red clusters of the oleander St. Joseph's nosegays, and the clematis by her many lovely titles—consolation, traveller's joy, virgin's bower? Who gave the spiderweb to St. Bruno; the black beryl for Our Lady's seal; the corn fever-few to St. Anne; the common bean to St. Ignatius; the baneberry to St. Christopher; the blue valerian to Jacob for his angel's ladder; the toy-wort to the shepherds for their purses? Who first called the hycatanthes the tree of sadness; and the starchy passiflora the Passion of Christ? Who first made dedication of the narcissus to remembrance; the amaranthus to wounded, bleeding love; the sea bus to the desolation of widowhood? Who named them all first in the old days that are forgotten? It is strange that most of the tender old appellations are the same in meaning in all European tongues. The little German madchen in her pine-woods, and the Tuscan contadina in her vineyards, and the Spanish child on the Sierras, and the farm-girl in the purple English moorlands, and the soft-eyed peasant that drives her milch cows through the sunny evening fields of France, all gathering their blossoms from wayside green or garden wall, give them almost all the same old names with the same sweet pathetic significance. Who gave them first?—*Signa.*

The tenor of the church choir rose to express his regrets that the clergy, as a rule, know so little of music, and he told this little anecdote as an illustration of the prevailing ignorance.
 One Sunday morning a minister sent me a hymn written in a metre which did not fit any tune at my disposal. There was just time for me to rush to his room and ask him to change the hymn. "Why?" asked he, evidently annoyed. "Because, sir," I replied, "there is not a tune in our collection of the same metre as this hymn." "Is that all, sir?" he asked, with great dignity; "then why, may I ask, do you not sing a tune in some other metre?"

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Vermont.—The funeral was attended on the Festival of St. Philip and St. James, of the Rev. John Randall, Rector of St. James' Church, Arlington, who has had a suffering illness, patiently borne, of a year's duration. In Hebrew and classical literature he was perhaps the most learned scholar in the diocese, and he is the only priest who has died in the diocese since Rev. Dr. John A. Hicks in 1869, an unusually long interval. During the service a resolution of sympathy and regret was read from the Church in Fairfax, Vt., which was founded some years ago by a colony from Arlington.

The Rev. F. C. Cowper, late of Christ Church, Island Pond, is to assume, June 1st., the rectorship of St. Mary's, Northfield.

Eight were confirmed at the recent visitation of the Bishop to St. Peter's Church, Bennington.

California.—In St. Paul's Church, Oakland, on April 24th, the Bishop of the Diocese advanced three deacons to the Priesthood. The Bishop of Northern California was present, and there was an unusually large attendance of clergy. Two of those who received the advancement—Rev. David McClure, Ph. D., president of the California Military Academy, and Rev. C. N. Whyte—were prominent ministers in the Presbyterian Church, and late in life felt called upon to make this change in their fellowship. The third deacon ordained as a priest was Rev. C. L. Miel, assistant rector of St. Paul's, Oakland, and missionary in charge of St. Andrew's Mission, West Oakland. His indefatigable work in his chosen path is well known in Oakland. He is a son of Rev. Dr. Miel, rector of the French congregation in Philadelphia.

The Rev. A. T. Perkins of Alameda, preached an eloquent and effective sermon.

Wisconsin.—On the fourth Sunday after Easter the choir of Racine College visited the Cathedral in Milwaukee, to join with the Bishop's choir in singing the services for the day. The union of choirs is at all times a pleasant occasion, but this one, being the first joint service that has ever been sung in the Diocese of Wisconsin, was especially worthy of note. The service in the morning at half past ten was a full Choral Celebration, and as the two choirs marched into the Cathedral, preceded by the Cross bearer, and singing "Onward Christian Soldiers," the effect was very marked.

The sermon was preached by the Warden of Racine College from Psalm xvi, "O come let us sing unto the Lord."

In the evening the service was sung by the choir. After the sermon by the Rev. C. L. Mallory, Bishop Welles made a short address to the congregation in which he said, after thanking the choir for having the Choral Communion on that day, was to show to the people that the great service of every Lord's Day ought to be the Communion. He felt very sure that those who had heard and joined in the beautiful services of the day, would realize as they never had done before, the full power of the properly conducted ritual of the American Prayer Book.

