

# The Living Church.

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## SHADOWS.

BY MRS. FRANCES A. M. JOHNSON.  
Strolling idly through the churchyard  
On this Nature's bridal day,  
(All bedecked is she with garlands  
Pink-white flowers and verdant spray.)  
My glad heart in rapture resting  
Under beauty's soothing spell,  
Whirr of wings the silence startled,  
On my path a shadow fell:  
But the dove far, far above me  
Bathed her wings in seas of light;  
Her I saw not, but her shadow  
Crossed my pathway in its flight.  
And forthwith I fell to musing  
How the real we do not see,  
Nature but reflects th' invisible,  
Heart of man the Deity.  
And methinks I see Heaven's shadow  
In this white perfumed day,  
Hear its song in oriole's flute note,  
Feel its peace my spirit stay.  
Sometimes pleasure doth beguile me  
Far to stray from Heavenly Love,  
O'er my heart there falls a shadow,  
'Tis Thy snow-white wing, Sweet Dove.  
And beneath their mute entreaty  
Worldly follies lose their might,  
And I taste again the rapture  
Of a child of God and light.  
Burlington, Iowa.

## NEWS AND NOTES.

THINGS have a very curious aspect in Ireland. The Lord Lieutenant has turned against the Orange fanatics and forbidden some of their meetings, thus arousing the dire wrath of the party in favor of English rule. If such a step had been taken twenty years ago, it might have had a good result, but it is now too late. The "Nationalists" feel their strength, and nothing short of separation will satisfy them. In the next Parliament, even without the aid of the new Reform Bill, they will undoubtedly hold the balance of power, and will thus be in a position to dictate terms to either party.

MUCH comment and dissatisfaction has been caused in England by the new style used in announcing appointments to Bishops. Instead of the old form, the following is now employed. "Her Majesty has been graciously pleased to confer the See of — upon —." The theory is that the Chapter elects, but as the latter always elects the nominee of the Crown, the objection would seem unreasonable. In France, and indeed in all countries having Concordats with Rome, a similar form is used, but with much less reason, for the consent of the Pope is required, and he exercises freely his right of rejection.

THE REV. DR. MALLORY, editor and joint-proprietor, with his brother, of that most admirably managed journal *The Churchman*, was present at a recent meeting in London of the Anglo-Continental Society. He was very warmly received by the members, all of whom were well acquainted with the great importance of his work, and was called upon to make a speech, which he did briefly and gracefully. The Bishop of Lincoln, addressing Dr. Mallory as a representative of the Church of the United States, referred to the loss that the whole Church had undergone in the death of Bishop Whittingham, and expressed a hope that the centenary of Bishop Seabury's consecration would serve to link the Churches closer together.

THE sessions of the recent National Convention were always opened with prayer; in this solemn function several prominent ministers, and one Roman Catholic Priest took part. Some of the prayers struck me as being addressed rather to the audience and to the country, than to the only Hearer and Answerer of Prayer. I made this remark to one of the most genial and witty of our Chicago clergy, who had been duly invited to open one of the sessions, but had not been able to do so, and he agreed with me, and told me of a prayer which he heard last summer. While taking a well earned holiday in the East, he was invited to preach in a Baptist meeting-house. He consented. The "pastor" opened the proceedings with a prayer, in which the following passage occurred: "O Lord, bless thy servant who is going to preach the word this evening to this congregation. From his noble face we gather, that he will preach us a fine sermon."

THE new Bishop of Ripon holds very strongly that clergymen should not take an active part in politics; but in many respects his own sympathies are with the Liberal programme. He will throw himself heartily into the movement for founding the new Bishopric of Wakefield, and the great interest he has taken in the London Diocesan Lay Helper's Association affords a pledge that he will work heartily with the laity of the West Riding; while he will continue the traditions of his two predecessors, who for nearly fifty years have administered the diocese of Ripon in so paternal a spirit that

there has not been a single ecclesiastical prosecution. The Bishop designate has had great experience in conducting what are called "quiet days" for clergy, and his sermons at ordinations and elsewhere have been very telling. The great secret of his success as a preacher is that in a winning manner and a flow of well-chosen sentences he adds, what many extempore sermons sadly lack, a vast amount of matter and information, as readers of his Hulsean lectures and contributions to Bishop Ellicott's Commentary on the New Testament can well imagine. Canon Boyd Carpenter was born at Liverpool in 1841, and ordained in 1864, the same year as the Bishop of Newcastle.

## THE ALBANY CATHEDRAL.

SPECIAL CORRESPONDENCE.

The laying of the corner-stone of All Saints' Cathedral, Tuesday in Whitsun-week, June 3, was a glorious day for a glorious deed. The clear sky, bright sun, and delightful breeze favored the thousands of worshippers and spectators that gathered on the site of the projected Cathedral.

A little after three o'clock an imposing procession of citizens and clergy left the queer old Townsend foundry, which serves to shelter for the present the Cathedral congregation.

The Rev. Mr. Prout with chief of staff and Marshal's aids, preceded the band. Following the Burgesses corp came Governor Cleveland, Mayor Banks, and Adjutant-General Farnsworth, walking three abreast. After the common council members, followed the choir of the Cathedral, the clergy of the diocese, the bishops, the chapter, and the architect, and the Faculty and students of St. Stephen's College, Annandale; then the Divinity students and clergymen of the city, the wardens and vestrymen and others. As Governor Cleveland entered the enclosure the band played "Hail to the Chief." The Governor, accompanied by Adjutant-General Farnsworth, Mayor Banks and others, occupied seats reserved for them under the awning. As the procession approached the site, Psalm CXXII, *Laelatus sum*, was chanted. Bishop Doane, with Bishop F. D. Huntington, of Central New York, Bishop J. H. Hobart Brown of Fond du Lac, Wisconsin, Bishop George F. Seymour of Springfield, Illinois, the Rev. G. W. Dean, the Rev. Mr. Norton, dean of All Saints', Sexton Baxter, Mr. Selden, Marcus T. Hun, E. Marvin, Secretary of the Cathedral, Canon Fulcher, Erastus Corning, and Architect Robert W. Gibson ascended the platform above which swung the corner-stone. On top of the stone rested the copper-covered lead box in which the articles were to be placed.

Canon Fulcher carried the staff of Bishop Doane. The hammer with the trowel, square and level, presented to Bishop Doane by Architect Gibson, were laid upon the stone. Bishop Doane then said the following Sentences:

V.—Our help is in the Name of the Lord.  
R.—Who hath made heaven and earth.  
V.—O Lord, hear our prayer.  
R.—And let our cry come unto Thee.  
V.—Blessed be the Name of the Lord.  
R.—From this time forth for evermore.  
Alleluia, Amen.

The Cathedral choir led by Carl Greig, musical director, assisted by Parlati's orchestra, sang hymn 276, "O Lord of Hosts Whose glory fills The bounds of the eternal hills." The Bishop of Springfield said the Lord's Prayer and several Collects. The anthem, by Sir John Goss, was beautifully rendered. After which Bishop Doane, laying his hands on the corner-stone said, "Behold I lay in Zion a chief corner-stone, elect, precious."

Dean Norton read the following list of articles deposited in the corner-stone: "The Bible, the Book of Common Prayer, the Book Annexed, the journal of the General Convention of 1883, the journal of the diocese of Albany for 1884, the last registers of St. Agnes' school and the child's hospital, the constitution and statutes of the Cathedral, a brief history of the organization of the Cathedral with photograph and description of it, the service at the laying of the corner-stone, the forms of subscription, the building and the great pillars of the nave; a list of the names of the chapter, choir, architect, contractors and foreman of the work, sexton and subscribers to the building fund; the names of those connected with 20 of the pillars of the nave; list of the officers of the general government, State and city governments, and a list of the names of paid-in mite chests."

The box, with its deposits, was then laid in its place. With hammer uplifted, Bishop Doane and those with him stood in the tableau, while a photograph of the group and scene was taken by artists located, one

on the balcony of St. Agnes' school building and another from a dwelling near by.

The Nicene Creed by the Cathedral choir followed. The quartette in the *Credo* was sung by Messrs. Bowditch, Baumline, Greig and Gavit. Mr. Edward Bowditch and Master Baumline rendered the solos.

Bishop Doane then delivered a very eloquent and appropriate address. His voice pealed forth like a trumpet and was doubtless distinctly heard by a large portion of the great throng that confronted him. It is a pity to spoil his beautiful speech by a partial publication of it. Probably it will appear before long in full. For the present it may suffice to say that the Bishop began by saying that he had expected Bishop Littlejohn of Long Island, and Assistant Bishop H. C. Potter of New York to be present and to deliver addresses, but both were unable to be present. The latter had offered a sentiment which the Bishop read as follows:

The Bishop of Albany and his Cathedral: may the one conceive large plans, and be long spared to realize them, and may brave and liberal hands rear the other, being afraid only of raw haste, half-sister to delay, and having grace given them to make truth, beauty, and permanence, the Servitors of Catholic Worship.

The President of the United States who was expected to be present, sent a letter of regret of which the Bishop read a passage: "I wish to express my deep interest in the occasion and my trust that you will be richly rewarded by the good results which must follow the erection of a building that shall represent the Church in the Capital of the State of New York." The Bishop then stated that to the original gift of Erastus Corning of the land, valued at \$80,000, a parcel of land valued at \$8,392.67 was added. So the building fund \$103,662.19 has been contributed, making a total of \$192,054.86. Of this \$88,392.66 has been expended for land, plans, and other expenses, leaving for the building \$103,633.85.

The Bishop, referring to the presence of the Governor of the State proceeded as follows:

The Church has its Bishop and the State its King. While some people are surprised that so much has been given towards making the building possible, I am surprised at their surprise. The need and duty of this building are so plain; they appeal to Churchmen in the city, the diocese, the State, so strongly that the only wonder is the whole amount needed has not been already subscribed. I stand to-day in the city which has adopted me and in the heart of the diocese which elected me fifteen years ago, a hopeful and a thankful man, with a strong sense of the sympathy and confidence of the clergy and people of the diocese and with undesired and warmly-appreciated tokens of my fellow citizens of Albany of all religious names. It is something to thank God for after these years of patient work and waiting to begin a work like this, which must redound to the advancement of religion, the advancement of the city, the good of men and the glory of God. You know, my friends, that after the first years of childhood no man has ever any great joy but against a background of great sorrow; any great achievement without its scars of suffering and the stain of tears.

I can speak of one name, that my lips will let pass then, whose absence shadows the happiness of this day; my beloved, faithful friend and counsellor, Orlando Meads, who in faith rejoiced to see this day; who, I believe, in Paradise does see it and is glad. The deeper grief that robs all happiness for me of the element of human joy, I may not speak of, but God knows, and some of you, how in my heart, as in the day when Ezra laid a corner-stone two thousand years ago, I cannot discern the noise of the shout of joy from the noise of weeping. And yet I know that the praise and thanksgiving are dominant even over the pain, for the joy of our Jerusalem is heard even afar off, across the sea, throughout the diocese, in the State and the country, where loving hearts are one with us in what we have been doing here, and thank God, I believe, even further off in Paradise.

"Where loyal hearts and true,  
Stand ever in the light,  
All rapture through and through,  
In God's most holy sight."

For this is the Cathedral of All Saints. It can never be bound to any single human name. But many names will be remembered in the aisles and at the altar. Never will be forgotten here the name of Erastus Corning, who began the possibility of all that has been done here, and handed down the work and the will to do it to his son; and the faithful who worship here and who gave of their substance to its building, will realize and recall how, in the blessed communion of the Saints, they and their beloved dead are united here in the blessed company of all faithful people here on earth with all the company of Heaven, uniting to laud and magnify the holy name, saying, "Holy, Holy, Holy, Lord God Almighty."

Hymn 397, "A Mountain fastness is our God" was then sung. Several collects having been said by the Bishop of Fond-du-Lac, the Benediction was given by the Bishop of Albany. The choristers and clergy then walked around the chosen site, singing Psalms 48, 84 and 87. The Collect for All Saints' day was said, and hymn 289, "From all that dwell below the skies," was sung to Old Hundred. The procession then returned to the Cathedral chapel.

The scene was extremely picturesque. The white vestments of the clergy, here and there chequered by a collegiate hood; the scarlet of the uniform of the corps of "Worthy Burgesses;" the more sombre costume of the Bishops; the bright banners, gleaming cross and pastoral staff, made up a study for a painter. But the spiritual beauty was the real thing. Old men and young, maidens, matrons, sisters, State officials and dignita-

ries of the Church were assembled to magnify the beginning of a House for our God, a true Cathedral, which we doubt not will be an honor to the Church in Albany and in this whole land.

## OUR NEW YORK LETTER.

The obsequies of the late Right Rev. Benjamin Bosworth Smith, D. D., were performed on Wednesday, at three o'clock P. M., in the church of the Heavenly Rest, Fifth avenue and Forty-fifth street. I arrived there half an hour before the service, thinking it was to take place at 2:30; but was not unwilling to pass the intervening time in meditation on such an occasion and in so beautiful a sanctuary. One could but recall the presence of the aged Bishop as he entered, not long since, to the Consecration of the Assistant Bishop of this diocese. He was then under the necessity of being supported on both sides as he passed up the aisle of Grace church to the Bishop's chair. His voice was strong, and he spoke with fervor in pronouncing the words of the service, and added much to the solemnity of the Consecration.

Up above the altar there is a painting of the Saviour, and beneath it the words, "I will give you rest." In that Presence and with those gracious words speaking to the heart, the cares of life and its pleasures, its labors and gains, disappointments and triumphs, all seem exceedingly brief and unimportant in comparison with the joy and peace and recompense of the communion of the restful dead. Thus it is that the flowers that so richly filled the font appealed more strongly to Christian sentiment than the sombre funeral draperies disposed about the chancel.

The conduct of the ceremonies was under the direction of the Rev. D. Parker Morgan, assistant minister of the church.

At three o'clock the procession entered the church on the north side and passed down the middle aisle to the door. There was a good attendance, though the church was not filled. The organ was played unobtrusively as the procession moved down the church, and there was nothing throughout the services to mar the beauty and solemnity of the Church's Order for the Burial of the Dead. After the choir came about 50 clergymen, and these were followed by the Bishops present, viz.: Lee, of Delaware, now Presiding Bishop; Scarborough of New Jersey; Stevens of Pennsylvania; Littlejohn of Long Island; Whitehead of Pittsburgh; Young of Florida; and the Assistant Bishop of New York. Dr. Shipman of Christ church in this city, represented the diocese of Kentucky.

The "Sentences" were read by Bishop Scarborough, and the casket was borne to the steps of the chancel, adorned with a few pansies and ferns and a sheaf of wheat. The clergy and the friends and relatives of the dead took their places and the choir sang the anthem. After Bishop Stevens had read the Lesson, the 104th hymn was sung, and then the Creed was said. "I heard a voice," was rendered by a double quartette. After the Lord's Prayer and the following prayers, read by Bishop Littlejohn, and the singing of the 260th hymn, Dr. Shipman read the prayers for All Saints and Ascension Days, and for the sixth Sunday after Trinity and Easter Even. While all knelt, the *Nunc Dimittis* was sung by the choir. The Benediction was pronounced by Bishop Lee. The coffin was returned to the vestibule, the choir and clergy and relatives following, and the hymn "Abide with me, fast falls the eventide," was sung as a recessional.

After the services a meeting was held in the vestry, Bishop Lee in the chair, and a committee consisting of Bishops Lee, Stevens, Assistant Bishop Potter, and Drs. Morgan and Shipman was appointed to prepare resolutions. The body will be interred at Frankfort, Kentucky. "After life's fitful fever" "there remaineth a rest for the people of God."

Anyone who loves the rare beauty of a day in June would have enjoyed that beauty to the full had he been, as I was on Tuesday, a member of a party visiting Ashford Hill, the summer Home of the church of the Holy Communion.

The occasion was the opening of the rear wing of the house on the birthday of the donor of the estate. The party, under the charge of the Rev. Henry Mottet, rector of the church of the Holy Communion, travelled by the elevated railway to 155th street and 8th avenue, the terminus of the N. Y. City and Northern R. R., thence to Odell's station on that road. There we met conveyances that carried us a mile and a half, up hill and down, through lovely woods, to where the house opens its hospitable doors to the toilworn and weary. It was the country seat of Mrs. Francis Griffin in days

gone by, and is situated in the midst of a domain of 100 acres, with beautiful trees, a never failing spring of water clear as crystal and a most delectable vegetable garden.

Was there ever a happier thought than to make this lovely spot a home where the tired shop-girl, and overworked seamstress, and the anxious mother with her pale little ones, would be welcome to forget for a time the heat and din of city streets, and in the rest and quiet of an earthly Paradise have time to think of Heaven.

This happy thought originated with the grand-daughter of Mrs. Griffin and under her judicious management the Home enters its fourth year.

After visiting the Roosevelt Cottage which was built last year, and given by a gentleman for the use of the Baby Shelter of the church of the Holy Communion, we joined in a service of dedication in the dining-room of the new wing.

Immediately after the service we went to the little stone chapel at the gate of the estate. This building, also included in the munificent gift is of stone and is very churchly and pretty. Here Mr. Mottet celebrated the Holy Communion, as it is his custom to do each week during the summer.

A delicious luncheon was served, and soon after the guests returned to New York, well pleased with the visit, and each resolved without doubt to help on the good work of the Summer Home. Tuesday was a festival day for the children of the Ninth Ward. The Church Sunday schools numbering 1,000 children, had a Whitsun week holiday and procession, and with representations from St. Ann's, St. Barnabas', St. Luke's, and St. John the Evangelist's proceeded to St. Luke's church, Hudson St., opposite Grove. Here they marched and sung and were addressed by the Rev. Dr. Haskins, and the Rev. Mr. Harris. These things are good for children, and for the public.

New York, June 7, 1884.

## THE TITLE PAGE OF THE PRAYER BOOK.

BY THE BISHOP OF WESTERN NEW YORK.

Several of my esteemed brethren have urged me to prepare as a tract "The Report upon the Name of the American Church," (as given in the title-page of the Prayer Book), which appears in the Journal of the late General Convention. It should have notes, in their opinion, to make it of popular value, and they imagine that the popular mind requires instruction in this matter. Whether these views are of any practical importance, I cannot decide.

