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WHOLE No. 287.

HELP THOU MINE UNBELIEF.

BY E. A. C.

"Lord, I believe." How could I live without Thee. Alone in joy or grief! And yet, sometimes, the darkness comes, I doubt Thee;
Help Thou mine unbelief!

"Lord, I believe." though not with faith unshaken Can I in Thee abide. Like those best souls who once the true path taken, Keep ever by Thy side.

"Lord, I believe." I do so long to know Thee As fully, surely mine! [me Yet, stained with sin, how can I pray? Lord, show That gift of Love Divine.

"Lord, I believe." Oh! make me purer, stronger, Blest with a sure belief! So with glad heart, at last I need no longer Pray, "Help mine unbelief."

Diocesan Conventions.

Florida.

The 40th Annual Council of this Diocese met in St. John's Church, Tallahassee, on Wednesday, the 2d inst. The church was beautifully adorned with flowers, and the attendance of clerical and lay members somewhat larger than usual. The usual sermon was preached by the Rev. C. M. Sturges, of Mandarin, from the text, John 2; 21, and was a plea for the careful guarding of the spiritual life of the Church.

The Rev. B. H. Weller was unanimously re-elected Secretary.

In his annual address, which showed much work done, and a prosperous diocese, the Bishop especially urged the support of the University of the South at Sewanee, Tenn., the sustaining of the *Florida Churchman*, and the better development of the work of the Woman's Auxiliary Society, in pressing its plan of obtaining regular contributions of one cent a day. The Bishop stated that whereas only about \$1,200 has been contributed through this society during the last year, if the plan had been fully carried out \$6,000 would have been received.

On Thursday evening a missionary meeting was held in St. John's Church, at which, after Evening Prayer, interesting and spirited addresses were made by the Revs. C. A. Apple, C. W. Ward and C. S. Williams, showing an encouraging advance in the mission fields represented by the speakers. The fields are Apalachicola and Marianna, in West Florida; Maitland, Orlando and Winter Park, in Orange County; and the missions of Putnam County. The Committee to which that portion of the Bishop's address which referred to the University of the South was referred reported, that the University depended entirely for its support upon voluntary contributions, except for the small amount received from tuitions, and that in addition to this \$10,000 is absolutely necessary to the progress of the institution for the building of a hall for the use of the department of Natural Sciences and the furnishing of the same. Florida being one of the ten dioceses upon which the University depends, has given nearly nothing to help make up the required sum. A resolution requesting an offering in every church in the diocese, for the University was passed. A subscription paper being circulated, resulted in obtaining all required for the discharge of the obligation of the diocese in this respect, except \$200.

The Committee on Canons reported adversely on the amendments offered to article third of the Constitution last year, providing for the addition of one clergyman to the Standing Committee, and also to others offered at this meeting, and proposed a canon creating a Diocesan Board of Missions distinct from the Standing Committee, to consist of four clergymen and three laymen. Their recommendations were adopted, and a Board duly elected.

The following officers were elected: *Treasurer*—Mr. C. B. Benedict, re-elected unanimously; *Registrar*—Dr. A. S. Baldwin, re-elected unanimously; *Standing Committee*—Revs. Messrs. O. P. Thackara, C. S. Williams and R. H. Weller, and Messrs. J. J. Daniel, C. B. Benedict and Samuel A. Swann; *Finance Committee*—Messrs. E. K. Foster, W. A. Spence, C. B. Benedict and Rev. Messrs. W. H. Carter and C. M. Sturges; *Deputies to General Convention*—Rev. Messrs. R. H. Weller, O. P. Thackara, J. J. Scott and W. H. Carter, and Messrs. D. S. Walker, Sr., G. R. Fairbanks, C. C. Yonge, Sr. and J. J. Daniel.

New Jersey.

The ninety-eighth annual Convention of this Diocese met in St. Paul's Church, Camden, on the 9th inst. The opening sermon was preached by the Rev. B. Franklin, D. D., of Shrewsbury. The Rev. A. B. Baker, of Princeton, was re-elected Secretary.

In his annual address, the Bishop alluded to the fact that one more convention would intervene before the celebration of the diocesan centenary in May of next year. This is to be in New Brunswick, where, on Tuesday, May 11, 1784, several of the clergy and laity organized in a body for the relief of indigent widows and orphans, and out of this grew up a convention, which has assembled every year since.

The college at Burlington had a good class of young men, and St. Mary's Hall, for young women, founded by Bishop Doane, in 1837, was in a most prosperous condition. The next commencement of this institution will be held on

Thursday, June 14, and the delegates were cordially invited to be present.

The official work of the Bishop for the year was summarized as follows:

Priests ordained, 3; deacons, 4; total, 7; confirmations in the diocese, 538; confirmations in the diocese of New York, 78; total, 616; sermons and addresses delivered, 245; attendance at meetings, boards, etc., 42; at holy communion, 64; at public catechisings, 18; infants baptized, 3; adults, 1; total, 9; church consecrations, 5; churches formally opened, 3; churchyard consecrations, 1; corner stones laid, 2; rector's instituted, 13; marriages, 3; burials, 3; clergymen received in the diocese, 7; clergymen ordained, 4; number of clergymen belonging to the diocese—bishops, 1; priests, 80; deacons, 10; total, 91; lay readers appointed during the year, 16; appointed previously, 25; total 41.

A committee of three was appointed to report at the next session of the convention upon that portion of the Bishop's address relating to the diocesan centenary.

Before adjourning a message of greeting was despatched to the Convention of Pennsylvania, then in session.

In the evening the missionary meeting was held at half-past seven, and after its close the delegates were entertained at the residence of Senator Sewell.

During the session of Wednesday the following were elected, or appointed as the canons provide, viz: *Treasurer*, Charles E. Merritt, Mount Holly; *Registrar*, Rev. George M. Hills, D. D., Burlington. *Standing Committee*, Revs. Nathaniel Pettit, Bordentown; Levi W. Norton, Rahway; Joseph F. Garrison, D. D., Camden; Alfred B. Baker, Princeton; Messrs. Abraham Browning, Camden; Richard S. Conover, South Amboy; S. K. Wilson, Trenton; McRee Swift, New Brunswick. *Deputies to the General Convention*, Revs. J. F. Garrison, D. D., Benjamin Franklin, D. D., George Morgan Hills, D. D., William S. Langford, D. D., Messrs. George C. Hance, Samuel K. Wilson, J. Howard Pugh, M. D., Richard S. Conover.

Southern Ohio.

This Convention met at Zanesville, Ohio, May 9th, in St. James' Church. Previous to the meeting of the Convention, Bishop Jaggar conferred a class of ten persons on Monday evening. On Tuesday, the 8th inst., the Woman's Auxiliary branch of the Diocesan Missionary organization, under the efficient direction of Mrs. M. H. Rochester, held its meetings both morning and afternoon, and in the evening there were public services in a crowded church in the interest of this organization, which was addressed by Bishop Paddock, of Oregon, Bishop Penick, of Africa, and Archdeacon Kirkby, of the Church Missionary organization.

The Convention proper was called to order by the Bishop at 10 o'clock on Wednesday morning, when he delivered a charge devoted to a consideration of the present aspects of unbelief, and the duties of ministers in regard to it. This was followed by the ordination of Rev. Lewis Brown and Rev. J. H. Davet, deacons to the order of priesthood, and the administration of the Holy Communion, by the three bishops in attendance. In the afternoon session, Rev. J. M. Kendrick was elected Secretary of the Convention. The Bishop then delivered his annual address. The following is a synopsis of his work:

Candidates for Holy orders, 2; Ordination Deacons, 3; Priests, 2; received, 5; transferred, 8; present number of churches, 48; whole number of parishes, 47; mission stations, 17; confirmations, 332; sermons and addresses, 161.

The report of the Committee on shortened services which was continued from last convention was taken up, and on motion the whole subject was laid on the table.

At 4 P. M., on motion, the order of business was suspended, and Bishops Paddock and Penick and Archdeacon Kirkby were introduced, each of whom made short and spirited addresses.

The evening was devoted to a Missionary meeting opened by the Bishop, assisted by the Rev. Mr. Kendrick. The Secretary then read his report as follows:

We have been able financially to supply all the mission stations for the Diocese, but there is a great need of ministers. There are but three stations without ministers, but many fields into which missionaries could be sent, if we had the men and the means.

One of the greatest advancements made is in the appointment of a general Missionary, Rev. J. Kendrick, whose duty is to visit all the mission stations and infuse into them new and vigorous life.

The Secretary also read the report of the Secretary of the Woman's Auxiliary, Mrs. W. H. Rochester.

She reports three new societies organized, and many increasing in the efficiency of their work.

An effort is being made to build in China a Memorial church to the memory of the late Rev. C. H. Young, \$370 of the \$600 which will be necessary to build, it has already been raised.

Rev. J. M. Kendrick, general missionary and other speakers, made short addresses on Mission work, Rev. J. F. Webster, Peter Tinsley, I. N. Stanger, D. W. Rhodes, H. N. Badger, D. H. Babcock, being of the number.

Rev. C. L. Bates, D. D., Prof. from Gambier, spoke of the institution during the past eight years. The grammar school is the best school for boys in Ohio. In every respect it has made

great advancement. It is supported by seven dioceses.

On Thursday morning the subject of the divorce laws of the country came up as unfinished business from the last Convention. A committee, consisting of the Rev. Paul Sterling, the Rev. Dr. Benedict, and Messrs. M. M. Granger, and Alex. H. McGuffey, appointed to consider the subject, offered an elaborate and able report, showing the alarming increase in the number of divorces, and offering for adoption the following resolutions:

Resolved, That the Committee on Divorce Reform be continued, its vacancy be filled, and that three clergymen and one layman be added to it.

