

# The Living Church.

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

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## NAMES OF JESUS.

BY E. P. C.

I.  
Names of my Saviour! Ye my soul have stirred;  
Ye throng on brain and heart;  
All the sweet changes rung on each dear word  
Vibrate around me. May this prayer be heard—  
Lord! let them not depart.

II.  
A Child! reposing on His Mother's breast,  
Comes to my longing sight.  
Offspring and Root of David, Shadow, Rest,  
Chiefest among Ten Thousand, manifest  
In flesh Thy haloed Light.

III.  
Desire of Nations, Day-Spring from on high,  
Glory of Israel,  
Pearl of great price, Physician! be Thou nigh:  
Plant of Renown, and Balm of Gilead, lie  
About my heart and will.

IV.  
Star, Sceptre, Shield, Strong Tower—with songs of  
mirth  
Rise, Son of Righteousness!  
Chief Corner-Stone, King over all the earth:  
Blessed and Only Potentate—Thy Birth,  
Angels and men confess.

V.  
A Nazarene, The Son of Man, Our Friend;  
The Man of Sorrows, see!  
Precious, Elect, Beginning Thou, and End:  
O Altogether Lovely! softly bend  
Thy Face, beloved on me.

VI.  
Lamb that was slain! now may that Sacred Blood  
Salvation's cup afford.  
Glory incarnate, Intercessor, Food,  
Fountain of Living Waters, Highest good!  
Thy Joys on me bestow.

VII.  
Wonderful, Counsellor, O Prince of Peace,  
Holy of Israel,  
Be my Redeemer! Mighty God, increase  
Thy Kingdom; Everlasting Father, cease  
To veil Immanuel!

VIII.  
Author and Finisher of Faith! become  
Eternal Life to me;  
Messiah, Prince, and Mediator, come;  
Only Begotten of the Father! room,  
Room in my heart for Thee!

IX.  
Sweet Rose of Sharon! Lily of the Vale!  
With fragrance fill my life.  
Jesus, more rich than spice on Easter-day,  
O Christ, Anointed! Tree of Life, all hail!  
True Vine, with odours rife.

X.  
Helper and Refuge! Let me fly to Thee,  
Brother, Thy Blood to claim.  
O Lord of Hosts! O Word made flesh! save me;  
My Bread of Life, O King of Glory be,  
By Thy Almighty Name!

XI.  
Great King of Kings, and Lord of Lords, First born!  
Quicken Thy Church aright,  
Wisdom, rejoicing in Time's earliest Morn!  
Foundation Sure! Bridegroom! Thy Bride adorn  
With robes of radiant white.

XII.  
Head of the Church, Great Shepherd of the sheep,  
Branch glorious upon earth!  
The Way, the Truth, the Life! in mercy keep  
My wandering heart from error's deathful sleep;  
Temple, with Thy New Birth.

XIII.  
O God of God, and Light of Light! abide,  
Master Adored, with me;  
Captain of our Salvation! hide, O hide  
In Thy great Light, my darkness. Be Thy Side  
A Shelter, Lord, for me.

XIV.  
Alpha, Omega, Judge and Advocate—  
O Bright and Morning Star!  
Lion of Judah, Shiloh, Throned in state!  
High Priest, whose second Advent worlds await,  
In lightning from afar!

XV.  
Thy Name be Hallowed, Lord Faithful and True,  
We wait Thy ruling Will;  
Sword, Fortress, Strength, deliver us anew;  
Seed of the woman, Son of God, renew  
Thy mandate—"Peace, be still!"

XVI.  
Stone from the mountain, quarried without hand,  
O Rock of Ages, rise!  
Rise, very Christ, and fill this weary land;  
Immortal Love, touch with Thy healing wand,  
And guide us to Thy skies!

## REFERENCES.—STANZA I.

Acts, eleventh chapter, 2nd verse.

St. Matthew, ii., 8, 9, 11, 13, 14; Rev., xxii., 16;  
Isaiah, xxxii., 2; Isaiah, xl., 10; Cant., v., 10; St. John,  
v., 7, 8, 9.

III.  
Haggai, ii., 7; St. Luke, i., 78; St. Luke, ii., 32; St.  
Matt., ix., 12 and Jer., viii., 22; Ezk., xxxiv., 20; Jer.,  
viii., 22.

IV.  
Num., xiv., 17—idem; Ps., xxxii., 20; Prov., xviii.,  
10; Mal., vi., 2; Eph., ii., 20; Zech., xix., 9; Tim., vi.,  
15.

V.  
St. Matt., ii., 23—x., 23; Ps., xviii., 24; Isa., lli.,  
3; St. Peter, ii., 6—idem; Rev., xxii., 13; Cant., v., 10;  
Cant., v., 9, 10, and Isaiah, v., 1.

VI.  
Rev., iv., 12; St. Luke, ii., 32, and Tim., iii., 16;  
Heb., vii., 25; St. John, vi., 31, 32, 33, 34, 35, and Ps.,  
lxxviii., 25; Joel, iii., 18; Eccl., v., 8.

VII.  
Isa., ix., 6—idem; Isa., x., 17, and viii., 17; Job,  
xx., 25 and Isa., xlviii., 17; Isa., ix., 6—idem; Isa.,  
vii., 14, and St. Matt., i., 20.

VIII.  
Heb., ii., 2; 1st Ep. of St. John, v., 20; Dan., ix.,  
25, 26; Heb., xii., 24; St. John, i., 14 and Acts, xiii., 33,  
and Creeds.

IX.  
Cant., ii., 1—idem; St. Matt., i., 21, St. Matt., xvi.,  
16; 2nd Chron., vi., 42; Rev., ii., 7; St. John, xv., 1.

X.  
Ps., lvi., 4, Deut., xxxii., 27; St. Matt., xii., 50;  
Sam., vii., 26; St. John, i., 1; St. John, vi., 53, 57; Ps.,  
xxiv., 7, 8, 9, 10; Rev., iv., 8 and St. Luke, xxii., 19.

XI.  
Rev., xix., 16; Rom., viii., 20; Prov., viii., 1, 5, 11,  
12, 30; Isa., xxviii., 16; St. Matt., xxvi., 61.

XII.  
Colos., i., 18; Heb., xiii., 20; and Ps., xxiii., 1; Isa.,  
xl., 1—xiv., 6; St. Matt., xxvi., 61.

XIII.  
St. John, xxi., 28; Nicene Creed, and St. John, i.,  
5, 7, 8, 9; St. Matt., xxiii., 8; Heb., ii., 10; Isa., ix., 2;  
Ps., lxi., 3.

XIV.  
Rev., i., 8, 11; Micah, v., 1; St. John, ii., 1; Rev.,  
xxii., 16; Rev., v., 8; Gen., xlix., 10; Heb., iv., 14.

Rev., xix., 11; Deut., xxxiii., 29; 2nd Sam., xxii., 2;  
Isa., xvii., 10; Gen., iii., 15; Gal., ii., 20.

XV.  
Dan., ii., 45; 1st Cor., x., 4; Acts, ix., 22; 1st Epistle  
of St. John, iii., 8, 15.

XVI.  
[It is suggested that the above poem and refer-  
ences might be useful as a Sunday School exercise,  
the pupils looking out the references in class, on  
Sunday, and the following Sunday bringing other  
references in which the same Blessed Name is re-  
peated. Ed. L. C.]

## Monumental Records in Egypt.

By the Rev. R. W. Lowrie.

In this concluding Article, I add some items  
of Egyptological interest. I am by no means a  
"celebrated Egyptologist," but humbly commend  
the substance of my previous letter and of this,  
to any one who is; and who, notwithstanding,  
denies the historical value of the labors of such  
men as Osburn, Saville, Hengstenberg, Belzoni,  
Rawlinson, Rosellini, Wilkinson, Champollion,  
Young, Forster, Sir Robt. Ker Porter, Dr. Mur-  
ray, Hincks, Layard, Kettle, (the Achilles of  
Egyptologists), Lepsius, and others.

1. Moses tells of the insolence and pride of  
Pharaoh. "Who is God, that I should let the  
children of Israel go?" Let us read the monu-  
ments. On one, sits Pharaoh in his chariot.  
At his feet, soldiers are laying hands and feet of  
men, chopped off; officers are holding the bits  
of the horses; and Pharaoh is represented as  
saying: "I am a lion; I pursue like a hawk; I  
fire castles; I pass rivers; my father subdued the  
whole world; I am King, forever."

2. Ham settled in Egypt. His sons were  
Canaan, Cush, Mizraim and Phut. Osburn,  
great archaeologist and traveller in Egypt, found  
all these names on the monuments, except Miz-  
raim; and Hengstenberg finds Mizraim also  
mentioned.

3. The earth was re-peopled by Shem, Ham,  
and Japheth. Belzoni discovered the story of  
the Dispersion, on the tomb of Sethos II. It is  
in four groups, representing the four races of  
man. One group of four is Asiatic in face,  
and the words, "Oh, ye Shemites," are out be-  
low them. The second group (also of four) is  
African in face and figure; "Oh, ye who are  
called Nahasi," is out below this group. The  
third group, Caucasian in face and costume,  
are spoken of as living by the great water, i. e.  
the Mediterranean Sea, or the Euphrates River.  
The fourth group is that of four Egyptians, fol-  
lowing the Sun! The word "Pharaoh" means  
"The sun," as well as "the father of his country."  
Here is a brief monumental account of the Dis-  
persion.

4. The tombs and other monuments are filled,  
all over the great land of Egypt, with records,  
which the finger of time itself has not yet obli-  
terated! Wilkinson found the names of two of  
the sons of Japheth (Mesech and Tiras) on a  
tomb in Egypt. Another son of Japheth was  
Javan. From Javan, the Ionians came. Rosel-  
lini finds a cut of some Ionians, somewhere in  
Egypt. King Menephtah II. (12th King of the  
18th dynasty) is chopping off the hands of one  
man out of each of the nations that he had con-  
quered; those of an Ionian, among others. The  
Ionians are also found on the monuments of  
King Tathmes V. Another son of Japheth is  
mentioned on a tomb, 1680 B. C.; 3,557 years  
old! Cush (son of Ham) is on the tombs. Wil-  
kinson detected the tribes of Cush represented  
on tombs; King Menephtah I. conquered them.

Champollion among inscriptions, found the  
names of some persons, who are mentioned in  
Genesis X. and XIII. On a certain tomb, is an  
account of a war. The people of Canaan (the  
Amorites) are spoken of in it; also Mesopota-  
mia and Sinai (Sinear). One picture is pecu-  
liarly remarkable. Lebanon and its cedars are  
represented; mountaineers are cutting down the  
trees, in order to impede the way of the enemy—  
light-infantry, headed by an Egyptian monarch;  
fugitives; a herald, announcing terms of peace;  
finally, the Egyptian King, victorious; and prin-  
ces and dukes at his feet.

5. The Peninsula of Sinai is covered with  
rocks, full of inscriptions. Rev. C. Foster de-  
ciphered one; it is the first line of the words of  
Aaron: "The everlasting Father bless thee." Could  
any Mahometan have cut this? No. Christian?  
No! It is a remnant of 3,000 years ago!

These inscriptions are in Samaritan, Hebrew,  
Arabic, and an unknown tongue, for the suc-  
cessful studying and deciphering of which by  
any one, there is a standing offer of \$2,500!

6. II. Kings, xvii: 5. 6., reads thus: Then  
the King of Assyria came up throughout all the  
land, and went up to Samaria, and besieged it  
three years. In the ninth year of Hoshea, the  
King of Assyria carried Israel away into Assyria,  
and placed them in Halah and in Habor, by the  
river of Gozan, and in the cities of the Mede.  
Now a cut in Egypt represents this. A line of  
prisoners with ropes on their necks, passes be-  
fore the King, who stands with his right foot  
on the breast of a captive, who is throwing up his  
hands in agony. The prisoners are Jewish in  
face; one of them has a mitre on his head, in-  
dicating that he belongs to the house of Levi,  
and is a Jewish Priest.

Sir Robt. Ker Porter says he has no doubt  
that this sculpture represents the conquest of

Israel by Shalmaneser, King of Assyria, and of  
the Medes.

7. A seal-ring has been found in the ruins of  
Babylon. On it, a victorious charioteer; a lion  
with arrows shot through him, near a palm-tree.  
The palm-tree is the symbol of India, and the  
lion is our Lord; "The Lion" of the tribe of  
Judah.

8. II. Chron., xii: 9, reads thus: "So Shishak,  
King of Egypt, came up against Jerusalem, and  
took away the treasures of the House of the  
Lord, and the treasures of the King's House." This  
was in the reign of Rehoboam, Solomon's son,  
who thus became a mere tributary prince to  
this Egyptian King. The book of Chronicles  
says, that Rehoboam was taken captive, that  
Jerusalem was taken, and the temple robbed; and  
this, by Shishak, King of Egypt. Now, at Kar-  
naak, this very Shishak is represented, dragging  
thirty Princes after him. His name is there out  
plainly—SHISHAK. King Rehoboam is also in  
the picture, and "Yehuda Melek" (The King of  
Judah) is the inscription. The faces are Jew-  
ish. The 30 kings refer to the 30 petty kings,  
conquered by Joshua and Solomon. Read Mo-  
ses, then, and these Egyptian records in rock,  
and see how they agree.

9. Dr. Murray has Egyptian coins; on one  
are seven ears of corn, and a reaper cutting the  
stalk down. On another, the seven ears are  
bound together. Here is the story of Joseph's  
prophecy, in metal. The first coin represents  
the seven years of scarcity; the second, the sev-  
en of plenty. And yet, "celebrated Egyptolo-  
gists" deny that there is any "historical proof,"  
&c.

10. Belzoni has an Egyptian engraving,  
which was found in a royal tomb in Egypt. On  
it, bulrushes—the Nile—an ark—an infant.  
The hawk's head on it indicates wisdom; "Moses  
was learned," &c.

11. Sir Robert Ker Porter and Mr. Kettle  
found the history of Daniel on the gate of the  
West palace of Babylon. A block of gray gran-  
ite—a huge lion—the figure of a man prostrate—  
no inscription. Also, silver coins fished up  
from the bed of the Euphrates, the river on  
which Babylon stood; a den of lions on one side;  
a man in a struggle with lions, on another! On  
one of the coins, the man's face is decidedly  
Jewish; two lions are represented, and a man  
holding a paw of each, perfectly unharmed.  
Another stone found in Susa. Daniel was Gov-  
ernor in Susa; 10x10x20 inches, hollow, as if a  
corner-stone. On one side, a man naked to the  
waist; hands tied behind; two lions, one paw  
of each on his head; he, wholly uninjured.

12. A Mr. Burgoyne has an Egyptian coin,  
found at Babylon; three men in a furnace, and  
near by, an idol. These coins have been on the  
bed of the Euphrates, 2,500 years.

13. Between the reigns of Amenophis II, and  
his successor, Tuthmosis II, a woman reigned in  
Egypt. She was Amesis (or Sesames), daughter  
of Amosis. On a granite obelisk near  
Thebes, she is spoken of, and called "royal  
wife," "royal sister," "daughter of Pharaoh."  
By comparing histories, we find that this vacan-  
cy in the throne was at the very time at which  
Moses lived. We find that she was succeeded  
by a distant kinsman. We conclude, thus, that  
she had no children, as her father had had no  
sons; that she not only brought Moses up, after  
saving his life, but adopted him, intending that  
he should become King of Egypt, at her death.  
We learn that Moses "preferred affliction with  
the people of God," &c. This may be what is  
meant. Rather than be a great King of Egypt,  
he would be an humble Judge of Israel, leader  
of a nation of slaves and brick-makers.

