

The Living Church.

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

VOL. VI. NO. 29.

CHICAGO, SATURDAY, MAY 17, 1884.

Whole No. 289.

ASCENSION DAY.

BY E. A. C.

O, blessed Lord! Whose feet life's rugged pathway
Have trod, nor turned aside from grief and ill;
Tempted, betrayed, forsaken, suffering, dying—
Content in all to do the Father's will!
We turn to Thee; like strains of heavenly music
Comes Thy sweet promise, this Ascension Day,
Through the long ages of Thy love unchanging,
That love which promised to abide alway.
Around us sounds the tumult of earth's voices,
And Heaven seems far amid their ceaseless din;
Help us with Thee in heart and mind ascending
To rise above life's toil, and care and sin.
Teach us, dear Lord, to follow in Thy footsteps,
Not in our own strength, but Thy saving grace;
Trusting at last, among the many mansions,
Thy boundless love will find for us a place.

NEWS AND NOTES.

The judgment for \$10,000 against Bishop Hare in favor of the Rev. S. D. Hinman, has been affirmed by the Supreme Court of the State of New York.

The opening sermon at the approaching Convention of Maryland will be preached by that eloquent and learned Prelate, the Bishop of Western New York. It will, of course, be worthy of the very important occasion.

That erratic priest, Monsieur Charles Loyson, better known by the name under which he made "perpetual" vows in the Carmelite order, was in Chicago last Sunday, and preached in Grace church to a large congregation. He is now on his way to Paris whither he has been summoned by the French government to settle some matters connected with his Church.

St. Mark's Day, April 25, witnessed the elevation of two worthy priests to the Episcopate. Dr. Stubbs was consecrated Bishop of Chester in York Minster, and Dr. Shone, Bishop of Kilmore, in Christ Church Cathedral, Dublin. On the Festival of St. Philip and James, May 1, two more priests were made bishops, this time in St. Paul's Cathedral: Dr. Ridding, for the new see of Southwell, and Dr. Leighton for that of Riverina, in Australia, also new.

A very handsome monument in alabaster and marble has been erected in Westminster Abbey to the memory of Dean Stanley. It is in the form of a tomb with a recumbent figure of the Dean, which is a beautiful and in all ways a successful work; admirable as a likeness, and treated throughout with great dignity, delicacy and repose. The Dean lies in his surplice and stole, and nothing could exceed the grace with which the folds of the drapery are made to lie, or the firm and tender treatment of that spiritual face, and the thin, expressive hands.

The deplorable loss of the "State of Florida" with nearly one hundred lives, by collision in mid-ocean with a Canadian sailing craft seems to have been the result of the grossest carelessness on both vessels. The night was clear, lights were duly placed, the watches were on deck; it seems almost incredible that such a catastrophe could take place, when it might have been averted by a turn of the wheel on either vessel, two minutes, or even one, before it took place. It is a singular fact that there are relatively speaking very much fewer collisions on the great Lakes than on the Ocean. There is more danger and so there is a better look out kept.

In France the outlook is a very gloomy one. At the recent elections, the Communist party virtually carried all before it; its accession to power seems but a question of time; the proscriptions, the confiscations, the bloody scenes of '92, will be repeated. And then! If only the lovers of order would forget their differences and unite against the common enemy! But they won't. They are Legitimists, or Imperialists, or Moderates, before they are Frenchmen. That was a grand answer of the Duc d'Aumale to Bazaine who gave at his trial as an excuse for his treachery that "the Empire had fallen and all was lost." "But, sir, France remained."

ORATORS are very fond of calling the jury system the "Palladium of our liberties." My own private opinion is that with an honest, upright judiciary we should get along a great deal better without any juries. The recent riots in Cincinnati were the direct outcome of "the jury system;" so were thousands of disturbances throughout the land. Then the absurdity of locking up the twelve "good men and true." If they are indeed good and true, they may be trusted with a few hours liberty each day. If they are not, they have no right to be on a jury. There is a case now being tried in Chicago, which is likely to last for several weeks. Nearly 250 persons were summoned, before 12 could be duly chosen. Now these latter have to submit to an almost entire deprivation of the rights of free citizens. Their letters are opened by bailiffs, their newspapers carefully clipped, their clothes searched, their every word and action noted. Amongst

the unfortunates in this case, is the respected Treasurer of the diocese of Illinois, who will probably be forced to deprive the delegates of the great pleasure of seeing him at the approaching Convention.

