## NAMES OF JESUS.

BY E. P. C.

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

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

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

Star, Sceptre, Shield, Strong Tower-with songs of mirth

Rise, Son of Righteousness! Chief Corner-Stone, King over all the earth; Blessed and Only Potentate-Thy Birth, Angels and men confess.

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

VI. Lamb that was slain! now may that Sacred Blood Salvation's cup o'erflow. Glory Incarnate, Intercessor, Food, Fountain of Living Waters, Highest good!

Thy Joys on me bestow. VII. Wonderful, Counsellor, O Prince of Peace,

Holy of Israel, Be my Redeemer! Mighty God, increase Thy Kingdom; Everlasting Father, cease To veil Immanuel!

VIII Author and Finisher of Faith! become Eternal Life to me; Messiah, Prince, and Mediator, come; Only Begotten of the Father! room, Room in my heart for Tee! 1 X

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

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

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

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

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

Alpha, Omega, Judge and Advocate-O Bright and Morning Star! Lion of Judah, Shiloh, throned in state! High Priest, whose second Advent worlds await, In lightnings from afar! XV.

XIV.

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

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

REFERENCES .- STANZA I.

Acts, eleventh chapter, 2nd verse. II. St. Matthew, ii., 8, 9.11, 13, 14; Rev., xxii., 16; Isaiah, xxxii.,2; Isaiah, xi, I0; Cant., v., 10; St. John.

III. Matt., ix., 12 and Jer., viii., 22; Ezk., xxxiv., 29; Jer.,

Num., xxiv., 17-idem; Ps., xxxii., 20; Prov., xviii., 10; Mal., vi., 2; Eph., ii., 20; Zech., xix., 9: Tim. vi.,

St. Matt., ii,, 23-x., 23; Ps., xviii., 24; Isa., liii., 3; St. Peter, ii., 6-idem; Rev., xxii., 13; Cant., v., 16; Cant., v., 9, 10, and Isaiah, v., I. VI.

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

Isa., ix., 6—idem; Isa., x., 17, and vlviii., 17; Job., x., 25 and Isa., xlviii., 17; Isa., ix., 6—idem; Isa., vii., 14, and St. Matt., i., 23. VIII. Heb., ii., 2; 1st Ep. of St. John, v., 20; Dan., ix.

25, 26; Heb., xii., 24; St. John, i. 14 and Acts, xiii., 33,

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

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

Rev., xix., 16; Rom., viii., 29; Prov., viii., 1, 5, 11, 12, 30; Isa., xxviii., 16; St. Matt., xxvi., 61. XII.

Colos., i., 18; Heb., xiii., 20; and Ps., xxiii, 1; Isa., xi., 1-xiv., 6; St. Matt., xxvi.61. xiii. St. John, xxi., 28; Nicene Creed, and St. John, i. 5, 7, 8, 9; St. Matt., xxiii., 3; Heb., ii., 10; Isa., ix., 2; Ps. lxi., 3.

Rev., i., 8, 11; Micah., v., 1; St. John, ii., 1; Rev., xxii., 16; Rev., v., 5; Gen., xiix., 10; Heb., iv., 14.

xv. Rev., xix., 11; Deut., xxxiii., 29; 2nd Sam., xxii., 2; Isa., xvii., 10; Gen., iii., 15; Gal., ii., 20. Dan., ii., 45; 1st Cor., x., 4; Acts, ix., 22; 1st Epistle

of St. John, iii, 8, 15. It is suggested that the above poem and refe-ences might be useful as a Sunday School exercise, the pupils looking out the references in class, on Sunday, and the following Sunday bringing other references in which the same Blessed Name is re-peated. Ed. L. C.]

## Monumental Records in Egypt.

By the Rev. R. W. Lowrie. II.

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

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

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

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

4. The tombs and other monuments are filled, all over the great land of Egypt, with records, which the finger of time itself has not yet obliterated! Wilkinson found the names of two of the sons of Japheth (Mesech and Tiras) on a tomb in Egypt. Another son of Japheth was man out of each of the nations that he had conquered; those of an Ionian, among others. The Ionians are also found on the monuments of old! Cush (son of Ham) is on the tombs. Wilkinson detected the tribes of Cush represented on tombs; King Menephtah I. conquered them.

Champollion among inscriptions, found the account of a war. The people of Canaan (the Amorites) are spoken of in it; also Mesopotamia and Sinai (Sinear). One picture is peculiarly remarkable. Lebanon and its cedars are represented; mountaineers are cutting down the trees, in order to impede the way of the enemy-Haggai, ii., 7; St. Luke, i., 78; St. Luke, ii., 32; St. light-infantry, headed by an Egyptian monarch; fugitives; a herald, announcing terms of peace; finally, the Egyptian King, victorious; and princes and dukes at his feet.

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

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

6. II. Kings, xvii: 5. 6., reads thus: Then the King of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the King of Assyria carried Israel away into Assyria, and placed them in Halah and in Habor, by the King of Assyria." river of Gozan, and in the cities of the Mede." Now a cut in Egypt represents this. A line of prisoners with ropes on their necks, passes before the King, who stands with his right foot on of his strong fenced cities I plundered; but I the breast of a captive, who is throwing up his left to Hezekiah his capital city, Jerusalem. Behands in agony. The prisoners are Jewish in face; one of them has a mitre on his head, indicating that he belongs to the house of Levi, 30 talents of gold and 800 talents of silver, the and is a Jewish Priest.

Sir Robt. Ker Porter says he has no doubt

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

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

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

9. Dr. Murray has Egyptian coins; on one are seven ears of corn, and a reaper cutting the stalk down. On another, the seven ears are bound together. Here is the story of Joseph's prophecy, in metal. The first coin represents fire castles; I pass rivers; my father subdued the the seven years of scarcity; the second, the seven of plenty. And yet, "celebrated Egyptologists" deny that there is any "historical proof,"

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

11. Sir Robert Ker Porter and Mr. Kettle found the history of Daniel on the gate of the West palace of Babylon. A block of gray granite-a huge lion-the figure of a man prostrateno inscription. Also, silver coins fished up from the bed of the Euphrates, the river on which Babylon stood; a den of liens on one side; a man in a struggle with lions, on another! On one of the coins, the man's face is decidedly Jewish; two lions are represented, and a man holding a paw of each, perfectly unharmed. Another stone found in Susa. Daniel was Governor in Susa; I0x10x20 inches, hollow, as if a corner-stone. On one side, a man naked to the waist; hands tied behind; two lions, one paw of each on his head; he, wholly uninjured.

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

13. Between the reigns of Amenophis II, and his successor, Tuthmosis II, a woman reigned in Javan. From Javan, the Ionians came. Rosel- Egypt. She was Amesis (or Sesamen), daughlini finds a cut of some Ionians, somewhere in ter of Amosis. On a granite obelisk near Egypt. King Menephtah II. (12th King of the Thebes, she is spoken of, and called "royal 18th dynasty) is chopping off the hands of one wife;" "royal sister;" "daughter of Pharaoh." By comparing histories, we find that this vacancy in the throne was at the very time at which Moses lived. We find that she was succeeded King Tathmes V. Another son of Japheth is by a distant kinsman. We conclude, thus, that mentioned on a tomb, 1680 B. C.; 3,557 years she had no children, as her father had had no sons; that she not only brought Moses up, after saving his life, but adopted him, intending that he should become King of Egypt, at her death. We learn that Moses "preferred affliction with names of some persons, who are mentioned in the people of God," &c. This may be what is Genesis X. and XIII. On a certain tomb, is an meant. Rather than be a great King of Egypt, he would be an humble Judge of Israel, leader of a nation of slaves and brick-makers.

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

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

Now for the Inscription, written by some heathen 2,500 years ago: "Because Hezekiah, King of Judah, did not submit to my yoke, forty cause Hezekiah still refused to pay me homage, I attacked him, carried off his whole population, wealth of his nobles; and men-slaves and women slaves carried I to Nineveh." Thus, the inthat this sculpture represents the conquest of scription. Mark the unintended coincidence;

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

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

Shall the Church Provide for her Own. By the Rev. John Fulton, D, D.

That the Church has been sorely injured by her neglect of the families of deceased clergymen, is beyond question. No wonder that our roll of candidates for Orders dwindles. It is enough-much more than enough, to my mind -that our candidates should be obliged to look forward to a poverty so dire as to be solaced by the occasional, uncertain, and unsatisfactory relief of a charity-box more or less considerately made up. The laborer is worthy of his hire, and the hire alone should be enough for his decent maintenance. He ought never to be made a pauper. That our clergy are being pauperized with the best of motives and by the best of people, is one reason why young men will not enter our ministry, and why so many men fall out of it, and virtually return to secular life. Some brave, devoted men, and many thoughtless ones, may be willing to undertake such a life, but to enter on a life in which a man must to leave a family of destitute paupers after himthis, I submit, is something which no Church has the right to ask any man to do. Only rich

m and men who have the gift of celibate selfdevotion, are likely, if they understand the facts of the case, to seek the ministry of our Church. is conspicuous that in the Anglican Communion, that peculiar form of divine grace, which will enable a man safely to devote himself to the celibate life, is extremely rare. Were it otherwise, I doubt whether a wealthy clergy would do the missionary work of this Church; while, for its more settled parochial work, I the one on which I have insisted, cannot be denied, and it is a capital one. It is simply this: the Church is not providing for her own, as represented in the families of her clergy. There is hardly a Diocese in the land in which this crying wrong is not exemplified, and hardly a Bishop in the Church who is not sometimes-nay, oftentimes-heart-broken by destitution, which

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

St. George's Church, St. Louis.

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

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

## Canadian Church Affairs.

From our Special Correspondent.

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

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

Another point in connection with Confirmation has often occurred to me. In the interrogation of the candidates appears an allusion to Godfathers and Godmothers.

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

Strenuous efforts are being made in the Dio-

cese of Huron, to establish the Church Chronicle, permanently, as a diocesan paper. So far, the paper has not been a success, and the public-spirited editor (Mr. W. J. Imlach) has sus-As to the former, we must remember that "not tained serious pecuniary loss, besides a heavy many rich are called;" as to the latter, the fact burden of extra labor. An attempt is now being made to turn it into a Joint-Stock Company, with the modest capital of \$1,000 in shares of \$10 each, payable in monthly instalments of \$1.00. I am happy to say that the project appears to be taking well among the clergy; and it is more than probable that the necessary amount will be raised. The paper deconceive that an unmarried clergy would serves encouragement and support from all true be very undesirable, and generally unsafe. Churchmen, being Catholic in tone and studi-Just as things are, the number of our candi- ously peaceful. The Canadian Church stands dates for Orders is falling off alarmingly; and a sadly in need of extended Church-Paper circuheavy percentage of our ordained clergy is said lation; the densest ignorance on the most rudito be falling out into secular life. One of the mentary Church matters, prevailing among thousreasons of these two facts is not far to seek. ands of otherwise intelligent and well-informed There are many other reasons, doubtless; but Churchmen. It is really incredible what an amount of ignorance one meets with every day, among men, who are in their own way true hearted and loyal sons of the Church. Many persons in Canada, even yet, imagine that the Church is supported by the State, and has no need of voluntary support. On the other hand, some rank it with the denominations, and designate the clergy as "preachers." Vast numis the Church's justice—not her bounty nor her bers know absolutely nothing of her history, beneficence, but sheer common justice—ought principles, or teaching, beyond some hazy idea which they have picked up at random, and which are more or less erroneous and misleading. A good story, illustrative of this general matters of righteousness, such as this. From ignorance, was related by a speaker at the late Synod of Huron. Some years ago, a prominent clergyman was asked by a leading parishand pens are capable of perceiving, I cannot oner, in all innocence. "Who is this fellow Huron doubt that some fit and sufficient remedy for that signs these pastorals? Why don't the bishop sign them, himself?" Alluding, of course, to the official signature "I. Huron," which appears under every official document.

