

The Living Church.

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

VOL. V. No. 41.

CHICAGO, SATURDAY, AUGUST 11, 1888.

WHOLE No. 249.

News and Notes.

In France there is just now a curious state of things. A union has been tacitly effected between the Imperialists and the Legitimists; the peasantry are enraged at the war declared by the government against the Church, and shrewd observers declare that the restoration of the monarchy is quite probable.

The Rev. T. D. Phillips, M. A., Rector of Willington, Ill., was one of the judges in the recent International Regatta in Chicago. Mr. Phillips has a world-wide reputation as a cricketer, and the Canadian visitors were unanimous in demanding his appointment on this very interesting occasion. At the banquet given by the Chicago Club, his was the speech of the evening. Next week we will begin a short series of articles from his pen, descriptive of a recent yachting cruise.

Several of our contemporaries have confounded the late Dean of Exeter, Dr. Boyd, with his namesake, the celebrated A. K. H. B., who writes so charmingly of Country Parsons. The latter is a Scotch Presbyterian. The one remarkable circumstance in the career of the late Dean, is that he, a popular preacher, the *protege* of Dr. Close at Cheltenham, and the adored of old ladies at Paddington, should have established at Exeter the legality of a magnificent reredos. Dr. Boyd was a great stickler for the independence of Deans and Chapters from too much episcopal control.

A Mr. Shapira, of Jerusalem, bookseller and dealer in antiquities, has just deposited in the British Museum fifteen slips of black sheepskin leather, on which are written in characters similar to those on the celebrated Mosbete stone, portions of the book of Deuteronomy, differing materially from the received version. The date of the slips is the ninth century before Christ, or sixteen centuries older than any authentic manuscript of any part of the Old Testament. Mr. Shapira bought them from an Arab, and he asks for them \$5,000,000 from the British Museum. If genuine, the interest and importance of the discovery cannot be overated; and, so far as the variations in the sacred text are concerned, there is promise of one of the greatest controversies that scholars have ever entered upon.

It is generally anticipated in University "circles" that the Deanery of Exeter will be offered to Canon Liddon. It is worth \$10,000 a year, or double the value of Dr. Liddon's stall at St. Paul's; and the easy work in such a healthy place as Exeter would suit him, while his family connections in the west would render the preferment peculiarly acceptable. Canon Liddon has bidden a final adieu to Oxford, and it is understood that he has even made his last appearance in the pulpit of St. Mary's. It is not in consequence of Dr. Pusey's death that this distinguished disciple has left Oxford, but owing to his deep aversion to the new statutes and the general "shunting" of the clerical element which they will in due time bring about; for, in Dr. Liddon's own words, "We may shortly live to see what has been the home of the Church for a thousand years become a place of purely secular education, which might have been founded last week by a company of shareholders."

A prominent London journal thus speaks of one of our best known clergy:

"To the sermon-loving public the visit to London of the Rev. Phillips Brooks, of Boston, has probably been the leading event of the season. Opportunities of hearing Mr. Brooks have now been afforded at St. Paul's Cathedral, at Westminster Abbey, the Savoy chapel, St. Margaret's, Westminster, St. Mark's, Hamilton Terrace, and at Christ Church, Marylebone, when the Bishop of Manchester and the Dean of Ely were among the congregation. The preacher's powers are assuredly of a very remarkable kind, and probably his equal has not been heard in an English church since the famous days of Henry Melvill. He delivers orations rather than sermons; his eloquence is of singular force, the fervor of his manner is irresistible; he pours forth quite a torrent of words, and deals largely in figures of speech and striking appeals to the conscience and the imagination. The congregation pay him the tribute of absolute silence and rapt attention. Indeed, when Mr. Brooks occupies the pulpit, there is nothing for it but to listen to him; and promptly there arises an anxiety to lose no word of what he says. Of very few preachers can as much be stated. Yet how many preachers there are!"

According to the *Guardian*, usually one of the best informed ecclesiastical journals in London, the Royal Commission on Ecclesiastical Courts has brought its sittings to a close, and a report may be expected without delay. It is well known that the fact that such a commission was sitting, has been made the excuse for the inaction of certain bishops in some prominent ritualistic cases. The Public Worship Regulation Act, which has been the cause of so much trouble, and which has failed totally as a cure for the ritualistic disease in the Anglican establishment, has, for the time, been allowed to remain a dead letter. It is said that the Commissioners have agreed upon a plan by

which it is hoped the extreme party of Churchmen will be satisfied, and by which also the Public Worship Regulation act will be superseded and the special authority of Lord Penzance brought to an end. There can be no doubt that the recommendations of the Commissioners will be all the more weighty if they are unanimous; but it remains to be seen whether the ingenuity of the Commissioners has succeeded in discovering a *modus vivendi* for extreme ritualists and extreme anti-ritualists in the bosom of the Church. The High Church clergy of the more moderate kind, seem not unwilling to yield a point to the ritualists, and the Evangelicals are too much divided to be able to resist a compromise.

Canadian Church Affairs.

From our Special Correspondent.
The good work goes on bravely in Manitoba and the North West. The vestry of Holy Trinity Church, Winnipeg, have commenced the erection of a church, rectory and school-house, which will be a credit to the Church and an ornament to the city. In numerous localities services have been started by clergymen, Divinity students and zealous laymen, and churches are springing up at all important points. The Church in this region has apparently "weathered the cape," and may be said to have made a definite start along the path of progress and consolidation. An immense impetus to the work will be experienced on the arrival of the Rev. Canon Anson, of England, whose advent is anxiously looked for. His arrival will probably mark an era in the history of the Church in the North-West. At present, ten men are urgently needed for Rupert's Land alone.

Dr. McLean, of Saskatchewan, is again about to visit England on a begging expedition, and has appointed Rev. John A. McKay as his commissary. It is to be hoped that this vast and unwieldy diocese will soon be divided. Its present area may roughly be said to equal in extent at least three average American States.

The Bishop of Toronto lately ordained four priests and five deacons at St. Peter's, Coburg, no less than five of whom hailed from the Wycliffe College, Toronto, the remainder from Trinity College. Every one of these men was a graduate, two being M. A., and seven being B. A. This year Wycliffe College carried off the honors, its men being first in both priest's and deacon's examination. Trinity will have to look to her laurels. All of the newly fledged clerics are young promising men, and will fill many a breach in the extensive diocese of Toronto. Rev. R. H. Starr, an ex-Methodist, preached the ordination sermon, which was much admired. We receive large accessions annually from the ranks of the Methodist ministry. In the diocese of Huron alone, out of 140 clergy, I believe some 15 formerly were Methodist ministers, and this is more or less the case in all our Canadian dioceses. This movement is significant of future triumphs for the Church, for we may reasonably expect that as the leaders come over to us, the rank and file will in due course follow. One noticeable feature about the action of these converts, is the fact that they almost invariably become "high," i. e., good Churchmen. Rev. Dr. Hicks, of Cambridge, England, who is at present on a visit to Bishop Kingdon, of New Brunswick, has been conducting a very successful mission in St. Stephen's Church, Toronto. He has had crowded churches, with early and frequent celebrations of Holy Communion. Preaching at St. Luke's in the same city, he strongly advocated the establishment of sisterhoods, and spoke specially in favor of the sisterhood about to be started there. His personal experience was decidedly favorable to these associations. The doctor is a fine preacher and a thorough going Churchman, and his visit will be long remembered by Toronto Churchmen.

I rejoice to see the universal disinclination among American Churchmen to making a separate colored church in the South. We have never known a "colored line" in Canada. While the Methodists and Baptists have, in many instances, their colored churches, we in the Church of England have always worshipped on terms of perfect equality with our colored brethren, both of the Indian and Negro race. I know of more than one church where the edifying spectacle may be witnessed of nearly equal numbers of negroes and whites, indiscriminately mingled in the exercise of prayer and praise, and offering in blended harmony of voice and action, their common tribute of adoration to the Great Father of all, "with whom is no respect of persons." This is even more so in the case of Indian congregations, and I myself have repeatedly had the pleasure of administering Holy Communion to both the white man and his red brother. I hope the Church will make this a plank, and resolutely maintain the great Catholic doctrine of spiritual equality. Thus she will become the parent of civil and social equality, and the true friend and champion of our dusky brethren. On the other hand, a separate organization cannot but have the effect of deepening color prejudices, and perpetuating national animosities.

Under the vigorous administration of Bishop Bond, the diocese of Montreal continues its pro-

gressive career. The bishop has lately been making an extended confirmation tour, during which he consecrated two new churches. Dr. Bond adopts the excellent though arduous course of visiting once a year every parish and mission in his diocese, and thus becoming personally acquainted with the leading Churchmen. He starts off upon another tour in August, when he will visit about twenty-five churches and stations. Such work must tell.

It is pleasing to note (and at the same time it is a standing rebuke to intolerance, whether "high" or "low") how successful the work of two such different men as Bishop Bond and Bishop Kingdon has proved. The former is a representative evangelical, the latter an avowed high Churchman, and yet how similar has been the result of their apostolic labors. In both cases we find increased contributions, prosperous parishes, earnest clergy, and generally renewed vitality all along the line. What a practical commentary this is upon the many-sidedness of the Church, and the true Catholicity of hallowed and enlightened zeal. Whatever may be the differing methods and theology of these two men, one thing is common to both of them, viz., the lifting up of Christ both by life and precept, and consequently the best and highest success has been theirs. Both of them are also liberal men, and fully recognise the existence of the two great schools in the Church, and the necessity for the widest tolerance in all matters non-essential.

Bishop Hellmuth, before he left, placed the well-known Hellmuth Ladies' College under the care of Rev. Mr. English, M. A., and his talented wife. After a year some permanent arrangement will be made by which, it is to be hoped that this admirable institution will continue in its present shape. Hitherto it has had a most prosperous career, and there seems no obstacle to its continued prosperity. It deserves the support of all Churchmen in Canada, and any overflow of patronage in the States.

Ontario, Aug. 6th, 1883.

The Facts of our Religion.

Men cannot and will not be satisfied by mere opinion. They want to know facts; they ask to know God; who He is; and what He has done for them. They ask for God's certainty, and not man's fancies. While we stand perplexed, we hear a voice pealing forth through the lapse of centuries, springing up to heaven on the wings of thanksgiving, blended with the incense of daily worship—it is that old Catholic faith which is the heritage of the Christian Church. The Church takes us back to the great Council of Nicea in the year 325. It was called by the Emperor Constantine. It met to consider the new Arian heresies. The Church had suffered ten terrible persecutions. For three hundred years the Christian had been a hunted outlaw. Those were the times when Christians wrote such letters as this: 'I know that before the sun goes down I shall be ground by the teeth of the lions, but rejoice, I shall sup with Jesus in Paradise.'

"The world has never seen a nobler company of Christian Bishops. The older men carried upon their bodies the marks of their suffering for Jesus. They did not come together to make a faith. They came to bear witness to the faith which was once delivered to the saints.' One by one they stated from whom they had received the Gospel. They bore their testimony to that simple form of faith, which had been used through all these ages of persecution and which was substantially the Apostles' Creed.

"I believe in God, the Father Almighty,' etc. "In order that no man might question what the Church meant by these words, they wrote the Nicene Creed, in which we say:

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God,' etc.

"This faith is the story of the Incarnation as it has been preserved by the Church. It is the greatest tradition of Christianity, telling of an Incarnate Christ and Saviour. It was the abiding faith in the doctrine of Christ that made the great hearts of other days say of this dear old creed: 'This is that Catholic Faith which except a man believe faithfully, he cannot be saved.' For those who are the chosen teachers of the Church, she has written her articles, her rubrics, her laws, as their guide, but she has never bound any man to accept the interpretations of any school, and she does not demand as condition of fellowship more than the Catholic Creed."

The progress of mechanical improvements is shown by the efforts making to establish a pneumatic pipe line between New York and Chicago. The plans are to lay a four-inch iron pipe for the transmission of letters, messages, grain samples, and other light parcels at a very low tariff. Way stations will be established at Cleveland, Buffalo, and other points.

Ten thousand dollars is still needed to finish St. Mary's School, Knoxville, Ill.

The Rise of the Cathedral System.

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

When the diocese consisted of but one parish or congregation, with but one place of worship, there was no distinction between diocesan and parochial officials; but as other churches more like what we know as parochial churches, grew up around the Mother Church of the diocese, there arose, at the same time, as a necessary consequence, a distinction between the strictly parochial clergy and those whose ecclesiastical relations were rather to the whole diocese than to a special division of it as a parish. As the Cathedral Church was still not a parochial church (in the modern sense of the word), but was the parish church (if we may so put it) of the whole diocese, all the Cathedral clergy were diocesan rather than parochial; but as the separate parishes increased in number and importance, this relation, to a great extent, lost its practical value, and the Cathedral clergy (for the most part) became in effect little more than the "parochial" clergy of the congregation that worshipped regularly at the Cathedral Church; their interests contracted to the limits of the Cathedral, and they in a great measure neglected their duty and privilege as being the "privy council" of the bishop. Yet, though this was greatly the case with the collective body of the Chapters, it was not so with certain members of the Chapter, whose relations to the diocese at large were much more real and far-reaching; and as the diocese grew, and the bishop's work became more and more diocesan than parochial, these diocesan officials became more and more necessary and important. The principal of these were the Archbishop, Archdeacon, Scholasticus, Primicerius, Provost, Precentor.

The Archbishop (afterwards called the Dean) took the bishop's place at the head of the chapter, in his absence. He was the executive officer of the chapter in the bishop's absence, and during the vacancy of the see (when the chapter administered the diocese exactly as the Standing Committee do now); and afterwards, when the business of the Cathedral establishment became so great, that it had to be superintended by some one constantly on the spot (which was the very period when the bishop's outside work had greatly increased), the Dean became the constant and usual executive of the chapter.

The Archdeacon was originally the senior deacon—not a priest. He was the bishop's right-hand man, chaplain and secretary. His functions were of two kinds, arising out of (a) his position as head-deacon of the Cathedral Church, and (b) his position in the diocese as the bishop's right-hand man. In the earliest ages he performed duties, which afterwards devolved upon the Dean and the Provost or Treasurer, viz.; he had the general superintendence of the arrangements for worship, and the charge of the fabric and treasures of the church; but in the times of which we are now speaking, when the diocese included parishes, and the bishop's increasing extra-cathedral duties had forced him to yield the conduct of the ordinary services in the Cathedral to the Arch-presbyter, the Archdeacon had charge over the deacons and clergy in Minor Orders, instructed them for Ordination, and testified to their fitness for Orders. (b.) He transacted all the business of the diocese, and was the bishop's delegate at Synod. Jurisdiction over the clergy of a part (or the whole) of a diocese was often delegated to him by the bishop. This was at first only exceptional and temporary, but it afterwards became permanent, and hence arose the rural Archdeacons.

The Primicerius had charge of the teaching and discipline of the clergy in Minor Order, under the Archdeacon.

The Provost was equivalent to the (later) Treasurer; he had charge of the treasures of the church and the administration of its charities; a duty which originally belonged to the Archdeacon.

The Precentor had charge of the music of the Cathedral services, and of the diocesan schools of music. The Scholasticus had charge of the Cathedral grammar school, and afterwards of all the grammar schools of the diocese.

In Medieval England, the four principal persons were the Dean, Precentor, Chancellor and Treasurer. The (Cathedral) Archdeacon had disappeared, the charge of the Church treasures and charities having devolved upon the Treasurer, and the instruction of the theological school as well as the transaction of the business of the diocese, upon the Chancellor. By an arrangement which we hope was peculiar to England, as it seems to us horribly unpractical, the duties of the Scholasticus were also supposed to be discharged by the unfortunate Chancellor, who, totally unable to do the work of three distinct offices, each sufficient to occupy the time of one man, had often to be assisted by a Vice-Chancellor.

Besides the four principal persons, the chapter of a Medieval Cathedral consisted of the canons, whose duties were various and not strictly defined, but all connected with the diocese. A Medieval diocese was a great organism, and necessitated an organization of a much higher order than was needed by the small dio-

ceses of earlier ages. The amount of mere business was enormous; consequently diplomats, lawyers, mission-preachers, theologians, students, and learned men of all kinds, were all found among the canons. They were obliged to reside in the Cathedral close, unless they were sent elsewhere on the business of the Church; and so arduous were their labors (if rightly fulfilled) that they delegated the ordinary performance of the Cathedral services to a body of minor canons, or vicars-choral (as they are more properly called) only presiding, so to speak, themselves in turn at the more important services.

The American Freedman.

Extract from a Paper, read before the Woman's Auxiliary, on the Obligations of the Church to the Southern Negro, by Janet Marsh Parker, of New York.

***** It is now twenty years since the American slave was declared a free man—"henceforth and forever"—and four millions of slaves were borne from a bondage of 250 years to absolute political freedom; a people—superstitious—immoral—children as compared to the white man, but nevertheless transformed by a historical process into American citizens—law makers; a people not merely holding, in some of the Southern States, the balance of political power, but conscious that they were by their numbers and the right of suffrage, that power itself—the White Man's Master.

Both North and South had felt the mighty scourge that had brought about this result. The easy triumph looked for, at the beginning of the campaign by both boasting armies, had not been won by the North without fearful cost. The impoverishment of the defeated South was more complete and disastrous than ever before befel a wealthy and civilized community. That Emancipation Proclamation gave the American Church a mighty work to do. Was there ever an Emancipation like it before—an Emancipation naturally engendering bitterness between old master and slave—divorcing the agricultural laborers of a vast section from the soil on which they were born—stripping them absolutely of everything they had in the world but their poverty and all that made that poverty hard to bear? Our emancipated Negro was a pauper. The emancipated Serfs of Russia were left possessors of more than half the land of the empire. Our emancipation impoverished the old master as well as the slave, and made him helpless to befriend the poor freedman, if he would. Those war-desolated plantations had necessarily scanty hospitality for the thousands who went up from the land of bondage with no Moses going before—no promised land beyond the wilderness; nor might they spoil the Egyptians. Ontoasts and suspected—aliens—this army went forth from the old plantations to find what freedom meant. Ah! truly did Mrs. Browning write: "God answers sharp and sudden on some prayers, And thrusts the thing we have prayed for in our face—A gauntlet with a gift in it."

That they had mistaken ideas of freedom was not confirmed by any outbreak of rapine and violence. They did not go upon the war-path. The power was in their own hands at last. Had they banded together for revenge, the white population in many localities had been at their mercy.

For while they wandered aimlessly along the highways—for on the highway alone they might exercise the one only right that was left them; and that was to "move on." These were plantation negroes, largely. The house servants, as a rule, remained with the families of the old masters, and were less affected by the emancipation. It is the old plantation hands and their descendants that make up the multitude now claiming the ministrations of the Church for their salvation and our own.

