

The Living Church.

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

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NEWS AND NOTES.

I REGRET to hear that the Rev. Dr. Fulton, rector of St. George's church, St. Louis, has had to be placed in a lunatic asylum. About two weeks ago he returned from a trip to the South, and was almost immediately taken sick on his arrival home with inflammation of the intestines. The disease produced a type of brain fever, which finally resulted in acute mania. There are strong hopes of his recovery.

THE most important medical discovery of modern times is undoubtedly that of the celebrated French physician, Pasteur, who has proved to the satisfaction of the world that hydrophobia can be as easily prevented by inoculation as small-pox. Not only this, but he gives as his opinion that the principle may be made available in other directions also: that is that the whole class of infectious diseases known as "zymotic", may be virtually abolished.

In Berlin, on the birthday of the Queen of England, the Princess Imperial of Germany, Princess Royal of Great Britain, laid the corner-stone of an English church, the first in the capital of the German Empire. Bishop Titcomb who has been appointed Coadjutor of London for the supervision of the chaplaincies in Northern and Central Europe, officiated in the religious ceremony. The Prince Imperial, "Our Fritz," made a very happy speech in English.

THE two English Universities, and three of the great Public Schools, now maintain each a mission in the East End of London; and this noble work is producing grand results. It has been notable from the beginning for the number of men of high social position and attainments who have devoted themselves heart and soul to the cause; leaving luxury and congenial companions to live and labor amongst the most miserable and degraded portion of the inhabitants of the huge metropolis. Under the leadership of the Bishop of Bedford, this work promises to increase daily more and more in blessing, and to produce a moral, social, and spiritual revolution which five years ago would not have been dreamed of.

BISHOP BRYENNIS having been written to by the editor of the *Andover Review* for fuller information as to the discovery of the "Teaching" manuscript, replies that "the details are very few and unimportant," and then proceeds to relate them as follows:

The library in which the manuscript was discovered belongs to the convent of the Holy Sepulchre, where the Patriarch of Jerusalem resides when on a visit to Constantinople. It was during the seventeenth century that Dositheos, Patriarch of Jerusalem and one of the benefactors of the Holy Land, began to collect these manuscripts, augmented since by his successors. In perusing over the catalogue of manuscripts my attention was particularly attracted to this one because of its contents; in fact, the Synopsis of the Old and New Testaments, by St. John Chrysostom, was the oldest treatise contained in the whole catalogue. But knowing by experience that every manuscript very often contains several treatises written by different authors, and that only the first of the series is marked on the outer sheet, in turning over the leaves I discovered Clement's Epistles, and last of all, the *Bidache* (Teaching). These are the only details of the discovery.

ALTHOUGH everybody knows that there are in existence certain editions of Bibles, which are much prized by bibliomaniacs on account of some ridiculous printer's blunders, few people perhaps are aware how many of these editions there are. The most widely known are the Breeches and Vinegar Bibles. The former is so called because, in the Geneva version of Genesis iii. 7, Adam and Eve are spoken of as making themselves breeches out of fig-leaves. This translation of the Scriptures, which was done by the English exiles at Geneva, served as the regular family Bible in the reign of Queen Elizabeth, until it was superseded by the authorized version of James I. The Vinegar Bible was so named from the headline of the 20th chapter of St. Luke, which reads as "The Parable of the Vinegar," instead of "the Vineyard." The date of this was 1717. In addition, however, to these well-known examples, there are others quite as singular. The Bug Bible was so called from its rendering Psalm xci. 5, "Afraid of bugs by night," the present version being "terror by night." This reading was printed in 1551. The Place-makers' Bible obtained its name from a remarkable typographical error, which occurs in Matthew v. 9, viz., "Blessed are the place-makers," instead of "peace-makers." The politicians of the present day would probably not have objected to the use of the former benediction. The Treacle Bible, printed 1568, had a passage in Jeremiah viii. 22, which read "Is there no treacle in Gilead?" instead of "Is there no balm?"

The He and She Bible was so called from a very slight mistake that occurred in Ruth iii. 15, when, instead of "she went into the city," it was printed "he went." The Wicked Bible, printed 1631, was rather an expensive one to the printer, who was fined £300 because from malice or carelessness the negative was left out of the seventh commandment (Exodus xx., 14). The Mur-

derers' Bible was a mistake of the present century, and was so called from an error in the 16th verse of the Epistle of Jude, making it to read, "These are murderers, complainers," instead of "murmurers." The Printers' Bible, issued in 1702, contained an absurd mis-statement of David in the 110th Psalm, v. 161, in which he was pathetically made to say that "printers persecuted him without a cause," instead of "princes." There would have been a degree of probability about this in these days of Royal authorship which would have made such a mistake highly amusing.

At the request of the Church Missionary Society, and in accordance with a plan agreed upon four or five years ago between the late Reverend Henry Wright and Archbishop Tait, the Archbishop of Canterbury has arranged for the formation of a new missionary bishopric for Eastern Equatorial Africa. It is proposed that the new Bishop shall have the Episcopal superintendence of the Church Missionary Society's missions in the neighborhood of Monbasa, and also in the interior at Mpwapwa, &c., and in Uganda. As first Bishop, the Archbishop has nominated the Rev. James Hannington, M.A., F.L.S., F.R.G.S., of St. Mary's Hall, Oxford, minister of St. George's chapel, Hurstpierpoint, and late of the Church Missionary Society's Nyanza Mission. Mr. Hannington graduated in 1873, and was ordained deacon in 1874 by the Bishop of Exeter, and priest in 1876 by the Bishop of Chester.

THE peremptory American method of making telephone calls—"Hello!" "Hello!" "Give me 1299," etc.—would never do in the polished Castilian tongue. Courtesy of intercourse must be preserved even between invisible communicants, and the unseemly vexatiousness and petulance which the telephone seems to provoke in Saxon moods is never allowed to obtain utterance there. The regular responses from the central office to a telephone call is "Mande usted," which is equivalent to "At your command!" Then preliminaries are gone through something as follows: "Good morning senorita; how do you do?" "Very well, I thank you; what service may I render you?" "Will you kindly do me the favor of enabling me to speak to Don So-and-So, No. 777?" "With much pleasure," etc., etc., and when the connection is made, the usual polite introductory are gone through before proceeding to the business on hand. S.

THE SUPPORT OF THE CLERGY.

To the Editor of *The Living Church*:

A friendly correspondent of your paper mentions me with kind intent as favoring a particular plan lately proposed by one of our Bishops, in *The Church Review*, for relieving the sufferings of ill-paid clergymen. What is personal being left aside, the matter itself is grave enough for careful consideration at all points. My Episcopal brother, whose sympathies have moved him to suggest the plan in question, knows very well how heartily I value his counsel and would join him in any useful measure. Those of us who have been trying for many years to find some practicable way of lightening the burden of these wronged servants of our common Master, and impoverished priests of God's Church, must greet with gratitude any sincere recommendations. I understand the one now made to be this in substance,—that all clergymen in the Church whose salaries are supposed to be adequate should unite in making up a fund somehow, by percentage on the salaries they receive, out of which fund those clergymen whose salaries are inadequate should be provided with a decent livelihood.

It strikes me that such a scheme if devised for any other profession, or calling, or class of men would be rejected with surprise. After considering it with some attention, I find objections to it multiplying in my mind. In the first place, it seems to be scarcely short of a connivance at injustice. There is a manifest and prevailing injury constantly committed, in nearly every part of the country, against hundreds of men who are not only honest and faithful and educated workmen in an honorable human industry, having wives and children, but who hold a sacred office, represent the loftiest human interests, and are ambassadors of the King of Heaven. Everybody knows that they are entitled to a living for their labors. Everybody knows that with a reasonable sacrifice or no sacrifice at all on the part of those whom they benefit and bless, they could be comfortably provided for, but are not. In other words, the wealth and competency of the laity of the Church are sufficient to support the clergy. Anything that implies or allows the contrary should be inadmissible. The scheme proposed appears to me to imply it in the plainest way, and it ought as a matter of principle to be disallowed.

Whether all rectors of parishes who receive \$3,000 and upwards a year should be held or treated as if they had money enough and to spare, seems to me very questionable. If they are getting no more than their due, why should they be selected as persons who should share their due with persons who are getting less than their due? Wrongs are not apt to be righted in that manner. An intimation that \$3,000 a year is a large salary for a clergyman, might be acceptable to a certain class of parishioners, who are themselves receiving perhaps from \$3,000 to \$50,000. It may be imagined that the sensibilities of such men will be touched to some fine issue by the spectacle of this clerical magnanimity, that their hearts will be melted, and that they will be straightway moved to do justly, and love mercy. I wish I could partake in that pleasant faith. Some experience forbids it. I think of the trusting father who looked round upon six young sons at his table and said to them, "Now, boys, here are only five oranges for you six; which of you will give up his orange for the other five?" Pointing promptly and directly at his younger brother, John answered, "Willie will!" It will never do to count too much on the impressiveness of virtuous conduct. We have to deal with some tough human specimens. It is not known that pachyderms become soft and susceptible by contemplating the jelly-fish. What is specially wanted is that persons of that description should learn their duty, and be held to the performance of it. Otherwise the priest and the prophet inevitably sink to contempt in their eyes.

Nor is it to be taken for granted by any means that the larger the salary the more the abundance. One instance at least is known to me of a clergyman, whose salary has varied at different times from eighteen hundred dollars to seven thousand, and who laid up the very little that he has been able to lay up at all when it was less than three thousand. To some hard working and miserably requited brethren these figures seem large. But even to them it must have occurred that everything pertaining to pecuniary values is relative, and that men are rich or poor as much according to what they have to pay out as to what they receive.

The brother in Michigan, therefore, who requested that the public might be informed when fifty Presbyters or Bishops should be known to have adopted this suggestion, was probably sagacious. Should the project prosper, we should all undoubtedly, apart from the serious objections now mentioned, rejoice with great joy. The cruelties and distresses, borne with wonderful patience by uncompensated and half-starved ministers of Christ and their families must form an element of perpetual bitterness in the life of every Bishop in the land. And what is worst of all, by a fatuity if not a frivolity most difficult to understand, the torture of this poverty grows keener and more oppressive every day as old age comes on, that period when in other professions, wisdom, and experience and ripened judgment bring their natural reward, and yield comfort to declining years.

Others of keener vision may see methods of relief which I do not. Three are possible or conceivable. One will certainly, like most strong and deep reforms, be slow. The educating and elevating of the whole conscience and moral feeling of laymen by faithful instruction and thorough Church indoctrination under the Grace of God. When men become clear-sighted and upright, gentle-hearted and well-bred Churchmen, these shameful, niggardly withholdings will disappear. Another way would be for those whom God's bounty has made stewards of more money or other property than they really need to convey privately and systematically to their Bishops the means of alleviating the hardships of the clergy in their care, and especially of educating their children. The Bishop will almost always know the precise condition and wants of each rector or missionary as they cannot be known otherwise, and can find a way of supplying help with delicacy where it is most needed, secretly, and with no damage to the self-respect of the receivers or to the dignity of his office in the eyes of the world. As a security against abuse, on a ground of greater confidence, a clerical member of the Standing Committee or some other prudent presbyter, might be associated with the Bishop in this trust. Both will thankfully add this privilege to their labors. There is yet another promise, or at least a hope, of better things in the ideal region of the future and the possible, towards which the eyes of some Churchmen will look till they are closed at last; that of the restoration, in the Body of Christ our Lord on the earth, of that primitive and Catholic order in mission and administration where some of the worst abuses which now beset both parishes

and the clergy were unknown, and where the way of God in the maintenance of His ordained servants by tithe and a common Diocesan Treasury, was the way of believing men.

F. D. HUNTINGTON,
Bishop of Central New York.

To the Editor of *The Living Church*.

In your issue of May 17, you call attention to a letter "from a worthy priest," respecting the support of the clergy.

He puts his case well and clearly; but you will permit a brother clergyman of long experience to show that there are cases much harder than his. He has been seven years in the ministry, and, by his own showing, he has been in receipt of a stipend very far in excess of that of some whom the writer knows as laborers in the vineyard for five times that length. Among these too, is a Doctor of Divinity by right of standing in his own University.

This clergyman, now in advancing life, although recognized as a preacher inferior to few, is consigned to a small rural parish, and eking out an existence for wife, family, and self, on an ill paid stipend of \$600.

Contrasted with such a case, one would think, a young man, just out of his apprenticeship, so to speak, cannot be such a very great sufferer on "\$500 and the rectory," and living in a good-sized town.

It is in the former, not the latter cases that, in the writer's opinion, the Church is most sadly in fault, and, sooner or later, must reap the bitter fruits.

What profession on earth, but the clerical, can furnish so many cases of men growing poorer and more neglected as they grow older?

And are not those really the cases which call for the Church's sympathy? The approach of old age is sad enough, but when it brings with it the prospect of more meagre support and ultimate neglect, where are the Church's bowels of compassion? Cannot elderly clergymen, without being slaves to fashion, and even preaching against it, nevertheless feel the bitterness of not being able to furnish their wives with suitable apparel, or, still more, their daughters with costumes the poor things long for, to be as well dressed as their companions?

I observe in the secular press, that Bishop Potter's plan is regarded as excellent. It would show, says the press, in substance, that the more fortunate clergy have kind hearts; and it would remove the suspicion which undoubtedly now exists, that those in prominent places have, or at least, show, but little care, thought, or consideration for the obscure of the clergy.

There is no question that a generous tax on their own salaries, by the more fortunate of the clergy, to help, for example, men growing old, and striving to live on \$600 or less, would stimulate the rich laity to "go and do likewise." And not only that, but such action would elevate the whole clerical character, in the world's esteem.

TENTATOR.

OUR NEW YORK LETTER.

By a slip of my pen or an error of your typo, I was made to say last week that Bishop Smith's funeral took place on Wednesday, June 4. It took place on Tuesday, June 3d.

The Trinity ordinations took place at Grace church, Broadway, and Tenth street. Morning prayer was said at 9. At 11 A. M. the service began with a hymn, and then followed the sermon, preached by the Rev. James Mulcahey, D.D., of St. Paul's, in this city. His address to the candidates on the responsibilities and authority of the ministry upon which they were about to enter, was impressive and full of encouragement and sound advice. The following candidates were then admitted deacons:

Messrs. August Ulmann, Alfred Poole Grint, Howard McDougall, John Hilliard Ranger, all recent graduates of the General Seminary. They were presented by the Rev. Dr. Samuel Buel, Professor at the Seminary. Assistant Bishop Potter sat in his chair at the entrance of the chancel rail, and each candidate approaching knelt and placed his head on the Bishop's knees, receiving in this position his ordination. The ordinations to the priesthood occurred on Whitsunday, at St. Michael's church, 99th street and Tenth avenue. There were but two admitted: The Rev. Frank Draper, assistant at St. Michael's, and the Rev. Mr. Parker, an assistant of Mr. Rainsford, at St. George's.