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

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

Ontario, July 23rd, 1883.

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

## Calendar.

July, 1883.

1. 6th Sunday after Trinity.
8. 7th Sunday after Trinity.
15. 8th Sunday after Trinity.
22. 9th Sunday after Trinity.
25. St. James, Apostle.
29. 19th Sunday after Trinity.

Green. Green. Green. Red. Green.

### "FULL OF DAYS."

In Memoriam:-The Rev. Theodore Edson, S. T.D. The soldier lays his armor down, Doffs breast-plate, greave, and casque: A gallant fight, a brave renown

What more can soldier ask? In life's crusade of sin and woe His knighthood led the van; Bold front, against the Cross's foe,

He rests from labor, long and leal, Within the Catholic fold; Unnumbered hearts his influence feel, His memory precious hold.

His priestly hands no more extend, With healing in their palm; His benedictions no more blend With dying hymn and psalm.

Yet, echoing from the altar-front With every "bidding prayer," We seem to hear, as we were wont. The call to meet him there. (The blest communion of the saints

No party-wall divides: Nor silent grave, nor sin's restraints This Mystic union hides.) In holy sign, upon his breast

His hands are crossed and still: Yet lead they us, e'en in in their rest,

## Praying by the Book. By the Rev. J. Wainwright Ray.

(1.) "Will the coming man pray?" We answer ves, if he is a man-more human than brute; and the more of a man, the more will he pray. The coming man will be very much like the man who has come. He has prayed and is praying; and one may as well ask, "will the coming man breathe?" He will, if he lives; the more lung and nostril, the more breathing. So prayer is a real man's vital breath; the more mind and soul, the more praying.

(2.) Will the coming man pray by the Book? Not all his prayers, but his public ones, generally; and many, if not most of his closet ones. His private ones will be shaped as he grows older. by his book, the same as a child's early ones One might reasonably say that it is just as propare by the Primer, or by that earlier and more sacred primer, his mother's lips. Some guide will answer the cry of the heart, "teach us to urer to go around to collect their offerings. pray." All the old objections to forms of prayer Prayers and offerings are both religious acts; are vanishing away. Books are put forth for family and public use, by leading men in all denominations. Our Book of Common Prayer is the other, which may be very ostensibly pernow a Common Book of Prayer, among many formed. who are not Churchmen.

(3.) Will the coming man pray by this Book of Common Prayer? It is called "common;" but, next to the Bible, it is an un-common book. Popular, is the idea, in the best sense. "Let the people praise Thee; yea, let all the people praise Thee." Much of worship is to be public-in concert, and in concord; i. e. heart with heart, voice with voice, word with word. "Else, how shall he that occupieth the room of the unlearned, say 'Amen' at the giving of thanks." All Churches sing in the same words and same tune, or try to, though they make discords.

But what minister will say, "sing, sing, and go as you please," only sing in the spirit? Much This fact I must regard as an unhappy one, and less will one say, 'Let me sing!' He will not even say: "Let us sing;" and then, "hear thou only me," which they seem to do in praying, when no one is heard but the minister! There is too much prayer by proxy. "Let us pray," means common prayer, and that means man, woman and child. Talk of "Congregational singing." It is well; and it does not mean-"us four, and no more!"

Thank God, one does not go far in this Prayer Book of ours, but he comes to "the People." The Minister is to say-so and so; and the People shall say-so and so. Here comes in the democracy, the commonality of the Prayer Book; the same as in this Church we have Lay representation and Lay readers. We get only to Genesis IV: 21, and we come to music-Jubal's harp and organ! But, how like harp and organ the music that sounds out in that word "common," on the title page of our Prayer Book, and is sounded again in the words-"as many as are here present." The whole congregation are to say the General Confession, all kneeling; the Lord Prayer, the Creed, &c. This music is a dispason, when it says "then shall be said the Apostle's Creed, by the Minister and people standing." Oh! where are the people made so much of as in our service? That is what comes nearest to "Vox Populi Vox Dei," in the People's worship with the Priest.

## The Parish Treasurer.

I want to put in a plea for that much-tried and abused Church-officer, the parish treasurer. His duty is certainly, almost everywhere, a thankless one. It is hard to get men of sensibilities to take it. And oftentimes it calls out a real article of self-sacrifice. In truth, he has a hard time of it, particularly in small parishes. He and sundry liberties, in what many of you will is constantly between two fires, two peace-destroying parties. I sometimes think that he must have his sympathies profoundly stirred, when he recalls the story of the monkey, the cat, and the chestnuts in the fire. Whenever pay-day comes around, bringing with it the minister with needy and anxious look upon his face, he must begin to feel the heat, as he thinks of the tardy and delinquent subscribers or pewrenters, whom he has dunned into a state of snappishness, at the very mention of the "parson's salary." But what is to be done? The "General," which of course indicates the scope minister must be paid, and the people must pay and range of the subjects for the "thanksgiv-him; hence, there must be some man to come ing" as suitable for all men—nine special thanks.

between the two parties in this business. That man is the unfortunate parish-treasurer. After much persuasion, and with unconcealed reluctance, he makes the sacrifice of his feelings, and accepts the duty. And then the trouble begins. Possibly, if he is not always ready with his payment, he is blamed as careless, indifferent, lazy, unconcerned for the minister's necessities. Or, on the other hand, if he attempts to make prompt collections, he is-to speak mildly-voted a nuisance and an annoyance, and is pretty sure to be made to know that this is the opinion of the "devoted Church member." No wonder that he sometimes gets disgusted with all parties concerned. His opportunity for discoving the extent of practical religion brings with it some disagreeable consequences. On the one side, he discovers that the patience and longsuffering preached from the pulpit, is not carried very far out of it. On the other, he sees how quickly the pointed dun will prick a hole in that beautiful bubble, widely know as the "devoted Church-member."

Now, where is the solution of the difficulty? Is it not in this: That the right way and only proper way for these payments to be made, where the subscription or renting plan is employed, is, for the layman (even if it be a laywoman) to go to the treasurer, the officer whom the Church has appointed to receive its tithes, and pay him, instead of waiting for him to call and collect it? Many persons wait—and wait patiently-until the end of the year, for the treasurer to call and collect their dues, because it is never convenient for them to go or send to him, forgetting that he is not paid a salary for this work. Those who support the Church, whether they do it by subscription or pew-rent, should remember that their money thus used, is an offering to God for holy uses. This is one great beauty of the "Envelope system." It brings out distinctly, that the support of the Church is giving unto the Lord. And if it is really this, it looks just a little queer for Mr. A. or Mrs. B. to sit complacently down in their office or parlor, and wait until the treasurer comes and gets their offerings! To say the least, it has a patronizing air about it.

The simple fact is, that every one who assists at all in supporting the Church, should promptly and regularly send or carry their offerings to its proper officer appointed to receive them er for the minister to go about his parish to collect the prayers of the people, as for the treasand the one that is so often neglected may be a truer index of the inner devotion to duty, than M. M. M.

## Ministerial License.

From the Convention Address of the Bishop of Mas-

At the last Convention a report of a Committee was unanimously adopted, expressing the opinion that the Amendment to the Ratification of the Book of Common Prayer, proposed at the last General Convention, ought not to be adopted. Several other influential dioceses having agreed in this sentiment, it is not probable that the Amendment will be ratified by General Convention next autumn. If not, no provision for 'shortened services" is possible within three years from now, and hardly probable so soon. full of possible danger to the Prayer Book. Unless in God's goodness the very able and laborious Commission of General Convention on the enrichment (and therefore revision) of the Prayer Book-of which one of our Massachusetts deputies is a leading and most important nearly starved in devotion to their belief, when I foresee in the near future only an approximation to what can be called "common" prayer and praise in the worship of this national Church. "Shortened" services are now a necessity for Lent, and for many other times and occasions. Necessitas non habet legem (necessity has no law), says an old maxim in jurisprudence. And if the Church will not regulate this matter, of lawful abbreviation (as the English Church, which began its discussion later than we, has done long since), then every minister will become a law unto himself. Many have done this already, and each year of enjoyment makes dispossession more difficult. And if the wise and loyal Churchman may add, subtract, and multiply in his conduct of the Church's worship, so may the unwise and disloyal. If the Office of the Holy Communion may be amended at sound men's discretion, so may it be at that of unsound men. If there may be omissions or additions in the administration of the one sacrament, so there may be in that of the other sacrament; and more lawfully still (though not so easily), changes in Confirmation and Ordination. Nor can any sensible and fairminded man claim that changes not affecting essential doctrine or ritual may safely be made, while others would be unlawful; for opinions differ as to what is essential, and the transgres-

sor makes himself the judge in all such cases. The generally prevalent but unauthorized freedom in services, is also foisting in divers call "the mint, anise and cummin" of ritual law and order. Well; even so. One said of such, weightier matters undone." If I venture to rehearse a few specimen changes, you may either General Thanksgiving," partly because it is held such a custom more or less prevalent in England. It will hardly be claimed that the word

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

## An Esquimau Superstition.

The superstitions of all savages are of two almost distinct kinds first, those which are evinced and accompanied by their various rites, songs, dances and festivals; and these even the casual traveller may stumble upon and give us more or less truthful and interesting descriptions of, according to his keenness of observation; and, in fact, these are generally the ones we encounter in all books of travel, research and exploration. The other is that kind of superstition which is unaccompanied by form. service, or ceremony, and, while not so prominent in its demonstrations as the first kind, it is nearly always more deeply planted in the very innermost soul of the believer. To reach it requires the most intimate relations, the most unbounded confidence between the savage and civilized, and we seldom encounter it clearly portrayed in books; for it demands the keenest observation coupled with a long and intimate life among the subjects selected. Those given as such under any other circumstances should be received with corresponding hesitation. A close knowledge of the second often affords a key to the many incomprehensible rituals of the first.