But I am deeply impressed by what has lately happened in Philadelphia, in the Methodist Convention, with a conviction that all which has ever been urged in behalf of "Protestant Episcopalianism" belongs to that connection, and not at all to what is called the "Protestant Episcopal Church." Indeed, I am convinced that the Methodist "Episcopalianism" have so widely advertised a spurious form of "Episcopacy," utterly foreign to that of "Scripture and ancient authors," that the name "Protestant Episcopal" no longer conveys to the minds of men the ideas which were uppermost when our fathers consented to accept it for their local and descriptive title merely. It was a modest outside label, which indicated their deference to the law of the land. In those days "Episcopal" was equivalent to *Apostolic* and *Catholic*, and "Protestant" was an assertion of Orthodoxy against the corrupt and heretical system with which, sometimes stupidly, and sometimes with malice prepense, our Apostolic and Catholic claims were so often identified. The vague and purely nominal "Episcopacy" of our Methodist brethren, imitated by the gross and sensual Mormons, has altered the meaning of words in the popular mind. In these days to call ourselves "Protestant Episcopal" is to use words without force, except as they convey ideas which we reject, and have always rejected, on principle.

This name, moreover, is incapable of literal rendering into modern tongues, and no Latin or Greek scholar would think of translating it, except by idiomatic equivalents, into ancient languages. Our growing relations with foreigners and foreign Churches make this a very serious difficulty. For example, when I was in Haiti, where numbers of highly intelligent men, educated in Paris, are to be met in the "Lyceum," the medical college, and other public institutions, I encountered great difficulties in official communications with the government, and with intelligent inquirers generally. It was all important to have it understood that we profess the Catholic and Apostolic faith and maintain its ancient discipline. But I was well aware of the legal signification of the word "Protestant" in France, as publicly recognized on the re-establishment of religion under the First Consul. The report of the

"Minister of Public Worship" (Portalis), under which the Protestant worship was organized, reads as follows:

"All the Protestant communions are in accord as to certain principles: (1) They admit no hierarchy among their pastors; (2) they recognize in their pastors no power derived from on High," etc., etc., etc.

Such then is the recognized sense of the word *Protestant*, in France and in the French tongue; and accordingly "the Protestant Episcopal" must mean "the non-episcopal Episcopal" Church. This precisely describes the Methodist Episcopalians, but it would be nonsense as applied to Anglicans. I was obliged therefore to formulate our name, idiomatically. By "Episcopal" our fathers meant to assert (1) that we do recognize the hierarchy, and that (2) we do recognize the power of our bishops and clergy to be derived from on high—the two ideas which are repudiated by the word *Protestant*, as the French understand it. Hence, as the word "Episcopal," in our local name is equivalent to "apostolic," and was meant to assert our adherence to the apostolic system of doctrine, discipline, and worship, the word *Protestant* must be harmonized with it: We assert no negative *Protestantism* but only the positive truth of the Scriptures and the Primitive Church, which is *orthodox* as opposed to Romish dogma and the papacy. The Greeks assert a similar claim by their use of the word *orthodox*, in opposition to the "Roman Catholic" name and pretensions. I translated our local name therefore, by the phrase "*L'Eglise Orthodoxe Apostolique*," its idiomatic equivalent, and were I formulating it in Greek or Latin, I should use a similar idiom. Those who may turn to the Journal (General Convention) of 1865, may be impressed, if by nothing else, in the Latin of certain letters (page 332), yet by the fact that they all avoid the Latinizing of our name. A school-boy who could render *Res publica Romana* "the Roman public affair," would be capable, I suppose, of writing "Protestans Episcopalis Ecclesia"—but who, ignorant of our usage, could turn such words back, again into English?

The phrase has lost all the force which, originally, rendered it acceptable to our fathers, and there can be no doubt that they would never have accepted it, could they have foreseen the multiplication of denominations nominally "episcopal" and yet discarding Episcopacy and so popularizing the word in a signification hostile to their ideas and to the use of the same in our Prayer Book. The very common habit of our popular press—when speaking of our prelates—to distinguish them as "*Episcopal bishops*" (like "human men") is enough to force upon us some reform in this matter. Thus, the "*Reformed Dutch Church*" which used to mean "the Church of Holland," came to be so generally confounded with the "*Reformed German Church*," that, in the altered circumstances, they were compelled to recur to legislation for relief. When we are ready for it, therefore, the precedent of this most respectable denomination of Christians will be of great utility to us.

But, as our report concludes. (p. 334. Journal of 1883), the time is not yet come for this reform, and I now write to adduce some facts which justify us in tolerating a local legalized name, so long as we constantly assert our essential Catholicity as we do in the Creeds. Our Prayer Book recognizes "the sacraments and other rites and ceremonies of the Church" on its title page, after which it gives the particular designation of the Church in America, by its legal, non-ecclesiastical name; and this arrangement of the title page is meant to be a very significant and essential point. For, strike out the words quoted, and reduce the reading to the "rites and ceremonies of the Protestant Episcopal Church"—you have heresy and schism as the result. "The Church" Catholic is ignored in such a case, with its rites and sacraments; but—"according to the use of the etc."—are therefore, as they stand, important and significant words as well. Our title-page needs reform, but it is, providentially, so worded as to be temporarily endurable. That it is so may be illustrated by many precedents, notably that of "the Gallican Church." Members of that national Church must be also members of "the Roman Catholic Communion," so called in its symbolic articles. But nothing is more odious to a genuine "Roman Catholic" than this designation of a National Church, which is a standing protest against the actual system of the papacy. Nevertheless, to say nothing of its earlier history, the unanimous action of the Bishops of France (March 19, 1682), established "*L'Eglise Gallicane*" by name, and as such, upon the base of its ancient liberties, by the adoption of four constitutions, or organic articles, which were recognized by the law of the land, and as such have been perpetuated ever since.

"Let us be Catholics," said Bossuet, "but let us be Gallicans." On the contrary, this is pronounced flat heresy by the Ultramontanes, and quite as intolerable as it is to many ears to say, "Let us be Catholics, but let us be Protestants." Nevertheless, the Roman Catholics of France are still obliged to recognize themselves as members of "the Gallican Church," and the pope himself has been forced to tolerate it. Bonaparte, in making the *Concordat* with Pius VII, required from him a recognition of the fol-

lowing constitution, viz: "Art. 2. No individual calling himself nuncio, legate, vicar or commissary apostolic, or presuming on any other such title, shall be empowered, without authorization of the Government, to exercise whether on the soil of France or elsewhere, any function relative to the affairs of the Gallican Church." Reflect upon the immense humiliation to the papacy of such a recognition of a National Church by name, and of its independent rights. One example is enough, but more can be cited if necessary. It proves not only that a local name, conformed to the civil laws, detracts nothing from the character of the local Church in its Catholic relations, in the judgment of Bossuet, the Sorbonne and the entire French Episcopate of the seventeenth century; but it proves that even Romanism hating Gallicanism as essential Protestantism, has been forced to acknowledge this principle in the person of the pope himself. It is true that the pope and the first consul gave the lie, each to the other, as to their understanding of the *Concordat*, but it is certain that such was the law of France which gave the *Concordat* its force; the pope and all his bishops and legates had to take it or nothing, and the Court of Rome has been obliged to recognize it, in practice ever since. Let them never reproach us again for the local and civil name of the Apostolic Church in America.—*Churchman*.

#### THE GREAT PREACHERS OF ENGLAND.

V. & VI. DEAN VAUGHAN AND MR. WICKHAM.

As we are talking of head-masters we may take two others, the Dean of Llandaff and Mr. E. C. Wickham, in both of whom is found the best scholarly preaching without mannerism. Dean Stanley when dying requested that his funeral sermon might be preached by Dr. Vaughan. The master of the Temple, alluding soon afterwards to his dead friend, spoke with emotion of the Dean's having emphatically expressed his belief in the Trinity. Dean Stanley owed it to his excessive latitudinarianism that his beliefs were often called in question, and it may be said of Dr. Vaughan that his creed contains articles more definite than that of his friend. Without applying to him that term "Broad" which has come to mean so many obnoxious things, we may call him "tolerant," in the best sense which can be attached to that term as implying the highest kind of enlightenment. His sermons are free from controversial bitterness; they seldom indeed touch on controvertible points. But they are not meat for babes. Dr. Vaughan preaches for men. He bears himself in the pulpit with the dignity of a man who reorganized a great public school and has twice refused bishoprics. While vicar of Doncaster, he tried hard to get the races removed from the town—an enterprise in which he failed of course, but it was a sign of an amazing amount of moral courage in him to have undertaken it. Courage is the mainspring of his character. When he became head-master of Harrow, the school had less than seventy boys, and the conduct of these was so bad that he had serious thoughts of expelling them in a body. He resisted this first impulse, set to work, disciplined his scholars, remodelled the school, and left it, after fifteen years, the rival of Eton and Rugby. A man who has done this does not recoil from tasks that would daunt ordinary men, and when Dr. Vaughan lifted up his voice at Doncaster against the races, which every year brought into the town for one week dissipation, and vice enough to undo most of the good which he, as vicar, strove to effect during the other fifty-one weeks, he knew that he would incur great unpopularity. But for this he cared not a birch-twig. The lessons of such a man must needs be fortifying. In the round church of the Temple, Dr. Vaughan addresses congregations which no second-rate preacher could attract. Lawyers of all degrees, from the judge to the late-called junior, go to hear him, and the lesson he most often impresses upon them all is to *dare*—to do what seems most difficult, most detrimental to oneself when conscience says it ought to be done, and to await the consequences with a quiet, manly faith that the best will come of it.

Like the Dean of Llandaff, Mr. Wickham preaches for men, but more particularly for scholars. He has the ascetical features of a young monk—thin cheeks, sunken eyes, denuded forehead, and not the ghost of a smile ever hovers on his lips in the pulpit. He looks as if he had just left a cell full of books and were going to return to it immediately after the service. He carries himself well, with head erect, steadfast gaze, and no sign of nervousness in his manner. His calm delivery is admirable. Never stumbling at a word, clear in his articulation, self-possessed in all his gestures, he appears to be reciting his sermon by heart; but in what he says there is always an appositeness which would be wanting in sermons learnt by rote. A sporting peer gave his opinion of Mr. Wickham, saying: "He's very good form; one never hears 'My Christian brethren,' or anything of that kind from him." Impersonality is Mr. Wickham's "form;" he never says "I," and seldom "you." He seems to be revealing truths to the world, not lecturing an audience beneath his pulpit; he is a mouth-piece speaking from inspiration and sinking his individuality altogether.

Mr. Wickham is to be heard occasionally at St. Paul's. It is to be regretted that the Dean of the Cathedral only preaches there four times a year, though Dr. Church's sermons are rather meant to be read than listened to. They are treatises too full of learning and thought to be delivered orally, for they require that the reader should rivet his attention on every sentence of them; moreover, the dean has not a well-trained voice; and his general manner in the pulpit does no justice to the matter of his discourses.

#### THE FAITH ONCE DELIVERED.

BY THE BISHOP OF IOWA.

Once delivered; in those days of marvel when God tabernacled in the flesh; when in the miracle of the incarnation heaven came near to earth, that earth, redeemed, renewed, restored to primal innocence, might rise to heaven. Once delivered; in the lessons of the great biography, in the teachings flowing from the lips of the Son of Man. Once delivered; when Christ opened His mouth and spake; when He did His mighty works; when an instructive symbolism He taught spiritual things by parables of nature and the analogies of every day life. Once delivered; in the life that alone, of all the uncounted lives of earth, was holy, harmless, undefiled; in the death that was the sacrifice for sin, the atonement made once for all on the altar-cross of Calvary. Once delivered; in the training of the twelve; in the teachings of the great forty days concerning the Kingdom of God; in the bestowal of the Holy Ghost to take of the things of Christ and reveal them unto us.

We have the record of the delivery of this once-imparted faith. We have it in the evangelists detailing the story of the life and death of Jesus. We have it in the teachings of St. Peter, St. Paul, St. John, St. James, St. Jude, as given in epistles and pastorals, and in the Apocalypse. We have it formulated in creeds, giving us Bible doctrine in Bible words, acquainting us with the "consensus" of the faithful throughout Christendom. It is what Jesus and His Apostles wrote and taught—the story of the incarnation and the atoning death of Christ; the pointing out of the Lamb of God, which taketh away the sin of the world; the call to repentance, belief and baptism; the union with the Lord in the Sacrament of His body and blood; the keeping of God's commandments and the walking in the same all the days of one's life; the proclamation of the kingdom of heaven, the Church, which is His body—in short, it is supernatural religion, as the Church hath received the same.

This is the victory that overcometh the world, even our faith, said the Apostle—this faith once delivered to the saints. It has proved mighty to the pulling down of the strongholds of sin, Satan and death, and in the upbuilding of the Church Catholic, universal of Christ. It has leavened the masses; it has energized the nations; it has brought men everywhere in subjection to Christ; it has made this dull, prosaic life of ours noble; it has inspired self-sacrifice; it has raised our poor, polluted humanity to a nearness to Divinity; it has sublimated trials and alleviated sorrow, and brought life and light out of darkness and the very corruption of the grave.

This faith has been once, and once for all, delivered to the saints. There is and can be no "new theology" which is from God. The advocates of such a system confess, in their very choice of a title, that theirs is not the old faith which was once, and once only, delivered to saints; which has stood the test of criticism; which, even with its alloy of human imperfection, has mastered men and matter and mind everywhere. As opposed to the new dogmas of Rome on the one hand, denying the theory of development in religion, because we believe the faith to have been once delivered of old, so are we also opposed to the newer criticism of unbelief—the new theology of doubt, denial and despair. If novel, it must be unworthy of our belief. We desire not the new—the old is better.

Beloved, contend earnestly—contend for the faith once delivered to the saints. In this day of doubt, rebuke and blasphemy, when the Lord is wounded in the house of His friends, when we may well believe the coming of the Son of Man may be near because of the lack of faith on the earth; contend earnestly, ceaselessly, unshrinkingly, for the faith once delivered to the saints. The gates of hell shall not prevail against the Church, and that Church's faith. Once delivered, it was delivered for all time and for all the world. Triumphant in the past, it shall yet overcome all opposition—it shall triumph over all the world.—*Convention Address*.

#### RACINE COLLEGE.

Attention was recently called in the columns of THE LIVING CHURCH to the steps which have been taken by this institution to accommodate her courses of study to the practical demands of the times. But it must not be supposed that it is the intention at Racine to remit the Classical course to a secondary place or in any respect to lower the standard required for the degree of Bachelor of Arts. An examination of the catalogue of the College and Grammar school will show that the grade maintained is very high even as compared with Eastern Classical schools and colleges.

With the growth of the West in material

prosperity and the growing desire on the part of parents to secure for their children the best education that can be obtained, there is an increasing tendency to send boys to Eastern colleges. But it may be questioned whether this is a wise policy at least before the completion of the ordinary undergraduate course.

The development of the great institutions of the East is exhibited chiefly in the increased facilities of every kind for pursuing special and advanced courses of study. But in the undergraduate department where the foundations are laid by general and disciplinary study for later special courses, it may be contended that the greater colleges are in some respects at a positive disadvantage.

The large number of students in attendance puts that careful attention to individual cases which is so desirable, completely out of the question. The lower classes are generally in the hands of tutors, themselves recent graduates, who are obliged to treat their students in the mass. There can rarely in such institutions be even a pretence of moral supervision.

The claims of Racine College may be gathered under three heads: First, intellectual training second to no school in the West. The requirements exhibited by the catalogue are strictly adhered to, and it may not be unworthy of mention that the Faculty is composed of men trained in some of the oldest and best institutions in this country and Europe, such as Columbia, Trinity, Harvard, and the University of Breslau.

The second claim is to a more careful and particular supervision of the morals and life of her students than is attempted, so far as known, by any other Western college. The gentlemanly tone of Racine students is a matter of common remark, and her graduates everywhere are a body of men of whom she has never had reason to be ashamed.

In the third place Racine has a special claim upon the Church in the West, inasmuch as a large number of the bishops of Western dioceses are members of the Board of Trustees. Thus the bishops of the Province of Illinois among others have adopted Racine as the future Church University of the North-West.

As shown by the advertisement in another column, examinations will be held this year in the city of Chicago.

#### THE FIRST SUNDAY AFTER TRINITY.

The Sundays and other Festivals from Advent to Trinity form one system of dogmatic illustrations of Christianity; Prayer and the words of Holy Scripture all combining to present the memorial of primary truths before God in acts of worship, and before man as words of instruction. The Sundays after Trinity may be regarded as a system illustrating the practical life of Christianity, founded on the truths previously represented and guided by the example of our Blessed Lord. There is a Rubric given on this Sunday in the Salisbury Missal: "*Memoria de Trinitate fiat omnibus dominicis usque ad adventum Domini*."

The love of God and the love of man are,—one may almost say, of course,—the first subject selected for the Eucharistic Scriptures in this system, as shewn in St. John's wonderful definition of love, and in the historical parable of the rich man and Lazarus. In the Epistle St. John shews that God's own love for mankind is the source and spring of all love towards Him, and that all true love towards Him is shewn by the evidence of charity. The Gospel, independently of the revelation made in it concerning the state of the departed, places in the most awful light the sin of being without Christian love; and the utter incompatibility of such a condition with a life that will gain the award of future happiness. In teaching this truth our Blessed Lord also revealed to us the Intermediate State. Although the Last Judgment was very distant when He told the Jews this history of two men who had, perhaps, been known to them, yet He put it beyond doubt that the souls which had departed from their bodies were as living and conscious as they had ever been, and that their condition was already that of those upon whom a preliminary judgment had been passed; an award of happiness to the one, of torment to the other.—*Annotated Prayer Book*.

THE LORD'S PRAYER.—The spirit of the Lord's Prayer is beautiful. It breathes

A filial spirit—"Father."

A Catholic spirit—"Our Father."

A reverential spirit—"Hallowed be Thy name."

A Missionary spirit—"Thy kingdom come."

An obedient spirit—"Thy will be done."

A dependent spirit—"Give us this day our daily bread."

A penitent spirit—"Forgive our trespasses."

A forgiving spirit—"As we forgive them that trespass against us."

A watchful spirit—"Lead us not into temptation, but deliver us from evil."

A believing and adoring spirit—"For Thine is the kingdom, and the power and the glory, forever. Amen."

BECAUSE Jesus Christ is very God, He was able to reconcile us by His death; and for the same reason, we being reconciled, He is able to save us by His life. "He is able to save to the uttermost them that come unto God by Him."

#### THE HOUSEHOLD.

OXALIC acid will almost always remove stains left by mud, which cannot be removed by soap and water.

KID shoes can be kept soft and free from cracking by rubbing them once a week with pure glycerine or castor oil.

BALTIMORE cooks use the crumbs of toasted bread instead of cracker dust to fry oysters in. The effect is delicious.

COLD potatoes may be sliced, put in a sauce pan, with milk to cover them, season with butter, pepper and salt, and thicken with a little flour.

BEE STINGS.—A correspondent of the *Scientific American* says that a piece of lean fresh meat will remove the pain of a wasp sting almost instantly.