We do need Liturgical enrichment as much as we need a realization of the beauty of the Liturgy which we now have. He hoped the time would soon come when services such as had been heard on that day, would be of more frequent occurrence. He also expressed the hope that the service of the day would lead to an annual reunion of all the Surpliced Choirs of the Diocese. There are at present five Surpliced Choirs in the diocese, and a union of them would do much to increase the interest in proper Church music.

Northern New Jersey.—A local paper says: "One of the most recent instances of rapid growth in Church work is to be found in the case of Grace Church, Jersey City. About a year ago the Rev. E. W. Spalding, D. D., was called to fill the rectorship made vacant by the resignation of the former pastor of that church, the Rev. S. M. Rice, D. D. Since Dr. Spalding has taken charge of the parish there has been a rapid and marked increase in the attendance at the various services of the Church, and this has been more than ever noticeable since the beginning of the new year, notwithstanding the fact that for the past two months we have had very disagreeable weather every Sunday. The Lenten Services have all been largely attended. The Sunday School is now so large that the children who flock to its services, and many of the classes have to be sent into the church for their recitations. In this connection it would be only proper to mention that the children's Choral Service, held in the church the first Sunday in every month, at 3 o'clock in the afternoon, is attracting much attention. Numerous societies have been organizing for work among the poor in the parish with the happiest results. Altogether, Grace Church is acquiring a leading position in the State of New Jersey, and is likely to hold it, from present indications."

Mississippi.—As mentioned last week, the Rev. A. Marks, Rector of Trinity Church, Natchez, took charge of that parish ten years ago. On the fifth Sunday after Easter an anniversary service took place. Mr. Marks gave a brief history of his work. The parish has now 230 communicants. To give extracts from the sermon would take too much space, but these words were especially noteworthy: "These have been, for the most part, quiet and peaceful years; having their changes and crosses as all years have; but as far as our pastoral relations are concerned, as peaceful and happy as I prayed at the outset they might be. I recall scarcely a ripple to mar the quiet calm of these years, through which we have grown to know and love each other. And I believe I can safely say—and thank God it is so—that there is to-day no trace of difference or dissension between me or any member of this flock."

A lot will be purchased soon for a Sunday School building, and a recess chancel will be added to the church this summer.
 Quincy.—The ladies of St. Paul's Church, Warsaw, recently held a very successful Fair, where was displayed a great variety of fancy articles, but the principal feature was aprons. Aprons of every form, size and almost every color, from the elegant satin beautifully embroidered, and artistically painted, to the checked linen for kitchen wear. The proceeds go into the fund, already quite large, for building a new church; the designs of which are now under consideration.

Kansas.—The Annual Convention is in session as we go to press. The diocesan organ thus announces a new and interesting feature of this meeting: "It will be recollected that, by the action of the last Convention, a new departure was soon to be taken. It is to be a sort of combination of our old statistical routine Conventions and the Church Congress. The evenings are to be devoted to the discussion of subjects of present and important interest in the work of the Church. A committee was appointed—the Rev. Dr. Beatty, of Lawrence, and the Rev. Mr. Leonard, of Atchison—to arrange with the Bishop an order

for the discussions, and a programme of the subjects, to correspond with clergymen or laymen, requesting them to prepare papers or addresses upon subjects assigned to them by the committee. We shall be very glad to publish, in our next paper, which will be the number immediately preceding the session, such programme as may be prepared, and thus to prepare the Convention for the intellectual treat and the practical results of the new departure."

Springfield.—The town of Litchfield, Montgomery Co. (population 5,000), was visited on May 1st by the Rev. Geo. H. Higgins and the Rev. Jesse Higgins, for the purpose of starting Church work at that important point. Evening Service was attended by a reverent and attentive congregation, and arrangements were made for the Rev. Jesse Higgins to hold regular services, beginning with Whitsun Day.

The ladies of St. Paul's Carlinville, invaded the Rector's study one day last week, and departed leaving behind them a new carpet, study-table, and other useful ornaments.

Michigan.—The Bishop visited St. John's Church, Clinton, on April 30th, and confirmed a class of thirty-eight presented by the Rector, the Rev. J. St. John. The Rev. E. S. Burford, of Grand Rapids, and the Rev. J. Phelps, of Tecumseh were present, and the service was one of the most solemn and impressive ever held in Clinton.