The first superstition that I came in contact with, at least in a practical and annoying way, was about the middle of February, 1879, in North Hudson's Bay. Many of the Esquimaux had been encamped around my own snowhouse -for I was living almost the same as the natives on the mainland, until that time, and had been living on the flesh of the reindeer secured in the Fall hunting; the women being occupied in making the Winter's clothing and bedding from the reindeer skins during the while. About this time they mostly moved over to Depot Island, about three miles distant; it being more available for seal and walrus-hunting in the ice-floes, which season was then just commencing, and now I came in contact with this annoying superstition of theirs. As soon as the reindeer-hunting season is over

and all the meat resulting therefrom is consumed, or nearly so-that is from November to January, according to the locality, luck in hunting, and season—the walrus and different varieties of seal are brought into the Esquimaux market, and completely exclude the reindeer, which from that time, according to their ideas, becomes forbidden fruit. The native of North Hudson's Bay, who has thus relinquished reindeer, pulls down or abandons his old igloo, or snow-house and builds himself another; for he must not eat seal or walrus in an igloo where reindeer has been supplied for food, or clothing made from his hide. The contrary rule is also good, for as soon as the new snew-house is made their home, all work on reindeer clothing must cease, except necessary repairs to already finished garments, and all eating of reindeer flesh is at an end. The natives are completely dominated by this superstition. On one occasion, many years age-so Ahmow, a reliable Iwillik Innuit informed me-when one-half the natives in Repulse Bay (the Iwillik of the Innuits) had commenced their reindeer Lent, the seal and walrus suddenly became very scarce, owing to severe protracted northern winds holding the ice-floes well off the shores. The remaining half of the Innuits still had an ample supply of reindeen other man's poison," and the first portion had member--unless this Commission can help us, a lucky change of wind to the south saved them from breaking this Esquimau commandment, or perhaps, from starvation. Soon after their removal to Depot Island, their seal and walrus hunting was well rewarded with success, but I found it impossible to buy it from any of them, for myself or for dog-feed, so long as I lived with my party in my present igloo. If I would only abandon or tear down my igloo and build another, even on the site of the present one, and which they earnestly beseeched me to do, or, rather, allow them to do for me, they would bring me plenty. Natives came over almost daily, but brought no walrus meat with them. nor touched the reindeer meat of those few that remained. Provided we sent our many dogs to Depot Island they would be fed generously, and this plan was finally adopted, to the satisfaction of all parties, the Innuits doing all the work.

This strange superstition is founded on the belief that there exist two Gods-one ruling the seas and waters and all that in them is, and the other all the land, valleys and hills, with their beasts and birds. They appease their respective divine jealousies by holding true allegiance to only one at a time, discarding the other completely for the while, according to whose reign they at the time consider themselves to be under. Sometimes the little children would accompany the parents on their return visits from Depot Island, and with that unconscious innocence characteristic of childhood would take advantage of every chance to get a few bites of the sweet, frozen reindeer meat, from which they had been debarred by this custom of their parents, and which they esteemed much higher "these things ought ye to do, and not to leave the than the seal or walrus. It was comical in the extreme to see the efforts of the older ones to prevent this, they often going so far as to make smile or strike, if you will but hear. In a few them rid their stomachs of the obnoxious stuff churches all are taught to recite audibly "the by a vigorous slapping on the back. At no time during the year will they work on reindeer appropriate and beautiful, and partly because of clothes on Depot Island except in the way of repairs, and then, if they have to be out at all, the white man offering the work must do this

## THE STRANGER.

An Eastern Legend.

An aged man came late to Abraham's tent, The sky was dark, and all the plain was have. He saked for bread; his strength was well nigh spent His haggard look implored the tenderest care. The food was brought. He sat with thankful eyes, But spake no grace, nor bowed he toward the eas Safe-sheltered here from dark and angry skies. The bounteous table seemed a royal feast. But ere his hand had touched the tempting fare. The Patriarch rose, and leaning on his rod,
"Stranger," he said, "dost thou not bow in prayer? Dost thou not fear, dost thou not worship God? He answered, "Nay." The Patriarch sadly said:

"Thou hast my pity. Go! eat not my bread." Another came that wild and fearful night. The flerce winds raged, and darker grew the sky; But all the tent was filled with wondrous light, And Abraham knew the Lord his God was nigh. 'Where is that aged man?', the Presence said. Who made thee master of thy Masters bread? What right hadst thou the wanderer forth to cast? "Forgive me, Lord," the Patriarch answer made, With downcast look, with bowed and trembling knee "Ah me! the stranger might with me have stayed, But. O my God, he would not worship Thee,

"I've borne him long," Godsaid, "and still I wait: Couldst thou not lodge him one night in thy gate?'

## -Harper's Magazine.

The Greek Church. Celebration of St. John the Baptist's Day at the Russian Chapel. San Francisco.

The Birthday of St. John the Baptist was duly celebrated, this year, by the Orthodox Russian Church. The chapel is on Powell street, at its junction with Montgomery Avenue, opposite Washington square. The service commenced at nine o'clock, and was concluded at half past ten. It was a very beautiful and impressive one. The music was of the most majestic and dignified character, as is fitting for the worship of Almighty God. No instruments of any kind are employed. The music is not however, wanting either in effect or force. On the contrary the strong and well-trained male voices make the chapel ring with a harmony that is most thrilling in its effects. The singers Mstislavski, baritone. The service consists of three parts, the offertory, the liturgy of the catechumens and the liturgy of the faithful. During the first part of the service, called the effertory, the reader, John Davobich, at a desk outside the screen, reads the canonical hours; while, within the sanctuary, the priest and the deacon prepare the elements for the Holy Eucharist upon the credence table, and read certain prayers for the dead, etc. The bread must be leavened, taken from one loaf, according to the doctrine of St. Paul, I Cor., x.17. The second part of the service (but what would appear to the stranger to be the first part) is the liturgy of the catechumens. This commences when the deacon comes out before the screen, and begs for the blessing of the priest.

The deacon is robed in a long dalmatic (called by the Orthodox sticharion), of heavy stuff ornamented with flowers in green and gold. The deacon's stole is worn over the left shoulder, and hange straight down. It is not drawn across the body and fastened at the right slde, as is the custom in the Anglican Church. The deacon is constantly holding the end of it in his right hand, and blessing himself with it. Daring the reading of the Gospel for the day, he places it over the reading desk, and places the Gospel upon it, signifying that he is bound to

The deacon officiating was the Rev. John Saloloff. He has a magnificent and thrilling deep bass voice. In this part of the liturgy bearing a light, followed by the deacon bearing the Gospel, the priest bringing up the rear. These three come out of the north door, to the ambo in front of the central doors of the tabernacle, take up the Gospel from the holy table, kiss it, and raise it on high for the reverence of ing out into the world to preach the Gospel. The acolyte going before represents John the Baptist, the deacon the teaching of the blessed apostles, and the priest represents Christ. After the Liturgy of the Catchumens, all but the faithful are bidden by the deacon to depart. Next comes the Liturgy of the faithful, which s the Communion Service proper.

It commences with prayers by the deacon, then the doors of the tabernacle are opened, then comes the cherubic hymn, which is interrupted by the "great entrance." This part of the service is very imposing. The priest and the deacon bring the elements from the credence table to the ambon in front of the tabernacle. Here prayers are made for the Bishop of the Diocese, for the Holy Synod, for the Czar, for his heir, for the Prince of Servia and Montenegro, for the Queen of Greece and her husbands and for the President of the United States.

After these prayers, there are more kissings of the holy table, the doors are shut, the cur-tains are drawn, and the more solemn parts of the mass are concluded.

The priest is dressed in a gorgeous cope. The Greek mass is very different from the Roman, and is equally solemn and imposing. The Greek method of making the sign of the cross is pregnant with theological teaching. The thumb and the first two fingers are placed together, signifying the Trinity; the two last fingers are clasped together in the palm, signifying the two natures of Christ—the human and the Upon the altar, or holy table, are two candlesticks, the one having in it two lights, and the other having three, which signify the same truths. The archpriest is the Rev. W.

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

## The Household.

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

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

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

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

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

Whortleberry cake without eggs is economical, as well as very nice. To one quart of flour allow one cup of sugar, one pint of berries, a little salt, and three teaspoonsfuls of baking powder; use sweet milk to wet them up with. The berries should be washed and drained in a children in the doubt. colander before putting them in the dough. Roll out and bake as you do biscuits; or you may bake in a narrow but deep cake-tin, and serve in slices. This is relished when warm or cold.

A serviceable knife-case is made of a piece of white cotton flannel twenty-five inches square. Bind one end with red braid, fold this back nine inches, and baste nicely at each side. This forms a large pocket. Now bind the three edges, then with red silk make twelve rows of stitching an inch and a quarter apart, from top to bottom of the pocket, thus making twelve small pockets or cases, The remaining space divide into three larger pockets, for pie knife, etc. On the other end in the centre, work with are: Professor J. Randl, tenor; N. Ptetsin, bass; red yarn-knife case. Place the knives in the cases, fold the end over, roll up and tie with braid, or place in a box as you prefer.

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

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

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

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

### GRANDMOTHER'S SERMON.

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

When grandmamma's hair was golden brown, And the warm blood came and went O'er the face that could scarce have been sweeter Than now, in its rich content.

The face is wrinkled and care-worn now, And the golden hair is gray; But the light that shone in the young girl's eyes Has never gone away.

And her needles catch the fire-light, As in and out they go, With the clicking music that grandma loves, Shaping the stocking toe.

And the waiting children love it too, For they know the stocking song Brings many a tale to grandma's mind, Which they shall hear ere long.

But it brings no story of olden times To grandma's heart to-night-Only a sermon quaint and short Is sung by the needles bright. "Life is a stocking," grandma says,

"And yours is just begun:

But I am knitting the toe of mine, And my work is almost done. "With merry hearts we begin to knit, And the ribbing is almost play; Some are gay-colored and some are white,

And some are ashen gray. "But most are made of many a hue. With many a stitch set wrong, And many a row to be sadly ripped Ere the whole is fair and strong.

That in youth are hard to bear.

And many a weary tear is dropped As we fashion the heel with care. But the saddest, happiest time is that Which we court and yet would shun, When our heavenly Father breaks the thread,

"There are long plain places without a break

And says our work is done." The children came to say good-night. With tears in their bright young eyes, While in grandma's lap, with a broken thread, The finished stocking lies.

### The Story of Demeter and Persephone.

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

Among the divinities that dwelt on might draw pigh to wonder. Mount Olympus, none was more friendly to the husbandman than Demeter, goddess the young seed when first dropped into the ground, who moistened the clods with rain, who pushed the tender shoot from the earth, who reared it to ripeness, who filled the milky ear, and browned the ripening stem. And therefore did the husbandman offer sacrifice in her honor; and the maidens led the dance at harvesthome in her praise. Therefore was she celebrated in the mysteries of Eleusis, and in the valleys of rocky Paros; therefore they hymned her praise at Antron, and in gleby Arcadia.

Demeter had one daughter, the fair Persephone; a maiden unmatched for beauty among the dwellers of the mansions of Olympus, save only by golden Aphrodite, for who might compare with her? On a day she went forth with her companions to departed from her mind; the fields and the course of nature. Persephone is the seedjoin in the song and the dance. Joyfully they bent their way to the lovely fields of Enna. For Sicily was beloved by Demeter above all the islands that cluster in the wine-faced sea.