THE Convocation of York has been in session. The Dean of York, an admirable Churchman, was elected Prolocutor, though not without opposition which was under the guidance of the Archbishop. The only important debate was on the extension of the Diaconate, in reference to which the following motion was adopted:

That this house is of opinion that, in view of the overwhelming need of increase in the number of the ministry, and the impossibility of providing sufficient endowments for the purpose, it is expedient to ordain to the office of deacon men possessing other means of living, who are willing to aid the clergy gratuitously, provided that they be tried and examined according to the Preface of the Ordinal, and in particular be found to possess a competent knowledge of the Holy Scripture, and of the Book of Common Prayer, and of theology in general, provided also that they be in no case admitted to the priesthood unless they can pass all the examinations which are required in the case of other candidates for that office, and that they shall have devoted their whole time to spiritual labor for not less than four years, unless they are graduates before they present themselves for these examinations.

DIOCESAN CONVENTIONS.

LOUISIANA.

The Forty-third Annual Council of this diocese met in Trinity church, New Orleans, on Wednesday, April 30. The Convention sermon was preached by the Rev. H. C. Duncan from St. John xii. 20, 21 and 22, his special point being that priests were "ushers" to bring men to Christ, and that to this end they should study to make Him less a spectacular object than a living personal presence.

In the afternoon session the Rev. H. C. Duncan read a communication from the committee charged with publishing a documentary history of the Church in the Confederate States; the Secretary read a report from the General Convention, concerning changes in the constitution of the Church in the United States, and a motion was adopted that the delegates from this council to the next General Convention be instructed to vote for the clause referring to the election of bishops in missionary fields.

The Rev. J. F. Girault stated that he held a letter from Dr. Fulton, in which it was stated that eighty-seven communications were in hand relating to Bishop Polk's connection with the army, and relating facts that would be exceedingly interesting to the people of Louisiana.

The report of the treasurer for the episcopal and other funds showed that for disabled clergy largely increased by the legacy of Mrs. Laurason, and that there is now \$21,000 invested as a fund for the support of the Episcopacy.

In his annual address, the Bishop made the following suggestion as to the mode of securing a supply of clergy:

A school providing academic preparation, as well as theological training, is the instrumentality to which we would naturally look. The great obstacle, of course, would be the attendant expense for the maintenance of students and instructors. In order to meet this expense I mention a method which has already worked well elsewhere. That method consists in the use of a plan by which students may earn their own support, even while prosecuting their studies. There are opportunities for this here in Louisiana of an exceptional kind. A garden farm, devoted to the cultivation of small fruits and vegetables, could be easily cared for by young men assembled for a course of study, and the proceeds of their labor would make the perpetual endowment of the institution. A small body of land suitable for the purpose can be cheaply purchased near a line of railway, now largely engaged in transporting the early products of our Southern soils to the cities of the North and West. The business is one already established, it is very remunerative and easily prosecuted. One good instructor and one agricultural director would be the only executive staff required. In such a school the most earnest and worthy young men would find their opportunity and the Church would find its great advantage. Let me add that a simple cottage or two, located on such a farm, would provide a desirable refuge for disabled clergy, and thus meet one of the greatest difficulties surrounding the whole matter of the support of the ministry.

The Bishop reported 349 Confirmations during the year; 113 sermons, and 3 Ordinations.

The usual elections resulted as follows: Secretary—The Rev. H. Cope Duncan, M. A.; Treasurer—Mr. John Chaffee; Registrar and Historian—the Rev. S. M. Wiggins; Standing Committee—the Rev. J. F. Girault, President; H. F. Ogden, Secretary; and the Rev. John Percival, D.D., the Rev. Alexander I. Drysdale, James McConnell and Robert Mott. Deputies to the General Convention—the Rev. Robt. A. Holland, S. T. D.; the Rev. J. F. Girault; the Rev. John Percival, D.D.; the Rev. H. H. Waters, M. A.; Jas. McConnell;

Jos. P. Hornor; H. C. Minor; Carleton Hunt; Alternates—the Rev. C. S. Hedges, D.D.; the Rev. H. C. Duncan, M. A.; the Rev. Jas. Philson; the Rev. Alfred S. Clark; Chas. E. Fenner; Henry V. Ogden; N. C. Blanchard; J. H. Kennard.