Many were the prophecies of the extermination of the freedman, made at the time. In Congress there was strong opposition to governmental appropriations for them, on the ground that they could not long survive their calamities. And yet, we find them to-day increasing faster than the whites at the South. Within a century, they have multiplied ten times. They are to-day nearly one-seventh of our population. A late writer in the *Popular Science Monthly* affirms, that, taking their past ratio of increase as a basis for calculation, they will, by the end of a hundred years, number something over one-half of the entire population of our country. Now is it not time for Christians to be calculating upon the basis of present and past missionary work for this people, what the proportion of Christian to unbeliever is likely to be, in that preponderating black population of A. D., 1985?

A bequest was recently made to found a scholarship in an institution in Virginia, with the following condition: "Said bequest to be used exclusively for educating poor young men for the Episcopal ministry upon the basis of Evangelical principles as now established." A suit was brought by the heirs at law, and the court, Judge McLaughlin, held that the legacies were made to said society not absolutely but in trust to be "exclusively used for the purposes therein named, and that the uses and trusts declared by said testator are null and void, because—first, said trusts are religious in their character; and, second, because said trusts are too vague and indefinite to be upheld by the laws of this State or to be administered by a court of chancery, even if said trusts were merely educational in their character."

Calendar.

August, 1883.

5. 11th Sunday after Trinity.
12. 12th Sunday after Trinity.
19. 13th Sunday after Trinity.
24. St. Bartholomew.
26. 14th Sunday after Trinity.

Green.
Green.
Green.
Red.
Green.

"NOT KNOWING."

BY MRS. B. R. Y.—E.

I know not what will befall me;
God hangs a mist o'er my eyes;
And o'er each step of my pathway
He makes new scenes to arise;
And every joy that he sends me comes
As a sweet and glad surprise.
I see not a step before me,
As I tread the days of the year;
But the past is still in God's keeping,
The future His mercy will clear;
And what looks dark in the distance
May brighten as I draw near.
For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the water,
Before I stoop to drink;
So if Marah must be Marah,
He will stand beside the brink.
It may be He is waiting for
The coming of my feet?
Some gift of such rare blessing,
Some joy so strangely sweet,
That my lips can only tremble with
The thanks I cannot repeat.
O—so full, blissful ignorance!
Thy blissed not to know;
I—keeps me quiet in the Arms
Which will not let me go.
And teaches my tired soul to rest
On the Bosom which loves me so.
So I go on—not knowing;
I would not if I might;
I would rather walk in the dark with God
Than to go alone in the light;
I would rather walk with Him by faith
Than walk alone by sight.
My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I bid the coming tears hold back
With the whispered words—"He knows."
Rochester, N. Y.

Synopsis of Bp. Seymour's Sermon at Richmond, Ind.

The subject of the Bishop's sermon to which we have alluded, elsewhere, was "The Personal Responsibility of each member of the Human Family." He urged the appropriateness of his theme to the occasion, inasmuch as it being now high Summer, the perils to life are multiplied by the increased amount of travel, in seeking rest and refreshment at the sea-side and in the mountains, and by the diseases incident to the season, which snatch one away as in a moment. The Right Reverend speaker said further, that, as by the gracious Providence of God, a worthy and excellent successor had been chosen to take the place of the late Bishop Talbot, he should probably never again meet his dear brethren of Richmond in the discharge of official duty; and hence, he wished to leave them with such a charge as he would utter to those whom he was addressing for the last time. For these special reasons, therefore, in addition to the suitability of the subject at all times, he would ask them to meditate with him upon the awfully solemn truth stated by the Apostle in the Epistle to the Romans, 14th chapter, 12th verse: "So then, every one of us shall give account of himself to God." Among many thoughts which he presented, the Bishop made these points: This truth, like all the deepest verities of our existence, brings us together and makes us one; we forget, as we face this declaration of the Blessed Spirit, our separation one from another by race, kindred, earthly condition, and all those adventitious circumstances which mark us off one from another, and feel, in our inmost being, that there is a point in our destiny, where we shall all meet and share in a common experience, when we, each one, shall stand before the Judge of quick and dead, and give an account of himself. This giving an account of oneself brings to the surface our individual responsibility, which is ordinarily forgotten in the petty details of life. Responsibility implies power, the power of choice; for, unless we are free to choose or to reject, to do or to decline to do, there could be no accountability. What we now are, therefore, in our lives and characters, is the net result of the exercise of choice in a million instances since we could first distinguish between right and wrong. We are what we are, chiefly because we have made ourselves what God now sees us to be, as His eye scans us through and through. We then, all of us, without exception, shall give account—but of what? What will be the subject-matter of our rendering? Ourselves? Each one must give an account of himself, of nothing else except in so far as it relates to himself. We are prone to go away from ourselves, in this life, and to think and speak of others. It is a relief to do this, since ourselves, in our inward being, in our past with all its sins of omission and commission, is not a pleasant subject to dwell upon. And hence, we unconsciously (unless we check ourselves) leave the centre and fly off to the circumference, and think of and talk about our neighbors. Little children, the Bishop said, take note of this universal tendency to criticise others; and he related this striking anecdote in illustration of its truth. A boy of five years old was with his parents at their home one evening not long ago, when a lady called, and after a few minutes pleasant converse took her departure. When she had gone and the door was closed, the little fellow looked up in his father's and mother's faces, and said: "Now talk about her." Alas! the darling child's brief observation had discovered the common prevailing tendency of those about him, and he gave it expression in the words, "now talk about her." In the Judgment, every one shall give an account of himself; of what he has done and said, and thought, and of what he has neglected.

For each one of us there is a high-water mark which God designed us to reach, and which we might have reached; and we must give an account why we have not reached it. To whom must we give the account? Here in this world we are relatively accountable to each other—children to parents, servants to masters, clerks to employers, rulers to the people; these are shadows of our absolute accountability to God. That accounting will be complete, full, accurate, without defect or error. "Have you ever" asked the Bishop "seen a detective with his dark lantern in search of a criminal seeking to escape? Suddenly, the officer comes in the darkness of the night, where the fugitive is lurking; and he flashes the light of his lantern in the fellow's face. How terrible the revelation! Ah! thus will it be in the last Great Day. The light of God's countenance will shine full upon us, and flash its infinite brightness through all our past lives, revealing all their recesses and secrets, making all stand out in bold relief." "Ah!" said the Bishop, "this thought of the Judgment will act as a check to keep us from being aimless and foolish; as a stimulus to spur us on from lethargy and laziness to action; and above all, it will serve as a school-master to bring us to Christ, since He is the only Advocate Who can successfully plead our cause at the last great Assize."

The Missionary Episcopate.

From Bishop Morris' recent Address to the Oregon Convocation.

According to the report of the treasurer of the Convocation, the Episcopal fund now amounts to \$1,300. This is a gain of only \$260 for the year. While this is better than for some previous years, it is still far less than ought to have been done, and a vigorous effort should be made without delay for the substantial increase of this fund. This is a matter of so much importance that I must detain the Convocation here with a few statements concerning it. Much interest is felt in the Church at large, in reference to the Missionary Jurisdictions becoming organized and independent Dioceses. The time has come, it is thought, in the case of many, when vigorous and continuous effort should be made by the Jurisdictions to provide for the support of their own bishops, and by so much relieve the general missionary funds of the Church. Drafts of Canons intended to prepare the way for this have already been made and submitted to the consideration of the Church at large. From what I have so often said in this connection, it is well known that I am in hearty sympathy with this effort to relieve the general Missionary Board of the support of the Missionary Episcopate; and I shall continue to labor for this end. I am fully convinced, however, that this will require a good deal of time, and that even those who have thought and written upon the subject are not fully aware of the difficulty in the way of the Jurisdictions speedily doing this for themselves. While I would use all reasonable urgency in this matter, and exhort to the putting forth of every possible effort. I can not be blind to the real condition of things, nor urge and advocate essential impossibilities. Though I have no fear for myself or my brother missionary bishops, that the authorities of the Church by whom we were appointed and sent to this work will cast us off, I still deem it well to point out what I consider the impossibility of early independence, save through the generous aid of the Church at large. Those who have recently written upon this subject speak of some of the older Jurisdictions being as strong and as able to provide for their own support as some of the organized Dioceses. This, I apprehend, is quite a mistake, as I think the actual ability of these Jurisdictions will show. Population is, of course, the basis of all strength. Only as there are people can any work be done, or any results achieved. Leaving out Nebraska, which, through the wise and vigorous efforts of its admirable bishop, is now entering upon its independence, and Colorado, which is laboring hopefully towards the same result, the oldest remaining Jurisdictions are Oregon, Utah and Idaho, and Nevada. The population, according to the last census, of Oregon, Utah and Idaho, is substantially the same—175,000—while that of Nevada is 62,000. Passing by the smallest of these, if we were to claim the ability in Oregon, or in Utah and Idaho, to support a bishop with their population of 175,000, then Kansas and Springfield, with substantially a million each, would be able to support five bishops and three-quarters. Indiana, with a little less than two millions, and Missouri with a little over that number, could each one support more than eleven bishops. If we were to carry the comparison on to the State of New York, with its five dioceses and bishops, we should find in its five millions of people—and more—the relative ability to support over twenty-eight bishops. With all the wealth and liberality of these noble dioceses, this would be an undertaking upon which they would hardly venture. Just such as this, however, is the relative strength or rather the relative weakness of these Missionary Jurisdictions. But even this must be emphasized, when we come to compare the pecuniary ability of the people in these new and unsettled countries, with that of those occupying the great eastern centres of commerce, trade, and wealth. To say that the residents of these Missionary Jurisdictions have not half the pecuniary ability of those living in the long settled dioceses of the Eastern and Middle States, is to say less than the truth. The only speedy way, then, to meet this difficulty, in my judgment, is to provide endowments for the Missionary Episcopate, as the Church of England has always done. A proposition is before the Church to raise a fund of \$100,000 for this purpose, as a memorial to the great-hearted missionary, Dr. Twigg, whose loss the Church everywhere mourns. This would be a long step in the right direction, and

would mark a glorious day in the history of our Missionary Episcopate.

Such a Fund would bring great relief to the Domestic Committee; and, by so much, strengthen every other department of Church work. But whatever may be done by others, let us be sure to do our duty. If we may not have the power to accomplish a speedy independence, every consideration requires us to put forth all our efforts to make this period of "nursing care and protection" as short as possible.

The Education of Boys.

From a very neat little Manual, entitled "How and Where to Educate a Boy," and written and published by the Very Rev. Dean Hart, Warden of the Cathedral School for boys, at Denver, Col., we make the following extract:

The education of a boy is the process of "educating"—of "drawing out"—that which is in him. The object of Christian education is to develop the good elements of his character, so that he may be able to make the most of those "talents" with which God has endowed him, and to so carefully tend his moral, mental and physical growth, that only worthy habits should become fixed; so that education, when properly conducted, should, in the highest sense of the word, make the most of a boy.

This process is of all undertakings the most difficult; and, although the order of life is so constructed as to call forth in some degree the mental faculties, and the laws of society require a certain rule of conduct which impresses certain habits, so that the great majority of boys become perforce in some sort "educated;" still very few boys are free from habits they never need have acquired; very few are actuated by principles which might have been the regulators of their conduct; very few have their minds so trained as to be capable of using their mental powers with rapidity and precision.

There is a wide range between the extremes, between "the boy who, left to himself, bringeth his mother to shame," and the pure, noble boy who will become a Garfield or a Gladstone; but it is the plain duty of every parent to do the utmost; that, in the few years in which this is possible, his boy may reach as high a position in the educational scale, as the circumstances at command will permit.

The work is to be done between the ages of seven and fourteen. A boy properly tended in these seven years of his life, will very rarely turn out badly. It is wisdom to spend the most care and money on a boy, in these, the most important years of his life. After fourteen, if he has been properly trained, no ordinary school can spoil him—his future is assured. But to tend him properly is a very exacting and expensive work. To describe the modus operandi of this tending fully would require a volume; let the salient points suffice.

First—we lay it down broadly—that the boy should be under Christian influence. A power is supplied in the example of Jesus Christ, and the possible possession of His Spirit, which, when rightly brought to bear upon the every part of a boy's life, never fails. This does not mean that a cant phrase need be heard in the school; everything should be done religiously, though religion may scarce be alluded to. The speech of the school should be "always with grace, seasoned with salt;" always with beauty, graceful, and "seasoned," the influence pervading. You may not be able to distinguish the taste of the salt, but you would instantly discover its absence. Not, a lump of salt here, a dose of religion on Sunday, and none elsewhere, but all evenly spread, taking the insipidness from every lesson, and preserving from corruption every play hour. There is ample and conclusive witness to the power of religion, when honestly and judiciously applied to the school-life of a boy.

A True Soldier.

The following is a copy of the letter written by the brave Bishop of Northern Texas, on being informed of the fact that his name would be presented to the Indiana Convention as a candidate:

DALLAS, TEXAS, MAY 21, 1883.

REV. AND DEAR BROTHER—Your urgent letter is received. I have been placed at this frontier post of duty by the deliberate action of the General Convention. I do not feel at liberty to resign it because a noble Diocese like Indiana offers me a position of more assured comfort.

I am not insensible to the personal advantages presented by the enthusiastic support of so fine a body of laity as have fixed their generous choice upon me.

But the soldier of the cross must not seek the flowery beds of ease; but, with a brave heart and strong hand, carry the standard in the front of the battle, and plant it even upon the very outskirts of civilization. Though I should be entirely alone, and neither clergy nor laymen could be found to follow, I should still feel it to be, not alone my duty, but my privilege, to hold this burden against all enemies, until I fall, or re-inforcements can come up.

Therefore, beloved, give my grateful thanks to the noble men who desire for me an easier, and if you will, a higher place. But do not let them spend their time and strength in vain; for I am rooted to this wild country until I shall be "planted" in its soil in the hope of a better resurrection.

With sentiments of grateful esteem, and with earnest prayers that God may send you a wise and faithful shepherd,

I am faithfully yours, ALEX. C. GARRETT. Rev. G. S. Parucker, Logansport, Ind.

A simple and inexpensive jail is that belonging to Naples County, Idaho. It is a hole in the ground ten feet deep, into which the prisoner is dropped, and out of which he cannot climb, as the hole is larger at the bottom than the top. When a prisoner is wanted, the guards drop a line and pull him up on it.

The Wonders of Switzerland.

By L. M. A.

III.

THE FALLS OF GIESSBACH.

Landing in the twilight, at the base of a huge upright ledge of rock, we looked about, wondering where, in all this wild region, a spot had been found level enough and large enough to place a hotel upon; and, if such were the case, where the house of entertainment was hidden? Soon, however, far up above our heads, its castellated front was discovered, faintly visible. Declining the offer of a rustic chair and bearers, we walked up a hard steep carriage road, hearing all the time the noise of falling waters, that filled the green spaces of the wild woods with its roaring.

The Hotel Giessbach, when reached, we found to be a handsome house, standing on the shore of Lake Brienz, and surrounded by the wildest mountain scenery. Once within our airy and cleanly apartment, we continued to hear "the voice of the water-fall" louder than ever, and stepped out upon a balcony, to see whether it were discoverable in the gloaming. Immediately in front of us, scarcely an arm's length away, there rose, to a height of 1,148 ft. above the level of the lake, an Alpine wall, down whose dizzy steep came plunging the Falls of Giessbach; forming in its descent seven distinct and separate cascades of milk-white foam, with almost as much noise as Niagara makes; but, instead of his deep Cathedral tones, Giessbach was tuned to a higher key, and repeated its notes with greater insistence.

In the evening a bell was sounded through the halls, calling visitors out to see the falls illuminated. Resorting to our balcony again we waited in the darkness, hearing, but seeing nothing of the falling waters, except when signal rockets rushed over the dusky pines, and then fell back upon them in a shower of stars.

Suddenly, in a blaze of effulgence, the seven cascades leaped out from their coverts, and stood revealed before our astonished eyes. Red and green lights followed, but the white was most beautiful; every flake of foam glittered like liquid crystal, as the seven beautiful sisters, crowned with light, came dashing down the rocky stairs, to bury themselves in the waters of the dark lake beneath. Darkness soon fell again over the scene, yet the music of the cascades ceased not, but mingled in our dreams, as something too ethereal and beautiful to be contemplated anywhere except in visions of the night, when "balmly Sleep" stands at the bedside, and waves over the head her wonder-working hand.

The next morning, hastening to the window, and looking up perpendicularly, we discovered a little patch of blue sky above the tops of the mountains; but, in a moment, our little vale was a sea of mist, with no falls, no mountains, no lake, anywhere visible. After another short interval the sun broke out again, the veil was lifted, and our vision of beauty returned once more.

We walked a while in the fragrant woods, crossed rustic bridges that led over the foaming cascades, and, in one place, stood behind a sheet of crystal water, that rushed over us headlong to its fall. In these primal woods were to be found all those pretty mosses, ferns, lichens, wild-flowers, shrubs, berries, curious stones, squirrels, birds, and insects, that please simple lovers of nature, when in a receptive mood, and ready to meet her in her closet. Beside these, we here encountered an artist in wood-carving, a young lad doing his work out of doors, before models of leaf and blossom.

We thought, when at the Lakes of Killarney, that nothing could exceed their wonderful beauty; when in Westmoreland and Cumberland, that no other retreats could be so restful, placid, and charming, as Windermere and stately Ullswater, nor any so full of romance and enchantment, as Loch Lomond and Loch Katrine. And now, the wild beauty of these Swiss lakes in the Bernese Oberland, held us with a magic spell.

INTERLACHEN.

Arriving at Interlachen, a little town between the lakes (as the word indicates), we found, after resting, that there was time for a view before sunset; and so, we walked away up a mountain path to a lookout, where we had a grand sight of the magnificent Jungfrau. She raised her pure and stainless front 13,621 ft. into the blue heavens, and stood there in majestic silence and imperial seclusion. The atmosphere was so transparent, that we fancied a skilful Bowman might almost hit the Jungfrau with his arrow; while, in reality, she was twenty miles or more away.

Of all the Alpine heights we saw, the Jungfrau is the most glorious; of less altitude than Mont Blanc, she shows her stateliness to better advantage. She is the peerless Juno of the Alps; so magnificently large, so grandly calm, so unchangeably radiant, so statuesque in her robe of eternal snows, that the eye and the imagination are supremely satisfied with her incomparable beauty. Like the prophet Elijah, and Moses the Law-giver, in the mount of Transfiguration; she hath risen in garments of dazzling whiteness, and "ascended into the heavens."

In the evening, we walked around to the Kur-saal, where a good orchestra poured forth melodious strains, and where beer, but oftener tea, was served to those who wished them.