It was in the joyful spring of the year; the birds sang sweetly in the bright day; the green of the boughs was freshest, and spring flowers, that fairer band of maidens; they gathered the rose, and the lily, and the beauty of the pale daffodil; they filled their baskets with the violet and the crocus; and so, in joy and mirth, they passed the sweet hours of that bright morning.

Far off, in his gloomy abode, sat Hades, the king of the shades. Dark it was, and gloomy and cheerless; and they who entered it could return no more. Many rivers ran round it, and closed it with an impassable band; Styx, and Cocytus, the stream of lamentation; and Lethe, of which | Helius, the sun-god, knows, for he sees all whoso drank lost all remembrance of past things; and Phlegethon, that flamed with en to him, and tell him thy grief; he will tell fire. There were those who offended the thee who hath wrought for thee this sorgods, and done wrong to their fellowmen; row.' there was Tantalus plunged to his chin in water, with fair fruits and sweet leaves hanging over and around his head. Tor- they found him driving forth his chariot, mented he was with hunger and thirst; but when he stooped to drink of the water, or stretched forth his hand to gather the fruits, the stream and the boughs fled from him, and he pined on in misery as before. There was Sisyphus, condemned to roll a rock up hill; evermore he rolled it up, and evermore it bounded down upon him. There was Tityus, on whose liver a vulture was done in the measureless earth, tell me ever preying, and which grew as fast as eaten; there were also the daughters of Danaus, whose task was to fill a sieve with dess and in grief, and tell me all the truth.' water.

On the borders of the stream were a pale crowd of spirits longing to cross the gloomy said, "this was not done but by the counriver; and Charon, the dark ferryman, who sel and permission of Zeus. He ordained piloted them to the further shore. Before thy child to be the bride of Hades; submit the house of Hades was Cerberus the threeheaded dog. Sad and gloomy was the erer." house, and gloomy the under-world. But at a distance from the palace of Hades lay the fortunate groves, and the abodes of the blest; a purple light gleamed over those fields, and the air was lighter and clearer. Here were the heroes that had fallen in fight, for their nation, and their families, and their temples; here were priests of the gods, who had offered their sacrifices daily, and bards that had sung the praises of the ens should come forth to draw water. "What are you going to do with the coal, my little man?" asked the manager. "I

sang the praises of the divinities.

But Hades shared not in their joy, but sat alone in his palace; his brow was dark abode. I will try force; let Zeus be enraged if he will.'

Hermes came to the under-world, the messenger of the immortal gods. To him Hades told his grief; and from him he asked for counsel. "Knowest thou not, peoplecollecting Hades, Persephone is the fairest of mortal goddesses? Knowest thou not that she is sporting with her companions in the lovely fields of Enna? Thou, tamer of horses, art fleet in the chase; surely thou art able to obtain a bride.'

Thus spake Hermes, messenger of the gods, remembering his ancient wiles. And golden chariot was made ready, and he took the splendid reins.

Meanwhile Persephone thought not of ill, but was foremost in the sports of the maidens. Lo! in the midst of the meadow, a from its stem. The green earth smiled

light feet she hurried towards it. She outof corn. She it was who watched over stripped her companions in the race; and husband." stretched out her hand to the flower.

She stretched it forth; and the mountains echoed; for an earthquake rent the earth. The meadow was rent asunder in the midst; and yawning a chasm opened. Forth drove Hades in his chariot of gold, and seized on fair-haired Persephone. Vainly the maiden shrieked; her companseeing Phœbus Apollo.

mother again, and the halls of the immort- in the house of Hades. al gods; and mountains and valleys echoed to her cries, as pitiless Hades hurried along. no moral meaning, but are an emblem of rocks closed over her head, and she enter- corn, which is cast into the earth, and thus ed the under-world. So Hades brought may be said to go to the house of Hades. ful bride; and Persephone bowed down to soon springs above the ground, and, by her fate, and became Queen of gloomy

When Demeter had thus lost her daughter, she wept, and could not be consoled. the blue of the sky was brightest; there was She knew not who had carried her away; enough breeze to whisper among the leaves, but she resolved to wander over the earth but scarce enough to curl the billows of till she could hear tidings of her daughter. the sea. They wandered among the fair | With a dark mantle over her shoulders, and a torch in her hands, she wandered over land and sea; nor did she ever banquet on ambrosia, nor ever enter the bath. Nine days she went on unwearingly; but none could give her tidings of her whom she sought. But when the tenth sacred morning came forth in its beauty, the goddess lighted on a nymph, the fair-ancled Hecate. "I cannot tell thee, fair-haired Demeter, who hath borne Persephone away: I only beheld the golden chariot, and heard the cries of thy daughter. But things that are done upon the earth. Hast-

They went together to the sun-god, the goddess and fair-ancled nymph. And at the entrance of the gates of the day. Glorious were the clouds above and below him, where he drove forth his steeds of fire. Earth, below, was wakening into beauty; the dark sea was glistening in the light. And they stood at the head of his horses, and Demeter addressed him thus: Helius, for thou seest all things that are who hath borne away my daughter, the fair-haired Persephone? Pity me, a god-

So spake she, and Helius pitied her, and told her all the truth. "And know," he thyself therefore to the will of the thund-

Demeter returned to the earth, heavy and discontented of heart. And thenceforth she forsook the abodes of Olympus, and the habitations of the immortal gods; and she roamed over the vast earth, taking shelter with whoever offered it. It chanced that on a day she came to Eleusis, in the land of rocky Attica. She sat under an olive-tree by the well, till the time that the maiddivinities, and spoken worthily of Phœbus; Forth came the daughters of King Celeus, am going to carry it home to my mother, and those that had left a memory on earth each with her pitcher on her shoulder ir," was the ready answer of the boy.

by doing deeds of glory. They wore And to them Demeter feigned herself ancrowns of myrtle, as they wandered through other; and she was taken into their house. the amaranthine meadows; they mingled And Queen Metaneira hired her for her in the dance among the rosy fields, and nurse, and gave the babe Demophoon to her arms.

Demeter loved Demophoon well, and she determined to make him immortal. with care, and his thoughts harassed She breathed on him as he lay on her breast, his mind. "Shall I only," he said, and he throve by her care like a god. And of the gods reign alone in my gloomy at night, when others slept, she would hold hall? Shall Zeus possess Here for his the infant in the flame that played harmbride and queen, and Poseidon fair Am- lessly around him, to purge away his earthphitrite? Hercules, after his many toils, ly parts, and to endue him with immortalihas fair-ancled Hebe for his own; even ty. And this gift she would have bestowed Hephæstus, lame though he be, calls Aph- on him, had not Metaneira, by her rashrodite his wife. I am only solitary and ness, prevented it. She saw the babe in sad, because none will share with me this the fire, and shrieked aloud in the house. And Demeter in her anger cast Demophoon down, and revealed herself to the mother. "Now," she said, "he must remain a mortal, but he shall be great and honored, because he has lain on the breast of a goddess, and he has slept in her arms." Forthwith the palace was filled with a flood of golden light; and a sweet fragrance distilled from the steps of the departing divinity. They raised her a temple on the hill Callichorus, and there she dwelt in her

Then came a year of scarcity on the earth, for Demeter would suffer no plants Hades smiled a gloomy smile; and revolved to grow. Famine walked among men; and the deceit in his heart. Forthwith his there were no offerings for the dwellers of Olympus. Then had the race of man perished, and utterly come to an end, unless Zeus, father of men and gods, had cast his counsel in his mind. He sent Hermes, messenger of the gods, to invite Demeter narcissus arose in beauty, a wonder to men to Olympus, and he sware that he would and to gods; for a hundred heads sprang give her honor and gifts, such as she had never received before. But Demeter conand the briny sea, as it bloomed in the stantly refused, till she should receive her noonday sun. But fatal was the beauty of daughter again. And at length Zeus gave that narcissus, for earth bore it to deceive his consent that Persephone should return the maiden. She raised it from her bosom, to her mother. "If she has tasted nothing at the prayer of Hades; that Persephone below, she shall dwell in Olympus forever; if she have eaten in the house of Hades, The fair-haired maiden saw it; and with two-thirds of the year she shall tarry with us,—the third she must remain with her

> Hermes came to Erebus, to the house of gloomy Hades. And he told the words of Zeus, and besought that Persephone might return. And Hades gave permission, and Persephone sprang up with joy. Then Hades gave her a pomegranate, and she ate one grain of the fruit.

Hermes seized the reins of the chariot, ions were far away. Two only heard her and Persephone mounted by his side. cries; Hecate of the shining veil, and far- Forthwith to Eleusis they drove, like the wind when it rushes in a storm. And As long as she saw the earth and the Persephone flew like a bird to the arms of starry heaven, the rays of the sun, and the her mother, and heard from her her doom. briny sea, so long she hoped to behold her | Eight months she abides in Olympus, four

This is one of those stories which have But when she sank beneath the earth, hope something which happens in the yearly her to his palace, an unwilling and mourn- But it remains not in the earth forever. It dying, receives life. Four months it lies hid under the earth; eight months it waves in the light.

## Little Tim.

It surprised the shiners and the newsboys round the post-office the other day to see "Little Tim" coming among them in a quiet way, and hear him say: "Boys, I want to sell my kit. Here's two brushes, a hul box of blacking, and a good stout box, and the outfit goes for two shillings.'

"Goin' away, Tim?" inquired one. "Not 'zactly, boys, but I want a quarter the awfullest kind just now."

"Goin' on a skursion?" asked another. "Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit; and Tim walked straight to the counting-room of a daily paper, put down the money and said, "I guess I kin write if you will give me a pencil."

With slow moving fingers, he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it.

He wrote: "Died-Litul Ted-of Scarlet fever; aged three years. Funeral to-morrow, gone up to heaven, left one brother." "Was it your brother?" asked the cash-

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

d-died." He hurried away home; but the news went to the boys, and they gathered into a went to the boys, and they gathered into a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the door-step, and in the box was a bouquet of flowers, which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted by the crowd of ragged but big-hearted

## Honor to Parents.

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

'But it's too heavy for you," said the man, "you had better run home for somebody to come and help you carry it." "I have nobody at home but my mother, sir; and I am sure I had rather carry it than my mother should, if it was twice as heavy," answered the noble boy. "Then make two trips, and take half at a time," still urged the considerate clerk. "No, sir, I had rather not," was the reply, "for then I should be late at school, and I promised mother that I would get back with her coal before the school-bell rings, and so I will," said the earnest, thoughtful child, as he hurried off with his load. Happier no doubt he was in thus doing his duty, than he could possibly have been in the game of marbles, which he had given up to help his widowed mother. As I passed out after him, I thought, what a priceless treasure is such a son as that. However poor his mother may be in other respects, she is rich in having such a little son; and I am sure God will bless him in thus honoring his mother.

SCROFULA.—A medicine that destroys the germs of Scrofula and has the power to root it out is appreciated by the afflicted. Hood's Sarsaparilla is a re isble medicine containing remedial agents which eradicates Scrofula from the blood. 100 doses \$1.00. Sold by all dealers. C. I. Hood & Co., Lowell, Mass.

TENNYSON'S "MAY QUEEN."