Albany.—On the fifth Sunday after Easter the 6th anniversary of St. Agnes' Guild, of St. John's Church, Cohoes, was celebrated at evening service. The Guild is composed of girl communicants, and is under the most efficient and faithful management of Mrs. Robert Weir, its first Directress. The report for the six years just closed, showed 85 members during that time with an average of 50 on the roll; \$1,950 paid to the Parish Treasurer for Church debt, etc., the results of offerings, sales, dues, entertainments, etc. The Guild meets once a week, and much spiritual good has been done by the personal work and influence of the members. The offerings of the Guild for the past year (exclusive of all individual gifts through the offertory) amounted to \$370.

The Guild, bearing their banner, entered the church in a body during the singing of the 232nd hymn, and a large and interested congregation was present. The Rector, the Rev. W. Gwynne, preached on "The Interior Life of Faith and Love, as the one true work of God," in contrast with mere external busy-ness about "works;" his text was taken from St. John, vi. 28-29.

The offerings of the parish at Easter were \$2,300. The total debt is now only about \$12,000, having been reduced \$9,000 during the past two years.

The Domestic and Foreign Missionary Societies held a conference in the see-city on Tuesday, Wednesday and Thursday, April 24th, 25th and 26th. The first meeting was at All Saints' cathedral chapel on Tuesday evening, when a sermon was delivered by the Rev. Dr. W. R. Huntington, of Worcester, Mass., from St. John v: 39.

On Wednesday, after Divine service, which included a Celebration of the Holy Communion, at which the Bishop officiated, a diocesan branch of the Women's Auxilliary, was formally organized. The Bishop and Miss Emery, the General Secretary, made interesting and effective addresses.

All the meetings of the Conference were largely attended, and there is already a very marked revival of interest in the missionary work of the Church.

The plan for the Cathedral at Albany provides for an interior length of 250 feet, with transepts of 120 feet wide. The height of the west front will be 100 feet, and there will be two towers with spires 200 feet high. The building will seat 2,800, without galleries, and will cost \$500,000. The fund for its erection is growing, the latest reported amount being \$1,500 from a lady at Cooperstown.

The Bishop of the Diocese is now making his 15th annual visitation, and at Concord, on May 18, will (D. V.) advance to the priesthood the Rev. John E. Bold, Rector of the parish, and the Rev. George D. Adams, Rector of Keseeville.

The Rev. Bevee Hobbie, of Cherry Valley, has been elected Archdeacon of the Convocation of Susquehanna.

The Frontier Association will hold their next regular series of Services at Rouse's Point on May 29th and following days.

The Diocesan Bible and Common Prayer Book Society last year distributed 372 Bibles (5 for lectern use), 72 New Testaments, 1,942 Prayer Books, 1,046 Hymnals, 100 Lesson Books, and 6 Psalters, total number of books distributed, 3,438.

On the fourth Sunday after Easter, the Bishop of the Diocese visited the parish of St. Luke's, Cambridge, administered the Rite of Confirmation, and dedicated the new altar. The altar and reredos of five panels are made of quartered English oak. The mensa is of pure marble. The ornaments and accessories are of solid brass, viz.: cross, three feet high; two candlesticks, book-rest, and three alms basins. The structure complete is a gift of a kind friend of the parish.

St. Luke's continues to send out its quiet and manly protest in the life of this town, smitten with but little heresy, but abundance of solism.

Connecticut.—The Bishop visited Christ Church, Norwich, (Rev. B. E. Giesy, D. D., Rector), on Sunday morning, April 29, and confirmed a class of thirteen. In the evening, he confirmed a class of twenty-two, at Trinity Church, (Rev. E. H. Jewett, D. D., Rector).

We regret to record the death of the Rev. Edwin E. Johnson, Brownell Professor of Rhetoric in Trinity College, and Rector of Trinity Church, Hartford, which took place on April 30th. About a year ago, Mr. Johnson met with a serious accident at Stamford, falling from a parapet in front of the parish building of St. John's Church and striking his head upon a hitching post. The immediate consequences of the accident were not so serious as was at first feared, but it seems that it left results which affected his nervous system. A few weeks ago he complained of weakness and pain, which was attributed to the rheumatism from which he had been suffering. But he continued to discharge his many duties until the day before the beginning of the recess at the college, on Thursday of last week.