Interlachen disappointed us somewhat; it lies low, and, after the brilliant sight at Giessbach, it seemed tame, all but the Jungfrau and her companions, Silberhorn and the Schneehorn, which fully compensated for the comparative tameness of the town. The Interlachen lies in a verdant valley called Bodle, through which runs the River Arve, connecting Lake Thun on one side, with the fair Brienz on the other, hanging them like gems upon her green girdle.

(To be continued)

The Household.

Sage tea, or any other beverage made of herbs, should be made in an earthen vessel, and never in tin, as it will turn black unless immediately emptied out; and it may do so even then.

A good relish for breakfast in hot weather is oat meal porridge boiled almost to a jelly and cooled in moulds.—It may be eaten with cream, milk, or syrup; or as some prefer it, with salt.

Delicate lambrequins for your guest chamber may be made, at odd moments, of the popular and pretty darned net; trim the edges with lace, and line with a colored silesia, which is pretty and in harmony with its environment.

A handsome tidy is made of linen seine; with the ends fringed, or with drawn work at each end, or it may have this work and the fringe at the bottom only. Then, with black etching silk, work some pretty figure in the centre. A vine-like border is a great addition.

TO CLEAN IVORY.—When ivory ornaments become dingy or yellow, wash them in soap and water with a teaspoonful of ammonia. Brush carefully with a small brush, and place them—while wet—in clear warm sunlight; wet them in these suds for two or three days, and leave in the sun, and they will be beautifully white.

Coffee sacks washed clean and cut in suitable shapes, will, if embroidered in bright colors, make nearly as useful and pretty mats to put by the bed, bureau, &c., as burlap, without the same expense. This enables one to use up material usually thought only fit for scrub cloths—and too stiff for comfort even when thus used—in a useful as well as ornamental manner.

Pretty mats for ornaments on a marble mantel are made of scrim or of linen moccie cloth. They should be long and narrow, and be trimmed with lace across the bottom, and have some pretty design in Kensington embroidery on them. The more effective and striking the design, the better form it is in. Stand a vase or jar on the unornamented end, let the other hang over the mantel.

Never leave any vegetables soaking in water. It destroys the real flavor. Potatoes are often peeled and left soaking for sometime before using. They, like all vegetables, should be washed quickly, when it is time to put them on to cook; and without being allowed to remain in the cold water at all, should be at once transferred to the kettle of boiling water in which they are to be cooked. Lettuce is greatly injured by lying in water. Put it on the ice when gathered, and wash just before sending to the table.

One reason why people are so often unsuccessful in their treatment of greenhouse plants is because when they are first brought home the jars are not properly cared for. They are usually, in the greenhouse, sunk in moist sand, and, if, upon being removed, they are placed where the sun strikes the outside of the jar, the roots are seriously affected. One way to prevent this is to set the small jars inside larger ones for a time until the plant has become accustomed to the change. A damp cloth covered with a paper may be wrapped around the larger jars with good effect.

Here is something for the young mother who must tend baby and sew: Make a large square pillow, and for this hen's feathers will answer if the feathers of the goose are too expensive; cover it with bright-colored calico or bits of cretonne; when completed lay it on the floor and put baby on it on his stomach. He will amuse himself in many ways, and often learn his first lesson in creeping here. He will lie and pull or kick at the flowers on the carpet, and will kick and roll and gain strength in his limbs; and an occasional accident caused by his getting too near the edge will not affright a baby who has proper spirit and determination.

TO REMOVE INK FROM CARPETS.—If you have any cotton batting in the house, soak up all of the ink that can be removed without rubbing; then, have ready fresh cotton-batting and a basin of milk; skim milk is as good as new, only it must be sweet. Wet the ink-spot thoroughly with milk, and then soak it up with the batting. Apply more milk, and sop up again—continue this, taking fresh batting as soon as one piece is discolored, dipping it each time in milk, till the ink disappears. If fresh spilled, it will take but two or three applications before the spot will all disappear. Then wash it in clean hot water first; then with weak soapsuds, and rinse in clean water. Wipe dry. Old cotton cloth will answer, but batting is the best.

A MODEL KITCHEN TABLE.—The following description appeared in the Weekly Tribune: My cooking table is eight feet long—it should be nine—and is placed in a recess between the chimney and a window, the size of which decided its length. It is two feet seven inches high, and should be two feet three inches wide on top. Below it is enclosed at the back and ends and has doors in front. It has no floor, but stands directly on the floor of the room, and is movable. The enclosed space below is divided into three compartments. The right-hand closet contains the flour barrel; a door coming down to the floor opens to admit it and closes tightly again until the next barrel is needed. Inside there is a space to hang baking-pans by their rings on the partitions; over the flour barrel there is a lid that is raised whenever flour is to be taken out; the sieve and scoop remain in the barrel. The lid is a part of the surface of the table, and opens over the whole width of the compartment. Above the door of the middle closet there is a drawer without back or sides, which is the bread-board. When drawn out and turned around, the front becomes a back, and is very useful in preventing the scattering of flour in rolling pastry; when returned to its place the roller can remain upon the board. Below this drawer is a closet with a door, and a shelf large enough for a pan of milk, or bowls and pudding dishes; below the shelf is space for a bucket of sugar, a jar of lard or cream, and a molasses jug. The left-hand closet has at top a drawer divided into two compartments one for eggs, the other for spices, yeast powders, nutmeg-grater, and cake-cutter; a shelf below holds boxes of saleratus, a bag of salt, boxes of rice or tapioca, jug of syrup, jars of preserves while in use, or is an excellent place to keep pies. I can assure any woman who has not the latter convenience, that it is a great saving of time in cooking to have all these within reach of her hand without stepping from her place. The table, including its surface, being about an inch and a half higher than a flour barrel, a short woman cannot mould bread or roll pastry easily without something to stand on. A narrow piece of board about two feet wide, with two pieces of board nailed across the under side, is one of the best conveniences of all, for on a cold morning when I have biscuits to bake, I warm my wooden cricket by the fire, and it saves me any uncomfortable chilliness, and as the closet door swings over it, it is not in the way. There should be a narrow strip of wood nailed upon the back of the surface of the table, and one across, between the principal part of the table and the flour division, to keep water from flowing over the back or into the division containing flour, when washing the table after cooking.

The Story of Orpheus and Eurydice.

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

Orpheus, the son of Phoebus Apollo, had skill on the harp beyond the skill of man.

In process of time, he took to wife Eurydice, the fairest of the maidens of Hellas.

But at length the Fates grew envious of their happiness, and resolved to end it.

She stretched forth her hand for the flower, and a sharp, bitter pain shot up through her arm.

Orpheus came by that way, and his heart was rent with sorrow.

For, when the Sun turned his horses to the west, and the heavens were fiery with heat,

For days and months Orpheus wandered through Hellas, flying from the assemblies of men, and dwelling in wild mountains and green glades.

At length he took counsel with himself, and determined to descend alive to the house of Hades.

Onward he went armed with his love, till he came to the palace of Hades.

The skill of the bard prevailed, and the heart of Hades was touched.

Orpheus, in the joy of his heart, began his return to the light.

Then Orpheus could no longer restrain his impatience, and he looked back to the form he loved so well.

London's Jumbo craze has now been followed by a Berlin "Pungo" craze.

Thenceforward he roamed disconsolately over the earth, and shunned the cities of men, till the Mænades tore him in pieces, because he contemned the rites of Dionysius.

Quizzed.

People sometimes make great blunders in judging of one's refinement and social position by his dress.

Years ago a famous lawyer and wag came to Boston in a suit of homespun.

As he entered the parlor of the house he found that several ladies and two or three gentlemen were there assembled.

'Say, my friend, you are from the country?' remarked one of the gentlemen.

'What do you think of our city?' 'It's a pooty thick-settled place, anyhow.

'And a good many people, too.' 'Ya-as, I should reckon so.'

'Plenty of ladies, I suppose?' 'Ya-as, a fair sprinklin'.'

'Perhaps the gentleman from the country will take a glass of wine?'

'Thankee. Don't keer if I do.' 'The wine was brought.'

'O, git out! I eats toast—never heerd o' sich a thing as drinkin' it.

The ladies clapped their hands; but what was their surprise when the stranger rising, spoke calmly and clearly, in tones ornate and dignified, as follows;

'Ladies and gentlemen, permit me to wish you health and happiness, with every other blessing earth can afford;

He had just spoken, when Caleb Strong, the Governor of the State, entered and inquired for Mr. Whitman.

'Ah, here! am, Governor. Glad to see you.' Then, turning to the dumbfounded company,—'I wish you a very good-evening.'

And he left them feeling about as small and cheap as it is possible for full-grown people to feel.—Selected.

ESQUIMAUX GRATITUDE.—When Sir John Ross was wintering in Felix Harbor, Prince Regent's Inlet, in 1829-30, his vessel, the Victory, was visited by some tribes of Esquimaux that had arrived from Iwillik and vicinity.

When shown its use and benefits, his joy and appreciation were unbounded, and one of the first thoughts that entered the grateful creature's heart was, how he could repay the kindness.

Onward he went armed with his love, till he came to the palace of Hades.

The King of the Shades sat on his throne, and Persephone was by his side; and Orpheus struck his lyre, and prayed they have pity on his sorrows, and either to restore his Eurydice to his arms or to receive himself into Erebus.

The skill of the bard prevailed, and the heart of Hades was touched.

Orpheus, in the joy of his heart, began his return to the light.

London's Jumbo craze has now been followed by a Berlin "Pungo" craze.

comfortably wrapped up and cushioned, in a perambulator, and all Berlin has been agog and agaze to watch the swarthy child as he rode around and every little while would stretch forth his long arms and playfully pluck the beard of his good natured attendant.

"Cannot We Do Something?"

A missionary in Africa had established a school for colored children, which gave him much joy, for they loved the Saviour.

These poor children racked their brains to discover how they could obtain something to give;

One morning they came to the school full of joy, and said to the missionary, "We wish to form a little juvenile missionary society."

The eldest answered, "We have resolved to form a society like grown-up persons, and each of us will oblige himself to collect as much money as he can without begging.

Another child interrupted him and said, "And as for the rest of us, we will gather resinous gum, and will sell it for more than four shillings a pound."

"And we," exclaimed the smallest children, "will carry ashes and sell them to the soap-maker."

Then the girls came; and some of them said, "We will collect locks of wool, and we will sell them."

The little colored children did not rest satisfied with making promises.

I know boys are generally considered little more than animate depravity, but give them a chance.

A dear little child, about two and a half years old, was lying in bed one morning looking in her mother's face, who in turn was gazing fondly on the child.

He is a bad thing, but Dr. Pierce's "Favorite Prescription" deserves its name.

A vegetable product, used only in Ayer's Ague Cure, has proved itself a never failing remedy for all malarial diseases.

The people of this generation, more than any other, are affected with kidney trouble.

HAY-FEVER.—I can recommend Ely's Cream Balm to all Hay-Fever Sufferers.

Mr. A. M. Noble, Salem, N. C., writes: "Dr. Benson's Skin Cure cured my hitherto scaly skin."

Hood's Sarsaparilla is an extract of the best remedies of the vegetable kingdom known as Alteratives, and Blood Purifier.

HAY-FEVER.—I was afflicted for twenty years with Hay-Fever, and tried various remedies without relief.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Purgative Pellets."

HUMOR IN THE STOMACH.—Much of the distress and sickness attributed to dyspepsia, chronic diarrhoea, and other causes, is occasioned by humor in the stomach.

Headache banished, no matter what cause, sick or nervous, by Dr. Benson's Celesty and Chamomile Pills.

THE marvelous results of Hood's Sarsaparilla upon all humors and low conditions of the blood prove it the best BLOOD MEDICINE.

Messrs. C. I. Hood & Co., Gentlemen—It affords me much pleasure to recommend Hood's Sarsaparilla.

There are but few unacquainted with the merit of the Pain-Killer; but while some extol it as a liniment, others have taken it internally.

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

Rev. J. A. Sherman, of Chicago, writes: "I have suffered for eight years with Hay-Fever, during July, August and September.

Relieved and cured without the injury trusses inflict by Dr. J. A. Sherman's method.

Advertisement for Dr. C. I. Benson's Celesty and Chamomile Pills, listing ailments like headache, nervousness, and indigestion.

PURIFY THE BLOOD.

Advertisement for Hood's Sarsaparilla, describing its benefits for various blood-related conditions.

The Pain Killer A Family Medicine.

There are but few unacquainted with the merit of the Pain-Killer; but while some extol it as a liniment, others have taken it internally.

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.

SOLD BY ALL DRUGGISTS.

Advertisement for Ely's Cream Balm, used for Catarrh and Hay-Fever.

PURE Sacramental & Family WINES.

Lake Keuka Wine Co., Hammondsport, New York.

RUPTURE

Relieved and cured without the injury trusses inflict by Dr. J. A. Sherman's method.

Earphones

make the deaf hear. Send stamp for circular. 8 Monroe Block, Syracuse, N. Y.

Accidentally Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. Ames was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption.

MENEELY BELL FOUNDRY

Favorably known to the public since 1825, Church, Chapel, School, Fire Alarm and other bells. Also Chimes and Peals.

THE TROY MENEELY BELL FOUNDRY.

Manufacture a superior quality of Bells, Oldest Workmen. Greatest Experience. Largest Trade.

Advertisement for Dr. C. I. Benson's Celesty and Chamomile Pills, including a testimonial from Joseph Snyder.

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

Advertisement for Samaritan Nerve Tonic, listing ailments like epilepsy, spasms, and nervousness.

LANGUOR AND LASSITUDE.

SO COMMON IN THE SPRING, INDICATE A TORPID CONDITION OF THE LIVER AND A SLUGGISH CIRCULATION OF THE LIFE-GIVING FLUIDS.

CHICAGO & NORTH-WESTERN RAILWAY

Chicago & North-Western Railway is the OLD ESTABLISHED SHORT LINE.

And all points in Northern Illinois, Central, Eastern and North-western Iowa, Wisconsin, Northern Michigan, Minnesota, Dakota, Manitoba, Central and Northern Nebraska, Colorado, Wyoming, Utah, Idaho, Montana, Nevada, California, Oregon, Washington Territory, British Columbia, China, Japan, the Sandwich Islands, Australia, New Zealand, and all principal points in the NORTH, NORTHWEST and WEST.

SUNDAY COOK'S SCHOOL SUPPLIES.

IMMENSE SAVING! IMMENSE IMPROVEMENT! I do not hesitate to commend them as the best of any...

SEYMOUR HOUSE, Oshkosh, Wisconsin.

Summer board from 7 to 10 dollars per week. A quiet and comfortable place for 10 families.

The Living Church.

Chicago, August 11, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter.
 SUBSCRIPTION,.....ONE DOLLAR A YEAR.
 Advertising Rates, per square line, 15 cts.
 Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.
 THE LIVING CHURCH CO.
 182 Washington St.
 Rev. C. W. LEFFINGWELL, D. D., Editor.

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

Self-Sacrifice.

"Bear ye one another's burdens." What a strange precept for a world like ours! Are not our own burdens enough? Do we not faint and fail under our load, as we toil along the weary way of life? How little is our strength, how hard is our task! We cry out with pain of body, and groan with anguish of spirit, as one after another of our own life-burdens is laid on us. Our strength seems not equal to our day. Yet we are told that we must bear the burdens of others; that we must do and endure, and suffer for them! It is a doctrine that is hard to be received. Human philosophy has not attained to it. Human thought has compassed no such God-like principle.

It is true, we find in the records of heroic ages dim foreshadowings of the majestic principle of self-sacrifice. Glimpses there are, in the legendary lore of heathen nations, of the superhuman excellence of great souls suffering for others, bearing their burdens, sharing their sorrows, and redeeming them from the curse. Hercules and Perseus grappled with monsters and destroyed dragons, bringing up from despair and death the souls and bodies of men. But these and such as these were counted demi gods. Not to ordinary mortals were attributed such deeds. Not with ordinary life was associated the transcendent blessing of such heroism. In the common life of the noblest races there was manifested little of this principle. Yet in the human heart has ever been an ineradicable conviction that unselfishness, devotion to others' good, is the highest and best attribute of souls. To this ideal, however, the common mind of antiquity did not aspire. It was content to imagine the reality as existing among the gods; and if, in the course of a nation's history, this ideal was approached by one of extraordinary magnitude of soul, he became an object of worship to the wondering people, and was assigned a place in their Pantheon.

That which the instinct of humanity has always regarded with utmost reverence, as an attribute of heroes, has been manifested to the world by the God-Man, and established by Him as the law of every noble life. It is no sounding rhetoric, but simple truth, to say that heroism is the controlling principle of Christian conduct. It dwells no longer on Olympus, unmindful of the common life of men, the attribute of hero-gods who have wrought exceptional deliverance to families and nations. It makes its home at every fireside, inspires the humble, strengthens the weak, assures the timid, restrains the violence of the strong. By the vicarious suffering of the Crucified, was the principle of heroic sacrifice brought from the clouds of a misty mythology, to become a living reality in the common life of men.

While, in the ordinary apprehension of mankind, this grand principle of devotion to the good of others, has been conceived as possible only to the few who were related to the gods, in the categories of Philosophy it has found no place. We need not here traverse the field of speculative thought, extending through the ages. Take but the last phase of Philosophy which challenges our attention in these days. What principle does it present for the explanation of all facts and the guidance of all life? Briefly and fairly stated, it is, "The survival of the fittest." By this law all existing good has come, and by this law all possible good must continue. Persistence means self-assertion. Perpetuation depends on the ability of the individual or species to maintain itself against other individuals and species, which are engaged in the same struggle of

self-preservation. It means every thing for itself and destruction to the weak. It means war, extermination, ruthless disregard of others, as the controlling principle of all life.

It is heathenism of the worst kind, in theory. It is brutality most degraded, in practice. Though men may yield it intellectual assent, they cannot give it the homage of the heart. There is something within that says: "This law of survival is not the soul's law. It may be the law of animal life. It is not the law of the being who is made in the image of God." History, mythology, literature, law, civilization, individual experience, all cry out against it. The rule of the survival of the fittest is only for wild beasts. Man recognizes no such law, never has recognized it, however much his foolish heart has been darkened by vain imaginations.

The Church and the Kindergarten.

One of the questions of our day is—How is the Church to instruct the children in religious knowledge and duty, and thus keep them within her fold? Much has been said in severe and well-merited criticism upon the modern Sunday School System. We do not care to enter upon the question whether the Sunday School is a good or a worthless institution. We feel pretty certain that the mature opinion of many of the wisest of our rulers and thinkers in the Church is, that, as an agency to instruct the children and make them Christians and earnest Churchmen, the Sunday School is a failure. The demerits of the system are ably shown in a series of letters by "Junius," which appeared in part in the *Episcopal Register*, and have been published in pamphlet form.