On the second day of the Council a ceremony of great interest was performed; the reception of four new members into the Sisterhood, of which an account was given in our last issue.

The Council adjourned to meet on the second Wednesday after Easter, in Baton Rouge.

SPRINGFIELD.

The seventh annual Synod of the diocese was held in the city of Springfield, on Tuesday and Wednesday, May 6th and 7th. There was an early Celebration of the Holy Eucharist on both days. At the opening service at 10.30 A. M. on Tuesday, there was an ordination to the priesthood, the candidate being the Rev. Thomas Hines, of St. John's mission, North Springfield. Morning Prayer having been said at 9.30, the procession of choristers and clergy entered the Church at 10.30. The sermon was preached by the Rev. Stephen P. Simpson, of Bloomington, who also addressed the deacon about to be ordained, with well chosen and grave words of admonition and advice. The candidate was then presented to the Bishop by the Rev. Frederick W. Taylor, of Danville, and the Rev. George C. Betts, of St. Louis, sang the Litany. The Bishop was assisted at the Celebration of the Holy Eucharist by the Rev. Messrs. F. P. Davenport, of Cairo, and George W. West, of Pekin. These two priests, together with the Rev. W. H. Moore, of Decatur, and the Rev. Frederick W. Taylor, joined with the Bishop in the laying on of hands. The service was choral throughout, and was exceedingly well rendered, the various selections from well known composers, showing a commendable amount of patient training on the part of the organist and choir. The newly ordained priest, the Rev. Thomas Hines, was a convert from the Methodists, and was ordered deacon at the last Synod. Since then he has been hard at work among the laboring people in the region of the watch factory and the iron works in North Springfield, (Ridgley) in St. John's mission. He found only a handful of Communicants, and now he has about 75. His energy and devotion are worthy of all praise.

After lunch was served at St. Paul's Orphanage by the ladies of the parish, the Synod re-assembled and organized, re-electing the Rev. W. H. Moore, of Decatur, Secretary, and electing Mr. Charles E. Hay, of Springfield, Treasurer. The Rev. S. DeL. Townsend was appointed assistant secretary. After these necessary preliminaries the Bishop delivered his address. He dwelt chiefly upon the hindrances to the Church's work encountered in this diocese. The Bishop described admirably the nature of the field, showing how the whole Mississippi Valley is a more important mission field for the Church than the more remote regions of the Rocky Mountains and the Pacific Slope, and moreover, intimating how difficult it is for Churchmen at the East to realize this fact. The Church here is called "old," when in reality the ground is "new;" and, with a teeming population of sectarians and non-religious people, there is greater need of men and money, of endowments, of institutions, and aids of all kinds, than there is in the far west. Notwithstanding all discouragements, however, the foundations are being laid broad, deep and solid, and though the work may seem to be as yet out of sight, it is so only in the same sense that the foundations of the magnificent Capitol at Springfield are out of sight, foundations upon which others shall build the graceful superstructure. The concluding portion of the address dealt with statistics, and changes in the diocese. The statistics are encouraging, instancing a growth in numbers and in appreciation of the Church's ministrations. The diocese suffers a grievous loss in the removal of the late Treasurer, Mr. Wm. Ollis of Bloomington, who goes to Springfield, Mo.; also in the decease of Mr. A. McKim DuBois, for many years a prominent Churchman in Illinois, and of the Hon. C. D. Hodges of Carrollton. In the evening a good missionary meeting was held. Interesting speeches were made by the Rev. Messrs. R. B. Hoyt, Frank M. S. Taylor, Geo. C. Betts in his usual happy manner, and F. W. Taylor. The Bishop by way of preface, and in introducing the several speakers, said many encouraging things about the work going on in the diocese, and his conclusion was particularly forcible and inspiring and made one feel what a benefit it is to work under such a strong and courageous leader.