Who knows that if the beautiful girl who died so young had been blessed with Dr. Pierce's "Favorite Prescription" she might have reigned on many another bright May-day. The "Favorite Prescription" is a certain cure for all those disorders to which females are liable. By druggists.

As well expect life without air, as health without pure blood. Cleanse the blood with Ayer's Sarsapa-

"Tell your Aunt Mariah, baby's got the cramp." N. K. Brown's Ess. Jamaica Ginger cures cramp." HAY FEVER.—I have been a Hay Fever sufferer three years, have often heard Ely's Cream Balm spoken of in the highest terms. A friend persuaded me to try it, and with the most wonderful success. T. S. Geer, Syracuse, N. Y. OUR PROGRESS.

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

Ayer's Ague Cure breaks up the chills and fever, expels the poison from the system, and restores health. Warranted to cure.

"Dr. Benson's Celery and Chamomile Pills cured my neuralgia." Rev. Dan Allen, Montevado, Fia. "This may certify that I have used Perry Davis' Vegetable Pain Killer in numerous cases, and believe it to be a very valuable medicine. I have prescribed it in bowel complaint (particularly in children), and it is, in my opinion, superior to any preparation I have ever used for the relief of those diseases."

"Dr. Benson's Skin Cure has cured my Eczema of the scalp." Jno. A. Andrews, Attorney, Ashton, Ill.

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Is a carefully prepared extract of the best remedies of the vegetable kingdom known to medical sci-ence as Alteratives, Blood Purifiers, Diuretics and Tonics, such as Sarsaparilla, Yellow Dock, Stillingia, Dandellon, Juniper Berries, Mandrake, Wild Cherry Bark and other selected roots, barks and herbs. A medicine, like anything else, can be fairly judged only by its results. We point with satisfaction to the glorious record Hood's Sarsaparilla has entered for itself upon the hearts of thousands of people in New England who have personally or indirectly been re-lieved of terrible suffering which all other remedies failed to reach.

Messrs. C. I. Hood & Co.: Gents—Please send me by express two bottles Hood's Sarsaparilla and a few Cook Books for distribution. Your preparation has worked wonders in the case of my wife, who has been troubled with sick headache and bilouness for years. She only took one-half teaspoonful at a dose, and has not been so well for five years as now. She found that within a welk after taking it she felt very much better, and is now entirely free from those severe headaches. She has not taken any of any account since last spring, and what little she had is lent to do others good, and we must have it in the house. Yours truly, HOMER B. NASH, Pittsfield, Mass.

# The Pain Killer

## A Family Medicine.

There are but few unacquainted with the merit of the Pain-Killer; but while some extol it as a lini-ment, they know but little of its power in easing pain when taken internally; while others use it in-ternally with great success, but are equally ignorant of its healing virtues when applied externally.

You may ask with surprise "What! am I to take internally the same preparation I used as a liniment?"—"Why not?" we ask. "Is it necessary that a Liniment should be poisonous?" That many of those in common use are, we admit; but the Pain-Killer is a purely vegetable medicine, and contains no poisonous ingredient. And, although it is used internally, it is, nevertheless, one of the most powerful and best liniments in the world.

## Testimonials from the Clergy.

MESSRS. P. DAVIS & SON.

Dear Sirs,—... I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine. I did not think I could visit the jungles without it. In case of colio, diarrhea, and cholera, the Pain-Killer gives speedy relief, and for many other aliments I have found it beneficial. It is becoming popular in Burmah, among the natives as well as Europeans. I always carry it with me for my own benefit, and the good of the people where I go.

Sincerely yours, Rev. M. H. BIXBY.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it." No family should be without it.

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light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured.

Is cheeks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar te the scalp. As a Ladies' Hair Dressing, the Visor is unequalled; it contains neither eil nor dye, renders the hair soft, gintly, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

J. W. Bowen, proprietor of the McArthur (Okto) Enquirer, says: "ATER'S HAIR VIGOR is a meet excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The VIGOR is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire satisfaction.

MRS. O. A. PRESCOTT, writing from 18 Em. Street, Charlestown, Mass., April 13, 1862, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped, and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used one bottle of the VIGOR, but now use itoocasionally as a dressing."

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and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Bletches, Ringworm, Tumors, Carbuncies, Boils and Eruptions of the Skin, are the direct result of an impure state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition.

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BARSAPARILLA, of which I have now taken three
bottles, with the result that the sores are healed,
and my general health greatly improved. I feel
very grateful for the good your medicine has done
me. Yours respectfully,

MES. ANN O'BRIAN."

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Hay Fever. I procured a bottle of Ely's Cream Balm and was cured before it was used. Have had no return of the complaint. Charlotte Parker, Waverly, N. Y. One and one-half bottles of Ely's Cream Balm entirely cured me of Hay Fever of ten years' standing. Have had no trace of it for two years. Albert A. Perry, Smithboro, N. Y. Cream Balm will, when applied by the finger into the nostrils, be absorbed, effectually cleansing the nasal passages of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membranal linings of the head from colds; completely heals the few applications. A thorough treatment will cure. Unequaled for cold in the head. Agreeable to use. Send for circular. 50 cents a package, by mail or at druggists. Ely Brothers, Owego, N. Y. mail or at druggists. Bly Brothers, Owego, N. Y.

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Bev. C. W. LEFFINGWELL, D. D., Editor.

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## Scarcity of Candidates.

It is a complaint that comes from nearly all religious bodies in the land, that candidates for the ministry are diminishing. It is so with us, it is so all around us. A the most honored men of the Church, we been discussed in Convocation in Enggreat many reasons are assigned as the have an honorable place to offer to those land, it was found that the Bishop of Petercause of it, all of which are doubtless worthy of consideration. Perhaps many causes them gladly go through that degree of are conspiring to bring about this scarcity in the clerical ranks. There is the inade- order to be numbered with the Deacons of priest stands before the table It is a fact to be regretted, but no less a quate provision for training candidates, our Theological Seminaries being notably their entire support, and let them gives fore" meant—at the north end. inferior to Law and Medical Schools, in themselves wholly to the Ministry, or open The Bishop had written: "The piper ly day of rest to the toiling millions, estheir outfit and advantages for developing to them the way to the Priesthood. If played before Moses." There are three pecially in cities. Service is demanded, the best powers of their students; there is they fail as preachers, as many of them ways in which he may have done this: He the meagreness of salary, inadequate income for the maintenance of high position at the bedside of the sick, at baptisms, and ken precedence of Moses, and so played helpless and impecunious old age; a dependent and poorly clad family; privations and hardships all the way along, with few of the recompenses which young men see fall to the lot of other professions. All these have a discouraging influence. It is not admitted that they ought to have. They would not have a deciding influence in the mind of one who was fired with devotion and the spirit of doing the Lord's work and saving souls. And why are there so few who have this holy enthusiasm, so few who seem to hear the calling of the Spirit to sacred

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

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

Let us not look for figs from thistles. Let us not wonder that a generation of dwarfs brings forth no giants. The Church in this land must rise to the point of sacrifice and enthusiasm, As A WHOLE, before she can command these qualities in large measure for her ministry. Apathy, indifference, worldliness, self-assertion, congregational exclusiveness, and all sectarian littleness must be left behind in the sloughs out of which after a hundred years we are

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

## The Diaconate.

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

Now, if we have a Diaconate including | Position:" many who support themselves, many of pious men who will preach either for or borough had left some notes scrawled on against the Church. Would not many of his blotter. preparation required by the Canons, in of the word before in the phrase, "The drops out of the world before his time. the Church. If they succeed as very use- has but three sides, one being fixed against fact, that the progress of civilization makes ful preachers, the Church may undertake the wall. All present contended that "be for them in her councils, in the chancel, before he was born; or he might have taand scholarship; there is the prospect of a marriages, and funerals. So they lead before Moses played; or he might have fort are compelled to operate seven days though they cannot preach. The Church of Moses." has allowed too many zealous men to es-Diaconate where they may minister as well will spare you this time.

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

A Methodist preacher, writing to weekly paper, vigorously opposes the ty. Admitting that the itineracy is a great power as a propaganda, he argues that long pastorates are greatly to be desired in many places. The advantages of both ought to be combined. As our own people are advocating the sending of the clergy without reference to their wishes or the wishes of parishes, it may be well to note how it works among those who have been working on this plan. The writer above referred to says that there is a deep feeling of discontent and restlessness in many Methodist churches, on the subject of pastoral supply. Refusals to receive the appointee of the Conference are not unheard earth." The fellow will probably have a of: a vast number of appointments are made by previous arrangements between preacher and people, involving "trial ser-"self-seeking, unholy ambition, button-

to funerals, which our people strangely forget, and need to be often reminded of. In the first place, the rector of the parish should be promptly notified of the death of a parishioner or other person at whose funeral he is expected to officiate. Too often the time is fixed upon, without saying a word to him about it. He may, and often does, have other engagements or purposes, which it is a serious matter for merging. Heroes are never developed And yet, in nine cases out of ten, by sim- however, for all to give to the work in report for fifteen years. \* \* \* Bishop Docks, deprivation of his ecclesiastical prefer-

ply consulting the rector, the matter could question, irrespective of collections in Quintard is a hearty man, with a warm and easily be arranged to the satisfaction of all concerned. Generally speaking, too, it is better not to ask for an address or sermon. It is seldom a consolation to the friends or family of the deceased, and never a satisfactory matter to the officiating clergyman. It had better be left out. Then, when a funeral is to be at a house, Church-people in attendance ought to bring their Prayer Books with them, and take part promptly in the responses in the temporary in an acrimonious discussion as anthem, when it is necessary to read it. And they should remember to observe the as to which, therefore, is entitled to call proper postures. Why will they remain itself the "Organ of the Church of Engsitting, when they ought to stand? A little thoughtfulness and good sense at such time, will have very much to do with all have gone through a New York heated things being done "decently and in order." It ought not to be necessary to constantly remind our people of such they belong to me. I look as if a curate seemingly obvious things.

initials "R. T. K.," we find the following appearance."——An English traveller who ers. Mr. Murdock's article concludes as amusing and suggestive item, upon the was lately in Chicago said to an American

will, still the Church has an honored place might have played antecedent to Moses, can be of no small use to the Church, none of these, he played at the north end

All English churches are built towards cape from her ranks, because they would the east by law, and worshippers worship preach. Hereafter let us retain them, not towards the east, even as Daniel prayed contrary to our formularies and the voice towards Jerusalem, which from my stand- high esteem in which Mr. Clarke and his of antiquity, as lay preachers; but in the point explains our Eastern origin, but I