Now, it is unquestionable that the law and custom of the Church does recognize one great and important agency for the training of the young, besides the divinely appointed guardianship of parents and Sponsors; and that is—the Parish School. We have the opinion of many of our Bishops upon this point, which we could quote if necessary. We have the deliberate utterance of the collective Episcopate of the American Church, in the Pastoral Letters of 1880, in favor of the establishment of Parish Schools, where daily religious instruction and training in morals can be given. The Committee on Education, of the General Convention of the Church, has spoken plainly to the same effect. This is the true ground for Churchmen to build upon.

In addition to this, we have a suggestion—we believe, an important one—to make. In connection with Parish Schools, there is an Educational agency for which Churchmen have hitherto seemed to care little; but which, in the hands of Churchmen, is capable of being the most efficient of all agencies for the moral and religious training of the young; and this is—the Kindergarten. No other system of training young children, and conveying to them those first impressions which are most lasting, is more consonant with the fundamental principles of the Church.

To convey truth to the mind by the use of symbols, sacraments and forms, is one of the characteristics of the Church. The Church itself is a Kindergarten; it was so under the Law, it continues to be so under the Gospel. The definition of a sacrament as "an outward, visible sign of an inward and spiritual grace," covers the root-principles of the whole Kindergarten system, which conveys instructions by means of color and form.

To graft the theological and ethical training of the Church upon the Kindergarten system, to constitute the ample symbolism of the Church a part of the Kindergarten method, would be an easy and natural process, and an effective as well as an attractive way to instil into the minds of the young the principles of the Christian Religion, as set forth in the Creeds. If the Parish School is the best agency the Church can use for the spiritual and moral training (apart from the house training) of her children, then the Parish School would be all the more useful if its first or lowest department were the Kindergarten.

Another important consideration is that by adopting the Kindergarten into Church educational work, we are spoiling the enemy of one of his most cherished weapons. It is well known that the Kindergarten is a favorite method with an influential school of modern agnostic instructors, who wish to delude us with "morality divorced from religion."

Perhaps this accounts for not a little prejudice in the Church against the Kindergarten. But the simple truth is, that the agnostics have a good thing in the Kindergarten, far too good a thing for their nerveless, negative system of morality without religion. The radical Froebelites can never secure the results which this system is capable of giving, so long as they maintain their present attitude of negation, or of hostility, towards the dogmatic Faith of the Church. But the Church can take the system, and obtain from it all that it is capable of accomplishing. We would suggest that our educators turn their attention to this matter, compare the Kindergarten system with the Church's scriptural method of teaching the truth by symbols, sacraments, and the Church Seasons, and see if they cannot make good use of the Kindergarten in training our youth in and for the Church.

The *Springfield Republican* gives an account of what it calls "a despicable divorce."

Mrs. Lawrence sued for "limited divorce" after a married life of very nearly 28 years, and on the ground of "cruel and inhuman treatment." She came into court, a "well-preserved, pleasant-looking" woman, about 45 years old. He came into court, a "jolly, good-natured" man, a little older. The wife's grievances were that he "had not properly contributed to her support," "had used improper language to her," "had uttered threats which caused her to fear personal violence," had paid too much attention to the comfort of the family housekeeper. Mr. Lawrence on his part testified that his wife had neglected her household duties; he had to get his own dinners and made up his own bed, and this so generally that he finally told her she had better clear out, and accordingly she "cleared." There was a quarrel about household pets. Lawrence had taken home a kitten; Mrs. Lawrence had a black and tan terrier given her; likewise she had a parrot that used to swear at him, and the housekeeper fetched in a canary. He made up his mind to abolish the menagerie. "So I boxed up the dog," he said, "and expressed him to Brooklyn. I sent the parrot to a neighbor's to board; took the cat in a bag and lodged it in a hay-mow two miles away and told the housekeeper to remove her bird. I cleaned the whole business out, and then I thought I'd have some peace; but it was worse. The first I knew Mrs. Lawrence had cleaned the house out and left it on my hands." On this showing the judge decreed a separation without alimony.

This is a fair sample of the petty family squabbles with which the majesty of the law in divorce suits is occupied. The judge who listens to such stuff ought to be fined for contempt of court, were it not that he administers laws which are beneath contempt.

Some years ago, Dean Stanley preached in a Presbyterian church and attempted to show that "the early constitution of the apostolic churches of the first century was not that of a single pastor, but of a body of pastors indifferently styled bishops or presbyters; that it was not till the very end of the apostolic age that the office which we now call the episcopate gradually and slowly made its way in the churches of Asia Minor; that Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery; that the office which the apostles adopted was a rule, not of bishops, but of presbyters." The *Southern Churchman* has the following admirable comment on the Dean's argument:

Suppose this meant, that the apostles left the church—Presbyterian; will our neighbors kindly point out why this Presbyterian Church immediately apostatized from the teaching of the apostles? And if it did immediately after his death, is the Presbyterian Church fit to be trusted? Or, if apostasy be too strong a word, will our neighbors tell us, how it came to pass that the apostles did their work so badly, that the government they appointed did not last until the death of St. John; for after the apostolic age, or at the close of the first century, the church which the apostle left "Presbyterian," had become "Episcopal." Had the apostles any wisdom?

Or, if what Dean Stanley means is, that as long as the apostles lived, there being no necessity for diocesan bishops, they themselves being the overseers of all the churches but as soon as they died, overseers had to be appointed, so that after the first century they were everywhere; will our neighbors kindly tell us why Presbyterians should have

set up a church without overseers or bishops; the like of which was never seen in a Jewish or Christian Church, until three centuries ago? We beg them to inform us whether in heaven or on earth; whether in the State, or family, there is such a thing as parity? And did God make but one exception, and that exception the Presbyterian Church?

Brief Mention.

The series of articles by Dr. Fulton, on the need of providing for the widows and orphans of our deceased clergy, we very much regret, is discontinued for a time, on account of the writer's other literary engagements. We are able to promise a resumption of the series at an early day.—The Presidents of Princeton and of Harvard College, have uttered timely words of caution against the excessive devotion to athletic sports, to which many students are given. Suitable gymnastic exercise is healthy, but the rivalry, excitement and betting of trained sportsmen is dissipating and injurious. The college is no place for the training of athletes.

—Amherst College has organized a "College Senate," composed of ten members; four from the senior, three from the junior, two from the sophomore, and one from the freshman class. To this board will be referred all questions relating to the discipline of students. President Seelye is president of the board and has the power of veto.—The corner-stone of the west wing of St. Mary's School, Knoxville, Ill., is without inscription. Upon it will be carved the name of the benefactor who contributes \$10,000, the amount needed for the completion of the building. The name of James Knox is on the corner-stone of the east wing.

The *Spirit of Missions* for August has an interesting description of Alaska, and advocates its addition to our missionary field. If the appropriations for Mexico could be transferred to Alaska, and a Bishop be sustained there, much good might result.—The medical students in our college in China, are obliged to go to Japan for opportunities of study by dissection, as that is not allowed by the Chinese government. Dr. Boone needs \$400, to pay the expenses of a class for that purpose. Have we not some wealthy physician in the Church who will send the class a thank offering to that amount?

The Rev. Geo. H. Appleton writes from St. John's College, Shanghai, "It is hard to say which are the noisiest, Chinese people or Chinese birds."—Some seven hundred Mormon immigrants have recently been landed from Europe. This does not look much like stamping out the pestilential thing. These importations are generally of the lowest class, people who easily are made the dupes and slaves of designing men. If we can keep out the low classes of Asia and send back the paupers of Europe, can we not somehow shut out this perennial reinforcement of Mormonism?—The Queen of England has ordered a monument to be erected over the remains of John Brown, bearing, among others, the following inscription: "That friend on whose fidelity you count, that friend given you by circumstances over which you have no control, was God's own gift."

—An editorial in the *August Century*, aptly says: "If you want a thing done, do it yourself." Musty and stale seems that ancient philosophy. The corner-stone of modern civilization is a maxim that exactly reverses the ancient apothegm. "If you want a thing done, get somebody else to do it." This is the law of the large system of industry, the foundation of all the great fortunes. The power of commanding the services of others, of laying tribute on the farms and factories, the brain and the sinew of your neighbors, was never more coveted and never more effectually employed than at this day."—Correspondents are sometimes very exacting, and if an editor uses the least discrimination in preparing their copy, they get angry and stop their paper. A contemporary laments that a contributor is offended, because from his description of the illness and death of an old lady, the name of the disease was omitted. It was put down in the copy as *Cholera Infantum!* Another good soul complained that in announcing the death of two infants, the editor had omitted to give their weight in pounds and ounces, as the copy gave it!—"No more operas for me," says the great composer Gounod: "To my mind it is in the expression of relig-

ious ideas and sentiments, that music finds its highest and noblest forms." It is so with all art which is the outward and visible sign of an inner reality of soul. The higher the sentiment, the nobler the art which expresses it.—A religious contemporary recently alluded to the "promise," that the wind shall be tempered to the shorn lamb. He seems to have great faith in Laurence Sterne.—Among the acts of conciliation which marked the coronation of the Czar, was an edict granting complete toleration to the Old Believers, as the dissenters from the Established Church are called.—The last argument offered by the sectarian press against the organic union of Christians, is that it would make the Church "too large!"

In our next number will appear the very important and interesting series of resolutions and suggestions bearing upon Church work among Southern colored people, offered by the recent Conference held at Sewanee, at the call of the venerable Bishop of Mississippi. The Conference was certainly a representative one, composed as it was of thirteen Bishops and of prominent clergy and laymen of the Southern States, and their conclusions deserve the careful and prayerful consideration of the Church at large. The Conference favors a sort of separate organization, under the Bishop of each Diocese, congregations thus organized being however eligible for admission to the Diocesan Convention. The Conference also suggests some changes in the Canons regulating admission to Orders, so that colored men of sound understanding may be more easily admitted to the Sacred Ministry.

It is rumored that the Committee appointed by the Mexican Commission to investigate affairs in Bishop Riley's jurisdiction, have not found things there in a very satisfactory condition. Since the return of the Committee the Commission has not been able to get a quorum to act upon the report. Two members of that body have recommended continuation of appropriations on a "modified scale." The Committee on Foreign Missions have ventured only on two months, appropriations, at a rate of about one-half that of last year. Their caution is to be commended.

LETTERS TO THE EDITOR.

Ignorance Concerning the Church.

To the Editor of the *Living Church*:
 In the latest of the interesting letters from your Canadian correspondent the writer refers to the ignorance of Church people in Canada on the subject of the Church, in this strain: "It is really incredible what an amount of ignorance one meets with every day, even among true hearted and loyal sons of the Church. Many persons rank the Church with the denominations, and designate the clergy as preachers." Vast numbers 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 misleading." All of which is true of the average American Churchman. But the fault rests not with the people, altogether.

Your correspondent, speaking for the Canadian Church, is of opinion that this hurtful ignorance would be largely removed by the extensive circulation of Church papers, Catholic in tone. Doubtless much good could be done in this way. But we have an agency at hand even better than this—the clergy. The whole matter of educating the people, "in the most rudimentary Church matters," rests mainly with the clergy. Why longer neglect to employ this most effective agency, this widespread, living, teaching, power, in order to remove this "ignorance, indifference, inertia, and all the evils of having a large body of members and adherents who 'don't know and don't care.'"

There is a pamphlet lately produced, eloquently and forcibly setting forth true Church principles, which may, in the hands of the clergy, be made eminently useful—I refer to Dr. Ewer's article on, "What is the Anglican Church?" This excellent, and suggestive treatise affords a strong basis for the clergy to build on in imparting to the people the knowledge that they really want and need. Here is a prolific source of valuable information; and the presentation of it will save writing sermons, for a period at least, on subjects well worn, and will, at

the same time, exercise in the art of extempore speaking those who are laudably ambitious to address congregations without manuscript, a change, which, in itself, would doubtless be acceptable to many hearers. My own practice may here be mentioned as illustrating and explaining these remarks. At the morning service I have now given five addresses, based on Dr. Ewer's article; my text being, "I believe in the holy Catholic Church."

Of course, a careful preparation is made of the part to be considered, passages or paragraphs marked in the margin for comment, and extracts read; the pervading idea of each part, as 'the Catholic Church,' 'sectarianism, Sacraments, Baptism, Eucharist, unity or uniformity, enforced and made prominent.'

Many have expressed thanks for having and this interesting article presented in this way, confessing their ignorance, and have been induced to attend regularly that they might not lose any of the instruction contained therein.

If this great theme were more generally thoroughly discussed in the pulpit, in parish and mission, the results, in the Church and out of it, would surely be fruitful, and very gratifying.

F. J. T.

Little Falls, Minn., Aug. 1, 1883.

The Pastor's Vacation.

To the Editor of the Living Church:

Seeing your editorial on "The Pastor's Vacation," in a recent issue, allow me to add one word for the consideration of those of my brethren who are looking forward to no vacation.

My practice for the past two years (and I propose to do the same this year) has been, to give my people no Sermon either morning or evening, during the month of August. I simply have the Services. Moreover, during the warmer months, I omit Sermons in the evening. If opportunity offers, I go away in the interim between the Sundays.

My principle in the matter is, that if a Parish from any cause fails to give its Rector a vacation, the Rector has a right at least to the mental rest and the change of scene which a course like this provides; and my Parish has never objected. I should not like to close my church, simply to afford myself a vacation.

S. F. HOLMES.

Rector, Trinity Church.

Mount Vernon, N. Y.

The Supply of Vacant Parishes.

To the Editor of the Living Church:

I have been waiting for just such a letter as that of the Rev. William Gardam, in a recent issue of the LIVING CHURCH, to open up this subject of supplying vacant parishes.

I would rise to remark upon this subject that we are fast drifting into a practical congregationalism in the matter. The Methodist Society has a way of keeping every man at work and every place filled. Let us use something like it. Let the Bishop be given power to send a man for one year only to any place that is vacant. This place will keep idle men employed, and the empty places filled. If a young minister proves continuously inefficient, he may be informed by his Bishop that he should follow the example of the blessed Apostle St. Paul—in one respect at least—to let his hands minister to his necessities. Should a parish prove continuously hard to please, some change in the vestry might be successfully made by some one of the yearly supplies. It is very disheartening to see that youth and inexperience are so much sought for. Although at present the writer is himself young, he realizes the fact that he is growing older every year, and that he will soon begin to feel, in his own person, the pressure of this un-Christian, un-Christian custom, of making young unmarried men the priests of Christ's flock. The presbyter should be in fact and in years an elder, and not a smooth-faced beardless boy.

Another remedy for this appetite for callowness would be a revival of the diaconate, making it for seven years, and associating active young deacons with parish priests; and, in this way, make proof of the maxim:—"Old men for counsel, young men for war." One reason for the marvellous success of Methodism is, that the ministers of that Society are ripened for their work in the field.

BROTHER HENRY.

A Cure for Sea-Sickness.

To the Editor of the Living Church:

Many of the readers of the LIVING CHURCH will gladly hail any relief for the above bete noir to the major-

ity of those who tempt the briny wave, or the fresh-water wave, for that matter. The discovery was made by Dr. Crochley Clapham, while he was acting as Superintendent of the Government Civil Hospital at Hong-Kong, in 1874. He states that, in order to test the truth of the theory which he had surmised, he made several trips across the Pacific, and tried the remedy in 124 cases. Of these, 121 proved eminently satisfactory, there being no return of the vomiting after the administration of the remedy; the remaining three cases being only unsatisfactory, in so far as they required a further dose or two.

The drug used is nitrate of amyl; and it is administered by inhalation, three drops of it being poured on a handkerchief, and held close to the patient's nose. The inhalation must be conducted rapidly, so as to give the full influence of the drug without a too free admixture of air. The warm and comfortable glow which takes the place of the chilly sweat so disagreeable in this disease, is usually followed, in the course of half an hour, by a pleasant slumber, from which the patient wakes to eat a hearty meal. Should the sickness recur, which it may do after the lapse of twenty-four hours, repeat the inhalation. The patient should be in bed when under treatment, so as not to interfere with the subsequent sleep. The doctor adds, that he has usually judged it better to allow one fit of vomiting to take place before applying the remedy, not only to insure the bona fide character of the seizure, but also because he considered it advantageous, unless the patient be in a very weak state of health.

If any of your readers should wish to obtain further information as to the circumstances under which Dr. Clapham made the above discovery, which are not without interest, I would refer them to "The Science Record" for 1876, published by Munn & Co., Office of the "Scientific American," pp. 484 and 485.

M. N.

"Due Reverence."

To the Editor of the Living Church:

Referring to an article in your issue of June 30th, entitled "Consistency in Ritual Acts" by "Hills" (2nd part), is not the reason we bow at the Name of JESUS, whether in Scripture, Creed or Prayer, that Christians are the followers of the Man Jesus, and acknowledge Him as their Lord and God? Not at the Name of Christ, for "The Anointed" was looked for by the Jews as of course from Heaven, nor at the Name of God, for He is acknowledged by the Jews and by others as the Head of all things. Christians are peculiar in worshipping the Man Jesus, who lived amongst us, who suffered an ignominious death; and we were formerly, and may be now for aught I know, despoised for having a God who was put to death. But we glory in that fact, and in acknowledgement of our loyalty, we bow the head at the Sacred Name. I think I have seen this reason for bowing at the Name of Jesus, but do not remember ever having seen any reason why we should do so at the mention of the Holy Ghost.

I have waited for some weeks to ask this, hoping in the mean time to see some answer to the above article.

H.

The Situation.

Advance Pages September Spirit of Mission.

Some of our friends tell us that with regard to the work of Foreign Missions we have more to say about finances than is becoming; but we hardly think that the charge will stand after a careful review of the editorials, news items and correspondence from the field that are published month by month in this magazine. Be this, however, as it may, the financial aspect of the Church's work has always occupied the attention of Christians from the very first, we find this even in the inspired history of the Apostolic Church. To say nothing of those passages of the New Testament which have direct reference to considerable contributions in one form or another, we cannot forget the case of the centurion, who, loving the Jewish nation, was commended because he had built them a synagogue, nor that of Cornelius, who was informed by an angel that his prayers and his alms had gone up together for a memorial before God. Suffice it to say that we have no apology to make for what here follows, or for any words that from time to time we may think it wise to lay before our readers, who, as a class, are known to be more than others the contributors to the Mission work of the Church in all its departments.

Our attention has been called recently to an item in one of the religious weekly papers stating that it having been announced that a certain Board of Foreign Missions (not of our Church) would come short of the amount needed to car-

ry it through the fiscal year without debt by some thirteen or fourteen thousand dollars, a good brother, hearing of this, had come forward in time to avert that calamity by contributing the entire amount. We are in the habit of seeing these items almost every year at this season. Very much larger amounts have often been made up during the closing month of the fiscal year for one society and another, but it is not remembered that just such an item has ever appeared in the Spirit of Missions, though, of course, very noble individual gifts have found record therein; not so many, however, this year as usual.