Professor Johnson was a native of Naugatuck, Conn., where he was born July, 1835. He entered Trinity College in 1855, where his brilliant genius and diligent labor enabled him to overcome the disadvantage of a somewhat imperfect preparation and to take an excellent position in his class. He was distinguished for his labors as a poet, and the poem on "The Old Dutch Fort," which he delivered at the junior exhibition in 1858 was long remembered. At the commencement in 1859 he delivered the Latin salutatory and also an oration on "Three Representatives of Female Beauty." He studied theology at the Berkeley divinity school and was ordained to the diaconate by Bishop Williams in the church of the Holy Trinity, Middletown, May 22, 1861. Among those ordained at the same time were

the Right Rev. Bishop Niles of New Hampshire, the Rev. S. O. Seymour of Litchfield, the Rev. D. F. Banks, and the Rev. S. G. Fuller. Mr. Johnson took charge of St. Michael's Church in his native town, and on his ordination to the priesthood, April 5th, 1882, he became rector of the parish. In 1885 he moved to Augusta, Me., having been elected rector of St. Mark's Church in that place. In 1887, he was chosen professor of English literature in Trinity college besides discharging the duties of his professorship, he also gave instruction in rhetoric; and since 1873, his title has been "Brownell Professor of Rhetoric of the English Language and Literature." With his academic duties, he united almost from the first those of a parish clergyman. For about a year and a half, from October, 1867, to Lent, 1869, he was rector of St. John's Church, East Hartford, and then he took charge successively of Trinity Church and of the Church of the Incarnation, Hartford, and of St. John's Church, Warehouse Point. At Easter, 1871, he took charge again of Trinity church Hartford; and since 1873 he has been its rector. Professor Johnson was twice a deputy to the general conventions of the Church, in 1874, 1877, and 1880, where he served on the committee on Christian education and on other important committees; since 1874 he has been a member of the board of education of the Church Scholarship Society and since 1875 one of the examining chaplains of this diocese. On the establishment of the *Churchman*, about 1867, he became one of the chief writers of its editorial and literary articles; and it is understood that a larger part of the book reviews in that journal, during all the years of its publication, have been from his pen. He has also contributed to the *American Church Review*. Two of his sermons have been published in pamphlet form; one a sermon before the convention of the diocese of Connecticut, and the other a parochial sermon on "Giving in Simplicity."

The trustees of Trinity College have called to the presidency of the college, the Rev. George Williamson Smith, S. T. D., now rector of the Church of the Redeemer, Brooklyn, L. I. Dr. Smith has this call under consideration and there now is every reasonable probability that he will accept the position and will succeed President Pynchon at the beginning of the coming college year.

Dr. Smith was for a while a chaplain in the United States navy and afterward was for ten years rector of Grace Church, at Jamaica, L. I., accepting his present charge in September, 1881. He is in the prime of life and usefulness, 45 years old, a sound scholar and especially accomplished in the modern languages—a gentleman of travel and experience, and one who thoroughly understands human nature as well as books. Those who know him intimately speak of him as eminently qualified, in every respect, for the position to which the college has called him. His ability is beyond question. The choice of Dr. Smith seems in every respect to be a politic and wise one, and it is to be hoped, and is probable, that he will accept the position.

It is not likely that any immediate movement will be made to supply the place vacated by the death of Dr. Johnson. Indeed, it will be very difficult to do so. The department was so much a special creation of Professor Johnson's it would seem that one of the very best of those trained under him in his ways and methods could alone attempt to follow in his footsteps and succeed him.

The Bishop of the Diocese visited St. Andrews Church, Stamford, the Rev. F. A. Braithwaite, Rector, the evening of Ascension Day, and confirmed a class of six persons, among whom were the son and the daughter of the Rector. The church was crowded. The music by the newly organized choir of men and boys was most hearty. The Psalter and Hymns showed the effective training they must have had under the Rector of St. Andrew's, the Rev. C. W. Knapp. The choir will be surprised by Trinity Sunday. The Bishop preached an eloquent sermon on the Love of God in the Gift and Death of His Son, as distinguished from the wrath that used to be preached, and which is the cause of some heretical preaching at the present day. The floral decorations were elaborate, and the beautiful church was in Holy Day attire.

On the evening of the fifth Sunday after Easter, the Rev. Dr. Tatlock, Rector of St. John's Church, Stamford, and a committee from the Stamford Church Temperance Society, visited St. Mark's Church, New Canaan, the Rev. G. S. Pine, Rector. After Evening Prayer, addresses were made by the Rev. Doctor and others of the committee, on the basis and work of the Society, which were listened to with deep interest by the many present, some of whom were from outside of the Church, and were the most advanced and radical kind of Temperance Reformers, who "wanted to know" where the world would have been if it had not been for them. Even they were interested. A local Secretary was appointed, and some good work may be done in connection with the Stamford Society.