A FASTIDIOUS convalescent may be deluded into taking more nourishment than he knows of or is willing to take, by having the yolk of an egg stirred into his morning cup of coffee. Beat the egg very light.

CHAIRS, tables and other articles of furniture are wonderfully improved by a coat of shellac. It dries very quickly, and is prepared in the proportion of five ounces of common shellac to a quart of alcohol. As soon as the shellac is dissolved it is ready for use.

THE nicest may to make a pie-plant pie. Take one teacupful of stewed pie plant, the yolk of one egg, two tablespoonfuls of flour, one cup of sugar, and bake with one crust. Frost with the white of the egg, and three teaspoonfuls of sugar, and brown the frosting slightly.

THE prettiest pillow shams used are those made of four small hemstitched handkerchiefs joined with lace insertion, finished with a fringe of lace, and lined to match the other appointments of the room. They need not be made of expensive handkerchiefs, the thinner the better.

A HANDSOME panel for the wall is made of old gold sateen, with a band of velvet across the bottom, and silk balls of different colors as a finish. On the sateen work in outline stitch a large figure, with crimson or cardinal etching silk. A black velvet panel with a band of old gold plush, and with figures worked in bright silk, is pretty also, and is very effective on the wall.

A GOOD common sort of pudding for Monday's dinner is made of plain batter and of blackberry jam. Put a layer of batter in the bottom of the pudding dish, then a layer of jam, and so on until the dish is full, having batter on the top. Dried blackberries may be used in place of jam, providing they are properly soaked and cooked. Let them lie in water all night, then stew gently until soft.

"Do you know," said a wise physician, "that you can cultivate your child's taste or appetite in the same way, or at least just as far as you can his moral nature? Instead of feeding a baby a year and a half old on pork and beans, or cake, give him oatmeal and milk, and food of a similar kind; he will know nothing of any other food, and he will be forced to like it—will have virtue thrust upon him."

MR. PREPYS dined once with the Duke of York, and says that the Duke "did mightily magnify his sauce which he did eat with everything, and said it had been taught him by the Spanish Ambassador." He called it the universal sauce; and ate it with "flesh, or fowl, or fish." It was made by heating a handful of parsley and a slice of dry toast, beaten together in a mortar, with vinegar, salt and pepper.

A VERY pretty pocket or case to lay upon the bed, which is intended to hold the night-dress, is made of white canvas or mormie cloth, or even of fine white crash; trim it all around with white lace. Work an initial on the lid in white or color. This may serve other purposes also, by the addition of a handle of ribbon, or a flat band of the material of which the bag is made. It can be hung on the wall, and into this can be put soiled collars and handkerchiefs.

MANY housekeepers are troubled by a lack of closet room. An easy and convenient method by which the difficulty is remedied, is to have closets made across the corners, which can always be spared. A casing which can be made of any wood, is fitted across the corners, and shelves fastened in two-thirds of the way down. These casings are fitted with doors which open in the middle like any cupboard doors. The lower part has also doors, and shelves or not, as one likes.

THE agreeable caller is not necessarily one who is punctilious about making and returning calls and she is rarely the fashionable lady with a long list of fifteen minute visits to be made and returned. This she may or may not be, according to circumstances, but what she surely is and always must be, is sensible in conversation, as ready to listen intelligently as to talk interestingly, never encouraging petty personalities or tale bearing, generous in spirit, with the charity that gives all credit where credit is due, and never magnifies or discloses the faults of others.

"Is it proper to talk at table?" by all means. We are aware that some few consider it proper to observe perfect silence while at table. We do not know how such a horrible custom originated, yet we have a few times been a guest at such tables, but hope never to be again. The table is just the very best place to talk, and the meal hours should be amongst the pleasantest of the day. Don't talk business and discuss what work shall be done after dinner, but give the time to social chat. This should not prolong the meal inconveniently, but there should be enough of it to prevent the common custom of rapid eating.

WIVES, you will not be likely to make a man talk by telling him that he ought to talk, or scolding him because he does not do so. Make it a pleasure for him to talk with you. Exercise good sense, good temper, and tact in drawing him out on topics of interest to himself. Be patient under his moods of silence. Be deserving the companionship of a sensible man. Avoid talking of persons, or insignificant details concerning yourself or your work. Have something interesting and valuable to say. The story of your child's prattle may be full of interest. The number of pies you have made, or the rooms you have swept, may not be worth repeating. Cultivate the graces of character, speech, and tones of voice, and you may find that the man who was glad to escape from the loquacious, complaining, exacting woman, goes reluctantly from her who knows when to talk and when to be silent, "who denieth her mouth with wisdom and in whose tongue is the law of kindness."—*United Presbyterian*.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX. DIVISIONS. "One only way to life; One Faith, delivered once for all. One holy band, endow'd with Heaven's high call: One earnest, endless strife; This is the Church th' Eternal fram'd of old."

The persecutions of which I have given you an account having failed in the object for which they were intended, which was to destroy Christianity, Satan endeavored to weaken its effects by promoting divisions in Christ's holy Church. It is sad to think that our Blessed Lord in His last prayer sought to promote unity among His followers, and that they should have paid so little attention to His wishes— Indeed, we can scarcely believe that those who first introduced discord into the Church, were real followers of Jesus Christ. We cannot now speak with anything like certainty about their object, but we cannot help fearing that they were more disposed to injure the cause of Christ, than to promote it in the world. Several of these,—for instance, Hymeneus, Philetus, Phygellus, Hermogenes, Alexander, Demas, and some others are alluded to by St. Paul in his second Epistle to Timothy\*. Their influence during the lives of the Apostles was very inconsiderable, but it acquired credit and strength by degrees, and imperceptibly laid the foundation of those sects whose animosities and disputes produced afterwards much trouble and perplexity in the Church.

It seems that an all-wise Providence appointed these things as trials of faith; for St. Paul said, "There must be heresies among you, that they which are approved may be made manifest among you."† It would be neither instructive nor entertaining if I were to enter into any particulars relative to these early sects. I shall therefore content myself with alluding to them, as showing at how very early a period the peace of the Church was disturbed.

In the second century a division arose in the bosom of the Church, with regard to the proper time for keeping Easter; for from the days of the Apostles the Christians had yearly festivals, in commemoration of the birth, the death, and the resurrection of Jesus Christ, and of the descent of the Holy Ghost on the Apostles. Now, although they were agreed as to the festivals themselves they were not equally so with regard to the time of their observance; and more particularly so with regard to Easter. The day which was observed as the day on which our Lord died was called the Paschal day, or Passover, because it corresponded, in some measure, with the time at which the Jews celebrated their feast. The Christians of Asia Minor kept Easter on the 14th day of the first Jewish month, which always began at the new moon after the spring equinox, which occurs about the 21st of March. They said they had derived this custom from the Apostles St. John and St. Philip; and they also brought forward the example of Jesus Christ Himself, Who held His Paschal feast on that day, which was the time appointed by Moses for the Jewish Passover. An inconvenience arose from this arrangement, because, as the month did not always commence on the same day of the week, the 14th day did not always fall on Sunday; and in consequence of this the Eastern Christians sometimes celebrated our Lord's resurrection on a different day to that on which He actually arose from the dead. In pursuing this practice, they differed from their brethren in the West, who also alleged Apostolical authority for what they did, saying that they followed the practice of St. Peter and St. Paul, who observed Easter on the Sunday following the first full moon after the 21st of March.

For some time these different practices prevailed, without interrupting the brotherly affection which existed among the true members of the Church. At length, however, forbearance gave way to angry passions, and a violent dispute arose between the Asiatic and Western Christians. It occurred about the middle of the second century, in the reign of Antoninus Pius. In order to put an end to the dispute, and bring about a general reconciliation, the venerable Bishop of Smyrna, St. Polycarp, came to

Rome to have an interview with Anicet, Bishop of that See. It was a long and dangerous journey for an old man to undertake, but a desire for all in the Church to be of one mind and one heart caused this faithful servant of God to disregard any danger to which he might be exposed. These holy men had many and anxious conferences on the subject in dispute; but as each thought his own views were correct, they unfortunately came to no agreement. They resolved, however, that the difference of opinion about Easter ought not to cause any ill feeling; and as a proof of this, Anicet requested St. Polycarp to consecrate the Eucharist during his visit to Rome.

Unhappily, these kind feelings died away with that generation; for towards the end of this century,—that is about the year 196,—Victor became Bishop of Rome, and being a man of proud and haughty temper, he endeavored to force the Asiatic Christians to conform to the Western Church, with respect to Easter. He did not beseech them as brothers, but he commanded them as if they had been his subjects. This excited an angry feeling in the minds of men who considered that Victor had no authority over them; and they accordingly requested Polycrates, Bishop of Ephesus, to declare in their name that they would by no means depart from the custom handed down to them from their forefathers. This determined reply aroused the fury of the haughty Victor, who not only refused for the future to hold communion with the Eastern Christians, but pronounced them unworthy of the name of brothers, and excluded them from all fellowship with the Church of Rome. This excommunication, as it was called, was not of much consequence to those against whom it was directed, as it only extended to the Church of Rome, and did not cut off the Asiatic Christians from communion with the other Churches, whose Bishops were far from approving the conduct of Victor.

This unhappy state of things was put an end to by the wise and moderate remonstrances which St. Irenaeus, Bishop of Lyons, addressed to the Bishop of Rome; in which he pointed out the imprudence and injustice of the step he had taken, and showed how greatly he differed in conduct from Anicet, who, although he differed with the Christians in the East, treated them as brethren, and took leave of St. Polycarp in a most affectionate manner. In consequence of this and other remonstrances, Victor withdrew his excommunication, and they continued on friendly terms, although each retained their own customs until the Council of Nice, in the year 325, in which a decree was made abolishing the custom of the Asiatics, and ordering the time for the celebration of Easter to be the same throughout the world.

Although this unhappy dispute was finally settled, yet restless and discontented spirits continued to harass and distract the minds of men, and drew away the unstable and the weak. Sometimes, too, a Bishop or Priest of the Church was led away by philosophy, falsely so called, and fell into deep and dangerous errors. These, however, were soon corrected, and the mischief did not extend very far beyond where it first appeared. But in the early part of the fourth century that heresy arose to which I alluded in the "Fathers of the Church," and which for a time seemed to threaten the very existence of the Church. I mean the heresy of Arius. He, as you know, denied the divinity of the Lord Jesus Christ, saying that He was the first and noblest of those beings whom God the Father had created out of nothing; that He was the instrument by which God formed the universe, and therefore he was inferior to the Father both in nature and in dignity. This was a very dangerous heresy, because it took away from Christ His eternal power and God-Head. The Bishops of the Church throughout the world assembled, as I before told you, by command of Constantine the Great, at Nice, in Bithynia, when they condemned both Arius and his doctrines. But the error prevailed, in spite of all the exertion to stop it; and so widely had it spread at one time, that St. Athanasius, Bishop of Alexan-

dria, whose memory is immortalized by the creed which bears his name, was said to have stood alone in defence of the Catholic Faith. The divisions, however, were again healed, and the Church was once more in the enjoyment of peace.

In speaking of the divisions in the Church, it is scarcely necessary to allude to that remarkable impostor Mahomet, who appeared in the seventh century. He drew vast multitudes after him, and his followers are at the present moment very numerous in the East. His heresy was perhaps the boldest that has ever appeared; but as it offered a religion agreeable to the passions and appetites of mankind, it was received without much inquiry by those who were but too willing to believe it true.

The sagacity of birds finds an interesting and amusing illustration in the following incident, related by an English Clergyman: "At the London and North-Western Railway goods siding in Loughton parish, there are some stacks of coal. In one of these, robins had built their nest, hatched four out of five eggs, and brought up their young for ten days, when it became necessary to move the stack. The man in charge of the siding had watched the birds for days, and was anxious to save them alive. One morning he moved the nest with the four little birds to a neighboring coal-stack five yards off. Both parent birds watched the proceedings with evident anxiety, each with a grub in its bill. The nest was carefully lodged in its new home, and in a short time the old birds found it and took to it and went on feeding the young ones as before."

\* Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number therein is 23, or anything below, then you are in arrears.

A GOOD INVESTMENT.—One of our prominent business men said to us 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, and I got a bottle. After she had taken it a week she had a rousing appetite and did everything. She took three bottles, and it was the best three dollars I ever invested." C. I. Hood & Co., Lowell, Mass.

PROBABLY NEVER In the history of proprietary medicines has any article met success at home equal to that which has been poured upon HOOD'S SARSAPARILLA. Why, such has been the success of this article, that nearly every family in whole neighborhoods have been taking it at the same time. Every week brings new evidence of the wonderful curative properties of this medicine.

Hood's Sarsaparilla Combines the BEST Remedies of the vegetable kingdom, and in such proportion as to derive their greatest medicinal effects with the least disturbance to the whole system. In fact this preparation is so well balanced in its action upon the alimentary canal, the liver, the kidneys, the stomach, the bowels and the circulation of the blood, that it brings about a healthy action of the entire human organism, that can hardly be credited by those who have not seen the remarkable results that have followed its use. If the Sarsaparilla does not prove sufficiently laxative, take a few doses of HOOD'S VEGETABLE PILLS. It is well in all cases of biliousness to take these pills in connection with the Sarsaparilla for the first ten days. That dull, sleepy, sick feeling can be wholly overcome by the use of these remedies. Will you give them a trial and be yourself again?

An ex-alderman of this city says of Hood's Sarsaparilla, "It is the strongest Sarsaparilla I ever saw." Each dollar bottle contains one hundred (averages) doses. Sold by all druggists. Price one dollar, or six for five dollars. Hood's Sarsaparilla, prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. Use HOOD'S TOOTH-POWDER.

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Who have not received our Pocket Map of the United States, printed in colors, showing the new STANDARD RAILROAD TIME, And the difference between standard and sun time in all the cities on the continent, will have one mailed to them, upon receipt of request on postal; or we will send it to any address on receipt of 10 cents in stamps. LORD & THOMAS, Newspaper Advertising, Chicago, Ill.

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THE BEST

Hair restorative in the world is HALL'S HAIR RENEWER. It cures all diseases of the scalp, and stimulates the hair glands to healthy action. It stops the falling of the hair; prevents its turning gray; cures baldness, and restores youthful color and freshness of appearance to heads already white with age. The following are a few illustrations of what is done by

HALL'S Vegetable Sicilian HAIR RENEWER:

Mrs. Mrs. HUNSBERRY, 844 Franklin Ave., Brooklyn, N. Y., after a severe attack of Erysipelas in the head, found her hair—already gray—falling off so rapidly that she soon became quite bald. One bottle of HALL'S HAIR RENEWER brought it back as soft, brown and thick as when she was a girl.

Mr. KESLING, an old farmer, near Warsaw, Ind., had scarcely any hair left, and what little there was of it had become nearly white. One bottle of HALL'S HAIR RENEWER stopped its falling out, and gave him a thick, luxuriant head of hair, as brown and fresh as he ever had.

Mrs. A. T. WALL, Greenfield, Cheshire, Eng., writes: "I have found the greatest benefit from the use of HALL'S HAIR RENEWER, it having restored my hair, which was rapidly falling off, and returned its original color."

Dr. EMIL SEIP, Detroit, Mich., certifies that "HALL'S HAIR RENEWER is excellent for hair growing, and gives back the natural color to faded and gray hair."

Mrs. S. E. ELLIOTT, Glenville, W. Va., says: "One bottle of HALL'S HAIR RENEWER restored my hair to its natural, youthful color."

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## The Living Church.

Chicago, June 14, A. D. 1884.

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

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

ATTENTION is called to the latest tract of THE LIVING CHURCH Series, "The Alcohol Habit," in the hope that our readers may help it to do a much needed work. It is devoted to a phase of reform that has had little attention from noisy "temperance" advocates. It is directed against a phase of indulgence, which is far more extensive and damaging than is supposed. It calls attention to the evil of habitual dram-drinking, which is ruining thousands of the best men in the country. There is probably not a pastor in the Church who could not name some cases of chronic alcoholism, upon whom such a warning might have influence for good.

In planning for a little respite and change of scene, the clergy are often puzzled to provide for necessary pastoral services, like marriage and burial, and when no provision is made their absence is sometimes a serious inconvenience to their people. It has been suggested that by conference among neighboring clergymen, arranging for different times of absence, every parish would be able to secure the service of a minister, in an emergency; whereas it might happen, without such foresight, that neighboring clergymen might all be absent at the same time. A pleasant vacation can sometimes be secured by exchange; a clergyman from the city going to the country parish, and the country parson going to the city. The change is good for both.

A CONTEMPORARY describes the foolish trickery and trappings that are employed by undertakers to rob death of its solemnity and to make funerals "pleasant" to survivors. The reporter gives a ghastly picture of "the trappings, and the suits of woe," designed to conceal the woe which of all woes human souls have most need to confront. Fashion will not withhold its folly even from the dead. It must even paint its lie upon the face of the corpse. It strives to make a covenant with death. The gospel does not seek to cheat men so. "Dust to dust," is its solemn message, and it commits the body to the ground, looking for "the general Resurrection in the last day." It places death before us in all its solemn reality, but bids us look forward to the victory over death, to the everlasting life of which death is the portal.

THE time draws near for summer vacations, and all the world is longing for rest. For many it cannot come this side the grave. They must stand by the mill and mine, the counter and the shop. Fortune's favors are strangely distributed in this world, and it should be the study of those to whom has fallen the larger part to equalize the burden as they have means and opportunity. A little sacrifice by the strong will enable the weak to bear their lot with greater cheerfulness. It would astonish some rich employers to discover how small a gift can send a thrill of happiness through the large family of a poor employe. A single holiday to give the family an "outing," would be remembered with gratitude for a whole year. Let us all see what we can do to help the honest poor to one glad holiday this summer.

We have heard it said, "There are no Atheists." To Christian men the being and presence of Almighty God seems the one vast certainty witnessed by all things in heaven and earth. And so Christians are wont to say, "Oh, there never was an Atheist." Is it so? Hundreds of men around us live just as we should expect Atheists to live. We read in books frank avowals of Atheism

and of Agnosticism which practically amounts to about the same thing. We believe there are Atheists. The fact is there is a spiritual element in every human being. If it be developed, its possessor will know God, for He is spiritually discerned. But where a man's spiritual life is neglected it dwindles, and perhaps ceases to be. In order to this a man need not necessarily be a bad man. Nay, he may be a good man as the world goes—decent, moral, upright, kind, intelligent, possibly a learned and cultivated man, and yet not know God at all, simply because God is spiritually discerned. If a man has nothing in him that puts him into correspondence with God, it is the most natural thing in the world that he should conclude that there is no God. We see the sun, and moon, and stars. If we had no organs of sight we should not know that there are stars. If that element in a man by which God is apprehended has had no development, how can he know God? We need not be surprised if such a man should say, "I do not believe there is a God."