There was also in Whitsun week a confirmation of eighteen Germans at Bethlehem chapel, in the parish of St. Michael's. Besides the Bishop and the rector, Dr. T. M. Peters, there were present the Rev. Mr. M. L. Woolsey, the Rev. Mr. Gruber, and Dr. John Peters, son of the rector, who addressed the candidates in German.

Sunday afternoon Père Hyacinthe made a long farewell address in Grace church to a

large congregation. He was introduced by the Bishop, who stated that the hindrances in the way of the reverend Father had arisen from a lack of appreciation of the work so successfully carried on in Paris, through his efforts. The address was in French, and touched upon the decay of the Roman church on account of the errors and blemishes of its government, and prophesied the downfall of Protestantism through its want of unity. His text was, "Let the dead bury its dead." He looks upon the grave of the present state of affairs as the cradle of a new reformation, and expects another Luther to inaugurate a new adjustment on a more universal and more simple basis. Rationalism he pronounces to have been still born.

Many were disappointed in not hearing something about the work in Paris. Mme. Loyson, on Monday, at 11 A. M., addressed the ladies of New York, at Calvary chapel, on the present aspect of the movement now carried on by her husband in France.

This has been a week of anniversaries.

First, there was the anniversary of the Home for the Incurables in Fordham. Stirring speeches were made by Mr. Rainsford and Mr. Arthur Brooks. The Rev. Mr. Clark and Dr. Sayres also made addresses. There are accommodations for 113 patients, and preparation is now being made for 30 more. The President, Mr. Benjamin H. Field, and his wife, made a donation of funds for a new stone chapel, to be begun immediately. The establishment includes 20 acres of ground.

Next, there was the anniversary of the Sisterhood of the Good Shepherd, at Christ Hospital, Jersey City, on Magnolia avenue. This brings together the ladies of the different parishes—Englewood, Hackensack, Tenafly, and other places in the vicinity. There was a Celebration of the Holy Communion at 11, by the Rev. H. W. Spalding, rector of Grace church, Jersey City, assisted by Dr. Gallaudet. Addresses were made by the Rev. Mr. Van Buren, of Englewood, by Dr. Gallaudet, and afterwards Dr. Suydam, of the Dutch Reformed Church, expressed a great interest in the work, and was ready to do all in his power to further its interests. Dr. Gallaudet's address was practical and suited to Holy Week, being based upon the words "Holy, Holy, Holy." The glimpse of that wonderful scene afforded by these words, he thought we might refer to our three-fold nature, and thus become more holy in body, soul and spirit. These words also suggest bearing upon the three different periods of our pilgrimage through this world, Paradise, and Heaven. The spirit of God put it into the hearts of people to do the three-fold duties of love, as mothers, teachers, and companions. Reference was then made to the good done in the various wards. A voluntary choir added to the beauty of that which was a pleasant and touching service. The whole was concluded with a luncheon and a visit to the Daisy Ward for children. The wards hold about 30 patients. Surgical as well as medical treatment is given. The whole is under the charge of Sister Adelia. This Sisterhood has charge also of St. Barnabas Home, in New York, and of St. James' Parish Home and Day School, in Wilmington, North Carolina. On the 18th of June its House at Asbury Park will be open to give fresh air and enjoyment to the children and women.

Then on St. Barnabas' Day there was the anniversary of the Church Charity Foundation in Brooklyn, on which occasion was opened the new wing of the Orphanage. There was a reception and Strawberry Festival from 1 to 9:30 P. M. Exercises by the orphans at 3 P. M.

These meetings serve to give the public an opportunity to observe the growth and usefulness of its various charitable institutions, and at the same time to renew its interest in these labors for overthrowing evil at its sources.

On June 10, according to their custom, the choir boys and congregation of the church of the Holy Communion visited the grave of their former rector, Dr. Lawrence, at Woodlawn Cemetery. There after a short service they decorated his grave with flowers.

Many churches are being deserted by their congregations, and the summer season is fairly setting in, for the upper ten thousand are hurrying away for European travel, or for life at summer resorts at the sea side or in the mountains. The private summer residences of those who are fortunate enough to possess them, however, bring before the mind the most attractive pictures of recreation and social entertainment. They make one think of broad leisure, and of reclining at one's ease *sub tegmine fagi*, while the busy world in the distance is forgotten, or only thought of to heighten present release and unalloyed happiness.

New York, June 14, 1884.

Calendar—June, 1884.

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

THE CHRISTIAN YEAR.

SECOND SUNDAY AFTER TRINITY.

The present beautiful version of the ancient Collect for this day was substituted for the literal translation which had previously been used, in 1661. Cosin added "O Heavenly Father" at the end of the old Collect, as if attempting to remedy its abruptness; but the subsequent remoulding of the whole into its present form was a happy improvement, giving us one of the finest of our English Collects.

The subject of Active Love is again taken up on this Sunday, the Epistle coming from a preceding chapter of St. John to that used on the previous Sunday, and the Gospel from an earlier chapter of St. Luke.

SAINT JOHN THE BAPTIST.

This festival is in the Comes of St. Jerome, as also another commemorating the Beheading of St. John the Baptist, but the date is not indicated in either case. Mabilion says that the festival of this day was in the Carthaginian Calendar before A. D. 484; and it is mentioned (circ. A. D. 400) by Maximus, Bishop of Turin, as also by St. Augustine, in several Homilies. In the Eastern Church it is kept on January 7th, the day after the holy Theophany; and the festival of the Decollation is also fixed, as in the Latin Church and our own, for August 29th. The day on which our principal festival of St. John the Baptist is kept has been supposed to be connected with his words, "He must increase, but I must decrease;" the days of the Bridegroom are growing longer, but those of the friend of the Bridegroom are beginning to wane. So St. Augustine says, "John was born to-day, and from to-day the days decrease; Christ was born on the eighth of the kalends of January, and from that day the days increase." But the 24th of June is also the proximate day of the Baptist's birth, since he was six months older than our Lord.

Although the martyrdom of St. John Baptist is one of the four recorded in Holy Scripture (the other three being those of the Holy Innocents, St. Stephen, and St. James) yet the present festival, which commemorates his Nativity, appears to be the more ancient of the two dedicated to his name, and the one more generally observed. So we may judge from the sermons both of Maximus and St. Augustine, each of whom accounts for the custom of observing the Birth and not the Martyrdom of the Precursor of our Lord as if no other festival in his honor had yet been established. "The prophets who had gone before were first born, and at a later day prophesied, but St. John Baptist heralded the Incarnation of our Lord when His Virgin Mother came to visit Elizabeth, and both the Precursor and the Holy Child were yet unborn."

The miraculous birth of St. John the Baptist, and all that we know of his subsequent history, is told us in the opening chapters of the four Gospels, in the 11th of St. Matthew, and the 9th of St. Luke. By comparing our Lord's words in Matt. xi. 14, those of the angel in Luke i. 16, 17, of Zacharias in Luke ii. 76, and those of St. John himself in announcing his mission, with preceding prophecies, we see that the prophets had spoken of him more than seven hundred years before he was born, and that the very last words of the Old Testament, written about four hundred years previously, were concerning him. And, comparatively little as is said about St. John in Holy Scripture, what is said shews how important his office was, and illustrates the words of our Lord, that among all previously born of women none was ever greater than John the Baptist.

He appears to have spent his childhood, at least, with our Blessed Lord and His mother, and it is natural to suppose that his parents lived but a few years after his birth. But when the time for his ministry came, he adopted the ancient prophetic mode of life; such as is indicated in the case of Elijah the Tishbite, who is said [2 Kings i. 8] to have been "an hairy man, and girt with a girdle of leather about his loins." As a prophet, and the greatest of all,—the last prophet of the old dispensation, and the first of the new,—he assailed the vices of the generation in which our Lord came, as Elijah himself had assailed those of Ahab and the Israel of that day; and so doing he brought many to repentance, and initiated a new moral life by that ordinance of Baptism with which the dispensation of Sinai ended, and that of Calvary began. And when by the power of his preaching he had prepared the hearts of the people to receive Christ as a blessing, and not as one "come to smite the earth with a curse" [Mal. iv. 6], the other part of his office was brought into exercise, that of baptizing our Lord, and witnessing to the descent of the Holy Spirit on His human nature.

Powerful as the effect of St. John the Baptist's ministrations evidently was, we have very little information given us about it. He proclaimed the coming of Christ, rebuked all classes of the people for their sins, shewed them the way to turn from them, and baptized with a baptism of water which foreshadowed the Baptism with the Holy Ghost as well as water. All people seem to have

come readily to him, for the "offence of the Cross" had not yet begun, and the prophet who attracted was no "carpenter's son," but "a prophet indeed," the son of a man well known among them, a priest of the regular succession of Aaron, prophesying as Elijah, Isaiah or Ezekiel, with the outward appearance and habit of a "man sent from God," and telling of that which they longed for, the near approach of their Messiah. This is all we learn of the ministry of the Baptist from Holy Scripture, and tradition has added little or nothing more. His martyrdom appears to have taken place very early in our Lord's ministry, and when St. John himself was only about thirty years of age; and since his work was done, we may see in it the manner in which the course of even the evil of this world is so regulated, that it ministered by a quick death to the rapid removal of a saint from the Church on earth to the Church in Heaven when the time of his reward was come.—Annotated Prayer Book.

THE EXCAVATION OF ZOAN.

BY THE REV. W. C. WINNLOW.

Additional subscriptions to Zoan are gratefully acknowledged, and from these parties: Oliver Wendell Holmes, Prof. Frederick Gardner, D. D., the Rev. Dr. Frothingham, the Rev. Brooke Herford, the Rev. Dean Gray, (Cambridge), the Rev. Dean Hoffman, (General Theological Seminary), Franklin Carter, D. D., (President of Williams College), Henry M. Beare, D. D., the Rev. E. A. Renouf, Thos. R. Lambert, D. D., A. St. John Chambre, D. D., W. D. Wilson, D. D., LL. D., Otis E. Weld, Amos A. Lawrence, Mrs. Patterson, Richard Sullivan, R. A. Clogher, Mrs. Rice, John G. Cary, Mark H. Richards, Richard Goodman, Mrs. Kimball, Phillip Battell, Miss Wales, George W. Wales, Mrs. Walter Baher, Stephen G. Delbois, George H. Norman, Mrs. Hammond, Wm. S. Eaton, Edward L. Davis, Joseph Story Fay, Causten Browne, J. Huntington Wolcott, and Joseph Barrett.

Permit me to notice a communication to THE LIVING CHURCH of May 17, from one who has, as I know, a special animus against the "Egypt Exploration Fund" or some of its officers, including also the London Times, and the Academy.

Who are some of the culprits of the Fund for whose conviction at the bar of your readers the writer pleads? Sir Erasmus Wilson, [that accomplished scholar, Canon Greenwell, F. R. S.; Professor Douglas, Gardner, Mass.; the Rev. H. G. Tomkins, also a secretary of the Palestine Exploration Fund; Villiers Stuart, M. C.; that illustrious engineer, Sir Charles Wilson, K. C. M. G. F. R. S., etc.; and not least, Professor Sayre. The co-secretaries are R. S. Poole, LL. D., of the British Museum, author, contributor to the standard Cyclopaedia, Biblical dictionaries, etc.; and Miss Amelia B. Edwards, who, aside from her high reputation in the literary world, has now become one of the most advanced authorities in Egyptological research in the world. The opening article in *Harper's Monthly* a few years ago, on the great *trouvaille* of mummied kings and other royalty, so brilliant, and so scholarly and so widely quoted, was from her pen. Maspero, without whose sanction not a pickaxe could be struck at Zoan; Naville, ranking among the five or six greatest living Egyptologists, and a man of singular purity of character and religious devotion; and W. Flinders Petrie, whose work "The Pyramids of Gizeh" places him among the foremost of practical excavators and explorers for whom your contributor seems to retain some respect—these are the men who superintend or direct what the Fund does or is to do in Egypt. The London Times editorially commends Petrie now at Zoan, for his rare skill and economy.

"A large mound" is the gracious and clear description your contributor bestows on Zoan, although he fills nearly half his article with "Pithon" alone, and adds much irrelevant matter. Let any one read Biblical and Egyptological works, to satisfy himself that "A large mound" hardly covers the ground taken by Mr. —! In the Academy of March 15 are nearly three columns of a mathematical description of the walls, ruins, pillars, broken obelisks, mounds, etc., etc., at Zoan, prepared on the spot by Mr. Petrie, and by him sent to that journal. He begins: "As no brief or accurate account has yet been published either in English or French of the ruins of Zoan or Tanis, it will not be out of place to give an outline of what is already known, before describing, from time to time, what may be discovered here by the work of the Egypt Exploration Fund. The main mass of the ruins is over half a mile each way, forming a girdle of high mounds around the great temple of Rameses II," etc., etc. The article bristles all over with a brief and pointed descriptive information. Mr. Petrie remarks in conclusion: "The main object of search here will be the buildings and tombs of the Hyksos and Rameside dynasties, who made this city their capital. It is here, if anywhere, that we may hope to bridge the historical gap of the Hyksos period, or find remains of the Israelites during their sojourn in prosperity." Well declares the Fund's circular: "The city of Zoan was not only the chief city of the Delta, during the most interesting two or three thousand years of Egyptian history, but it was also the key of the northeastern frontier, the great centre of broader history, and the seat of government nearest the land

of Goshen. No site in Egypt or in the whole East, is known to be so rich in buried monuments, numbers of which just show themselves on the surface of the mounds. None is richer in historical promise."

Your contributor says that Petrie has "admirable qualities" for the excavation of San Tanis; what does he say to Petrie's remark above, "Zoan or Tanis?" For quoth your contributor of Tanis, "Nor has it the slightest connection with Zoan." Let your readers take both of our contributions as a context, and see for themselves. Moreover, he intimates that the land of Goshen cannot be turned into Zoan. Who so says? The Fund expressly says of Zoan, "Here in the nearest great city to the land of Goshen," etc. So again quoth he: "Dr. Lepsius is positive that Tanis is not Raameses." Nor does the circular of the Fund, or mine, say it is. Our appellation is San, the Zoan of the Bible, the Tanis of the Greeks—San being the Arab name.

Your contributor alludes to matters irrelevant to Zoan. The American Archaeological Institute is not engaged in Egyptian exploration; we have no American Egypt exploration fund, and so our only way and duty is to aid the fund, just as Americans have aided the English Palestine Exploration fund. As my circular says: "The American and English public are equally interested to have Zoan thoroughly explored for archaeological, historical and Biblical reasons, and the time, under most favorable auspices and conditions, seems at last to be fully ripe." His allusions to the institute, to Piazzi Smyth, the Pyramids, President Barnard, the School of Mines Quarterly, etc., for complimentary effect, like Chinese politeness, has nothing to do with the excavation of Zoan. And how he tries to "throw dust" on Zoan (just as the ashes and sand are being removed) by firing broadsides at "Pithon." M. Naville's illustrated report of that excavation—so comparatively insignificant—will soon be out; let us await it before discussing a past excavation. I do not understand Naville does more than present some striking evidences which he unearthed at Maskhutah, going to show that it was the site of Pithon. It is the purposed excavation of Zoan that claims my attention, for which I ask aid. Dr. Holmes practically, as well as humorously puts the case, and I ask you to publish his letter to me.