Arkansas.—The Rector of Christ Church, Little Rock, (Rev. T. C. Tupper) reports in his official work for the past year, 54 baptisms (20 of whom were adults) 28 confirmations, 24 marriages, 40 burials, present number of communicants 312. One night during the Easter-tide the members of the congregation surprised their Rector and his family with a donation party at the Rectory, when many substantial tokens of esteem and good will were left, consisting of money, wares, groceries, dry goods etc., amounting to several hundred dollars in value. The spirit that prompts such manifestations of love and respect is as highly valued as the gifts themselves. The first of next month completes the eighth year of the present Rector's charge of this parish.

Missouri.—Bishop Robertson visited St. Joseph last Sunday, 5th after Easter. The Rev. Dr. Runtze presented 38 for Confirmation, 28 at Christ Church and 10 at the Mission chapel of the Holy Trinity.

Iowa.—The Thirtieth Annual Convention met in Grace Church, Cedar Rapids, on the 8th inst., and a report of the proceedings will be given next week. The Bishop in his address referred in glowing language to the progress of the thirty years past. The number of clergy and congregations in Iowa has increased tenfold; the number of communicants has multiplied in far greater proportion, even three hundred fold; there are more than ten times the number of churches, chapels, and rectories than in 1853; there is a noble property in endowments for the Episcopal see, for the College, for the Theological School, for Indigent Disabled Clergy, for the Widows of Deceased Clergy, for Feeble Parishes, for Missions, and for various Educational, Eleemosynary, and Parochial purposes. The most of these foundations have been laid by men from abroad. The Churchmen of Iowa must go forward and build upon them. The noble charity of Mrs. Clarissa C. Cook, of Davenport, was an example that should be imitated. The Bishop deplored the lack of missionary spirit in the Diocese. Contributions are dwindling while the demands are increasing. The small endowment fund should stimulate rather than lessen charity. Other religious bodies are ready pouring out their money to get a foot-

hold in the State. The failure of the General Church Building Society to furnish funds for aiding needy missions to build churches, was remarked. There is a partial failure, also, of funds for aiding candidates for Holy Orders. Unless parishes contribute or personal charities come to the rescue, work in this direction must stop. Progress has been made towards endowments for Griswold College, Miss Wolfe having added \$20,000 to her previous gifts. Iowa Churchmen have heretofore seemed to be indifferent to the cause of Church education, and have done very little for themselves while a great deal has been done for them. The eloquent words of the Bishop on sins of lust and divorce will be given in full in another issue of the LIVING CHURCH. In connection with the duty of clergy and sponsors to bring children to Confirmation, the Rev. Mr. Perceval's manual on "Sponsorship" was highly recommended.

Bishop Perry reported for the year, 78 visitations; 45 Confirmations, at which 243 were confirmed; 200 sermons preached; 48 Celebrations of Holy Communion; 6 adults, and 27 infants baptized; 4 deacons, and 3 priests ordained; 2 churches consecrated; 7 priests and 2 deacons received by letter; 4 priests and 2 deacons transferred.

Illinois.—Trinity Church, Chicago, will be consecrated at 3 P. M. on Trinity Sunday. The clergy are cordially invited to attend, bringing their surplices.

An esteemed correspondent sends us the following: "The notice of the change in St. Mark's Church, Evanston, from the so-called 'Free Church' system to that of rented pews and sittings, is misleading and unfair to the authorities of the parish. The action was not taken without solid reasons; and only then in accordance with the voice of a decisive majority in the parish most carefully taken and by a unanimous vote of the vestry."

As to the success alleged in behalf of the "Free Church" method for the last four years, the fact that the parish is out of debt, is far from being a sufficient proof. Other facts known to the vestry and others, and deeply felt by most who are cognizant of their painful bearing on those who do the work of the parish, if laid open would give a different view of the matter."

The Rev. W. H. Knowlton, Rector of Grace Church, Galena, was last week presented with an elegant study chair, by the Knights Templar, who attended the Service of Ascension Day. The Rector's sermon was a powerful plea for the fulfillment of Knightly duties in the Church and the family.