### FRATERNITY.

"If one member suffers all the members suffer with it," is as true of the body politic as of the body physical. It is the bane of a prosperous civilization, that bonds of brotherhood and sympathy are weakened, that self-dependence and self-assertion are more and more developed by the strong, while the feeble are depressed and discouraged. In a condition of society where all are struggling on the same plane, and all feel alike the burdens of life, there is a quick response of sympathy in misfortune and a mutual helpfulness that mitigates the rigors of poverty and softens the asperity of pain. Among the poor there are often exhibitions of unselfish kindness and sacrifice towards each other which are most beautiful and touching. The laboring man with a large family, hard pressed for daily bread, will often divide his little earnings with a neighbor in distress. The poor woman who must toil into the night for a scanty subsistence, may be found watching by the bedside of a sick child whose only claim upon her charity is the claim of the suffering poor. It is not the "tie of class" that is the basis of such devotion. It is the sympathy of hearts disciplined in the same hard school of experience. The poor man knows how dreadful is calamity to the poor. He knows that when all conditions are favorable the lot of the poor is hard enough, and he realizes, in the presence of a great misfortune, what the sufferings of a brother are, and what is the blessedness of help and sympathy at such an hour.

The rich and prosperous stand more by themselves. They are not bound so closely to others in a daily experience of common toil and hardship, and when calamity comes they are more able to help themselves. Nothing that others can do is of great value to them, and they are not likely to realize that anything they can do for others in like visitations can be of great value. They are not indifferent to suffering. They are not altogether selfish and heartless; but from habit and circumstance they have lost the power of sympathizing with conditions of life other than their own. Hence it comes, that the poor who toil together and know each other's needs and sufferings, respond with lavish sacrifice, in comparison with their means, while the rich pass by on the other side, when suffering presses hard upon the unfortunate. This is not true of all, rich or poor, but it is true as a general statement. It is so far true as to be the acknowledged explanation of the bitter feeling that is growing up among the poor towards the rich; a feeling of reproach, that in many places is begetting a spirit of revenge. The rich do not, as a class, sympathize with the poor, nor trouble themselves about their condition. They take it for granted that, for the most part, the poor are shiftless and ought to take the consequences; that it is useless to try to help them, since with all that can be done for them their condition will not be materially improved.

However true this may be, the fact remains that we are brethren, members one of another. If a brother is hungry,

or cold, or afflicted, we are not excused from proffering aid and sympathy, by the probability that he will be in the same condition again, even if we do help him. Reference is not made here to tramps and vagabonds and professional rascals, but to the rank and file of the "lower classes" who plod on from year to year, in the best of times without hope of anything better, and in hard times are doomed to abject misery and a life of rayless gloom. They may be aided and encouraged without being "pauperized," if those who are near them and able to minister in all good things will take the trouble to do it.

A Japanese Ambassador to England, when asked what he thought of European society, replied: "One great drawback to it is the entire absence of the sense of brotherhood which the strain and competition of modern business has produced. In Japan the members of a family are all bound together by the closest social ties. When I am in Tokio, there is no man of my native village, no matter how poor, how mean or how destitute he may be, that would not have the utmost confidence in coming to me for assistance. Nor could I refuse it to him. Thus, in the Japanese capital, with a population of 1,500,000, there are only 800 or 900 persons who depend upon the State for their support—that is, who correspond to your paupers."

Taking this statement "with a grain of allowance," we may yet learn a lesson from Japan. Let us hope that, as Japan grows in commercial and mechanical pursuits, as the claims of business increase, and wider fields are opened to the ambition of its aspiring citizens, it may not lose the sense of brotherhood which insures to every suffering neighbor the sympathy and aid of the more fortunate.

### NEWSPAPERS AND THEIR SUBSCRIBERS.

The following, from the St. Louis *Church News* so well expresses what we want to say, that we give it a place on the editorial page.—Ed. L. C.

We are always glad to be informed when copies of *The News* fail to come regularly to hand. The mistake will be repaired if it belongs to this office, and be endeavored to be remedied, if it is due to the Post Office. But occasionally complaints come of the stoppage of the paper, when it was not known that the subscription had expired. But what else can be done? We usually let the paper go on for three months longer, to see if the omission to remit was due to an oversight, and then if nothing is heard, what can be inferred but that it is no longer desired? If we are to go on honestly and pay our debts, we must expect that the subscriptions shall be met promptly, or the paper be stopped.

In order to promote clearness, and that no one may be in doubt, we have adopted the plan of placing on the direction the date up to which *The News* is paid for. If there is a mistake in this, attention may be called to it. When remittance is received, the date is moved on. But nothing is more easy than to forget, and charge one's own carelessness on the publisher. Once we received an indignant statement that *he News* had not come for months. It was ascertained afterwards that the letter enclosing the amount was dated from the fancy name of the farm, with no other intimation of the Post Office address. The paper had been sent to Prairie Grove, or some such place as that, and of course did not reach the subscriber. It was never quite made clear to that person that the fault was in not sending the proper post office address.

Often the order comes to stop, or the notice comes from the Post Office of the removal of a person, when, perhaps, a year's subscription is unpaid. The law, of course, is, that the publisher is not obliged to stop until the account is paid in full. We have lost hundreds of dollars by reason of this dishonesty. We are not doing a charity business. We think we give full value for the subscription received. Certainly nobody about this office is growing rich over *The News*; we only want candor and promptness, and an appreciation of the work that we are trying to do for the diocese.

### BAPTIST RITUALISM.

A writer in a Baptist paper waxes eloquent in opposition to ritual. He admits that the arguments in its favor seem strong, and thinks it a happy augury that the Baptists show little inclination that way. Why? Because the great mission of the Church is to save men from sin. There should be "no extraneous enticements or allurements." The beauty of holiness must not be set over against the attractiveness of the world. There must be only "the tremendous sanction of the law of God." The sinner must "be alone with God." "In this we follow the methods of the Great Teacher." Do you? The Great Teacher and His disciples attended the Temple-worship, ordained of God. They appointed a ritual of Prayer and Sacrament, and the Universal Church has not been without a ritual in any age. It is only modern sectarianism that has found a way to be religious without a ritual. And this is only in pretence, and not in reality. There is no greater stickler for ritual than your Baptist. A ritualist is one who makes much of rites. Is there any other kind or class of ritualists that make so much of any rite as the Baptists make of immersion? Their church, name and all, is founded on this piece of ritual. The Anglican ritualist has the merit of consistency in claiming for the rites he advocates, great spiritual influences, but the Baptist ritualist denies that there is anything in Baptism but a mere form. One of their writers recently said: "No Christian people except the Friends let so many converts die unbaptized as do the Baptists!" Mr. Beecher probably expressed the average sentiment of the sects, Baptists included, when he said: "Baptism never did any hurt, it never did any good." They are, by their own confession, practising rites to which they attach no value, using forms of godliness of which they deny the power. It is not to be wondered at that they should look upon all ritual as mere formalism, which they confess their own to be.

### BRIEF MENTION.

A correspondent vouches for the truth of the following. "In a village church in old England, the rector, who was very deaf, requested the curate to give out two notices from the pulpit before the sermon. The first was to the effect that the new hymn books would come into use the following Sunday; the second was a request that persons desiring the baptism of their children, would bring them to the afternoon service. The curate thought right to alter the order of the notices, and began by stating that any persons who had children to be baptized might bring them at three o'clock. Hereupon the good rector, intending to supply an omission of his own, added from his stall, "But those who have not got them can obtain them, by applying at the rectory, for sixpence each—with red backs, threepence extra."

"Ears thou hast two, and mouth but one; The intent dost seek? Thou art to listen much, it means, and little speak."

A missionary writes: "I have eight in my family. My salary is \$850. I pay out \$75 a year for expenses of travel to one of my stations, and \$180 for house rent. The only thing that keeps me up is the hope of seeing the Church increase through our privations." The annual meeting of the Trustees of Nashotah House, will be held (D. V.) in Shelton Hall, Nashotah Mission on July, 10 1884, at 4 p. m.—Speaking at the annual meeting of the Wordsworth Society, which was held a few days since at Lambeth Palace, under the presidency of Mr. J. Russell Lowell (the American Minister), the Archbishop of Canterbury said there was a passage written in his clerical note book, which he had told many a young clergyman to set to heart. It was about Mr. Lowell's great "J. B." himself, and ran as follows:

"But Uncle S. says he, 'I guess He preaches well,' says he, 'But sermon thru, An' come to du, It's jist the Ole J. B. A crowdin' you an' me.'"

The Church which, according to a Methodist contemporary, was founded by Henry VIII., recently celebrated the twelve hundredth anniversary of the church of the Venerable Bede, at Yar-row on Tyne. A portion of the church

is in good preservation but the monastery is in ruins.—Many of the brightest witticisms of the day are attributed to Bishops. Canon Knox-Little had been preaching in St. Paul's and his revivalist style was much criticised before a high ecclesiastic. "*Vox et proterea nihil*," said one of the party. "Oh! no," replied the Bishop, affecting to be shocked: "*Knox et proterea Little*."—Sometimes a witticism is turned upon the Bishops, as when one of our clergy at a recent Convention was describing the hardships that the Bishops have to endure. "While the other clergy travel furlongs," he said, "the Bishops travel miles; while the other clergy talk minutes, the Bishops talk hours."—We have not heard, however, of any Bishop's address being equal to that of the chairman of the English Congregational Union, Dr. Parker, which was two hours and ten minutes long this year. At the close, the assembly sang "Oh! for a heart to praise my God."—Another correspondent rises to explain that the sums mentioned by a writer in these columns, as paid by various parishes to their ministers, were not the entire salary. Other congregations are associated with these, and something is received from the diocesan missionary fund.—It is a singular coincidence, that there were living at the same period in England two John Wycliffes, and it is still more curious to trace the many strange correspondences in their history. They were both born about the same time, were both educated as ecclesiastics at Oxford, were both heads of houses in that University, were both prebendaries (the one of Worcester and the other of Chichester cathedrals), both held country benefices, and each departed this life within a year of the other.—Is not the word "offertory" very often misused? It means the act of taking "the alms and other devotions of the people." These collections are the offering which we place upon the altar.—A clever correspondent suggests a name for the Church in this country which would be clearly definitive without being offensive or pretentious, viz., The Holy Catholic Church in the United States of America, as administered by Samuel Seabury, William White, Samuel Provoost, James Madison, and their successors in the Apostolic Episcopate.

### "THE TEACHING OF THE TWELVE APOSTLES."

The recent discovery of this ancient document, has excited no little comment by the religious press of the country. Sufficient time has not elapsed since its first publication, to bring out the criticism of scholars as to its genuineness and authenticity. Meanwhile, many religious partisans, unwilling to await this ordeal, have determined to plunge boldly into the merits of the document, and air their conclusions.

Some easily discover in it the reflection of their own denominational image, though, it says nothing about doctrinal tenets or ministerial functions. Others, who do not find, in the "Teachings," ecclesiastical dicta, or other evidence of the primitive form of Church government, have no difficulty whatever, in finding "negative evidence against the historic claims of Episcopacy." Of this astute class is one J. F. who subscribes an introductory note to the "Teaching" as published by M. John B. Alden, New York. In the last paragraph of the note he says of the "Teaching;" "Further, it would seem to give negative evidence against the historic claims of Episcopacy." It is in no wise endangered, so long as its enemies can wield no stronger weapon against it than negative evidence. But where does he find this negative evidence against the historic claims of Episcopacy?

The document itself says nothing about any form of Church government, whether Episcopal, Presbyterian or Congregational. Why not say, that "it seems to give negative evidence against the historic claims of the Presbyterian or Congregational form? This conclusion is just as logical as the other.

The manuscript found by Bryennios, contains, besides the "Teachings," the complete text of the two Epistles of Clement of Rome, the Epistle of Barnabas, the Epistles of Ignatius, and of Mary of Cassobela, and Chrysostom's Synopsis of the Books of the Old and New Testaments.

It is worthy of note that the "Teaching," and these Epistles were in the same book or manuscript, showing that the original writers or compilers saw no inconsistency in the documents thus published together. If genuine, they were doubtless published for the use of the Church, and the presumption is that they were considered harmonious in their teaching, and were received without controversy by the early Christians.

Of IGNATIUS and his Epistles mentioned above, Stowe in his History of the Books of the Bible says: "Ignatius, surnamed Theophorus, was a pupil of the Apostle John, and by him ordained Bishop of Antioch, which office he held forty years. He lived through the persecution of Domitian, but in the reign of Trajan he was condemned to death, and after a most remarkable conversation with the Emperor, an account of which is still extant, he was taken to Rome and there suffered martyrdom by being thrown to wild beasts about the year 109 [Eusebius, E. H. iii, 36]. \* \* While at Smyrna and Troas, on his way to Rome, he wrote letters to several of the Christian Churches and one to his friend Polycarp. These several Epistles have been known and read in the Christian Churches from the very earliest period. \* \* The genuine Epistles of Ignatius are among the most interesting of all the relics of Christian antiquity; they have often been published and are easily accessible." I shall here quote from his Epistle to the Ephesians, which this historian says, "beyond reasonable doubt, comes to us as Ignatius wrote it."

"And that being subject to your Bishop (Onesimus, named in the Epistle) and the presbytery, ye may be wholly and thoroughly sanctified." On the same page he speaks of "Burhus, my fellow-servant and your most blessed deacon."

Again he says, "For even Jesus Christ, our inseparable life, is sent by the will of the Father; as the bishops appointed unto the utmost bounds of the earth, are by the will of Jesus Christ. Wherefore it will become you to run together according to the will of your bishop, as also ye do. For your famous presbytery, worthy of God, is fitted as exactly to the bishop, as the strings are to the harp."

Of the forty years of his Episcopate at Antioch, not less than twenty-seven were exercised under the immediate supervision of St. John, who ordained him to his Episcopal office.

From the foregoing historical data the following conclusions are inevitable: 1. That only 13 years after the death of the last of the Apostles, St. John [96 A. D.], there were three orders of Ministers in the Church at Ephesus, one of the most famous Churches of Asia Minor, namely, Onesimus, its Bishop and Teacher; a board of presbyters, called also by St. Paul [Acts xx., 28] *Episcopos*, bishops, overseers, and a board of Deacons of which Burhus was one; 2. That the board of presbyters, also called bishops, were *Episcopi gregis* [bishops of the flock], while those of the highest order were *Episcopi gregis et pastorum* (bishops of the flock and of the pastors). And since Scripture is always in evidence we may further safely conclude that Onesimus only succeeded to the same office, over the same Church, to which Timothy, its first bishop, had been appointed by St. Paul. This brings the time and authority of this office at Ephesus within the Apostolate of St. Paul. These conclusions are corroborated by the fact that St. John passed the latter part of his life in Asia Minor, and principally at Ephesus; giving his approbation to this division of the work, and ordering of the Ministry, further, by ordaining Polycarp, bishop of Smyrna, and Ignatius, bishop of Antioch.

The same order of things existed at Smyrna as at Ephesus, as will be seen by Polycarp's Epistle to the Philippians, who begins it thus: "Polycarp and the presbyters that are with him, to the Church of God which is at Philippi" [Stowe's History of Books of the Bible, p. 433].

The Church had its precedent for this ecclesiastical order of things, in the Mother Church at Jerusalem, in the very beginning of the Gospel dispensation. After St. James, its first bishop, suffered martyrdom, probably between A. D. 62 to 66, Symeon, the cousin-german of our Lord, was chosen by the Apostles and the Church at Jerusalem to fill his office, and he continued therein until his martyrdom A. D. 109. He held his Episcopal Office for about 30 years during the Apostolic era.

CLEMENT, who is mentioned as the author of two of the Epistles that accompany the "Teachings" was a Bishop of Rome in the same order as Timothy, Titus, Onesimus, Polycarp, Ignatius and Symeon, and beyond question was inducted into his Episcopate during the Apostolic era. He is also mentioned by St. Paul in his Epistle to the Philippians iv., 3.

PAPIAS was bishop of Hieropolis in Phrygia, about the year 100, according to Ireneus and other ancients, and was a student of the Apostle John and Polycarp.

Epiphanius, Eusebius and Jerome, all assert that St. Mark preached the Gospel in Egypt; and the two latter call him Bishop of Alexandria [Watson's Dict. Art. Mark].

If some of the Churches of that age had not conformed to that order of things, it was, without doubt, owing to the fact that tried and competent teachers, bishops of the higher order, had not been found in that formative age of the Church, and appointed over them by the Apostles. Where the Churches had not, at the close of the Apostolic era, their completed organization it soon followed, until all the great cities and centres of population had been supplied.

As Ephesus, Rome and Smyrna, Antioch, Hieropolis, Jerusalem and Alexandria, with many other cities, had their ecclesiastical foundations laid in Episcopacy during the Apostolic age, so they continued right

on without break or interruption of the Episcopal order, during the ante-Nicene period. No one contended for any other order. During these pure ages of Christianity all Christians agreed that the Episcopal form of Church government was divine, and had been handed down to them by the Apostles themselves.

Finally, it would be exceedingly anomalous if Eusebius, Athanasius and Nicephorus, all of them Bishops of the higher order, should mention such a book as the "Teachings" favorably, and recommend it as suitable for the instruction of Catechumens, as stated by J. F. in his introductory note, when it bore evidence against their usurpations, if such were the facts.

Let us now have some positive evidence where, and at what time during the ante-Nicene period, the Presbyterian, Congregational and Roman Catholic forms of Church government universally prevailed, or derived any right from the Apostles to govern the Church universal. Until then Churchmen may rest quietly in possession of their Apostolic heritage.

JOHN M. RANKIN.

OPINIONS OF THE PRESS.

The Christian at Work.

BEAUTIFUL CHURCHES.—Not only does a beautiful and appreciative church architecture honor our Redeemer; it is also a power in attracting worshippers and in bringing them under the influence of the truth. Some denominations have always wisely recognized and utilized this power. What would the Roman Church be to-day without its mighty cathedrals and pealing organs and choral chants? Our Episcopalian friends, too, have not been unmindful to the charms of beauty and refinement in their sanctuaries. Other things being equal, the aesthetic soul—and the world abounds in aesthetic souls—will go where things are in harmony with a quick and susceptible taste. We are not by any means advocating that the material and aesthetic elements shall crowd out or dim the spiritual. Give us the truth, the whole truth, and nothing but the truth of the Scriptures, in all the forms of worship and words of God's house; but give us these apples of gold in baskets of silver. Taste is not always an extravagant, and certainly not a sinful luxury. It adds nothing to the cost of an edifice to have its proportions, for example, just and fair, instead of awkward and ugly; and its design elegant and unified, instead of mean and fragmentary. Care in appointing building committees, and a little extra expense in consulting a competent architect would have saved many a society from the lasting disgrace of an ungainly, blank, wretchedly proportioned and stupid house of worship.