14. Dr. Hincks lately found on the Nimrod-  
obelisk, this inscription: "Jehu, son of Omri."  
Here is an Israelitish name inscribed on an As-  
syrion rock; showing that Israel and Assyria  
must have had some connection. It is, no  
doubt, that of the captivity of the former in the  
latter, by Shalmaneser

15. Layard has found, on a rock, an account  
of what the Bible says of Hezekiah being con-  
quered by Sennacherib; Rawlinson has transla-  
ted it. It is an inscription of the affairs of his  
reign, on the palace of Luxor. 2 Kings, xviii:  
13, says: "In the fourteenth year of King He-  
zekiah, the King of Assyria came up against all  
the fenced cities of Judah, and took them. And  
Hezekiah, King of Judah, sent to the King of  
Assyria, to Laohish, saying, \* \* \* that which  
thou puttest on me, I will bear." i. e. tribute.  
"And the King of Assyria appointed unto Heze-  
kiah, 300 talents of silver, and 30 talents of gold.  
And Hezekiah gave him all the silver of the  
House of the Lord, and all the treasures of the  
King's house. Hezekiah cut off the gold from  
the Temple, from the pillars, and gave it to the  
King of Assyria."

Now for the Inscription, written by some hea-  
then 2,500 years ago: "Because Hezekiah,  
King of Judah, did not submit to my yoke, forty  
of his strong fenced cities I plundered; but I  
left to Hezekiah his capital city, Jerusalem. Be-  
cause Hezekiah still refused to pay me homage,  
I attacked him, carried off his whole population,  
30 talents of gold and 800 talents of silver, the  
wealth of his nobles; and men-slaves and wom-  
en-slaves carried I to Nineveh." Thus, the in-  
scription. Mark the unintended coincidence;

"300 talents," "800 talents;" this 500 talents—  
difference—was the silver that was "in the House  
of the Lord." What seems a contradiction, be-  
comes an undesigned coincidence.

16. The remains of Birq-Nimroud are, no  
doubt, those of the Tower of Babel. Bucking-  
ham says it has eight separate stages, rising one  
above the other. Rich says the ruins are a sort  
of pyramid, with a furrow or path running up  
the sides like a spiral spring. Sir R. K. Porter  
says he has no doubt that this is the ancient  
tower of Babel. Neither Jew nor Christian has  
ever had any control over this hieroglyphical  
testimony, of these silent, stubborn witnesses.  
Heathen and hostile Romans controlled the re-  
cord of the early days of Christianity. But these  
rocky records of the land of Egypt, are like the  
rocky records of the land of Science; and the  
evidence they furnish is valuable beyond the  
telling; "celebrated Egyptologists" in the city of  
New York, to the contrary notwithstanding.

## Shall the Church Provide for her Own.

By the Rev. John Fulton, D. D.

II.  
That the Church has been sorely injured by  
her neglect of the families of deceased clergy-  
men, is beyond question. No wonder that our  
roll of candidates for Orders dwindles. It is  
enough—much more than enough, to my mind  
—that our candidates should be obliged to look  
forward to a poverty so dire as to be solaced by  
the occasional, uncertain, and unsatisfactory re-  
lief of a charity-box more or less considerably  
made up. The laborer is worthy of his hire,  
and the hire alone should be enough for his de-  
cent maintenance. He ought never to be made  
a pauper. That our clergy are being pauper-  
ized with the best of motives and by the best of  
people, is one reason why young men will not  
enter our ministry, and why so many men fall  
out of it, and virtually return to secular life.  
Some brave, devoted men, and many thought-  
less ones, may be willing to undertake such a  
life, but to enter on a life in which a man must  
expect first to be pauperized himself, and then  
to leave a family of destitute paupers after him—  
this, I submit, is something which no Church  
has the right to ask any man to do. Only rich  
men and men who have the gift of celibate self-  
denial, are likely, if they understand the facts  
of the case, to seek the ministry of our Church.  
As to the former, we must remember that "not  
many rich are called;" as to the latter, the fact  
is conspicuous that in the Anglican Communion,  
that peculiar form of divine grace, which will en-  
able a man safely to devote himself to the cel-  
bate life, is extremely rare. Were it otherwise,  
I doubt whether a wealthy clergy would do the  
missionary work of this Church; while, for  
its more settled parochial work, I conceive  
that an unmarried clergy would be very un-  
desirable, and generally unsafe. Just as things  
are, the number of our candidates for Orders  
is falling off alarmingly; and a heavy percent-  
age of our ordained clergy is said to be falling  
out into secular life. One of the reasons of  
these two facts is not far to seek. There are  
many other reasons, doubtless; but the one on  
which I have insisted, cannot be denied, and it  
is a capital one. It is simply this: the Church  
is not providing for her own, as represented  
in the families of her clergy. There is hardly  
a Diocese in the land in which this crying  
wrong is not exemplified, and hardly a Bis-  
hop in the Church who is not sometimes—nay,  
oftentimes—heart-broken by destitution, which  
is the Church's justice—not her bounty nor her  
beneficence, but sheer common justice—ought  
to provide against.

I trust that when our General Convention  
meets again, it will not fail to consider practical  
matters of righteousness, such as this. From  
the wisdom of that great body, greater in many  
ways than the owners of some flippant tongues  
and pens are capable of perceiving, I cannot  
doubt that some fit and sufficient remedy for  
the evil I have pointed out, would be evolved.  
After a few more preliminary observations, I  
shall submit for consideration the outline of a  
plan. I shall do so with considerable diffidence,  
though I have considered it for some years. It  
may very likely not be the best plan; possibly it  
may not be a good plan at all; and, simple as it  
is, its details may be exceedingly defective. I  
shall quarrel with no one who may object to it.  
I shall be glad to see a better proposed and  
adopted. I shall be content if I can turn the  
attention of wiser men to the subject of the  
Church's unfulfilled, but sacred duty of provid-  
ing for "her own," the widows and orphans of  
her deceased clergy.

St. George's Church, St. Louis.

Do not go yourself, nor encourage others to  
go to a summer resort, where there is no oppor-  
tunity of attending the Services of the Church.  
A very hard-working and efficient parish in the  
East, has, in consequence of such advice having  
been carelessly given, lost one of its most lib-  
eral supporters, who was drawn away by mem-  
bers of another Communion, and is thus lost to  
the Church.

If a man is thoroughly a Christian, the nerve  
that runs from his brain to his wallet, will be  
just as much Christianized as the one that runs  
from his brain to his tongue.

## Canadian Church Affairs.

From our Special Correspondent.

Last week, the Bishop of Huron took his final  
farewell of Canada. A few days before his de-  
parture, a farewell service was held in St. Paul's  
Church, London. He has appointed the Rev.  
Canon Innes, Rector of St. Paul's, as his Com-  
missary, until the approaching election decides  
this burning question, and gives us once again  
a bishop and a ruler.

Apropos of this, it has often seemed to me a  
defect in our system, that, under very excep-  
tional circumstances, Commissaries cannot be au-  
thorized to administer Confirmation. It is a  
well-known fact that even in the Roman Com-  
munion, priests are sometimes allowed to con-  
firm; and the diocesan Vicars-General, who  
are really no more than simple priests, and who  
are a sort of permanent Commissaries, ready at  
hand in case of absence or sickness, regularly  
administer Confirmation. Are we not a little too  
timidly conservative in many matters. This  
has been bred of our long connection with the  
State, when not a line of the Prayer Book, nor a  
shred of the Rubrics, could be changed without  
an Act of Parliament. Thus, even in Canada  
and the States, we have, by indirect inheritance,  
become morbidly fearful of the smallest change.

Another point in connection with Confirma-  
tion has often occurred to me. In the interro-  
gation of the candidates appears an allusion to  
Godfathers and Godmothers.

Now, there is a large number of persons who  
come to Confirmation, who never had any spon-  
sors, e. g., adult converts from other churches;  
not to mention hosts of our people, who, from  
being remotely settled, have been baptized by  
dissenting ministers. I remember, upon one  
occasion, presenting a class for Confirmation  
composed of ex-Methodists, Presbyterians, Bap-  
tists, and neglected members of the Church,  
fourteen in all, of whom I don't believe three  
possessed sponsors. Though they all stood the  
test, yet I know it staggered some of them not a  
little, in having to swallow the pious fiction of  
suppositious Godfathers and Godmothers.

Could we not devise something to meet this?  
Strenuous efforts are being made in the Di-  
ocese of Huron, to establish the *Church Chroni-  
cle*, permanently, as a diocesan paper. So far,  
the paper has not been a success, and the pub-  
lic-spirited editor (Mr. W. J. Imbach) has sus-  
tained serious pecuniary loss, besides a heavy  
burden of extra labor. An attempt is now be-  
ing made to turn it into a Joint-Stock Company,  
with the modest capital of \$1,000 in  
shares of \$10 each, payable in monthly instal-  
ments of \$1.00. I am happy to say that the  
project appears to be taking well among the  
clergy; and it is more than probable that the  
necessary amount will be raised. The paper de-  
serves encouragement and support from all true  
Churchmen, being Catholic in tone and stud-  
iously peaceful. The Canadian Church stands  
sadly in need of extended Church-Paper cir-  
culation; the densest ignorance on the most rud-  
imentary Church matters, prevailing among thou-  
sands of otherwise intelligent and well-informed  
Churchmen. It is really incredible what an  
amount of ignorance one meets with every day,  
among men, who are in their own way true heart-  
ed and loyal sons of the Church. Many per-  
sons in Canada, even yet, imagine that the  
Church is supported by the State, and has no  
need of voluntary support. On the other hand,  
some rank it with the denominations, and de-  
signate the clergy as "preachers." Vast num-  
bers know absolutely nothing of her history,  
principles, or teaching, beyond some hazy idea  
which they have picked up at random, and  
which are more or less erroneous and mislead-  
ing. A good story, illustrative of this general  
ignorance, was related by a speaker at the late  
Synod of Huron. Some years ago, a promi-  
nent clergyman was asked by a leading parish-  
oner, in all innocence, "Who is this fellow Huron  
that signs these pastorals? Why don't the Bis-  
hop sign them, himself?" Alluding, of course, to  
the official signature "I. Huron," which appears  
under every official document.

Under these circumstances, a good Church-  
paper is a crying need with us. I notice many  
complaints among American Churchmen, as to  
the comparatively limited circulation of Church-  
papers among the laity; but, in Canada, it is  
probably the great leading weakness of the  
Church. I don't suppose that more than fifteen  
per cent. of our people take a Church-Paper.  
So long as this is the case, we may look for ig-  
norance, indifference, inertia, and all the evils  
of having a large body of members and ad-  
herents who "don't know and don't care."

A silly little squabble appears to be impend-  
ing, relative to the Metropolitanship between  
the dioceses of Montreal and Fredericton, each  
of which claims the honor. It seems strange  
that no definite settlement has been arrived at  
before this; but probably the Provincial Synod  
will finally set the matter at rest.

Ontario, July 23rd, 1883.

A conference of Church workers among the  
deaf is to be held at St. Stephen's Church, Phil-  
adelphia, Sept. 29th, 30th, and Oct. 1st. Rev.  
Mr. Syle, the deaf-mute deacon, is to be ad-  
vanced to the priesthood by Bishop Stevens, on  
the first named date. It has been suggested  
that Rev. Mr. Mann be advanced at the same  
time and place by Bishop Bedell.—E.



Calendar.

July, 1888.

- 1. 6th Sunday after Trinity. Green.
2. 7th Sunday after Trinity. Green.
3. 8th Sunday after Trinity. Green.
4. 9th Sunday after Trinity. Green.
5. 10th Sunday after Trinity. Red.
6. 11th Sunday after Trinity. Green.

FULL OF DAYS.

In Memoriam:—The Rev. Theodore Edson, S. T. D.

The soldier lays his armor down,
Doff's breast-plate, greave, and casque;
A gallant fight, a brave renown—
What more can soldier ask?

Praying by the Book.

By the Rev. J. Wainwright Ray.

(1.) "Will the coming man pray?" We answer yes, if he is a man—more human than brute; and the more of a man, the more will he pray.

(2.) Will the coming man pray by the Book? Not all his prayers, but his public ones, generally; and many, if not most of his closet ones.

(3.) Will the coming man pray by this Book of Common Prayer? It is called "common;" but, next to the Bible, it is an un-common book.

But what minister will say, "sing, sing, and go as you please," only sing in the spirit? Much less will one say, "Let me sing!"

Thank God, one does not go far in this Prayer Book of ours, but he comes to "the People." The Minister is to say—so and so; and the People shall say—so and so.

The Parish Treasurer.

I want to put in a plea for that much-tried and abused Church-officer, the parish treasurer. His duty is certainly, almost everywhere, a thankless one.

between the two parties in this business. That man is the unfortunate parish-treasurer. After much persuasion, and with unconcealed reluctance, he makes the sacrifice of his feelings, and accepts the duty.

Now, where is the solution of the difficulty? Is it not in this: That the right way and only proper way for these payments to be made, where the subscription or renting plan is employed, is, for the layman (even if it be a lay-woman) to go to the treasurer, the officer whom the Church has appointed to receive its tithes, and pay him, instead of waiting for him to call and collect it?

The simple fact is, that every one who assists at all in supporting the Church, should promptly and regularly send or carry their offerings to its proper officer appointed to receive them.

Ministerial License.

From the Convention Address of the Bishop of Massachusetts.

At the last Convention a report of a Committee was unanimously adopted, expressing the opinion that the Amendment to the Ratification of the Book of Common Prayer, proposed at the last General Convention, ought not to be adopted.

The generally prevalent but unauthorized freedom in services, is also foisting in divers and sundry liberties, in what many of you will call "the mint, anise and cummin" of ritual law and order.

givings following in the American Prayer-Book—is a direction as to the manner of its recital. The italicized Amen forbids such a notion; and the Church fails to add to the name of the collect—as in [the] General Confession—the direction "to be said by the whole congregation."

An Esquimaux Superstition.

The superstitions of all savages are of two almost distinct kinds—first, those which are evinced and accompanied by their various rites, songs, dances and festivals; and these even the casual traveller may stumble upon and give us more or less truthful and interesting descriptions of, according to his keenness of observation; and, in fact, these are generally the ones we encounter in all books of travel, research and exploration.

The first superstition that I came in contact with, at least in a practical and annoying way, was about the middle of February, 1879, in North Hudson's Bay. Many of the Esquimaux had been encamped around my own snowhouse—for I was living almost the same as the natives—on the mainland, until that time, and had been living on the flesh of the reindeer secured in the Fall hunting; the women being occupied in making the winter's clothing and bedding from the reindeer-skins during the while.

As soon as the reindeer-hunting season is over and all the meat resulting therefrom is consumed, or nearly so—that is from November to January, according to the locality, look in hunting, and season—the walrus and different varieties of seal are brought into the Esquimaux market, and completely exclude the reindeer, which from that time, according to their ideas, becomes forbidden fruit.

The deacon is robed in a long dalmatic (called by the Orthodox sticharion), of heavy stuff ornamented with flowers in green and gold. The deacon's stole is worn over the left shoulder, and hangs straight down. It is not drawn across the body and fastened at the right side, as is the custom in the Anglican Church.

After these prayers, there are more kissings of the holy table, the doors are shut, the curtains are drawn, and the more solemn parts of the mass are concluded. The priest is dressed in a gorgeous cope. The Greek mass is very different from the Roman, and is equally solemn and imposing.