I will continue to publicly acknowledge subscriptions for "Zoan," and Miss Edwards will forward a receipt to each donor, specifying the amount donated. Subscribers of not less than \$5 can receive "Pithon," (in press) and I thank your contributor—in this—that he has advertised the book.

THE GREAT PREACHERS OF ENGLAND.

From Temple Bar.

VII. CANON HOLE.

The gifts that make a preacher popular with the vast congregations of St. Paul's appear in no man more conspicuously than in Canon Hole, of Lincoln. This most agreeable preacher realizes one's conception of what a court chaplain ought to be; but as in these days the sovereign people like to be addressed as kings were of old, a preacher with honeyed phrases is sure to be thought delightful. There is nothing spontaneous in the canon's oratory; it is all art, and high art. He abounds in quotations from the poets; he suits the action to the word with gestures that have all been studied. Now he lays one hand on his breast and looks upward at the dome while he repeats some majestic verses from the late Lord Derby's translation of Homer's Iliad; now he brings the ample sleeves of his surplice together, and folding his hands as he leans right over the pulpit, smiles radiantly at his congregation, and dismisses them with a tender couplet from Robert Browning. There never was such a voice as Canon Hole's for modulations; it compasses every octave from the deep note of the bassoon to the softest tremolo of the silver flute. As for his sermons in their entirety, they are like beautiful, philanthropic essays, of which the author has laboriously corrected the printed proofs—there is not a mistake in them, not even a point of admiration misplaced. Of pictures so carefully retouched as Canon Hole's sermons are, the French say: "C'est de la peinture trop lachée." But we are not going to admit that the canon's sermons are "too much licked." If the art in them is too apparent, it is at least something that art should be bestowed so conscientiously in the preparation of sermons.

VIII. CANON DUCKWORTH.

Canon Duckworth is a court preacher *de facto*. We have not mentioned his name in the order which we should assign to it by merit, for it certainly deserves a place in the first rank. A noble face, a charming voice, a persuasive tone, and a fluency which comes from a full heart as well as a full mind, combine to make of Dr. Duckworth a preacher very pleasing to hear. Pleasing is perhaps an inadequate word. The sensations which Dr. Duckworth kindles, though not violent, are strong and lasting. An accomplished scholar, a deep thinker, a masterly logician, he can give reasons for his faith which will not only satisfy the reverent inquirer who wants to have his belief strengthened, but will trouble the agnostic; and when he makes appeals to the heart he says things that will move even hardened society-men of the Major Pendennis type,

and women like Becky Sharp. He is one of those clergymen to whom belongs the great credit of having propagated religious earnestness, which is a very different thing from religious zeal, among the aristocracy. The zeal which finds vent in ostentatious giving of money, in the noisy companionship of orthodoxy, and in the multiplication of religious observances, is always within the compass of the rich like any other mode of recreation. But the quiet steadfast earnestness which shows itself in the gracious life, in charity of word, in the constant respect of holy things, and in the godly bringing up of children, this is a virtue that has not always been seen, as it is now, among a very considerable section of the rich. And men, who, like Canon Duckworth, have striven to promote this virtue and have succeeded, must be held to have had no small part in ennobling the national life.

IX. THE BISHOP OF TRURO.

Exactly the same praise belongs to Dr. Wilkinson, Bishop of Truro. It is impossible to compute the good which Dr. Wilkinson did during the years he was vicar of St. Peter's, Eaton Square. A High Churchman, an Oxford man, and a spiritual son, as one may well call him, of John Henry Newman, he is nevertheless essentially a priest of the Church of England, and there has never been any reason to fear that he would sever his connection with it. The mission which he set himself to discharge in his aristocratical parish was no easy one. A forcible preacher, he attracted from the first large congregations to his church; but this did not satisfy him, for he aimed at exciting something more than curiosity—he wanted to awaken an active religiousness among his hearers, and to do this he had to exert all the tact and urbanity at his command. Largely endowed with both, he succeeded where a man less versed in the ways of the world might have failed. Lay organizations of all sorts sprang up around his Church to assist him in his work, and he was speedily in a position to feel that he was truly the guide of his parish. But to speak of him only as a preacher, we may say that his able, scholarly discourses, while so couched as to soothe rather than to alarm, were always interspersed with little sparks of humor which threw a ridiculous light upon the smaller and meaner vices, selfishness, conceit, indolence, and stinginess. Dr. Wilkinson knows how to make the great ashamed of the faults that are unworthy of their position. His texts generally tend to the moral, *noblesse oblige*; and his exhortations, both as to conduct in private life and in public policy, might be summed up in Tennyson's stirring lines:

Pray God our greatness may not fall
Through cavern ears of being great.

THERE is an atmosphere of summer all through the July *Harper's*. The opening paper deals with the Nile, now in the season of its inundation, and another with the St. Lawrence and its summer resorts; while the approaches to New York, a London suburb, "Harrow-on-the-Hill," and one of the suburbs of Washington, Kendall Green, are the subjects of other articles. Both the serials are very summery; the paper on Bismark gives a pleasant account of his summer life, and one on "Professional Beauties of the Last Century," includes a graphic description of a summer's night party at Ranelagh Gardens. There is also a paper on cattle-farming at the West, and a poem by Philip Bourke Marston sings of "Roses and Nightingales."

AFTER St. Louis had experimented unsatisfactorily with wood, asphalt, granite and other material for pavements, a hundred public-spirited men contributed \$50 each towards a fund to test fire-brick for paving purposes. The test was made in the busiest streets. A committee of engineers and others have just reported that "fire brick" show all the endurance of granite, and that they make a smoother, cleaner and less noisy street, and are more easily repaired and give a better foothold to horses; that neither frost nor fire affects them, and that they can be used at less than half the cost of granite."—*Evening Journal*.

Mrs. HAGGERTY, of Cleveland, saved a man's life by the most wonderful quickness of mind. Tobias Thompson was digging a well, when the earth began to cave and buried him up to the neck. Mrs. Haggerty saw what happened, got a piece of tin water pipe and handed him, and then screamed for help. Thompson was soon buried so deep that it took three hours to dig him out, and all the time he breathed through that pipe and without great distress, and we may be sure, wanted to express gratitude to the woman who did in an instant the one thing which could have possibly saved his life.

"THE STRANGER THAT IS WITHIN THY GATES."—This is a part of the fourth commandment. The idea conveyed is, that visitors at our houses must conform to our rules regarding the keeping of the Lord's day. Sometimes I inquire of persons concerning their absence from Church, and frequently I hear the answer, "Oh, we had company at our house yesterday." It may not be wrong to "go visiting," or to receive visitors on Sunday; but it is certainly wrong, it is a violation of the Fourth Commandment, to keep others, or to be kept by others, from religious duty.

THE HOUSEHOLD.

THE odor of onions can be effectually removed from the frying-pan by boiling a little wood ashes and water in it, or, if you have no ashes, potash or soda will do as a substitute.

BLOTTERS for a gentleman's desk are made of blue cardboard, cut in the form of a book, with leaves of pink, blue, yellow, and white blotting paper. Pink the edges of the paper, tie the leaves and the cover together with ribbons. Ornament with painting or with pretty transfer pictures.

NOW is a good time to prepare mint vinegar. Take pepper or spearmint leaves; wash them, and put them into a large-mouthed bottle; fill the bottle up with vinegar; have a cork that fits closely. Let this stand for three weeks, then pour it through a muslin cloth into a clean bottle, and it is ready for use.

Do not let boiled potatoes stand in the water a moment after they are done; drain it all off; cover the kettle; some very painstaking cooks remove the potatoes from the kettle, and, after laying a towel on a tin plate, put the potatoes on it, cover them, and put them in the oven to dry leaving the oven door open.

How to make tarragon vinegar. The tarragon should be gathered before it blossoms; remove the larger stalks, using only the small and tender ones with the leaves; pull the leaves and stalks in pieces, bruising or rubbing them with your hands. If you have bottles in which chow-chow came put the tarragon into them, and cover the leaves and stalks with vinegar. After it has stood for nine or ten weeks drain and strain, and put into small bottles ready for use in meat sauces, soups, etc.

A Dainty dish to serve with cake as the last course at dinner, is made by stewing prunes of the best quality until they are tender, and the pits will slip out easily; stew them in as little water as possible. Beat the whites of eggs to a stiff froth; add almost as much sugar as if you were making frosting; drain the water from the prunes, mix them with the eggs and sugar, and set in the oven to harden. Serve cold with cake and coffee.

MANCHESTER PUDDING merely requires to be known to be duly appreciated. It will soon be loved for its own sake. Pour one quart of boiling milk over three-quarters of a pound of bread crumbs; add six tablespoonfuls of sugar; one tablespoonful of butter; three eggs, well beaten; and half a teaspoonful of extract of vanilla. Put two cups of strawberry, raspberry, or peach jam into a mold, pour in the batter and steam for two hours. Cover the mold while steaming. Ambrosia may have been all very well in its way, but the gods never tasted a Manchester pudding or it would have been eclipsed in Olympus.

TO CLEAN OIL PAINTINGS.—Remove the frame, and dust the surface with brush or feather, after which pass a sponge moistened in spring-water over it. Cover the picture next with a shaving-soap lather, which does not easily dry, and in ten minutes wash off again with a brush and as little water as necessary. When dry, rub with a clean rag moistened in nitro-benzine or artificial oil of bitter almonds, substituting a fresh rag occasionally, and not desisting from the process as long as the rag gets dirty. Treatment with fine olive-oil, and afterwards with a quick-drying varnish, will revive the colors if dull.

PINEAPPLE pudding is a novelty much thought of this season. Line a deep and buttered pudding dish with slices of sponge cake, slice some pineapple in very thin slices and put it into the dish, cover a layer of pineapple with a layer of cake, and so on until the dish is full, scatter sugar plentifully over the pineapple; the top layer of the cake should be moistened with water and have sugar scattered over it. If you are the happy possessor of a pudding dish with an earthen cover, put this over the pudding, otherwise cover it with a dinner-plate and bake slowly for an hour and three-quarters. The cover or plate should be buttered.

To make handkerchief cases that are suitable for birthday gifts, take two squares of satin, say of cardinal and of light blue, the exact size of a pocket handkerchief; the edges all around may be pinked, and the squares be caught together with very delicate feather-stitching; but a still prettier way is to button-hole the edge in small scallops with canary-colored silk. Fold the squares with all the corners in the centre, catch three of them together with a bow of narrow ribbon, leaving the fourth to open, so that the handkerchiefs can be put inside; this may have a loop of silk cord to button around a small button put on under a loop of ribbon, or instead of a made bow you may have two ribbons to tie the lid down with. Instead of fringing the ends, cut them in four or five tiny notches.

HYGIENIC EXPERIMENTS WITH SALT.—Experiments for the purpose of discovering the effects of salt and other condiments when used in cooking, have been made by Dr. Hussen. It is shown, among other things, that in cooking butcher's meat only an ounce of salt should be used with from six to twelve pounds of meat; if more is employed, it will either modify the structure of a portion of the muscular fibre so as to render it more resistant to the action of the gastric juice, or it will itself check and retard the peptic fermentation, the very groundwork of digestion. It follows that salted and smoked meats are more indigestible than fresh. Vinegar, it appears, may be used with good effect, provided it is not in a quantity to irritate the stomach, and it is a pure dilution of acetic acid, freed from sulphuric or hydrochloric acids.

A BAG which is suitable for a slipper pocket and to keep soiled handkerchiefs and collars in, if made after these directions will be not only useful but pretty also. Take a piece of ticking, blue and white striped, thirty inches long and twenty-three wide, make a shirred pocket of pink silesia and put across the bottom. It must extend half way up the strip of ticking. Put on a bow at the top of the pocket. Above this and extending across the back-ground of ticking put a strip of the ticking which is to be divided in three pockets by a row of machine stitching. The blue stripes in these are to be worked in feather stitch with pink marking cotton that will not fade. The white stripes are to be worked in the same way with blue. You may not think from this somewhat meagre description that this bag when completed will be pretty enough for the sitting-room even, but it is so, and it will be found convenient as a receptacle for knitting or other fancy work.

AN OLD SAW.

A dear little maid came skipping out In the glad new day with a merry shout; With dancing feet and with flowing hair She sang with joy in the morning air.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX. DIVISIONS—CONTINUED.

The next event which disturbed the peace of the Church took place in the eleventh century. The Church had now spread far and wide, and for the better management of ecclesiastical affairs, the Roman empire had been divided into fourteen Church provinces, which were called Patriarchates, and the Bishop who was at the head of the province was called a Patriarch.

But although they were called Popes, and treated with the utmost reverence, they never assumed authority beyond the bounds of their Patriarchate, which was confined to Italy. Indeed, when the Patriarch of Constantinople was disposed to claim universal sovereignty over the Church, it gave great offence, and Gregory the First, or as he is generally called Gregory the Great, declared that such sovereignty was unlawful, and that whoever did assume it would be the Antichrist alluded to by St. John.

A power which was thus won by extortion could not be expected to yield peaceable fruit. The Eastern Christians had long been regarded by Rome as little better than schismatics, because they did not receive all the doctrines which were introduced at Rome. The decision of the Roman Church in matters of faith was held infallible, and therefore those who refused to submit to her authority were sure to incur the charge of schism.

fuse to acknowledge her supremacy over all other churches. The Eastern Christians are for the most part comprehended in the Greek Church. Thus divisions still prevail in the Church, and prevent the different branches from holding communion with each other.

I will say nothing about the different sects with which this country unhappily abounds. For although we have, as I will show you on another occasion, a pure and Apostolical branch of Christ's holy Church, established in this country, pure in its doctrines as it was in its early days, and Apostolical in its constitution, having all those properties, or notes, as they are called, of a true Church, yet there are many who deny her authority, and refuse to accept the blessings which she offers.

SOMETHING ABOUT SPIDERS.

Spiders are not insects, as most people think. There is precisely the same relationship between a spider and an insect that there is between a cow and a codfish. The cow and the fish are both vertebrates, and the spider and the insects are both annulates, but there the resemblance ceases.

THE BAKING POWDER WAR. Readers of the daily papers all over the country cannot but have had their attention attracted to the fierce newspaper and advertising war now going on between two rival Baking Powder Companies.

Such unsolicited testimonials as these are a better argument than whole pages of theorizing of what a child can or cannot digest. Write to Woolrich & Co., Palmer, Mass., for pamphlet on rearing children.

APPLES IN MYTHOLOGY.

Probably because the apple is such a beautiful fruit, and so common, it holds a great place in European tradition. Apples are to our legendary lore what peaches are to the Chinese. The fruit is as old as Homer; he tells us that "apple grew ripe on apple and pear on pear" through all the circuit of the year.

the Trojan woes, and but for this golden fruit, Troy might still be a flourishing rival of Constantinople. Indeed, the whole Eastern question would have taken different complexion, for the strife between Asia and Europe notoriously began with that apple of discord. They show different forbidden fruit in different countries, one especially, a monstrous yellow thing, about as tempting as a turnip.