The Churchman.

BISHOP SMITH.—His service as Presiding Bishop covered sixteen years. He could not say, at any one time, as Bishop White did, that all the living bishops of the American Church had received their episcopate at his hands (a statement which no bishop will probably be able to make again), but he has admitted to the episcopate a larger number of bishops than it had fallen to the lot of any of his predecessors to do. His last consecration was that of the Assistant Bishop of this diocese, and the occasion was well fitted to be the closing act of his official life, when nearly all the bishops of the Church were assembled to consecrate to his Episcopal office one who was to exercise that office in the chief city of the country.

It is not only in his official capacity that the Church mourns the loss of her senior bishop. To the large number of those who have so long looked up to Bishop Smith as a father in the Church, his death is the loss of one whom they had loved and honored, not only for his position, but also for his many high and Christian qualities. His memory will remain green as long as the youngest of those who have known and loved him shall survive.

The Southern Churchman.

TEACH THE CHILDREN.—Vermont, New Hampshire, New York and Michigan have enacted a law that all pupils in the public schools shall be instructed in the study of physiology and hygiene, with special reference to the physiological effects of alcoholic drinks and narcotics. To meet the demand for such text books, they are now being prepared to show the physiological action of alcohol, tobacco, opium, etc. We are glad of it; glad of all efforts to increase knowledge, especially knowledge of our bodies, which are so fearfully and wonderfully made. We should be more glad if public schools taught children about their bodies being temples of the Holy Ghost; bodies redeemed by the precious blood of Christ; bodies to be raised some of these days, that then all men may receive the things done in the body. If we violate God's laws, whether natural or supernatural, we shall get into trouble; and as trouble comes from the abuse of alcohol and opiates, by all means let men, women and children be taught about them. But to suppose because we know effects we will cease causes—alas! the history of human nature shows the contrary.

The Church Times.

THE TEACHING OF THE APOSTLES.—Before this Treatise can be made serviceable in the controversies of these times, it will be necessary to determine three points—first its age, secondly its orthodoxy, and thirdly its completeness. The importance of this last particular arises from the fact that the chief use to which the document is put is to sustain the theory that various things cannot have belonged to Apostolic Christianity, because they are not mentioned in the Teaching.

LETTERS TO THE EDITOR.

A CORRECTION.

To the Editor of The Living Church: I beg leave to correct an error in the article of your Special Correspondent concerning "The late Presiding Bishop."

Bishop Howe of the diocese of South Carolina, is the son of the Rev. James Blake Howe, for many years rector of the church in Claremont, New Hampshire; and his mother was Mary White, sister of William Bell White, of Boston; after whom he was named. Mr. White, who died in 1859, has a son in the ministry, the Rev. William Augustus White. Of these, Peregrine White of the "May Flower," is a direct ancestor.

June 7, 1884.

"FASHIONABLE WEDDINGS."

To the Editor of The Living Church: It seems to be becoming general when the secular press announces that a fashionable wedding is to take place in the church, to announce also, that the church will not be open to any, save to the holders of tickets for admission thereto. By, and with whose authority are the doors of the Lord's House closed against all but these holders of tickets, is a question often asked.

ENQUIRER.

WITNESS OF HISTORY.

To the Editor of The Living Church: Your late editorial quotation of Mr. Ingersoll's remark that "Orthodox Religion is dying out, and no longer satisfies the intelligence of this country," reminds me of the comments of Schlegel, in his History of Literature, upon the views of one Julian, the Apostate. Says he: p. 136. "He attacked Christianity, not by open force, like Diocletian, which was, by this time, out of the question, but with ridicule. His most insidious attempt was to render it contemptible, by representing it as a system, incompatible with all higher intellectual accomplishment and education. "Incompatibility with intellectual accomplishment," cried Julian; "No longer satisfies our intelligence," exclaims the sage of Peoria. Each has attacked Christianity with the same weapon—"ridicule;" and the one may "profit by the example" of the other: Diocletian and Julian combined, failed; the religion which they assaulted survives, while of them the most we may say is, "and they died and were buried." Says Schlegel, of Julian, "He was a prince of very splendid talents."

"Drink deep of the Peorian spring. "A little learning is a dangerous thing."

R. W. L.

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TO CORRESPONDENTS.

No contributions are returned unless a return is forwarded with the copy. Accepted contributions are not acknowledged through some time may elapse before their appearance. The editor, cannot, as a rule, reply privately to letters asking for information.

A WORD OR TWO.—We sympathize with your views, but complaint is useless. Patience and perseverance in good works is the only remedy.

PERSONAL MENTION.

The Rev. A. V. Gorrell's address is 473 Oakley Avenue, Chicago. The Rev. E. A. Larrabee, having entered upon his duties as rector of the church of the Ascension, Chicago, may be addressed at 19, Walton Place. The Rev. Malcolm Douglas, D.D., has resigned the rectorship of Christ Church, Andover, Mass. Address East Weymouth, Mass. The Rev. A. De K. Meares, recently assistant in St. James', Wilmington, N. C., began his labors at St. Andrew's church, Warsaw, Ind., on Trinity Sunday. The Rev. G. W. Dunbar, Chaplain U. S. Army, has leave of absence for four months, beginning about June 15th. His P. O. address will be Janesville, Wisconsin. The Rev. A. J. Graham, rector of St. Stephen's church, Grand Island, Nebraska, sailed on June 4th, for England, by Cunard Line, steamship Aurania. His address until Sept. 1st, will be care of Smith, Payne & Smiths, Bankers, No. 1, Lombard St., London, England. The Rev. Lewis William Burton, having resigned St. Mark's, Cleveland, Ohio, and become rector of St. John's church, Richmond, Virginia, requests that his mail be addressed 2214 East Grace St., that city. His father, the Rev. Lewis Burton, D. D., having been recalled to his former charge of St. Mark's, is still to be addressed at 350 Franklin Ave., Cleveland, Ohio.

OFFICIAL.

ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y. The commencement will be held on Thursday, June 19, at 1 P. M. Immediately after the exercises of commencement, the cornerstone of a new college building will be laid by the Assistant Bishop of the diocese. The trains leaving New York at 8 A. M., and Troy 10 A. M., will reach Barrytown in season, where carriages will be in waiting. R. B. FAIRBANKS, Warden. St. Stephen's College, Convocation of the Alumni. The Nineteenth Annual Meeting of the Convocation of the Alumni of St. Stephen's College will be held at Annandale, N. Y., on the morning of Commencement Day, June 19th, at nine o'clock. J. D. Herron, Secretary.

APPEALS.

CHURCH WORK IN CUBA. So deeply am I impressed with the great importance of immediate action, that I could not rest satisfied with sending my report, but followed it up in person to attend the meeting of the Foreign Committee on the 13th inst., and, if possible, secure such action on their part as would enable the Board of Managers, in accordance with the rule that usually governs their routine of business, at their meeting on the 10th of June next, to make the desired appropriation for the work in Cuba. The matter was duly presented at that meeting, but on scrutinizing their functions the Committee doubted their power to act in the premises, as Cuba will be a new field of Missionary operations, with the Board of Managers only has power to create. Besides, the funds in the treasury are now so low, that it is doubtful if the Board will feel justified in adopting this new field unless special offerings or pledges are received for that work, adequate to its support for the coming year, for which only three thousand dollars will be required.

It will be a loss to the Church, and a sad misfortune to unnumbered souls, if a work which promises greater results from the outlay it requires than any other mission in which the Church is now engaged should be strangled in its very birth for the want of the paltry sum of three thousand dollars. Tens of thousands a year of the treasure of the Church have for several years been flowing into Mexico, where the Methodists, Presbyterians, and other Protestants contend with us every foot of ground, while in Cuba we have the whole field singularly to ourselves, and much better material to make Christians and Churchmen of than the people of Mexico, as the Cubans are of pure Spanish blood, with a civilization very similar to our own.

And the work will go forward rapidly and strongly if our missionary can be kept in the field. Mr. Baez wrote me on the 30th of April, that the attendance upon our services at Matanzas is greater than it was even at the time of my visitation, that eleven families of the highest social position have since then united with the Church—that three young men who belonged to the choir of the Roman Catholic Church have left that body and united with us, and that the petition respecting the cemetery, all the preliminary information having been furnished that was necessary, is now on the ground ready for approval, which is daily expected.

But in the midst of this cheering prosperity, Mr. Baez from want of means for his support has been obliged to suspend his work, and return to Key West, to engage in his former secular avocation to get the money to repay what he borrowed to enable him to make the beginning that he has. And this matter admits of no delay. The Methodists at the Florida Conference a few weeks ago appropriated one thousand dollars for a mission to Cuba, and ere this, I have no doubt, the man spoken of in the accompanying statement, who proceeded forward on my visit there, and who is a native Cuban, is now on the ground renewing his efforts, and if our work is not immediately taken up again, with its support assured, he will certainly get a following. For, much as the people prefer the Church, if they find that they cannot get it they will embrace the highest forms of Protestantism in preference to the Church of Rome. If we are to retain our extraordinary vantage ground in that most inviting field which is indeed white unto the harvest, immediate action must be had. This is not the season of the year to make special collections in the churches of our cities and towns as the congregations are generally scattering to their summer resorts, but if all who are disposed to give their aid to this work will forward their pledges for what they will contribute towards it during the coming year, as individuals or from their offerings, it cannot be doubted that the Foreign Committee will rejoice to take Cuba under their fostering care.

Offerings or pledges, designated for this purpose, should be forwarded to Mr. James M. Brown, Treasurer of the Foreign Committee, 23 Bible House, New York. It will be a great favor and saving of time if those kindly disposed to aid us will, when convenient, forward their remittances or pledges to reach the Treasurer in time for the meeting of the Board of Managers on the 10th of June, as there will not be another meeting of the Board for three months thereafter.

The Foreign Secretary desires me to say that "the Board would be pleased to accept of any such offering or the diversion of other offerings for Foreign Missions, as on the 1st inst. there was still needed for that purpose to the end of the present fiscal year, September 1st, the sum of \$84,242."

JOHN FREEMAN YOUNG, Bishop of Florida.

New York, May 23, 1884.

OBITUARY.

THE LATE PRESIDING BISHOP. Church of the Heavenly Rest, New York, Tuesday, June 3, 1884.

The clergy in attendance at the Burial Service of the late Right Rev. Benjamin Bosworth Smith, D. D., LL. D., Bishop of Kentucky, and Presiding Bishop of the Protestant Episcopal Church, assembled after service, in the school room.

There were present the Bishop of Delaware, Presiding Bishop, and the Bishops of Pennsylvania, Florida, Long Island, New Jersey, Pittsburgh, and the Assistant Bishop of New York, the Rev. J. Morgan, Cooks, Geo. Shipman, Swopes, Mulcahy, Eaton and others of the clergy.

The Presiding Bishop was called to the chair, and, on motion, the Rev. Dr. Tatlock, Secretary of the House of Bishops, was appointed Secretary of the meeting.

On motion, the Presiding Bishop, together with the Bishops of Pennsylvania, Long Island and the Rev. Drs. Morgan and Shipman, were appointed a committee to prepare a minute, in behalf of the meeting, conveying to the family of the late Presiding Bishop an expression of the sympathy of the Bishops and other clergy assembled, in their personal bereavement, and placing on record, further, their hearty recognition of the long and faithful service of the deceased Bishop to the Church, and of the many excellences of character which have secured for him the respect and affection of those among whom the later years of his life have been passed.

On motion, the Assistant Bishop of New York was added to the committee.

On motion, it was ordered that the Minute so prepared be made known to the family of the late Bishop, and made public through the press.

On motion, the meeting adjourned.

HAMLIN.—Entered into rest at Smithport, 4th, May 30th. Delano R. Hamlin, aged 37 years. "I sleep, but my heart waketh."

BRAYTON.—Entered into the rest of Paradise, May 27th, 1884, at Painesville, Ohio, the Rev. Johnson A. Brayton, his 84th birthday on the 12th inst. He was an early pastor of St. James' Church, Painesville, which was his last parish; and he had a school for boys, for some 25 years, in his family homestead, in that city, in which he lived for more than 37 years.

ACKNOWLEDGMENTS.

FOR REBUILDING ST. MARY'S SCHOOL, KNOXVILLE, TENN.

Rev. Dr. Saul, Philadelphia, \$500. Previously acknowledged, \$3884.

Total Church Contributions, \$4384.

GENERAL STATEMENT. Received from Knox Estate, \$10,000. Insurance, 2,000. General Contributions, 4,384. Salvage, 1,500. The Rev. Dr. Saul, 500. Loan, 11,800.

Total for Rebuilding, \$27,714.

The above includes, plumbing, steam-heating, steam laundry, gas machine, gas-piping and fixtures, fresco decoration, and grading of grounds. With great thankfulness for aid received in the past, the trustees earnestly solicit further contributions for the payment of money borrowed and for the completion of the Chapel.

ALEXANDER HUGHES, C. W. LEFFINGWELL, President, Secretary.

The undersigned in behalf of Nashville Mission, gratefully acknowledges the receipt of the following Easter and other offerings during the month of May, 1884.

For Daily Bread, T. Whittaker, 10; Mrs. Sarah Gracie, 25; S. S. St. Peter, N. Y., 10; E. Phillips, M. L. 5; Rev. E. C. Laughlin, Jr., 5; St. Mary and Holy Cross, South Portsmouth, R. I., 31; St. Mary's Guild, do, 10; Zion, Little Neck, N. Y., 8.14; Edward Baker, 10; J. F. Prior, 5; per Trans, C. N. Y., A. A. E. 30.50; per do St. Andrew's, Augusta, 250; per do St. Paul's, Oxford, 12; John H. Caswell, 50; a poor Churchman, 1; St. Paul's, Norwalk, Ct., 18.67; St. Paul's, Yonkers, N. Y., 5; St. Matthew's, Norfolk, Neb., 2; Rev. Dr. Gray, per Prof. Ripley, 2; Mrs. Gallatin, 20; Chas. H. Confort, 20; Theo. M. Mead, 10; William Moore, 50; Ladies Missionary Society, St. Peter's, Philadelphia, 28.51; St. Stephen's Mission, Longmont, Col., 2; Rev. Geo. G. Carter, 50; St. Luke's Memorial Church, Bustleton, Phil., 3.05; Greenville E. Fryer, 10; "J. J." 5; St. James', New Haven, 5; Grace, Memphisto, Wis., 4.25; Mrs. Mary S. Bradford, per Rev. R. H. Weller, Jr., 40; St. Paul's School, Concord, N. H., 100; Rev. Mr. Conover, 11; Benj. C. Dean, 10; a friend in Exeter, N. H., 5; "May God bless Nashville," 10; in memory of a beloved aunt, 5; E. S., 5; Charles R. Nain, 20; Mrs. Wm. Appleton, 10.

For Endowment, "M. S." For Clothing Room. The box from the Ladies' Missionary Society, St. Peter's Philadelphia. A. D. COLE, President of Nashville Mission. Nashville, Wis., June 30, 1884.

MISCELLANEOUS.

TRINITY COLLEGE. An examination of candidates for admission to the next Freshman class of Trinity College, Hartford, will be held at the office of Francis B. Peabody, room 11, Portland Block, 107 Dearborn Street, Chicago, at 2 P. M. June 23d (Greek), 24th (Latin and Mathematics), and 25th (English). GEORGE WILLIAMSON SMITH, President.

WANTED.—To exchange a mocking bird for a small black and tan terrier, King Charles spaniel, pug, or greyhound. For particulars write to E. F. L., Knoxville, Ill.

For sale at \$1.00 a copy. Reports of General Convention from 1844 to 1874. Apply to F. G. Gibbs, 189 Woodward Ave., Detroit, Mich.

WANTED.—A Church woman, at present employed in a Methodist College, South, is desirous of a position in some Church institution. For information apply to the Rev. Dr. Boiles, Cleveland, Ohio.

RETIRET.

THERE will be a Retreat for ladies at Kemper Hall Kenosha, Wis., beginning on Saturday evening, June 28, and closing Wednesday July 2. The Rev. B. W. Maturin, of Philadelphia, will conduct the Retreat. Ladies desiring to attend this Retreat are requested to send their names to the Sister in Charge before June 25.

An unmarried priest wishes a position as rector or assistant in a Catholic parish. Good references given. Address A. B., 80 Fourth Ave., Detroit, Mich.

TO CLERGYMEN. Two unmarried clergymen, either Deacons or Priests, are wanted, on a salary of \$800 each, to fill the position of assistants in St. John's parish, Jacksonville, Florida, to work in the suburbs of the city where chapels have been built, and flourishing Sunday schools sustained. They will have all the independence consistent with maintaining the unity of the parish work. Address at once the Rev. R. H. Weller, D.D., rector St. John's church, Jacksonville, Florida.

The undersigned, Rector of St. Mary's School, Knoxville Ill., can recommend several good teachers, some of them experienced, all accomplished ladies.

C. W. LEFFINGWELL, TO THE CLERGY. As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1885, the clergy will confer a great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. AS THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville, Ill.

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BOOK NOTICES.

A MANUAL OF PLAIN SONG for the Offices of the American Church. Edited by the Rev. H. G. Batterson, D.D., and the Rev. H. McDowell, M. A. With an Introduction by the Rev. J. Wilberforce Dornan, M. A. New York: James Pott & Co.

This is the handsomest volume in its general make-up that has yet been presented to the American Church, and at the same time the most elaborated and perfect work in its subject matter that we are likely to have in a long while to come. Doran's Introduction will be found a valuable study on Gregorian music—about 30 pages. The book is the fullest possible manual for the Choir Offices—Morning and Evening Prayer and the Litany. There is nothing in it for the Office of the Altar, but the authors have the intention of publishing a manual of Ritual music for the Eucharist, later. The three services of the present book are printed in full, together with the Collects for Sundays, Saints' Days and Holy Days, and the preces and responses are set to the Sarum tone-form. The Psalter with its selected form set to each psalm, standing in clear, large type, and all unnecessary marks elided, the indispensable musical pointings alone appearing, is very fascinating to a choirman's eye. We regret, however, to miss accompanying harmonies to the Psalter and Canticle tones. Finely educated and skilled organists do not need them, but the bulk of those who may try to adopt the Manual will not be of that order. We could also wish that the modern musical staff and notations had been used uniformly throughout the work. To be sure, old churches used to have sun-dials to note the hour, but in later times we have come to look upon clocks as an improvement on the ancient use. May we trust that in future editions of this really good Manual, common practicability may be insured by both modernizing the notation, and appending harmonies to all the Tones?

OUR CHANCELLOR. Sketches for a Historical Picture. By Moritz Busch. Translated from the German by William Beatty-Kington. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 710. Price \$2.50. Two volumes in one.