Among the scholars of the Portland High school, class of 1883, who graduated the 28th, was a blind girl. She was one of the best scholars of the class, and had she taken the study of geometry—which, of course, was utterly impossible for her—would have received a medal, as she stood No. 3 in that class for four years.

THE STRANGER.

An Eastern Legend.

An aged man came late to Abraham's tent. The sky was dark, and all the plain was bare. He asked for bread; his strength was well nigh spent; His haggard look implored the tenderest care.

Another came that wild and fearful night. The fierce winds raged, and darker grew the sky; But all the tent was filled with wondrous light.

The Greek Church.

Celebration of St. John the Baptist's Day at the Russian Chapel, San Francisco.

The Birthday of St. John the Baptist was duly celebrated, this year, by the Orthodox Russian Church. The chapel is on Powell street, at its junction with Montgomery Avenue, opposite Washington square. The service commenced at nine o'clock, and was concluded at half past ten.

The deacon is robed in a long dalmatic (called by the Orthodox sticharion), of heavy stuff ornamented with flowers in green and gold. The deacon's stole is worn over the left shoulder, and hangs straight down.

The deacon officiating was the Rev. John Salofoff. He has a magnificent and thrilling deep bass voice. In this part of the liturgy comes what is called the "small entrance."

It commences with prayers by the deacon, then the doors of the tabernacle are opened, then comes the cherubic hymn, which is interrupted by the "great entrance." This part of the service is very imposing. The priest and the deacon bring the elements from the credence table to the ambon in front of the tabernacle.

After these prayers, there are more kissings of the holy table, the doors are shut, the curtains are drawn, and the more solemn parts of the mass are concluded. The priest is dressed in a gorgeous cope. The Greek mass is very different from the Roman, and is equally solemn and imposing.

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The Household.

A charming way to flavor custards is to beat fruit-jelly with the whites of the eggs; red raspberry jelly and quince jelly are especially nice for this.

Horse-radish root boiled in salt and water, with a little vinegar, is good to send to the table with roast meat of any kind; cut it in thin slices, and use it as a garnish.

If a common wooden pail receives three coats of common copal varnish on the inside before being used, it will never become water soaked, nor will it give any disagreeable flavor to water that may be allowed to stand in it for any length of time.

To remove grease from silks, etc., place a piece of the thick, soft blotting-paper used by accountants, on the table; then lay the soiled part of the dress on it. Put another piece of blotting-paper on that, and press with a hot iron on the paper.

A lovely cushion for a gift or to adorn your own parlor is made by embroidering a spray of old fashioned pinks on a ground of pale blue. Around the edge of the cushion put a full puff of pale pink satin. Where the puff is joined to the blue satin, sew a good-sized pink silk cord. The cushion when completed should be about half a yard long, but not quite so wide.

Whortleberry cake without eggs is economical, as well as very nice. To one quart of flour allow one cup of sugar, one pint of berries, a little salt, and three teaspoonsful of baking powder; use sweet milk to wet them up with.

A serviceable knife-case is made of a piece of white cotton flannel twenty-five inches square. Bind one end with red braid, fold this back nine inches, and baste nicely at each side. This forms a large pocket. Now bind the three edges, then with red silk make twelve rows of stitching an inch and a quarter apart, from top to bottom of the pocket, thus making twelve small pockets or cases. The remaining space divide into three larger pockets, for pie knife, etc.

If a person swallow any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, more efficient and applicable in a larger number of cases than any half dozen medicines we can now think of, is a heaping teaspoonful of common salt and as much ground mustard, stirred rapidly in a teacup of water. It is scarcely down before it begins to come up bringing with it the remaining contents of the stomach; and lest there be any remnant of poison, however small, let the white of an egg, or a teacup of strong coffee, be swallowed as soon as the stomach is quiet. These very common articles nullify a larger number of virulent poisons than any medicine in the shops.—Hall's Journal.

A physician says: For the "wind in the stomach" children are thought to have, for their tiresome crying, and for their restlessness and worrying at night with which they are afflicted, if the warm bath were resorted to oftener instead of using soothing syrups and worse nostrums, it would be far better for the children. In preparing a warm bath for infants, great care should be taken not to have the water hot. A lady remarks on this subject: "When my child was sick, one night, the doctor ordered the hot water ready, and said it was all right. Just as the nurse was going to put the child in, I said, 'Put your elbow into the water first.' She did so, and found it altogether too hot. In washing my babies I often find the water that is agreeable to my hands is not so to my flesh that is covered with clothing, which leads me to think oftentimes babies are tortured, and even injured, by giving them a bath in water that is too hot."

A dainty toilet set, the materials for which cost only about one dollar and a quarter, can be made as follows: The foundation of fine silesia being of any color that suits the fancy or the room for which it is intended. Take a piece of silesia twelve inches square for the larger mat, and cover it with cheese cloth, turning in the edges of both neatly. Gather a piece of lace one and one-half inches wide, allowing one-third extra for fullness, and baste it between the edges, feather-stitching the whole together with silk the color of the silesia. The two small mats are the same, except that they are only six inches square. Make of the silesia a cushion nine inches square, and at each corner place a bow of satin ribbon one and one-fourth inches wide, with the loops the same length as the ends. A five-inch square of cheese cloth unlined, edged with lace and stitching, placed corner-wise on the top, completes it. The materials required are: Four yards of silesia, one yard of cheese cloth, four and one-half yards of lace, two and one-half yards of ribbon. The lace is of the coarse kind used for trimming summer dresses, and costs twelve and one-half cents a yard. Any material may be used to suit ones taste and purse.

The New York Exchange for Woman's Work, which was started in 1878 by charitable New York women to bring the makers and the buyers of fancy articles of the higher grade and of fine clothing together, has grown from a comparatively small undertaking to be an institution of importance and of great good. When the rooms were opened, May 10, 1878, there were thirty articles offered for sale, where now are upward of 60,000 articles, ranging in price from five cents to \$500. During the year ending last October, \$20,526 was paid to consignors, or persons who send articles for sale, exclusive of \$8,482 paid to the consignors who furnished the restaurant with materials, making a total of nearly \$30,000 paid to women who in many instances sorely needed the money. The total amount paid to women by the exchange for their work from May, 1878, to November, 1882, was \$85,581. The society will take anything which a woman can make for which a market can be found. The salesrooms also constitute a school for the education of women in work of this kind. The order department—one of the most important branches of the society's work—is rarely represented in the rooms of the exchange; the completed work—curtains, furniture coverings, infant's clothes, etc.—passing directly into the possession of those for whom it has been executed. The rules of the society are very simple, no work being received unless it passes examination, no work being accepted from persons who do not need the money, and a uniform commission of ten per cent., covering all the expenses of the consignors. That the work is a useful and practicable one is shown by its steady increase, by the testimony of hundreds of women in straitened circumstances who have found its help invaluable, and by the fact that eight similar enterprises, modelled after this society, have been organized in other cities—the last in New Orleans.



GRANDMOTHER'S SERMON.

The supper is o'er, the hearth is swept,
And in the wood fire's glow,
The children cluster to hear a tale,
Of that time so long ago.

The Story of Demeter and Persephone.

By Rev. J. M. Neale, D. D.

Among the divinities that dwell on Mount Olympus, none was more friendly to the husbandman than Demeter, goddess of corn.

Demeter had one daughter, the fair Persephone; a maiden unmatched for beauty among the dwellers of the mansions of Olympus.

It was in the joyful spring of the year; the birds sang sweetly in the bright day; the green of the boughs was freshest, and the blue of the sky was brightest.

Far off, in his gloomy abode, sat Hades, the king of the shades. Dark it was, and gloomy and cheerless; and they who entered it could return no more.

They went together to the sun-god, the goddess and fair-angled nymph. And they found him driving forth his chariot, at the entrance of the gates of the day.

On the borders of the stream were a pale crowd of spirits longing to cross the gloomy river; and Charon, the dark ferryman, who piloted them to the further shore.

by doing deeds of glory. They wore crowns of myrtle, as they wandered through the amarantine meadows; they mingled in the dance among the rosy fields, and sang the praises of the divinities.

But Hades shared not in their joy, but sat alone in his palace; his brow was dark with care, and his thoughts harassed his mind.

Hermes came to the under-world, the messenger of the immortal gods. To him Hades told his grief; and from him he asked for counsel.

Thus spake Hermes, messenger of the gods, remembering his ancient wiles. And Hades smiled a gloomy smile; and revolved the deceit in his heart.

Meanwhile Persephone thought not of ill, but was foremost in the sports of the maidens. Lo! in the midst of the meadow, a narcissus arose in beauty, a wonder to men and to gods.

The fair-haired maiden saw it; and with light feet she hurried towards it. She stripped her companions in the race; and stretched out her hand to the flower.

She stretched it forth; and the mountains echoed; for an earthquake rent the earth. The meadow was rent asunder in the midst; and yawning a chasm opened.

As long as she saw the earth and the starry heaven, the rays of the sun, and the briny sea, so long she hoped to behold her mother again, and the halls of the immortal gods.

When Demeter had thus lost her daughter, she wept, and could not be consoled. She knew not who had carried her away; but she resolved to wander over the earth till she could hear tidings of her daughter.

They went together to the sun-god, the goddess and fair-angled nymph. And they found him driving forth his chariot, at the entrance of the gates of the day.

They went together to the sun-god, the goddess and fair-angled nymph. And they found him driving forth his chariot, at the entrance of the gates of the day.

Demeter returned to the earth, heavy and discontented of heart. And thenceforth she forsook the abodes of Olympus, and the habitations of the immortal gods.

And to them Demeter feigned herself another; and she was taken into their house. And Queen Metaneira hired her for her nurse, and gave the babe Demophoon to her arms.

Demeter loved Demophoon well, and she determined to make him immortal. She breathed on him as he lay on her breast, and he throve by her care like a god.

Then came a year of scarcity on the earth, for Demeter would suffer no plants to grow. Famine walked among men; and there were no offerings for the dwellers of Olympus.

Hermes came to Erebus, to the house of gloomy Hades. And he told the words of Zeus, and besought that Persephone might return.

This is one of those stories which have no moral meaning, but are an emblem of something which happens in the yearly course of nature.

Little Tim.

It surprised the shiners and the newsboys around the post-office the other day to see "Little Tim" coming among them in a quiet way.

One of the lads passed over the change and took the kit; and Tim walked straight to the counting-room of a daily paper.

Tim tried to brace up, but couldn't. The big tears came up, his chin quivered, "I—I had to sell my kit to do it, b—but he had his arms around my neck when he d—died."

Honor to Parents.

A little boy, about nine years of age, entered one of our city coal-yards with a large bucket, with which he went up to the superintendent, and asking to have it filled with coal.

"But it's too heavy for you," said the man, "you had better run home for somebody to come and help you carry it."

SCROFULA.

A medicine that destroys the germs of Scrofula and has the power to root it out is appreciated by the afflicted. Hood's Sarsaparilla is a reliable medicine containing remedial agents which eradicate Scrofula from the blood.

OUR PROGRESS.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, oedematous pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds.

HOOD'S SARSAPARILLA

Is a carefully prepared extract of the best remedies of the vegetable kingdom known to medical science as Alternatives, Blood Purifiers, Diuretics and Tonics.

Messrs. C. I. Hood & Co., Gents—Please send me by express two bottles Hood's Sarsaparilla and a few Cook Books for distribution.

The Pain-Killer

There are but few unacquainted with the merit of the Pain-Killer; but while some extol it as a liniment, they know but little of its power in easing pain when taken internally.

You may ask with surprise "What! am I to take internally the same preparation I used as a liniment?"—Why not? we ask.

Testimonials from the Clergy.

Messrs. P. Davis & Son. Dear Sirs.—I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

Rev. O. H. Harding, Sholapore, India. Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it."

RUPTURE

Relieved and cured without the injury or pain inflicted by Dr. J. A. Sherman's method. Office, 261 Broadway, New York.

AYER'S HAIR VIGOR

restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

SCROFULA

and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Eitchees, Ringworm, Tumors, Carbuncles, Boils and Eruptions of the Skin.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.

AYER'S SARSAPARILLA

stimulates and regulates the action of the digestive and assimilative organs, renews and strengthens the vital forces, and speedily cures Rheumatism, Catarrh, Nervousness, Debility, and all diseases arising from an impoverished or corrupted condition of the blood.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

SAMARITAN NERVE

A SPECIFIC FOR Epilepsy, Spasms, Convulsions, Falling Sickness, St. Vitus Dance, Alcoholism, Opium Eating, Scrofula, Kings Evil, Blood Diseases, Dizziness, Nervousness, Sick Headache, Rheumatism, Nervous Weakness, Brain Worry, Blood Sores, Biliousness, Costiveness, Nervous Prostration, Kidney Troubles and Irregularities. \$1.50.

CATARRH

For twenty years I suffered with Hay Fever, and a bottle of Ely's Cream Balm cured before it was used.

Horlick's Food

Has saved many lives. It is free from starch. The best food in health or sickness for all.

Hunting, Fishing & Pleasure Boats.

We have on hand and are manufacturing a full line of Cedar, Pine or Elm boats. Sole manufacturers of the H. B. Bliss Patent Hand Propeller with Patent Gear.



The Living Church.

Chicago, July 28, A. D. 1888.

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

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Scarcity of Candidates.

It is a complaint that comes from nearly all religious bodies in the land, that candidates for the ministry are diminishing. It is so with us, it is so all around us. A great many reasons are assigned as the cause of it, all of which are doubtless worthy of consideration. Perhaps many causes are conspiring to bring about this scarcity in the clerical ranks. There is the inadequate provision for training candidates, our Theological Seminaries being notably inferior to Law and Medical Schools, in their outfit and advantages for developing the best powers of their students; there is the meagreness of salary, inadequate income for the maintenance of high position and scholarship; there is the prospect of a helpless and impecunious old age; a dependent and poorly clad family; privations and hardships all the way along, with few of the recompenses which young men see fall to the lot of other professions. All these have a discouraging influence. It is not admitted that they ought to have. They would not have a deciding influence in the mind of one who was fired with devotion and the spirit of doing the Lord's work and saving souls. And why are there so few who have this holy enthusiasm, so few who seem to hear the calling of the Spirit to sacred ministrations?

Serious as are the hindrances presented by the unfavorable conditions of the work, great as are the discouragements from without, it is not these that can account for the falling off in the ranks. These drawbacks have always existed. Mitigate them as we may, we cannot entirely remove them. It is not on account of these that men hold back, for the most part. Supply the spirit of the early days, and all solicitude about salary and old age would vanish. Young men would press forward eagerly, and toil cheerfully, and go down to the death, if need be, for the upbuilding of Zion.

Why is it, then, that so few have this spirit? Why, of course, because there is very little of it in the Church. It should not be expected that Christian heroism should be found to any great extent among young men, when it does not exist in large degree among other classes of Churchmen. Why should young men furnish all the enthusiasm and sacrifice that the Church needs? Why should they give up everything, while few Churchmen around them give up anything, to speak of? Why should young men be eager to preach the Gospel to people who have heard it all their lives and have never done anything to show for it more than a dignified respect? Why should young men press forward to the priesthood, when they know that the priestly office is almost without respect among us, and priestly admonition is despised? Why should it be expected that spirituality should abound among the young men, when selfishness and self-will and neglect of Church duties are to such a great extent predicable of all classes in the Church? It is not without reason that there is a scarcity of Candidates.