On Wednesday the following were elected members of the Standing Committee: Clerical.—J. D. Easter, D.D., Ph. D., D.

W. Dresser, W. H. Moore. Lay.—Hon. S. H. Treat, C. E. Hay, H. Stryker, Jr.

The deputies to the General Convention remain the same as elected at the last Synod. The following were elected delegates to the Federate Council: The Rev. Messrs. J. D. Easter, D.D., W. H. Moore, J. B. Harrison, S. P. Simpson, F. P. Davenport; Messrs. H. H. Candee, L. Burrows, S. A. Foley, Geo. E. Morehouse, Henry Davis.

The Synod was occupied chiefly with financial matters in the afternoon, the assessments for the diocesan fund, and the pledges for missions.

The Rev. W. T. Whitmarsh of Muskegon, Mich., the Rev. Geo. C. Betts, of St. Louis, and the Rev. Wm. M. Pettis, of Lafayette, Ind., were the guests of the Synod.

It is expected that five or six new men will soon come into the diocese to take up promising work, especially in "Egypt" where an excellent work is being accomplished under Deans Harrison and Hoyt, and Archdeacon F. M. S. Taylor.

At five o'clock Evening Prayer on Tuesday the Bishop confirmed one candidate presented by the rector of Holy Trinity church, Danville.

MISSISSIPPI.

The Fifty-Seventh Annual Council met in St. Paul's Church, Columbus, on May 7th, the venerable Bishop of the diocese presiding.

The Rev. George C. Harris, D.D., was elected Secretary.

On motion of Bishop Adams, it was resolved that a committee be appointed by the Chair to wait upon Mr. George M. Klein, the former Treasurer of the diocese, in regard to the funds of the diocese deposited by him in the Mississippi Valley Bank, and more especially the Bishop Green fund, and to lay before him the embarrassment brought about by his delay in payment, and to secure from him if possible some relief, immediate or prospective. Messrs. Farrar, Shields and Speed were appointed such committee, and Bishop Adams was added on request.

On motion, the rules were suspended, and the Standing Committee was chosen *in vacuo*, the Rev. Messrs. Sansom, George C. Harris and A. Marks, and Messrs. G. W. Howard and P. P. Bailey being re-elected.

Under like suspension of the rules, Capt. L. M. Tucker was unanimously chosen Treasurer of the diocese, and Messrs. A. M. Lea, G. D. Sidway and Q. O. Eckford were elected Trustees of the Episcopal fund and Church property, and the following Deputies to General Convention: the Rev. Messrs. Sansom, Marks, Munford and Logan, and Messrs. Bailey, Simrall, Farrar and Smith.

A Committee was appointed to revise the Constitutions and Canons, to report at the next meeting.

On the motion of the Rev. Dr. Sansom, it was unanimously resolved, that as an appreciative expression of the sense of this Council, we hereby tender to the Hon. P. P. Bailey our sincere acknowledgments of his faithful discharge of the onerous duties of Secretary of this Council for a long series of years, and that the Secretary be requested to transmit to Judge Bailey a copy of this resolution.

The Rev. Mr. Logan submitted a partial report of the Committee on the State of the Church, which is as follows.

The Committee on the State of the Church in reviewing the statistics and other evidences of the work of the parishes submitted to them are struck with the advantages which would accrue to the diocese (1) from the adoption of the convocation system, and (2) from the adoption of a better form of parochial report, and therefore respectfully recommend the adoption of the following resolution:

Resolved, that the Bishop be respectfully requested to divide the diocese into convocations, and to organize them for the better prosecution of the work of the diocese.

Resolved, that the Secretary of the Council be authorized to substitute for the present form of parochial report, the form herewith submitted.

The salary of the Assistant Bishop was fixed at \$3,000.

The most important incident of the Council, was the announcement made in the communication following:

The Right Rev. Hugh Miller Thompson, D. D.: My DEAR BROTHERS—I wish you to make known to the Council now assembled, that I have transferred to you the administrative functions of the Episcopal Office, so that you may in time to come be thoroughly furnished for all work in the diocese. Of course, when in the Good Providence of Almighty God I may be enabled to make visitations, I shall, as heretofore, do all I can for the Church. (Signed) W. M. GREEN, Bishop of Mississippi.