At this writing our accounts are brought down to the first day of August. Excluding "Specials," the receipts applicable to the payment of the appropriations aggregate twenty-three thousand six hundred and forty-eight dollars less than for the corresponding eleven months of last year. The Treasurer shows us that, after allowing for some items for building purposes, etc., which may go over to the new year, and for ordinary receipts for the month of August, at least the additional sum of thirty thousand dollars is required by the first day of September to meet the amounts to be paid meanwhile at the Mission Rooms and the drafts still outstanding (unmatured) made in the field for items scheduled in the Advent and Epiphany Appeal, and close their books for the fiscal year on a cash basis. To this end they have been striving and for this event they have been hoping for a long time. Indeed, earlier in the year it looked as if at the approaching session of the Board of Missions and General Convention this might be reported as a fact accomplished; but alas! who could foresee the very great diminution in the amount of contributions?

We need not say what joy there would be in the Mission Rooms, and in the field as well—nay, throughout the whole Church, and what hearty thanksgiving would be offered to Almighty God should a few good friends of the work, by gifts amounting to the last-mentioned sum, enable us to make a statement to the Church in the next number that the Foreign Committee had paid all accrued liabilities to date, and had in the treasury a sufficient balance to cover all outstanding liabilities for work performed in the field to September 1st, the close of the fiscal year.

Is it too much to ask?

All this has a direct bearing upon the continuation of the appropriations throughout the new fiscal year. In the June number we explained that appropriations for the coming fiscal year are, under the rule of the Board, based upon the aggregate of the contributions for the twelvemonth then completed, and made a comparison of receipts from May to May for the term then ended, and the previous term, and so showed how doubtful it was whether the apportionment to the several Missions could be as large as that made in June, 1882, for the year ending September, 1883. The Committee and Board met on the 12th of June last, and, to avoid incurring debt, made appropriations on the basis of Estimates received for current expenses limited to the months of September, October and November, 1883, to Greece, Africa, China, Japan and Haiti, and at a later meeting the Foreign Committee, as was stated in the last number, made an appropriation to the Church in Mexico limited to the months of September and October. All these taken together are at an annual rate of about twenty-eight thousand dollars less than those made for the fiscal year about to expire; but great as this reduction is, it is not quite enough, if the Missions are to be carried on by contributions aggregating no more than those received during the present fiscal year, and, at a very early day the Foreign Committee and Board of Managers will have to determine the question of the extension of these appropriations, or their reduction, or their increase for the remainder of the year expiring September 1st, 1884.

Either the mere extension of the reduction would be unfortunate indeed since, at the present rates the appropriations are hampering because they simply make provision for the work now existing, much of which is imperfectly cared for because of the absolute need for more laborers. At least three more Clergymen and three more Christian women are greatly needed for the Japan Mission, and at least two of each for the China Mission, besides two women of mature years who have been trained for specific work. The call for one or two young physicians for Africa, put forth more than a year ago and since dwelt upon repeatedly, has not yet been answered. The Foreign Committee have resolved, moreover, as soon as practicable, to send one or two recent graduates in medicine to the aid of Dr. Henry W. Boone in his great hospital and dispensary work at Shanghai and his Medical School in connection with St. John's College; which have been fully described in recent numbers of this magazine.

A number of applications for appointment are now on the Foreign Committee's files. How far they can be accepted, the workers in the field encouraged, and the work strengthened by our undertaking that which we have every reason to believe the Lord would have us to do, remains to be seen. Humanly speaking, it depends almost entirely upon the amount of contributions received in the near future. We verily believe that the work of this Church in foreign lands has always been hindered by the disparity between its great needs and the restricted means that have been placed at the disposal of her Missionary Board. We have been repeatedly assured by those most competent to judge, whose observations have been made upon the ground, that in proportion to the efforts put forth and the means employed, the visible success has been abundant. Contributions may be sent to James M. Brown, Treasurer, 23 Bible House, New York.

The death of Father Daisenberger, the Benedictine monk, who transformed the rude piece of grotesque mummery called the "Passion Play" of Ober Ammergau into a drama pervaded by a spirit of true reverence, has caused profound grief in the simple, rustic community, where he labored for thirty-eight years. No pastor has ever trained his flock in such a remarkable manner, for the religious ceremonial of the "Passion Play" owed all its impressiveness and wonderful success to the patient zeal and magnanimity of this humble monk. Its performance every ten years attracted the attention of the civilized world. But the dramatic work of Father Daisenberger was based entirely upon a deep religious foundation, and had nothing in common with the mere worldly consideration of speculative theatrical managers of the Salmi Morse type.

Obituary.

BELL.—Entered into rest at Winnetka, Ill., on July 27th, 1883, Bessie Mabel, infant daughter of Tom and Bessie Bell, aged 1 month. "Thy will be done."

Personal Mention.

Rev. G. R. Underhill has resigned his work at Hamontown, N. J., and accepted the 2nd Assistantship at St. Luke's Church, Orange, N. J. His post-office address will be Orange Valley, N. J.

The address of the Rev. Alfred Harding, is 54 St. Paul St., Baltimore, Md., where he is assistant for the time being, in St. Paul's Church.

The Rev. J. Wainwright Ray has been appointed by Sec. Teller to a desk in the General Land Office, Department of the Interior, Washington, D. C. Address accordingly.

The Rev. Frank Albion Sanborn, S.T.B., assistant of Church of the Messiah, Boston, Mass., has accepted a call to be Rector of Christ Church, Pompton, Diocese of Northern New Jersey, and will enter on his duties Sept. 1st.

The Rev. Dr. Haskins, of St. Marks, Brooklyn, E. D., is spending his vacation with his family at Plattskill a song the Catskills.

To Correspondents.

ALIAS.—We cannot allow this controversy to continue in our columns.

F. J. T.—The Committee have issued a circular to the Church Press requesting that there be no discussion of the subject until their report appears.

Acknowledgements

For the rebuilding of St. Mary's School. Henry Stryker, Jr., Jacksonville, Ill. \$ 10.00 Mrs. N. M. Wells " " " 10.00 Mr. J. L. Morrison " " " 10.00 Mrs. E. J. King " " " 2.00 Previously acknowledged \$5,109.00

Total for Rebuilding \$5,141.00 Contributions are greatly needed. Funds are not in hand to pay the August estimates. Address Rev. C. W. LEFFINGWELL, Rector, Knoxville, Ill.

Miscellaneous.

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

"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The third year begins Oct. 15th, 1883. Editor: Rev. G. Michel, Rector of St. Sauveur; address 2220 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. E. B. Bryant's Chicago Business College has a "Business Exchange Hall," in which are nine elegant business offices for the accommodation of that number of firms and corporations. Students do business with these houses in as actual a manner as any business is transacted.

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.—A teacher to take charge of a school in a city of 2000 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 per annum. Patronage is promised which will assure an income for the first year of \$1,600.00. 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 will do. 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.

The Secretary of St. John's Clergy House gratefully acknowledges the words of sympathy and encouragement which have come to the Board of Trustees from many Dioceses; and (in answer to many enquiries) would respectfully state that during the General Convention his address will (D. V.) be 1823 Spruce street, where he will rejoice to explain the Plan of the Clergy House to any who may desire information, or to arrange for addresses and sermons in behalf of the Institution, wherever the Rev. clergy may approve. Until October, address the Rev. Walter Delfield, D. D., Secretary, Christ Church Rectory, Ballston Spa, N. Y.

THEOLOGICAL BOOKSTORE H. B. GARNER, 710 ARCH ST., Philadelphia, Pa. SEND FOR CATALOGUE

LUCIUS C. PARDEE, Yachting Excursions. Supplied with finest provisions for long or short trips. 54 & 56 Madison St., Chicago.

WANTED, LADIES and YOUNG MEN to know we have a new and pleasant work at their own homes where they can easily make from \$2 to \$4 a day; the work can be done in spare time; no canvassing or peddling, and no stamp for reply. Address F. MILLARD & CO., Manufacturers, Boston, Mass., Box 5224.

BROOKE HALL FEMALE SEMINARY, Media, Delaware Co., Pa. School year opens third Monday in September. For Catalogue address M. L. EASTMAN, Principal.

TRINITY COLLEGE, Hartford, Conn. Christmas Term begins Sept. 18th. Examination for Admission, Sept. 11th and 12th. GEO. WILLIAMSON SMITH, S.T.D., Pres't.

ST. MARY'S HALL, BURLINGTON, N. J. The Rev. J. LEIGHTON MOKIM, M. A. Rector. The year begins Wednesday, September 12th. Terms \$350. Music and painting the only extras. For other information address the Rector.

MR. KNAPP'S HOME SCHOOL FOR BOYS.—Next (seventeenth) School year begins Sept. 19. Plymouth, Massachusetts.

Misses GRANT SEMINARY, 247 & 249 Dearborn St., Chicago. For Boarding and Day Pupils. 15th year begins Tuesday, Sept. 18th. Send for circular.

CHARLIER INSTITUTE, ON CENTRAL PARK, 118 West 59th Street, N. Y. City. Established 1855.

Boarding and Day School for Boys and Young Men of 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and Business. French, German, Spanish spoken and taught thoroughly. New building erected, and the best equipped private school. Next school year begins Sept. 18, 1883. Prof. Elie Charlier, Director.

MR. E. O. THOMPSON, 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.

THE Singers' Welcome.

For Singing Classes, Chords, Conventions. (75 cts.) L. O. Emerson's newest and best work.

Now Ready. Send on orders.

MINSTREL SONGS, Old and New. (\$2.00.) The sweetest melodies in the world. Plantation, Jubilee, Minstrel Songs.

WAR SONGS. (50 cts. paper; 60 cts. boards; 75 cts. cloth.) Patriotic and Memorial Songs, a great variety.

Anthem Books needed in every Choir: AMERICAN ANTHEM BOOK. (\$1.25.) By A. N. Johnson. ANTHEM HARP. (\$1.25.) By W. O. Perkins. EMERSON'S BOOK OF ANTHEMS. (\$1.25.) By L. O. Emerson.

Good low-priced Organ Instructors: PARLOR ORGAN INSTRUCTION BOOK. (\$1.50.) By A. N. Johnson. DOLLAR INSTRUCTOR FOR REED ORGAN. By W. H. Clarke.

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

YOUNG LADIES' INSTITUTE, For a Limited Number of Boarders. 1855, Auburn, N. Y. 1883. The transition of delicate girls from the Home to the Mission is hazardous. Intelligent parents are asking for superior educational advantages without the objectionable features of boarding school life. The distinguishing characteristics of this Institution invite the judgment of the most exacting Patrons. Catalogues stating special provision for health and recreation of Boarding Pupils, sent on application to Mortimer L. Browne, A.M., Principal. References: Professors in Auburn Theological Seminary; Rev. Herrick Johnson, D.D., Chicago.

St. Mary's School, An Institution of The Province of Illinois. Founded, A. D., 1868; Enlarged, 1872, and 1880; destroyed by Fire, 1883.

VISITORS.—The Bishops of the Province. The School will reopen, D. V.,

In the Magnificent New Building, On Wednesday, A. M., October 17th, with a full corps of teachers and a complete outfit. The Rector, Vice Principal, and Matron, who founded the School, continue in charge. Officers and Teachers reside with the Rector and his family in the school.

The Location is Perfectly Healthy. It is also easy of access from all parts of the country; on the O. B. & C. Railroad, at Knoxville, Illinois, between Galesburg and Peoria. The Establishment is first-class, throughout, the result of twenty years experience and an expenditure of \$100,000. An extensive course of study is provided, and

The Highest Advantages are Offered; French and German are spoken; special attention is given to literary studies. Every pupil is cared for as a daughter in the family, as to her health, manners, conversation, and character. All sleeping apartments are

On the First and Second Floors. It is believed that St. Mary's is unsurpassed in its refining influences, in the high standing of its pupils and patrons, in the beauty and comfort of its appointments, in the thoroughness and variety of its instruction, in the spirit of order and industry that pervades it. St. Mary's School is recommended to parents who wish to place their daughters in

A Safe Christian Home where they will be surrounded by good influences while they receive the instruction and discipline of experienced teachers.

Reference is made to past and present patrons of the School in nearly every City of the West. Testimonials are given in the Annual Register, a copy of which will be sent on application to Rev. C. W. LEFFINGWELL, D. D., Rector, Knoxville, Knox Co., Ill.

A pleasant Cottage for rent on the grounds of St. Mary's School; seven rooms, pantry, cellar, porches, well, cistern, summer kitchen, shade and fruit trees, \$150 a year. Apply to the Rector.

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

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

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24th. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Mother superior, Sisters of St. Mary

Book Reviews.

MEMOIRS OF JOHN ADAMS DIX. Compiled by his son, Morgan Dix. In two volumes. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$5.00.

The two noble volumes before us are a monument of filial love, good judgment, and literary skill. The work is more than a biography; it is a history of the most eventful periods in our national life, civil and military. There are few men living, we believe, who could have written the biography of Gen. Dix with such an entire acceptability to the public and to personal friends, as the Rector of Trinity Church has done.

John A. Dix was of New England parentage, from early years familiar with military and political life. But he was never a politician, as we now use the word. He was a statesman in the best sense of the word, and a soldier in the best sense of the word. He was always true to his convictions and true to his country, and he had the personal influence that carried conviction of his purpose whenever expressed. The following anecdote illustrates this rare quality:

"I recall in this connection," says Dr. Dix, "an incident worth relating here; it illustrates the General's firmness as a commander, his sagacity as a statesman, and his equity as a judge. The condition of Baltimore was like that of a volcano intent on eruption; signs pointed distinctly to a terrible outbreak as imminent; and had blood begun to flow in the city it would have been flowing all over the unhappy State. What the commanding general would do in case of an outbreak was anxiously asked; the rumor was that in such an event he would shell the town. A deputation of ladies went to Fort McHenry to see him and remonstrate. They were received with the courtesy characteristic of his dealings with the sex. After some conversation he invited them to walk around the walls. At a certain part they came upon an immense columbed, the largest in the fort. Here the General stopped and said: 'Ladies, there will be no trouble in the city unless it is created by persons in your own social condition; the common people of Baltimore will not rise until they see the aristocracy of Baltimore moving. The safety of the town and the lives of the citizens are, therefore, substantially in your hands. Will you oblige me by mounting these steps, looking over the top of that gun, and noting the place to which it points?' The ladies complied, and one exclaimed, 'it points to Monument Square.' 'Yes,' replied the General, 'and now I tell you that if there be an uprising in Baltimore, I shall be compelled to try to put it down; and that gun is the first that I shall fire.' There was no rising in Baltimore."

Gen. Dix held many offices of public trust, to the satisfaction of all. He was Adjutant General of New York, Secretary of State, Superintendent of Schools, member of the Legislature, United States Senator, Postmaster of New York, Secretary of the Treasury, General in command of the Department of the East, and Governor of the State of New York. His famous order for the defence of the national flag will go down to history associated with his name, and a grateful country will ever cherish the memory of John A. Dix as one of her most illustrious statesmen and soldiers.

We ought to have noticed, long ago, a thoughtful Essay read before the North Western Diocese of the Diocese of Illinois, July 3rd, 1883, by the Rev. A. V. Gorrell, Rector of St. Stephen's Church, Chicago. The subject is: "The Relation of the Protestant Episcopal Church to other Religious Bodies in the United States." The essayist defends the objective character of the Church as the Body of Christ, and asserts that the organization known in this country as "The Protestant Episcopal Church," stands alone among all the professedly Christian bodies, in her retention of the true primitive Faith; and he appeals to History, to the conclusions of "the giant minds of the Mother Church," and to the testimony of the Early Fathers, in the support of his position. The author portrays in eloquent language the conflict which this Church has had to sustain with foes on all sides. And he asks: "Are we presumptuous and exclusive, because it is impossible for us, with our historical facts before us, to deal with this vital question by side issues? What of it, if those who have gone out from us, on the one side to Papal Rome, and on the other side to the Protestant sects, say—'We outnumber you, we are richer, and we are wiser and holier than you?' As a rule, these questions come from sectarians whose minds are full of self-righteousness, but comparatively void of any degree of learning, love, or humility."

It is of course impossible for us, with the limited space at our command, to follow Mr. Gorrell throughout his argument; but we may observe, in conclusion, that, having himself had the courage of his convictions, in abandoning a sectarian body for the Church, many years ago, in the face of much temporal disadvantage, he is able to speak from personal experience upon the subject which he selected for his Essay.

The Magazine of Art for July, published by Caswell & Co., 739 Broadway, New York, is a rich number, containing 34 engravings, in addition to accompanying articles, three of them being full-page.

Both the June and July numbers of the American Church Review are fully up to the high standard which that periodical has set itself.

Hot Weather Temptations.

The Summer has burst upon us with scarcely any warning. A cold May, then very hot weather in June; and with the hot weather come some trials to the faith of Christian people.

First comes the temptation to be lax in one's religious duties. It is an effort to go to church; it is much better to sit at home lightly clad, than to put on one's best clothes and go through the hot sun to church; and then, a great many people are away for the Summer, and the regular worshippers are missed from their seats, and they are empty, or strangers are in their places. But why should people dress up in their best to go to church? They certainly are not supposed to go to church to show their

clothes; and if not, why should they not go lightly and comfortably clad? It is certainly as much a duty to worship Almighty God, when the weather is hot, as when it is cold; when it is wet, as when it is dry, health permitting.

Secondly, comes the temptation to be careless when away from home on a vacation; not to go to one's own Church; from curiosity to stray about to all sorts of Services; to conform to the careless usages of society in religious matters, that one finds at summer resorts; to relax the strictness of one's ideas in deference to a prevailing sentiment, and to lower one's moral tone generally.

Thirdly, there is a temptation to forget that our contributions to our own Church and its charities, should be systematic, and not to be forgotten or foregone because we are spending so much upon ourselves for amusement and relaxation. The services of the Church must go on though we may be away; the Church must be supported; the poor must be cared for. No carelessness or selfishness should lead us to forget this.

A true Christian will be true to his Church and to his religious duties in heat as in cold, abroad as at home. Our religion cannot be good for much, if it will not stand a little strain upon our personal comfort, if it will not assert itself in the midst of lax living and a low moral tone. It would hardly make a martyr of us; it would scarcely win the title of saintliness; yet we are all "called to be saints."—Parish Messenger.

Church Work Among Deaf Mutes.