Let us not look for figs from thistles. Let us not wonder that a generation of dwarfs brings forth no giants. The Church in this land must rise to the point of sacrifice and enthusiasm, AS A WHOLE, before she can command these qualities in large measure for her ministry. Apathy, indifference, worldliness, self-assertion, congregational exclusiveness, and all sectarian littleness must be left behind in the sloughs out of which after a hundred years we are emerging. Heroes are never developed

by camp life. Let the army move on! There are thousands in it ready to do and dare anything, if only they are cheered by the spirit and example of the great body around them.

The Diaconate.

The last Convention of the Diocese of North Carolina passed a resolution favoring the increase of the Diaconate, by the calling to that Office of those who should pursue their ordinary vocations and thus provide for their own support. A writer to the *Church Messenger* argues that this would provide needed ministrations for many parishes and missions, and enable pastors to devote more time to missionary work. He says that in times of religious awakening many are moved to preach, and that unless there be a place in the Church for such, they will preach outside the Church and against her. The Wesleyans of the early day are an illustration. The Roman Church met this need during the middle ages, by her orders of lay preachers. Mr. Murdock's article concludes as follows:

Now, if we have a Diaconate including many who support themselves, many of the most honored men of the Church, we have an honorable place to offer to those pious men who will preach either for or against the Church. Would not many of them gladly go through that degree of preparation required by the Canons, in order to be numbered with the Deacons of the Church. If they succeed as very useful preachers, the Church may undertake their entire support, and let them give themselves wholly to the Ministry, or open to them the way to the Priesthood. If they fail as preachers, as many of them will, still the Church has an honored place for them in her councils, in the chancel, at the bedside of the sick, at baptisms, and marriages, and funerals. So they lead Godly lives, and support themselves, they can be of no small use to the Church, though they cannot preach. The Church has allowed too many zealous men to escape from her ranks, because they would preach. Hereafter let us retain them, not contrary to our formularies and the voice of antiquity, as lay preachers; but in the Diaconate where they may minister as well as preach.

We give the above, not to argue for or against it. If we may not in this way engage the interest and utilize the talent of our gifted laymen to a greater degree, may we not in some other way? The Office of lay-reader is not generally sought or valued as it ought to be. May not some qualifications admit a layman to the rank of preacher, without taking Holy Orders? The objections to the secularization of any one of the three Orders are insuperable. It will never be done, we presume to say, in North Carolina or in any other Diocese.

A Methodist preacher, writing to a weekly paper, vigorously opposes the three-years' pastorate system of his Society. Admitting that the itineracy is a great power as a propaganda, he argues that long pastorates are greatly to be desired in many places. The advantages of both ought to be combined. As our own people are advocating the sending of the clergy without reference to their wishes or the wishes of parishes, it may be well to note how it works among those who have been working on this plan. The writer above referred to says that there is a deep feeling of discontent and restlessness in many Methodist churches, on the subject of pastoral supply. Refusals to receive the appointee of the Conference are not unheard of; a vast number of appointments are made by previous arrangements between preacher and people, involving "trial sermon" and all. The effect of the system upon the ministers is indicated by the "self-seeking, unholy ambition, button-holding, log-rolling, wire-pulling, nervous anxiety, and heart-burnings, with which every session of our annual conference is at present too fully occupied."

There are certain things with reference to funerals, which our people strangely forget, and need to be often reminded of. In the first place, the rector of the parish should be promptly notified of the death of a parishioner or other person at whose funeral he is expected to officiate. Too often the time is fixed upon, without saying a word to him about it. He may, and often does, have other engagements or purposes, which it is a serious matter for him to set aside; and yet, should he decline to do so, it would, in nine cases out of ten, be accounted a great grievance. And yet, in nine cases out of ten, by sim-

ply consulting the rector, the matter could easily be arranged to the satisfaction of all concerned. Generally speaking, too, it is better not to ask for an address or sermon. It is seldom a consolation to the friends or family of the deceased, and never a satisfactory matter to the officiating clergyman. It had better be left out. Then, when a funeral is to be at a house, Church-people in attendance ought to bring their Prayer Books with them, and take part promptly in the responses in the anthem, when it is necessary to read it. And they should remember to observe the proper postures. Why will they remain sitting, when they ought to stand? A little thoughtfulness and good sense at such time, will have very much to do with all things being done "decently and in order." It ought not to be necessary to constantly remind our people of such seemingly obvious things.

In the *Southern Churchman*, over the initials "R. T. K.," we find the following amusing and suggestive item, upon the much-debated question of the "Eastward Position:"

When the "Eastward Position" had been discussed in Convocation in England, it was found that the Bishop of Peterborough had left some notes scrawled on his blotter.

The question was: What is the meaning of the word *before* in the phrase, "The priest stands before the table?" The table has but three sides, one being fixed against the wall. All present contended that "before" meant—at the north end.

The Bishop had written: "The piper played before Moses." There are three ways in which he may have done this: He might have played antecedent to Moses, before he was born; or he might have taken precedence of Moses, and so played before Moses played; or he might have played in front of Moses. But he did none of these, he played at the north end of Moses."

All English churches are built towards the east by law, and worshippers worship towards the east, even as Daniel prayed towards Jerusalem, which from my standpoint explains our Eastern origin, but I will spare you this time.

We once saw over a store this sign: "Confirmation Suits Hired." It gave us the reason, why so many of those who are confirmed do not lead the rest of their lives according to that beginning—why they have no realizing sense of the obligation of the solemn vows they then assume. They have hired their confirmation suits for an occasion; have put them on for an evening, and not for life. The ceremony over, they must return the hired Confirmation suit—they lay aside the borrowed repentance, faith, and obedience—they take up again the rags of their sins; and what wonder is it, if their last state is worse than the first! What Christ would have purchased for them, they preferred to hire, at a dreadful cost to their own souls, and nothing is left them but the beggarly elements of the world. "Hired Confirmation Suits!"—there is a moral in them.

Brief Mention.

A communistic crank has written to the Bishop of Norwich, threatening to take his life and blow up his cathedral unless he straightway divides up his \$25,000 salary, retaining one-tenth for himself. The lunatic wildly remarks that the Bishop and such as he "are making literally hell upon earth." The fellow will probably have a chance to try the paradise of a prison, where there is entire community of goods, and one man is as poor as another.—At a funeral on a recent occasion, among the Baptists, a choir chanted the *Te Deum Laudamus*, "and," says the secular paper which records it, "the sweetly solemn music seemed to take up and develop as its libretto the story of the dead woman's life." (1) The account goes on to say that "Invocations (?) were recited by the Rev. Messrs. so-and-so. Is it possible that our Baptist friends have reached the point of Invocation of Saints?—All who are interested in the important work that is being done among the deaf mutes, should not fail to remember that, on the 12th Sunday after Trinity, when the Holy Gospel for that day brings before us the beautiful and touching narrative of the cure wrought by our Blessed Lord upon "one that was deaf and had an impediment in his speech," offerings will be received in many of our churches for that afflicted class of people. It will be a good time, however, for all to give to the work in

question, irrespective of collections in church.—At a recent examination of a Board School in England, a pupil-teacher stated that Charles the First was tried by the seven Bishops; and that the meaning of "monopolies" was "forgiveness of sins."

—A Canadian Church paper copies a paragraph from our Canadian correspondent, and calmly credits it to the *English Church Review*.—The same journal has been for some time engaged with a contemporary in an acrimonious discussion as to which has the largest circulation, and as to which, therefore, is entitled to call itself the "Organ of the Church of England in Canada." Neither claims more than 6,000 subscribers.—Sydney Smith must have gone through a New York heated term when he wrote: "If you hear of sixteen or eighteen pounds of human flesh, they belong to me. I look as if a curate had been taken out of me."—John Adams said: "The appearance of religion only on Sunday proves that it is only an appearance."—An English traveller who was lately in Chicago said to an American friend that nothing so struck him in this country as the ceaseless energy with which our successful men, after they had won great prizes of fortune, continued to toil when they should rest. The habit grows upon men like an incurable affection of the nerves, until the unhappy sot of industry drops out of the world before his time.—It is a fact to be regretted, but no less a fact, that the progress of civilization makes it more and more difficult to assure a week-day of rest to the toiling millions, especially in cities. Service is demanded, more and more, of railroads, horse-cars, and telegraph lines; and one after another the modern appliances for use and comfort are compelled to operate seven days in the week.—The Rev. Sylvester Clarke, Rector of Trinity Church, Bridgeport, Conn., celebrated the 25th Anniversary of his wedding, on the evening of the 18th ult. Very substantial evidence of the high esteem in which Mr. Clarke and his wife are held in the community remained after the assemblage had dispersed. Articles of use and ornament in silver, and packages of silver coin abounded.—Though tardy in the announcement, the LIVING CHURCH is no less hearty in congratulations to the *Episcopal Register* on securing the Rev. W. F. C. Morsell as its Editor.—The LIVING CHURCH acknowledges with thanks the courtesy of the Southern Exposition, Louisville, Ky., for an invitation of which pressure of business prevents the acceptance.

LETTER TO THE EDITOR.

"A Tennessee Grasshopper." To the Editor of the *Living Church*: It seems that a letter of mine to the *Southern Churchman* has given great offence to one who signs himself "A Tennessee Grasshopper." Your correspondent would place me before your readers in a very unamiable light. He would make it appear that I, as a guest of the diocese of Tennessee, had gone forth to use "atrocious language," offensive to the diocese, and untrue besides.

Now, Mr. Editor, I could silently submit to having my "manners" impugned, but your correspondent has gone so far as to say that I "saw things which were not done, and have plainly borne false witness."

Bishop Quintard very kindly wrote to me, calling my attention to an error in my letter; and I most cheerfully corrected it in the next issue of *The Southern Churchman*. Your anonymous correspondent prefers to charge me with ill manners and falsehood; and yet says that a true man is one who is "very cautious how he trifles with his neighbor's good name."

Of my kind hosts of the diocese of Tennessee I have used no atrocious language. Will you permit me to quote from my article, to show how little justice your "grasshopper" has done me? I said—"not for a good while have I met a more cultivated, cordial, earnest set of Christian gentlemen. And I will add, Tennessee has a band of clergy, who, for learning, talent, and eloquence, are considerably above the average. \* \* \* Prof. Gailor's sermon was able, too able if any thing" (I meant too learned for a popular discourse). \* \* \* "Prof. Gailor, Dr. Hodgson, and Mr. Sessums created quite an enthusiasm. Mr. Sessums is an eloquent tribute to the University's capacity to turn out good work. \* \* \* The treasurer made the most satisfactory report for fifteen years. \* \* \* Bishop

Quintard is a hearty man, with a waru and affectionate heart; he presides over his Council in a manner which makes asperities well nigh impossible." These are not all the good things I said in a letter of only half a column. And yet your "grasshopper" is not satisfied.

And what are his grievances? I will quote them. First, I say: "They vested in cassocks, and looked like slim Ku-Kluxes." I merely described the appearance of twenty-five men in cassocks, to readers who, as a rule, are not accustomed to them. I always wear a cassock in church; I like them, and meant no earthly offence to my sensitive friend, in saying that they looked like "Ku-Kluxes."

I next say (and here I correct an error which the printer made in my punctuation) "Over the cassocks, surplices, cottas, and sundry linen and lawn vestments that looked very clean and nice; over the white—sundry stoles." In this printer's omission of a comma and a semi-colon, my ritualistic reviewer finds another martyr's crown for himself and his brother "grasshoppers."

In referring to the many-colored stoles, and saying that they looked like "a St. Patrick Celebration," I only borrowed the language of some of the clergy present. It was a subject of considerable pleasantry, that there should be white, black, red, green and gilt stoles in a single procession. I told it in a good-natured way, but if I had known the "grasshoppers" were so sensitive about it, I shouldn't have mentioned it at all.

My allusion to singing a battle-song meant no more harm than my omission of the comma above. I love that old battle-song, and like to sing it marching.

But my crowning offence was in some remarks about the manner of celebrating the Holy Communion.

Your correspondent says: "Certainly he saw things which were not done, and has plainly borne false witness." Now I say let your correspondent write, *signing his name*, and say in what have I borne false witness. Which of the things described were not done?

I am perfectly aware that I am deficient in ritualist technicalities; but, in plain English, I gave a description of what I saw. However, if any aggrieved brother will point out any specific error in my letter, instead of making general and anonymous denunciations of me personally, I shall do all in my power to correct any unintentional mistake. If Bishop Quintard, the Rev. Mr. Fitts, my kind host, or any Clarksville layman will show me how I have violated the proprieties of a guest, I will humbly beg their pardon. But until otherwise persuaded, I shall believe my letter to the *Southern Churchman* a sincere tribute to the diocese of Tennessee, as a diocese; and a just and not ill-mannered statement of what seemed to me the exceedingly damaging practices of a few ritualists. Unless I am laboring under an entire misapprehension, the great majority of Tennessee Churchmen feel as I do about these matters, and will acquit me of taking "Evangelical liberties."

ROBERT S. BARRETT.

Henderson, Ky.

News and Notes.

Father Hyacinthe, it is reported, expects to visit this country early in September.

Mr. A. G. Bell is officially declared by the Patent Office, to be the original inventor of the telephone.

The remains of the late Mr. William Spottiswoode were interred in Westminster Abbey, on the 5th inst.

Information comes from Haiti, of the conformity by a Priest of the Roman Communion, to our branch of the Church Catholic.

Inakura, a celebrated Japanese nobleman, who, in 1872, was sent by the Mikado to the head of a distinguished delegation, to visit the Western Powers, died at Kioto, Japan, on Friday, the 20th inst.

Bishop Schereschewsky has decided not to tender his resignation, as it was at one time feared he would be under the necessity of doing; and there are strong hopes that by another year, he will be able to take up his work again in China.

It is stated that Canon Anson, who resigned the Rectory of Woolwich, in order to devote himself to Missionary work in Canada, has agreed to fill the place left vacant at Zanzibar, by the death of Bishop Steere, and to become Bishop of Central Africa.

It is reported that Lord Penance, in his role of Dean of Arobes, has pronounced upon the Rev. Mr. Maconochie, formerly of St. Albans, Holborn, but latterly of St. Peter's, London Docks, deprivation of his ecclesiastical prefer-



ment, with costs. It would seem as though the Persecution Company and its abettors are bent upon seeing to what extreme point the long suffering of English Churchmen can be strained.

The Rev. Arthur William Poole, M. A., has been appointed by the Archbishop of Canterbury to be missionary bishop of the English Church in Japan.

The venerable Dr. Tyng celebrated his golden wedding in a very quiet way, on the 18th inst., at his residence at Irvington-on-the-Hudson.

Although the agitation against the pending negotiations respecting the new Suez canal scheme has considerably decreased, it still appears to be very uncertain, whether the government will succeed in carrying out the project.

Yellow fever has been prevailing with unusual severity at Vera Cruz. In May, there were 90 deaths; in June, 261; and, up to the 18th inst., during the present month, 144.

Unhappy Cairo, it seems, is wholly given up to the cholera. No fewer than 600 persons are said to have died there last Friday, although the official report has only 242.

It seems, unhappily, that the cyclone season of the present year has not yet passed. Once more, from Wisconsin and Minnesota, come reports of the ravages of those awful visitations.

And now Michigan has had its turn. On the 23rd inst., a most destructive cyclone swept over a large section of that State, not less severe than those which have preceded it in other States, and, of course, spread disaster far and wide.

Laying a Corner Stone. Called together by the Rector of Trinity Church, Potsdam, in the diocese of Albany, most of the members of the St. Lawrence Convocation met at that place on July 16th.