Ohio.—St. Peter's, Ashtabula, has adopted the envelope system to pay the current expenses of the parish. Each communicant pledges himself to pay weekly a sum according to his means and this is enclosed in an envelope and placed in alms closets, at the entrance every Sunday. This plan is receiving the hearty co-operation of all members of the parish.

Ascension day services were held, but owing to the heavy rains only a few communicants ventured out. The sanctuary was decorated with flowers, and ablaze with lights.

Long Island.—On Friday evening, April 27th, a festival of the united choirs of St. Mary's and St. Paul's churches was held at St. Paul's, Clinton Street, Brooklyn. Despite the unpleasant weather a large congregation assembled. At a few minutes after 8 o'clock the procession of surpliced choristers entered the church, followed by the Rectors and assistants of the two parishes, and the Rev. Messrs. Turner, of St. Matthew's, and Morgan, of St. Augustine's. A short choral service was rendered, followed by the singing of five special anthems.

Maryland.—The Bishop made his visitation to the College of St. James on St. Mark's day. At half past three in the afternoon accompanied by the Dean of Cumberland Convocation (Dr. Stephenson), the chaplain of the school (Rev. H. Edwards) Rev. Messrs. Mitchell and Clayton, Rector and Assistant of St. John's, Hagerstown, the Bishop marched to the chancel, the boys forming the choir and singing the processional.

The regular evening prayer followed until after the second Lesson one of those who was to be afterward confirmed was baptized by the chaplain.

The Bishop preached and set forth the claims of the Church for the love and devotion of those who were to be admitted to all her rights and privileges. During the singing of the hymn the class which numbered eleven young men, came forward. It was a brave sight as they stood in front of the chancel rail, the afternoon sun streaming through the stained glass of the windows, the silence broken only by the voice of the venerable Bishop as he spoke to the class, the earnest faces that were turned toward him, the large congregation which filled the beautiful chapel to overflowing.

Those who were present felt a personal interest in every member to be confirmed. Some who stood there had been victors on many a hard fought field in the school games. Some stood high in the ranks of those who as scholars were winning their laurels from the printed page. All the elements which go to make many men were contained in those who now had come forward to receive the gift of the Spirit. God grant they may truly serve him in their respective lives and callings! Some time ago it was stated, but it will bear re-statement, that the work of the college proper under the late Bishop Kerfoot, ceased during the troublous times of the war. For some years past, as a Grammar School it has been carried on by Mr. Henry Onderdonk. A thorough Churchman by family, preference and study, the reaction is felt through the whole school of over forty young men and boys. The chapel has been the object of special care. Not so very long ago it was a plain bare room,—now it is a beautiful sanctuary for the public worship of Almighty God. All the boys have taken an interest and given largely from their allowance or got their friends to aid them in the work of decoration. From the chancel and its appointments to the newly placed stained windows all has been guided by reverence acting on the lines of church adornment. Twice a day it is filled with the sound of prayer and praise from the students of the school.

New York.—Grace Memorial House, New York, was opened on Ascension Day. There was no special service, but the Rev. Dr. H. C. Potter and his Assistant, the Rev. G. F. Nelson received those that called at the house, and showed them the different parts of the institution. There were modest floral decorations, and a luncheon was served in one of the parlors. Grace House has already been described in the LIVING CHURCH. It is a gift to Grace parish, by the Hon. Levi P. Morton, and has cost \$72,500. It is intended for the use of the large day nursery which was begun some four years since, and for the charitable work of the parish. The cost of supporting the institution, about \$3,000 per annum, will be met by private contributions.

The mortgage lien resting upon St. Thomas' Church, New York City, having been entirely removed by the offerings of the people, the Bishop has appointed Tuesday in Whit-sun week (May 15th) for its consecration, according to the order of 1799.

The service will commence at eleven o'clock; the procession moving punctually at this hour from the cloisters, led by the Bishops and clergy. The Rt. Rev., the Bishop of Pennsylvania, William Bacon Stevens, D. D. LL. D., will preach the Consecration Sermon.

The clergy attending are requested to bring their surplices; and the vestries of other parishes if so inclined, are cordially invited to take their places in the procession.