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

## Brief Mention.

A communistic crank has written to the Bishop of Norwich, threatening to take his life and blow up his cathedral unless he straightway divides up his \$25,000 salary, retaining one-tenth for himself. The lunatic wildly remarks that the Bishop and such as he "are making literally hell upon chance to try the paradise of a prison, where there is entire community of goods, and one man is as poor as another.mon" and all. The effect of the system a funeral on a recent occasion, among the upon the ministers is indicated by the Baptists, a choir chanted the Te Deum Laudamus, "and," says the secular paper holing, log-rolling, wire-pulling, nervous which records it, "the sweetly solemn muanxiety, and heart-burnings, with which sic seemed to take up and develop as its every session of our annual conference is libretto the story of the dead woman's life." (!) The account goes on to say that "Invocations (?) were recited by the Rev." There are certain things with reference Messrs. so-and-so. Is it possible that our Baptist friends have reached the point of Invocation of Saints? --- All who are interested in the important work that is being done among the deaf mutes, should not fail to remember that, on the 12th Sunday after Trinity, when the Holy Gospel for that day brings before us the beautiful and touching narrative of the cure wrought by our Blessed Lord upon "one that was deaf and had an impediment in him to set aside; and yet, should he de- his speech," offerings will be received in cline to do so, it would, in nine cases out many of our churches for that afflicted sity's capacity to turn out good work. \* \*

church.—At a recent examination of a Board School in England, a pupil-teacher stated that Charles the First was tried by the seven Bishops; and that the meaning of "monopolies" was "forgiveness of sins." -A Canadian Church paper copies a paragraph from our Canadian correspondent, and calmly credits it to the English been for some time engaged with a conto which has the largest circulation, and land in Canada." Neither claims more than 6,000 subscribers. —Sydney Smith must term when he wrote: "If you hear of sixteen or eighteen pounds of human flesh, had been taken out of me." --- John Adams said: "The appearance of religion In the Southern Churchman, over the only on Sunday proves that it is only an much-debated question of the "Eastward friend that nothing so struck him in this country as the ceaseless energy with which When the "Eastward Position" had our successful men, after they had won great prizes of fortune, continued to toil when they should rest. The habit grows upon men like an incurable affection of the It was a subject of considerable pleasantry, The question was: What is the meaning nerves, until the unhappy sot of industry that there should be white, black, red, it more and more difficult to assure a weekmore and more, of railroads, horse-cars, and telegraph lines; and one after another the modern appliances for use and com-Godly lives, and support themselves, they played in front of Moses. But he did in the week. ——The Rev. Sylvester Clarke, Rector of Trinity Church, Bridgeport, Conn., celebrated the 25th Anniversary of his wedding, on the evening of the 18th m t. Very substantial evidence of the wife are held in the community remained after the assemblage had dispersed. Articles of use and ornament in silver, and packages of silver coin abounded.-Though tardy in the announcement, the LIVING CHURCH is no less hearty in consecuring the Rev. W. F. C. Morsell as its Editor.—The Living Church acknowledges with thanks the courtesy of the Southern Exposition, Louisville, Ky., for prevents the acceptance.

## LETTER TO THE EDITOR.

"A Tennessee Grasshopper."

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

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

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

his neighbor's good name." Of my kind hosts of the diocese of Tennessee I have used no atrocious language. Will you permit me to quote from my article, to show how little justice your "grasshopper" has done me? I said—"not for a good while have I met a more cultivated, cordial, earnest set of Christian gentlemen. And I will add, Tennessee has a band of year, he will be able to take up his work again clergy, who, for learning, talent, and elo- in China. quence, are considerably above the average. \* \* \* Prof. Gailor's sermon was able, too able if any thing" ( I meant too learned for a popular discourse). \* \* \* \* 'Prof. Gailor, Dr. Hodgson, and Mr. Sessums created quite an enthusiasm. Mr. Sessums is an eloquent tribute to the Univer-

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

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

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

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

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

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

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

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

ROBERT S. BARRETT.

Henderson, Ky.

## News and Notes.

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

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

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

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

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

Bishop Schereschewsky has decided not to tender his resignation, as it was at one time feared he would be under the necessity of doing; and there are strong hopes that by another

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

It is reported that Lord Penzance, in his role of Dean of Arches, has pronounced upon the Rev. Mr. Mackonochie, formerly of St. Albans, of ten, be accounted a great grievance. class of people. It will be a good time, The treasurer made the most satisfactory Holborn, but latterly of St. Peter's, London

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

The Rev. Arthur William Poole, M. A., has been appointed by the Archbishop of Canterbury to be missionary bishop of the English Church in Japan. Mr. Poole, who was ordained by the Bishop of Oxford in 1876, was, for many years "Rugby Fox Master" of the Church Missionary Society High School at Masulipatam, and has paid special attention to the subject of missionary work among the educated classes.

The venerable Dr. Tyng celebrated his golden wedding in a very quiet way, on the 18th inst., at his residence at Irvington-on-the-Hudson. His wife and children (with the exception of the Rev. S. H. Tyng, Jr.) and several grandchildren were present. The Doctor's mental as well as physical condition is said to be much as well as physical condition is said to be much impaired, he having only recently recovered the Rev. Messrs. Olmsted, Armstrong, Lewis, from a severe attack of typhoid fever. He is now 84 years of age.

negotations respecting the new Suez canal scheme has considerably decreased, it still appears to be very uncertain, whether the government will succeed in carrying out the project. The general feeling of the country, especially in commercial circles, is opposed to it. It is said, however, that De Lesseps has come to the rescue of Gladstone, and changed the Suez Canal agreement, so that it will be less liable to rejection by the Commons.

Yellow fever has been prevailing with unusual severity at Vera Cruz. In May, there were 90 deaths; in June, 261; and, up to the 18th inst., during the present month, 144. The disease prevails mainly among the shipping. No case has been reported on shore in the United States. At Havana, the number of deaths from yellow fever, during the week ending the 22nd, was thirty-nine. A passenger on board the steamer City of Washington, died on that day. One of the two sick passengers removed from the steamer was Gen. E. O. C. Ord, very dangerously ill of the fever. He has since died.

Unhappy Cairo, it seems, is wholly given up to the cholera. No fewer than 600 persons are said to have died there last Friday, although the official report has only 242. The miserable natives, in their cowardice and lack of energy, have abandoned all effort to check the progress of the disease. They have suffered the dead to lie in the streets, for twenty-four hours at a time. Guizeh is deserted. Two deaths are reported as having occurred among the British troops in Egypt. The dread disease, it is said, has also broken out in the East end of London, among the docks; but it is possible that this may not be the real Asiatic cholera.

It seems, unhappily, that the cyclone season of the present year has not yet passed. Once more. from Wisconsin and Minnesota, come reports of the ravages of those awful visitations. It is rumored that on Saturday, the 21st inst., the town of Elgin, Minnesota, was entirely destroyed by a water-spout; and that a train on the Minneapolis and St. Louis Railroad was blown bodily from the track, and a number of persons killed. At several other points, also, in that part of the country, there was immense destruction of property, as well as loss of life and personal injury. So much for Minnesota. But Wisconsin suffered again from similar causes on the same day. Two distinct storms of wind and rain and hail swept over that region, doing immense damage in Dame and Iowa counties. On the Chicago and North Western Road, about fifteen miles south of Green Bay, a passenger train was caught in the tornado, and nearly wrecked. For a considerable distance, owing to the force of the wind, the cars stood on one rail, and the rain forced its way into them, drenching the passengers.

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

## Laying a Corner Stone.

Called together by the Rector of Trinity. Church, Potsdam, in the diocese of Albany, most of the members of the St. Lawrence Convocation met at that place on July 16th. Carriages conveyed the clergy to the village of Colton, about 12 miles distant. A delightful drive literally "onward and upward," with glorious prospects of rivers, valleys, and harvest-fields, made a pleasure in itself.

Our glad work was to "begin to build" an "House to the Lord our God." Colton is a village beside the beautiful Raquette. There are here natural falls worthy of fame; and practical man has made the river stop, to do his work in busy mills. It was only a little over a year since, that some zealous Churchmen of Potsdam began Lay-Services at this point. At a recent visitation, the bishop confirmed ten candidates. The promise of the field and the interest of the community has made the services a grateful work; and God has moved some of his servants to a blessed deed of gift. It is a free-will offering from children, in loving memory of a Mother's life. It is to be a Sanctuary to the Lord-Zion Church by name-erected to the glory of God, and in memory of Mrs. Elizabeth Clarkson, who died April 29th, 1883, and whose birth-day was the day of our laying the corner-

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

The day was beautiful. The interest in the services had gathered not merely a goodly company, but a host; one thousand-perhaps more stood around in reverential worship. At 3 o'clock the clergy, robed in their vestments, proceeded to the site of the corner-stone; the choir chanting the appropriate service of the diocese of Albany. The list of articles deposited in the stone was read by Rev. R. M. Kirby, of Potsdam. The Rev. J. D. Morrison, D.D. laid the corner-stone, and delivered an instructive and appropriate address. As a concluding service, the clergy, in conformity with the ritual, went in procession around the foundation walls, chanting the appropriate Psalm. This was followed by a hymn and the Benediction.

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

Clemson, Flack, Savage, and Searing. turned, thankful for the privilege of having par-Although the agitation against the pending these parts. To many who know what it is "to labor and to wait," this hopeful, blessed gift to labor and to wait," this hopeful, blessed gift to the dear Lord seems a sunshine of divine favor to His Church. We only missed our dear Bishop, and sorrowed with him in his recent

### Convocation of Washington.

The Third Annual Convocation of the Misionary Jurisdiction of Washington was preceded by Divine Service, held on the evening of Tuesday, June 26th, in St. Lukes' Church, Vancouver. The Rev. D. Lathrop, of Walla Walla,

On the following day, after Morning Prayer and Holy Communion, with a sermon by the Rev. G. H. Watson, of Seattle. Bishop Paddock called the Convocation to order, and the Secretary of the last Convocation—the Rev. A. S. Nicholson—called the roll of the clergy. Eight answered to their names at the time, and a ninth— the Rev. R. D. Nevius, took his seat on the second day. Four clergymen from other dioceses were also present, and the lay representatives of nine parishes. The Rev. A. S. Nicholson was re-elected Secretary, who appointed the Rev. H. S. Bonnell Assistant Secretary. Mr. Geo. E. Atkinson was re-elected Treasurer.

At 3 P. M. the Bishop delivered his Annual Address. In the evening, Divine Service was again held, and a sermon preached by the Rev. Rosenberg, of Portland.

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

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

We have received the seventh number of the first volume of the Anglican Church Chronicle, published at Honolulu, in the Sandwich Islands. We see the name of our old friend, the Rev. George Wallace, as one of the two editors, and we congratulate both him and his coadjutor, upon their gratifying success. We observe, among the names of the members of the Cathedral Committee—"his Majesty, the King!"

### 7.7 Obituary.

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

"In the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor

his absence, which will probably extend over four months, the charge of the Cathedral will devolve upon the Rev. Canon Street.

The Address of the Rev. Henry G. Perry, Grand Chaplain, at the Public Installation Ceremonies of Ashlar Lodge (A. F. & A.M.), Chicago, Tuesday evening, was cordially received by the large assembly present. It has been requested for publication in the "Voice of Masonry," the leading organ of the Brotherhood.

Until further notice, the address of the Bishop of bly present. It has been requested for publication in the "Voice of Masonry," the leading organ of the

Until further notice, the address of the Bishop of Quincy will be-York Harbor, Maine.