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KING'S EVIL Was the name formerly given to Scrofula because of a superstition that it could be cured by a king's touch. The world is wiser now, and knows that SCROFULA

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The Living Church.

Chicago, June 21, 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.

THE news of the declination of the Rev. Dr. Worthington is received with regret, within and without the diocese of Nebraska. The choice was generally approved wherever Dr. Worthington was known, and it seemed to be a wise one.

WHAT'S in a name? A girls' school catalogue has recently been examined by some one interested in this question, with the following result: Seventy pet names, ending in "ie;" 20 masculine names, such as Sammie, Georgie, Luther, &c.; and only 39 proper names for girls.

The Rev. Dr. N. S. Rulison, rector of St. Paul's, Cleveland, and President of the Standing Committee of the diocese of Ohio, has been elected Assistant Bishop of Central Pennsylvania. Dr. Rulison is one of the most respected and useful of our clergy, and should he obey the call will bring to the Episcopate the best qualities of mind and heart, and the advantage of long and successful experience in the pastorate.

A Maryland correspondent complains that we did injustice to a distinguished Baltimore clergyman, by saying that he "took the eastward position." This writer explains that there was no choice in the matter, as there was a bishop kneeling at the north end of the altar, and the celebrant could not stand on the Episcopal head. Perhaps having been forced to adopt a prevalent and appropriate usage, he may continue in it, and nobody will be hurt.

The *Kalendar* is troubled because THE LIVING CHURCH put its first page in mourning on occasion of the death of the late Presiding Bishop. This is all well enough, it says, providing that the same thing is to be continued whenever a Bishop dies. The *Kalendar* scents danger in this little mark of respect for the Primus. "Let us jealously preserve the *Unity of the Episcopate*." Bless your dear little heart! We would shed our last drop of blood for the "unity of the Episcopate."

What possible harm there can be in a few extra marks of mourning for one who, in his life, was honored by a first place among us, we fail to perceive. If his primacy came by virtue of age, let the mourning lines be construed as a tribute of honor to age. The Presiding Bishop, for the reason that he is the oldest Bishop and honored by the first place in his declining years, should have, it would seem, a more general tribute of respect in death, than the Bishop of an obscure diocese. But argument is wasted in a mere matter of taste.

The African Methodists, as we lately informed our readers, have been having an exciting time over robes and other "ritualistic" things; and they voted as evangelical Methodists ought to vote. They sat down on ritual, apostolic succession, and all that sort of thing. Now the white Methodists, meeting in Baltimore, hang their banner on the outer wall, and vindicate their title to "Protestant Episcopal," though unfortunately the name is already appropriated by a body that claims to be Catholic. The following action was taken by the conference:

"Resolved, That in recognition of the Reformed Episcopal Church of the United States of America as an evangelical branch of the Church of Christ, and as a standing protest against the heresy of apostolic succession and high ritualism, this General Conference of the Methodist Protestant Church hereby authorizes the president thereof to appoint three fraternal messengers to its next general council."

What would John Wesley say to that? We may imagine his indignation on hearing that a company of pious enthusiasts, professing to follow his teaching, have

pronounced the doctrine of the Apostolic Succession "a heresy!" If it is a heresy, it is one into which the universal Church blundered within a generation of the Apostles. All Christians, with exceptions too insignificant to mention, were heretics, for fifteen hundred years, and the great majority of Christians now living are heretics. It will take something more than the Baltimore Methodist Conference to define heresy.

A HEARTY DESIRE TO PRAY.

The Collects, which are so rich in material of thought are an admirable study, by which is meant a study, not only for purposes of devotion, but for bringing to mind the great facts of Christian experience and of Scripture doctrines which they contain.

When one of the Puritan divines objected to the Collects, that they were too lengthy in invocation and ascription, and too brief in substance of prayer, he certainly could not have studied them so as to comprehend their wide reaching scope. In their brevity there is a remarkable condensation of scriptural thought, and used as they are in our varying Christian moods, they become many sided; so that while their language is ever the same dignified flow of devout words, their meaning is like the diamond, flashing its changing hues in the varying light.

If you look at the Collects as a study, there is not one of them that does not suggest material for a sermon, and some of them suggest many sermons. Take, for instance, this expression: "To whom thou hast given a hearty desire to pray."—(Collect for third Sunday after Trinity)—which clause is thrown in, as it were, accidentally, as a matter of Christian experience, rather than as an argument of prayer, yet how it brings up before the mind the spiritual attitude of a person that is truly saying he has a desire to pray—that is a desire to be engaged in the employment of prayer, and that independently of his desire for the things that he prays for.

We desire to pray when we are under the pressure of any great want or the burden of any great trouble, because we earnestly crave the thing that we seek. But perhaps the employment itself of seeking it is distasteful, it may even seem a cross. It is certainly a very different feeling from that which makes the act of praying, as a religious exercise, a pleasing employment in itself, without respect to what may come of it. "An hearty desire to pray" cannot fail to have a great influence over one's habit and life. "An hearty desire to pray" will have consecrated places and hours of prayer; it will be systematic and instant in prayer, and it will never grow weary in it.

EPISCOPACY.

Now that certain editors and preachers are racking their brains to prove that the silence of the "Teaching of the Apostles" as to the form of primitive Church government is an argument against Episcopacy, it may be well to quote some positive testimony from unbiassed scholars. We give but a paragraph where a volume might be added.

Gibbon, the great historian, who had no respect for any form of religion, says that Episcopacy was the universal mode of Church government at the end of the first century. Dr. Philip Schaff, who is probably the most learned and candid ecclesiastical historian in the world, says: "It is a matter of fact that the Episcopal form of government was universally established in the Eastern and Western Church as early as the middle of the second century." That is to say, the two greatest historians of modern times, the one of civil and the other of ecclesiastical affairs, both unbiassed and free from the influence of tradition and training, unite in bearing witness to the *universal* rule of Bishops at a time when the pupils of St. John were living. Some of these pupils were Bishops at the time. No record of any controversy on this point, preceding or long subsequent to, this time can be found. There is no allusion in all Christian antiquity to any controversy, protest, or objection, to such an enormous usurpation, as it must be regarded from a Congregational or Presbyterian point of view. From that point of view

it must be admitted that almost or quite within the life-time of the last of the Apostles, the polity of the Church was revolutionized without a dissenting voice. Episcopacy was set up and maintained everywhere for 1500 years, and still commands the allegiance of probably nine-tenths of the Christian world. The little fraction of non-episcopal Christians, who accuse us of "hyper-churchliness" and exclusiveness, should show ground for their departure from Catholic usage more relative than any that has yet been found.

After the testimony offered above, it is hardly worth while to add anything. But we cannot refrain from giving one or two more quotations from those who from force of circumstance were constrained to depart from the fellowship of the Apostles. They justified their course on the ground of necessity, but still believed that Episcopacy was the rightful and legitimate form of Church government. That necessity no longer exists, if it ever had an existence, and there seems to be no good reason why the whole Christian world should not return to the Church polity and unity of the early day.

Philip Melancthon, one of the most distinguished of the continental reformers, says: "I would to God it lay in my power to restore the government of Bishops; for I see what manner of Church we shall have, the ecclesiastical polity being dissolved." We do see what manner of church has come, under the sway of independency and lax rule.

John Calvin desired Episcopal ordination, and his opinion is on record. He says: "The Episcopate had its appointment from God. The office of Bishop was instituted by authority, and defined by the ordinance of God." The necessity of a return to the primitive order of the Church is felt among many of the denominations; some of them do not know exactly what they need, others look more intelligently for the needed change. An influential paper among the Universalists, *The Leader*, at one time advocated the adoption of primitive Episcopacy.

The recent movement among the Congregationalists indicates a desire for a more fixed and definite faith. Our hope and prayer is that they and others who have been drifting on the sea of uncertain opinion, may return to the Nicene Faith and the anti-Nicene polity of the Church.

BEAR YE ONE ANOTHER'S BURDENS.

A grievous defect of modern progress and business thrift is the lack of all sense of obligation to aid the weak and unfortunate. The law of the survival of the fittest, the pitiless law of the brute creation, seems to be gaining ground among men. It is utterly heartless. It is only for creatures that have no souls. It belongs to the orders of mechanism and force. There is no inconsistency or cruelty in the law, within the range of its intended application. But man is not within that range. He was not made after the law of a carnal commandment, but after the power of an endless life. The Lord of that life does not deal with men after the law of the brute creation. Men have no right to deal with each other according to that law. But it comes up into human enterprises, appealing to the selfish greed of men, and demands the homage of human souls. Men, made in the image of God, accept it, abrogating the law of their endless life which is their crown and glory, and degrading their lofty endowments to the ends and aims of the self-seeking brutes. This greed of self brings its own curse. The survival of the fittest means antagonism to the death. Labor that has no pity from capital may die, but it will stab as it expires. The groaning millions will turn like starving beasts upon those who are able to help them, but will not. And after the deluge, what? Let the weak and ignorant and unthrifty go to the wall; let the "fittest" survive; what then? What will become of the "fittest"? It will then be seen that humanity is related in a way that beasts are not. It will then be seen that the law of mechanism and force was not the law of the race into whose nostrils God breathed the breath of life. It will then be seen that there

was a bond that bound human souls and human destinies in mutual dependence, so that when one member suffered all the members suffered with it. May God help our sin-smitten humanity to learn the lesson before the catastrophe comes.

The meaning of all the uneasiness and communistic tendency of the age, seems to be this: The many cannot hold their ground against the few, and the few who have talent and power show no sign of caring for the many who have not. It is not for Communism as a principle, but for Communism as a last resort, that the masses of the old world, and many in our own country, are contending. They want to live, and who does not? They are not content to become as the beasts that perish. Granted that many of them are ignorant and lazy. They have souls, they have families, they are the blood relations of those who are educated and thrifty. They crave sympathy. They need a helping hand. They are human, therefore they have claims to consideration, which the beasts have not. They need to be instructed, guarded, encouraged, aided by those to whom God has given the talent and the means. With the encouragement and aid, to which, by the laws of human brotherhood they are entitled, they will not be disposed to anarchy and revolution. They will be content in their lower sphere.

This issue is not a new one. It does not press upon the world now for the first time. Two thousand years ago it convulsed the world. Philosophy was powerless to meet it. The religions of the heathen world could not meet it. These only served to strengthen the bonds of caste and servitude. They brought no amelioration to the hard lot of the unfortunate. But over the manger-cradle shone the star of hope. The light that lighteth every man that cometh into the world, dawned with the coming of the Sun of Righteousness. Henceforth the law of brotherhood was to be the law of humanity. The rights of the poor and weak and unfortunate of earth were then manifested. In the Kingdom of the Incarnate Lord they have been since maintained. This, if nothing else, entitles the Church of God to the gratitude and allegiance of mankind. She has enforced, by every means in her power, the principle of fraternity and charity. She has laid upon the strong the burdens of the weak. She has proclaimed to all men, in every age and clime, the duty of mutual helpfulness. She has taught men to abandon the pitiless law of the survival of the fittest, coming from below, and has revealed to them the law of pity from above. In the measure in which this revelation is received and followed by men, will be the measure of peace and prosperity that they enjoy. To disregard it is to open the way for anarchy and ruin.

BRIEF MENTION.

A complacent contemporary of the "Low Church" persuasion, has this charitable comment upon its ecclesiastical adversaries: "The times we live in have been distinguished by extraordinary events, and not the least are those which have given rise to the two extremes of Church industry; the one inclining towards the solemn superstition of the Pharisee, and the other towards the latitudinarian freethinking of the Sadducee; the one on his way to Rome, the other to Jericho, or anywhere; the one believing too much and the other too little."—The Presbyterian Assembly has put itself on record in favor of kneeling in prayer. Last year it quoted the primitive Church, which regarded the sitting posture as "heathenish and irreverent," and enjoined upon ministers to reprove it. This is a move in the right direction, but it is a move against the tide. Sitting in worship is a "liberty" dear to the Protestant heart, and no amount of primitive protest will affect it.—An aged merchant announces, in a country paper, his retirement from business, and says: "We feel thankful to those who have sold us grain for twenty years. As the writer will be 77 years old in August he feels his time is short, although he has a hope that all will be well hereafter." If he has thought of the hereafter in his buying and selling, as he seems to have done in

his advertizing, he has good ground for this hope.—This thought of the hereafter, which the old Illinois farmer, at the age of nearly four-score, associates with the close of his business life, is a thought that should press upon us at every stage. What is to be the outcome of all our toil and trouble? What shall it avail that we have a few acres of land, more or less? What shall we take with us into that "hereafter?"—Some one has said, "It is good to give thanks; it is better to live thanks."—One of Bishop Coxe's "monitions," in his excellent thoughts on the service, is this: "Prepare for divine service in your closet, not at your toilet." "It is a sign of ill-breeding, as well as of frivolity, to dress elaborately for church."—A gentleman settled the estate of a wine-dealer in New York. Having access to his books, he examined the accounts of what was bought and sold, and was surprised to find that while for years he had sold large quantities of wines, there was no indication on his books that he had ever bought any. Not a gallon purchased, but thousands of gallons sold; sold for the juice of the grape, when, in fact, it was his own concoction of drugs and alcohol, on the sale of which he grew rich, at the expense of the lives of his fellow men. Wine is a mocker; strong drink is raging; the genuine article is bad enough, and at the last it biteth like a serpent and stingeth like an adder; but these compounds are worse than a whole colony of serpents, adders and scorpions, and no living man, it is said, can, by the taste, distinguish the spurious from the true.—The question has been discussed, "What do the Pews expect of the Pulpit?" It is the preachers' turn now to ask, "What does the Pulpit expect of the Pews?" There are rights and obligations on both sides.—Think of a member of the Church paying \$145 a year for tobacco and 66 cents for Church extension, and another of the same Church paying \$91 for tobacco and \$1 for missions.—"One would think," said a friend to the celebrated Dr. Samuel Johnson, "that sickness and a view of death would make men more religious." "Sir," replied Johnson, "They do not know how to go about it. They have not the first notion. A man who has never had religion before, no more grows religious when he is sick, than a man who has never learned figures can count when he is in need of calculation."

LETTERS TO THE EDITOR.

PRECENTORS AND ORGANISTS.

To the Editor of the Living Church:

The want of thoroughly trained men to conduct the musical services of the Church is lamentably felt. If your readers will recount all the churches where there is a service of any known pretensions, they will find that with very few exceptions, the organist is from the other side of the Atlantic.

The reason of this is that in England the organist of every Cathedral has a number of articulated pupils whom he trains—as he himself was trained, for several years. At the end of their term they are thoroughly competent to perform the difficult duties of choir masters' position.

But there is a difficulty which even the long experience of English churches has not solved. The process of training organists is complete.

Offer a salary of \$500, you may have a steamer full of well-qualified men to fill as many positions as you have vacant. One organist gained the only Fellowship awarded by the London College of Organists in 1881; he alone was successful, although there were 37 candidates, every one of whom must have been able to play Bach's *Chorale Fugue*. He is more than satisfied with his position. We have increased the \$500 to \$750—but he takes the daily services.