Resolved, That extra copies of this report be printed, and placed at the disposal of the committee.

Resolved, That the committee communicate these proceedings of the Convention to the various religious organizations of the State, with the request that they cooperate with us in the formation of an Ohio Divorce Reform League, in accordance with the suggestions made in this report.

Resolved, That these proceedings be communicated to the Convention of the Diocese of Ohio, and that their coordinate action be invited.

Resolved, That the committee petition the Legislature of Ohio, to revise the divorce statutes in accordance with the suggestions of this report.

Bishop Jaggar said that this report brought before them one of the most important matters that could possibly be considered by the Convention. The General Convention of the Church had expressed its mind most emphatically on the question of divorce. He believed that the canon adopted by the General Convention contained the scriptural doctrine and teaching on this question. He hoped that this Diocesan Convention would be one of the first to re-echo the sentiment of the General Convention. The evil could only be reached by the creation of a public sentiment. That could be only done by the religious community, and united action was necessary.

The report of the committee so completely met the views of the Convention that there was but very little discussion. The report was accepted, and the resolutions (d. s.) were adopted.

The Sunday School committee were requested to arrange for a Sunday School Convention to be held next fall, at All Saints Church, Portsmouth.

The next Diocesan Convention will meet in St. James' Church, Piqua.

The usual elections resulted as follows: *Standing Committee*: Revs. Dr. Benedict, A. Blak and E. Rowland, and Messrs. A. H. McGuffey, Channing Richards and R. B. Bowler, all of Cincinnati; *Treasurer of the Diocese*, A. N. Whiting, of Columbus (re-elected). *Deputies to the General Convention*—Clerical: Revs. Messrs. I. N. Stanger and S. Benedict, of Cincinnati, J. T. Webster, of Dayton, and C. S. Bates, of Gambier. Lay—J. L. Stettinius and A. H. McGuffey, of Cincinnati; M. M. Granger, of Zanesville, and J. W. Andrews, of Columbus.

The Convention took action toward erecting a chapel in China as a memorial to the Rev. C. H. Young, the late Secretary of the Convention. The whole amount necessary was subscribed. The Convention adjourned about six o'clock *sine die*. It was one of the most interesting sessions of the body which has ever been held.

Northern California.

The Ninth Annual Convocation of this Missionary Jurisdiction opened with Evening Prayer, May 2nd, 1883, in St. Paul's Church, Sacramento, to be here present the Bishop of the Jurisdiction and the Rev. Messrs. Shepherd, Williams, Powell, Cochran, Leacock, Davis, Mott, and Mansfield.

The Bishop's address detailed briefly the work of the past year, showing that the work is assuming a more healthy and encouraging state. The schools at Benicia, St. Augustine's and St. Mary's, are being better attended than at any time under the present administration. The missionary work has been slow owing to the lack of workers. The harvest truly is plentiful. Pray, therefore, the Lord of the harvest that He will send forth laborers into His harvest.

Ascension Day, after Morning Prayer, the Bishop delivered an earnest and eloquent sermon upon the necessity of personal character in the Priest of God, taking for his text St. John, xvii., 17, "Sanctify them through thy truth."

The Rev. Carroll M. Davis, for the past year and a half, minister in charge of St. Paul's Church, was then presented by the Rev. J. A. Shepherd, S. T. D., and advanced to the Sacred Order of Priests. The Service was very impressive, and was a great gratification to the parish, which has now so long, except occasionally, been deprived of the consolation of the Priestly Office. Among several testimonials of appreciation, was the gift of the Sunday School teachers, consisting of an alb and chasuble and a beautifully embroidered white stole. The Bishop celebrated the Holy Communion, assisted by the Rev. T. G. Williams, of Petaluma.

In the evening a special Service was held for the purpose of consecrating the new Standard of the Knights Templar of Sacramento. The Service was largely musical, and was excellently

rendered by the regular choir. After an address by the Rev. W. Simonton Cochran, the Standard was consecrated by the Bishop and delivered to the Knights, when the "Gloria in Excelsis" was sung, and the Knights retired with the Recessional—"Onward Christian Soldiers."

The decorations were novel and beautiful, consisting entirely of roses which hung in heavy garlands about the altar, lectern, pulpit, and prayer desk, and were looped from the arches above. The chancel window was curtained, and upon it was a fourteen foot cross, made wholly of red roses, and intertwined was a corresponding crown of yellow roses. The city is called a garden of roses, and it seemed as though every garden must have sent its share, "so great was the abundance thereof."

The handsome Sunday School banners, presented at Easter by the Guild of St. Thelma, were hung about upon the walls and added greatly to the effect. Over the arches on either side of the chancel was the text, "Be thou faithful unto death and I will give thee a crown of life."

The work of the Convocation consisted mainly of the discussion of the missionary labor in the Jurisdiction, the special needs and difficulties and the ways and means of meeting them; and it is to be hoped that all returned to their various fields with renewed zeal and energy in the Blessed Master's work.

The Rev. W. C. Powell, of Grass Valley, and Thos. Walsh, of Eureka, were elected delegates to the General Convention, with the Rev. Carroll M. Davis and Judge J. S. English, of Sacramento, as alternates.

South Carolina.

The Ninety-third Convention met on the 9th inst., in St. Philip's Church, Charleston, with 32 clerical and 38 lay delegates present. The sermon was preached by the Rev. John Kershaw from Isaiah, 54-2. It was an appeal for greater zeal in the missionary work of the Church, for closer co-operation of the clergy and laity in all good works, and for more of reality and substance in the bond of brotherhood which Church membership ought to secure.

The Rev. J. D. McCollough was re-elected Secretary, and Mr. F. A. Mitchell, Treasurer.

A resolution requiring Sponsors to be communicants, was tabled by a vote of 40 to 38.

In his annual address, which was delivered on the second day, the Bishop entered at some length into the question of work amongst the colored people. He expressed an earnest hope that the meeting of Bishops called by Bishop Green, would result in something practical.

He also spoke of the coming General Convention, and of the proposed changes in the Prayer Book.

The Convention then under the rules of order, resolved itself into a missionary meeting and heard addresses from the Rev. Messrs. Hallam, Edgerton, Kershaw, Pinckney, McCollough, and Porter upon the work of the Church in her mission fields, in which the speakers presented many points of interest and encouragement.

[The rest of our report has not yet reached us, it will appear next week.—Ed. L. O.]

Pennsylvania.

The Ninety-ninth Annual Convention met in the Church of the Epiphany, Philadelphia, on the 8th inst. There was a very large attendance of both clerical and lay delegates.

In his annual address, the Bishop made touching allusions to the clergy of the Diocese, who had been called to rest since the last Convention. Of these there were no less than nine. He then spoke of the Hospital Mission, the Italian, the Spanish, and the Chinese Missions, Christ Church Hospital, the Ellen Butler Memorial, the Homes for Crippled Children and for the Homeless; of the McCall Mission in Paris, the Protestant Episcopal Academy, and the Board of Missions; each of these worthy objects was commended to the faithful.

As to the state of the Diocese, the Bishop said:

Looked at in certain of its aspects, I can truly say that this Diocese never presented so healthy and prosperous a condition as now. In the amount of Church debts cancelled, in the enlargement and beautifying of Church edifices, in the erection and extension of parish and Sunday School buildings, in the greater number of parsonages, in the increased reverence and decorum of public worship, in the liberal contributions for parochial, missionary, and other objects, in the variety of agencies for Church work in all its departments, there is cause for great rejoicing, and for all which we would render to God devout thanksgiving. But sometimes this very condition of outward prosperity may cause us to rest satisfied with what we have done and thus make us to relax our aggressive power and weaken our ability to make further efforts at Church extension. Whenever prosperity induces lethargy or self-satisfaction it becomes an evil rather than a good, and we should scrupulously guard against such spiritual or ecclesiastical indolence.

The Bishop also called attention to the approaching centennial of the Diocese, and suggested the appointment of a committee for the proper celebration thereof, which suggestion was adopted.

Attention was also called to the diminished number of candidates for Holy Orders, and the clergy were urged to bring the subject often before their people.

The question of a Federate Council for the Commonwealth also came up, and the Bishop said in relation to it that, as the two other Dioceses in Pennsylvania had appointed committees on the subject, it would only be courteous to do the same. He added:

This will commit us only to one thing, viz.: the due consideration of a plan of federate union, which will bring up in such committee the desirability and feasibility of any such organization. I am not prepared as yet to adopt any such federate action, but I am prepared to consider it, and see if a wise and healthful plan can be devised whereby, in special emergencies, we may act together as Dioceses, and unify the influence of our Church in all our civil relations with the State.

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

Confirmation Services, 121; Confirmations, 1,948; sermons delivered, 124; addresses made, 139; Services participated in, 213; candidates for Holy Orders, 21; Ordinations to the Diaconate, 6; Ordinations to the Priesthood, 6; churches consecrated and re-opened, 5; church buildings opened, 5; marriages, 7; burials, 9; baptisms (infant), 4; clergy deceased, 10, deposed, 1; clergy added by Ordination, 6; by letters, etc., 13, total 19; clergy dismissed to other Dioceses, 18.

[The rest of our report has not yet reached us, it will appear next week.—Ed. L. O.]

California.

The Thirty-third Annual Convention, which met in Trinity Church, San Francisco, on the 2nd inst., was one of the most harmonious and pleasant ever held in the Diocese. The opening sermon was delivered by the Rev. E. H. Ward, of Stockton. It was eloquent and appropriate to the occasion. The attendance was very large, and many of those present were ladies.

The Bishop's address was read by the Rev. W. L. Githens, his assistant in the pastoral charge of the Church of the Advent. It was a paper well worthy its author, full of hope for the future—gratitude for restored light—and with kind fatherly counsel for his children both clerical and lay.