Our glad work was to "begin to build" an "House to the Lord our God." Colton is a village beside the beautiful Raquette. There are here natural falls worthy of fame; and practical man has made the river stop, to do his work in busy mills.

"Why?" Declined with thanks. "Mid-day Celebration." Declined with thanks. Declined with thanks: "Much in Little"; "The Ministry of Sorrow"; "Enrichment of the Liturgy"; "The Reverent Consuming of the Elements"; "To the Revisers of the Prayer Book."

The Church is to be built on a large lot, having a good house upon it for a Rectory, with ample space around it. It is to be of Potsdam sand-stone, capable of seating two hundred. Its architecture, solidly and appointments, are worthy of a love, that offers it unnumbered to God.

The day was beautiful. The interest in the services had gathered not merely a goodly company, but a host; one thousand—perhaps more—stood around in reverential worship.

The music was excellent. A strong choir, consisting of the resident and Potsdam choirs, led by Mr. S. L. Gilbertson, (who has given much time and labor to the movement) added much to the pleasing character of the services.

On the following day, after Morning Prayer and Holy Communion, with a sermon by the Rev. G. H. Watson, of Seattle.

The following Standing Committee was appointed: Clerical—the Rev. A. S. Nicholson; and Geo. H. Watson, Lay—the Hon. E. P. Ferry and G. E. Atkinson.

The following were elected Delegates to the General Convention: Rev. G. H. Watson; alternate, Rev. Dr. Nevius. Lay—Mr. G. L. Atkinson; alternate—Mr. A. Slorab.

We have received the seventh number of the first volume of the Anglican Church Chronicle, published at Honolulu, in the Sandwich Islands.

Obituary. JONES.—Entered into rest, at Erie, Penn., June 30, 1883, after a long and exceedingly painful illness, Miss Ida E. Jones, of Erie, Pa., formerly of Danville, N. Y.

Personal Mention. Canon Knowles, of Chicago, left for Europe on Tuesday, the 17th inst. His address in England will be "Care of Brown, Shipley & Co., London."

The Rev. Wm. P. Brush, late assistant at St. James' Church, Warehouse Point, Ct., for the summer.

The Rev. John B. Harding entered upon his duties as assistant Minister of St. John's Church, Troy, N. Y., July 1st. Address accordingly.

The Rev. L. C. Rogers has resigned the Rectorship of "Cross and Crown" and St. John's Churches, Erie, Pa., and has accepted the charge of Georgetown and Idaho Springs, Colorado. P. O. address, Georgetown, Colo.

The address, for the summer and autumn, of Rev. J. S. Jenckes, will be Newville, Mass.

The Rev. Alfred Goldborough having entered on his duties as Rector of Grace Church, Yantic, Ct., (New London Co.) desires all mail matter addressed accordingly.

The Rev. C. Benham, A. B., has been unanimously elected to the charge of the Church of the Holy Communion, St. Peter, Minnesota.

The address of the Rev. John T. Rose during the month of August will be 538 Woodland Ave., Cleveland, Ohio.

The Rev. A. W. Cornell has resigned the Rectorship of St. Luke's Church, Harpersville, C. N. Y., but continues, for the present, to officiate for the Parish, and may be addressed at "Harpersville, Broome Co., N. Y."

To Correspondents. "Why?" Declined with thanks. "Mid-day Celebration." Declined with thanks. Declined with thanks: "Much in Little"; "The Ministry of Sorrow"; "Enrichment of the Liturgy"; "The Reverent Consuming of the Elements"; "To the Revisers of the Prayer Book."

MADMOISELLE DE JANON'S, (Successor and former partner of the late Miss Haines.) French and English Boarding and Day School for Young Ladies and children, 10 Gramary Park, New York.

ST. JOHN BAPTIST SCHOOL, East 17th St., New York. Under the care of the Sisters of St. John Baptist.

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

ST. AGNES' SCHOOL, Albany, N. Y. A CHURCH SCHOOL FOR GIRLS. From the Kindergarten to the Harvard post-graduate course, under the constant personal supervision of the Bishop of Albany.

CATHEDRAL SCHOOLS, Garden City, Long Island, N. Y. St. Paul's for Boys, St. Mary's for Girls. Re-open Sept. 19th.

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

ST. CATHARINE'S HALL, Brooklyn, N. Y. Diocesan school for Girls, 286 Washington Ave., Brooklyn, N. Y.

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SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J. For Young Ladies and Children. Open during Summer.

ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for girls. Under the charge of the Sisters of St. John Baptist.

HOLDERNESS SCHOOL FOR BOYS, Plymouth, N. H. The Rt. Rev. W. W. Niles, D. D., Bishop of New Hampshire, President.

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thomas A. Tibball, D. D., Rector. A Boarding and Day School for Young Ladies.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bissell, Rector-in-chief. Faculty boarding school for boys from ten to twenty years of age.

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Pa. Faulkland, New Castle Co., Delaware. Rev. Frederick Thompson, M. A., Rector.

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MISS HAINES'S SCHOOL, Woodside, Hartford, Conn. The aim—a sound mind in a sound body. Special courses in English, Latin, French, German, Music and Painting.

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THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty-one miles situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 24th.

TRINITY COLLEGE, Hartford, Conn. Christmas Term begins Sept. 13th. Examination for Admission, Sept. 11th and 12th.



St. Mary's Hall, FARIBAUT, MINN. RT. REV. H. B. WHIPPLE, Rector. MISS C. B. BURCHAN, Principal. Under the personal supervision of the Bishop with eleven experienced teachers.

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1718 SPRUCE ST., PHILADELPHIA, PA. Young Ladies Institute, Protestant Episcopal. Vacancies for a few family pupils. 29th year. Address Rev. E. H. Supplee, M. A.



Book Reviews.

HOW TO READ. A Manual of Elocution and Vocal Culture, &c. By Hiram F. Reed, A. M., President of Eastonian School of Elocution. Publisher, H. B. Garner, Successor to Smith, English & Co., 710 Arch St., Philadelphia.

Prof. Reed's lectures and manual of elocution, have deservedly received much praise. He has given in this book a great deal of valuable information and well arranged. The exercises for breathing and articulation are admirable, and the most important elements of vocal expression are given with clearness. There is still too much mechanics about it, as is always the case with the elocutionist. Of what possible use it can be for a reader, to have a picture of the lungs and other organs placed before him, it would be hard to conceive. A person does not need a knowledge of anatomy to learn to dance; nor need he look into his own throat before he learns to articulate. Expressive reading is largely a matter of sympathy and imitation; and the principles and exercises needed for training in oratory, are very few. The most serious defect in Prof. Reed's work, is the section on rhythmic or melodic pause. It teaches the faultiest, sing-song reading of poetry.

A CRITIQUE OF DESIGN—ARGUMENTS. A Historical Review and Free Examination of the Methods of Reasoning in Natural Theology. By L. E. Hicks, Professor of Geology in Dennison University, Granville, Ohio. New York: Charles Scribner's Sons, 1888. Cloth; pp. 417. Price \$2.

Professor Hicks has written an historical sketch of the literature of Natural Theology, with a critical analysis of the two great lines of the design-argument; that from order, and that from ends. There will be, we think, considerable disagreement with his conclusions, but the work will be warmly appreciated for the information it contains, and for the discriminating excellence of its review.

The Story of Ida by Francesca, a pretty little book just published by Cupples, Upham & Co., of Boston, is of special interest to readers in this country, and it seems that the pseudonym "Francesca" is only a slight change in the Christian name of Miss Frances Alexander, a well-known lady-artist of Boston, who is now living in Florence. John Ruskin was attracted by the merit of her paintings, several of which he purchased at extraordinary prices, and sought her acquaintance. He found as much to admire in her intellectual power as in her skill with the brush; and it was at his urgent request that the beautiful little book—written as a private memorial, was published, he himself undertaking to edit it. In his Introduction, Mr. Ruskin says: "The following story of a young Florentine girl's too short life is absolutely and simply true \* \* \* Let it be noted with thankful reverence that this is the story of a Catholic girl written by a Protestant one; yet the two of them so united in the Truth of the Christian Faith, and in the joy of its Love, that they are absolutely unconscious of any difference in the forms or letter of their religion." A re-production of a painting of Ida, by Francesca's own hand, accompanies the book as a frontispiece.

Archbishop Benson on Parochial Missions.

At a meeting of the Tait Memorial Fund held recently under the presidency of the Archbishop of Canterbury, his Grace bore the following valuable testimony from his own personal experience, to the usefulness of what are popularly known as "missions," in stirring up the sluggish spiritual life of those who come under their influence.

Next to the spiritual destitution of the masses, all religious people must look with sorrow on the fact that there were so many who were nominal Christians, but yet were not doing anything at all for the good of their neighbors in a religious point of view, and who themselves knew very well that they were not living the life which their principles should enable them to live; and yet they were not able to tell why. On both those states of mind, it was found that missions in the present day had a great effect, and as he had some little experience in the use of missions, he desired to lay before the meeting some of the results which had been obtained. When he went down to Cornwall they had a great deal of both states of mind to deal with in a religious point of view, and two courses, full of zeal and enthusiasm, joined him. With no kind of income or remuneration whatever, supporting themselves and living in their own houses, they set to work to carry on missions in connection with the Cathedral, and their success had been most gratifying. All parish priests would tell them there was a point beyond which they were unable to get. Men who were most laborious and zealous had had to admit at the close of their useful lives how little they had been able to effect, and it was in aiding and supplementing the exertions of these parish clergymen that the missions do so much valuable service. These two friends of his to whom he had referred, associating with themselves other clergymen of the diocese, went through the country preaching in outlying districts which the parish clergy found themselves unable to penetrate. That had the same results as were found by preaching on Sunday mornings at the corners of streets, where idlers and loafers were accustomed to assemble. These persons were by that means frequently brought to church, and, at any rate, they were introduced to a new and higher kind of life, and learned how to make a new start. At first the clergymen of whom he had spoken took with them three or four young laymen who were willing to assist, and the number ultimately increased to eight, and after a time these young laymen came to them and said, "It is a shame that you, after your labors at church should have to go out again to preach to the people. We will preach and you can undertake some other kind of work for the benefit of the poor." Thus they got a permanently-increasing series of earnest workers. In a certain parish, which he would not name, there were two of the most energetic workers he had ever known—a fine, manly, active clergyman and a winning and devoted wife. They had worked energetically for years and apparently made no impression. They asked him whether it might not be better to remove to some other sphere of labor, and he recommended them to try a mission. They did so; and a more changed place than that parish became

after the mission, he could not imagine. He had lately to confirm between forty and fifty people, old and young, where formerly they could not get more than two or three persons to be confirmed. The local preacher, who had been all hardness and opposition at one time, when on his death-bed sent for the clergyman's wife, and said to her: "I have been a different man since the mission, and now God is calling me, and I have sent for you to pray with me." The churches were now filled. Many people who went were Dissenters, and would never cease to be Methodists, and nobody was seeking to make them otherwise. They went to church in the morning, and to their meeting house in the evening, and they encouraged their children to go to the Sunday school. In another place the clergyman was most devoted to his work, and on the most friendly and fatherly terms with every one in the parish, but he could get no communicants. He sent for a Cathedral mission, told the local preachers what he was about to do, and asked them to help him. They replied, "We will help you. What shall we do?" He gave them certain tracts, asked them to read and distribute them; and to tell the people that if they came to the mission services they would hear what would do them good. They agreed to do so, the services were constantly and largely attended, and the result was that whereas there were not four families of Church people before the mission, he (the Archbishop) confirmed eighty persons at the conclusion of the mission, and the church was full both morning and evening. Missions were also of the greatest use in bringing home the realities of religion to those persons who, though nominally members of the Church of England, were indifferent to their religion and neglected to send their children to communion or to be confirmed. Whenever the missions were held a great change was effected in the minds of the people. The services were of the simplest character—the Ten Commandments, the Lord's Prayer, and the Creed—and the effect was that really and truly the hand of the clergyman and the hand of his parish, so to speak, were laid in to each other, and a mutual confidence and respect established between them. Having mentioned some other instances of the success attending missions in Cornwall, his Grace proceeded to say that the missionaries never went to any place except at the invitation of the clergyman of the parish and with the permission of the Bishop. This missionary work was in reality a revival of what Archbishop Cranmer instituted in the form of "the six preachers of Canterbury." It was the ancient system of the Church out of which the parochial system originated. As a spiritual power its effect was undoubted, and it in no way trespassed on the parochial organization of which it was truly a part. Altogether he believed missions to be the most potent agency now at work in the forces of the Church, and if it should be the wish of the meeting to associate such work with the Cathedral, and leave it to the Archbishop to apply the fund in any part of his diocese that he might think desirable, he would devote himself with the utmost care and all the energy he possessed to fulfill that duty.

The Sick Ward of the House of Mercy, N. Y.

In a recent number of the New York World, a correspondent has a pleasing notice of the above-named most admirable Institution, which, as most of our readers know, is a place of refuge for fallen women, and is one of the numerous Charities which are under the charge of the Sisters of St. Mary. He says:

Passing through a home-like apartment, the pictures of saints looking down from the walls, the cross upheld above the green vines making an arbour of the room, we stand in the vestibule of the sick ward. We may not imagine what the first glimpse of this tranquil place is to the wretched outcast brought hither for healing in body and in soul. Devotional pictures and appropriate texts cover the walls. An alcove opens into the chapel, where those who may not go down to the service can sit and listen, seven join in the prayer and praise. The occupants of the beds can hear the singing distinctly. "He healeth those who are broken in heart, and giveth them medicine to heal their sickness," is the illuminated text hanging where all may read it. Many of the beds are occupied, faces loathsome with disease look up from the white pillows,—shadowy faces, repulsive faces, bestial faces, and many of them are such as most of us would not care to watch over through a long night. Occasional readers are reading suitable books to the very ill—books selected by the sisters themselves. Every where "Sister" is in demand, bringing a hopeful smile to many a joyless face. Something more than the qualities of a mere devotee are needed for work like that at the House of Mercy; and it is plain that many who sincerely desire to enter our Sisterhoods, prove, during their years of probation, that they are unfit to perform the duties required. Sisterhoods are something more than asylums for the world-weary, and the sentimental aspirants for a career. They are households of disciplined workers, serving their Lord in gladness, no matter how menial the occupation assigned them.

The Church Missionary Gleaner says, that it has pleased God during the past year, to call out to His faith and service no less than eight young students in Trinity College, Kandy, Ceylon. Of five of these, who came out nearly together just at the close of the year, the Principal, the Rev. J. G. Garrett, writes: "The whole five boys are the ones I would have pointed out as the ones least likely to be influenced of all our flock. The wildest of all was made a chief instrument in leading two of the others to confess the name of Jesus; after first being seized by the hair, and getting twelve black weals from his father's stick on the back, for 'disgracing him and his people, and his nation, by forsaking Buddhism.' And strange to say, the father's anger was in the first instance roused and kindled against him by these very two of his class-fellows, who afterwards were won by his holy conversation. The other two, making up the five, were the very head boys in our College class. Their conversion has caused a good deal of surprise among their friends, their fathers being in each case most determined Buddhists in their own districts, very distant parts of the island from here. Of one of them, I read in a local paper a few days ago, that in a large meeting near his father's village, where he had gone for the holidays, he boldly confessed and declared to his kith and kin, what the Lord has done for his soul. The thrilling account of his conversion, and his earnest appeal to the audience, were listened to with rapt attention. The young man is subject at present to his father's frown, which means to him heavy worldly loss; but he has learned to deny the world for Christ's sake."