The spire of Grace Church, so long a notable feature in Broadway, was taken down a short time ago, as far as the pinnacles of the tower. Most persons were surprised to discover that this spire had been of wood, as its appearance and substantial surroundings were calculated to convey the impression that it was of stone. Without it the architectural effect of the church is considerably lessened—the tower surrounded by tall edifices, appearing rather squat. The Rev. Dr. Potter has made an appeal to the congregation for money to replace it in solid materials, at an estimated cost of \$70,000.

ROYAL
BAKING POWDER
Absolutely Pure.

MOLENE PIPE ORGAN CO.
Manufacturers of Church Organs, Moline, Ill.

TO HOUSEKEEPERS.

Enameled and Decorated English Dinner Ware and Toilet Sets in unprecedented variety. Colored Patterns in quantities to suit purchasers, enabling them to procure sets of few or many pieces, and easily supply breakage. Artistic productions in Pottery that have no duplicates.

Reliable goods at Reasonable Prices.
We solicit an examination.

Burley & Tyrrell,
83 and 85 State St.,
CHICAGO.

ELECTRICITY IS LIFE.

Hunting, Fishing & Pleasure Boats.

We have on hand and are manufacturing a full line of Cedar, Pine or Elm boats. Sole manufacturers of the H. N. Stearns Patent Hand Propeller with Patent Steering Gear. Parties desiring to buy in large quantities for pleasure resorts, will do well to correspond with us, or command see our boats, and get prices. Row or sail boats built to order, a good pine hunting boat, 13 feet long, 38 inch beam, clinker built open boat, oak or elm ribs and oak finish with oars, only \$20. Send for Catalogue and Prices. Powell & Douglas, Manufacturers of Pumps, Windmills, etc., Waukegan, Ill.

VESTMENTS AND CLERICAL DRESS.
Send for Illustrated Price List to
JOHN SEARY,
CLERICAL OUTFITTER,
13 New Oxford St., London, W. C.; or at Oxford.

+ CHURCH EMBROIDERY +
St. Clement's Altar Guild is prepared to receive orders for Church work, making Surplices, Altar Linen, Silk and Linen Embroidery, furnishing of designs and stamping on any material. Gifts of Altar Linen to poor children. Orders to be sent to the Sister in charge. All Saints House, 2034 Cherry St., Philadelphia.

E. M. ELLIS,
Architect and Building Superintendent,
Architect for the New St. Mary's School,
OPERA HOUSE AND CHURCH WORK A SPECIALTY.
Correspondence Solicited. Marshalltown, Iowa.

W. H. WELLS & BRO.,

Stained Glass Works
48 & 50 Franklin St., Chicago

HOOK & HASTINGS,
BOSTON, MASS.,

Builders of the Grand Organs in Episcopal Cathedral Denver; St. Luke's Church, Philadelphia; St. Fr. Xavier Church, New York; Music Hall, Cincinnati; and of nearly 1,200

CHURCH ORGANS
for every part of the country. We invite attention to our new styles of Parlor Organs, at from \$500 to \$1000 and upwards.
MUSIC COMMITTEES, ORGANISTS, and others are invited to apply to us direct for all information connected with our art. **DESCRIPTIVE CIRCULARS** and specifications furnished on application. Second-hand Organs for sale at low prices.

W. W. Kimball Co.,
Cor. State & Adams Sts.

PIANOS AND ORGANS
ON **Easy Payments.**

SLAYMAKER & DOUGLAS
(Successors to S. H. Harbeson).

Brass Goods, Hardware, Ranges, &c.
House Furnishing Goods.
88 North Clark Street, Chicago.

PURE SACRAMENTAL & FAMILY WINES.

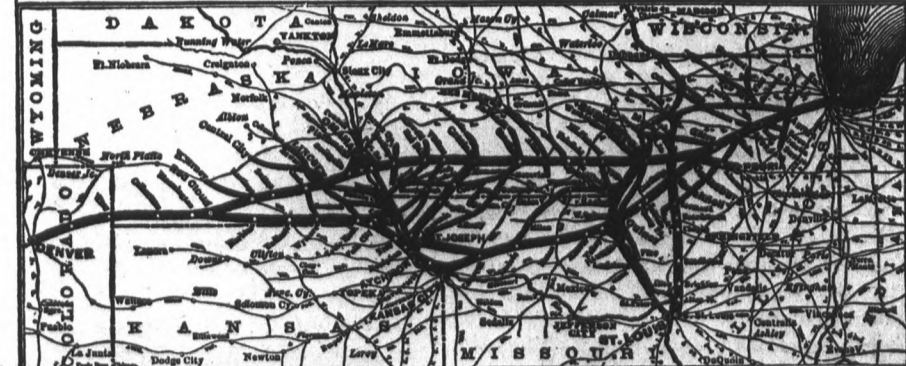
WRITE FOR CIRCULAR.
Lake Keuka Wine Co., Hammondsport, New York

LUCIUS C. PARDEE,
ELEGANT LUNCH BASKETS.
54 & 56 MADISON ST., CHICAGO.