In touching language he alluded to the two faithful soldiers of the Cross who, during the year past, have entered into life and rest; the Rev. Chaplain Vaux, of Santa Cruz, and the Rev. Robert M. Chapman, D. D., of Los Gatos; men of singular purity of character, and devoted to the Master's cause. They rest from their labors and their works follow them.

The Bishop gave the following statistics of his work during the year: Candidates confirmed on 29 occasions, 308; Ordinations—deacons, 4; priests, 3; total, 7; baptisms, 10; marriages, 6; burials 6.

On the first evening a general missionary meeting was held, in which the several Sunday Schools of the city took part. Forty-one clergy were present, and the whole Service was one of unusual solemnity and interest.

The Secretary, the Rev. Mr. Stoy, read a condensed report of the Missionary Board for the past year; and the Rev. Messrs. D. O. Kelley, Elias Birdsall, and S. Gregory Lines eloquently pictured their missions with the dark and bright sides, their needs and encouragements, and full of the subject themselves, they infused a like spirit into many others. The Rev. Mr. Githens confined his remarks almost entirely to the young people, telling them how each boy and girl could become a missionary in its true sense.

On Thursday morning the Holy Communion was celebrated at 8 o'clock, with appropriate Service for Ascension Day. The Convention assembled at 10 o'clock, and, with the exception of the recess for lunch, was occupied until 4 P. M., in hearing reports of committees, the election of Standing Committee, Missionary Board, and delegates to General Convention.

At 4 the Convention adjourned; while in the evening, from 8 to 11, the Bishop held the annual reception at his residence. The house was thronged with guests, only too happy to pay their respects to the Bishop and his good wife, and greet them with earnest wishes for future happiness.

The Treasurer's report shows that the total receipts for the Bishop's salary had been \$5,893.30, all of which had been paid on account; receipts for the expenses of the Diocese (the Convention Fund), \$639.76; expended, \$569.61; balance, \$70.25. Receipts for the Missionary Fund, \$7,415.08; expended, \$6,858.30; balance, \$556.78. Receipts for the Episcopal Fund, \$1,856.65; expended, \$668; balance, \$1,188.55. Receipts for the Disabled Clergy Fund, \$2,407.50; expended, \$320; balance, \$2,087.50. Total assets of the Episcopal Fund, \$13,170.54; of the Disabled Clergy Fund, \$6,343.68.

The Convention assented to the proposed ratification of the changes in the Book of Common Prayer.

The following delegates were elected to General Convention: Clerical—The Revs. Hiram W. Beers, D. D., Elias Birdsall, Hobart Ochetwood, Edward B. Spalding. Lay—Messrs. S. H. Stephens, A. M. Lawver, Dr. Feabody, D. E. Riskey.

The Standing Committee remains as before, except that the Rev. E. B. Spalding takes the place of the Rev. Dr. Platt, who is now Rector of St. Paul's, Rochester, N. Y.

Iowa.

The thirteenth annual Convention of this diocese met in Grace Church, Cedar Rapids, on Tuesday, May 8th., with a large attendance of delegates. The Convention sermon was preached by the Rev. W. H. Van Antwerp. The Rev. A. C. Stilson, of Ottumwa, was elected Secretary of the Convention.

A full synopsis of the Bishop's address appeared in the *LIVING CHURCH* last week, and a telling extract from it will be found in another column.

The treasurer's report showed a satisfactory balance sheet, the result of which was that the debt at the beginning of the year had gradually diminished and finally disappeared, and there is now cash in the treasury. The report was received with cheers.

On the first evening the following important resolution, moved by the Rev. C. S. Percival, of Cresco, was adopted:

Resolved, 1. That we regard it as an imperative duty resting upon the legislature of Iowa to restore, at the earliest practicable moment, the provision of the old common law, which shall grant to an injured wife who may prefer it, a separation "from bed and board," with alimony and control of minor children, for all offenses which now constitute legal grounds for actual divorce; and in addition, for the habit of profane and other violent verbal abuse, declarations of hatred and actions corresponding thereto, together with lewd and criminal associations, provided always the wife can prove that her conduct and actions have habitually been such as should characterize a faithful and affectionate wife.

Resolved, 2. That we consider it a duty equally binding upon the legislature so to change the existing laws that the guilty party shall not, after separation, be permitted to marry again, at least while the innocent party remains unmarried.

Resolved, 3. That these resolutions signed by the Bishop and the secretary of the convention, be placed by the latter in the hands of some member elect of the next legislature, who will promise to present them to the body to which he belongs, as our respectful and earnest petition that the legal changes herein recommended, be at once embodied in the laws of Iowa.

The report of the trustees of the Episcopal fund was submitted, showing balance on hand \$4,265.41.

The committee on ways and means reported parishes assessed \$2,496 and missions \$240, and recommended quarterly collections.

The report of the board of missions showed a falling off in receipts of some \$500 as compared with those of last year. The balance sheet, however, exhibited \$105.92 in the treasury as against \$6.04 last year.

The report of the trustees of Griswold College showed that that corporation had expired by limitation, and new articles, with slight changes, were adopted for re-incorporation. The college has no indebtedness, and its property is valued at \$90,000, exclusive of the college buildings. The resources of this institution have been increased recently by the addition of the endowment of Catherine Lorillard Wolfe, \$20,000, and the Barr legacy of \$10,000. The report announces the resignation of President Sprague, to take effect at the close of the present school year, and makes complimentary mention of his services.

The report of the committee on new parishes was read by Rev. Mr. Bell, of Iowa City, recommending the admission of St. John's mission, Glenwood was recommended. The report was adopted.

R. B. Tomlinson presented the following resolutions, which were discussed and adopted:

Resolved, that it is the sense and pleasure of this Diocesan Convention to the extent of its influence in all practical ways to promote the cause of temperance as contemplated in the bishop's address.

Resolved, that as a means to this end we would most respectfully request the clergy at least three times a year to deliver an address in their respective parishes, embodying the spirit of the resolutions adopted by our last convention and recorded on pages 56 and 57 of the journal of 1882.

The report on education and educational institutions showed the school at Garden Grove, under the Rev. G. F. Degen, to be in a flourishing condition, also the institute at Lyons in charge of Rev. W. T. Currie, to be prospering finely.

A lively contest took place when the election of deputies to the General Convention, to be held at Philadelphia, came before the house, and on the second ballot the following were declared elected: *Clergy*—Rev. S. Ringgold, Rev. Wm. Van Antwerp, Rev. A. C. Stilson, Rev. J. Trimble. *Lay*—S. C. Bever, G. J. Boal, S. H. Mallory, D. Moor.

George F. Henry was unanimously elected treasurer of the Diocese.

The election of the standing committee resulted as follows: Revs. W. H. Barris, D. D., C. H. Seymour, P. W. Sprague, and Messrs. S. C. Bever, G. J. Boal, and J. H. Henry.

On motion of Judge Nash, it was resolved to hold the next annual convention in the Cathedral at Davenport.

There are about 100 congregations in the State with a clergy numbering fifty-nine, ten more than reported last year. The number of communicants is about 4,000.

The local paper has the following "Notes":

The girls' school, which is endowed by the Burr legacy to the extent of \$30,000, will probably be built within a year. The location has not been selected as yet, but different cities are desirous of securing it. Davenport offers ground and a portion of the buildings, while S. C. Bever stands ready to give from his tract in the northern portion of this city a number of lots that would suit the purpose admirably, and the fact that Cedar Rapids is near the center of the state, and has good railroad facilities, adds several points in favor of the location of the school at this place.

The resolution introduced to amend the constitution so that missions may be represented in the convention recommends a good change. Many of the missions pay full amounts toward the Bishop's salary and for other expenses, and should have a voice in the councils.

Bishop Perry has been requested to act with the bishops of Connecticut and Albany as a committee of the American Church in behalf of the memorial to the late archbishop of Canterbury undertaken in England under the patronage of the Prince of Wales and Duke of Albany.

Georgia.

The Sixty-first Annual Convention met in St. Paul's Church, Albany, on the 2nd inst. The usual sermon was preached by the Rev. G. W. Wilson, Rector of St. Peter's, Rome. On the declination of the Rev. Dr. Williams to serve another year as Secretary, the Rev. O. M. Beckwith was unanimously elected to that position.

On Ascension Day, the Rev. Byron Holly was raised to the holy Priesthood, nearly all the members of the Convention being present at the solemn service. Some comment was caused by the fact that a business meeting was held on this great Festival, and many thought that the Convention should have been called at a time when its meeting would not deprive nearly the whole Diocese of religious services on the Holy Day which commemorates the crowning triumph of the Redeemer's life.

In his annual address, the Bishop reviewed his regular routine Diocesan work; touchingly and beautifully alluded to the death of Gov. Stephens, at whose burial he read the Service of the Church; gently and affectionately spoke of the death of the Rev. Mr. George; called attention to the celebrated St. Phillip's Church lawsuit, and the decision of the Supreme Court thereon; spoke earnest, forcible, and wise words on missions; recorded the remarkable work of the past year in the matter of church improvement; pathetically represented the claim and condition of "Appleton's Orphan Home"—the peculiar pet of the Bishop—a monument of his own unselfishness, as well as of the beneficence of Mr. Appleton; gave a candid rebuke for the carelessness manifested in the institution by the Church; called attention to a Church Year Book; the proposed amendments to the Prayer Book; represented the condition of the Church as excellent. In conclusion spoke eloquently of the power of a holy life.

Mr. J. S. Davidson, Treasurer of the Diocese, made quite a satisfactory financial exhibit for the Diocese. This report, usually expected to be dry to non-interested hearers, was enlivened by quite a humorous, and probably effective, use of the parable of the importunate widow by way of apology for the renewal of an often repeated rebuke to the Church for lack of meeting its claims quarterly, according to the rules of the Church.