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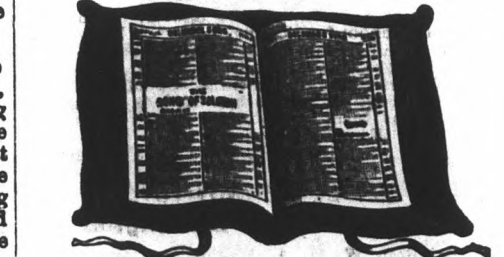
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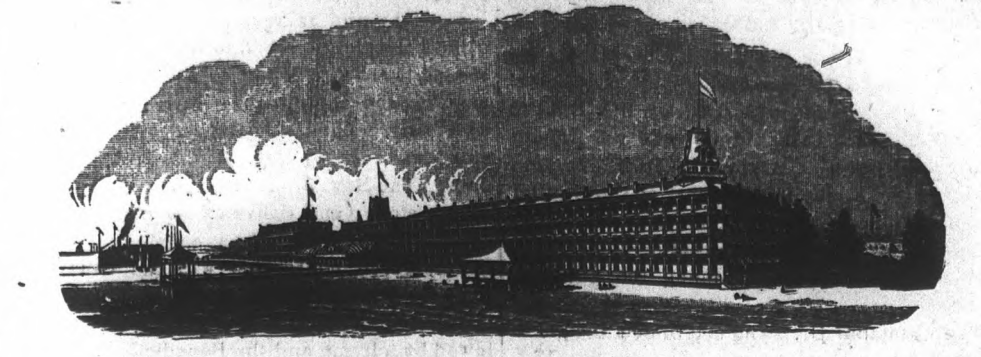
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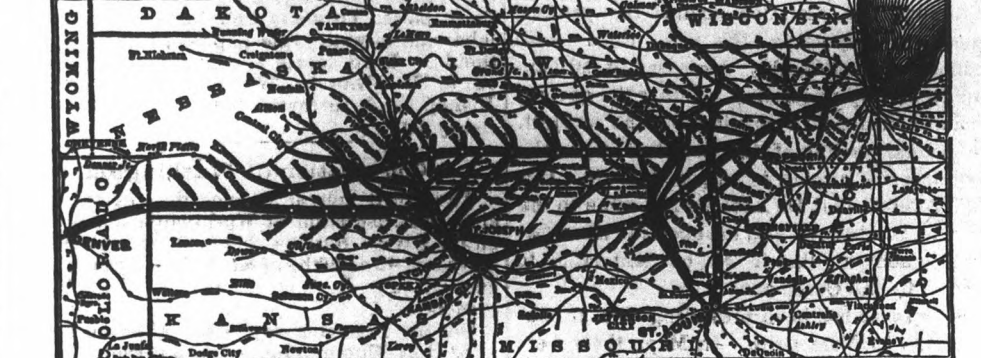
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**THE OLD CHURCH.**

BY MARY LIVINGSTON.  
The church bell rings  
In the old stone tower,  
Where the ivy hath grown  
In sunshine and shower.  
And people pass in  
Through the open door,  
Where others have trod  
In days before.  
But strangers now—  
With heedless tread—  
Pass by the graves  
Of the sleeping dead;  
And the church they built,  
Ah! it alone  
Speaks to the heart,  
With a tender tone.  
Of those that lived,  
That loved and died,  
Then sank beneath  
Time's silent tide.  
While still the bells  
Chime out above,  
The dear old hymns  
They used to love.

**The Rise of the Cathedral System.**

By the Rev. W. C. Bishop, M. A.

What is the original and typical form of the Christian congregation? What was the original relation of a Christian congregation to the diocese? A great many people seem to think, that the typical form of Christian organization was a series of congregations, each presided over by a single priest; the whole being governed by an ecclesiastical monarch called a Bishop, who had absolute power to appoint or dismiss his clergy, and complete control over every detail of the services. In fact, it has been accepted as axiomatic, that the original Constitution of the Church was monarchical; the presbyters, deacons, and other church officers, possessing only a delegated authority given them by the bishop, who made laws for his diocese by his sole personal authority, subject only to the laws made by Councils of Bishops—Provincial or Ecumenical. The very opposite of this was the case; the mistake has arisen partly from a misunderstanding of the old technical terms which were used, and partly from the application of these terms to an altered state of things, when the whole idea of the diocese had changed considerably, which necessarily gave them an altered meaning. To understand the language of the early Christian writers about the ecclesiastical organization of their day, we must realize their ecclesiastical circumstances, the actual constitution of the then Church, and the sense in which their conventional language was understood.

How then was the Christian Church organized, in the apostolic and succeeding ages? The original unit was the congregation; every city contained some Christians, and these were united in one body and one assembly—not officered by a single presbyter, but by a college of clergy, consisting of a bishop, presbyters and deacons. Thus, each congregation was both parish and diocese, and was governed—not by the bishop alone, as a sort of "rector of the parish," but—by the board of presbyters, of which the bishop was president or chairman. This "board" was (if we may so put it) the legislative authority of the congregation or diocese; but the executive functions were discharged by the bishop. The relations of the bishop and the presbyters were very much the same as those of the Dean and Canons of an English Cathedral, or as those of the Governor and Legislature of a State; and just as, in England, the laws are said (in the conventional legal language) to be made by the sovereign, though they really require the united assent of both houses of the legislature and the sovereign, so the canons of a diocese and the regulations of the service were (in the conventional language) said to be made by the bishop, though they were really made by the joint action and authority of the bishop and presbyters. Similarly, in deciding judicial cases, the bishop pronounced the decision; but it was the decision of the board. In every case, his episcopal actions were not to be dictated by his personal judgment, but he was to act as the representative of the diocese. In this representative capacity he sat in Provincial or Ecumenical Councils, to testify to the tradition or practice of his diocese; and two presbyters sat with him—not to vote, but to expose him if he bore false witness, or failed to express the true feeling of his diocese.

The authority of the presbyters and deacons in the congregation, then, was not merely delegated authority from the bishop; it did not flow out from his personal authority as a centre. The fountain of authority was not the individual bishop, but the board of bishop and presbyters; and this authority was given to others by the bishop, as the president and personal representative of the board. Just as the Governor of a State is the personal representative of the authority of the State. And here it must be borne in mind, that the presbyters of the Early Church bore a very different relation to the congregation, from that borne by presbyters of the present day. There was then no clerical profession, no separate caste. The presbyters were men engaged in occupations, precisely similar to those of other Christians; and they were elected by the congregation as representatives of the whole body. Thus, the whole organized Christian body would possess a wonderful unity of spirit, and a very perfect system of administration, and of representation in Councils of the Church. It seems even that the bishop originally celebrated the Eucharist, as the representative of the collective presbytery, standing at their centre and as their head; and that, at least in some regions, the presbyters joined with him in some way in repeating the Words of Consecration.

It may here be objected by some one, that this would represent ecclesiastical authority as

springing entirely from below, instead of from above; from the congregation instead of from the apostles. But this is not really the case. We must clearly distinguish between ecclesiastical power and ecclesiastical authority. For instance, when a priest's election as bishop is complete, he enters at once upon the exercise of his jurisdiction (which merely concerns authority); but it would be impossible for him to ordain other presbyters or deacons, because he has not had the power conferred upon him by the successors of the Apostles. The power to exercise the supernatural functions of the priesthood, is given by the imposition of hands, and comes down in direct descent from the Apostles; but the authority to exercise jurisdiction, is given by the election of the congregation. Thus, the original Seven Deacons were elected by the people, but ordained by the Apostles; and all the early notices that we have, show clearly that all the clergy were originally elected by the people, but ordained by the Episcopate.

**The Head of the English Church.**

There is so much popular misapprehension upon the subject of the relation which the Sovereign of England bears to the Church of England, and of the sense in which he or she (as may happen to be the case) is the Head of the Church, that we are glad of the opportunity of laying before the readers of the LIVING CHURCH, a short and very clear article upon the subject, from our English contemporary—*Church Bells*:

There are not only two sides to a question, but there may be many ways of expressing the same side of it. A truth may be supposed, representatively demonstrated, exaggerated, or even caricatured, by the character of the words used to express it. This is frequently exemplified by the sense in which the above designation of the Queen in relation to the Church is often used. Of course there is a sense in which the Queen is the head of the Church. But that is the sense in which she is the head of every spiritual, civil, municipal, or other institution in the country, recognized in its position as lawful or established by the law.

In all disputes arising in these, or out of these, which cannot be settled by themselves, the ultimate appeal with reference to them is to the supremacy of the Queen represented in and by her courts of law. But the headship of the Sovereign over any institution in the country does not mean that that the Queen can do as she likes with it, exercise her own will with reference to it, or in any way arbitrarily interfere with it. Thus the Queen is the head of Parliament, the Army, Navy, and the Civil Service, but she cannot in any way interfere with these, nor intrude into their affairs, except according to prescribed rules and methods in harmony with and according to the Constitution.

In whatever sense the Sovereign may be said to be the head of the Church of England, it is not in an *spiritual* sense whatever. This is at once evident from the facts that the Sovereign cannot do any spiritual acts, nor exercise any ecclesiastical offices. She cannot baptize, confirm, solemnize marriages, administer the Holy Communion, nor perform any offices of the Church whatever; nor can she ordain ministers, nor consecrate bishops.

Further, whatever people may mean by the headship of the Queen over the Church, they ought to be informed that the Queen has no more power arbitrarily to interfere with the Constitution of the Church, her government, discipline, and services, than the humblest of her subjects. Nor can the Sovereign in any way interfere with, nor give judgment in, any vexed question under controversy in the Church, except she first be appealed to in the matter by persons qualified and competent to make an appeal to her; and then she can only give her decision according to legal precedents, through her Law Courts and Privy Council lawfully established according to the fundamental principles of the Constitution. To speak of the Sovereign, therefore, as the head of the Church in any spiritual sense, or as having power to exercise any spiritual or ecclesiastical functions, or as having power arbitrarily to interfere with the ecclesiastical offices or temporal affairs of the Church, more than over the affairs of any other institution of the country over which she is head, is either for the speaker to show himself utterly ignorant of the facts of the case, or wilfully to misrepresent them. But, even with these foregoing limitations, the phrase or designation, "Head of the Church," does not legally exist as descriptive of the Queen's relationship to the Church of England, except *nominally* in the preamble of the statute, the 2nd and 3rd of Queen Anne.

The following is a brief history of the discarded title:  
It was conferred by Act of Parliament on Henry VIII. by the 26th of his reign. The title was borne by Edward VI., but was abolished by Queen Mary, in the first year of her reign, by chapter viii., so that since the year 1553 this title has had no legal existence. It was offered to Queen Elizabeth, but was rejected by her as blasphemous if used in any spiritual sense, or implying any spiritual powers or jurisdiction over the Church. She affirmed that the designation, "Head of the Church," was a title due to Christ only, and to no mortal creature beside. Queen Elizabeth's views of the headship or supremacy of the Sovereign of England over the National Church are well and clearly explained in the 37th Article, which we need not here quote, but to which we refer our readers.

**The Church in New Hampshire.**

On the morning of July 3rd, the new Christ Church, Portsmouth, was consecrated by the Bishop of the Diocese. There were present of the Clergy—besides the Bishop and the Rev. Henry E. Hovey, Rector of the parish—the Rev. Dr. Dix, of New York, and Rev. Messrs. Renouf, Roberts, Morgan, Waterman and Himes, of New Hampshire; Hutchins, Winckley, A. E. Johnson, Cressy, Breck, Pierce, Richmond, and De Cormis, of Massachusetts; and Gilman, of Ohio. The surprised choir of men and boys was in charge of Mr. Tilton, the organist. The services were so divided up among the clergymen present (after the courteous fashion that is happily passing away), as to lose materially in unity and dignity. But there was no lack of reverence or of care; and at least it was consoling to know, that so many men could be found and grouped together at hap-hazard, all of whom were so minded, and so trained, that the tone of the solemnity should be marred so little by the minute division into "parts." The sermon, by Bishop Niles, had for its theme—"The Purpose of the Church," showing that it was not

supereminently a preaching-place, but a place of Worship; and that the true and highest worship is Sacramental. Daily services, and at least weekly Eucharists were to be desired, and, if possible, attained as the lowest measure of duty. Preaching and the Offertory were urged as being—each in its place—a part of the purpose, indispensable to the true and complete realization of the purpose of Church-life, and Work, and Worship.

The will of Mr. Geo. Marsh left about \$40,000 for the building of the church. This having been invested in stocks and bonds which appreciated highly in value, the trustees found nearly double that sum at their disposal, when the work was undertaken. An effort was made—but failed—to use some of this money for endowment. The edifice is built in the Early English Pointed style, with something more of decoration than that name suggests. Its choir is ample, and the Altar well elevated, with a fine reredos. The nave is light, roomy and cheerful. The decorations are in strict keeping and harmony. There are Choir-rooms, Guild-rooms, Sunday School-rooms, and vestries; but we fail to discover either a "kitchen" or a "pantry." A fine organ and an excellent chime of bells complete the equipment of this beautiful building. The church was planned by Architect H. M. Congdon, of New York. The builders were Messrs. Jones and Taylor, also of New York; though, by the terms of the contract, most of the skilled labor was furnished by Portsmouth. The windows (imported) are exquisite gems of art. After service, a reception was tendered the guests, and a dinner served at the Rockingham House.

At 6 o'clock P. M., a Confirmation-service was held in the church, at which a Congregational minister—a postulant for Holy Orders—was confirmed.

St. Paul's School held its 27th Anniversary, May 31st. To say that this School, with its two hundred and fifty boys, is "flourishing," is hardly to convey an idea of its solidity, worth, and prosperity, or of its great influence for the good of its pupils, the country, and the Church.

The Diocesan School for boys, at Holderness, in its new buildings, is growing steadily into favor and into increased usefulness. The situation of this School at the "Gateway of the Mountains," cannot be excelled for health and beauty. The school is low-priced, but not "cheap" in the offensive sense, the wonder being that so much can be had for so little. The school closed with examinations on June 25th and 26th; and a social re-union on the 27th. Four boys were graduated, to enter College the coming fall.

Messrs. Sears, of Manchester, J. H. Coit and J. Hargate, of St. Paul's School, and Charles S. Hale, of Claremont, spend their vacation abroad this summer.

The Bishop retires to a beautiful farm in Canada, on the shore of Lake Memphramog.

The Rev. W. B. T. Smith, of West Claremont, has been holding services at Salmon Falls, which, in connection with Great Falls and Rochester, offers a promising field for Missionary enterprise for the Church.

The Rev. Lorin Webster, a graduate of Trinity College, and recently ordained Deacon, has charge of Trinity Church, Claremont, during the absence of the Rector, in Europe. Mr. Webster goes to Holderness in the fall, to be a Master in the School, and Assistant in the parish.

The Rev. Jacob Le Roy, of the Church of the Good Shepherd, Nashua, has charge of the Church at Bethlehem, during the summer months.

The Hon. John M. Hill, of Concord, has presented to St. Paul's Church, a beautiful memorial to his mother—the wife of the late Gov. Hill—consisting of Altar-Cross, and candlesticks of polished brass, of simple and beautiful design—the work of Messrs. J. and R. Lamb.

Miss Sarah L. E. Carter, for the past fifteen years matron of the Diocesan Orphan's Home, died in Boston, on Tuesday, July 9th, and was buried from St. Paul's Church, Concord. Miss Carter was born at Savannah, Ga. Her father was the Rev. Abiel Carter; father and mother died of yellow fever, while serving his flock at that place.