A few minutes before final adjournment, the venerable Bishop entered the chancel and took the chair, as every one felt, for the last time, the Council standing with emotion visible in every countenance. An address to the dear old Father was made by the Hon. J. D. Shields, the only survivor of the Convention which elected Bishop Green in 1849. This address was a reminiscence of these years of tireless labor, and a testimony of the deep affection with which he is followed in his retirement. He will con-

tinued to serve his people effectively in his oratory, and they will be better men and women for the benedictions he will constantly bestow upon them.

NEW JERSEY.

The one hundred and first Convention of this diocese was held in Christ church, New Brunswick, on Tuesday and Wednesday, May 6 and 7. The usual services were celebrated, a large number of the clergy being present in surplices. The Bishop was celebrant, assisted by the Rev. Dr. Hills, Dean of the Convocation of Burlington, and the Rev. E. M. Rodman, Dean of the Convocation of New Brunswick, the rector of the parish, and others.

The sermon was by the Rev. Dr. Langford of St. John's, Elizabeth, whose text was Ps. cxxii. 7. "Peace be within thy walls, and prosperity within thy palaces." The sermon centred round the fact that in this very parish of Christ church, New Brunswick, just one hundred years ago (viz. May 11, 1784) the first steps were taken for the distinctive organization of "The Protestant Episcopal Church in the United States of America." The primary object of the call, and of the assembly, was to take steps to secure the charter of "The Corporation for the Relief of the Widows and Orphans of deceased clergy." Out of this grew the subsequent proceeding, that resulted in the organization of the Church in America. The preacher held the close attention of the congregation for half an hour, by a skillful representation of historic facts, interspersed with comments, comparisons and suggestions, proceeding with eloquent bursts of congratulation upon what God hath wrought since for the Church, and closing with a declaration and exhortation to loyalty to Christ in His Church, hopefulness in her future and devotion to her high and holy cause.

The Bishop's address was given at the afternoon session. It was in his usual vein of thankfulness and hope. Among other signs of progress he mentioned that he had confirmed in the year, more, by nearly twenty-five per cent. than in any previous year. The number was 729.

At this session a historico-biographical paper was read by James Parker, Esq., of Perth Amboy, whose ancestor James Parker was one of the original movers in the resuscitation of the American Church. In this paper he gave short sketches of the lives of all who met together—May 11, 1784—in Christ church, New Brunswick, for the purpose of securing the charter of "The Corporation for the relief of widows and orphans of deceased clergy." It appeared that the corporation had no funds. The first receipts into its treasury were an offering made at a public meeting held soon after in Philadelphia, and amounted to \$140, currency. Since then the corporation has been divided into three, among the dioceses in which it formerly existed conjointly. Now the Pennsylvania division holds in permanent endowment over \$500,000, the New York division about \$200,000, and that of New Jersey about \$80,000. It was interesting to learn that the proceedings, for the resuscitation of the American Church, began in such a work of charity; and that God has so signally blessed it, both directly and indirectly.

The business proceedings of the Convention were conducted in a manner that constrained the Bishop, in bidding farewell at the close, to express his great gratification at the spirit and temper with which somewhat keen discussions were conducted and avoided. It was feared at one time that symbolism would come up as a practical matter; but the majority of the committee, appointed to arrange for the proper celebration, next year, of "The Centenary of the Diocese," at the earnest solicitation of others, drew a line across their report, where they had proposed a processional cross and banners, to be afterwards set up as a memorial in Christ church, New Brunswick. The rest of their report, which was adopted, proposed, first of all to invite the diocese of Northern New Jersey to join in the celebration. It was then asked that the bishops order the services, invite descendants of old Jersey bishops, clergy and laity, and appoint three occasions; one, for a discourse on the Church in Colonial and Revolutionary times; one, for a discourse on the post-revolutionary Church in America; and a third, for conference of clergy and laity upon the Church as she is and should be.

The Rev. Henry M. Barbour of Trenton, made an earnest speech in respect to parochial communicant lists, and called attention to the importance of the obligation resting upon the clergy to be careful in giving and receiving letters dismissory. He particularly deprecated the erasure of names from this highest of all mortals rolls, without careful provision for their continu-

ance in some portion of the inscribed list of the faithful in Christ Jesus.