I brought with me here—now nearly five years ago—a very remarkable organist, he was a Bachelor of Music of Oxford, a Fellow of the College of Organists, and he would have ranked amongst the first 20 organists in England. He left us because he could not train a choir, and on going back to London he was thankful to obtain the organist post in a town, 20 miles from London, for which there were 80 candidates, and of which the salary would not be more than \$350. But while organists are plentiful, real choir-masters are scarce. Not only does it require a certain knack to get on with the boys, but the real difficulty lies in the curious fact that very few teachers of singing know how to train the voice, and if you find one who is so capable, he seems to have fallen upon the art by chance.

It is of course impossible to give a voice to a person not possessing one, but given the proper vocal apparatus, then with rightful

Care that organ can be made to do its duty to its best advantage. Why the men who have discovered this art do not impart their knowledge to others, I have never been able to understand. It is true some few books are written on the subject, but the best writers in the world cannot describe such a subtle and delicate process as voice culture. It must only be learnt from observation and training under an adept.

After four years of experiment our music in the Cathedral is on its final basis. I always felt that to render Cathedral service, out here in the West with anything like satisfaction, the chancel choir must be supplemented by ladies. Therefore in building our Cathedral we enlarged the side of the chancel opposite the organ chamber so as to hold a tier of three seats, each holding ten persons. These rise behind the third row on the cantoris side, the chancel wall proper being here arched.

The Cathedral boy's school was then a less pronounced success than it is now beginning to be, and we were dependent on the boys of the neighborhood. But unless your boys have almost daily practice, the highest form of service cannot be attained. That daily practice our school boys now have. In the choir chapel we have 25 ladies, picked voices, who attend two practices a week and the two services on Sunday. Our men are at present eight basses and five tenors, these will increase no doubt in time, all these 35 are efficient and not one of them is paid.

Our precentor, whom I knew in London for many years, is a rare trainer of the voice and a better conductor can hardly be desired, he gives the principal voices private singing lessons, and does so on the condition that they strictly attend to their choir duties. The rest profit by class lessons and the drill at the practices. The plan is so successful that if need be we could have 50 ladies. Many of our present choir have left quartette choirs, where they were paid, to benefit from the teaching of Mr. Stevenson.

I need not say our service is very well rendered. I know hardly one in the old country which is on the whole superior to it.

Why should not other churches pursue our course? If we had competent precentors it would be an easy matter.

I write this to feel the public pulse. There must be many men who intend to devote their life to Church work, who would be of inestimable service as precentors of dioceses, when the Cathedral system is fairly set in motion. Moreover, a lucrative profession is that of an efficient precentor. Our precentor and organist are ready to take articulated pupils. If a young man will pay \$1,000 a year for two years, they will undertake, provided he has already some musical knowledge, to fit him for his profession. But a Theological student who is musical and would help in our Cathedral school or do parish work, might receive a thorough training under other conditions, always remembering that he must be articulated for at least two years, for in no shorter time is it possible to gain any really useful proficiency. We have two organs in the Cathedral, and pianos, with any quantity of practice ground in choir managing. Thus our opportunities for training precentors and organists, are very exceptional. The two weekly practices would give the precentor's pupils opportunities so necessary and so difficult to obtain of wielding the baton under the precentor's eye and direction, whilst he himself is going amongst the parts, seeing each voice in its time and tune.

He will be taught a method of vocal culture, which is most satisfactory in the results; composition and orchestral work, both precentor and organist are adepts at. Moreover, organizing and conducting other choirs in the city would give him ample practice, as we hope to put the choirs of our other three churches in charge of the precentor and his articulated pupils; and we hope the day is not far distant, when he will be the director of every choir in the jurisdiction. How much might be attained if all were organized from one capable centre.

I shall be happy to correspond with any gentleman concerning this suggestion.

H. MARTYN HART, Dean of Denver.

ANA-BAPTIST BAPTISMS.

To the Editor of The Living Church: At this season of the year, when so many are being prepared and presented for Confirmation, it may not be amiss to call attention to a matter which is not as generally known, or if known, remembered, as it should be, and yet is of the utmost importance. I refer to the manner of administering Holy Baptism in the ana-baptist denomination. The custom varies, of course, with the individual ministers, yet so far as I have been able to investigate the common practice, and I have made careful inquiries in all parts of the country, it is the prevailing fashion when several candidates are to be immersed for the minister; to pronounce the sacramental words—"I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost," when, or generally just before, he dips the first one, and then to proceed to dip the others without repeating the sacramental formula. Another practice is to vary it with each candidate: "I baptize thee in the Name of, &c." with one; "I receive thee into the Church of God," with another; "I admit thee to Christian fellowship," "I make thee one of our number," &c., using the valid form, "I

baptize thee, &c."—perhaps only once while immersing twenty or thirty people.

Such baptism is not valid, even admitting the validity of lay baptism, when properly administered. We cannot be too careful in making sure that such has been the case where the sacrament is regarded as simply a ceremonial form, as it is by the majority of protestants; we should hardly expect them to be over careful about exact words and actual contact of the water, especially when the service is left to the inventive genius of each individual minister. And we know that some are very careless.

It would seem, therefore, that it was safer far to administer conditional baptism to all converts—unless we had positive proof that the right matter and form had been used; and in the case of "Baptists," to insist upon it always.

J. STEWART SMITH.

IS IT WISE?

To the Editor of The Living Church:

I desire to call attention to something which if continued will do great harm. I refer to the plan of asking a priest if he will accept a Bishopric if he is elected, at the same time assuring him that if he will accept, he will without doubt, be the choice of the diocese. I can understand that a vestry might not wish to have a call declined, and might fully determine upon the rector they wish, and so inform him, allowing him to decline before the formal action is entered upon the record, but surely this is wrong when the diocese is to choose a bishop. What a farce is the solemn invocation of Divine guidance! In what a position it places a devoted priest—asking him to put out his hand to grasp the mitre! If the man is earnest, true and humble, he will not turn his hand over to secure an election, so when a committee comes to tell him that he will be the choice of a vacant diocese, he will withdraw his name and the diocese will be deprived of the very man they wanted, simply because they went about it wrongly.

Pray God to guide the choice aright; elect the man of your choice, and let the call come to him, as from God; and, believe me, far better men will be secured than by cheapening the Episcopate, as is done when it is offered in advance. Do not place any man in the position of seeking the Episcopate. Let the man be sought.

W.

AN EXPLANATION.

To the Editor of The Living Church:

Your correspondent in issue of May 31, while not actually making false statements, would lead casual readers to misconstrue his statements. The parishes mentioned as giving such low salaries only have occasional services, one priest having two, three or more parishes. Take York Springs, which has four communicants, contributes \$136 or \$39 per communicant, which is far above the average contributions; there being only two dioceses which can show as liberal an average, viz.: Illinois averages \$41; Utah, \$39. I am unable from want of information to go through his whole article, but I think the rest would come out nearly the same way. Such articles destroy our faith in our Church papers where we look for correct information. Yours,

F. E. ENGLE.

[How do Church papers get their information? They are not inspired or infallible. If a responsible writer makes a statement over his own signature, it is no fault of the paper that the writer is mistaken? Let him be corrected, as above.—Ed. L. C.]

THE AFRICAN MISSIONARY EPISCOPATE.

To the Editor of The Living Church:

Under this heading, your correspondent, recently, speaks with commendation of the Bishop elect. But in his third paragraph he raises an objection, because Mr. Ferguson is, as he supposes, a Liberian, and not a native African. Like the New York Churchman, Mr. B. greatly errs as to the native place of the Rev. Mr. Ferguson. Really, his true nativity becomes a strong argument in favor of the Bishop elect, instead of the opposite, to the native Africans, and the objection falls harmless to the ground.

As to other cautions or objections, we cannot but believe that the House of Bishops electing Mr. Ferguson must have given careful and prayerful consideration to all that was against, as well as all that was for him, and so lay hands suddenly on no man.

Instead of having been born in the South, as some suppose, the Rev. Mr. Ferguson, when a boy, some two score years ago, was rescued with others from a slave ship on the coast of Africa, and named after a friend of mine, a preacher in New York, and educated in Liberia, and hence from this his Liberian citizenship added to his successful missionary labors; he ought to be the very man for an African Bishop.

ALONZO G. SHEARS, New Haven, Connecticut, May 26, 1884.

OFFICIAL.

The new church of St. John's, Henry, Ill., will (D. V.) be consecrated by Bishop Burgess on July 6, A. M., fourth Sunday after Trinity. A cordial invitation is given to all brethren.

COMMENCEMENT, ST. MARY'S SCHOOL. On Tuesday evening of next week June 24, the Graduating Class in Music will give a public recital and receive their Diplomas in the Study Hall of St. Mary's School, Knoxville, at 8 o'clock. On Wednesday, June 25, at 10:30 A. M., Commencement exercises will be held in the Study Hall, Bishop Burgess presiding. The public are cordially invited. There will be a meeting of the Trustees on Tuesday evening at 7:30, in the rector's study.

RACINE COLLEGE.—Examinations for Admission will be held at the Sherman House Assembly Rooms, Chicago, on the 23d of June, at 2 P. M., and on the 24th at 10:30 A. M., and 2 P. M. For information apply to Rev. B. F. Fleetwood, 3726 Langley Ave.; Rev. L. Pardee, 408 Warren Ave.; or Prof. W. J. Gold, Racine College, Wis.

PERSONAL MENTION.

The Rev. Arthur H. Proffitt has resigned his work at Sheeld, Mass., and become resident at Van Burenville, Mass., where as heretofore he is rector of Trinity Church. The address of the Rev. J. J. Cressley will be Baring Bros., Bankers, London, Eng., until October 1.

The Rev. Gustavus G. Nicolls of Quebec, will assume charge of the "House of Prayer," Lowell, and All Saints', Chemistford, during the absence of the rector, the Rev. J. J. Cressley, Europe.

The Rev. J. A. McIlone having accepted a call to St. John's Church, M. Pleasant, Western Michigan, has entered upon his duties accordingly.

The Rev. Dr. Elliphalet N. Potter, President of Union College, has signed his acceptance of the presidency of Hobart College.

The Rev. Tullius C. Tupper, rector of Christ Church, Little Rock, has received the degree of D. D., from the Board of Trustees of the Arkansas State University.

The Rev. Charles Breck, D. D., has resigned his parish in Central Pennsylvania, and sailed in the Bothnia, for England. Address London, Messrs. J. T. Morgan & Co., Paris Street, E. C.

Bishop Starkey's address until October 1, will be care of Brown, Shipley & Co., Bankers, London, Eng., and not as given in our last issue.

The Rev. Albert W. Ryan has received the degree of Doctor of Philosophy, on examination from the university at Bloomington, Ill.

TO CORRESPONDENTS.

No contributions are returned unless a stamp 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.

E. L.—During the Baptismal service the congregation ought to stand until coming to the Lord's Prayer, during which and the following prayers they should kneel, and again stand during the charge to sponsors, and the baptism. Standing is also the rule at a Marriage service. At a funeral at a private house, the same positions should be observed as at church.

L. P. C.—(1) When there is a celebration of the Holy Communion there are course "collations," and the word should be retained in the Prayer Book. (2) The "three steps" probably symbolize the Holy Trinity.

SUBSCRIBER.—The validity of Roman Confirmation is generally recognized by our Bishops. You will find in Blunt's Annotated Book of Common Prayer a brief description of the various methods of administering Confirmation.

APPEALS.

A COLORED WORK IN NEED OF ASSISTANCE. The undersigned wishes to interest the readers of THE LIVING CHURCH by calling their attention to a very encouraging work among the colored people of Brunswick County, Va. The Bishop of the diocese confirmed a class of 25 persons at one of his stations, 31 of May. This congregation should have a church before winter; for this object they have in hand together with available subscriptions about \$75; they have the land upon which to build, but before the work is begun they must have \$25 more.

ASSEMBLY.—The Bishop of the diocese confirmed a class of 25 persons at one of his stations, 31 of May. This congregation should have a church before winter; for this object they have in hand together with available subscriptions about \$75; they have the land upon which to build, but before the work is begun they must have \$25 more.

ACKNOWLEDGEMENTS. For completing the Chapel of St. Mary's School, Knoxville, Ill. Mrs. H. F. Chandler \$500 Miss Woodruff, Quincy 1000 Mrs. Millard, Peoria 1000 Miss Culbertson, Peoria 1000 Miss Margaret Boyd, Omaha 500 St. John's, Albion 2000 St. John's, Knoxville 1000 W. H. Sherman, Salt Lake City 2500 Concert at St. Mary's 3400 H. H. Canale, Cairo 500

MARRIED.

LOT DERRICK—KNAPP. On June 7, 1884, at Chicago, by his father, Rev. A. Loubereck, S. T. D., John D. 14-ur, back of Chicago, to Miss Carrie Knapp, of Oakland, Cal.

OBITUARY.

WINSLOW. Departed this life on the 9th day of June, 1884, in the communion of the Holy Catholic Church, at the residence of her brother-in-law, the Rev. E. G. Bonners, Mrs. Annoda M. Winslow, the widow, of the late Gen. Jno. Winslow, a native of North Carolina, and for the last twenty-four years a resident of Jefferson, Texas.

THE REV. H. S. BONNELL. GENERAL THEOLOGICAL SEMINARY. On the 14th of March last, the Rev. Henry S. Bonnell, of St. Luke's Church, New Tacoma, Washington Territory, passed to his rest in the Paradise of God. The class of 1882 of the Seminary in which he was graduated, take this their first opportunity to record, as a class, their deep sorrow at the loss of their beloved pastor, a true and devoted Christian man, and a faithful servant of his Lord and Master. His seminary career has left the record among the members of his class of a life characterized by hard, steady work, and unswerving devotion to duty, blameless and honored.

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, 197 Dearborn Street, Chicago, at 2 P. M. Jane 23d (Greek), 24th (Latin and Mathematics), and 25th (English).

WANTED.—At once two active clergymen in Priest's Orders, unattached preferred, to undertake mission work in South Georgia, salaries \$800 quarterly in advance. Apply to Rev. A. G. P. Dodge, Jr., St. Simons Mills, Ga.

A very successful teacher of piano, several years organist of Episcopal church, would like a position in a Church school, or to establish himself in some town where a capable and energetic musician is needed. For exceptional references apply to Miss Mary W. Vernon, Stanford, Fairfield Co., Conn.

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

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. Bolles, Cleveland, Ohio.

RETREAT.

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. Maturing, 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.

To rent at Cottage City, Martha's Vineyard, a handsome well furnished cottage of eight rooms, situated on Narragansett Avenue. Fine view of the sea. Apply to Messrs. Smith & Norton, Real Estate Brokers, Cottage City, Mass.

TO CLERGYMEN. Two unmarried clergymen, other Deacons or Priests, are wanted, on a salary of \$500 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. Waller, 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.

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.

Mgr. Capel (The Papal Controversialist) to be Answered.