Her brother, who survives her, is the Rev. A. B. Carter, N. D., of Grace Chapel, New York. Her grandfather was the Rev. Abram Beach, also of New York. Miss Carter was a woman of singular devotion. Having sufficient means, she served without remuneration, and gave her life, as she gave of her substance, to her noble work. May she rest in Peace!

**After Mass in a French Canadian Village.**

After mass we gathered again in groups in front of the church. The parents were now triumphant in the strength of their opposition to emigration, and the young people were quite ashamed and subdued.

But the Sunday business was not yet done. The town-crier gathered every body about him, while he made his weekly announcements. He is still the county newspaper of Canada. But, so far from being a literary emporium, he frequently cannot read or write. He has, however, sufficient tongue, memory, and assurance to deliver quite a column of public and private matter. He is often unwittingly comical, his pompous air being a ludicrous contrast to the simple facts he has to tell, and the illiterate blunders of his speech. First come the official announcements, legal advertisements, sheriff's sales, police regulations, road-master's notices, new laws, etc.; then private announcements are cried out—auctions, things lost and found, opening of new stores, new professional offices, etc. Sometimes he sells a pig or a calf "for the infant Jesus," the product of the sale being given to a collection for the poor. Not long ago horse-rares were advertised by him, to take place on the

road right after mass. The orier of this day closed his list, by announcing that the parish had an insurance policy to pay to one of its citizens. It seems that a parish generally insures itself. When any one loses his buildings by fire, some one solicits subscriptions to restore them. Each neighbor hauls a stick or two; the people ask permission of the priest to work on Sunday; and after mass they assemble and erect the building. If the loser be very poor, carpenters are hired to finish the work for him. A portion of the congregation went away up the northern mountain that day, and spent the afternoon raising a log house and barn. All sorts of public assemblies are held in front of the church, just after mass. Indeed, Sunday is the most animated day of the week in social, industrial and political matters, as well as religious.—*Harper's Magazine.*

**Fourth of July at Oneida.**

The Fourth of July was a gala day for the Oneida Indians. The Bishop held his annual visitation of Hobart Church in the morning. The church, as usual, was completely filled. There were present of the clergy, the rector, the Rev. E. A. Goodnough, and the Rev. Messrs. Dafter, Prescott, Vernon, Osborne, Susan, and J. Moran, Jr. Mr. James Jenkins of Oshkosh, was also in attendance. Three infants were baptized by the Rev. Mr. Goodnough. The Bishop confirmed five persons and addressed them and the congregation. He introduced the Rev. Messrs. Prescott, Dafter, and Vernon, each of whom said a few appropriate words. The Bishop celebrated the Holy Communion, more than one hundred of the tribe being devout recipients. After the service the whole congregation came to the chancel and greeted the Bishop and the visitors.

Dinner was served for the Bishop and clergy at the house of the Schem, Cornelius Hill. Booths covered with foliage had been erected on the adjacent grounds. The afternoon was spent in listening to the sweet music of the band, and to the speeches of the Rev. Messrs. Osborne, Susan, Moran, Mr. Jenkins, the Schem, and the Bishop. The speeches were interpreted by Mr. Baptiste Dookstader and the Schem. After the singing of several hymns by the Oneida choir and the visitors, the delightful festivities were closed by the Benediction by the Bishop. A short ride to the open station, a vigorous fight with mosquitoes, and a half hour's ride to Green Bay, ended the day.—*Diocese of Fond du Lac.*

**Call to the Colored Clergy.**

The following circular is the result of the action of a meeting held by a few of the colored clergy, in New York. The meeting was attended by all the clergy in the vicinity, and by one or two others who happened to be in the city. The Rev. Messrs. Peterson, of New York; Black, of Tenn.; Cassey, of North Carolina; Morgan, of Long Island; Cain, of Virginia; Moort, of Penn.; Thompson, of Louisiana; and Massiah, of Northern New Jersey, were present. The Rev. Drs. Crummell, of Washington; Thompson, of New Orleans, and Brady, of North Carolina, were appointed essayists; and the Rev. H. L. Phillips, of Philadelphia has been invited to preach the sermon at the opening Service. The Convocation will assemble at St. Thomas' Church, Philadelphia. Those of the white clergy who are over colored congregations have been invited to attend. We learn that any scheme looking to a separate organization, is regarded with disfavor.

At a meeting of a number of the colored clergy, held on June 4th, at the residence of the Rev. Mr. Peterson, assistant minister of St. Philips' Church, New York City, the following Call was adopted:

**To the Colored Clergy of the Protestant Episcopal Church of the United States of America:**

WHEREAS, It is evident that the Church work among the colored people of the United States has not been properly represented to the entire Church;

WHEREAS, It is believed that this work will occupy special attention during the session of the General Convention to be held at Philadelphia in October next;

WHEREAS, There has been a call to the Southern Bishops to meet at Sewanee, Tenn., to take into consideration some measures for the better solution of the great problem of work among the negroes; and,

WHEREAS, We, the colored clergy of the Protestant Episcopal Church, having the interest of the Church at heart, and being well acquainted with the great needs and wants of the negroes, and being intimately connected with their moral welfare, are zealous of their spiritual development; be it therefore,

Resolved, That we, the colored clergy of the Protestant Episcopal Church, herein represented, do call upon our colored brethren of the clergy to meet in Philadelphia, Pa., on the second Wednesday in September next, to prepare proper memorials for presentation to the General Convention; in which a declaration of our experience with our own people may enhance the speedy development of the Church work among the colored people; and be it further

Resolved, That each colored congregation be represented by one lay delegate, and that they, assembled with the clergy, be entitled to the privilege of debate and vote.

J. B. MASSIAH, Sec'y. pro tem.

The first organ ever brought to this country is still in constant use in St. John's Chapel, Portsmouth, N. H. The Hon. Henry K. Oliver, of Salem, Mass., thus gives its history: "It is sometimes known as the Brattle organ, having been the property of the Hon. Thomas Brattle, who was born in Boston in 1658, and was Treasurer of Harvard College (where he graduated in 1676, one of a class of only three members) from 1693 till 1713, the year of his death, (unmarried) in Boston. Brattle square and Brattle street and the now extinct Brattle street Church, Boston, of which he was the leading founder, giving the land on which it was built, take name from him. The organ (not large) referred to was of English make, and imported. Mr. Brattle in his

will says: 'I give, dedicate, and devote my organ to the praise and glory of God in the said Church (Brattle Street) if they shall accept thereof, and within a year after my decease, procure a sober person that can play skillfully thereon with a loud noise; otherwise to the Church of England (King's Chapel) in this town, on the same terms and conditions, and on their non-acceptance or discontinuance to use it as above, unto the college, and on their non-acceptance to my nephew, William Brattle.' Brattle Street Church refused the gift, the opposition to organs in dissenting churches being then as great as it is now in churches in Scotland. But the Parish of King's Chapel (Stones Chapel) accepted the gift, complying with the terms and procuring a 'sober person,' Mr. Edward Enstone, from England, on a salary of £30 per annum. Here it was used till 1756, when it was replaced by a new and larger one from England. It was then sold to St. John's Church, in Portsmouth—though rumor has it that it was for a while in a church in Newburyport. It is now at least 175 years old, and yet in good order. Why, on 'its discontinuance,' it did not go to Harvard College, according to the terms of the will, is not known."

**Church Work.**

**Its Progress and Its Needs as Seen by our correspondents.**

Colorado.—The Leadville Herald has the following: About a month ago, the Rev. Charles T. Stout, pastor of St. George's Church, Leadville, was appointed chaplain of the First battalion, Third Infantry, U. S. A., vice the Rev. T. J. Mackay, who resigned. It was the intention of the members of the battalion to present their chaplain with a sword, belt, cap, and shoulder knots, but they could not be secured before last week. The presentation was decided upon, and took place on Sunday afternoon in Armory hall. Col. Ross approached the blushing preacher, and in glowing terms presented the soldier's accoutrements. He referred to the chaplain's duties, but thought that they would not often be called into service, as all the battalion lived near heaven while in Leadville. In fitting language, the Rev. Charles T. Stout responded, expressing his gratitude for the kindly expressions of the esteem in which the battalion had just shown that they held him.

Idaho.—At the latest accounts, received within the last few days, Bishop Tuttle was engaged in making his annual visitation in the Wood River District.

The ladies of the Parish or Mission, at Halley, which is under the pastoral charge of the Rev. I. T. Osborn, have realized the very handsome sum of \$516.70, clear of all expenses, at a "Church-Fair," held for the benefit of the Church in that town. The Wood River Times, published at Halley, says that all the articles were priced at their real value, and that no raffling or specious artifices to draw money from attendants, were permitted. This, and the comparative scarcity of ready cash, combines to make the amount received the more highly appreciated. It is gratifying to learn that, in a community where all sorts of gambling prevails, and in which, on previous occasions, for various objects, questionable devices have been made free use of, the Church has been the first to take a stand against them; and that, notwithstanding a continual pressure from without, in favor of introducing such objectionable means, the effort has resulted in such an eminent success.

A feature of the above enterprise, which seems to have commanded no little interest, and which, of itself, was quite a financial success, (realizing \$130) was the publication of a little paper, of which Mrs. Milton E. Pinney was both projector and editor. It is quite an interesting little publication, and is filled with very readable original matter. From it we learn that the Rev. Mr. Osborn has Divine Service at the School-house in Halley, on the first, second, and third Sunday evening of each month; at Bellevue, on the first, second and third Sunday mornings; and at Ketchum, on the fourth and fifth Sundays, both morning and evening. Besides which, occasional services are held at other places in the surrounding country. He also announces that he holds himself ready to go, whenever he may be required, to any mining camp or family.

Massachusetts.—The first number of the Parish Register, from St. John's Church, Gloucester, lies upon our table; and we give it a hearty welcome. If this issue be—as we have no doubt it is—a fair specimen of what its patrons have to expect, it can hardly fail to do good work for the parish. We avail ourselves at once of its columns, by clipping the following item of Church-News: On Wednesday, the 13th ult., the beautiful new chapel erected by Mr. Russell Sturgis, Jr., at Manchester-by-the-Sea, was consecrated by the Rt. Rev. Benj. H. Paddock, D. D., Bishop of the Diocese, as Emmanuel Church. The Instrument of Donation and Request for Consecration were read by Mr. Sturgis, and the Sentence of Consecration by the Rev. George P. Huntington, of Malden, others of the clergy taking different parts of the Service. Services will be held in the chapel every Sunday through the summer months, Mr. Sturgis officiating as lay reader when no clergyman is upon the ground.

From the same source we learn that the local branch of the Woman's Auxiliary which has been lately organized in the parish, held its regular monthly meeting on Thursday afternoon, July 5. Some items relative to the African Mission under Bishop Fenick, were presented by Mrs. H. G. Bennett, of Bay View; after which, Miss Abby Loring, chairman of the Domestic Division of the Mass. Branch Society, spoke for nearly an hour of the work of missions in our own land, giving the practical methods whereby the local societies have sought to awaken interest in various parishes of the Diocese, and setting forth the special needs of her department at the present time. Her remarks awoke a deep interest in that branch of the mission work which is made her care, and cannot, we are assured, fail to tell for good upon all who listened to them. The next meeting of the Parish Society will be on the Thursday after the first Sunday in September.

Ohio.—The Rev. S. W. Welton, lately ordained deacon, a graduate of Kenyon and the Gambier Theological Seminary, is now an Assistant Minister of Trinity Church, Toledo, and will take charge in part in Oakway Chapel, where the Morning Service has long been desired.

The venerable Oren Cleveland, aged 98, the father of Mr. H. G. Cleveland, the junior ward of Grace Church, Cleveland, died on the 8th inst. He had once been a Congregationalist, but had read himself into the Church. His had been a long and eventful life. The century through which he almost lived, was the most crowded of all with progressive changes. When a lad of



14 he heard of Washington's death. When 40 years of age, he saw Lafayette on his last visit to America. He had voted in nineteen presidential elections, from 1808 to 1880. For sixty-five years, he and his wife had lived together without a death. He was the second cousin of Gen. Moses Cleveland, after whom the city was named.

A graduate of the late Cleveland Seminary, which did such good service for many years, under Mr. Sanford, writes, urging the establishment of another school for the daughters of the Church, and paying a well-deserved tribute to her Alma Mater.

Bishop Bedell, who is now at Gambier, has taken action on the subject of Divorce, as requested by the late Convention. He addressed a letter to the Presbyterian minister's meeting in Cleveland, recommending united action. They responded, by a cordial invitation to him to attend their meeting, and accept their hospitality. But this was declined, on account of the Bishop's protracted aphonia. The Rev. E. R. Atwill, Rector of Trinity Church, Toledo, has just been doctored, although he is a man of usually good health. The University of Vermont, always careful to honor only the deserving, has conferred upon him the degree of D.D.; and this at the instigation of Senator Edmunds. We are sorry to lose the Rev. Geo. A. Holbrook, from Bellevue. He is going to Brunswick, Maine. He leaves a parish that has made great progress, while he was with it.

On the Sunday before Decoration Day, The Grand Army of the Republic worshipped in Grace Church, Defiance, where the Rev. Mr. May preached an appropriate sermon.

Wisconsin.—Touching Commencement Day at Racine College, of which the LIVING CHURCH had a full report in its issue of the 7th inst., the Church Standard of New York, speaking of the exercises, says of the Philosophical Essay, by W. C. De Witt, of the Senior Class (his subject being "Pope's Essay on Man, from a Philosophical Standpoint"), that it "was very highly commended in the written decision, and reflected much credit upon Mr. De Witt's ability in the philosophical department." The judges were the Rev. J. J. Elmendorf, S. T. D., of Racine College, and the Hon. Ohas. E. Dyer, Judge in the Court of Bankruptcy, Milwaukee.

Of the Valedictory by Mr. Welles, a son of the Bishop of Wisconsin, the same paper says that it "was a wholesome departure from the maudlin sentiment generally found in such productions. He said nothing about the 'tender rosebuds of affection,' or 'the blasted bonds of friendship,' or even 'the fond memories of the bursting heart.' He confined himself strictly to the truth in every particular, and bade us all a jolly good-bye."

Connecticut.—The fine church-edifice, built of Westerly granite, and situated nearly opposite the State Arsenal on Windsor avenue, Hartford, was reoccupied on Sunday, July 15, for the first time in eight years. The church was built at a cost of about \$42,500, but all the bills were not paid upon its completion, there being then due to contractors \$22,500. The late Rev. Mr. Tremaine became the rector, and a good congregation regularly assembled there. The Rev. C. C. Gardner succeeded Mr. Tremaine; and Mr. Whaley, the present rector, followed Mr. Gardner. For 8 years the contractors kept possession of the building. The parish built a little wooden structure by its side, and there worshipped in peace. For 8 years the larger building was idle. Recently, the officers of the parish have made an arrangement, whereby they gain control of the original building, they paying \$500 a year for five years, and then having the privilege of securing a clear title to the building, by paying to him \$9,000. Under this arrangement, the church was occupied last Sunday for the first time. The occasion was naturally one of singular interest. The Rev. W. F. Nichols, of Christ Church, preached a sermon appropriately referring to the long struggle of the church, and its present good fortune in securing at last its proper place of worship.

New Jersey.—The Convocation of Burlington met in Christ Church, Bordentown, on Tuesday the 10th inst. There were present of the clergy, besides the Bishop of the Diocese and the Rector of the parish, the Rev. Messrs. Murray, Matthias, Egbert, Spooner, McKim, Perkins, Underhill, Isaac, and Moses. The services were the usual routine of Convocation, which consists in this Diocese of a care of the work of Missions within its own limits. A very encouraging report of the funds of Convocation was made by the Treasurer. The small attendance of the clergy was due undoubtedly to the excessively hot weather. Yet the meeting was an interesting one.