The Rev. Dr. Franklin proposed and advocated the following resolutions, which were carried almost unanimously:

Resolved, That this Convention, through its deputies, memorialize the next General Convention in favor of a restoration in "The Order for the Administration of the Lord's Supper of Holy Communion," of so much of its old congruity as may be effected by replacing the so-called Lesser Exhortation, Confession, Absolution, Comfortable Words and Prayer of Humble Access, after the Prayer of Consecration and immediately before the reception and distribution of the elements.

Resolved, That the Secretary of this Convention be requested to transmit a copy of this resolution to the Secretary of every Convention of the American Church, request him to lay it before his Convention, and to ask its official approval of the object and cooperation in accomplishing it.

The subject of requiring bonds of the Treasurers of Convention and other Church corporations was discussed, as it is annually and as usual passed over without action.

The old members of the Standing Committee were re-elected. No change was made in any of the lists of officers; except that the Rev. Richard B. Post was made Secretary, the Rev. A. B. Baker having resigned and declined re-election. One of the numerous summer congregations on the sea shore, "Christ Church in Galilee, Monmouth Beach" was admitted as a parish into union with the Convention. This church is closed in winter, as all its corporators are members of other parishes, either in or out of New Jersey.

An interesting missionary meeting was held according to Canon, on the first evening of the session. Dr. Hills, dean of Convocation of Burlington, and Mr. Rodman dean of Convocation of New Brunswick read their annual reports. Both reports showed advancement and good progress, with increasing receipts and disbursements, amounting in each case as I recollect, to about \$3,000. The Bishop introduced the reports and every speaker with a few remarks. The Rev. Dr. Pettit urged the cause upon the historical ground that the Church ever has been missionary, that every national Church is indebted for its birth and early growth to missions, and hence that every living Church should in both gratitude and honor, be also a missionary Church. The Rev. E. P. Miller of Perth, Amboy, narrated his successful experience in increasing missionary gifts in his parish, by proposing a definite sum to be raised by his people, and dividing that into quarterly offerings; e. g., the sum of a certain annual amount for every communicant. The Rev. H. M. Barbour made a fervent exhortation to work together with God in the missionary cause; and dwelt upon the point that all the God of grace asks, as does God in nature, is that we do a little planting and a little in cultivation. He will give the increase.

The Churchmen of New Brunswick extended a cordial and liberal hospitality to all the members of Convention, and to visiting strangers. They have given an invitation to the same entertainment for next—the Centennial—year. The Convention, however, appointed a Committee of Arrangement and Finance, to ask contributions from the whole State to meet expenses and provide hospitality, "so as not to overburden the citizens of New Brunswick." The chairman of the committee, which consists of two clergymen and three laymen, is the Rev. F. Marion McAllister, of Elizabeth, N. J.

Notwithstanding very inclement weather, the clergy were nearly all present in Convention, and a very considerable number of lay delegates were also in attendance.

SUPPORT OF THE CLERGY.

[The following letter to the editor is from a worthy priest in a western diocese. It is descriptive of a state of things existing in many parishes. There are many clergymen doing thoroughly good work for years, "successful" in their place, not "rolling stones" but faithful and competent men, who have never received as much as a second-rate carpenter's wages.—Ed. L. C.]

Seven years ago I was made a deacon in the Church of God, and sent by my Bishop to take charge of a mission in a small town of 2,500 people. All that I found in a material way in that "waste place of Zion" to encourage me was a lot in a good location, purchased 20 years ago, and 12 communicants. I went to work with a will, and the best energy that I have, and have succeeded in building a church, although small, yet complete in all its arrangements, including chancel furniture, pipe organ, carpet, altar cloths, etc., and all paid for and consecrated. With some assistance of friends we have also purchased the residence next to the church for a rectory—all decided to the Bishop of the diocese in trust, and without debt. The communicant list has been raised from 12 to 45. Peace and quietness reign within the parish, and love and favor from without. During these seven years my average salary, including missionary stipends, marriage fees, and gifts has been less than \$700 per year. It is now raised to \$800 and the rectory. In the mean time I have had several opportunities to better myself financially, calls to "come up higher," and when I was seriously considering one of these, my Bishop wrote me, "the success of the Church in A— has been due, under God, to your adaptability to the field and your faithfulness in it * * * and should you go to M. I know not where to look for your successor." And when my own little flock asked me not to leave them, what could I do but to remain, and suffer on the grief and shame of an inadequate support for myself and family?