This work has become so important and extensive, that it seems right to have it annually remembered, by general offerings on the Twelfth Sunday after Trinity, on which the Gospel recites our Lord's miracle, in curing the deaf and dumb man. The work began with a Bible-class for adult deaf-mutes, in the Vestry-room of old St. Stephen's Church, corner of Broome and Christie streets, N. Y., in September, 1850. This prepared the way for the founding of St. Ann's Church for Deaf-mutes and their friends, in October 1852, first holding its services in the small Chapel of the N. Y. University, then in the Historical Society Building, and at length purchasing the property originally belonging to Christ Church, on West 18th St., near 5th Ave., in July 1859. From this time, St. Ann's not only ministered to the deaf-mute residents of New York and vicinity, but also pioneered sign-service in numerous large cities of our country. In due time, it was found to be expedient to organize a Society, to supplement and make more effective the general work among deaf-mutes, which St. Ann's Church had begun. "The Church Mission to Deaf-Mutes," was therefore incorporated under the general laws of the State of New York, in October, 1872. The Annual Reports of this Society have given evidence of its healthy growth and undoubted usefulness. The Tenth Report, in its Appendix, contains statements in relation to the independent departments which have recently come into existence; the first embracing the Diocese of Pennsylvania, Central Pennsylvania, New Jersey and Delaware; the second, the Western Dioceses; the third, the Southern Dioceses; and the fourth the Dioceses of Central and Western New York; leaving to "The Church Mission to Deaf Mutes," the Dioceses of New York, Long Island, Albany, Northern New Jersey, and the Dioceses of New England. The work is one; the clergy, the lay-reader, and the Bible-class-teachers, are all striving to lead the deaf-mutes of our country, to become devout communicants of the Church of Christ. Much is also accomplished in promoting the temporal welfare of this peculiar people. On the Twelfth Sunday after Trinity, offerings in the first division named above may be sent to the Rev. H. W. Syle, 2,206 Wallace St., Philadelphia, Pennsylvania; in the second, to the Rev. A. W. Mann, 5 Chestnut St., Cleveland, Ohio; in the third, to the Rev. Job. Turner, Staunton, Virginia; in the fourth, to the Rev. Thomas B. Berry, Trumansburg, N. Y.; and, in the last, to the Rev. Thomas Gallaudet, D.D., General Manager, 9 West 18th St., New York; or to William Jewett, Treasurer, 49 Lispenard St., New York.

It is a mistake to suppose that we have two Creeds in one service. Morning Prayer is one service, and Holy Communion is another, and the two coming close together is an accident of custom. Morning Prayer is a complete service in itself, and many persons think should be said by itself. It has its own Creed—the Apostles', which belongs to it and to the Evening service. Holy Communion is a service complete in itself, and it has its proper Creed—the Nicene, which belongs there, after the Gospel, and strictly speaking belongs nowhere else. It does not fulfil the spirit of the Eucharistic Office to take the Nicene Creed out of it, and say it at Morning Prayer. It is a commingling of services, never contemplated by the original Rector. Why the compilers of the American Prayer Book mixed things as they did, permitting the Nicene Creed to be said at Morning or Evening Prayer, and the Apostles' Creed in the Communion Office, no one can say. Certain we are that the age was very ignorant on the subject of Liturgies; and that had there been the knowledge that is wide spread now, it never would have been done. If we would have our services correct, and in the spirit of the books from which they were compiled, and of the primitive Liturgies, we must have the Nicene Creed in the Communion Office, whether Morning Prayer has immediately preceded or not.—Parish Messenger.

A GOOD INVESTMENT.—One of our prominent business men said to me the other day: "In the spring my wife got all run down and could not eat anything; passing your store I saw a pile of Hood's Sarsaparilla in the window, I got a bottle. She took three bottles, and it was the best three dollars I ever invested." C. I. Hood & Co., Lowell, Mass.

If bilious, or suffering from impurity of blood, or weak lungs and fear consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery" and it will cure you. By druggists.

"A Perfect Food Preserver"

Endorsed in strongest language by Scientists, Physicians, Hotel Keepers, Market Men and Families.

"REX MAGNUS"

The Humiston Food Preservative,

Has stood victoriously the most severe tests in all cases.

It is the office of Rex Magnus to oppose and prevent the introduction by the utter destruction or holding at bay of those parasites that prey upon organic matters,—and it does it.

It has a proud and somewhat peculiar title to be given to an article especially one of American parentage. The proprietors of Rex Magnus will be able to show, however, that the name is a most appropriate one.

The preservative is, as its name signifies, a mighty king, a royal preservative, an invincible conqueror. In fact it is

"The Royal Conservator of the World." Its special field of usefulness is the preservation of food in large or small quantities, which it keeps pure, and is therefore healthful.

"Rex Magnus," a term signifying the "Mighty King," is the crowning triumph of the age. It is a combination of antiseptics; is harmless and healthful; tastes cheap, and with the reach of all; and is an entirely new and strictly scientific discovery.

It has been demonstrated, again and again, that the claims of its proprietors are facts—
Stubborn and Incontestible Truths.

Cream, oysters, meats, etc., preserved by this method may be carried across the continent, or shipped to Europe, retaining their freshness and purity without the use of ice or any refrigerating appliance; or they may be kept at home for days and weeks even in the hottest weather. Proprietors of the sides saving much time and expense in the cost of ice and trouble in going to market.

Ample Proof Furnished.

"I ate daily of cream preserved by Rex Magnus" during an entire voyage to Europe, in the summer of 1882," said Mr. Harvey D. Parker, of the Parker House, Boston, "and it was perfectly sweet and natural during the whole trip." And in attestation of its purity to preserve oysters and in their liquor, Messrs. E. B. Mallory & Co., Proprietors of the one of the largest shipping firms of canned raw oysters in the world—say: "The oysters put up for us treated with 'Rex Magnus' kept in a warm room for three weeks, and were as perfect in taste, color, and odor as they were before they were placed in the antiseptic." Mr. A. Fred B. Durand, of Paris, France, writes to his nephew, Mr. Joseph Norris, of Philadelphia, Pa., to say: "The oysters you treated with Rex Magnus arrived in splendid condition, and tasted as fresh as if they had been caught yesterday." It should be borne in mind that there is nothing so difficult to keep as raw oysters.

A quart jar of oysters in their liquor, was left in the open air in a hot room, for several days, in the well-known International Newspaper Agency, of New Haven, Conn., for thirty-six days. They had been treated with Rex Magnus, bought in open market, and were eaten by Mr. H. in company with other good judges. Mr. Hubbard also ate with some other gentlemen, raw oysters preserved in the same way, but in Prof. Johnson's laboratory, after thirty days, these were also natural, sweet, and indeed, all that could be desired. Prof. Johnson's epure. It will keep all meats, poultry, and game, also cream, milk, &c., equally well.

Sold Scientifically Endorsed.

In addition to the statements, Prof. Samuel W. Johnson, for the past seven years the well-known chemist in the scientific department of Yale College, New Haven, Conn., has given his unqualified endorsement, establishing the marvelous results of Rex Magnus used under his personal inspection. His statement alone would satisfy any and every thoughtful, and interested reader. Under the most severe and unfavorable conditions in his private laboratory, and with an avowed enemy of Rex Magnus, Prof. Johnson saw fish, beef, pork, domestic fowl, game, cream, oysters, milk, etc., preserved for over thirty days. They had all been purchased in open market and treated with Rex Magnus, different brands having been used for each, and were deemed as good as all remained sweet, tender, wholesome and natural.

The Professor's concluding words, used in this report, are as follows:

"In offering these valuable discoveries to the world, and at a nominal price only, the proprietors of Rex Magnus feel that they are conferring a great blessing upon humanity, not only by saving their food (which is equivalent to increasing its quantity, and thereby lessening its price), but also by the destruction of those germs of disease and death, which are abundant in many articles of food. By using Rex Magnus the progress of disease may be checked, and human happiness, comfort, and wealth may be greatly augmented."

Rex Magnus, recollect, is a healthful, tasteless, cheap food preservative, and a perfect and reliable substitute for ice, heat, sugar, salt or alcohol. It preserves, sweetens, and makes tender any kind of beef, pork, veal or mutton, and all other articles of climate, heat, cold, or any unfavorable surrounding. It also preserves poultry, fish, oysters, game, butter, lard, tallow, milk, eggs, beer, cider, wine, and extracts, vegetable juices, jams, shouldered, roasting ears or green corn on the ear, etc., etc. In fact," remarked a scientific journal, in discussing this matter recently, "it is difficult to imagine the limit to which this welcome preservative may assist, in the development of the trade in fresh meats, etc., both in the domestic as well as in the foreign supply."

In the light of these facts, not a pound of beef, pork, mutton, veal, poultry, fish, wild game, butter, or cheese, should be eaten, but if it has been saved and made pure by Rex Magnus.

NOT A SHAM

It must not be compared with numerous vile and worthless compounds which have imposed upon the public in times past. This succeeds where all others have failed.

How to Get It.

Rex Magnus, in its several brands, can be had of grocers, druggists, and general store keepers throughout the country.

To thoroughly introduce it, sample packages will be sent on receipt of a receipt, price, except Aquavitae and Anti-Ferment which are put up in boxes N. B. You do not have to buy a costly "right" or "receipt" but pay for what you get and nothing more. Its proprietors claim nothing for it beyond its cost. Any one may, for a few times, purchase a package and thus himself test its efficacy.

Brands for Different Purposes.

Full Directions for use accompany each package. "FAMILY" is adapted to the preservation of all meats, poultry, fish, and game. Not only saves them from putrefaction and decay, but it preserves them perfectly fresh, sweet and wholesome retaining their natural color and odor, uniformly improving their taste, by the ripening and mellowing process secured by the antiseptic. Price 50 cents per lb.

"OCEAN WAVE" is for the preservation of oysters, oyster liquor, clams, lobsters, fish, sea turtles, and all kinds of sea food, either in or out of the shell. Price 50 cents per lb.

"PEARL" is for the preservation of cream. Price \$1.00 per lb.

"SNOW FLAKE" is used for preserving butter, cheese, and milk. One pound of the "Snow Flake" will keep one hundred pounds of butter firm and solid and free from rancidity even in hot weather. Price 50 cents per lb.

"QUEEN" for the preservation of eggs. Price \$1.00 per lb.

"AQUA VITAE" is for medicinal purposes, and for the keeping of all kinds of fluid extracts without the use of alcohol, glycerine or sugar, and at less than one-twentieth the cost of alcohol. Price \$1.00 per lb.

"ANTI-FERMENT" for preventing or arresting fermentation of beer, cider, wine, and the juices of all fruits and vegetables. Price 50 cents per lb.

"ANTI-MOLD" and "ANTI-FLY" are special preparations whose names explain their uses. 50 cents per lb. each.

All these brands are put up in 1 lb. and 5 lb. cans, 25 lb. boxes, and half and whole barrels. Discounts on large packages. Mention this paper and address all orders to

THE HUMISTON FOOD PRESERVING CO., 72 KILBY ST., BOSTON, MASS.

For Sale in Chicago by Sprague, Warner & Co., Wholesale Grocers; Van Schaack, Stevenson & Co., Wholesale Druggists.

BEATTY'S MIDSUMMER OFFERS!



BEATTY'S PIANOFORTES. NEW STYLE NO. 1899. DIMENSIONS: Length, 7 feet; Width, 3 feet 6 inches; Weight, boxed, 1,000 pounds. 713 Octaves, Elegantly Polished Rosewood Case. Two Large Round Corners, Ivory Keys, Capped Hammers, French Grand Action, Overstrung Bass, New Scale, Beautiful Carved Legs and Feet, with Plated Food Pedals and Rods, Improved Soft Pedal, Beatty's Original and Strongest Iron Frame, Serrol Deck, Revolved Top, Open Moulding on Plinth, Double Extra Wreath Flank, all improvements, Good judges in both hemispheres pronounce this elegant Piano the best in tone, finish, and workmanship ever offered for anything like the price, which is extremely low and is special for the present season. Every one I sell at this time proves a wonderful advertisement for me, as it never fails to sell more. My plan is to introduce them at a small profit, and by a large trade make more than I would by occasionally selling one or two at a higher figure. Don't let this opportunity slip, or you will be sorry. Every one is positively guaranteed for a year. Piano may be refunded after a year's use, if at the end of that time it is not found as advertised. Catalogue Price, \$500. Order Now. Nothing saved by correspondence.

SPECIAL OFFER, A BARGAIN.

To any person who will remit me only \$173.75, within 10 days from date of this newspaper, I will box and deliver the above Piano on board cars with Stool, Book, Music, for ONLY \$173.75

Address or call upon DANIEL F. BEATTY, Washington, New Jersey.

Enormous Saving to Schools

7c. S. S. LIBRARIES.

Over three million sold already. The enormous expense of the Sunday-school library a thing of the past. \$2 to \$3 now buys a library which before cost \$40 to \$65. The largest and best of books at less than 7 cents each. First fifty-two reports of the best books written. Selections from over 1,000 volumes—original prices varying from 50c to \$2.50; the whole fifty-two books originally costing \$57.45, averaging \$1.10 1/2 each. Volumes from No. 52 to 104 written expressly for us, by the best Sunday-school writers. Above 104 partly new and partly reprints. In printing so cheaply we do not sacrifice durability or quality. In point of fact, our cheap books will outlast the expensive ones. Being wire-stitched, the leaves can not come out unless torn out by the heavy board covers of the ordinary books. Being flexible, they can be bent back, folded over, or even rolled, without injury, making them almost indestructible. Every book thoroughly sound and evangelical, but nothing sectarian or partisan. Each book numbered and containing descriptive catalogue of the whole.

CATALOGUE. (Please order by number.)

- 1 Jesus's First Prayer. 47 The Poor Clerk. 92 Tom Saunders. 136 Scamp and I. 2 The King's Sermons. 48 Pilgrim Street. 93 Peg of the Royal Guard. 137 Cale's Deans's Clock, and other stories. 3 The King's Daughter. 49 Silver Sands. 94 Girl Life at Willowville. 138 Black Bob. Scrub, the Houseboy boy. 4 When the Snow Comes. 50 King Jack of Haystacks. 95 Fred and His Friends. 139 Millerton People. 5 Alone in London. [Lib.] 51 Little Brown Girl's Letter. 96 The Young Housekeeper. 140 Dantes and Dulles. 6 Children of Cleveley. 52 Tom Green, The Tinker. 97 At Elm. 141 The Curse of Telford. 7 Little Boats. French Boats. 53 Mr. Henderson's Failure. 98 Clear the Way. 142 The Scathed and Saved. 8 The Gun-Killer. 54 General Peg and Her Staff. 99 Faith, Christ's Expatriation. 100 Margery in the South. 9 The Gun-Killer. 55 How the Butchered Best. 101 Burlesque. 102 Margery in the South. 103 Jack. 10 The Gun-Killer. 56 Sadie's Summer. [Marched. 102 Margery in the South. 103 Jack. 104 The Curse of Telford. 11 New Year's Eve. [John] 57 Hagal's Trials and Tribulations. 103 Jack. 104 The Curse of Telford. 12 Tom Tally. 58 Joy's Victory. 104 Tom, Dick and Harry. 105 More than Conquerors. 13 What is Her Name? 59 Fannie Talks on Genes. 105 More than Conquerors. 106 Sought and Saved. 14 Willie's Money-Box. 60 Child-hood of Jesus. [Part I.] 106 Sought and Saved. 107 Lionel Franklin's Victory. 15 Fern Glen. 61 Tempest Tost. 107 Lionel Franklin's Victory. 108 History of a Shilling, Tot and Trunk. 16 Sunbeam Suetie. 62 Ena's Malice. 108 History of a Shilling, Tot and Trunk. 109 The Harter Family. [Litt.] 17 Rose, Robin and Little May. 63 Glimpses of Two Lives. 109 The Harter Family. [Litt.] 110 The Harter Family. [Litt.] 18 Children of the Great King. 64 From Wrong to Right. 110 The Harter Family. [Litt.] 111 Frank Oldfield. 19 Nellie's Dark Days. 65 Ten Days' Hymnings. 111 Frank Oldfield. 112 The Distiller's Daughter. 20 A Double Story. 66 Two Sisters of Little Hope. 112 The Distiller's Daughter. 113 Greylades. 21 Gains Perha Willie. 67 Alice's Trials. 113 Greylades. 114 Reddy Noll's Experience. 22 My Brother and I. 68 Frank's Story. 114 Reddy Noll's Experience. 115 Digging a Grave with a Winelass. Little blind May. 23 Madie Grant. 69 Coming to the Light. 115 Digging a Grave with a Winelass. Little blind May. 116 The Manor House Mystery. 24 Desperate End. 70 Whirlwind Betram. 116 The Manor House Mystery. 117 The Manor House Mystery. 25 Willie's Struggle. 71 The Wind and Water. 117 The Manor House Mystery. 118 Owen's Hobby. 26 Work and Wages. 72 The Quotable Verse of Rev. 118 Owen's Hobby. 119 Gathers Temperance Tales. 27 Time Will Tell. 73 Ethel's Lament. 119 Gathers Temperance Tales. 120 Job Lotter's Bet. 28 My Brother and I. 74 Through the Needle's Eye. 120 Job Lotter's Bet. 121 Bright to Light. 29 Ethel's Lament. 75 Peter the Apprentice. 121 Bright to Light. 122 Nothing is so Simple. 30 My Brother and I. 76 Mrs. Dobbs' Bold Boy. 122 Nothing is so Simple. 123 Little Faith. The Diver's Daughter. 31 Ethel's Lament. 77 Berna's White Chickens. 123 Little Faith. The Diver's Daughter. 124 Don't be a Boy. 32 Sheep-Girl. [Eda May.] 78 Joe and Harry's Story. 124 Don't be a Boy. 125 The Hermit of Holcombe. 33 Silver Keys. 79 Joe and Harry's Story. 125 The Hermit of Holcombe. 126 Danbury Wood. A Fearful Drift. [Full bound.] 34 Truth is Always True. 80 Lucy Preston's Trials and Tribulations. 126 Danbury Wood. A Fearful Drift. [Full bound.] 127 The Hermit of Holcombe. 35 Ministering Children, Part I. 81 Father's Lost Will. 127 The Hermit of Holcombe. 128 Drift. [Full bound.] 36 Ministering Children, Part II. 82 Nattie's Blind Bargain. 128 Drift. [Full bound.] 129 The Hermit of Holcombe. 37 Nattie's Blind Bargain. 83 Margery's City Home. 129 The Hermit of Holcombe. 130 Zoa.

PRICES.—Postpaid, 10 or more, 75c. each; 5 or more, 75c. each; 100 or more, 50c. each; 200 or more, 40c. each. Sample book and envelope, 10c. Descriptive catalogue free. Address, DAVID C. COOK, 46 Adams St., Chicago.

FURNACES

MANUFACTURED BY RICHARDSON & BOYNTON CO. Are the Best.



Estimates rendered for heating private and public buildings. Correspondence solicited. Circulars sent on application. 84 Lake Street. CHICAGO, ILL.