The Rev.Wm. P. Brush, late assistant at St. James', Brooklyn, N.Y., has taken charge of St. John's Church, Warehouse Point, Ct., for the summer. The Rev. John B. Harding entered upon his duties

as assistant Minister of St. John's Church, Troy, N. Y., July 1st. Address accordingly. The Rev. L. C. Rogers has resigned the Rectorship of "Cross and Crown" and St. John's Churches, Erie,

Pa., and has accepted the charge of Georgetown and Idaho Springs, Colorado. P. O. address, Georgetown, Colo. The address, for the summer and autumn, of Rev

J. S. Jenckes, will be Newtonville, Mass.

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

The Rev. C. Benham, A. B., has been unanimously

elected to the charge of the Church of the Holy Communion, St. Peter, Minnesota.

The address of the Rev. John T. Rose during the month of August will be 588 Woodland Ave., Cleveland, Ohio.

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

## To Correspondents.

"Why?" Declined with thanks. "Mid-day Celebration." Declined with thanks.

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

Manuscript of contributions declined will be returned if application be made within a reasonable time, accompanied by stamps. The LIVING CHURCH does not publish declinations of calls to parishes.

The Home Wood School, Jubilee, receives as pupils girls who reside in the neighborhood, but not as boarding pupils.

## YOUNG LADIES' INSTITUTE.

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

## MADEMOISELLE DE JANON'S,

(Successar and former partner of the late Miss Halnes.) French and English Boarding and Day School for Young Ladies and children. 10 Gramarcy Park, New York. Will re-open Sept. 28th, 1882. Care-ful training and thorough instruction in every departnch conversation class, under the charge of Mme. Alliot Boymier. Boys class Oct. 2.

## ST. JOHN BAPTIST SCHOOL,

East 17th St., New York. Under the care of the Sisters of St. John Baptist.
Address the Sister in Charge as above. Ecclesia stical Embroidery. Address the Sister in Charge,
Church Workroom, 233 East 17th Street.

## DE LANCY SCHOOL FOR GIRLS.

Geneva, N. Y.

Rt. Rev. C. A. Coxe, D.D., Visitor. For circulars address the MISSES BRIDGE, Principal. ST. AGNES' SCHOOL,

Albany, N. Y.

A CHURCH SCHOOL FOR GIRLS. From the Kindergarten to the Harvard post-gradu ate course, under the constant personal supervision of the Bishop of Albany. Terms (music and painting the only extras), \$350 a year, with \$25 entrance fee. For admission or information apply to St. Agnes' School, Albany, N. Y.

### CATHEDRAL SCHOOLS,

Garden City, Long Island, N.Y. St. Paul's for Boys, St. Mary's for Girls. Re-open Sept. 19th. The Boys will occupy the large and Commodious School Edifice just completed. Ad-dress Rev. T. Stafford Drowne, D.D., Acting Warden Baltimore, Md., 59 Franklin St.

## FDGEWORTH Boarding and Day School

For Young Ladies. Mrs. H. P. Lefebyre, Prin. Thorough instruction in English branches, and the French and German languages practically taught. For further information, address the Principal.

ST. CATHARINE'S HALL, Brooklyn, N. Y. Diocesan School for Girls. 286 Washington Ave., Brooklyn, N. Y. In charge of the Deaconesses of the Diocese. Advent term opens St. Matthew's day, September 21st, 1882. Rector. the Bishop of Long Island. Boarders limited to twenty-five.

## DE VEAUX COLLEGE,

Suspension Bridge, Niagara Co., N.Y. A Church School for Boys. Conducted upon the Military System. Charges \$350.00 per annum. WILFRED H. MUNRO, A.M., Pres't.

## SEA SIDE HOME BOARDING SCHOOL.

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

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## VERMONT EPISCOPAL INSTITUTE,

Burlington, Vt.

with God, and in perfect charity with the world."

Personal Mention.

Canon Knowles, of Chicago, left for Europe on Tuesday, the 17th inst. His address in England will be "Care of Brown, Shipley & Co., London." During his absence, which will probably extend over four the state of the control of the contro

## ST. JOHN'S S. HOOL FOR BOYS,

Brandywine Springs.

## RACINE COLLEGE.

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First Warden, Dr. James De Koven. Complete course of study in Grammar School and Collegiate Departments, both Classical and Scientific, with Church Worships and Instruction as the heart of the whole work. Family life and strict discipline throughout. Christmas Term opens Sept. 13, 1883. For Catalogue and further information, address Rev. A. Z. GRAY, S.T.D., Warden.

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Rx-Gov. H. P. BALDWIN, Detroit, Mich. Hon. COLUMBUS DELANO, Mt. Vernon, O. Judge M. M. GRANGER, Zanceville, O. Judge T. C. JONES, Delaware. Obio. Col. A. L. CONGER, Akron, Obio. W. J. BOARDMAN, Cleveland, Obio.

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

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
West Shelton Avenue, below Wayne, Germantown,
Phila. The Autumn Session will begin Sept. 19, 783 EDGEWORTH SCHOOL, Baltimore, Md. BOARDING and DAY SCHOOL for Young Ladies and Children. The twenty-first School year begins Thursday, September 20th. Circulars sent on application to the Princ pal. Mrs. H. P. LEFEBVRE, No. 59 Franklin St.

No. 59 Franklin St. The Hannah More Academy, Diocesan School for Giris. Noted for healthfulness, thorough in-struction, careful training and retning influences of a Christian home. The next term will begin Sept. 19th. REV. ARTHUR J. RICH, A. M., M. D., Rector, Reisterstown, Md.

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## Book Reviews.

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

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

A CRITIQUE OF DESIGN-ARGUMENTS. Historical Review and Free Examination of the Methods of Reasoning in Natural Theolo-By L. E. Hicks, Professor of Geology gy. By L. E. Hicks, Professor of Geology in Dennison University, Granville, Ohio. New York: Charles Scribner's Sons, 1883. Cloth; pp. 417. Price \$2.

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

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

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

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

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

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

In a recent number of the New York World, correspondent has a pleasing notice of the Mass., Box 52%. above-named most admirable Institution, which, as most of our readers know, is a place of refuge for fallen women, and is one of the numerous Charities which are under the charge of the Sisters of St. Mary. He says:

Passing through a home-like apartment, the an arbour of the room, we stand in the vestibule of the sick ward. We may not imagine what the first glimpse of this tranquil place is to the wretched outcast brought hither for healing in body and in soul. Devotional pictures and appropriate texts cover the walls. An alcove opens into the chapel, where those who may not go down to the service can sit and listen, leven join in the prayer and praise. The occupants of the beds can hear the singing distinctly. "He healeth those who are broken in heart,

and giveth them medicine to heal their sickness, is the illuminated text hanging where all may read it. Many of the beds are occupied, faces loathsome with disease look up from the white pillows,—shadowy faces, repulsive faces, bestial faces, and many of them are such as most of us would not care to watch over through a long night. Convalescents are reading suitable books to the very ill—books selected by the sisters themselves. Every where "Sister" is in demand, bringing a hopeful smile to many a joyless face. Something more than the qualities of a mere devotee are needed for work like that at the House of Mercy; and it is plain that many who sincerely desire enter one care sistemends. who sincerely desire to enter our Sisterhoods, prove, during their years of probation, that they are unfit to perform the duties required. Sisterhoods are something more than asylums for the world-weary, and the sentimental aspirants for a career. They are households of discipling workers, serving their Lord in gladness. lined workers, serving their Lord in gladness, no matter how menial the occupation assigned

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

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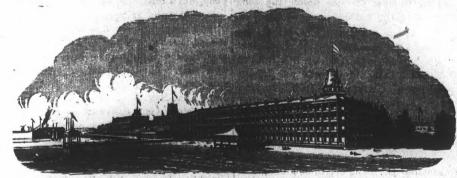
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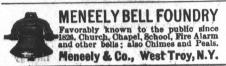
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### THE OLD CHURCH.

BY MARY LIVINGSTON. The church bell rings In the old stone tower, Where the ivy hath grown In sunshine and shower.

And people pass in Through the open door, Where others have trod In days before.

But strangers now-With heedless tread-Pass by the graves Of the sleeping dead; And the church they built. Ah! it alone

Speaks to the heart, With a tender tone. Of those that lived, That loved and died. Then sank beneath Time's silent tide.

While still the bells Chime out above, The dear old hymns They used to love.

### The Rise of the Cathedral System.

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

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

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

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

It may here be objected by some one, that

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

## The Head of the English Church.

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

There are not only two sides to a question, but there may be many ways of expressing the same

A truth may be supposed, representatively demonstrated, exaggerated, or even caricatured by the character of the words used to express it. This is frequently exemplified by the sense in which the above designation of the Queen in relation to the Church is often used. Of course there is a sense in which the Queen is the head of the Church. But that is the sense in which she is the head of every spiritual, civil, muncipal, or other institution in the country, recognized in its position as lawful or established by

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

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

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

The following is a brief history of the dis-

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

## The Church in New Hampshire.

On the morning of July 3rd, the new Christ Church, Portsmouth, was consecrated by the Bishop of the Diocese. There were present of the Clergy-besides the Bishop and the Rev. Henry E. Hovey, Rector of the parish—the Rev. Dr. Dix, of New York, and Rev. Messrs. Renouf, Roberts, Morgan, Waterman and Himes, of New Hampshire; Hutchins, Winckley, A. E Johnson, Cressey, Breck, Pierce, Richmond, and De Cormis, of Massachusetts; and Gilman, of Ohio. The surpliced choir of men and boys was in charge of Mr. Tilton, the organist. The services were so divided up among the clergymen present (after the courteous fashion that is happily passing away), as to lose materially in unity and dignity. But there was no lack of reverence er of care; and at least it was consoling to know, that so many men could be found and grouped together at hap-hazard, all of whom were so minded, and so trained, that the tone of the solemnity should be marred so little by the minute division into "parts." The sermon, by Bishop Niles, had for its theme-"The Pur-

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

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

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

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

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

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

The Bishop retires to a beautiful farm in Canda, on the shore of Lake Memphramagog.

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

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

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

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

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

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

After Mass in a French Canadian Village. After mass we gathered again in groups in front of the church. The parents were ~ow triumphant in the strength of their opposition

to emigration, and the young people were quite ashamed and subdued.

But the Sunday business was not yet done. The town-crier gathered every body about him, while he made his weekly announcements. He is still the county newspaper of Canada. But, so far from being a literary emporium, he frequently cannot read or write. He has, however, sufficient tongue, memory, and assurance to deliver quite a column of public and private matter. He is often unwittingly comical, his pompous air being a ludicrous contrast to the simple facts he has to tell, and the illiterate blunders of his speech. First come the official announcements, legal advertisements, sheriff's sales, police regulations, road-master's notices, new laws, etc.; then private announcements are cried out -auctions, things lost and found, opening of new stores, new professional offices, etc. Sometimes he sells a pig or a calf "for the infant Jesus," the product of the sale being given to a the land on which it was built, take name from had been a long and eventful life. The organ (not large) referred to was of through which he almost lived, was the most

ious .- Harper's Magazine.