THE EGYPT EXPLORATION FUND.

BY F. COPE WHITEHOUSE.

An effort is being made to raise \$10,000 to be remitted to London, and placed in the hands of Mr. R. S. Poole, keeper of coins in the British Museum, to be expended in excavating the large mound near the fishing village of San, which is, without doubt, the site of ancient Tanis. The material results of these excavations would, of course, be divided in such a way, that only an insignificant part could in any possible event reach this country. This is, in itself, a reason why direct contributions should go to support our own American Archaeological Institute, which has shown at Assos the economy, skill and personal devotion of its officers and agents.

The *Critic* recently pointed out that one of the two fragments found at Tel el-Maschuta was discovered as soon as M. Naville's back was turned upon the workmen on a Saturday afternoon, and that during six weeks or 360 hours of labor nothing else was found of the same period. The chances, therefore, are at least a hundred to one, that the stone was put by the Arabs who found it where it would encourage the further expenditure of British coin. If the two inscriptions were authentic, it would follow according to the memoir of M. Naville, that the East of Egypt was, for fifteen hundred years, known as the West; that nine miles are sixty-eight; (Antonine Itinerary) that the "Succoth," or "temporary shelters of mats and tents," were a frontier fortress; that 600,000 Israelites lived and worked in a narrow strip, measured in width by yards, from before the birth of Moses (Ex. i. 11) to the Exodus (xii. 37); that this narrow strip was known as "the land of Egypt," although it was in the desert; that the garrison lent jewels of silver and jewels of gold and raiment (xii. 35) to half a million of fugitive peasants; that grain was stored in "cellars" and not "elevators" (compare "heaps high in the earth"); that the works which Josephus termed "canals and reservoirs and pyramids," were petty fortifications; that Moses sent from Tel el-Kebir to Cairo (Heliopolis) to "get the bones of Joseph," (xiii. 19) and yet Pharaoh knew not that the people fled. (xiv. 5.) In short we are invited to reject a large part of Greek, Roman, Jewish, Arabic and Christian antiquity, because, in his own words, M. Naville has found the poor fragment of a limestone priest and a line of Greek scribbled by a soldier, which "widely differs" from the official Roman list of places and distances.

This incoherent jumble of contradictions has been rejected in the plainest terms by German, French and American Archaeologists.

It is with the deepest regret that I have seen Mr. Poole risk his well earned reputation upon the authenticity of two inscriptions, which, if genuine, require that he should revise hundreds of pages, reverse the settled opinions of his life, and throw into confusion the whole body of Egyptian Geography. Miss A. B. Edwards also disarms criticism. Like her able and learned associate, she has rendered such valuable services that if in the face of the unbroken opposition led by Dr. Lepsius, it should seem better not to insist upon an idea held by a few persons in opposition to a world which believes in Moses and the Prophets, and holds the faith of Jeremiah and Josephus, Clement and El-Saadia, the Septuagint, the Vulgate, and even the Koran, it would become an insignificant incident in her record of amazing industry and well-deserved success.

Mr. Petrie accompanied me into the Desert in my expedition on Lat. 30. (1882). He also made the survey with me in my second expedition into that desert of the Wadi Reian. He has been engaged to excavate San, and he will bring to the difficult task admirable qualities. Clever and unscrupulous as they may be, they will find it dangerous work to attempt to impose upon him. They will scarcely try it. But San-Tanis in the Delta is not Raames; nor has it the slightest connection with Zoan. As Mr. Poole says (Academy, July 21st, 1883) you "cannot turn a district into a city," the land of Zoan, the land of Goshen, the land of Raames, into the limited area of a provincial town. Dr. Lepsius is positive that Tanis is not Raames. It is therefore, in my judgment, very ill advised to appeal to the American Church upon a religious ground for contributions, for work which is purely archaeological. If Alexandria contains scarcely a trace of the Greek city described by Kingsley in Hypatia, what mark of the sojourn for even 430 years would survive from B. C. 1500 to prove to the sceptic that peasants had pastured cattle or made indifferent mud brick, working "in all manner of service in the field" (Ex. i. 14). The investigation of evidence works both ways. Maschuta, if Pithom, yielded no result. If Raames fulfills the expectations of all the Egyptologists of France, Germany and America, and of all the English experts of the highest rank, and no Jewish remains are found, shall we burn the Pentateuch in the fire kindled with the Antonine Itinerary and the Antiquities of Josephus? Mr. Flinders Petrie went to the Pyramids to establish the theory of Piazzi Smyth. How effectually he demolished it, Dr. Barnard of Columbia College is showing with inimitable skill and merciless severity in the *School of Mines Quarterly*.