The report on the Appleton's Orphan Home was adopted, and the Rectors of the various parishes were called upon to present the claims and state the good the Home is doing, calling the attention of Christian women to the good work.

It was on motion resolved to organize an Orphan's Home Aid Society, with central government in St. Paul's, Macon, Ga., and local auxiliaries in the other parishes of the Diocese.

The Committee on Canons reported in favor of changing the name of the Convention to Council; but on motion the proposition was laid on the table.

The following officers were elected: *Treasurer of the Convention*, Mr. J. S. Davidson; *Registrar*, Mr. W. S. Bogart, of Savannah.

Standing Committee, the Revs. Dr. W. C. Williams, E. G. Weed, Thos. Boone, Messrs. L. N. Whittle, T. E. Walker, and Z. D. Harrison. *Deputies to General Convention*: the Revs. Thos. G. Pond, Dr. W. C. Williams, C. H. Strong, Thos. Boone, clerical; Col. L. N. Whittle, Mr. John Scriven, and J. S. Davidson, lay.

The next meeting will be held in St. Phillip's Church, Atlanta, on May 14th, 1884.

The local paper has the following notes of the Convention in general:

The Rev. W. C. Williams, of Atlanta, and the Hon. L. N. Whittle, of Macon, are the Nestors of the Convention. The record of long and beautiful lives, devoted to the service of Christ, affords a suggestion to our young men of the importance of starting early in the good cause.

Hon. Samuel Hall, of the Supreme Bench, who is in attendance on the Convention, was claimed by both of the Macon churches as their delegate. Macon Episcopalians appreciate a good thing, and are not slow in laying claims thereto.

The Rev. Mr. Pond seems in his element in entertaining the Convention. He has one element (and more) of an apostolic Bishop. He is given to hospitality.

The delegates and visitors to the Convention have been delighted with the beautiful floral crosses, which have adorned the retable each day during the session of the Convention. They were all prepared by the deft and delicate fingers of Mrs. S. F. Jennings, now on a visit to her old home and much loved parish. They were also prepared as memorials of the members and days of the Church. On last Sunday one of exquisite taste was dedicated to the memory of Mrs. Dr. Cromwell, whose sweet singing will always be remembered by the Albanians; Wednesday, to the Rev. Mr. George, the first and greatly loved Rector of the parish, recently deceased; Thursday's, to Ascension Day.

One of the most profitable sessions of the Convention was the Missionary meeting on Wednesday night. The Treasurer reported over \$4,200 as raised, and a surplus in the treasury. It was resolved with considerable unanimity that the Convention raise \$4,500 next. The debate in the conference on the proposition to increase the assessment for missions, was lively, filled with spice, common sense, zeal, solemnity, and bon mots.

The night session of Thursday was devoted to missions, the state of the Church, and the consideration of a proposition to alter the Service of Prayer of the Church. The Committee on Memoirs paid quite a graceful eulogy to the memory of the late Mr. George.

The Rev. G. W. Wilson, a member of the Convention from Rome, Ga., was a federal officer in the late war, and visited the section in which he is now laboring, with Sherman's army. Doubtless he takes more pleasure in his present uniform.

The Convention paid quite a compliment to the Rev. Mr. Pond by electing him to the General Convention with almost unanimous vote. Capt. Hobbs was also chosen an alternate lay delegate.

Calendar.

May, 1883.

1. St. Philip and St. James.	Red.
2. Ascension Day.	White.
3. Sunday after Ascension.	White.
4. Whitsun Day.	Red.
5. Whitsun Monday.	Red.
6. Whitsun Tuesday.	Red.
7. Ember Day.	White.
8. Ember Day.	White.
9. Ember Day.	White.
10. Trinity Sunday.	White.
11. 1st Sunday after Trinity.	Green.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—1 Timothy vi:12.

Wherever the future of the Church is revealed us in the pages of inspiration it always bears this character, that it is maintaining a strife against false doctrine. And so it will be evermore, until all the elect shall have been gathered, and the blessed end come. Here then is plainly the vocation of the Church at all times, to maintain the witness of Christ in this evil world. For this we have been gathered into one body.—*Bishop Wilberforce.*

The Ark of God is in the field. Like clouds around the alien armies sweep: Each by his spear, beneath his shield, In cold and dew the anointed warriors sleep.

And can it be thou leest awake, Sworn watchman, tossing on thy bed of down? To hear the sentries round the leaguered town? O dream a more of quiet life! Care finds the careless out: more wise to vow Thine heart entire to faith's fierce strife; So peace will come, thou knowest not when or how. —*John Keble.*

A Greater Curse than Intemperance.

(From Bishop Perry's Convention Address, 1883.)

Much has been said, and well and wisely said, of late in urging upon all classes the virtue of temperance, but is it not time for the teachers of the young and the preachers to the people to enter upon a crusade from desk and pulpit, and by private as well as public discourse to try to check the tide of impurity sweeping in upon us on every side and threatening to whelm in hopeless ruin the old and young alike? If the love of strong drink has undermined the character and effected the ruin of thousands, the sins of impurity have destroyed the souls and bodies of tens and hundreds of thousands. This evil is rampant. It no longer skulks in its dens of shame. It flaunts itself unblushingly in the sight of all men. It enters our homes, our schools, our churches; it permeates every strata of society. That which may be made use of in restraining or obliterating the vice of intemperance is powerless here, for the source of this evil is in the depraved and sin-loving heart, and in its breaking forth it may or may not render itself amenable to law, while in either event the ruin is certain. The moral taint corrupts the physical, the intellectual, and the spiritual man. We must, as Christians, as teachers of Christianity, meet this demon of lust. We must strike at the root of the evil. We must seek to create by our teachings, both of the young and the old, primarily in catechising and then in sermons and in our daily walks and conversations, this great truth of our holy faith that all who have hope in Christ must purify themselves as Christ was pure. No other standard is ours, and as we desire to urge the blessedness of the Master's Benediction, "Blessed are the pure in heart, for they shall see God," so also we must hold up the apostolic warning, "If any man defile the temple of God, which is our body, him will God destroy." It is time for action. The very atmosphere is polluted with the shameless words of unblushing, brazen impurity. Our children hear them at their sports, they learn them at school, where the bold and bad are the teachers of vice and revel in the corruption of the innocent and unsuspecting. Our literature is full of impurity. Art is too often prostituted to minister to the cravings of sensuality and sin. Our amusements are often panders to vice. The sins of impurity are described by the inspired writers, as detailed in a prophet's scathing, burning denunciations or revealed in all their stoken deformation by an Apostle's vivid pen, are confessedly hideous and repelling. Disguised by the graceful style of a French play-wright or novelist, the evil is often unsuspected, but it is there all the same. Our modern stories are filled with descriptions, or allusions, which continuously minister to sin. The trail of the serpent is everywhere. We must try to build up a more wholesome and righteous public opinion in the matter of social purity. Let the mark of Cain be set on the forehead of the man who has wrought in thought, or word, or deed, a woman's degradation, or sullied in act, or speech, or purpose, his own purity. Let the book, or paper, or picture, which would weaken our sense of the exceeding sinfulness of sensual sin be banished from our sight forever. Let the first symptom of tendency to obliterate or even lessen the distinction between purity and vice be strongly and sternly reprobated. Let us, on the basis of God's Word and in compliance with the clear teachings of God's Church, for ourselves and for our children and for all whom we can influence or control, keep our bodies in temperance, soberness, and chastity and be pure in heart that we may indeed see God.

When we have wound up our minds for any point of time, any great event, an interview with strangers, or the sight of some wonder, or the occasion of some unusual trial—when it comes and is gone, we have a strange reverse of feeling from our changed circumstances. Such, but without any mixture of pain, without any lassitude, dulness, or disappointment, may be the happy contemplation of the disembodied spirit; as if it said to itself, "So all is now over; this is what I have so long waited for; for which I have nerved myself; against which I have prepared, fasted, prayed, and wrought righteousness. Death is come and gone—it is over. Ah!

is it possible? What an easy trial; what a cheap price for eternal glory! A few sharp sicknesses, or some acute pain awhile, or some few and evil years, or some struggles of mind, dreary desolation for a season, fightings and fears, afflicting bereavements, or the soon and ill-usage of the world—how they fretted me, how much I thought of them, yet how little really they are! How contemptible a thing is human life—contemptible in itself, yet in its effects invaluable! For it has been to me like a small seed of easy purchase, germinating and ripening into bliss everlasting.—*J. H. Newman.*

How Amalek was Discomfited.

By W. T. B.

A flock of children whose "parents held the quaker rule," had been reciting their Bible lesson from Exodus xvii. They having rightly told the literal story of how Amalek fought with Israel, and how when Moses held up his hand Amalek prevailed, the good Mother gave to the relation a spiritual significance.

"Every soul, she said, passing through the wilderness of this life meets many enemies, and has many a contest. God, who allows the trial, places the means of victory within our reach. In our own strength we cannot but fall. But His strength is perfected in our weakness; and strength He will give if we seek it, if we stretch out our hands to Him in prayer. It is only when we grow weary and let down our hands, that is, when we cease to look to God for help, that our enemies become stronger than we. You, children, have your trials as grown people have, like contests with sin in your hearts. You are tempted to selfishness and anger, and disobedience; your help is the same, to be sought by you in prayer, and you will find that when you hold up your hand, Israel will prevail in your soul."