TEXAS Live Stock Journal

The only paper in the world devoted exclusively to the interest of live stock on the range. Edited by practical cowmen. Unique and indispensable. \$3 a year. Sample copies free. Address TEXAS LIVE STOCK JOURNAL, Fort Worth, Texas.

TEXAS WOOL GROWER

The only paper in the United States devoted exclusively to the interests of wool growers. Edited by practical flock-masters. \$2 a year, 5 pages, 40 columns. Sample copies free. Address the WOOL GROWER, Fort Worth, Texas.

ELLIS'S SPAVIN CURE.



TRADE MARK. The most remarkable Remedy of the age. The only preparation that will cure Spavin; A valuable remedy for cure of Lameness. Removes swellings and inflammations. Ellis's Spavin Cure does not blister or bleach. We furnish positive evidence of absolute cures. We send undisputed testimonials of Spavins removed. Ellis's Spavin Cure will cure Splints and Ringbones. Descriptive books with testimonials sent free. Any Church reader may secure free pamphlet. Owners of lame horses send postal card to us. Hundreds of cures described in our book. Read carefully and you will be convinced. We only ask a fair trial for Ellis's Spavin Cure. We prepare Condition Powders and Hoof Ointment. A valuable remedy for cure of Lameness. All these on sale at Drug Stores and Harness Dealers. Price of Ellis's Spavin Cure, \$1 per bottle. For further particulars, free books, etc., write to ELLIS'S SPAVIN CURE CO., No. 50 Sudbury St., Boston, Mass. or 276 Fourth Ave., New York.

Horlick's Food

"Has saved many lives."—E. M. Tooker, M.D., Chicago. Requires no cooking. It is free from starch. The best food in health or sickness for all. "It has given perfect satisfaction in every case."—J. W. Street, Chicago. "We have never used any food that has proved so satisfactory as Horlick's Food."—Geo. E. Shipman, M.D. Supt. P. M. Clinic, Egyptian Chicago Foundlings Home. Best Diet for Dyspeptics and Invalids. To give all an opportunity to test this wonderful food, and convince them of its superiority, we will send a sample on receipt of a postal giving your address. Highly beneficial to nursing mothers as a drink. Price 40 and 75c. All Druggists keep it. HORLICK'S FOOD CO., Racine, Wis.

INFANTS

For sale by GALE & BLOCKI, Druggists and Importers of Artificial Eyes, Chicago, Ill.

AGENTS WANTED

For our new Religious book, the greatest success of the year. Send for illustrated circular if you want to make money. FORBES & McMAKIN, Cincinnati, O.

The Centennial Convention.

From the Boston Advertiser.

On the third of next October, the Centennial Convention of the Protestant Episcopal Church in the United States will convene for its opening services in Christ Church, Philadelphia, the place where the first Convention met one hundred years ago. A great interest is being felt concerning this Convention, not only among Churchmen of this country, but by those of the mother Church. It is expected that prominent ecclesiastics from England and Scotland and other foreign countries will be present. This interest is natural, for the large increase in the Episcopal dioceses of the country, the large increase of clergy, and the magnificent endowments of Church hospitals, colleges and seminaries all over the land, warrant this unusual feeling to make the one hundredth anniversary of the American Branch of the Church worthy of this important event.

As soon as the General Convention of 1880 decided to hold the next session in Philadelphia, steps were immediately taken by the clergy and laity of that city, to restore Christ Church as near as possible to its appearance when the first Convention assembled within its walls. It is said that nearly \$6,000 have been expended in this work of restoration. The old building is now ready to receive "the tribes" as they assemble, to take a retrospective view of the past, and to shape their legislation for the future. The Rev. Dr. Foggo, rector of Christ Church, has been busy in gathering facts concerning the history of this parish church, and in bringing to light many facts of historical interest, which, I am sure, will be of value to all who feel interested in our early history.

Christ Church parish was organized in 1695, twelve years after the laying out of the city by William Penn, and during the reign of William III. The first building erected for religious purposes was built partly of wood and partly of brick. In 1727 the present edifice was built, and it was nine years in process of erection. It is now of imposing appearance, and is considered one of the many interesting spots that are visited in the Quaker City. It is copied after the old English style of church architecture, built of brick that was brought from England. In 1754, the tower and steeple were built, and a chime of eight bells, cast in London, was provided. A portion of the money to defray the expenses was raised by a lottery, of which Benjamin Franklin was one of the managers. When the British took possession of Philadelphia the bells were removed, and one report has it that they were sunk in the Delaware River, while another is that they were removed to Allentown, Penn. But after the evacuation the chime was replaced in the same old tower, and from that time until now it has rendered active service in calling the many worshippers together for prayer and praise. The length of the building is 118 feet, height of tower and steeple 200 feet. On the top of the latter is a vane and balls and a mitre. The largest ball measures seven feet nine inches in circumference, and the four smaller balls (indicating the cardinal points of the compass) are three feet ten inches apart. Upon the mitre are thirteen stars, representing the number of original states, and the date of the consecration to the episcopate of the Rt. Rev. William White, D.D., February 4, 1787.

No alteration has been made to the building itself, but on three different occasions changes have been made to the interior arrangement, viz., 1835-6, 1854, and now it has been restored, as far as possible, to its original form and appearance. In 1836 (the year in which Bishop White died) a floor was put down over the old pavement and the burial slabs that were in the aisles, while new furniture took the place of the old in the body of the church. In the work of restoration the wooden floor has been removed, and tiling has been used in their places, when the old brick was found unfit for use. In doing this, many of the old burial slabs have been restored, and a few inscriptions have been brought to light. One of these is that of the Rev. Alexander Cummings, who was Rector of Christ Church for fifteen years, and who died April 19, 1741; and also that of "John Hartman of St. Christopher's," who was buried October 26, 1726. This latter stone must, of course, have been in the original church building. The original doorways have been re-opened, and even the old staples have been once again brought into use. There is one door known as the "Washington doorway," and this has, in the work of restoration, been re-opened. It was through this entrance, it is said, that General Washington was accustomed to pass, as he frequently entered the Church, for service. The vestry of the Church assigned him a pew in the middle aisle, and during the time that the seat of government remained in Philadelphia, Washington was very regular in his attendance. In 1836, when alterations were made, the pew so long occupied by him was presented by the vestry to Independence Hall. The old pulpit, made in 1770 by John Folwell, still remains, minus the sounding board. The present prayer desks are made from the original high desk, and the old communion table is the foundation or step on which rests the present altar. The font in which Bishop White, Francis Hopkinson and many other distinguished men and women were baptized, stands in a conspicuous part of the Church, and the beautiful silver bowl, weighing over sixty-three ounces, presented in 1712 by Colonel Robert Quarry of the British army, is still used in it. Three of the Communion vessels were presented in 1708 by Queen Anne, and are thus inscribed: "Anna Regina in usum Ecclesie Anglicane apud Philadelphia." There are seven other pieces, some with no date, but probably in use in 1695. One is very beautiful, and engraved with the figures of six of the apostles, viz.: St. Petrus, St. Paulus, St. Joannes,

St. Jacobus, St. Mattheus, St. Thomas, and marked with the cross.

There have been many relics of ante-revolutionary date, collected by a committee of the vestry of Christ Church, that are of much interest. Among them is the coat of arms of Great Britain, which was placed over the governor's pew in colonial days; a bust of one of the kings of England, and Dr. Foggo states that Dean Stanley, during his late visit to this country, pronounced it to be the bust of George II. This was placed over the east end of the church building on Second street, and was removed soon after the Declaration of Independence was read. The old chandelier, purchased in London in 1744, has been brought from the steeple, where it had lain since 1836, and now hangs in its old place. There is also an old hatchment of Robert Smythe, who died in 1808, and was, in ante-revolutionary days, the chief justice in New Jersey, under the appointment of the British crown. It was borne before his funeral procession and placed in the church, where it has since remained. It is said that the only other hatchment now extant in this country, is one of the Izzard family of South Carolina, and is still preserved in the old "Goose Creek Church" of that State.

There are many other interesting associations connected with the church that are deserving of mention. In it on the 20th of July, 1775, the Continental Congress assembled for worship, that day having been set apart for "general humiliation, fasting and prayer throughout all the American provinces." Benjamin Franklin was a member of the vestry of this church, as was also Robert Morris, the great American financier in those early days of the republic. Francis Hopkinson was volunteer organist of this Church. "The patriarch of the American Church," Bishop White, was baptized in this church, was rector of the same, and his mortal remains now rest under the chancel. The Book of Common Prayer for the American Branch of the Church, was ratified in this sacred building. In the parish library is a copy of the Prayer Book, published in Oxford, with the alterations made in the handwriting of Bishop White. Among the long list of illustrious persons whose names are on the parish burial list, are Benjamin Franklin, and Deborah, his wife; John Nixon, Peyton Randolph, the President of the first Continental Congress; Francis Hopkinson, Chief Justice Tilghman, Commodore Biddle and Davis, and scores of others famous in city and state and nation.

Could there be a more appropriate spot for the meeting of the Centennial Convention of the Church? Well may the members and dignitaries of that body congratulate themselves on the marvellous changes and growth of the Church. At the first General Convention there were present two bishops and seventeen clergymen. Now there are sixty-two bishops and over 3,000 clergymen, with numerous and extensive church-buildings and charities. Of course the deliberations of the next Convention will be watched with interest, but there is one thing that will characterize those proceedings, and that is the conservatism and liberality that to-day mark this body of the holy Catholic Church.

St. Stephen's Church, Milburn, N. J.

This Church is situated 17 miles from New York, 7 miles from Newark on the D. C. & L. R. R. The parish was organized by Dr. Hoffman, Dean of the General Seminary, in 1853. The church building is of wood, but very substantially built, seating 500 persons, and thoroughly furnished with large organ, bell, and altar service of solid silver. All the wood-work is of solid oak, with slate roof. The Rectory, in the same lot with the church, is also a very substantial building, costing ten thousand dollars, exclusive of the grounds. This rectory is furnished throughout with almost everything necessary to housekeeping.

There is attached to the parish a very beautiful cemetery, the gift of Mr. Q. D. Condit, whose liberal soul has always devised liberal things. It is known as St. Stephen's Cemetery, and is located half a mile from the Church. The Rev. Dr. Clover, once in Springfield, Ill., was rector of St. Stephen's for eight years, and the Rev. Mr. Morrow, once of Peoria, was in charge four years preceding. Coming to the parish one year ago for three months only, I soon discovered there was work enough, of a western sort, to last an entire year; so we have repainted fences and refurnished the Rectory, and doubled up the congregations, paid off several hundreds of indebtedness, and altogether raised over \$5,000 for various objects, which also doubles last year's contributions; and better than all, there is good courage and hope in all hearts for the future. I know that my friends will be glad to hear that I am still in good heart, and that I have found in the East a work, which my experience in the West has qualified me to perform. Except my first year in Rock Island, when the Church and Rectory were built, I think I have never put in a year with more satisfactory results.

In the East, at first, especially, one is affected with a sense of isolation. There are twenty parishes within a radius of five miles, but the rectors stay at home and mind their own business, and all is silent as on a great prairie. There is no spontaneity, no enthusiasm, no common interests, which break down the barrier, as in the West. Everything seems to say, "hush, no breach of proprieties allowed here." One is not expected to recognize another, until introduced about the fourth time. There are clerical clubs and convocations, but they mean nothing socially for the stranger. I am known to have come from the West, but I have yet to find a clergyman who knows or cares from whence I come, or what I have done. I do not think there is any malice in all this; rather do I attribute it to want

of travel and familiarity with the Church at large. And yet there is a stability and a quiet strength in Eastern parishes, which is not found in the West. Rectors seem to regard themselves as fixtures, in a sense hardly known in our newer dioceses. Still, the young man with all his crudities and ignorance of real life is at a premium, and aged wardens prefer to sit at the feet of the Timothy's, rather than listen "to Paul the aged." New York city is alive with young men from the Seminaries, who will wait for vacant assistantships. Speak to them of the "Great West," and urge Greeley's advice, and they shiver with apprehension, and tell you their friends are here and they don't like to get far away from the Metropolis. I do not think the Church at large should be called upon to educate young men for soft places. Let them "win their spurs" on untried fields, and not "build on other men's foundations," or "wait for the shoes of dead men." I am more thoroughly persuaded than ever, that western schools should educate men for the West. The West knows something of the East, but the East knows little and cares less for the West, in a Church way. There are honorable exceptions, but the rule runs the other way. Our Bishop is a man of good heart and of a missionary spirit, and I should think well calculated to inspire his brethren of the clergy and laity with the spirit of the Master.

The Faith of the Episcopal Church.

What is the Faith of the Episcopal Church? She has made the two Creeds essential to her communion. The two are nearly one, and are still further condensed in the Catechism, as belief in God the Father, Who is the Creator; in God the Son, Who is the Redeemer; and in God the Holy Ghost, Who is the Sanctifier of all the people of God. In baptism of infants or adults only one question is asked concerning the inner belief: "Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed? I do. Wilt thou be baptized in this Faith? That is my desire." Sponsors and parents are exhorted to see to it that the child be taught the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health. The Creed is pre-eminently this responsible knowledge. In the Eighth Article of Religion we read, "The Nicene Creed and that which is commonly received as the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrant of Holy Scripture." All her children stand together on this plain and certain foundation as on a rock. Whenever two or three of them meet for worship they recite the Creed, as proved by certain warrant of Scripture, and as vital to godliness; saving them, on the one side, from all doubt of the great verities of the Redemption, and freeing them, on the other side, from all the perplexing theories and various systems and devices of men.

The molding opinions of Episcopalians flow out from the fountain of the Creeds. Whatever metaphysics or philosophies may suggest, whatever individual teachers, learned or ignorant, talented or eccentric, may affect, all of us stand together as one body of believers in the early Creeds, as proven by God's Word, and tested by universal experience. The Thirty-Nine Articles take a lower place. Schemes of interpretation of the Prayer Book, though different and discordant, are subordinate to this paramount authority. Hence we can endure schools of opinion, while all recognize promptly God as Father, Christ as Redeemer, and the Holy Spirit as Sanctifier. The water of the River of Life is sometimes discolored by the soil through which it flows—we trust to it to purify and refine at last all currents of opinion in which it is known to mingle. This is made unto us "eternal life, to know God the Father and Jesus Christ Whom He hath sent." Kneeling together before the common altar of the Spiritual Temple, in which Jesus has gone through the veil, that is to say His Flesh, we find all assurance of faith; that we are being saved by His grace, while we constantly seek to have His Mind and Spirit. However we may appear to others, we are satisfied, as a whole, with this system of faith, as catholic, uniting us to the good men of all ages and of this age; as protestant against all manner of error, Roman, German, Puritan, or Rationalistic; as conservative, inasmuch as it values and uses the prayers of pious convictions of all the best ages of the past, trying all by the ultimate appeal to the Word of God, and as free, giving us all liberty to welcome the truth, wherever it asserts itself to our hearts and consciences.—*Sunday Magazine.*

Names for Churches.

By F. W. T.

In looking over our parish lists, one cannot fail to be impressed with the sameness of the names or titles of the parishes of the Church. There is a constant repetition of a few titles, which are well-known; and only occasionally do we find the names of the most ancient, or the (comparatively) more modern Saints of the Church. Of course, there are some titles which will always be favorite and appropriate ones, but could we not profitably use a great many that now are scarcely used? In our list, we shall find that the majority of the titles are such as these: "Trinity" or "Holy Trinity"; "Christ"; "Grace"; "St. John's"; "St. Paul's"; "St. Mark's"; "St. Matthew's"; "St. Luke's"; "Redeemer"; "Emmanuel"; "Nativity"; "Atonement"; "Resurrection"; "Ascension"; "Our Saviour"; "Epiphany"; "St. James"; and the rest of the Apostles and their companions, except St. Titus. We might mention many others which are pretty generally used. What one would like to see, however, is the more frequent use of certain venerable names, names which serve to suggest the continuity of the Church, and its unity both

with the Church of England, and with the Primitive Church. I append a few names of the sort to which I refer; some of them are used sparingly in the American Church, and more copiously in England, where the titles of most of the churches are older than the Reformation: "St. Athanasius"; "St. Lucian"; "St. Hilary"; "St. Fabian"; "St. Agnes"; "St. Vincent"; "St. Agatha"; "St. Cyril"; "St. Chad"; "St. Perpetua"; "St. Gregory"; "St. Edward the Martyr"; "St. Benedict"; "St. Ambrose"; "St. Alphege"; "Venerable Bede"; "St. Boniface"; "St. Martin"; "St. Margaret"; "St. Mary Magdalene"; "St. Laurence"; "Holy Name"; "St. Cyprian"; "St. Jerome"; "St. Etheldreda"; "St. Cecilia"; "St. Clement"; "St. Katherine"; "St. Lucy"; "Transfiguration"; "St. David"; "Holy Innocents"; "St. Polycarp"; "St. Ignatius"; "St. Anselm"; "St. Bernard"; "St. Basil"; "St. Chrysostom"; "St. Joseph" (our Lord's Foster-father); "St. Michael and all Angels." Some of the names we use are omitted here, although not as common as they might be, e. g. "St. Augustine's." An interesting chapter might be written upon parish titles.

Discovery of an Ancient Cloister.

An interesting piece of almost pre-medieval architecture was brought to light at Wurzburg a few days ago. In the process of enlarging a shop the workmen came upon a considerable portion of an old cloister which had been partly built up into modern walls, and which presented, when cleared of all excrescences, many features of beauty. Careful comparison satisfied the local architects that it was older than the church, still standing, built by Bishop Henry in the year 1,000, and it must have been an appendage to the "new minister" of St. Saviour, built about 746 and destroyed by lightning in 854, in the course of a terrific storm which swept over all south-western Germany with such violence that people thought the end of the world was at hand. The proprietor of the place has handed the remains over to the architect of Wurzburg Cathedral, Herr Friedreich, with instructions to clear the whole space around, so as to allow this monument of the earliest Middle Age to be studied by all lovers of art. Romanesque pillars of singular elegance alternate with clusters of slender shafts, all bearing small round arches. The whole is of striking beauty. The capitals are quaintly sculptured, and some of the pillars have carvings in relief. It is pretty certain that this is one of the oldest, if not the oldest, piece of Romanesque architecture in Germany. Walter von der Vogelweide, the celebrated German medieval poet, was a Canon of Wurzburg about the year 1230, and probably often traversed this cloister. In the exploration of the site, which was at once carried out, a stone sarcophagus was found close to the spot where it was recorded that he was buried. In it were some fragments of a skeleton. Time had effaced whatever inscription the lid once bore, and there was nothing within to identify the tenant. Imagination at once declared these bones to be the remains of the famous minnesinger. But a scientific examination decided that some of them belonged to a young man, some to an old man; even some skull fragments were shown not to have been portions of the same skull. It ought to be enough for lovers of art to know that they are here in presence of a most interesting monument of the earliest German Christian architecture, and that the feet of the sweet poet must have often passed over its flags.