A week later (Tuesday the 17th), the Bishop was called upon to lay the corner stone of a new chapel and Sunday School building, at Salem. The parish of St. John's is one of the oldest in the Diocese; but for many years it had not had such a parish-building as the work of the parish would warrant. During the past year the Sunday-School has so grown, that there was no longer room to contain the children. When this became apparent to the congregation, steps were taken to provide accommodations for the school. It was found impossible to remodel the old frame building, and there was nothing else to do but to build a new one. For this parish to see a need, is to meet it, and in a short space of time the requisite sum was provided, and the chapel commenced. There were present of the clergy, besides the Bishop, the Rev. Messrs. Duane & Hitchings, of Philadelphia, and Egbert, Lamb, Murphy, Hoskins, and the Rector of the parish. The stone was laid according to the prescribed form; after which, addresses were made by Messrs. Duane, Hoskins, Egbert, and the Bishop.

The building is to be of Chester stone, and finished in rubble work. The dimensions are about twenty-five by sixty feet, with a slate roof to the main room. Connected with this by arches are two rooms, for the use of Bible-classes and the Infant-school. These are so arranged, that they can be thrown into the chapel, thus increasing the capacity very largely. The capacity of the main chapel is about one hundred and sixty. It is the intention of the building-committee to finish the chapel in natural wood, and to furnish it with the most approved of Sunday School furniture. When this is completed, the parish will have one of the most complete and commodious buildings in the Diocese, for parish purposes. The plans are by the Messrs. Hewitt, who are known for their complete and moderately expensive buildings. The parish is one of the oldest in the country, and dates far back of the Revolutionary War. For it to be able to erect such a building, without leaving any debt upon it, shows a life that ought always to characterize the Church of Christ.

There ought to be no such thing as a parish growing old. He who is the Life of the Church never grows old. Ever new supplies of life He gives, so that age can have no effect upon Him; and it ought not to affect the Church.

New York.—The Rev. J. J. Ennegabowh, the well known Ojibway Indian, who has for many years been doing such a remarkable work among his own people in Minnesota, is now at the East, attempting to raise funds to complete

the interior of the fine new church-edifice recently erected at White Earth. He is 63 years of age, and feels the heat of this lower latitude very much, and goes languidly, looking for a shade from the sun at every turn. But he is always eloquent, and his addresses are listened to with marked attention.

Though his strength is visibly declining, his zeal for the conversion of all his tribe knows no abatement. It is expected that all the Ojibways, as they prefer to call themselves, though we call them Chippeways, will be gathered together on one Reservation at White Earth; and hence the efforts of Ennegabowh to improve to the utmost, for their benefit, what remains of life and strength. His excellent Christian wife is with him. Just before they started for the East, they laid to rest their only remaining daughter, she being the ninth of their twelve children, with whom they have been called upon to part. She as well as the others, died in the true Faith, and in the hope of a joyful resurrection. She was one of the two who were educated at Sing Sing on the Hudson, one of them attracting attention at the time, by her remarkable talent for drawing, especially animals; but she died soon after her return to White Earth.

On Sunday evening, July the 15th, Ennegabowh was present at Christ Church, Eye, and made one of his characteristic and pleasing addresses, which resulted in a very good collection.

In this parish, the Bishop of Vermont recently held a Confirmation, by request of the Bishop of New York, who was confined at home by illness.

New Hampshire.—A few years ago Mr. George M. Marsh died in Portsmouth, and, after some legacies, left the residue of his property for an Episcopal church to be built in a designated part of that city, where was a mill in which were employed a good many English people, who were too far away to attend the services in St. John's Church. [The mill has since been burned down, and many of the operatives have left the town.] At the time of Mr. Marsh's death his property was thought to be about \$40,000, or rather the portion of it left for said church, but owing to an unexpected rise in mining and other stocks, in a little while it more than doubled, till the Trustees to whom it was left found themselves in possession of over \$80,000. Now that was a large sum to use in building a church in the not large city of Portsmouth, particularly as there was one church there already. But what was to be done? The will expressly said all the money must be put in said church. Could not a portion of it be reserved for an endowment for said church to keep it in repair, and to help pay the salary of the Rector? No; men learned in the law decided that it must all be put in the church building, and the result is the handsomest and most costly church in the Diocese of New Hampshire. It is built of stone in the most solid manner, the style being early English pointed.

Washington Territory.—It might seem, at first sight, that to the readers of the LIVING CHURCH generally, the details of work in isolated parishes in the remotest sections of the country could possess little if any interest. Upon reflection, however, it will be seen that, in point of fact, such records bear witness to the oneness of the Church; and the real Catholic will take deep interest in gleaming from the columns of Church periodicals, proofs of the blessed spirit which prompts all the members of Christ's Body to work earnestly for Him, and substantially in the same way. How true this is of the earnest work of faithful women of the Church in the far-off Washington Territory, the readers of the LIVING CHURCH may gather from the following account of some recent proceedings at Vancouver, which we condense from the Columbia Churchman of the 1st inst.

The ladies of the Washington Branch of the Woman's Auxiliary to the Board of Missions, held a meeting in St. Luke's Rectory, Vancouver, on June 28th. The meeting was opened by the Bishop, and Mrs. W. A. Fair was called to the chair. The Secretary reported that the work in the different parishes, so far as has been ascertained, is as follows: At Port Townsend, the Guild had been able to purchase new lamps for their Church, and to pay \$145, toward the payment on lots, and work on Church building; but as the requirements of the parish are so many at present, they have not been able to do any work outside of it, except the regular collection in aid of Diocesan Missions. At Seattle there is much activity in various good works. The Ladies' Guild of New Tacoma have done no work strictly missionary, but have met regularly every week for work, and from the proceeds of two sales have realized about \$200 for parish work. The Ladies of Tacoma defray the incidental expenses of the Church, and are making great exertions to raise money for the building of a new church edifice. They held a fair in December, 1882, and another in March, 1883, realizing from the two the sum of \$290.10. Having had donations of various sums to the amount of \$140.00, they have, with money previously collected, in the neighborhood of \$500.00 for their building fund.

The following report is made of work done by St. John's Guild, Olympia, from July 1st, 1882, to July 1st, 1883: Sent to "Fannie Padcock Memorial Hospital," cash, \$25.00; 1 box preserved fruits and jellies; 1 box fresh fruit; 4 barrels fresh fruit. Spent on parish work \$352.45. From St. Luke's, Vancouver, there have been sent to the hospital at Tacoma, 2 boxes of preserved fruits and other necessaries, to the fund for the support of a missionary, the sum of \$16.75. At Walla Walla there has been some work done by the Guild for the improvement of the church edifice. The annual election of officers for Trinity Guild took place at the Episcopal church on Wednesday evening, with the following result: President, the Rector, ex officio; Vice President, Mrs. Jas. McNaught; Secretary, Mrs. W. A. Jennings; Treasurer, Mrs. S. Baxter.

The Guild is practically out of debt, and has just paid in \$800.00 towards the building of Grace Hospital, and the endowment of a child's cot, the proceeds of the bazaar lately held. In four years and a half it has raised \$4112.75, by legitimate methods, for church adornment, mission work, care of sick, etc., and has proved itself a useful handmaiden in every branch of parish labor.

Now, such statements as the above, when placed by the side of the work done and the amounts raised by wealthy Eastern parishes, may appear to be hardly worth recording; but they are, beyond a doubt, equally precious in the sight of the Master, in Whose Name, and for Whose sake they are done.

Western Michigan.—St. John's Church, Harbor Springs, was duly consecrated by Bishop Gillespie, on Thursday, the 19th inst. The new building, which is described as being "a perfect little gem," is a free gift from Mr. Charles Scott, a prominent citizen of Connecticut, and an intimate friend of Dr. R. O. Grandall of La Porte, who, with Messrs. Park and Howard, of Harbor Springs, gave the ground on which the new church is built. St. John's is 25x50 feet in size, exclusive of the vestibule. It is finished inside, both wall and ceiling, in solid

ash, the carved roof-trees and braces being stained to match the walnut trimming of the ash pews and furniture. Three stained glass-windows on each side and the large windows back of the chancel give the church a pleasant light; and large and handsome chandeliers are provided for evening service. The altar is spoken of as being a superb piece of workmanship.

There were present and assisting at the Services, besides the Bishop, the Rev. Messrs. Large, Taylor, Coolbaugh, Babcock, and Flower.

Appeals.

The work among Deaf-Mutes in the Central, Western, and Northwestern Dioceses asks to be remembered again on the 12th Sunday after Trinity, this year. Offerings may be sent to the undersigned, missionary at large, 5 Chestnut Street, (Rev.) A. W. Mann, Cleveland, Ohio.

The Church Building at Hudson, Wis., is at a stand-still, and must remain so unless about \$500 can be secured from outside sources. A sum of five hundred dollars is on hand, and a further sum of equal amount is promised, conditional on my raising the \$500 asked for. The lot and the building, and foundation \$400. With this help, I can go on with the building, and complete it before winter; without it, I can do nothing. Hudson is the most important town of this whole extreme North Western part of the State. Henry Langlois, Missionary, River Falls, Wis.

Diocesan Office, Milwaukee, July 10, 1883. The appeal of the Rev. Henry Langlois, the faithful Missionary of the lower St. Croix Valley, who has already secured Church Buildings at New Richmond, St. Joseph and Prescott, and a Parsonage at River Falls, does not at all exaggerate the great and pressing need of his work at Hudson. With the \$500 which he asks for, he will be enabled to finish the church, and make permanent the work in that part of Wisconsin in which he has so persistently labored, and where such manifest blessings have been vouchsafed his Ministry. (Signed) C. K. Welles, Bishop of Wisconsin.

After seventeen years of unremitting toil and labor, and not without many earnest prayers, having built and had consecrated in the meantime, two beautiful churches in a country where the church was almost unknown, the writer sends forth, in its errand of pleading for the Master, this modest appeal for help to finish a third one, a modest chapel to cost about \$700. Dear Brethren, it is the Lord's call; who will respond to it, and furnish the \$300.00 lacking? Address the Rev. S. S. Barber, Lake Comfort, Hyde County, N. C.

Miscellaneous.

NOTICE—CHURCH TEMPERANCE SOCIETY. The above Society will hold its Second Annual Convention at Philadelphia, during the term of the General Convention on the evening of October 10th, 11th and 12th. Subjects and speakers, later.

The Business Exchange Hall in connection with H. B. Bryant's Chicago Business College is daily the scene of great business activity. The Bank, the Importing and Jobbing House, the Transportation Agency, the Real Estate, Loan, Brokers, and Insurance Agency, and other houses, are busy during all hours of the day.

Mr. C. Hill (late of St. John the Evangelist's School, Boston), and the Rev. W. C. Bishop, Fellow of Emmanuel College, Cambridge, England, receive pupils at their house in the country near Colorado Springs, Colo. The Rev. Mr. Hill is a graduate of the Real Estate, Loan, Brokers, and Insurance Agency, and other houses, are busy during all hours of the day.

WANTED—A good active minister to take charge of an Episcopal Chapel in German quarter of city. Compensation moderate. Address M. S. B., care Postman No. 25, Buffalo, N. Y.

WANTED.—An assistant minister in a large Southern Parish. An unmarried man preferred. Address Richmond, Va.

EXCHANGE.—Desired for two months, beginning Sept. 15th, with the rector of a parish at easy distance from Philadelphia; can offer use of rectory. Address immediately, Rector, Trinity Church, Seattle, Washington Territory (western terminus of N. P. R. R.)

WANTED.—An experienced and thorough Kindergarten teacher, at once to commence at the Church preferred, to take charge of an established and important Kindergarten work. References given and required. Address Rev. F. W. Taylor, Box 474, Danville, Illinois.

WANTED.—A teacher to take charge of a school in a city of 3000 inhabitants. A handsome school property consisting of 3 acres of land and a commodious brick building, capable of accommodating 200 pupils is offered to the Bishop at a nominal rental of \$3,000.00 per annum. Patronage is promised which will assure an income for the first year of \$1,000.00. If the teacher proves a success, can govern and manage a school, and teach, the patronage after the character of the school is established will easily yield an income of \$4,000.00, the second year. A Priest preferred, but an earnest Layman.—Communicant with a good salary. No one need apply unless he is competent to govern a school, and teach thoroughly and well. References as to character and ability required. Address immediately, Rev. Dean R. B. Hoyt, McLeansboro, Ill.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances and applications should be addressed to the Rev. Blisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

"L' Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1882. Editor: The Rev. C. Miel, 101 St. Sauveur; address 2320 Sanson Street, Philadelphia, Pa.

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

The Shurley Watch and Jewelry Manufacturing Co., Wholesale Jewelers, 71 State St., Chicago, send a Free Illustrated Catalogue, if you wish anything in this line.

IMITATION BAKING POWDER.

TO THE PUBLIC: The public is cautioned against the practice of many grocers who sell what they claim to be Royal Baking Powder, loose or in bulk, without label or trade-mark. All such powders are base imitations. Analyses of hundreds of samples of baking powders sold in bulk to parties asking for Royal have shown them all to be largely adulterated, mostly with alum, dangerous for use in food, and comparatively valueless for leavening purposes. The public is too well aware of the injurious effect of alum upon the system, to need further caution against the use of any baking powders known to be made from this drug; but the dealer's assurance, "Oh, it's just as good as Royal," or "it's the genuine Royal, only we buy it by the barrel to save expense of cans," etc., is apt to mislead unsuspecting consumers into buying an article which they would not knowingly use in their food under any consideration. The only safety from such practices is in buying baking powder only in the original package, of a well known brand, and a thoroughly established reputation. The Royal Baking Powder is sold only in cans, securely closed with the Company's trade-mark label, and the weight of package stamped on each cover. It is never sold in bulk, by the barrel, or loose by weight or measure, and all such offered to the public under any pretense, are imitations. If consumers will bear these facts in mind, and also see that the package purchased is properly labeled, and the label unbroken, they will be always sure of using a baking powder perfectly pure and wholesome, and of the highest test strength in the market. J. C. HOAGLAND, President, Royal Baking Powder Co., N. Y.

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Merchant Tailor, 245 Broadway, New York, and 908 Walnut St., Philadelphia, will visit Europe this Summer to purchase stock and novelties for the ensuing Fall and Winter. In addition to his extensive merchant tailoring business, he is Sole Agent for the leading London Ecclesiastical Warehouse of Cox, Son & Co.

It is a fact and should be known that Church vestments are under the U. S. laws duty free, when purchased as permanent church property. This great advantage produces an extensive business, and Messrs. C. S. & Co. fill orders for many churches in all parts of the United States.

We mention, at this time, the fact of Mr. Thompson himself going to London, as it will be an advantage to clergymen or churches to order previous to his going, for he will personally supervise the execution of them, and his large experience in this line, and well-known exactness, must insure entire satisfaction.

Although it might be considered early, a number of orders have been given that will not be needed until the Fall, among them orders from Church officials for vestments for the Convention which meets in Philadelphia next October.

We recommend those interested to correspond with Mr. Thompson at either 245 Broadway, New York, or 908 Walnut St., Philadelphia. All letters will receive prompt and exact attention, and full information will be given on any point inquired of.

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Yes, it is undoubtedly a good plan to take with you to the summer home a well selected set of music books for singing and for playing.

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