This is not a biography but a portrait. The author sketches from life, and leaves out no feature or line of the massive character portrayed. The discussion of the vast and complicated affairs of State, at home and abroad, of which Bismarck has been the central figure, is of great value to the student of the last era of history. "Our Chancellor" is a book for the statesman as well as the scholar. The public career of Prince Bismarck extends over a period of forty years, and is intimately related to the politics of Europe during that time. For more than twenty years he has been at the head of the Prussian Ministry. Since the formation of the Empire he has held the higher office of Chancellor. His recent relinquishment of duty as a member of the Cabinet, at the age of seventy, leaves him to the easier but responsible task of directing the general policy of the Empire, without the cares of the less important office. Under his vigorous and judicious administration, a secondary kingdom has advanced to the first place among European powers. To his influence the unification of Germany is largely due. The health of the grand old Chancellor is greatly impaired, and Germany may soon lose the services of her first citizen.

THE UNITED STATES DIRECTORY AND YEAR BOOK. Compiled by S. K. Kuehler. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$2.00.

The second volume of this valuable annual has increased in size from a small 16mo., to an octavo of several hundred pages. The aim of the compiler is to present a complete view of the American art world. It contains a chronicle of the art events of the year, lists of art collections and exhibitions, with full notices of the leading local institutions in the different cities, alphabetical lists of artists and art teachers, giving over two thousand names. There are also notes on the copyright laws of the U. S., the tariff question, and much of general interest. The last half of the book is made up of illustrations from recent exhibitions in the United States.

THREE VILLAGES. By W. D. Howells. Boston: James R. Osgood & Co.; Chicago: S. A. Maxwell & Co. Pp. 198. Price \$1.25.

Mr. Howell's sketch of Lexington reminds one of Irving's happiest vein. In "Shirley" he gives us a charming description of the Shakers. The third sketch gives an account of the Moravian missions among the Indians, and a pathetic description of the awful butchery of nearly a hundred Christian Indians, men, women and children, by white men, at Gnadenhütten. For ineffable atrocity and sickening horror, the act is scarcely paralleled in history.

JUDITH. A Chronicle of Old Virginia. Marion Harland, Author of "Alone," "Eve's Daughter," etc. Philadelphia: The Continent Publishing Co.; Chicago: Jansen, McClurg & Co. Price \$1.00.

"Judith" is truly a chronicle of Old Virginia, written by one who knows of what she writes. The pictures of country life, and that of Richmond thirty years before the war, are delightfully drawn. The story in itself is not remarkable, and does not place its author in the front rank of American novelists. The story of the "True-heart Ghost" is vouched for as true by the author.

ANTI-SLAVERY DAYS. By James Freeman Clarke. New York: R. Worthington; Chicago: S. A. Maxwell & Co. Pp. 224. Price \$1.25.

Recent history is least thought of. Characters and Events become important as they recede. The tremendous conflict by which the institution of slavery was overthrown in this country will constitute one of the most impressive chapters in history, for the generations that follow us. The volume

above noted, though somewhat restricted in scope, is written in a good spirit and in a style that does not tire the reader.

OUT OF TOWN PLACES. With hints for their improvement. By the author of "Wet Days at Edgewood." New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.25.

Another volume of the new and very handsome edition of "Ik Marvel's" charming works. Those who have the preceding volumes will procure this, and those who have not, but who see this, will procure the set.

A SKETCH BOOK OF THE AMERICAN EPISCOPATE DURING ONE HUNDRED YEARS. By the Rev. H. G. Batterson, D. D. Philadelphia: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

A new and revised edition, handsomely bound of this admirable work. The few errors of former issues have been corrected, and sketches of the new Bishops, down to Dr. Watson, have been added. Every Church family should have a copy.

THE AMATEUR PHOTOGRAPHER. A Manual of Photographic Manipulation for Beginners and Amateurs. By Ellerslie Wallace, Jr. M. D. Philadelphia: Porter & Coates; Chicago: S. A. Maxwell & Co. Pp. 179. Price, \$1.00.

As a guide to amateurs nothing could be better. Let no one expect to excel in this art without study and practice. These are well repaid by the results, and there is a wonderful fascination in the pursuit.

THE RUSKIN BIRTHDAY BOOK. A Selection of Thoughts, Mottoes and Aphorisms for every Day in the Year, from the Works of John Ruskin, LL. D. Collected and arranged by M. A. B. and G. A. New York: John Wiley & Sons; Chicago: S. A. Maxwell & Co. Price \$2.50. Bevelled boards, gilt edges.

If one must have a "Birthday Book," he cannot do better than get this; for it is very handsome, and has large, wide pages.

Dr. Crummell's address on "The Black Woman of the South," which was delivered before the Freedmen's Aid Society at Ocean Grove last summer, has been published. Price ten cents. It is an earnest, touching plea for the elevation of the colored women, who have, in large portions of the South, made little progress from the degradation of heathenism. Here is a grand work for a Sisterhood, to teach these poor women how to take care of themselves, their houses and their children, and to lead them to a higher life physically and spiritually.

Academy Notes from Cassell & Co., contains a complete catalogue of the fifty-ninth exhibition, with one hundred and twenty-two illustrations most of them from drawings of the artists, notices of the artists whose work are represented, and a brief history of the National Academy with a plan of the building and galleries. It is edited by Charles Kurtz and is a useful little book for people visiting the city. Price 50 cents; for sale by Maxwell & Co., Chicago.

The American Tract Society of New York has issued the following series, viz: Amusements in the Light of Reason and Scripture, by Rev. H. C. Haydn, D.D.; Advice to a Young Christian, with an Introductory Essay, by the Rev. Dr. Alexander; the Blood of Jesus, by the Rev. W. Reid; the Morning Star, or Stories About the Childhood of Jesus; American Heroes in Mission Fields; No. 1 Clara Gray Schaeffer, by Mrs. Douglas Putnam. All are in paper covers.

The Art Magazine for June is at its best. The illustrations are remarkably good; particularly the first of a series of illustrated articles on Fontainebleau merits attention. The frontispiece is a photographic reproduction of a study of a girl's head by Edward Burne Jones.

The sketch of Adolph Menzel is very readable and well illustrated.

The Homiletic Magazine is an admirable aid to preachers and lay readers, in its Theological Articles, Practical Homiletics, and suggestive expositions. It has something appropriate for every season of the Christian Year. Anson D. F. Randolph & Co., 900 Broadway, New York; James Nesbit & Co., London.

The Decorator and Furnisher for June is a particularly good number with many timely suggestions for the furnishing of summer houses. The illustrations and notes are full of interest.

PERSONAL PIETY. A Help to Christians to walk worthy of their vocation. By C. T. Fifth American Edition. New York: Thomas Whitaker. Pp. 190. Price 60 cents.

WENDELL PHILLIPS. By George William Curtis. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Paper covers. Price 25 cents.

The only reliable cure for catarrh is Dr. Sage's Catarrh Remedy.

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

Are you Bilious? Try the remedy that cured Mrs. Clement of Franklin, N. H.—Hood's Sarsaparilla, made in Lowell, Mass.

I was a sufferer from Catarrh for fifteen years, with distressing pain over my eyes. The disease worked down upon my lungs. I used Ely's Cream Balm with gratifying results, am apparently cured.—Z. C. Warren, Rutland, Vt.

What are the desirable qualities in a whisker dye? It must be convenient to use, easy to apply, impossible to rub off, elegant in appearance, and cheap in price. Buckenbush's Dye for the Whiskers unites in itself all these merits. Try it.

THE FOREIGN FAN FIRM. No. 547 Fourth Avenue, Louisville, Ky., offer to send, until July 28th, a two-dollar folding fan, any shade, on receipt of one dollar. See their advertisement in our June 7th issue and send them for a fan. You will be pleased. They guarantee it.

Without pretending to give an editorial opinion of a remedy of which we know nothing personally, we desire to ask those of our readers who are afflicted with scrofulous or other diseases of the blood, to examine and test the claims of Hood's Sarsaparilla. It comes to us with high individual endorsements, is compounded by practical druggists, and is made of materials recognized as valuable by all physicians. (Advt.)

ORIGIN OF AMMONIA. Ammonia is obtained in large quantities by the purification of the urine of animals.—Encyclopaedia Britannica.

Every housekeeper can test baking powders containing this disgusting drug by placing a can of the "Royal" or "Andrews Pearl" top down on a hot stove until heated, then remove the cover and smell.

Dr. Price's Cream Baking Powder does not contain Ammonia, Alum, Lime, Potash, Bone Phosphates. It is prepared by a Physician and Chemist with special regard to cleanliness and healthfulness.

Buffalo Lithia Water.

The Great and Only Known Solvent of Stone in the Bladder. It dissolves both the Phosphate and Uric Acid Sediment.

Case of Mr. C. of North Carolina, stated by Dr. G. Halstead Boyland, Professor of Surgery, Baltimore Medical College; Late Surgeon French Army, Decorated; Member of the Medical and Chirurgical Faculty of the State of Maryland, &c.

"The case of Mr. C. of North Carolina, who arrived at the Springs June 21st, affords undoubted evidence that Buffalo Lithia Water, Spring No. 2, is a Solvent for Urinary Deposits, commonly called 'Stone in the Bladder.' About a year previous he was operated upon for Stone, the operation affording but partial and temporary relief. He complained of pain in the Lumbar Region, and pain and irritability of the neck of the Bladder. He was emaciated; suffering greatly from insomnia, and his general condition very unfavorable. Upon arrival at the Springs he was passing small quantities of a Urinary Deposit of the Triple Phosphate of Ammonia and Magnesia variety. Large flakes of bloody mucus were found in the urine. For the relief of present suffering he was making frequent and free use of opiates. He was put upon the water of Spring No. 2, from six to eight glasses a day. In a few weeks the Solvent Properties of the Water were evident in the diminished consistency of the Deposit, the increased quantity discharged, and by its change from Concrete Urine to Fine Sand, which he discharged to the amount of four ounces. The quantity, however, diminished, until, after a stay of eight weeks at the Springs, he has returned home with the Deposit dissolved and washed out of the system, and the Diathesis, Pons et Origo Morbi, altered. There has been a disappearance of the attending distressing symptoms described, and great improvement in his condition."

Case of Dr. B. J. Weistling, Middletown, Pa.

"Experience in its use in Stone of the Bladder in my own person enables me to attest the efficacy of the Buffalo Lithia Water in this painful malady. After having been long subjected to sufferings, the intensity of which cannot be described, I have, under the influence of this water, passed an ounce of Calculi (Uric Acid), some of which weighed as much as four grains, affording inexpressible relief and leaving me in a condition of comparative ease and comfort. On one occasion I passed thirty-five Calculi in forty-eight hours. The appearance of this Calculus Nuclei indicates discharged, and by its change from Concrete Urine to Fine Sand, which he discharged to the amount of four ounces. The quantity, however, diminished, until, after a stay of eight weeks at the Springs, he has returned home with the Deposit dissolved and washed out of the system, and the Diathesis, Pons et Origo Morbi, altered. There has been a disappearance of the attending distressing symptoms described, and great improvement in his condition."

Water in cases of one dozen one-half gallon bottles, \$5.00 per case at the Springs. Springs pamphlet mailed to any address. Springs open June 1st, 1884. Water for sale by all leading druggists.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

The Ministers' and Teachers' Bible. IF YOU WANT A VEHICLE Columbus Buggy Co., COLUMBUS, OHIO. When catalogue and name of nearest dealer, where our superior vehicles can be seen, will be sent.

CATARRH I could scarcely speak: It was almost impossible to breathe through my nostrils. Using Ely's Cream Balm a short time I was entirely relieved. My head has not been so clear nor voice so strong in years. I recommend this admirable remedy to all afflicted with catarrh or colds in the head.—J. O. Tichenor, Merchant, Elizabeth, N. J.

6 Cts. SHEET MUSIC Full Size (11 x 14) paper, sold everywhere at 30c to 50c each, sold by us at only 6c. per copy for any piece on list, largest list to select from. Send 6c (stamp) for Sample Copy. Catalogue, 6c. WASHINGTON ST., Chicago, Ill.

WANTED A WOMAN of sense, energy and respectability for our business in her locality, and to be paid \$25 to \$35. References exchanged. GAY BROS., 14 Barclay St., N. Y.

PATENTS J. BRUCE WEBB solicitor claims before the Government. Send stamp for information. Address Box 245. PENSIONS

Improved Rubber Target Guns! Hunting, Fishing and Pleasure Boats.

The latest and best. An entirely new principle. For target practice and hunting. Shoots arrows or bullet. Shoots almost as straight as a rifle. Loads from muzzle. Entire length, 30 inches. Its power and accuracy are surprising. Makes no report and does not alarm the game. Has no recoil. Will carry 600 feet. Thousands of them are in use and never fail to give satisfaction. With every gun is included, Five Metal-Pointed Arrows, Two Targets and Globe Shot.

This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25. PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

The Standard of Excellence KINGSFORD'S STARCH.

Oswego PURE AND "Silver Goss" STARCH. Kingsford's Oswego CORN STARCH for Puddings, Custards, Blanc-Mange, Etc. THE PERFECTION OF QUALITY. WILL PLEASE YOU EVERY TIME. ALWAYS ASK YOUR GROCER FOR IT.

RACINE COLLEGE, Racine, Wis.

First Ward, Dr. James de Koven. Report of Committee of Bishops at last Trinitarian meeting: "Racine Grammar School and College are the only institutions in the city justly entitled to the confidence and support of the Church and public at large. Special attention paid to smaller boys. Inspection cordially invited. Appeal is made for the endorsement of this institution as the true memorial of Dr. DeKoven. Trinity term opens April 24th. For further information, address: REV. ALBERT ZABRISKIE GRAY, S. T. D."

ST. GABRIEL'S SCHOOL, Peckskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24. The School is distant from New York about forty 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.

ST. JOHN BAPTIST BOARDING SCHOOL, 231 East 17th St., New York.

Under the care of the Sisters of St. John Baptist. Ecclesiastical Embroidery. 233 East 17th St. Address the sisters in charge.

ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

ST. JOHN'S SCHOOL.

Founded by the Rev. Theodore Irving, LL.D. Eleventh year—Oct. 3, 1883. 21 and 23 West Thirty-second St., New York City, between Broadway and Fifth Ave. Boarding and Day School for Young Ladies and Children. MRS. THEODORE IRVING. MISS L. I. HOWE.

ST. MARY'S SCHOOL, Knoxville, Ill.

Established A. D. 1868. Enlarged 1872 and 1880. Destroyed by fire 1883. Rebuilt 1883. Rev. C. W. LEBEWELL, D. D., Rector. A first-class establishment, healthfully located, thoroughly conducted by the same officers that founded it more than sixteen years ago. Send for a Register.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt.

The Rt. Rev. W. H. A. Bissell, Rector-in-chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Extensive improvements have been made in school building during the past year. 24th year begins Aug. 30, 1883. For catalogue, address H. H. ROSS, A. M., Principal.

SIATUCK SCHOOL, Fairbault, Minn.

Fits boys thoroughly for all Eastern colleges. Send for Illustrated Catalogue. REV. J. DOBBIN, A. M., Rector.

KEBLE SCHOOL, Syracuse, N. Y.

BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The fourth year begins Wednesday, Sept. 10th, 1884. Apply to MARY J. JACKSON.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. Charges \$50 per annum. WILFRED H. MUNKO, A. M., President.

SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J.

For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 13, 1884. Address MISS JULIA ROSS, Principal.

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MISS GORDON'S French and English School

For Young Ladies and Little Girls. A resident French teacher and unusual advantages for Vocal and Instrumental Music. No. of boarding pupils limited to twelve.

ST. MARY'S SCHOOL, 8 East 46th St., New York.

The Sisters of St. Mary will reopen their school on Monday, Sept. 24, 1884. Address the SISTER SUPERIOR as above.

MR. & MRS. A. H. HOYT'S HOME, 16 Marlborough St., Boston, Mass.

FOR YOUNG LADIES AND SCHOOL GIRLS. In connection with the best Private Schools. Arrangements made for young ladies desiring to pursue special courses in Science, Art, Music, or the Languages. Refer by permission, to the Rt. Rev. Dr. Paddock; Rev. Dr. F. Conroy, and Rev. Dr. Leonard Brett Hale, Boston; Rt. Rev. Dr. Bedell, Cleveland; Rt. Rev. Dr. Jagger, Cincinnati; Rt. Rev. Dr. Knickerbocker, Indianapolis. Circulars sent on application.

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS, Waterbury, Conn.

The ninth year will open (D.V.) on Wednesday, Sept. 19, 1884. Instrumental music under charge of J. Baler, Jr., a private pupil of Pliny, of Leipsic Conservatory. French and German taught by native teachers.

VASSAR COLLEGE, Poughkeepsie, N. Y.

A full college course for women, with special and preparatory courses and courses of Music and Art; ten Professors and twenty-two teachers. Library, Observatory, Laboratory, Museum, and scientific collections with every facility for a complete liberal education. S. L. CALDWELL, D.D., President.

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Boarding School for Boys and Young Men. Prepares for College and Business Discipline superior. Scholarship exact. Location healthful. Fall term opens Wednesday, Sept. 17th. For catalogue address ETHELBERT TALBOT, A.M., Rector.

MISS ISABELLA WHITE'S SCHOOL, Stamford, Conn.

Third year begins (D.V.) Sept. 17, 1884. Between June 25th and Sept. 10th, Miss White should be addressed at Butler, Pa.

MRS. SYLVANUS REED'S BOARDING AND DAY SCHOOL, Nos. 6 AND 8 EAST 53D ST., (Central Park), between Madison and 5th Aves., New York.

The success and reputation of this school for twenty years is largely due to God's blessing, to its own merits, and to that "Eternal vigilance which is the price of safety." It is supported by that class of citizens who demand and appreciate the best educational advantages for their children.

Each year brings it nearer to the idea of its founder, and it has lately been relieved from the peril depending on its existence upon the tenure of a single life. The standard of the collegiate Department for the coming year has been materially raised. While the class-rooms are in charge of ladies as heretofore, the staff of instructors has been greatly reinforced by professional talent, men of distinction in their respective branches assigned to them. Dr. LAMBERTON will give his time exclusively to class instruction in this school in the Departments of History and Historical Literature.

Dr. WILLIAM H. CARPENTER, of Columbia College, will have charge of English Grammar, Rhetoric, Critical Literature, Composition and Philology.

Classes in Popular and Mathematical Astronomy in charge of Professor REES, of Columbia Observatory, and Miss EDGERTON, Physics and Chemistry, Professor BOWEN, of College of Mines. Art Professor GOODYEAR, Latin, French, German, Mathematics, Psychology and Logic will be in charge of the same able teachers as heretofore. Mrs. Reed will be aided in the Boarding Department by ladies of scholarly attainment, refinement and experience, enabling her to give more of her own time to her classroom. Resident teachers speak the French and German languages with purity.