Mgr. Capel has addressed a Pamphlet to the members of the late General Convention. It will be answered in the July Review by one of the best known writers in the American Church.

MINISTERIAL SUPPORT.

BISHOP POTTER'S recent article in the AMERICAN CHURCH REVIEW on Ministerial Support has led to a wide and earnest discussion of that important question by the Church Press and by the Bishops and Clergy. In order to formulate a plan for action, a Symposium will be given in the July REVIEW, in which three Bishops, three Rectors prominent City Parishes and three distinguished Laymen will write. In the October REVIEW about 100 pages will be devoted to another Symposium in which the Bishops, Clergy and Laity generally will take part. But a committee will assist the Editor in deciding upon the articles to be admitted. As we wish to admit a large number of articles in the October Symposium, the communications should be brief. This great discussion of the most important question the Church can consider should be read by every Clergyman and by every Layman who takes an interest in parochial affairs.

The publishers of the REVIEW have resolved to put this discussion within reach of every Clergyman and they will send the REVIEW for 1884 to any address for one dollar, which will only pay for the paper, binding and postage, but we believe that nearly every acquaintance with the REVIEW will result in a permanent subscriber. It is specially agreed that the REVIEW will not be sent to those dollar subscribers beyond the present year without their permission.

THE INSPIRATION OF THE BIBLE.

In the October REVIEW there will be a Symposium on the above subject, in answer to the questions raised in the Rev. Dr. Harris in his article in the April REVIEW on Matters in Dispute Concerning the Old Testament. The articles will be written for the Symposium; but it will be open to general contributions, the admissibility of which will be with an Editorial Committee. It is proposed to discuss all the questions in controversy concerning the Inspiration of the Bible.

THE REVISION OF THE PRAYER BOOK.

The Revision of the Prayer Book is another important question now being discussed in the REVIEW, which is of great interest to Clergymen and Laymen who are members of Diocesan Conventions and will be called upon during the coming three years to pass judgment on the proposed Amendments to the Prayer Book. The Rev. Dr. Harris in his recent article in the REVIEW has called attention to the fact that the proposed Amendments to the Prayer Book will discuss Art. VIII of the Constitution in the July No. 1. The Editor of the REVIEW has resolved to publish a special issue on this subject, and will call attention to the fact that the proposed Amendments to the Prayer Book will discuss Art. VIII of the Constitution in the July No. 1. The Editor of the REVIEW has resolved to publish a special issue on this subject, and will call attention to the fact that the proposed Amendments to the Prayer Book will discuss Art. VIII of the Constitution in the July No. 1.

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4. The Makers of Italy. By Wm. A. R. Woodland.
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4. The Prayer Book of the Christian Catholic Church of the West Indies. By the Rev. Charles R. Hale, S. T. D.
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6. Christianity's Relations to God's Spiritual Kingdom and His Material Creation. By the Rev. C. Adams, S. T. D.
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17. Recent Literature. Index to Vol. XLIII.

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DIOCESAN CONVENTIONS.

CONNECTICUT.

Three hundred clergymen and lay delegates, every parish being represented, formed the annual Convention of this diocese which met in St. James' church, New London, on Wednesday, June 11. A historical address was delivered by the Bishop, commemorative of the centenary consecration of the Rev. Samuel Seabury as first Bishop of Connecticut, at Aberdeen, Scotland.

Here and now it is enough to have told the story, and not as it should be told, but as I have had power to tell it, of his consecration. Standing beside the honored sepulchre, that holds the mouldered remains of him who a hundred years ago knelt down in that far off land to receive the warrant of his high commission in the Church of God, two thoughts—bringing with them a thankfulness too deep for utterance—fill heart and mind alike.

In the afternoon the Bishop delivered his annual address and made the following report: Visitations, 110; officiated 185 times; preached and delivered addresses 232 times; administered the Holy Communion 32 times; baptisms—adults, 1, infants, 9; marriages, 4; burials, 4; confirmed, 1,411. Six persons have been ordained to the diaconate, and 7 deacons to the priesthood; 13 clergymen received into the diocese; 14 dismissed, and 4 have died.

RHODE ISLAND.

Warwick is a beautiful neck of land jutting out into Narragansett Bay upon which the people of Providence have built summer residences. Bishop Clark lives there the greater part of the year. St. Mary's chapel, a chapel of ease for the summer residents, might be called the Cathedral, as it is the one church in which the Bishop has full charge. Here it was that the Annual Convention of the diocese of Rhode Island assembled on Tuesday, June 10. A special train was run from Providence to bring down the clerical and lay delegates, and was at the service of the Convention all day.

Shortly after service the convention was duly organized by calling the roll. The clergy have to be resident a year in the diocese before they are entitled to vote. This is to avoid a rush into the diocese of a certain stamp of Churchmen in case of a vacancy in the episcopate. The general order of business was altered somewhat, in order if possible to do what was necessary to be done in one day.

After hearing certain reports the convention adjourned for lunch. The train was at their service, and took them to Oakland Beach, a kind of Coney Island to Providence, where all partook of a genuine Rhode Island clam bake. It was quite amusing to a novice to see the avidity with which Bishop, priest and deacon handled the clams. There was clam chowder, clam cakes, baked fish, lobsters and other accessories to a clam bake. About 250 persons sat down to lunch. When all were duly refreshed the train took them back to St. Mary's, and the convention was called to order.

The Bishop then read his address. In it he had a good word to say for all the good works in the diocese, for St. Mary's Orphanage, for St. Elizabeth Home, for the effort to build a church at Phenix, the priests who have changed their parishes, the priests who are too old to work, the new priests who have come into the diocese, each had a word of encouragement or praise. The Bishop spoke in great hopefulness of the Revised Prayer Book. It showed that the Church was about to take away the reproach that she was immobile and not ready

to adapt herself to the needs of the times. He trusted nothing would put off its adoption for another three years. There have been no deaths among the clergy of the diocese during the past year. He spoke very feelingly of the three Bishops who have passed away, and related how a quorum was obtained at the recent special session of the House of Bishops, by bringing the venerable Bishop Smith to the residence of Bishop Potter, and having the roll called within the hearing of the two invalid Bishops, and then adjourning to Grace church chantry, and how Bishop Smith attempted to give them his Benediction and forgot the words for the first time in his life. This was told as Bishop Clark can tell it. There was a bit of pathos when he said the old props were falling one by one, and fresh saplings were taking their places.

The Bishop himself is full of years, but in spirit he is equal to the youngest of his priests. Next year will be the 30th anniversary of his episcopate. One thing he recommended which may or may not be an advance, and that was the growing custom of the people saying the General Thanksgiving in common with the minister. It is already the custom here to say the first petitions of the Litany together. The argument was of this nature: Because there was no rubric saying you might say it so, there was no reason why you might not, for there was no rubric saying how the Psalter should be said.

The address was followed by routine business that was settled with ritual promptness and uniformity. The one thing different from other Conventions was a resolution to the effect that the expenses of the convention should be paid from the Convention Fund, and not by the parish in which the convention met.

The matter of raising a million dollar fund for missions by five dollar subscriptions before the next General Convention, was put in the hands of a committee of three to report next year.

After the customary devotions and the Bishop's blessing the convention adjourned to meet next year at Grace church, Providence.

MAINE.

The sixty-fifth annual Convention of this diocese assembled in the Cathedral of St. Luke, Portland, June 10. After Morning Prayer at 9 A. M., the Convention was called to order, with the Bishop in the chair. The Rev. Walker Gwynne was appointed a trustee of St. Catharine's School in Augusta. The following gentlemen were elected as the Standing Committee: The Rev. Canon Sills, the Rev. Canon Washburn, and the Rev. E. F. Small, with Messrs. Jackson, Ingals and Corser.

At 11 o'clock the Convention adjourned for divine service. The annual sermon was delivered by the Rev. Edwin F. Small of Saco, his subject being "The relation of the Church to modern religious thought." The sermon was a very able production and listened to with marked attention.

The Bishop then admitted Mr. Frederick Rouse of Augusta to deacon's orders. The Bishop in his annual address, spoke feelingly of the loss the diocese had sustained in the removal of several clergymen during the past year and paid an affectionate tribute to the memory of one who had been called home, the Rev. Thomas Marsden, rector of Dexter.

The Bishop also referred most touchingly to the death of Dr. Clarkson, Bishop of Nebraska, his senior only a few years in the Episcopate, and related a conversation which had passed between himself and the late Bishop at the last General Convention touching the uncertainty of life as seen in the fact that of the six bishops consecrated between their respective consecrations all but one had passed away. The death of the venerable Presiding Bishop after an Episcopate of 52 years, was made a subject of special notice, and the length of his tenure of office was referred to as being in a special degree an argument in favor of the continuity of the Succession in the highest office of the ministry, he and his consecrator Bishop White, making a term of office of one hundred years.

Speaking of the work of the diocese the Bishop alluded to the number of confirmations, 201, as being larger than at any other time, except one, since his consecration. The harmony of the diocese has been most gratifying and nothing has occurred to interfere with it. Two churches have been built and preparations are being made for the building of a new stone church at Augusta. The Church property in other places has been much improved. The diocesan school for girls at Augusta is in a most flourishing condition and the new school at Presque Isle is to be opened in September.

Referring to the action of the General Convention touching the enrichment of the Prayer Book, the Bishop thought it wiser to postpone action on the part of this convention till some later time, and suggested that a committee be appointed to take the matter into consideration.

A plan of raising one million of dollars for missionary purposes had also been brought before his notice, with a request that he present the matter to the convention. In conclusion, some eloquent and feeling remarks were made by the speaker on the building up of the spiritual life; a work liable, perhaps, to be forgotten sometimes,

in the midst of the routine duties of a clergyman's office.

After the address the President nominated as honorary canons the Rev. Canon Leffingwell and the Rev. Mr. Pyne, the former to serve two and the latter three years, according to the constitution of the Cathedral.

The Convention confirmed these nominations and on motion of the Rev. Mr. Pyne, the following committee was appointed by the chairman on that part of the Bishop's address, referring to the Book of Common Prayer, the Bishop being chairman: The Rev. Messrs. Dalton, Pyne, Gwynne, Sills, Small, and Messrs. Ingalls, Jackson, Gardner, and Bridge.

No business of any importance was transacted, and the routine work was quickly and harmoniously dispatched, and after a few words of loving counsel from the President, the convention received the Episcopal benediction and adjourned sine die.

A venerable lay reader of the Synod of Quebec who was present, remarked, "I wish we could do business that way at home."

There was the usual reception in the evening at the Episcopal residence, and a public missionary meeting on Wednesday evening.

CENTRAL PENNSYLVANIA.

The thirteenth annual Convention of this diocese assembled in Christ Cathedral, Reading, on Tuesday the 10th, and closed its session on the following evening.

R. A. Lamberton, LL. D., President of Lehigh University, was re-elected Secretary, and chose the Rev. W. B. Morrow his assistant. Bishop Howe in his address stated that the number of persons confirmed has been a little less than the previous years, and hence the increase of communicants has been smaller. Offerings for Church purposes have been unusually liberal, whilst those given specially for missions, have been barely sustained at the ordinary standard, although the needs have been great, and the appeals importunate.

Generous expenditures have been made for the erection or adornment of churches and parsonages, and in payment of parish debts, of course, in those older dioceses where there are many populous towns, and long-established churches, less occasion is found for these strictly home outlays. And it is more easy to impress the people with the duty of sustaining by systematic offerings the missions of the Church. But it ought to be possible every where to make Christian men feel that it is more important that others should have dispensed to them the Word of Life than that they themselves should receive it under circumstances of luxurious ease and elegance, with all the accompaniments of architecture and paintings and music and eloquence. These have their legitimate uses, but they are hideous in the sight of Heaven when they consume what should be bestowed on others and institute into the place of Christian charity, a sanctimonious selfishness which is mistaken for religion.

Speaking of the small stipends offered, which invite the clergy only to pinching want, as one of the causes why the staff of diocesan clergy has not increased in the past two years, Bishop Howe adverted to the late proposal of the Assistant Bishop of New York looking towards fraternal relief, and remarked:

I apprehend that no effectual relief can be derived from this expedient. In this diocese there is one clergyman, whose salary reaches \$4,000 per year. There are 46 having less than \$1,000. Two and one-half per cent. on this one salary of \$3,000 would yield \$75, which distributed to 46 persons, would afford to each no appreciable relief. I am well aware that this pittance is not all that is expected to result from such an act of self-sacrifice on the part of clergymen whose income is less scanty than some of their brethren. But I am doubtful whether this fraternal bounty would provoke to a generous imitation persons who themselves already know that one-half the parochial and mission clergy are constrained to subsist on a smaller recompense than the skilled laborer receives in any department of industrial life.

The Bishop advocated the creation of a Sustentation Fund.

The address contained also an expression of the warmest appreciation of the earnest, godly life and zealous service of the late Rev. Dr. Benj. W. Stone. "There are not many left," said the Bishop, "to re-echo the tone of that preaching which he had learned in other and more orthodox times, when his distinguished relative and exemplar was one of the lights of the Church. He told 'the old, old story' with simplicity and unction. He was a faithful dispenser of the Word of God."

One other aged clergyman was deceased, the Rev. J. H. Marsden, M. D., and an eminent layman; Judge Harry E. Packer, younger and only surviving son of Judge Asa Packer, the founder of Lehigh University and great benefactor of the Church in this diocese. H. E. Packer was cut off in the midst of his years. Like his distinguished father he was at pains to be in his place on every Lord's Day at St. Mark's church, Mauch Chunk, of which each had been in his time Senior Warden. His bearing was ever very gracious. It was his to devise liberal things and to begin their execution, but the completion of his noble designs is now devolved on other kindred spirits. We miss his presence from our councils, and hold his memory in loving regard.

Bishop Howe also made grateful mention of the assistance he had received in visitations the past year from the Bishop of Iowa and Pittsburgh.

The committee, appointed at the last convention to take into consideration the subject of the election of an assistant bishop, presented a report containing the following preamble and resolution:

Whereas, The Bishop has signified his willingness to remit to the diocese \$2,000 of his salary on the election of an assistant bishop, and also has intimated his desire, as the condition of his health shall demand, to withdraw from the active duties of the Episcopate, relinquishing the salary connected therewith;

Resolved, That we recommend that an assistant bishop be elected at this session of the convention.

The report was accepted, and a motion was made to adopt the resolution. The Bishop retired from the Convention so as to be absent during the discussion of the reso-

lution, and Dr. Lamberton was called to the chair.

The Rev. A. M. Abel, of Jonestown, hoped that the convention would not allow the reduction of the salary of the Bishop after he had served so faithfully for thirteen years.

It was suggested that the discussion of the question of salary was not in order.

The resolution recommending the election of an assistant bishop was then adopted almost unanimously.

The Rev. John Hewitt, of Bellefonte, remarked that the selection of an assistant bishop was a very important matter, and he moved that it be postponed until the re-assembling of the convention at half past two P. M., to give an opportunity to the delegates to confer with each other, when it be made the order of the day. The motion was agreed to, and the morning session closed at half past twelve o'clock.