### Fourth of July at Oneida.

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

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

## Call to the Colored Clergy.

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

clergy, held on June 4th, at the residence of the sides which, occasional services are held at oth-Philips' Church, New York City, the following Call was adopted:

To the Colored Clergy of the Protestant Episcopal Church of the United States of America: WHEREAS, It is evident that the Church work

among the colored people of the United States has not been properly represented to the entire Church:

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

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

WHEREAS, We, the colored clergy of Protestant Episcopal Church, having the interest of the Church at heart, and being well acquainted with the great needs and wants of the negroes, and being intimately connected with their moral welfare, also zealous of their spiritu-

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

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

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

The first organ ever brought to this country is still in constant use in St. John's Chapel, Portsmouth, N. H. The Hon. Henry K. Oliver, of Salem, Mass., thus gives its history: "It is sometimes known as the Brattle organ, having been the property of the Hon. Thomas Brattle, who was born in Boston in 1658, and was Treasurer of Harvard College (where he graduated in 1676, one of a class of only three members) from 1693 till 1713, the year of his death, (unmarried) in Boston. Brattle square and Brattle street the Morning Service has long been desired.

The venerable Oren Cleveland, aged 98, the father of Mr. H. G. Cleveland, the junior warand the now extinct Brattle street Church, Boston, of which he was the leading founder, giving

road right after mass. The crier of this day will says: 'I give, dedigate, and devote my orclosed his list, by announcing that the parish gan to the praise and glory of God in the said had an insurance policy to pay to one of its citi- Church (Brattle Street) if they shall accept zens. It seems that a parish generally insures thereof, and within a year after my decease, proitself. When any one loses his buildings by cure a sober person that can play skilfully therefire, some one solicits subscriptions to restore on with a loud noise; otherwise to the Church of them. Each neighbor hauls a stick or two; the England (King's Chapel) in this town, on the people ask permission of the priest to work on same terms and conditions, and on their non-Sunday; and after mass they assemble and erect acceptance or discontinuance to use it as above. the building. If the loser be very poor, car- unto the college, and on their non-acceptance to penters are hired to finish the work for him. my nephew, William Brattle. Brattle Street A portion of the congregation went away up the Church refused the gift, the opposition to ornorthern mountain that day, and spent the af- gans in dissenting churches being then as great ternoon raising a log house and barn. All sorts as it is now in churches in Scotland. But the of public assemblies are held in front of the Parish of King's Chapel (Stone Chapel) acchurch, just after mass. Indeed, Sunday is cepted the gift, complying with the terms and the most animated day of the week in social, in- procuring a 'sober person,' Mr. Edward Endustrial and political matters, as well as relig- stone, from England, on a salary of £30 per annum. Here it was used till 1756, when it was replaced by a new and larger one from England. It was then sold to St. John's Church, in Portsmouth—though rumor has it that it was for a while in a church in Newburyport. It is now at least 175 years old, and yet in good order. Why, en 'its discontinuance,' it did not go to Harvard College, according to the terms of the will, is not known."

## Church Work.

Its Progress and Its Needs as Seen by our orrespondents.

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

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

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

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

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

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

Ohio.—The Rev. S. W. Welton, lately ordained descon, a graduate of Kenyon and the Gambier Theological Seminary, is now an Assistant Minister of Trinity Church, Toledo, and

den of Grace Courch, Cleveland, died on the 8 h inst. He had once been a Congregational-ist, but had read himself into the Courch. His this would represent ecclesiastical authority as pose of the Church," showing that it was not ces were advertised by him, to take place on the English make, and imported. Mr. Brattle in his dedofall withpregressive changes. When a lad of

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

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

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

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

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

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

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

New Jersey .-- The Convocation of Burlington met in Christ Christ, Bordentown, on Tuesday the 10th inst. There were present of the clergy, besides the Bishop of the Diocese and the Rector of the parish, the Rev. Messrs. Murray, Matthias, Egbert, Spooner, McKim, Perkins, Underhill, Isaac, and Moses. The services were the usual routine of Convocation, which consists in this Diocese of a care of the work of Missions within its own limits. A very encour-Missions within its own limits. A very encouraging report of the funds of Convocation was made by the Treasurer. The small attendance Guild of New Tacoma have done no work strictof the clergy was due undoubtedly to the excessively hot weather. Yet the meeting was an interesting one.

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

Egbert, and the Bishop.

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

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

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

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

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

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

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

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

The ladies of the Washington Branch of the Woman's Auxiliary to the Board of Missions, held a meeting in St. Luke's Rectory, Vancouver, on June 28th. The meeting was opened by the Bishop, and Mrs. W. A. Fair was called

to the chair. The Secretary reported that the work in the different parishes, so far as has been ascertained, is as follows: At Port Townsend, the Guild had been able to purchase new lamps for their Church, and to pay \$145, toward the payment on lots, and work on Church building; but as the requirements of the parish are so many at present, they have not been able to do any work activity in various good works. The Ladies' ly missionary, but have met regularly every week for work, and from the proceeds of two sales have realized about \$200 for parish work. The ladies of Tacoma defray the incidental expenses of the Church, and are making great exertions to raise money for the building of a new church edifice. They held a fair in December, 1882, and another in March, 1883, realizing from the two the sum of \$290.10. Having had donations of various sums to the amount of \$140,00, they have, with money previously collected, in the neighborhood of \$800.00 for their building fund.

The following report is made of work done by St. John's Guild, Olympia, from July 1st, 1882, to July 1st, 1883: Sent to "Fannie Paddock Memorial Hospital," cash, \$25.00; 1 box preserved fruits and jellies; 1 box fresh fruit; 4 barrels fresh fruit. Spent on parish work

From St. Luke's, Vancouver, there have been sent to the hospital at Tacoma, 2 boxes of preserved fruits and other necessaries, to the fund for the support of a missionary, the sum of \$16.75. At Walla Walla there has been some work done by the Guild for the improvement of the church edifice,

The annual election of officers for Trinity Guild took place at the Episcopal church on Wednesday evening, with the following result: President, the Rector, ex officio; Vice President, Mrs. Jas. McNaught; Secretary, Mrs. W. A Jennings; Treasurer, Mrs. S. Baxter.

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

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

for Whose sake they are done. Western Michigan .- St. John's Church, Harbor Springs, was duly consecrated by Bishop Gillespie, on Thursday, the 19th inst. The new building, which is described as being "a perfect little gem," is a free gift from Mr. Charles Scott, a prominent citizen of Connectiout, and an intimate friend of Dr. R. O. Crandall New York.—The Rev. J. J. Enmegahbowh, the well known Ojibway Indian, who has for many years been doing such a remarkable work among his own people in Minnesota, is now at the East, attempting to raise funds to complete

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

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

### Appeals.

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

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

River Falls, Wis.

Diocesan Office, Milwaukee, July 10, 1883.

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

After seventeen years of unremitting toil and labor, and not without many earnest prayers, having built and had consecrated in the meantime, two ing built and had consecrated in the meantime, two beautiful churches in a country where the church was almost unknown, the writer sends forth, on its errand of pleading for the Master, this modest appeal for help to tinish a third one, a modest chapel to cost about \$700. Dear Brethren, it is the Lord's call; who will respond to it, and furnish the \$200.00 lacking? Address the Rev. S. S. Barber, Lake Comfort, Hyde County, N. C.

### Miscellaneous.

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

The Business Exchange Hall in connection with H. B. Bryant's Chicago Business College is daily the scene of great business activity. The Bank, the Importing and Jobbing House, the Transportation Company, the Real Estate and Loan Brokers, and

Company, the Real Estate and Loan Brokers, and Insurance Agency, and other houses, are busy during all hours of the day.

Mr. C. Hill (late of St. John the Evangelist's School, Boston), and the Rev. W. C. Bishop, Fellow of Emmanual College, Cambridge, England, receive pupils at their house in the country near Colorade Springs. Special advantages for delicate and back ward boys. Apply Box 781, Colorado Springs, Colo.

WANTED—A good active minister to take charge of an Episcopal Chapel in German quarter of city, compensation moderate. Address M. S. B., care Postman No. 25, Buffalo, N. Y. WANTED.-An assistant minister in a large South ern Parish. An unmarried man preferred.

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

WANTED .- An experienced and thorough Kinderwantsb.—An experenced and thorough kinder-garten Teacher, a communicant of the Church pre-ferred, to take charge of an established and import-ant Kindergarten work. References given and required. Address Rev. F. W. Taylor, Box 474, Dan-ville, Illinois.

ville, Illinois.

WANTED.—A teacher to take charge of a school in a city of 3000 inhabitants. A hardsome [school property, consisting of 3 acres of land and a commodious brick building, capable of accommodating 200 pupils is offered to the Bishop at a nominal rental of \$3.000.00 per annum. Patronage is promised which will assure an infeome for the first year of \$1,600.00. If the teacher proves a success, can govern and manage a school, and teach, the patronage after the character of the school is established will easily yield an income of \$4,000.00, the second year. A Priest preferred, but an earnest Layman.—Communicant will suffice. No one need apply unless he is competent to govern a school, and teach thoroughly and well. References as to character and ability required. Address immediately, Rev. Dean R. B. Hoyt, McLeansboro, Ill. SOCIETY FOR THE INCREASE OF THE MINIS-

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

\*\*L\* Avenir\*\* a monthly. The only French Epis copal paper. Yearly subscription, \$1.50. The third year began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2020 Sansom Street, Philadelphia, Pa.

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

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TO THE PUBLIC:
The public is cautioned against the practice of

The Public:
The public is cautioned against the practice of many grocers who sell what they claim to be Royal Baking Powder, loose or in bulk, without label or trade-mark. All such powders are base imitations. Analyses of hundreds of samples of baking powders sold in bulk to parties asking for Royal have shown them all to be largely adulterated, mostly with alum, dangerous for use in food, and comparatively valueless for leavening purposes.

The public is too well aware of the injurious effect of alum upon the system, to need further caution against the use of any baking powders known to be made from this drug; but the dealer's assurance, "Oh, it's just as good as Royal," or "it's the genuine Royal, only we buy it by the barrel to save expense of cans," etc., is apt to mislead unsuspecting consumers into buying an article which they would not knowingly use in their food under any consideration. The only safety from such practices is in buying baking powder only in the original package, of a well known brand, and a thoroughly established reputation.

The Royal Baking Powder is sold only in cans, securely closed with the Company's trade-mark label, and the weight of package stamped on each cover. It is never sold in bulk, by the barrel, or loose by weight or measure, and all such offered the public under any pretense, are imitations.

If consumers will bear these facts in mind, and also see that the package purchased is properly slabeled, and the label unbroken, they will be always

also see that the package purchased is properly labeled, and the label unbroken, they will be always sure of using a baking powder perfectly pure and wholesome, and of the highest test strength in the

J. C. HOAGLAND, President, Royal Baking Powder Co., N. Y.

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

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

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

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

## SUMMER MUSIC BOOKS FOR SUMMER RESORTS.

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

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and Minstrel songs.

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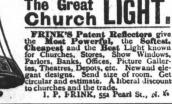
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