Pupils prepared for examinations of any class in Columbia or other colleges.

Special students are admitted to any or all of the courses without examination.

The Primary and Preparatory Departments will be continued under the same teachers. The twenty-first school year begins October 2, 1884.

Calendar—June, 1884.

15. FIRST SUNDAY AFTER TRINITY.	Green.
22. SECOND SUNDAY AFTER TRINITY.	Green.
24. ST. JOHN THE BAPTIST.	White.
29. ST. PETER. (3d SUN. AFTER TRINITY.)	Red.

PRAYER BEFORE SERVICE.

O Lord, I pray Thee to bless me in all the services of Thy Holy Temple, to accept my prayers and praises, and those of Thy Holy Church throughout the world, through Jesus Christ, our Lord. Amen.

PRAYER AFTER SERVICE.

Glory be to Thee, O Lord, for the blessed Gospel of Thy Son and for this opportunity of worshipping Thee in Thy Church. Pardon all imperfections in our services, and accept the prayers, the praises, and the offerings of all Thy people in all the world, through the merits of our blessed Saviour Jesus Christ. Amen.

DIOCESAN CONVENTIONS.

DELAWARE.

The Annual Convention of the Church in this diocese met, on Wednesday June 4 in Christ church, Delaware city.

The Bishop being in attendance at the funeral services of the late Presiding Bishop in New York, the convention was called to order by the Rev. Dr. Spencer. At 10 A. M. Divine service was held, in which the Bishop having arrived, participated. The Convention sermon was delivered by the Rev. L. W. Gibson of Dover from II. Peter, 1, 9, and was listened to with much interest. The usual business was transacted and the Standing Committee, consisting of the Rev. Messrs. Spencer, Gibson, Smith, and Mr. Curtis and Dr. Burr, were unanimously re-elected. Mr. S. M. Curtis was also re-elected Secretary. The Annual Missionary meeting was held in the evening, also the Confirmation service which had been appointed for the previous evening, but was delayed on account of the absence of the Bishop. After the conclusion of the Bishop's address, and the business session in the afternoon a committee was appointed to draft a suitable expression of thankfulness from the Convention that their Bishop had been spared to become Presiding Bishop of the Church.

Subsequently the Bishop, who was resting in the rectory near by, ignorant of the action of the convention, returned to the church. As he entered the chancel from the rear of the church the members of the convention rose to their feet and remained standing while the Rev. Mr. Gordon, from the committee, reported the following resolution with the recommendation that it pass.

*Resolved*, By the members of the annual Convention of the diocese of Delaware convened in Christ church, Delaware City, that we have heard with regret of the decease of the Right Rev. B. B. Smith, D.D., late Presiding Bishop of the Protestant Episcopal Church of the United States; and that, as in the providence of Almighty God, our beloved Bishop is called upon to take the exalted position lately held by Bishop Smith, we congratulate him upon having been called to occupy the position of Presiding Bishop while yet in full physical and mental vigor, and hope that he may be spared for many years of usefulness in the work of his Divine Master and the Church he so loves.

Brief but earnest and affectionate remarks were made by Mr. Gordon, Dr. Spencer of the clergy, and Dr. Fowler of the laity, and upon the question being put by the President *pro tem*, the resolution was adopted with most hearty unanimity. The Bishop was manifestly very much affected by the striking manifestation of the affection and sympathy of the diocese. He said that it was the consciousness that this feeling existed which had so long sustained him in his Episcopal labors; and he should greatly rely upon it in the future; that when he was called so many years ago to preside over the diocese neither he nor any one could have foreseen that his life would be spared so many years; that if his own wish could be consulted he should have preferred to have no addition to his labors, but that he should rely upon the support of the people of his diocese to sustain him in such labors as he might be called upon to perform out of it.

The next Convention will meet at St. Peter's church, Smyrna.

INDIANA.

The forty-seventh annual Convention of this diocese assembled in St. Paul's Cathedral, Indianapolis, on Tuesday, June 3, at 7:30 P. M. Twenty-nine of the clergy were present, also the Rev. T. C. James, M. D., of Missouri. After evening service the Convention was organized, and the Bishop read his first annual address, which speaks a bright future for the diocese, so far as record of work goes. Over 200 had been confirmed; 2 churches consecrated; 1 Ordination to the Diaconate reported; services held in towns and cities where the Church was before unknown; the organization of many new missions; the establishment of Church schools; the founding of an orphan Home and a Home for aged people, under the care of a Sisterhood in the near future; interest in the Church caused every vacant parish to be supplied with services, and a large number of new clergymen set to work. These, with recommendations for action by the Convention on other matters, made up a very interesting address.

The Rev. W. D. Engle was re-elected Secretary, and the usual committees appointed.

On Wednesday there was a Celebration of the Holy Communion at 10 A. M., preceded by Morning Prayer and the Litany. The sermon was preached by the Rev. W. M. Pettis upon the extension of the work in the diocese. One point well made was upon the public schools. He said, "Public schools while strictly Protestant, are not religious, and while the Bible is read the doctrine promulgated is mere deism." Hence there is great necessity for Church schools. The

finances of the diocese occupied much of the attention of this day's session, followed by routine business, after which Mr. Robert Graham, the Secretary of the Church Temperance Society, by invitation, addressed the Convention. At seven P. M., a missionary meeting was held, at which addresses were made by the Rev. Messrs Faude and Prentiss, and Mr. Graham. A reception to the clergy and delegates to the Convention was given by the Bishop at his residence after the missionary meeting.

On Thursday there was a Celebration of the Holy Communion at seven A. M., after which the Bishop entertained the clergy with a breakfast at the Bates House.

At the morning session memorial resolutions were presented by the Rev. Mr. Orpen, relating to the death of Bishop Clarkson, of Nebraska, and the Rev. Thomas R. Austin, LL.D., of Indiana, and it was ordered that a memorial page be set apart in the Convention journal, whereon the resolutions on Dr. Austin be placed. Resolutions relative to the death of the Presiding Bishop Smith were presented by the Rev. Mr. Jenckes. The officers elected are as follows:

Treasurer, Mr. Joseph A. Moore; Chancellor, G. C. Duy; Registrar, D. E. Snyder; Librarian of Diocesan Library, Miss Emily Ufold. Standing Committee: The Rev. Dr. Wakefield, the Rev. Messrs. E. A. Bradley and W. N. Webbe; Messrs. I. H. Kiersted, J. A. Moore and G. C. Duy. Trustees, Messrs. J. S. Irwin, I. L. Beach, I. H. Kiersted.

A meeting, for the purpose of organizing a diocesan branch of the Woman's Auxiliary, was held in Christ church on Thursday afternoon, which was addressed by Mrs. Rochester, of Cincinnati, and the Rev. W. N. Webbe, of Fort Wayne. Mrs. David Macy, of Indianapolis, was elected President; Mrs. H. G. Thayer, of Plymouth, Vice-President, and Miss Emily Ufold Secretary and Treasurer. Mr. Robert Graham addressed a large congregation on temperance, in Christ church, on Thursday evening. On Friday there was a Celebration of the Holy Communion at Christ church at 10:30 A. M.

The schools to be begun are "The Howe Grammar School" for boys in Lima, where a building is given by Mrs. Howe. The school is so called in memory of the late Hon. John B. Howe of that place, and will be under the care of the Rev. C. N. Spalding, formerly tutor at Racine. The school for girls will be opened by the Rev. W. M. Pettis, at LaFayette. It is also understood that the orphan Home and the other Home for old people will be located in Lima. A hospital will be opened by the Church people, of Richmond, this autumn.

WYOMING.

The primary Convocation of this Missionary Jurisdiction met in St. Thomas church, Rawlins, on Wednesday morning, May 21. There were present Bishop Spalding and the Rev. Messrs. George C. Rafter, George H. Cornell, Amos Bannister and Samuel Unsworth, the latter preaching the Convocation sermon.

Interesting and encouraging reports were received from all the places at present occupied. It is the day of small things yet, but, as the Bishop pointed out in his annual address, it is the important day of foundation laying. The territory is being steadily settled, and many interests, chief among which is the raising of cattle, are being developed with a wonderful rapidity.

This is an important day, the great day of those little things, on which so much of future good depends. "Mind the beginnings" is the maxim we workers need now constantly to hear, and ought now continually to heed. And thus far what has been done has been well and wisely done, and well nigh all has been done that it was well and wise to do, but from this time onward if the Church is to keep up with the forward march of the territory, if the spiritual is to go hand in hand with the material development, this Missionary Jurisdiction must have, as it will certainly need, and as it surely deserves, a greater amount of the Church's care. It deserves this greater care, for it is now, in its weakness, a valiantly zealous and self-helpful field. At Rawlins a neat little church has just been erected, at a cost of over \$3,000, almost all the amount being raised in the little town itself. At Evanston, where there is only a handful of Church folk and only a monthly service, given by a Utah clergyman to keep their Church life active, a lot has been bought at a cost of \$300, and almost \$3,000 more has been earned and given, and is now in the bank for a new church soon to be begun.

At the Shoshone Indian agency and at Landor City the Rev. J. Roberts is doing a grand and noble work, chiefly among the Indians. He now needs help; but if earnest, self-denying, self-forgetting zeal may find the fitting recompense of the reward, he will not need long. He needs money and he needs a man to his help. May the Lord, of His goodness, send both.

At Cheyenne and at Laramie City, the roots of the work have struck deeper, and the upgrowth is now vigorous, and under two such godly men as now watch over and water it, fruit will constantly appear, and the Lord will give His increase.

The full statistics will be found in the Journal of Convocation, to be printed at once by THE LIVING CHURCH COMPANY. May the Master accept the past and bless

the present, and enable for the future. May the little given, the little done, the little now appearing, gain the benediction of the woman's commendation: "She hath done what she could."

MICHIGAN.

The 50th Annual Convention of this diocese which has just concluded its sessions, was the most gratifying of any ever had. It was held in the beautiful St. Paul's church, Flint, and the good rector and Church people there made it extremely pleasant for all.

On Tuesday evening, June 3d, occurred the anniversary services of the Diocesan Branch of the Woman's Auxiliary.

The sermon was preached by the Rev. Chauncey B. Brewster, Rector of Christ church, Detroit, on "Woman's debt to the Church." It was an eloquent discourse, deeply instructive and interesting, and appreciated by all who heard it.

The Woman's Auxiliary has done a noble work in this diocese, and every year shows large advances made. Miss Fannie Adams, of Christ church, Detroit, is the President, and a worthy one, well known for Christian work in Sunday schools and missions.

The opening service of the Convention was held at 10 o'clock Wednesday morning, June 4th. There was a procession, after which the Rev. S. W. Frisbie, Secretary of the diocese, said the Litany.

The ante-Communion service was said by the Rev. R. D. Stearns, the Rev. Dr. John A. Wilson reading the epistle, and the Bishop, the gospel.

The sermon was preached by the Rev. Dr. George Worthington, President of the Standing Committee, and Bishop elect of Nebraska. The subject was the operation of the Holy Ghost through the Church. Solomon's Song, iv. 16. "Blow upon my garden, that the spices thereof may flow out." Dr. Worthington's sermon was eloquent and strong, and a very unambiguous presentation of the true doctrine of the Catholic Church. At the Celebration the Bishop was celebrant, assisted by the Rector, the Rev. A. W. Seabreeze, who also acted as Master of Ceremonies.

The Convention was organized for business at 2:30 P. M., and the Bishop appointed the usual committees and read his annual address, showing an encouraging condition of the work, and making many valuable suggestions, which were heartily received.

He reported seven churches consecrated; priests ordained, 4; deacons, 2; visitations, 170; sermons and addresses, 215; Confirmations (of which, for the Lord Bishop of Huron) 13,690.

The Bishop's brief illness and the illness of several clergy, with the recent coming of others, account for the falling off of Confirmations. At the missionary meeting in the evening, addresses were made by the Bishop, Hon. H. P. Baldwin, and the Rev. Messrs. McLean, of Ypsilanti, Thompson, of Lansing, Barr, of Lapeer, and Williams, of Detroit. Nearly \$9,000 was raised for Diocesan Missions, St. John's, Detroit, heading the list with nearly \$2,200. The public will remember too that the St. John's clergy carry on a mission of their own, and assist largely in another.

On Thursday after morning prayer the Convention heard reports of committees. On the report of the Committee on the State of the Church very important action was taken toward making the missionary cause better known throughout the diocese. This is a new committee, and was so highly appreciated, that 10,000 copies of the report were ordered printed for a tract.

The elections resulted as follows: Standing Committee.—Rev. Geo. Worthington, S. T. D., Rev. Messrs. C. B. Brewster, R. W. Clark, Jr., and A. W. Seabreeze, H. P. Baldwin, James V. Campbell, William N. Carpenter.

The delegates to the General Convention were allowed to hold over.

The matter of the Missionary Enrollment of all communicants was broached by the Bishop, explained by Gov. Baldwin, and adopted by the Convention, and a committee headed by the Rev. Dr. Worthington appointed to set it in operation.

Benjamin Vernor was elected Treasurer of Convention, vice P. E. De Mille who declined re-election.

Hon. H. P. Baldwin was re-elected Treasurer of the Episcopal Fund which amounts to \$85,000, besides the Episcopal residence. James E. Pittman was continued as Treasurer of the Missionary Committee.

In the afternoon Gov. Begole was presented to Convention, and Hon. J. P. Angell, President of Michigan University, who addressed the Convention, on the relations of the Church to the University. His address was very admirable. The sum of \$1,000 was appropriated for three years to St. Andrew's church, Ann Arbor, to enable them to secure a rector of first class ability. St. Andrew's is thus recognized as a diocesan mission, and the University as a great missionary field.

The greatest harmony prevailed throughout the Convention, and everything expected and desired to be done was accomplished. Indeed more money was raised than was expected. The Church lives, because Jesus lives, and she has her eyes fixed upon His life.

THE Lord smells a sweet savour, and accepts our prayers, as incense in His Tabernacle, for the sake of Him Who unites them to His own sacrifice.

CHURCH WORK.

LOUISIANA.

BISHOP GALLEHER'S APPOINTMENTS.

14, Zion, St. Martinville; 15, Epiphany, New Iberia; 16, Kanonie; 17, St. John's, Calais; 18, St. James', Alexandria; 22, St. Stephen's, Williamsport; 24, St. Andrew's, Clinton; 25, Mt. Willing; 27, St. Mary's, West Feliciana; 29, St. John's, Laurel Hill; 29, P. M., Grace, St. Francisville.

*New Orleans, Ordination.*—On Friday, June 6, in Calvary church, the Rev. E. W. Hunter was advanced to the Priesthood. He began his studies for the ministry when licensed as lay reader in 1879; became a candidate for Holy Orders in 1881; prepared for Ordination in Cincinnati; ordained deacon in church of the Annunciation, this city, Whitsun Day, May 13, 1883. Morning Prayer was read by the Rev. Dr. Douglass and the Rev. A. G. Bakewell. The Bishop preached a most learned and appropriate sermon from 1 Cor., iv., 1, giving a clear and well defined history of the divinely ordered ministry of the Church in its three-fold character, dwelling particularly upon the office and work of a priest. The Rev. Dr. Percival was presenter.

IOWA.

*Church Progress.*—The Church offerings reported by the Iowa clergy for the last conventional year foot up over \$100,000 against \$64,000 the previous year.

The net increase of communicants during the eight years of Bishop Perry's episcopate has been over one hundred per cent, 2,021 having been reported in 1876, and over 4,500 the present year. More have been confirmed than the number of communicants in 1876; the number of clergy has doubled, and also the number of parishes and missions, while the increase of material wealth has been most remarkable.

*Waterloo.*—The Ladies Aid Society of Christ church, has raised for Church purposes, between Easter 1883 and 1884, \$300. The parish is only three years old. The worthy President of the society, with her staff of active helpers, has often devoted from three to five afternoons in a week, to Church work. One week worthy of special mention, \$16.00 was realized from folding circulars and sewing carpet, together. In all, the society has sewed about 1,000 yards of carpet during the past year. And all this has been done without a single word of complaint.

The Easter offering, which was to apply on parish indebtedness amounted to \$50.00. A Parish Guild has lately been organized, for the special purpose of looking after the poor, the sick, strangers, etc., which gives some promise of good results. To help in bearing the burden of parish expenses, mite chests have been brought into requisition, and are working admirably. They pay the sexton's salary. Sunday morning, May 25, the rector announced, that in case the congregation gave as liberally as they did last year, and made an extra effort the following year, the whole indebtedness could be removed without difficulty. The church, including large pipe organ and chancel furniture, has cost up to the present, \$9,000.

VERMONT.

*West Rutland.*—A new rectory is in process of erection, at an expense of about \$2,500, the money for which has been raised except \$500. The Rev. E. P. Lee, besides his work as rector of Grace church, West Rutland, holds services at Hydeville, Castleton and Fair Haven. The work at the latter point is very prosperous, and has been aided and promoted by the frequent ministrations of the diocesan general missionary, the Rev. E. H. Randall.

PENNSYLVANIA.

*Philadelphia, St. Mark's Church.*—A pamphlet containing the Fourteenth Annual Report of the St. Mark's Workingmen's Club and Institute has been received. This is one of the effective organizations for work under the guidance of the clergy of this church. The membership now numbers 475. There is a Building Association and a Beneficial Association connected with the Club.

CHICAGO.

*Chicago, St. James' Church.*—The First Calvary Regiment attended Evensong in this church on Sunday last, and listened with great appreciation to a very eloquent and appropriate sermon from their chaplain, the rector, on the good fight in which all Christians should prove themselves brave soldiers.

NEW JERSEY.

*Burlington, St. Mary's Church.*—This church of which the Bishop of Albany was formerly rector, as a mark of sympathy in his great work, ordered the chiming of St. Mary's bells, and the saying of the Evening Prayer, with a special Collect for God's blessing on the undertaking at the hour appointed for the laying of the corner-stone of the Cathedral. The Cathedral will have in it a pillar in honor of the late Bishop G. W. Doane, of New Jersey.

NORTHERN NEW JERSEY.

The address of the Bishop of this diocese, until October 1, will be care of Baring Brothers & Co., London, Eng. Letters relating to diocesan matters, which do not require action by the Standing Committee, should be sent to the Bishop's chaplain, the Rev. Dr. Farrington, Bloomfield, N. Jersey.

During the Bishop's absence, the Standing Committee will act as the Ecclesiastical Authority, and all letters for said committee should be addressed to the President, the Rev. Robert N. Merritt, Morristown, New Jersey.