6 Shirts for \$6.00.

Made of Wamsutta Muslin (the best), with fronts reinforced; bosoms of fine Irish linen. Reply, all seams double stitched. No better shirt can be made. A sample and rules for measurement sent by mail for \$1.15. State size of collar worn. Circular and samples of material sent free. **C. E. QUIMBY,** Custom Dept. Pleasantville Station, N. Y.

"BURLINGTON ROUTE"
(Chicago, Burlington & Quincy Railroad.)



GOING EAST AND WEST.
Elegant Day Coaches, Parlor Cars, with Reclining Seats (pullman free), Smoking Cars, with Reclining Seats, Pullman Palace Sleeping Cars, and the famous C. B. & Q. Dining Cars run daily to and from Chicago & Kansas City, Chicago & Council Bluffs, Chicago & Des Moines, Chicago & St. Joseph, Atchison & Topeka. Only through line between Chicago, Lincoln & Denver. Through cars between Indianapolis & Council Bluffs via Peoria. All connections made in Union Depots. It is known as the great THROUGH CAR LINE.

GOING NORTH AND SOUTH.
Solid Trains of Elegant Day Coaches and Fullman Palace Sleeping Cars are run daily to and from St. Louis, via Hannibal, Quincy, Keokuk, Burlington, Cedar Rapids and Albert Lea to St. Paul and Minneapolis; Parlor Cars with Reclining Seats to and from St. Louis and Peoria and to and from St. Louis and Ottumwa. Only one change of cars between St. Louis and Des Moines, Iowa, Lincoln, Nebraska, and Denver, Colorado.
It is universally admitted to be the
Finest Equipped Railroad in the World for all Classes of Travel.
T. J. POTTER, 3d Vice-President and Gen'l Manager. FERCEVAL LOWELL, Gen. Pass. Ag't, Chicago.

There is no class of persons who should pay more attention to the *quality* of the soap used upon their clothing than salaried men or persons of limited income. Three dollars per year saved in the cost of soap is more than likely to result in fifty dollars worth of damage to the articles it is used upon. Professor Cornwall, of Princeton College, says, "The 'Ivory Soap' is of 'great purity and 'more than average 'cleansing power.'" A word to the wise is sufficient.

J. & R. LAMB.
59 CARMINE ST., NEW YORK.

All wool goods 70 in wide in all the Church Colors.

IN PROGRESS OF WORK

Large and important memorial Brass, Subject, Angel of the Resurrection, for Brooklyn, New York.
Massive Brass Eagle Lectern for Grace Church, Providence, R. I.
Polished Brass Conventicle, Eagle Lectern (memorial) for Fair Haven, Conn.
Richly Chased and Polished (memorial) Brass Pulpit for New York.

Several memorial windows in progress of work with richly jeweled iridescent and opalescent cut glass. Illustrated catalogue sent free.

Cox, Sons, Buckley & Co.

Ecclesiastical Art Furnishers, in Stone, Marble, Wood, Precious & other Metals Fabrics & Stained Glass.
New York Address, 253 Fifth Avenue.
London Address, 28 & 29 Southampton St., Strand, W. C.
NOW READY

The Art of Garnishing Churches
By the Rev. E. GELDAFT.
30 Large Plates, Price \$1.50.
Goods Imported Direct from London and other European Manufacturers.

Mitchell, Vance & Co.
836 & 838 Broadway - N. Y.
Designer and Manufacturers of Ecclesiastical

Gas Fixtures & Metal Work. Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

Stained Glass.
FOR CHURCHES, Manufactured by Geo. A. Misch, 317 East Washington Street, Chicago, Ills.

David J. Neale, CLERICAL TAILOR,
324 BROADWAY NEW YORK, Cor. 12th St., and at Middletown, Conn.
BISHOPS' ROBES.

all kinds of Ecclesiastical Vestments, Clerical Clothing, etc., at very low prices. Refers to Bishop Williams.