A few days after this lecture a spirit of mischief seized upon the whole household of children, and it may be said for them that never was a quaker household acquainted with more varied mischief. All together they were led into open violation of maternal rules, and maternal discipline came down upon all and each; first with soft words, and then with a heavy hand. In the order of seniority each received a proof that the mother had studied Solomon as well as Moses, and had no intention to spoil any child given her. As one after another passed under the chastening rod, a little one, whom we will call Tommy, felt more and more that he was benefited by vicarious suffering, and as the loving hand was laid on his shoulder, he cried out, "O Mother, Mother, I don't feel as though I needed any whipping! Israel is prevailing, and *that other fellow is nowhere!*"

COMMON SENSE FASHIONABLE.—We should be glad to think the following a correct chronicle of the signs of the times. The writer is commenting on the fact that shoes smaller than the feet are not "good form."

Shoe dealers do not understand it, but those who have been long enough in the business to know the difference acknowledge the fact and refer it to the influence of sanitary ideas on the minds of mothers, and not only their willingness but their urgency that the shoes worn by their children should be made "large enough." Doubtless these have had their effect also, for the feet of school girls are no longer crowded into shoes so small that they become instruments of torture; and young women seem to be far less afraid of showing good-sized, useful feet. An old-fashioned mother was shocked the other day by finding that her big daughter, not yet out of school, required No. 4's in walking boots. "Good heavens! what a foot for a young lady!" she ejaculated. "Why, mamma, it's not so very large," remarked the daughter; "lots of girls in school wear 5's." Miss Hookheimer does. "Miss Hookheimer belonging to the most fashionable set in a fashionable school, the mother's fears abated, and her anxiety became less depressing. There are some old ladies who still flourish in society whose feet are no larger than the deformed Chinese, and who still wear such shoes as were common among women thirty years ago. They cannot walk any distance, not only because their feet are almost useless from long compression and inactivity, but because their shoes are so thin-soled and inadequate that they do not protect the feet from the pavement. These women wear the daintiest of kid slippers, with embroidered toes, the thinnest of silk stockings, and still coquette with their toes as if they were babies in arms. The modern girl is active, and, though society does its best, it cannot wholly suppress her. She has learned, too, a good many things of which her mother never dreamed, and one is the extent and stupidity of the sacrifice the American girl has been in the habit of making to prettiness, and the very low-water mark mere prettiness occupies in comparison with character and a really true and noble type of beauty in the minds of well-informed and intelligent persons, both men and women. The days of a 5½ glove upon a 6½ hand for her are over. Even if no higher motive operates, she will not be bothered with them."

Take a Church Paper!

To the Editor of the *Living Church*: You may find the following worthy of a place in your columns. It is an extract from the annual budget of one of our Western Rectors. H.

O, if only a good Church paper might find its way into every family in my parish! If you really mean to help your rector in his aggressive work, and ask him what first to do? he answers "Subscribe for the *LIVING CHURCH*, and then, as you have a second dollar to spare, supplement with *The Spirit of Missions.*" The Church paper with its variety of instruction and news, is the best adjunct a rector can possibly have to his work. It enters the family, not as a guest, but of right, as a loved member, who returns every week, bringing home the wage of toil and a blessing. The father reads it, and the mother, and the children. All anticipate its coming, and sigh when its contents is exhausted. And then, its mission! It puts the Church Catholic in solution, until every member becomes a part of every other member, in thought, in feeling, in interest, in activity. It is our nearest practical realization of the universal oneness of the Christian brotherhood. The great missionary engine of our time, under God; it keeps the truth as it is in Jesus, abreast the advance pace of our modern civilization. So much for your rector's idea of the value of a good "CHURCH PAPER."

The Household.

To the Onions of a Country Parson.

By A CITY PARSON.

Sweet bulbs which gleam above the rich, warm soil,
Draw tender juices from the ambient air,
Grow fat and plump, and well reward the toll
Of him who planted you with tender care!

Get ready for the ardent, crispening heat
Which shall transform your white to deep brown
When you are grilled, with tender, toothsome meat,
Or served up hot, with appetizing stew.

Your rich, warm natures cause us to shed tears
As we disrobe you of your vesture fair,
Your beauty dazzles, as it thus appears,
Stripped for your fate of "well done," or red "rare."

O tender turnips! O aspiring peas!
O parsley, well selected for a crown!
O happy priest! who thus with glorious ease,
Sits down to rest, far from the madding town!
Chicago, May, 1883.

Russian crash table-covers, edged with Russian lace, are pretty for round tables in bedrooms. They may be ornamented still more by embroidering a border in working-cotton.

A table-spoonful of strong coffee put in the gravy of melted butter, pepper, and salt to be poured over beef-steak imparts a delicious flavor to gravy and meat. It makes the gravy a rich brown.

A dainty and popular side-dish is made of bananas, fried. Remove the skins and cut the fruit lengthwise; melt a lump of butter large enough to cover the bottom of the frying-pan, and fry the bananas in this till they are a light brown; add salt to suit your taste.

When washing lisle-thread gloves, do not use soap; instead of that put a teaspoonful of ammonia in one quart of water. If washed in this way, there is no danger of there being spots and streaks in the gloves, as there would almost certainly be if washed in the usual way.

When putting up curtains which are to be draped, in a low room, put the cornice to which the curtain is to be fastened close to the ceiling, even if the window is put in lower down, as it gives the effect of greater height to the room. The curtains meeting at the top will conceal the wall.

For a polish to clean up and brighten old furniture, pianos, etc., dissolve four ounces of rouge shellac in one quart of ninety-five per cent. alcohol; to this add one quart of linseed oil, and one pint of turpentine; when mixed add four ounces of sulphuric ether and four ounces of aqua ammonia; mix thoroughly and well, before using. Apply with a cloth or sponge, and rub the surface to which it is applied until the polish appears.

Old carpets that are badly worn and discolored, may be thoroughly cleaned and used under new ones, or the best parts may be taken and sewed together, and finished with an inexpensive border, and used as rugs. Sometimes an old carpet may be ripped up, and thoroughly cleaned, then take the best parts for the outside. Cover the centre with some kind of a pretty crumb cloth, taking care to have it large enough to cover all the bad places.

MATERIAL FOR LAMBRÉQUIN.—A plain valance of silk sheeting or plush, about fourteen inches deep and edged by silk tassels in color of valance, is recommended in preference to the old lambrequins formerly in use. On a ground of bronze green, or golden green, a wisteria vine with amethyst blossoms would be beautiful. On a ground of plum-color pale pink marsh-mallows or Japan lilies might be painted. You will have to be guided largely by colors in your room, and you should make the pattern continuous for a valance.

A baby basket which has seen much service can be made to look like new again, if the foundation is still capable of keeping its shape. If there are any weak places in it, mend them. Then cover the basket, both inside and out, with silesia, making the outer covering in the form of a scant ruffle, which entirely conceals the basket. Cover this with muslin, either dotted or plain. Put muslin in the inside also. Put a double ruffle or plaiting of muslin around the top of the basket to hide the seams. Trim the edges of the ruffles with narrow lace. Make a pin cushion and attach it to one end of the basket; do not make it square, but long and narrow; cover with muslin, and put lace all around it. Trim the top of the two little pockets with lace, and add bows of narrow ribbon.

If possible, furnish an aim and object for your boys' spring excursions to the woods; it will keep them from mischief. Let them hunt far and near for the first ferns that are visible. If they are taken up with ordinary care they will live and grow luxuriantly. A bed of ferns under the sitting-room window will fill the room with a sort of woody fragrance that is full of pleasant suggestions. To stock a small aquarium will be a labor of love for the healthy-minded boy or girl, and will lead to delightful and profitable excursions. Many of the bad habits which children acquire, and which have to be severely dealt with sometimes, are formed because their minds as well as their hands are idle. They seek objects of thought as well as things to play with, and a fretful, discontented mood in a child is often wholly and at once dispelled by the suggestion of something he may do. "But it would take almost all my time," I heard a mother say in conversation when this subject was broached, and it is true enough. I suppose that if we do our duty by our children it will take nearly all our time; but how may we be better employed?

HOW TO PRESERVE SEAWEEDS.—Preserving them is an easy matter. Wash the seaweeds well in fresh water to remove the sticky saltiness which pervades them; then take a plate or shallow vessel, and having cut paper or card to the size required, place it under the specimen, and while under the water spread out the plant as naturally as may be, either with the fingers or a camel's-hair brush. Raise the paper carefully into a slanting position to drain off the water. Have at hand a piece of board or very thick pasteboard, lay two or three sheets of blotting paper on it, upon which place the specimen, putting smoothly over it a piece of cambric or linen; then more blotting paper, another pasteboard, and so on alternately till all your specimens are arranged. Place on the uppermost board a weight. The blotting paper and cambric will require to be removed and dried every day or two, as much moisture exudes. When quite dry the specimens can be arranged in a book according to the taste of the collector, with the names, date of finding and locality written clearly below. In most cases the natural gum of the specimen will affix it firmly to the paper; but should it get loose, the best thing to use will be one of the seaweeds themselves, viz. the carrageen, or Irish moss, as it is called. It is very glutinous, and when boiled makes a jelly which some people are extremely fond of. A little of this glutinous matter will do better than gum arabic for fixing refractory specimens into their required places.

The Living Church.

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

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Trinity Sunday.

Trinity Sunday closes the cycle of great days in the Christian Year. Unlike the other days, it commemorates a truth, not an event. Other days are related to truth through facts. This day gathers up all the truths implied in the wonderful events that have been celebrated, and presents them as summarized in the mystery of the Divine Nature. Through all and under all was this great truth of the Holy Trinity, which the Catholic Church in all ages has guarded as the ground and hope of eternal life to men.