*Newark, St. Agnes' Guild.*—The anniversary of this Guild which is connected with St. Barnabas' church took place on Tuesday evening, June 3. It has accomplished much valuable and effective work during the year, of which the large congregation present showed their appreciation.

An excellent address was delivered by the Rev. Mr. Roberts of St. Paul's church, Newark.

The Rev. S. H. Granberry entered upon the rectorship of St. Barnabas' only two months since and the membership is already increasing, promising well for the future.

*Paterson, Church of the Holy Communion.*—T. S. Cartwright entered upon his work on Whitsun Day, and on Thursday in Whitsun week the ceremony of Institution took place, according to the Canons and Rubrics of the Church. In the absence of the Bishop, Dean Stansbury acted as Institutor, Dean Stansbury preaching the sermon which was an able exposition of the nature and charms of Christ's Kingdom. A new set of books, Bible, Prayer Book and Canons, with the name of the rector inscribed upon them in

gold letters, were presented by Dean Holley in behalf of the Vestry and parish.

An offering of \$70.00 was made, as the first contribution towards a building fund for a new school room. A large number of the clergy were present and several addresses were delivered.

NORTHERN CALIFORNIA.

*Suisun.*—On the evening of Whitsun Day, Bishop Wingfield made his visitation to Grace church, preached and confirmed a class of four persons, presented by the rector. The Bishop's address to the candidates was earnest and practical. The chancel was specially decorated for the occasion, and the church was filled with an attentive congregation.

INDIANA.

*Richmond.*—The Bishop of the diocese visited this place and confirmed 15 on Whitsun Day in St. Paul's church, making 38 confirmed in this parish in a year. It is gratifying to relate that the Rev. Dr. Wakefield is fast regaining his health and strength.

*Richmond, St. Paul's.*—The Bishop visited this parish on Whitsun Day, confirming a class of fifteen, making thirty-eight within the last twelve months. The altar was profusely decorated with flowers in which the color of the season predominated, and at the Celebration of the Eucharist a set of altar linen, presented by the Young Ladies' Parish Guild, and exquisitely embroidered with the monograms of the Christian faith and its sacred symbols, was used for the first time. Bishop Knickerbacker preached on the work of the Holy Spirit in the heart, and the danger of polluting the temple, which was designed for so holy an inhabitant. It was a truly scriptural and spiritual sermon, and was listened to with marked attention. His address to those confirmed was eminently practical and full of sympathy. As is usual in this parish, several of the candidates for Confirmation had been brought up under the influence of the Society of Friends.

MINNESOTA.

*Mankato, St. John's.*—On Monday, May 26, this parish was visited by Bishop Walker of North Dakota, who is filling the appointments of Bishop Whipple, who has been called home by the illness and death of his daughter.

In the afternoon he met the children of the Sunday school, and after the annual catechizing by the rector, addressed some very earnest words of instruction and encouragement to them. In the evening a large congregation listened with intense interest to the thoughtful, scholarly and withal very practical sermon delivered by the Bishop in his peculiarly impressive manner, after which a class of six persons was presented by the rector, the Rev. T. C. Hudson, for Confirmation. The music was fine, and rendered by a volunteer choir who are sustaining a high order of Church music on all occasions of public worship.

The Bishop also visited the churches at St. Charles, Winona, Red Wood Falls, and the church of the Holy Communion at St. Peter.

The latter parish has enjoyed for more than 20 years the ministrations of that loyal veteran among the missionaries of Minnesota, the Rev. E. Livermore, D. D., recently called to Kemper Hall, Kenosha. The vacancy has been filled by the Rev. Caleb Benham of the class of '83 of Seabury Divinity School. A class of 14 young persons received the Rite of Confirmation, being the first fruits of Mr. Benham's short ministry. Church work has suffered in all the towns of the Minnesota Valley, from repeated failure of crops and other business reverses, but new resources are now being developed, a decided impulse given to all branches of industry, and the present prospects are in every way encouraging.

NEW YORK.

*Dobbs' Ferry.*—The semi-centennial celebration of the organization of Zion church took place on Whitsun Day. The rector, the Rev. G. B. Reese, delivered in the morning a historical sermon, giving an account of the organization and growth of the church since 1834. Among the early members were Washington Irving, Admiral Farragut, Robert B. Minturn, Judge Anthony Constant, and James A. Hamilton. Mr. Reese is the sixth rector of the church, and has filled the position for 20 years.

DELAWARE.

*Wilmington.*—Church work has been begun upon a new church of our Communion in the north-western part of the city, known as the "Highlands." The parish has lately been organized under the name of "Emmanuel."

*Wilmington, Calvary Church.*—Seven persons received the Sacramental rite of Confirmation in this church on the evening of Whitsun Day.

CONNECTICUT.

*Yantic, Grace Church.*—At the recent visitation of the Bishop to the parish, the rector, the Rev. Alfred Goldsborough, presented 15 candidates for Confirmation. Twenty-five have been baptized this spring, ten of whom were adults, and 15 infants and children. At the Whitsuntide festival of the Sunday school, when the church was beautifully dressed with flowers brought by the children, \$31.85 was taken up for Domestic Missions. Children in Sunday school, 80; officers and teachers, 12. The parish at present is in quite a flourishing condition, with all services well attended.

RHODE ISLAND.

*Episcopal Visitations.*—The Bishop of the diocese visited St. Luke's church, East Greenwich, on the morning of Whitsun Day and confirmed five persons presented by the rector, the Rev. D. Goodwin. This church has been recently decorated by Stent of New York, and is one of the most beautiful churches in Rhode Island.

In the afternoon the Bishop visited All Saints' parish, Pontiac, and still had to climb two long flights of stairs, but found a large congregation awaiting him. The rector the Rev. L. B. Thomas presented four candidates for Confirmation.

From Pontiac the Bishop was driven to Crompton, a factory village in the town of Warwick. The beautiful little church of St. Philip, the Deacon, was made more beautiful still by the profusion of red tulips used for Whitsun Day decoration. The rector, the Rev. G. S. Pine presented five candidates for Confirmation.

On Monday evening in Whitsun week the Bishop went with the rector of St. Philip's to the Mission of St. Andrew in a thickly settled corner of the same town of Warwick. Mission Hall was crowded, and its incon-

venience fully tested. The services were largely choral and very hearty. After preaching a stirring sermon, he confirmed five persons and addressed them. There were present also the former missionary, the Rev. T. H. Coeroff, now rector of the Church of the Messiah, Providence, who was warmly greeted by his many friends, and the Rev. E. J. Van Deerlin, rector of St. Barnabas', Apponaug. The Bishop expressed it as his hope that the next time he visited the mission, it would be in the much needed new church, the plans for which are in the hands of the carpenters.

QUINCY.

Warsaw.—The corner-stone of the new St. Paul's church was laid on June 5, in the presence of a large assemblage of people including many from neighboring parishes. The procession formed at the residence of the senior warden, J. N. Marsh, and was led by the Bushnell boy choir bearing the cross and banner, and followed by the Rev. Messrs. J. M. Davidson of Lewistown and Bushnell, and A. Q. Davis of Fort Madison, Iowa. Then came St. Andrew's boy guild and choir of Warsaw, followed by the Bishop and the Rev. Wm. Bardens, rector of the parish. As they approached the building singing, "Onward Christian Soldiers," they separated and the Bishop and the two Warsaw acolytes passed between the divided ranks of white robed priests and choristers to the place where the stone swung from a derrick ready to be placed, and where the usual services and ceremonies were held. The rector read a history of the parish from earliest services until the present time. The Bishop's address was of course appropriate and beautiful. On one side of the stone is a cross, on the other St. Paul's church, June 5, 1884. Its contents, copies of the Prayer Book, Bible, Journal of the Sixth Annual Diocese of Quincy, Constitutions and Canons of diocese, The Churchman, THE LIVING CHURCH, The Young Churchman, Warsaw Bulletin, History of Parish, coins, photograph of the old church, names of Sunday school teachers, guild officers, vestry, architect, builders, and building committee.

OHIO.

Toledo.—On May 20th an unusual and impressive service took place in Woodlawn Cemetery. The body of the Rev. N. R. High was transferred from the tomb to his grave, with appropriate ceremony. Three psalms were read at the tomb, and after a silent procession to the grave the ground was consecrated. The clergy and company walked slowly around the metes of the ground, reading psalms responsively. The prayers were peculiarly beautiful. They were taken from the "Priest's Prayer Book." The service was conducted by the Rev. C. H. De Garmo, the successor of Mr. High at St. John's, and the Rev. W. C. Hopkins, of Grace church.

MISSISSIPPI.

Biloxi.—The church of the Redeemer of which the Rev. Dr. Hinsdale, S. T. D., is rector, held an impressive service on Whitsun Day. The chancel and altar were appropriately decorated with flowers, which the month of June gives in profusion to this favored portion of earth. A trained choir of girls' voices rendered the appropriate selections for the day. The Holy Communion was participated in by a large number. It was a day long to be remembered by the communicants of this beautiful church, which is under the fostering care of a benevolent gentleman of the South, widely known for his philanthropy. Since the coming of the Rev. Dr. Hinsdale, the church has largely increased in membership.

PITTSBURGH.

Meyersdale. A Correction.—Our Meyersdale correspondent writes us as follows: "I fell into an egregious error in a recent communication which I now beg leave to correct, and do the honor to whom honor is due. All that was then stated regarding the late Bishop Kerfoot and his love for the town and its surroundings and of the affection of its people for him was literally true. After the death of the Bishop, and the presentation of the memorial bell to the little church there, the parishioners and people of Meyersdale raised the necessary funds and, under skilled architectural supervision, erected a beautiful and suitable tower for the reception of this bell. The addition and erection of this tower made such an architectural change in the exterior of the building as to give a very appropriate space for a main window. This space was, at that time, taken advantage of and filled by the Misses Barbara and Ida Meyers, with the exquisite stained glass memorial window which these ladies (and not Trinity church of Pittsburgh, as I before erroneously stated) caused, at their own cost and expense, to be placed there as a token of their personal love and reverence for their departed Bishop. This need of correcting my former misstatement furnishes me the opportunity of showing how much a few faithful women can sometimes themselves do and by their good example lead others to do for the Church. When Bishop Kerfoot first visited this village no Church work had been begun there. Providence threw him in contact with these ladies and their brothers, the children of the owner, by inheritance, of 'Meyers mills,' located at this spot. The village and station known at first as Meyers Mills grew and assumed the more appropriate, but none too pretentious, title of 'Meyersdale.' These ladies, learning to love the Church and her holy ways, soon joined the Bishop in his work, and bringing their brothers and others with them, they gave up the form of worship of their forefathers and became zealous Church people in creed and in good deeds. The parish in Meyersdale owes its life to-day, under God, to the affectionate labors of these two ladies, their brothers, and of those whom they have been largely instrumental in 'adding to the Church' in that locality. The family of Meyers have been greatly the patrons and supporters of the Church work at this point and an incident in this connection may not be out of place. One of the older brothers desiring to come into the fold of the Church and still adhering to his previous convictions as to the form of Baptism by immersion, asked Bishop Kerfoot if he would administer the Sacrament to him by that method. Of course the Bishop assented, and the water of the race, which, for nearly a century, had turned the wheels of the mill, became the sanctified means, and the race

course itself the font, by which this part heir to the estate and co-worker with his sisters, was 'made an inheritor of the Kingdom of Heaven.'

MICHIGAN.

Port Austin, St. John's Mission.—The Bishop paid his annual visit to this mission on Wednesday evening, May 21. The services were held in Ayres' Hall, and a large congregation were present. After an admirable sermon on the subject of "The Reasons why man resolved to put Christ to death," the Bishop confirmed six persons on confession of Faith. The music by the youthful choir of the mission was appropriate and well rendered. After dismissing the congregation, the Bishop met the building committee and advised with them regarding the immediate prosecution of work on the Rectory. On Thursday he held a service at All Saints' Mission in the new and yet unfinished church, and confirmed a class of seven, making in all twenty communicants, where three years ago there were but two. Eight years ago the counties of Sanilac and Huron had but one Church edifice completed and paid for, no parsonage, no missionary station, and but one clergyman. Now there are five churches, mostly out of debt, four parsonages and two in course of erection, eleven missionary stations, six of which are economically organized, and five holding regular Church services, five clergymen, and eight Sunday schools, most of which are in good working order, and have an attendance of about 400 scholars. Nine lots of land have been deeded in trust for Church purposes, 201 persons confirmed, and last year 137 communicants were reported. Much of this work is due to the energy and foresight of Bishop Harris, and with the exception of two, all the missionary points have been opened by one pioneer missionary, the Rev. W. H. Smythe of Port Austin, who has taken care that most of the stations should be good centres for the ultimate organization of self-sustaining parishes, as the country fills up and populations become settled around said centres. In the meantime all the above named stations have passed through the ordeal of the dreadful and destructive fire of 1881, very much crippling their resources and retarding Church work.

ALBANY.

Albany, Church of the Holy Innocents.—This parish has taken a decided stand in Church work under the present rector. The statistics of the past year are: Baptisms—adults, 13, infants, 51, total, 64; Confirmations, 60; communicants—Easter, 1883, 142; received during the year, 21, admitted, 69, total, 213, of whom 13 have removed or died, leaving at Easter, 1884, 310; being a net gain of 176. The annual meeting of the Woman's Auxiliary of the parish was held on Wednesday in Whitsun-week. This organization, which is just one year old, is divided into committees called chapters, each under its separate head, and each doing a distinct work. The Secretary's report showed that one box, value \$134, had been sent to a missionary; 63 poor families in the city, found worthy, had been relieved; children had been clothed and brought to the Sunday school; places obtained for men and women; new families welcomed; the sick cared for; coats donated to the Child's hospital and over 1,000 calls made and reported. There are nine of these chapters engaged in almost every kind of Church and charitable work, from the care of the sanctuary (Sanctuary Chapter) to the regular visiting and reading to the children in the Child's hospital (Almoners). The general hope was expressed that being more familiar with their duties, an increased amount of good might be done the coming year.

SOUTHERN OHIO.

Dayton.—Mr. Robert Graham, Secretary of the Church Temperance Society, has just favored this city with two visits that will be long and most favorably remembered not only in Christ church, but throughout the community. On Monday and Tuesday preceding Whitsun Day, he had spoken on the work of the Society to representative congregations that filled the church, and on that festival he returned and addressed a children's meeting in the morning, and spoke to a thousand inmates of the Soldier's Home in the afternoon, and lectured on the subject of temperance in the evening in Christ church. On the following morning he attended a meeting of the Ministerial Association and explained the principles of the Society to them, many of whom expressed approval of its methods. The effect of Mr. Graham's visit here has been to show the community, that the Church is not indifferent to this needed reform when conducted in a rational way; that its conservative position on this subject is after all the most comprehensive and practicable, and that it is possible to carry on this work without fanatical accomplishments or harsh calling of names. The address at the Soldier's Home, where intemperance is the great curse to be contended with, was pronounced the best and most effective ever delivered there on that subject, and will be the means of doing much good. It is hoped that Mr. Graham can return here later and organize local societies. If he can do so he will be warmly welcomed by those of every creed, and many in and out of the Church will gladly gather about his standard to endorse what the community has declared "the most sensible temperance movement ever inaugurated."

LONG ISLAND.

Brooklyn, Italian Mission.—The Italian Mission of the Holy Cross (Santa Croce), was established under a license from Bishop Littlejohn, December 1, 1882, by Mr. Alberto Pace, a lay reader and candidate for Orders of the diocese of New York. A large room rented by St. Margaret's mission, in a building at the corner of President and Van Brunt streets, near Hamilton Ferry, was granted freely by the authorities of that mission, and was fitted up for Italian services. On February, 14 1883, Mr. Pace was ordained a deacon, by the Bishop of Springfield acting for the Bishop of New York. The neighborhood of Hamilton Ferry is the centre of the Italian population of Brooklyn, and there are, surrounding the mission, some 2,000 Italians. Although brought up in the Roman obedience these people do not easily affiliate with the Irish Romanism which they find in this country; and as a matter of fact, have very generally become indifferent to Roman ministrations and neglectful of religion itself. The labors of the Rev. Mr. Pace have been remarkably successful in securing an encouraging hold upon them. Attendance

at his services has averaged about 150, made up of the more intelligent and respectable portions of the Italian colony. Day and night schools, valuable auxiliaries of the mission were kept up for a time but had to be abandoned for lack of means to support them. Under his ministry there has grown up a nucleus of intelligent and loyal Churchmanship, and he has won respect among the Italians at large, by the altered spiritual tone of the members of his flock. No better proof of the reality and success of his work could perhaps be given, than that furnished by an event which at the time of its occurrence had the appearance of disaster. In November last, the Roman authorities unexpectedly obtained control of the building at President and Van Brunt streets, by purchase, and gave short notice to vacate to both the Italian Mission and St. Margaret's Mission Sunday School, for the purpose of making room for an Italian Mission of the Roman church, which has since been established. The Bishop commissioned a presbyter of the diocese to care for the mission thus on the point of being turned out of doors. Temporary quarters were procured, and the matter of financial requirements put upon a more secure basis. A place on Union street, but two blocks distant from the former one has now been leased and fitted up into a very suitable chapel, two ladies of Geneva, N. Y., having kindly supplied funds for the purpose. This new home for the mission, the chapel of the Holy Cross, was formally opened on the fifth Sunday after Easter, May 18, when a considerable number of Italians partook of Communion. The mission held its own notwithstanding the existence of a Roman mission, and the outlook is encouraging. A class is in preparation for a visitation by the Bishop.

MASSACHUSETTS.

Haverhill.—A massive altar cross in memoriam, in polished brass, of chaste design, has been placed in the church of St. John, the Evangelist, by the members of the Brotherhood of "The Way of the Cross," in memory of their late brother and first superior, the Rev. Charles Arthur Brad. St. John's is the chapel of the Brotherhood, and the place of their monthly meetings and annual retreat. The cross completes the decoration of the Sanctuary, which, with its seven branch candlesticks at each end of the altar and other appropriate ornaments, is very beautiful and Churchly. Pittsfield, St. Stephen's Church.—The guild of this parish has issued a Year Book from which we extract the following statistics: Communicants, 230; baptisms, infants, 35, adults, 6; confirmed, 25; married, 5; funerals, 15; Sunday school children, 150; Teachers, 15; guilders, 142; money pledged for church enlargement enterprise, \$6,741.00. The Rev. W. W. Newton, a well known author, is rector of this parish.

MARYLAND.

Waverly.—The parish Year Book of St. John's church, shows how earnestly rector and people work together. The parish has an orphanage, and all the societies usually found where earnest labor is attempted. The Rev. F. H. Stubbs is rector, assisted by the Rev. R. H. Gernand.

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