Church Work.

Its Progress and Its Needs as Seen by Our Correspondents.

Western New York.—We abridge from the *Kalendar*, an account of Bishop Coxe's visit last month, to three parishes of his diocese. On the 19th ult., he visited Wethersfield Springs, holding service at St. Clement's, (Rev. J. E. Battin, rector, at 7 1/2 o'clock P. M. On Friday, at 3 P. M. he held service at the Church of the Holy Apostles in Perry. At 8 o'clock P. M. he visited Trinity Church, Warsaw, of which the Rev. C. T. Coerr is Rector.

The congregation was quite large, many being unable to gain admittance. The church presented a beautiful appearance. Evening service was read by the rector, after which the Bishop preached, and confirmed a class of ten persons, all adults. At the close of the service, a collection was taken to aid the Bishop in his work among the colored people in Buffalo, which was responded to liberally. A reception to the Bishop took place at the Rectory after service, which was largely attended, and was a happy occasion for Trinity Church, which now is in a high degree of prosperity. Since the advent of the present rector, eleven communicants have been received into the Church, including one from the Roman Catholic Church, nine persons baptized, and ten persons confirmed, making an addition of twenty-nine communicants since February 1st, 1883.

The Rev. H. F. Darnell, D.D., late chaplain to the Lord Bishop of Huron, entered upon his duties as Rector of Zion Church, Avon, on the 7th Sunday after Trinity. He brings a highly favorable record with him from his former diocese, as an earnest and efficient worker.

Nebraska.—The Bishop has recently held visitations in North Platte, Lincoln, and Ashland. The vestry of St. James' Church, Tremont, has extended a call to a clergymen of Canada. The Trustees of Nebraska College at their recent annual meeting, granted the degree of D. D. to Rev. J. F. Conover, Rector of St. Luke's Church, Racine, Wisconsin; and to the Rev. Samuel Goodale, Rector of Grace Church, Columbus, Nebraska. The consecration of the Cathedral of Omaha will not take place until after the General Convention, as the work of completion proceeds very slowly. The interior decoration of the Cathedral (by Sullivan & Co of Chicago) is finished; it is exceedingly handsome, and is not surpassed in effect and in taste, by any church in the country. The memorial Altar, the gift of Chancellor Woolworth—is now being made in New York, under the direction of W. G. Harrison, the architect of the Cathedral. It has five large bronze panels, representing the Annunciation; the Transfiguration; the Crucifixion; the Resurrection; and the Ascension. The Rev. Stewart Crochell, late of Nashotah, has taken charge of an extensive mission in the valley of the Republican River, in Nebraska.

There have recently been placed in Trinity Cathedral, Omaha, three exquisite windows that will well repay examination. They were manufactured in London, by Cottier, the famous artist in glass, and are the gift of Chicago friends of Bishop Clarkson. One represents the parable of the Good Samaritan, and is a memorial of William B. Ogden. Another represents the parable of the Pearl of Great Price, and is a memorial of Mahlon D. Ogden. The third is a representation of the parable of the Good Shepherd, and is a memorial of Mrs. Frances O. Sheldon. The rich coloring, and delicate tints, and lifelike forms and features, all combine to produce windows that as works of art are rarely equalled. The erection of such windows in Omaha, within sight and study of our people, is a matter of great congratulation, as they cannot fail to be lasting and valuable educators in the highest art. Very few churches in the country are enriched with such exquisite and costly gems.

New Jersey.—We give, below, some of the chief items of Statistics contained in the Parochial and Missionary Reports presented on occasion of the 11th Convention of this Diocese. Number of Families—4,153. Individuals—17,659. Baptisms—1147. Confirmed—548. Communicants—8381. Marriages—234. Burials—693. Sunday School Teachers—869; Scholars—8649. Parish School—Teachers, 6; Scholars, 136. Total Contributions—\$192,758.50.

Easton.—The Summary of the principal items of the Parochial Reports of this Diocese, rendered at the 15th Annual Convention, is as follows: Families—1537. Individuals—7130. Baptisms—Adults, 21; Infants, 333. Total—354. Confirmed—80. Communicants—2,683. Sunday School Teachers—224; Scholars—1734. Parish Schools—Teachers, 3; Scholars, 58. Total Contributions—\$44,640.15.

Alabama.—The following summary of statistics for the year ending with April, 1883, appears in the Report of the 52nd Convention of this Diocese: Baptisms, 259; confirmed, 274; communicants, 3,736; Sunday Schools—Teachers, 223; scholars, 1,718; marriages, 95; funerals, 176; total expenditures, \$54,149.

North Carolina.—The Rev. W. S. Bynum, Evangelist of the Diocese of North Carolina, and the Rev. Charles J. Curtis, Evangelist of the Convocation of Charlotte, have gone to the western part of the State for the purpose of doing joint missionary and evangelistic work during the summer.

Ministers are sorely needed in that section, and it has not been until comparatively recently that the Church has been enabled to accomplish any effective work. But now that the railroad has penetrated that mountainous region, and immigrants are flowing in rapidly, it is hoped that the Church will make good progress. To further that object, the Evangelist has been working in that section for two years, his general plan being, as much as possible, to precede the Bishop in his visitations. Until recently, many persons never saw a surplice, or heard the Church Services. Many of them came long distances, and listened with much attention to preaching and Service. There are the loftiest mountains on this side of "the Rocky," and the mineral springs are innumerable; while the climate is not surpassed for salubrity. Thousands of health-seekers and tourists are attracted thither every year.

During the last winter and spring, the Rev. Charles J. Curtis did good evangelistic work in the Convocation of Charlotte. He conducted Services and preached in many places where no clergyman has ever been, besides doing a great deal of house to house visiting.

The Rev. Mr. Jones has likewise done much evangelistic work in the mountainous regions of Polk county. Bishop Lyman says of him, that he "has been holding Services all over the county, and holding public Services in school-houses, saw-mills, distilleries, the open air, and wherever a congregation could be conveniently gathered." Mr. Jones administered Holy Baptism to more than 100 persons last year, besides presenting many candidates for Confirmation, including a lady 102 years old.

The statistics of this Diocese for the last Conventional year, show as follows: Families, 2,881; individuals, 12,150. Baptisms—infants, 813; adults, 205; total, 1,018; confirmed, 546; communicants, 5,889; marriages, 154; burials, 316. Sunday Schools—Teachers, 529; scholars, 3,914; total of contributions, \$61,817.69; value of Church property, \$398,035.

Kentucky.—The following is a condensed exhibit of the parochial statistics of this Diocese, in their more important particulars, for the year ending April 20th, 1883: Families, 1,180; individuals not thus included, 671; whole number of souls, 5,672; Baptisms—infants, 382; adults, 97; total, 479; confirmed, 368; marriages, 120; burials, 251; communicants, present number, 4,382; Celebrations of Holy Communion, 532; Sunday Schools—Teachers, 351; scholars, 3,218. S. S. contribution, \$1,726.96; Parish Schools—Teachers, 3; scholars, 83; church sittings, 10,875; estimated value of Church property, \$392,100.00; amount of indebtedness, \$11,664.30.

Florida.—Below, we give an abstract of the Parochial Reports of this Diocese for the last Conventional Year, ending with April, 1883: No. of families, 1,076; persons not included, 836; total of persons, 5,362; lay-readers, 21; Baptisms—adults, 29; infants, 295; total, 324; confirmed, 108; communicants, 1,642; marriages, 109; burials, 268; Sunday Schools—Teachers, 222; scholars, 1,608; Parish Schools—Teachers, 14; scholars, 188; No. of Services, 3,537; Celebrations of Holy Communion, 430; value of church property, \$184,006.28; insurance, \$46,750; indebtedness, \$1,100; contributions, \$36,202.63; No. of sittings, 5,235.

Missionary Jurisdiction of Oregon.—The following is a Tabular Statement of the Church in this Jurisdiction, compiled from the Reports made by the clergy, at the 30th Annual Convocation, held at St. Paul's Church, Oregon, last June: Baptisms—adults, 30; infants, 172; total, 202; confirmed, 68; communicants, 889; Sunday Schools—teachers, 118; pupils, 922; marriages, 74; burials, 104; total contributions, \$25,224.27.

Illinois.—The following is a condensed exhibit of the Parochial statistics for the year ending May 1st, 1883: Families, 4,050; whole number of souls reported, 17,901; Baptisms—infants, 852; adults, 150; total, 1,002; confirmed, 505; marriages, 448; burials, 534; communicants, 7,467; Sunday Schools—Teachers, 749; scholars, 7,413; contributions—Parochial, \$244,673.62; Diocesan, \$51,973.93; General, \$12,355.24; total, \$309,002.79.

The Rt. Rev. Bishop McLaren has made the following appointments to Christ Church mission, Winnetka: Charles O. F. Sedgwick and William Nethercot, Wardens; F. O. Lyman, Treasurer; and Tom Bell, Clerk. The services are continuous, and regularly performed by the Rev. George A. Whitney, Priest in charge, who is now a resident in the village.

Indiana.—On the 10th Sunday after Trinity, the Bishop of Springfield visited the Parish of St. Paul's Church, Richmond, and preached the sermon of which we give a synopsis, which was listened to with breathless atten-

tion by a crowded church, which, after two enlargements, seats now about five hundred.

After the sermon, a class of twenty-two was presented for Confirmation, by the Rector, the Rev. J. B. Wakefield, D. D.

For twenty years past, Evensong has been substituted, during the summer months, for the usual Evening Prayer and Sermon at a later hour, which was formerly the custom in this parish.

An animated discussion followed in which Rev. Drs. Beardsley and Harwood, Rev. Messrs. Micou, Streibert, Wildman, Roberts and Crockett took part.

The text for Exegesis, Romans viii., 20:22, the groaning and travail of the whole creation in pain, etc., was then taken up.

In the evening a missionary meeting was held at which there was a good attendance. Addresses were made by Rev. Messrs. Roberts and Micou and Rev. Dr. Harwood.

New York.—It is pleasant to see the heartfelt gratification expressed in all directions, at the improved condition of the Bishop, and the prospects for a steady and continued gain in his health.

It is also a great satisfaction that the Presiding Bishop continues not only to hold his own, but even to be gaining somewhat in strength and vigor.

August and September are trying months, but it is hoped their influence will be for good on those who are of so much importance to the Church at large.

Among the clergy who have given acceptable service this summer in the partially deserted metropolis, is the Rev. George Green, of Kearney, Nebraska, who preached last Sunday on Faith, Hope, and Charity, combining them all in a most excellent discourse.

Sherrid Hall is progressing well. The third story is nearly completed and the rooms will probably be ready for use by, or before Christmas.

There is much activity in the Church Publishing Houses, and it is anticipated that many valuable works will be issued the coming season.

Georgia.—The July session of the Atlanta Convocation began in the Church of the Good Shepherd, Cave Spring, the 8th Sunday after Trinity (15th), and continued daily to and including the following Sunday.

For Young Ladies and Children. Opening during Summer. 6th year opens Sept. 13, 1883. Address MISS JULIA ROSS, Principal.

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. Miles, D. D., Bishop of New Hampshire, President.

CELWYN HALL, The Diocesan School of Central Pennsylvania for Boys, at Reading, will reopen on Wednesday, September 12th.

COLLEGE OF ST. JAMES' GRAMMAR SCHOOL, The Diocesan School for Boys, 42nd year. Duties resumed on Thursday, Sept. 13.

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thomas A. Tidball, D. D., Rector.

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

Massachusetts.—The Church Boarding House for Boys, opened in Boston a little more than a year ago, provides a good, comfortable

and Christian Home for boys employed in stores and offices in that city, who have not homes of their own.

Dakota.—The Rev. D. A. Sanford held Services on Sunday, July 29th, at Aberdeen and Groton, in Brown county.

Arkansas.—The vestry of Christ Church, Little Rock, kindly tendered a two months vacation to their hard-working Rector, the Rev. Tullius C. Tupper.

KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY.

OCONOMOC SEMINARY, A Select Boarding School for Girls. At Oconomowoc, Waukesha Co., Wis.

ST. LUKE'S RECTORY, Noroton, Conn. Board and Tuition for three or four boys, from 10 to 14 years of age.

ST. JOHN'S SCHOOL FOR BOYS, Brandywine Springs, Faulkland, New Castle Co., Delaware.

RACINE COLLEGE, Racine, Wisconsin. First Warden, Dr. James De Koven. Complete course of study in Grammar School and Collegiate Departments.

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

MISS HAINES'S SCHOOL, Woodside, Hartford, Conn. The aim—a sound mind in a sound body.

ST. AGNES'S SCHOOL, Albany, N. Y. A CHURCH SCHOOL FOR GIRLS.

DE VEUX COLLEGE, Suspension Bridge, Niagara Co., N. Y. A Church School for Boys.

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

CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. Under the supervision of the Bishop of Springfield.

THE CATHEDRAL SCHOOLS OF DENVER, Board of Trustees—The Bishop and Chapter.

MISS GORDON'S SCHOOL, For Young Ladies and Little Girls.

CATHEDRAL SCHOOLS, Garden City, Long Island, N. Y. St. Paul's for Boys, St. Mary's for Girls.

EDGEWORTH Boarding and Day School, For Young Ladies.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, Founded 1830. The Diocesan School for Boys.



St. Mary's Hall,

FARIBAULT, MINN.

RT. REV. H. B. WHIPPLE, Rector. MISS C. B. BURCHAN, Principal.

Is under the personal supervision of the Bishop with eleven experienced teachers.

The eighteenth year will begin Sept. 20, '83. For Register with full details address Bishop Whipple, or the Rev. Geo. B. Whipple Chaplain.

KENYON COLLEGE.

EX-PRESIDENT HAYES has said, "The training given at Kenyon is as high, as broad, as thorough as that given at any college in the world."

KENYON GRAMMAR SCHOOL, A BOYS' SCHOOL

IS NOW one of the best Boarding Schools in the land. We invite the closest comparison between it and the best Eastern School.

Reference is made to the following gentlemen: Ex-President, R. B. HAYES, Fremont, O. Chief Justice WAITE, Washington, D. C.

For Catalogues, address PROF. L. RUST, Gambier, Knox Co., Ohio.

POUGHKEEPSIE FEMALE ACADEMY

Misses GRANTS' SEMINARY, 247 & 249 Dearborn Av., Chicago. For Boarding and Day Pupils.

AT MISSES PERRIN'S SCHOOL, 2,021 FIFTH AV., NEW YORK. Terms for boarding pupils, per year, \$400, with music, \$500.

Young Ladies' Athenaeum, Leads in Art, Music and Literature. 100 per cent increase last year.

The Hannah More Academy, Diocesan School for Girls. Noted for healthfulness, thorough instruction, careful training and refining influences of a Christian home.

A thorough French and English Home School for Clergymen, Under the charge of Mme. Henriette Clerc, late of St. Agnes's School, Albany, N. Y.

CHRISTIE'S SCHOOL AND COLLEGE GUIDE, Illustrations, 10 cents. Special catalogue and information concerning schools free to parents desiring same.

St. George's Hall for Boys, Reisterstown, Baltimore county, Md., prepares for any college or business life.

Highland Hall, Highland Park, Ill., 23 miles from Chicago, on Lake Michigan. Highest educational and healthful advantages.

EDUCATIONAL. 1883. THE NEW CALENDAR of the 1884. Conservatory of Music, Beautifully illustrated 64 pages.

Ft. Edward Collegiate Institute, Rebuilt. Twenty-sixth year, September 10; \$200 to \$220 for college preparatory, business or other graduating courses.

Gannett Institute FOR YOUNG LADIES, Eighteen Professors and Teachers, besides Lecturers. In thoroughness and methods of instruction, location, buildings, libraries, and general equipment, unsurpassed by any private institution.

MISS ANABLE'S, English and French Boarding and Day School for Young Ladies. The thirty-fifth year begins Sept. 19th, 1883.

Morgan Park Military Academy, A select Family School for Boys. Prepares for College, Scientific School, or Business.

Jacksonville Female Academy, 54th year opens Sept. 12. Location, appointments, instruction unsurpassed. Music and Fine Art specialties.

Chicago Female College, Morgan Park (near Chicago). Boarding School for Girls and Young Ladies.

KIRKLAND HALL, Clinton, Oneida Co., N. Y. Prepares for the best colleges, etc. Terms \$300 a year.

MISS MARY E. STEVENS' BOARDING AND DAY SCHOOL FOR YOUNG LADIES, West Shell on Avenue, below Wayne, Germantown, Phila.

UNION COLLEGE OF LAW, CHICAGO, ILL. The twenty-fifth collegiate year begins Sept. 19th.

EDGEWORTH SCHOOL, Baltimore, Md. BOARDING AND DAY SCHOOL for Young Ladies and Children.

REV. JOHN H. CONVERSE'S SCHOOL for 10 Boys in Bristol R. I. Each boy receives the personal care and instruction of the principal, without masters or classes.

HOME SCHOOL, L. HAND, Lake Geneva, Wis. FOR SMALL BOYS. Address HOME SCHOOL, L. HAND, Lake Geneva, Wis.

The luster of fine linen rapidly becomes impaired by washing them with soap containing too much alkali, which cuts the fiber, so roughens and destroys the finish.

The Ivory Soap contains no free alkali, so its use insures "snowy" "linen of glossy beauty."

J. & R. LAMB, 59 Carline Street, New York. Sixth Avenue Cars pass the door.

MEMORIAL TABLETS, In Hammered Bronze. In Engraved Brass. In Marble and Stone.

VASSAR COLLEGE, Poughkeepsie, N. Y. A complete College Course for Women, with Special and Preparatory Courses, and Courses in Music and Art.

W. H. WELLS & BRO., Stained Glass Works, 48 & 50 Franklin St., Chicago.

R. CEISSLER, CHURCH FURNISHER, 127 Clinton Place, New York.

CHARLES BOOTH, MEMORIAL WINDOWS, Ecclesiastical & Domestic Stained Glass.

Mitchell, Vance & Co., 836 & 838 Broadway, N. Y. Designers and Manufacturers of Ecclesiastical Gas Fixtures & Metal Work.

MCCULLY & MILES, ARTISTIC STAINED GLASS, 1, 3, 5, 7 & 9 MADISON ST. Corner Michigan Ave., Chicago.

SLAYMAKER & DOUGLAS, Furnaces, Stoves, Ranges AND HOUSE FURNISHING GOODS, 88 North Clark Street, Chicago.

The Great Church LIGHT, FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known.

E. M. ELLIS, Architect and Building Superintendent, OPERA HOUSE AND CHURCH WORK A SPECIALTY.

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