Upon the re-assembling of the convention the Rev. Edmund Leaf, senior rector of the diocese, led the house in prayer, after which all the members remained a while longer upon their knees in silent devotion, seeking heavenly guidance for the important work upon which they were now to enter.

The Rev. Mr. Leaf nominated for assistant bishop the Rev. Dr. Nelson S. Rulison, rector of St. Paul's church, Cleveland, Ohio. Mr. R. A. Mercur nominated the Rev. C. P. Knight, D. D., of St. James' church, Lancaster. The Rev. A. C. Powell, of York, seconded the nomination of the Rev. Dr. Rulison. The Rev. Dr. Orrick also seconded the nomination of the Rev. Dr. Rulison. The Rev. J. H. Black, of Williamsport, nominated the Rev. Dr. J. S. B. Hodges, of Baltimore. The Rev. Mr. Morrow spoke in favor of the Rev. Dr. Knight. The Rev. Mr. Nelson seconded the nomination of the Rev. Dr. Hodges. The Rev. John Hewitt, of Bellefonte, spoke in favor of the Rev. Dr. Knight, and the Rev. J. P. Cameron, of Scranton, in favor of the Rev. Dr. Hodges. S. H. Reynolds, Esq., of Lancaster, in favor of the Rev. Dr. Knight; the Rev. H. L. Jones, of Wilkesbarre, in favor of the Rev. Dr. Rulison; Hon. Michael Schall, of York, in favor of the Rev. Dr. Rulison, and Dr. Atlee, of Lancaster, in favor of the Rev. Dr. Knight.

President Lamberton, in the chair, announced that of the clergy present 64 were entitled to vote, and also the lay deputation of 48 parishes represented.

1st BALLOT, CLERGY.—Number of votes cast 66; necessary to a choice, 34; the Rev. Dr. Rulison, 34; the Rev. Dr. Knight, 11; the Rev. Dr. J. S. B. Hodges, 14; the Rev. Dr. Parot, 1; the Rev. Mr. Leverett, 1.

The Rev. Dr. Rulison was therefore elected by the clergy.

LAITY.—Number of votes cast, 48. Necessary to a choice, 25. The Rev. Dr. Rulison, 28; the Rev. Dr. Knight, 13; the Rev. Dr. Hodges, 6; the Rev. Mr. Leverett, 1.

No one having a two-thirds vote of the laity, a second ballot of both orders was directed.

2d BALLOT, CLERGY.—Number of votes cast, 65; necessary to a choice, 33. The Rev. Dr. Rulison, 53; the Rev. Dr. Knight, 11; the Rev. Dr. Hodges, 13; the Rev. Dr. Parot, 1; the Rev. Mr. Leverett, 1.

The Rev. Dr. Rulison was again elected by the clergy vote.

LAITY.—Number of votes cast, 46; necessary to a choice, 23. The Rev. Dr. Rulison, 36; the Rev. Dr. Knight, 7; the Rev. Dr. Parot, 1; the Rev. Dr. Hodges, 1.

The chair declared the Rev. Nelson Somerville Rulison, D. D. to be elected Assistant Bishop, by a concurrent majority of both orders, when the house rose and sang *Gloria in Excelsis*.

The following resolutions were presented by the Rev. Dr. Hopkins:

Resolved, That all the resolutions reported as adopted by the three committees who were appointed by the three dioceses within the Commonwealth of Pennsylvania, to confer with a view to the adoption of some plan of federate action, are approved and adopted by this Convention.

Resolved, That it be referred to a committee of three clergymen and three laymen to report how many clerical and lay deputies this diocese is entitled to under the scheme adopted, and to nominate suitable persons for election as such deputies.

Adopted. The following were appointed the committee: The Rev. Messrs. Hopkins, Zahner, and Baker, and Messrs. Drinker, Eckert and Reynolds.

A motion was adopted that a committee of five laymen be appointed to confer with the bishop as to the amount he will relinquish of his salary.

The Hon. Thos. E. Franklin, of Lancaster, having resigned the chancellorship of the diocese, on account of failing health, Mr. John G. Freeze, of Bloomsburg, was unanimously elected to that office.

The Standing Committee was elected as follows: The Rev. William C. Leverett, President, Carlisle; the Rev. William P. Orrick, D. D., Secretary, Reading; the Rev. Messrs. Marcus A. Tolman, Edmund Leaf, and Henry L. Jones, R. A. Lamberton, LL. D., Mr. H. Stanley Goodwin, Peter Baldy, James I. Blaklee, John G. Freeze.

Delegates to the Federal Council were elected as follows:

Clergy.—The Rev. J. H. Hopkins, S. T. D., the Rev. Robert J. Keeling, D. D., the Rev. Chandler Hare, the Rev. Cyrus F. Knight, D. D., the Rev. M. A. Tolman, the Rev. A. M. Abel, the Rev. J. P. B. Pendleton.

Laity.—Robert A. Lamberton, LL. D., C. M. Conyngham, John G. Freeze, W. Latimer Small, Guy E. Farquhar.

Bishop Howe offered the committee appointed to confer with him upon the subject of the Assistant Bishops salary, a relinquishment of \$2,000 per annum, towards that object, and a lady present for whose munificence the diocese has heretofore had occasion to give God thanks, privately con-

veyed to the chairman the offer of \$1,500, if the Convention would add \$500, which was promptly done, and thus \$4,000 were secured for the Assistant Bishop.

The next convention will be held in St. Luke's church, Scranton, Pa.

At half past seven o'clock P. M., the Missionary Society had a meeting. A number of reports were received and acted upon. Bishop Howe delivered the closing address. Before adjourning sine die a committee was appointed to advise the Rev. Dr. Rulison of the action of this diocese electing him as assistant bishop.

PITTSBURGH.

The nineteenth Annual Convention of this diocese was held in Trinity church, Pittsburgh, Wednesday, June 11.

After the Celebration of the Eucharist at 11:30, the convention was called to order in the chapel, the Bishop presiding. Over one hundred clergymen and lay delegates were present. The Finance Committee report the Episcopal fund June 1st, as \$51,177.48, a large increase over the preceding year.

Bishop Whitehead reported as follows: "On eighty-one occasions I confirmed 662 persons in public and 12 in private, a total of 674. In the Central Pennsylvania diocese the rite was performed 156 times. Since my consecration I have confirmed 1,873 persons and in the diocese 1,580. The total visitations were 92, services, 244; sermons 175, confirmation and other addresses, 1,743; baptisms, 20; took part in Holy Communion 72; marriages, 4. A number of new churches were established and are now in a flourishing condition, doing good work. Among the societies whose labor for the good is apparent is the Woman's Auxiliary Society. I would respectfully call your attention to the proposed plan of securing \$1,000,000 to be given to the Missionary Committee at the Convention in 1886 for distribution in the missionary fields. It is expected that each Church member will contribute \$5 to the fund before the time mentioned. Other important matters to which your attention is called is giving the Church property in charge of an incorporated organization; also the plan of insuring rectors and incorporating a fund by which they can be retired from active ministerial work at 60 years of age.

An interesting report was read by the Rev. A. W. Mann, who has been very successful in his mission among the deaf mutes. The following officers for the year were elected:

Standing Committee.—The Rev. Thomas Crumpton, D. D., the Rev. Messrs. Coster, and Bylesby, and Messrs. Burgwin and Paul. Secretary.—The Rev. R. J. Coster, with the Rev. Geo. Hodges assistant secretary.

WEST VIRGINIA.

The Seventh Annual Council of this diocese met on Wednesday, June 4th, in Trinity church, Martinsburg, continuing through the remainder of the week. The Convention sermon was preached by the Rev. R. R. Swope, of St. Matthew's, Wheeling, after which Mr. R. G. Noland was ordained to the diaconate. Meetings in the interest of missionary and Sunday school work were held as usual, at which most earnest and practical addresses were delivered by the Rev. Dr. Lacy, the Rev. Messrs. Swope, Woods, Cowland, Keeble, Tucker, Leavell, Bittingham and Gibbons. Action was taken regarding the immediate building of an Episcopal residence, and the sending of representatives to the next Virginia Council to take part in the Centenary celebration.

The Bishop, in his address, spoke in terms of grateful acknowledgment of the liberal contributions he had received, for the repair of Church property damaged in the late floods in the Ohio valley, and for the help of sufferers, amounting to \$3,819.06. He also urged upon the clergy and vestries the responsibilities resting upon them in regard to general diocesan work. He reported the following work for the year:

Visitations in West Virginia, 75; in Virginia, 29; in Maryland, 5. Confirmed in West Virginia, 202; in Virginia, 120; in Maryland, 71; ordinations, 10; churches consecrated in West Virginia, 2; Virginia, 2; baptisms, 6; marriages, 2; other services, 42; sermons and addresses, 230. The diocesan missionary committee report a total for the year of \$2,201.01, of which \$1,707.28 have been expended. There are 2,224 communicants reported, 202 confirmations, and contributions of a little over \$40,000. On Sunday morning the Bishop administered Confirmation to 13 persons.

The Council adjourned to meet next year in St. James' church, Lewisburg.

MINNESOTA.

The annual Council of this diocese was held in the Cathedral at Faribault, on Wednesday, the 11th inst.

The Holy Communion, preceded by Morning Prayer, was celebrated at nine o'clock. The sermon was preached by the Rev. M. N. Gilbert, of Christ church, St. Paul, who presented a noble defence of the Catholic Faith, from the words "Stand fast in the Faith." The service was heartily rendered by the boys of Shattuck school. There was a full attendance of the clergy and lay delegates.

The meeting of the Council proved the most interesting and the most important the Church has ever held in this diocese.

It is the 25th anniversary of Bishop Whipple's Episcopate. His address in the even-

ing, before an audience that crowded the Cathedral in every part, was an interesting account of his travels, labors, disappointments and success in the vast field to which he was sent 25 years ago. As he spoke he was surrounded by the visible proof of his successful labors. At his feet sat a picturesque group of Christian Indians, headed by that venerable and well-known Chippewa priest, Enmahgahbow, and five Indian deacons. Shattuck Hall, for boys, St. Mary's, for girls, and Seabury Hall, the divinity school, crown the hill tops of Faribault. The Cathedral, though small, is not unworthy of the name, and is the centre of the Bishop's good works and ever widening influence.

The clergy availed themselves of this opportunity to present an address accompanied by a beautiful pastoral staff. As the Bishop concluded his address and was seated in his chair, the committee advanced to the chancel steps; the Rev. T. Brooks reading the address, expressing in feeling words the love and gratitude of the clergy towards their beloved Diocesan; the Rev. Henry Kittson gave a brief explanation of the symbols in the staff, which was then handed to the Bishop by the Rev. Mr. Thomas, of St. Paul.

The staff is a beautiful piece of ecclesiastical workmanship. The material and the design suggest many truths of our holy Faith. The designs were gratuitously given by Mr. H. M. Congdon, architect, of New York, who drew them under the instructions of the Rev. Dr. John Henry Hopkins. A brief description may interest your readers. The crook is of old English oak, carved and studded with 14 agates of various colors. Within the crook in open silver work is the sacred monogram of our Blessed Lord. Below the crook in tabernacle work are seven niches, on the face of which are carved the following names: Gregory, Augustine, Parker, Moore, White, Kemper, Whipple. Below this, the staff is of holly and ebony, divided by a boss of oak studded with seven agates, and ending with a polished brass top, sharply pointed. The staff also bears the "Vexillum," or banner of purple silk, on which is embroidered a monogram made from the initials of the Bishop and the Diocese.

The good Bishop's reply was most tender and pathetic, for it boded the beginning of his farewell to a diocese which will ever be coupled with his name. Sickness, sorrow, and years of toil, as well as the increasing demands of the diocese, have compelled him to ask for an Assistant Bishop. A strong committee of two clergymen and five leading laymen of the diocese has been appointed to consider the means of sustaining an Assistant Bishop. There will be little or no difficulty in securing the necessary amount, as the few acres of land bought by Dr. Breck for a few dollars, 30 years ago, form now a part of the city of St. Paul, and are valued at \$70,000.

The diocese is now or will soon be in a position to do the noblest work in the land. The two large cities of St. Paul and Minneapolis are increasing at a rate that astonishes everybody. The institutions at Faribault are being fully equipped and are obliged to refuse applicants for want of room. The divinity school has a full staff of professors, and is yearly increasing in efficiency and in the number of students. Its clergy are all of middle age, and every one is a zealous missionary. With the present Bishop to guide and an assistant to lead, the future of the Church in this State is full of promise. May God give the increase. The Council closed its labors on Thursday, to be summoned again in the fall for the election of a Bishop.

WESTERN MICHIGAN.

The Tenth Annual Convention was held in Trinity church, Marshall, on Wednesday, St. Barnabas Day and Thursday June 11 and 12.

On the preceding evening, a thoughtful and suggestive discourse was delivered by the Rev. Dr. Hartzell, rector of St. Peter's church, Detroit. After which, the several local Secretaries reported the offerings of his department for the conventional year.

On Wednesday at 10:30 A. M., after Morning Prayer, conducted by clergymen lately come into the diocese, visitors, and the older Presbyters, the Bishop delivered part of his address. This portion is always printed, and ready for the convention after delivery.

Having referred to the centennial of Bishop Seabury's consecration, and advised its commemoration in the diocese, the address noted the death of the Presiding Bishop, Bishop Clarkson, and three wardens in the diocese, the members of the convention standing during these remarks. Under the head of the General Convention, the "Enrichment of the Prayer Book was noticed, regret being expressed that certain changes have not been made in the offices for Holy Baptism, Holy Communion, the solemnization of Matrimony, and the Burial of the Dead, but on the whole the work of the committee and convention was commended, as admirably done. The suggestion was made, that in this period of the Church's history the time of the General Convention might be extended to six years, or even a longer period. Under the head of Confirmations, it was urged that the admission of children should be carefully guarded, and any intimation that might imply that the coming forward is entirely at the option of

the person should be avoided. The notice of the progress of the year, actual though not remarkable, and the vacancies, too many yet in many cases from feebleness, followed. Under the head of Missions the appointment of another General Missionary was urged. The diocesan paper was commended as necessary for the due discharge of the Episcopate. The Bishop's relation to the State Penal and Pauper Institutions was noted in visits paid in and out of the State. The figures of Contributions to General Missions were given, the interest and aid of the diocese to the societies in the Church commented on. In conclusion, the address was devoted to "two anxieties," the inadequate feeling of what the temporal estate of the clergy requires, and the want of an earnest faith in the Church with resulting exertion and liberality. Parochialism was sternly rebuked.

At the Missionary meeting in the evening, addresses were delivered by Mr. W. N. Brown, of Mount Pleasant, and the Rev. Dr. Corbett; the report of the board was read, and the pledges taken. The board had sent out a circular, naming a certain amount which each parish and mission was asked to contribute. With some painful exceptions, the request was acceded to. St. Mark's, Grand Rapids, generously came to the rescue in making up the \$2,000. This new plan removed the urging, which has caused this evening to be dreaded.