It is a favorite maxim of modern time, that it is of no consequence what a man believes, if he lives a good life. Definite faith is at a discount in many so-called "churches." Their preachers scoff at creeds and ridicule dogmas. Garnished with sentiment and garlanded with "sweetness and light," this "liberal" philosophy is put forth as an improvement of the old Gospel which calls upon men everywhere to repent and believe. In this way, of course, the community is prepared to listen to the "mistakes of Moses" or any other dogmatic atheism. It would not be so bad if there were not many, professing and calling themselves Christians, who quietly assent to every bold denial, and proclaim in advance that there is nothing in faith worth contending for. Not so has the Church held and taught, not so have her faithful sons thought and acted. "I believe!" has been the watchword that has rung all down the ages. "I believe!" has been the battle-cry that has heralded all victories over sin; "I believe!" has been the legend upon shield and banner, of all the hosts of the Lord. The sublime mystery of the Holy Trinity has ever held a prominent place in the creed and worship of the Catholic Church. Take it away, you take all. There is no significance or value to the residuum; the Key-stone is gone and it all falls to the ground.

The truth which Trinity Sunday brings home to us is the central and sustaining truth of the whole Christian system. It is written on every page of the Church's liturgy, and stands out in every page of her history, as the great truth that characterizes Christianity. It is not a modern invention, nor a mediæval invention, nor any invention of man. It is a revelation of God, and is the highest knowledge we can have of Him in this world.

Our conviction is clear that it does make a difference what a man believes, and the weight of human opinion and experience is on our side. The maxim that we protest against is pernicious and deadly. It would not for a moment be asserted, much less acted on, in the affairs of life. No one could have the slightest confidence in a man who should proclaim it as a principle of social or business or political life. Such a man would have no following and no friends.

It is as true now as it was when Athanasius stood against the world, that "in the knowledge of God standeth our Eternal Life." To know Him truly is life eternal as it is the basis of uprightness and purity of life temporal. Not to believe is not to be. To have no principles grounded in the eternal verities of things not seen, is to have no moral character; and, in most cases, no virtue or godliness of living.

The Church has a definite Faith, and that Faith is Trinitarian. It is not the product of pious opinion, nor the conjecture of reason, nor the result of "private interpretation" of the Word of God. It is historic. It pervades the whole historic Church. It differentiates her religion more than any other doctrine, from all other religions. It is to the Church as the Coliseum to Rome.

"When falls the Coliseum, Rome shall fall;
And when Rome falls, then falls the world!"

The Church is very tolerant of "opinion;" she allows a wide latitude and liberty of thought, but in this truth she is outspoken and established. Her martyrs have died for it; her heroes have fought for it; her treasure has been expended to maintain it. While the world stands, she will proclaim it as the Faith once delivered to the Saints.

Trinity Sunday is the proclamation of our Faith. It includes all Gospel truth, all Christian life, all commemoration of historic Christianity.

The Christian Woman.*

It is an encouraging sign of the times and at the same time remarkable, that a course of Lectures on this subject has awakened an interest outside the congregation for which they were prepared, and that the publication of them has made a decided sensation. For Dr. Dix's lectures are not at all sensational, nor is the subject sensational, nor does Dr. Dix bring to its discussion any views that are original or novel. We say this, not to disparage the author and his work, but to emphasize the fact that if American society is pretty generally stirred by such a series of lectures, there must be a troubled conscience underneath the gaiety and dissipation of the multitude, which has been smitten.

But perhaps it is not so much "society" that has been moved by this plain talk, as the teachers of society, those that from pulpit, platform, or press are influential in forming the opinions and customs of the social world. These watchmen on the world's high towers have been told, and told so straightforwardly and clearly that they cannot but understand, that some of the ideas which they have been preaching and printing are germs of social ill and roots of untold misery to millions. Of course they are startled and angry, and denounce the prophet who dares to say out the truth in a way that must be heard. But Dr. Dix did not invent these views which "progressive" teachers stigmatize by many unlovely epithets. They are not his views, particularly, or monkish notions or mediæval fancies. They are simply world-old facts. The ideas which Dr. Dix enunciates about woman have come down to us along with such ideas as honor, courage, truth, patriotism and the like. They are as old as humanity, and just in so far as humanity has accepted them and cherished them, so far has humanity been blessed.

It is not because these ideas are new or untrue that press and platform are excited over Dr. Dix's Lectures. It is because they are old and true. The spirit of the age is intolerant of truth. While scientists boast that this is the great truth-seeking age, it is, in fact, the great truth-hating age. Intense devotion to physical phenomena and the truth of natural law, seems to have incapacitated the thought of the age for apprehending supernatural truth and moral law. Devotion to truth seems to be in the inverse ratio to devotion to phenomena. For most people, in these days, the older an idea or custom is, the worse it is. The "progressive" spirit takes hold on morals and religion as well as on mechanics and the arts. It assumes to rule supreme over life, and nothing is so sacred as to escape its irreverent assumption of control. Very largely have men's religion and homes been dominated by this gospel of "progress," until the fires are dying out on the hearth-stones, owls and bats are finding congenial homes in meeting houses, and offices of State rest upon foundations of dynamite. The old truths must find a place and power among us soon, or there will be nothing left of society worth saving.

Dr. Dix simply tells the world these old truths and shows that much of its misery has been in departing from them. He shows that the prevailing tendency of education, society, and politics is to debase women by ignoring the truth, as old as creation, that there is a distinction between Man and Woman, not only physical, but also mental and spiritual, "a difference running through thoughts, aims, work, mission, everything." It is the uprooting of these subtle, refined, and delicate distinctions that is throwing society into disorder and degrading woman. The author shows the place and power of wo-

*Lectures on the Calling of a Christian Woman, and Her Training to Fulfill it. By Morgan Dix, S. T. D. New York: D. Appleton & Co.—Price 50 cents.

man to be in home life, social life, educational and charitable works, in the adornment of the world and the alleviation of its miseries; that the very qualities of character through which Redemption was wrought by Christ were those in which she is pre-eminently above man; that the Gospel restored her whom the world had enslaved, rebuilt the Altar of Home, made it possible for her to be once more true wife and mother, and gave her a mission to be the light of the world.

The discussion of education, divorce, social crime, and kindred topics, is masterful. Dr. Dix can well bear the abuse and railing of the crowd. He is used to it. He has done the world a real service in this work, and the calm confidence that breathes in his words is a truthful exponent of the spirit and temper of the man.

A Religion for Americans.

"The proper religion for an American citizen," says Mr. James Parton, "is the United States of America." Mr. Parton is very kind to inform the American citizen upon a matter of such importance, and it will be a great relief to the American citizen to know what the "proper" religion is, amid so many rival sects. Will the apostle of the new gospel go on and tell us more about this religion. What will it do for a man in this world and in the next? Where do its disciples go when they die? People like to know about these things.

If there is any meaning in Mr. Parton's oracular utterance it means that a man's religion should be patriotism. Tom Paine was a patriot, as the world goes. Ingersoll is supposed to be, and perhaps Mr. Parton is. But how much religion is there in patriotism? The pagan Romans were patriots. Is patriotism religion, and if religion is a good thing, why did Rome grow rotten to the core while patriotism was so dominant?

Religion means devotion to God. Is the United States of America a god? Is it a personality of any kind? Is it something that a man may worship, something that claims to control conscience and thought and character?

A queer species of idolatry is Mr. Parton's religion of the American citizen! He means the American eagle, perhaps! He should say, "The proper idol of the American citizen is the spread eagle!" For such a statement he might find some support in Fourth of July orations and in the dollar coin of the country. Is it not often called "the almighty dollar?" Do not many Americans worship it? There is, undoubtedly, no influence so potent in shaping the lives and characters of American citizens, as the dollar influence. To the majority of our citizens, perhaps, the dollar represents better than anything else, not only the United States of America, but also the universe.

There is a special reason why the American citizen should worship the dollar, inasmuch as it makes 85 equal to a hundred! Any idol which can do this, has claims to more than ordinary consideration.

There is another reason for supposing that Mr. Parton referred to the American eagle in his obscure remark about an American religion. Upon the dollar which so many Americans worship, is conspicuous the figure of that illustrious bird, under the motto, "In God we Trust." Mr. Parton evidently supposes that the god referred to is depicted beneath. He could doubtless make a very plausible defence against a charge of violating the second commandment; for his graven image is certainly not "the likeness of anything that is in the heaven above or in the earth beneath, or in the water under the earth." Its erect attitude is not that of bird or beast. Its form is not that of bird or beast or man. It is not natural in any line. Therefore, says Mr. Parton, it must be supernatural—it is a god! This conclusion is confirmed by the extraordinary appendages to its lower extremities. To the rude and ignorant they might appear to be immense spoons, but to the learned and devout, like Mr. Parton, they are thunderbolts. It is by the command of such irresistible forces that the god of the American citizen makes 85 to be equal to 100. Such a god should be worshipped by all good citizens.

The religion of the future is at last defined: it is to be the worship of the American eagle, and the idol is to be the American dollar!

Brief Mention.