In the business sessions of the convention, the several reports were read. The condition of the Episcopal fund has so improved that there are no arrears, and the diocese, with an assessment on the parishes of \$500, can pay the Bishop \$2,200, the Episcopal residence being placed at a very moderate rent. The missionary income, chiefly from pledges, (\$2,000) is about \$2,500, to which may be added \$1,300 from the General Board. By the transfer of \$1,400 from the Bishop's Trust Fund, a fund is established for rectories, the interest to be applied to pay the expenses of the clergy attending the semi-annual missionary meetings and Convocations. The association of the diocese is doing admirable work, guarding all funds, and receiving property in trust. Reports were presented from Standing Committees on Church Literature, and Canons. From the special committee on the Prayer Book, a report on resolutions 1-4 was offered, and laid over for the next convention, a committee was appointed on Resolutions 5-12, both reports to be printed before the convention. A very admirable report on the centennial of Bishop Seabury's consecration, was read. Also a report on the tenure of Church property, and a report on vestries, the Bishop having in his address requested the convention to consider the right of a vestry to keep a church closed. The committee of the last convention on Divorce reported the following resolutions:

Resolved, That we regard it as an imperative duty resting upon the legislature of Michigan to abolish at the earliest practicable moment the allowance of absolute divorce, except in cases where actual adultery is proven in open court; and that in all other cases calling for the separation of those united in marriage "separation from bed and board" alone be granted.

Resolved, That we consider it equally a duty binding upon the legislature so to change the existing laws that the guilty party shall not, after divorce, be permitted to marry again.

Resolved, That these resolutions be embodied in a petition to the next legislature, signed by the Bishop and secretary on behalf of this convention, and that the Bishop be requested to hand it to some member of the legislature who will promise to present the same; also that three lay members be appointed a committee to propose and present to the legislature of Michigan a proper bill to carry out these resolutions on divorce.

Resolved, That we will individually seek in every possible way to secure such a change in the law as shall secure uniformity in the marriage and divorce laws of the various states.

These resolutions were passed almost unanimously.

The session closed late in the afternoon of Thursday, the Bishop in his brief closing address urging the necessity of more decided Church feeling.

The weakness of the convention was in the limited attendance of the laity, though it was gratifying that among the few were some young men, who brought intelligence and interest to their new duties. This is the element from which we must secure larger lay representation.

LONGWINDEDNESS.—As a rule, no sermon ought to exceed 20 minutes, and it is better if it does not exceed 15. No part of the time should be taken up with mere introductory matter. The preacher should go at once to the point, and bear in mind that caustic remark which a once famous, but too copious, Puritan divine, John Howe, once drew from a hearer: "He is so long in laying the cloth, that I lose all appetite for my dinner." It may be laid down as a maxim that long sermons, especially in the case of extemporaneous preachers, mean insufficient preparation, maundering on in the pulpit in search of the ideas which should have been all got ready before. Study tends to brevity, because the man who really knows what it is he wants to say has nothing to prevent his saying it; whereas when he has got into the pulpit merely because he has to say something, he keeps floundering in search of that something, and a good half of the words he pours out so glibly are only intended to gain time while he tries to think during the talking, in hopes of hitting on the missing idea. And naturally, all the bald commonplaces which he reels off in this fashion not only double the length of the sermon, but fatally dilute the useful part of it, in the very improbable event of there being any useful part.

In short, what congregations want as spiritual food is concentrated meat gravy, and what they commonly get is "kettle broth," little more than warm water, with possibly, though far from certainly, a sprinkling of pepper and salt.—Church Times.

CHURCH WORK.

PENNSYLVANIA.

Philadelphia, St. Matthias Church.—This parish (the Rev. R. A. Edwards, rector), made the following report in its annual statement: The money receipts from all sources have been \$16,270.04; the reduction of the debt on the church building \$3,192.45. The contributions from the Sunday school for the year amount to \$1003.16, and much valuable and efficient work has been done by the ladies of the church in the sewing school and missionary work.

FLORIDA.

Gainesville.—The new altar furniture just presented to Trinity church. The Rev. Gray, Rector, by the Violet Club and their friends, is very handsome and in keeping with the rest of the church furniture. The new pieces are a pair of vases, a pair of candle-sticks, a cross, an altar desk, all in polished brass; and also an altar service book. Just before the Holy Communion last Sunday, after a few remarks concerning these gifts, the rector blessed them. The general equipments and appointments of the chancel of this church, comprising Sedilia, Bishop's chair, Fald-stool, Litany desk, Lectern, font, organ, credence table and altar, all polished black walnut, and all new, are, perhaps, as handsome and costly as any in the diocese. A black walnut rail, with bronzed standards, has recently been supplied, and the circular window changed to a triple lancet. Efforts are being made by the "Holly Branches," another guild of Church girls, to build a tower and purchase a bell. Zeal and activity are manifested in this, as well as in other Church enterprises, and we may reasonably hope for success, good results, and certain growth and progress.

NEW JERSEY.

Bordentown, Ordination.—On Trinity Sunday, June 8, Bishop Scarborough admitted to the sacred order of Deacons, Mr. Benjamin F. Thompson. As far as known this is the first Ordination held in Christ church, Bordentown. The services were very interesting and the music well rendered by the vested choir of boys. The candidate was presented to the Bishop by the rector of the parish, the Rev. W. Pettit. The sermon was preached and the special charge given to the candidate by his brother, the Rev. H. E. Thompson, rector of Trinity church, Woodbridge. The Bishop celebrated the Holy Eucharist. Mr. Thompson is an alumnus of the General Theological Seminary class of '84. He is at present supplying the services at the two parishes of Keyport and Matawan.

Burlington, St. Mary's Church.—The young men of St. Mary's Guild propose to publish in a book form "The Inscriptions in St. Mary's Churchyard, Burlington, N. J." It will have for a frontispiece a map of the churchyard, showing by numbers every grave which has a headstone, and the work will consist of all the inscriptions in full on every monument, tomb, tablet or headstone, with an index of the same, so that any one can be found in a moment. The Rev. Dr. Hills has consented to write a preface for the work and to edit it. It will be a neatly bound octavo, have between 500 and 600 pages, and will be begun as soon as a sufficient number of subscriptions are obtained to warrant it. The price will be \$5. per copy, payable on delivery of the work. Names of subscribers should be sent to Mr. Clarence W. Carter, Burlington, N. J.

Plainfield.—The congregation of Grace church has been making effort to pay off the mortgage against the parish. They contributed \$1,000 at the offertory on Easter Day. The Guild of the parish next raised about \$1,000. Four hundred dollars was the balance left, after these efforts. On Trinity Sunday, the rector congratulated the congregation that this last amount had been subscribed, and the debt could now be paid, and the mortgage cancelled. He read a note of hearty congratulation from the Bishop of the diocese.

CONNECTICUT.

Norwich, Christ Church.—Sunday, June 8, being the tenth anniversary of the Rev. Dr. Giesy's rectorship of this church, he preached a retrospective sermon from the text "The Church of the living God, the pillar and ground of the truth." Dr. Giesy has been an indefatigable and untiring worker, and has greatly endeared himself to his parishioners and other friends during the past decade. "Two things," said Dr. Giesy have been accomplished during this rectorship on which I had set my heart—the building of the chapel of St. Andrew's, at Greenvale, and the chapel of St. Paul's at Willimantic.

At the diocesan convention at New London he reported the following statistics, etc., for the past year: Communion alms, \$306.47; diocesan missions, \$138.50; domestic missions \$439.25; foreign missions, \$16.43; Sunday-school, \$159.70; Sheltering Arms, \$225; Episcopal endowment fund, \$324.23; Church scholarship, \$25.63; sufferers by western floods, \$200; aged and infirm clergy fund, \$8.52; Ladies' Parish Aid Society, \$1,000; parish expenses, \$6,817.12; making a total for the year of \$9,690.85; total for ten years, \$107,659.85. During these ten years there have been 317 baptisms, 171 confirmations, 210 funerals, 76 removals into the parish and 78 marriages.

DELAWARE.

Claymont, Ascension.—Mr. Robert H. Wright, Jr., graduate of Delaware College and of the Philadelphia Divinity School, was ordained to the diaconate in the church of the Ascension, Claymont, on the morning of Trinity Sunday.

Faultland, St. John's School.—This excellent Church school closed its academic year informally on the 9th. It has been customary to give a public exhibition at the close heretofore, but owing to the recent change in the rectorship, this was impracticable this year. The prospect for the fall seems very encouraging. The rector and Mrs. Gordon are both experienced teachers and know how to control boys admirably.

Middletown, St. Anne's Church.—This church which has been without a rector for some time past, is now in charge of the Rev. S. H. S. Gallaudet. Mr. Gallaudet comes to this parish from the diocese of Pittsburgh, and has already created a very favorable impression among his new parishioners. The first church of this parish was built in 1705, and is still standing. A new and handsome church was built in the town itself in 1872, but destroyed by fire in 1882. It has since been rebuilt.

Newark, St. Thomas' Church.—Your correspondent is informed that the Rev. H. Allen Griffith, who has been rector of this church for but a short time, is so popular that the church is completely filled Sunday nights to hear him preach. Newark is chiefly Presbyterian in its bias, and it is very encouraging to learn that interest is being turned toward the Church. Improvements to the church building are now in progress.

Wilmington, St. John's Church.—Choral responses were used at all the services on Whitsun Day and Trinity Sunday. On both feasts the altar was handsomely decorated with flowers in profusion. It is to be regretted that the music at this handsome church is not better rendered. A choir of only three voices is a disgrace to any city church like St. John's. The choir-master is a very efficient director and certainly ought to bring up the music to a churchly standard. St. John's is the finest gothic church in the state, and its deep recess chancel fits it admirably for a surpliced choir.

Wilmington, Trinity Parish.—The one hundred and eighty-fifth anniversary of the consecration of the parish church, Holy Trinity, was celebrated on Trinity Sunday. Trinity chapel was closed all day, in order to have the whole parish worship in the old Swedes' church. Special music and flowers were features of the day. This church was built in 1698, repaired in 1842, and restored in 1882. The Rev. Henry B. Martin, M. D., and the Rev. Jesse Higgins conducted the services on Trinity Sunday.

Wilmington, Calvary.—Seven persons received the sacramental rite of Confirmation at Calvary church on the evening of Whitsun Day.

Wilmington, St. Andrew's.—On the afternoon of Trinity Sunday, the fifty-sixth anniversary of the Sunday-schools of this parish was held in the church. The chancel was very tastefully adorned with flowers, this being the only occasion in the year on which flowers enter into the decoration of the church. The exercises were conducted by the Bishop and the Rev. Mr. Murray, without vestments. The Rev. Mr. Murray presented a report of the year's work, noting among other encouraging features, that of the 24 Confirmation candidates, 18 were members of the Sunday school. He preached a very interesting written sermon to the children from the text "Looking unto Jesus." Later in the order of exercises, the Bishop also addressed the school briefly on the words of Isaiah 11: 6, 9. The offerings of the school at this service amounted to nearly \$50.

NEW YORK.

New Rochelle.—The Assistant Bishop confirmed in Trinity church on Sunday evening May 25, a class of 18 persons, the majority of whom were young men.

In anticipation of the occasion the altar committee had adorned the chancel with a profusion of white flowers. The chorus choir led in the offering of praise in which the congregation joined with great heartiness. At the close of Evening Prayer the rector, in behalf of the officers and members of the congregation and his fellow-citizens generally, welcomed the Bishop on this his first official visit to the venerable parish and to the village where his honored kindred have long had their home. Before beginning the sermon the Bishop responded in terms of sincere feeling and kindly appreciation. His able and eloquent discourse was listened to by a congregation of nearly seven hundred with marked interest.

LONG ISLAND.

Brooklyn, Important Movement.—A largely attended meeting of the newly elected Diocesan Missionary Committee, was held at the Episcopal residence Monday, June 2, under the presidency of the Bishop. The condition of the entire mission field of the diocese was carefully considered and appropriations made for the ensuing year. The subject of an aggressive movement in the direction of Church extension in the city of Brooklyn received particular attention.

Brooklyn has doubled in population in 15 years, and religious growth both in the Church and among the sects, has made relatively slow advance during the same period. From a "city of churches," it has come to rank behind most cities of the United States in proportionate number of its places of worship. The Church stands next to the Roman Catholics in local strength, but there are six wards, containing an aggregate population of some 175,000, in which she has neither parish nor mission, and other localities where the call for mission work is almost as equally urgent. A number of the parishes sustain mission chapels, and in addition to these, there are two or three mission churches that are aided by the Missionary Committee. There is also a well organized and most important work for Christian women centered at St. Phebe's Mission House, which ministers to hospitals and public institutions. But the Church has relatively fallen behind in the 15 years during which a new Brooklyn has been added to the old population—and the city's growth is going on more rapidly than ever, the addition to last year alone amounting to over 20,000 souls. The growth, too, is mostly of the thrifty classes. To await, under such circumstances, the slow founding of a new parish here and there by natural or accidental processes would be as short-sighted as disastrous. Nothing can meet the need but concentrated and intelligently directed effort. More money is needed and must be had, to supply a force of clergy to work out from a common centre, or base of operations. Lay helpers are also required.

In entering upon this work the Missionary Committee has inaugurated a new departure in the missionary work of the diocese. A clergyman of ability—the Rev. William B. Cooper, late missionary to Japan—has already been secured for the beginning, and it is hoped that he will not long be without assistance.

In view of the gravity of the task before the committee, and under the earnest recommendation of the Bishop, and in conjunctive action with him, the office of Organizing Secretary for Diocesan Missions was created, and a member of the committee, the Rev. C. Ellis Stevens, was unanimously elected to fill it, serving gratuitously. The office is that of executive and representative of both the committee and the Bishop, in the active extension and oversight of the diocesan missionary work, with organization of financial support. There is accorded to the new Organizing Secretary a large discretion under the advice and direction of the Bishop. Mr. S. D. C. Van Bokelen was re-elected Recording Secretary, and Mr. Lyman R. Green, Treasurer—both of whom have given faithful service for many years.

CHICAGO. The Cathedral, Ordination.—An Ordination was held at the Cathedral church on Tuesday, of this week; Messrs. T. C. Foote, G. T. Griffith and F. C. Jewell were admitted to the sacred Order of Deacons. Morning Prayer was said at nine o'clock, and the Ordination service was begun at half past ten. A large number of the clergy of the diocese were in attendance, a choir of the clergy providing the music. The sermon was preached by the Rev. F. S. Jewell, Ph. D., rector of St. Mark's church, Evanston, father of one of the candidates, from 2 St. Timothy ii:16. The candidates were presented respectively by the Rev. Dr. Locke, the Rev. Luther Pardee, and the Rev. Dr. Jewell. The Gospel was read by the Rev. T. C. Foote. The newly ordained deacons will be assigned to duty—the Rev. Messrs. T. C. Foote and G. T. Griffith to the Cathedral for temporary duty, and the Rev. F. C. Jewell to work at Joliet, under the direction of the rector of the parish.

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