A writer in the *Evangelist* asserts that (extempore) prayers are seldom addressed to the Holy Ghost. It is a fact that those who take upon themselves to make prayers in public should ponder. Those who elect to listen to such prayers may also consider whether they are guilty of such neglect and indifference. In every office of the Church there is repeated ascription of praise or offering of supplication directly to the third Person of the Adorable Trinity.—The *Christian at Work* is responsible for the following: "There was a small collection of Methodists in Pennsylvania so sensitive in their perfection that in using the Lord's Prayer they omitted the clause, 'forgive us our trespasses,' because it implied a confession of faults. But the *Christian Advocate* relates that when the leader of the society left his wife and ran away with a young woman who had been very prominent in refusing to repeat the prayer except in the altered form, the clique speedily broke up."—The celebration of the completion of the New York and Brooklyn bridge, the grandest in the world, is appointed for May 24th. Some fanatics have protested against the day as being the Queen's birthday! So much the better, we say, if the ceremony has any possible reference to the Queen. We honor womanhood in honoring England's Queen. She is of the race of which our mothers and daughters come. God bless her!—"Financial losses—insomnia suicide," was the announcement last week of the career of a Cleveland millionaire. The tremendous strain of making the millions was succeeded by the more tremendous strain of losing them, and the sympathy felt for those who suffered with him in the loss. Oh that men would learn that the things which are seen are temporal, and that only the things which are unseen have the promise of help for the life that now is, and of hope for the life which is to come!—The Pope is not pleased with the action of his clergy in promoting the Parnell fund. Archbishop Croke is in Rome, trying to justify himself, but does not meet with favor. Ireland will lose all its friends if it persists in the mad policy of the past two years.—We regret to hear that the health of the venerable Bishop of Virginia has failed, and that he is obliged to seek rest and relief from care in foreign travel. The great Diocese of Virginia is too large for any Bishop, not only in number of clergy and parishes, but also in extent of territory.—A contemporary asks: "Why should persons who attend no church with any sort of regularity, who give and do, nothing for the Gospel in any way, pay the doctor and the undertaker, and expect the minister to officiate with no offering for religious purposes? We pause for a reply, and will publish a logical one when it comes."—It might also be asked: Why should such people expect a clergyman to officiate at their funeral at all? If they do not expect and request it, why should the friends of the deceased make such public renunciation of the principles in which the departed lived and died? A man should be allowed to have the courage of his convictions at his own funeral.—Macbeth was filled with horror at the idea of murdering sleep, though he was a very bad man. A great many people, however, who have no compunctions about "killing time," are considered very good people. Sleep may "knit up the ravelled slave of care," but it is making time that weaves the web of life.—A Baptist paper offers a prize of \$20, for "a passage of Scripture which by precept or example assert Infant Baptism." It is rightly claimed that our Lord's commission to baptize "all nations," includes infants. We do not expect the \$20, for "Baptist principles" are superior to the census. Inasmuch as the Jews, by God's appointment, admitted infants to the Covenant, and the Gospel was fulfillment of the Law, if there was to be any change in this respect it must have been indicated. We offer a prize of \$20, for a passage of Scripture which by precept or example asserts that infants are to be excluded from the New Covenant.—A contemporary, who is brandishing a knife preparatory to taking the scalp of Mr. Newton, rejoices in the prospect of a trial which shall determine whether "the Protestant Episcopal Church has any faith or not." The Church is in a bad way if she has to go to a little ecclesiastical court in New York to

find out that. One would think, to hear the clamor, that an obscure pulpit in New York had preached the Creed out of the Prayer Book.—"The Church of the Future," it seems is to have its sacraments. The socialists of France have had a baptism. Only the friends of the family and a few others were present. The mother bore the child into the charmed circle, when one of the party advancing, said, "Child, in the name of the principles of Socialism, which thy father has defended, and that we defend, and which thou art called upon to defend, by all means, for the social revolution and free thought, I baptize thee Elodie Lina Abric." Then each bestowed upon the cheeks of the child the fraternal kiss.

News and Notes.

It is announced that the Rev. Dr. Nicholson has finally declined the Bishopric of Indiana. A new election will therefore be held at the meeting of the Convention, June 5th.

Canon Farrar, the well-known author, has been appointed archdeacon of Westminster. This position gives him the right of wearing the gaiters, apron, and shavel-hat worn by Anglican ecclesiastical dignitaries.

On St. Mark's day, April 25th, the new Archbishop of Canterbury consecrated three Bishops; Dr. Richard Lewis, for the see of Llandaff; Dr. George H. Wilkinson, for Truro; and Dr. Daniel Fox Sandford, for Tasmania. There was a very large congregation, and the whole service was unusually impressive.

The First International Fishery Exhibition was opened in London on Saturday last, by the Prince of Wales. The United States is admirably represented. The exhibition is not intended to be only an agreeable spectacle, but to furnish the people with instruction in the ways of cooking fish.

The sympathies of the whole Church are with the Rev. E. L. Stoddard, rector of St. John's Church, Jersey City, in the terrible affliction that has befallen him. On Monday, by the accidental explosion of a pistol, his wife was killed almost instantaneously. God only can soften such a blow. May He have mercy on both husband and wife!

While all England quivers with pious horror at the thought of an atheist helping to frame its laws, no one denounces the wholesale pandering to paganism which goes on at Birmingham and other places. Only the other day a ship-load of idols was sent to India, where they are now doubtless receiving the adoration of millions. Perhaps if Bradlaugh would only consent to bend his knees before one of these cast-iron images, all would be well. What curious thoughts does the fact suggest.

The "Dynamite Fiends" are strongly Protestant. The Bishop of Liverpool has received a letter stating that unless he took proceedings against the Rev. J. B. Cox, of St. Margaret's Church, Prince's Road, a very "High" church, as High Churchism goes in the Diocese of Liverpool, the church would be blown up with dynamite or attacked by a large party. The vicar and churchwardens attach no importance to the threat, but a guard of police has been placed specially on the church.

The late Bishop Mackarness, of Argyll and the Isles always used the old Scotch Confirmation office, unless the English one was asked for. The form is, "I sign thee with the sign of the Cross and I lay mine hands upon thee," etc. The progress of the Diocese during his episcopate was very marked. He was devotedly attached to his flock, and but a short time before his death, he wrote these words for his executors: "I should wish it to go forth to my people in the Western Highlands, that it was my heart's first desire, that I should be buried amongst them, beneath the shadows of the giant hills of Glencoe."

The Rev. George William Kitchin, of Christ Church, Oxford, has been appointed to the Deanery of Winchester in succession to Dean Bramston, who retires. Mr. Kitchin will be greatly missed at Oxford. He was Senior Censor of Christ Church, and after an absence from Oxford of some years, resumed work at Christ Church. Since its commencement he has been Censor of the Un-attached Body, and its chief developer. He has also taken a principal part in the modern history teach-

ing in Oxford. He has been a prominent Liberal in his relations with the city, and served for some years on the Oxford School Board. He is the author of some valuable works, particularly in the domain of French and Italian history.

A pleasant and useful lesson may be learned by us in this country where political feeling runs so high, from a simple and significant ceremony which took place the other day in London. The leaders of the two great parties, with men of every shade of political opinion, met to do honor to the memory of that Tory of the Tories, Benjamin Disraeli, Earl of Beaconsfield. A superb statue of the great statesman was unveiled and the charge of it gratefully accepted by a member of the Liberal government. The motto of the French order of knighthood is a noble one, and it should be the motto of every man, "Honor and country." These are above party.

Mr. Bradlaugh has successfully raked up an old English statute, which, to prevent vexatious litigation, forbade "Maintenance," that is to say, the payment of the costs of a Plaintiff in a law-suit by some other person. The expenses of the person who prosecuted Bradlaugh were defrayed by Mr. Newdegate. The Lord Chief Justice has just decided in Bradlaugh's favor, and his decision seems likely to lead to unexpected results. It follows from it that the whole of the cases carried on by the Church Association against Ritualists, which all had nominal Plaintiffs, were illegal, and that the officers of the Association may be made to compensate their victims.

We desire to say to several esteemed correspondents that we do not think an extended discussion of the case of the Rev. Heber Newton would be of interest to our readers or productive of any good. It is probable that a great variety of opinion exists on this subject, but we have not space to give it expression. The LIVING CHURCH has a right to its opinion in the case, and it may pass for what it is worth; but it is absurd to charge us with favoring heresy, because we do not clamor for a trial which the presenters think "would define more clearly the rules of faith." It is simply a question of greatest good to the Church. For ourselves we are not eager to see repeated the unprofitable experiments of the past, nor to have the rules of faith made "clearer" by an ecclesiastical court in New York.

Much of our space is taken up this week with reports of Diocesan Conventions. For several weeks to come such will probably be the case. These reports are valuable. They show the Church to be indeed a Living Church, alive to all the questions of the day, alive to her great and glorious mission. Churchmen of one diocese need to study the doings of other dioceses, so that they may have an intelligent idea of the work of the whole Church throughout the land.

Canadian Church Affairs.

From our Special Correspondent.
For the sake of prominence I must commence by correcting a very important typographical error in my last letter. In speaking of the Indians of Manitoba and Keewezdin, I am made to say that 1,350 belong to the Presbyterians, the number should have been 356, which bears me out in my statement that with the exception of the Roman Catholics, the Church is virtually the only body represented among the Indians of this region and the North-West generally.

A good start has been made with the summer Ordinations in the Dioceses of Montreal and Ontario, where four deacons and five priests and two deacons, respectively, have been ordained, all young, vigorous, promising men. In the Diocese of Ontario, the Church has lately been invading a hitherto utterly neglected district on the Ottawa river to the far North of the Province with marked success. Churches and parsonages have been and are being built in this remote region, and before long it will be over-spread with a network of churches and stations.

Of late years, in the Province of Ontario, Church extension has been going on at a rapid rate in the rural districts, which, although too recent to make much show in the last census, will undoubtedly bear tangible fruit in the census returns of 1891. To take for instance the county of Kent, the most South-westerly county but one (Essex) in the Dominion, we have the following suggestive statistics: Number of Churches ten years ago, 7; at present, 14; clergy, 5, now 8; Sunday Schools, 7, now 14. There has been no sudden influx of population into this district, the country being purely agricultural and possessing only one town of over 5,000 inhabitants. This has, therefore, been the result of steady growth, and is clear gain to the Church. In one township alone, four new churches have been built within this period, and

the standard of the Church unfurled in what has hitherto been a stronghold of denominationalism. Other churches are being projected. In the North-westerly counties, of Huron, Grey, and Bruce, also good work has been done, and the Church now covers the ground very fairly, although many a waste and desolate place still remains, destined soon, however, from present indications, to be sown with the good seed of Catholic teaching. In these three counties the number of clergy and churches has nearly doubled within the past decade. In fact, a steady advance is noticeable in every county in the west of the Province, new parishes have been formed, large ones have been subdivided, and it would be difficult to find a village of more than five hundred souls without a resident clergyman. To go back a little further and to speak of the whole Province, it is safe to say, that during the last twenty-five years, the number of clergy has increased at least three-fold. The cause of this happy state of affairs can clearly be attributed to the creation of several new Dioceses, which bears out the remarks on this subject contained in the letter of the Rev. Dr. Hopkins in last week's issue of the LIVING CHURCH.

A very simple but admirable scheme for the convenience of strangers attending church has been devised by the Rev. Jeffrey Hill, of Seaford, in the Diocese of Huron. On a large, two-leafed card of strong manilla paper, is printed the whole of the Evening Service—with the exception, of course, of the Lessons and Psalms—in good type, with plain directions as to posture. These cards are numbered to correspond with the pews where they are to be left for the use of all "visiting brethren." This seems to solve a difficulty, at least in Canada, where we use the somewhat antiquated and cumbersome arranged English Prayer Book. It is strange often, how small difficulties repel people from attending our churches. The dread of making themselves ridiculous and appearing awkward and ill at ease, keeps hundreds of people away who might eventually be drawn into the Church. Now a device such as this, seems to obviate this drawback to a great extent and would probably lead many "outsiders" who were in the habit of dropping in to "hear some popular Anglican preacher, to take part in the Service and thus become interested and finally attached. Every town or city church should possess a bundle of these cards which might be distributed by the sexton or wardens and side-men to persons unprovided with Prayer Books. Mr. Hill, I fancy, would gladly send a sample card to any one. We cannot afford to disregard the simplest plan for advancing the interests of the Church, and I give this publicity in hopes that it may prove beneficial to some parishes and clergymen.

The annual report of the Sabrevois Mission Church and Schools for 1882-1883 has just been published. This Institution, which is situated in Montreal, and which was established for the benefit of French "Episcopalians," is in a very flourishing condition. It is conducted under the supervision of French clergymen, and is attended at present by 120 pupils. Though the tone of the teaching is perhaps a little too ultra—very natural under the circumstances, however—yet a good work is undoubtedly being done, and a real boon conferred upon French Church members.

Ascension Day was well observed throughout the various Dioceses. Many Confirmations were held; in other churches special collections were taken up, and Holy Communion celebrated, and altogether the day was very creditably recognized. A few years ago, not one Churchman in ten, probably, knew that such a festival existed, and not one church in twenty held any Service.

A very important movement in connection with Foreign Missions has now been fairly inaugurated by several city congregations in Canada, including the wealthy parish of St. James', Toronto. Hitherto the discredit of the Canadian Church, she has been the only religious body of importance in the Dominion utterly unrepresented in the foreign mission field. Owing, however, to the exertions of the Rev. W. S. Bainsford, late a curate of St. James' Cathedral, Toronto, and now Rector of St. George's, New York, an Association in connection with this church has been formed with which several others have affiliated for the purpose of aiding the well-known Yemana Indian mission. Excellent work has so far been accomplished, and we may hope that ere long this reproach will be rolled away from our doors. The movement appears to be rapidly spreading. Every important parish should take it up.

Ontario, May 14, 1883.

The General Theological Seminary.

The Annual Commencement exercises were held on Thursday of last week. On the Sunday preceding, Bishop Scarborough, of New Jersey, delivered the annual sermon in Trinity Chapel, from the text, "John did no miracles." The Bishop spoke eloquently of the great Fore-runner, and drew the lesson for his hearers that the methods of the Baptist, religious enthusiasm and devotion of mind and body to a single aim, should be also the methods of the clergy of to-day.

On Thursday afternoon the corner stone of the new Sherred Hall was solemnly laid. The Bishop of the Diocese being confined to his house by illness, the Bishop of Albany presided at the ceremony. The Bishops of New Jersey and Springfield were present, as well as very many clergy, and, of course, the Faculty and students of the Seminary. Addresses were made by Bishop Doane, Bishop Seymour, formerly Dean of the Seminary, the Rev. Dr. H. C. Potter, and the Hon. W. M. Evarts. The building is to be 35 by 85 feet in dimensions, built in the collegiate Gothic style of

architecture, three stories high and divided into six lecture rooms, each 30 feet square. It will be of brick, with stone trimmings, and the interior walls will be of white and red brick. Its cost will be about \$50,000. It is named in honor of Jacob Sherred, a merchant who 60 years ago left \$50,000, half of his fortune, which was used in founding the institution. "It will be finished in the fall. The Rev. Dr. Hoffman, the Dean, said the seminary had a pledge of \$50,000 to build a fire-proof library on the corner of Ninth-avenue and Twenty-first street, provided \$40,000 was raised to erect a building for the students between it and Sherred Hall.

At the Commencement exercises, essays were read by Mr. John A. Crockett, of the graduating class, on "Rationalism," in which the tendency of the age toward infidelity and disbelief was dwelt upon, and by Mr. Edward J. Wortley, of Jamaica, West Indies, upon the "Unity of the Church," in which he spoke of the doctrine of Apostolic succession as finding its parallel in the great laws of nature, by which every living thing reproduces its own kind. Bishop Scarborough presented the diplomas to the graduating class as follows: Henry Chamberlain; John A. Crockett; Frank Draper, B. A.; Theodore Martin, Jr.; A. B. Moorhouse, B. A.; Sylvanus B. Pond, B. A.; Arthur H. Proffitt; Olin Roche, B. A.; S. B. Townsend, B. A.; William R. Trotter, B. A.; Edward J. Wortley; A. Du Pont Parker, B. A.

Personal Mention.

Bishop J. A. Paddock's P. O. address is New Tacoma, Washington Territory.
The address of the Rev. Stephen H. Granberry, assistant to Dr. Schenk, Rector of St. Ann's Church, Brooklyn Heights, is Kemsen House, Brooklyn, N. Y.
The address of the Rev. H. H. Washburn is changed from 246 Lafayette Ave., Brooklyn, to 65 Stanhope St., Brooklyn.
The Rev. Philo W. Sprague has resigned the Presidency of Griswold College, Davenport, Iowa.
The Rev. Dr. Chase, Warden of Seabury Divinity School, may be addressed at 22 Bible House, N. Y., or at the residence of the Rev. Dr. Chase at the School may address the Rev. Prof. Wilson, Fairbault.

Obituary.

STANTON.—Entered into the rest of Paradise, April 20, 1883, Elizabeth Ann, wife of the Rev. Wm. Stanton, D. D., of the City of New York, and daughter of the late Hon. Joseph Field, of Rochester, N. Y.

Her children rise up and call her blessed; her husband also, and he praiseth her. She stretched out her hand to the needy; yea, she reached forth her hands to the needy. A servant of the Church, she has been a successor of many, and her helper in Christ Jesus, laboring much in the Lord. She loved the habitation of the home of the Lord, and the place where His honor dwelleth—walking in His commandments and ordinances, and going to His altar. Her hoary head found in the way of righteousness was a crown of glory. Her soul is in the hand of God, the Father of the merciful, and He is in peace, with a hope full of immortality. We send her out with mourning and weeping; but God will give her to us again with joy and gladness forevermore.
Church of the Transfiguration, N. Y., May, 1883.

THE LATE HIRAM A. BARNES.

At the regular monthly meeting of the Vestry of Grace Church, New Haven, Conn., held May 1, 1883, the following Preamble and Resolutions were passed:

Resolved, in the wise Providence of God, the earthly life of our late associate, Hiram A. Barnes, has been suddenly closed.

Resolved, that we remember with deep gratitude his constant and intelligent interest in this parish from the time of its organization, and desire to express our appreciation of his careful helpfulness as Treasurer for two years, and later, in manifold acts of kind assistance to the Rector, the vestry and the choir.
Resolved, that we offer to his bereaved family our personal sympathy in this sudden loss, which we, in our measure share; and pray that they and we may be truly comforted of God.

Resolved, that the Resolutions be inscribed in the Records of the Parish, and that copies be sent to the LIVING CHURCH and to the family of the late Hiram A. Barnes.
S. K. JONES, Clerk.

Miscellaneous.

WANTED.—An Assistant Priest for St. Ignatius Parish, New York. Address the Rector, the Rev. Dr. F. C. Ewer, 158 W. 46th St., New York.

Wanted, a communicant of the Church (either a clergyman or a layman) as the Manager of a Boarding School for Indian Boys in Dakota. Not high literary qualifications are required, but administrative ability and an acquaintance with the common industries of civilized life. Address, with references, Bishop Harc, Greenwood P. O., Charles Mix Co., Dakota.

H. B. Bryant and H. D. Stratton were the founders of forty-eight business colleges. Mr. Stratton died in 1867. Mr. Bryant is now giving his whole attention to the Chicago college, which is now the standard institution.

The Parish Church of All Hallows Parish, Anne Arundel Co. Md., built about 1802, one of the oldest Church buildings in the country, needs considerable and immediate repair. To do the work thoroughly will cost more than the Parish can raise by every effort, without resort to fair and festive. The Rector asks if there are not some among the Faithful, who read the Living Church, who will kindly aid him, by offerings of any amount. Acknowledgments personally or through this paper. Donors will be remembered at the Holy Sacrament. Remit to the Priest in charge. D. A. Bonnar, Davidsonville, A. A. Co., Md.

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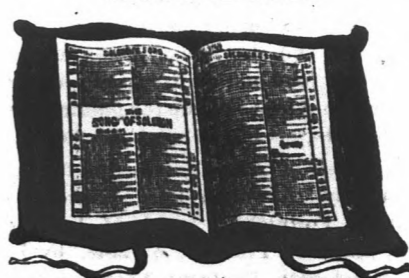
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T. K. FYNCHON, D. D., LL. D., President.

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