Has Christianity no enemies to hail with

delight the dilemma in which such fantastic theories place it? If the town of Tanis is the land of Raames, and the outworks of a provincial town are substituted for that vast embankment, great white wall, and sacred lake which astonished the Greek and Roman engineers and made Memphis a strong city, then perishes all faith in the traditional sites of Egypt. If the mound of San yields only Egyptian remains and does not confirm the Mosaic record, a fresh weapon is placed in the hands of the sceptic.

Why, as I asked in the Academy (London, July 1883), should a truly Catholic tradition forming a common bond between the three great religions which accept Moses and the Prophets be sacrificed for even the best that Egypt has to offer in artistic remains? Encourage Mr. Petrie to dig at Tanis and M. Naville to interpret the inscriptions; acknowledge the services rendered by the Honorary Secretaries in publishing the results, but, for the Truth's sake, do not let us prepare a stumbling block by denying the plain statements of the Mosaic narrative and substituting for a universal belief an isolated fancy.

WINDOWS OF AGATES.

BY SISTER BERTHA.

In one of the churches in the city of Rome, the windows instead of being of glass are made of very finely cut and polished marble, so that the sun shines through their translucent substance and gives light enough, but nothing can be seen through them.

This seems to me the interpretation of the symbol in the rich and beautiful passage in the XLIV. chapter of Isaiah, "O thou afflicted, tossed with tempest, and not comforted behold I will make thy windows of agates . . . and all thy children shall be taught of the Lord."

How we long to know and understand all God's dealings with us! It seems as though we could bear the afflictions and tossing of the tempest if only we could see why we have to endure them. God says, "Not so, be patient, I will give you enough light for the time, I will not leave you to grope blindly in the dark, but you must trust without seeing. What I do thou knowest not now, but thou shalt know hereafter. Now we see through a glass darkly, but then, face to face, now I know in part, but then shall I know even as also I am known. In that day ye shall know." (St. Jno xiii. 7; I Cor. xiii. 12; St. Jno xiv. 20).

There are so many mysteries that puzzle us, of the dominion of sin even in holy places, of the tares and wheat growing together in His own field, of the apparent triumph of wrong over right; but to all He says: "The mystery is in my right hand, what I do thou knowest not now." (Rev. I. 20; St. Jno. xiii. 7). Let us answer back with submission and patience, until the day break and the shadows flee away. It is the Lord, let Him do what seemeth Him good. (I Sam. iii. 18).

Agate is a kind of quartz that only by much work, and skill and patience can be brought to this pellucid state, so that light can shine through. Does not that seem to mean that our many trials and sorrows gradually clear our vision, and each one lets in a little more of the light of heaven on our lives? Cannot our heart's experience answer to this? We learn of the pity and love of our Father's heart, who remembereth our frame and deals gently with us, through sickness and sore bereavement, of His care who knoweth what we have need of, through our pressing cares; of the comfort that is like a mother's, when the heart aches with loneliness and desolation; of the brother's sympathy we could not have craved, if our lives had not been afflicted and tempest tossed. In the bitterness of heart, in which no stranger could intermeddle, we have learned to look to our Redeemer, who is not a stranger. (Job xix. 25, 27 margin) Without these trials would we have cared to look to Him? It was part of His mission to open the blind eyes, and to bring them that sit in darkness out of the prison house. (Isa. xi. 7), and this He accomplishes for us by these very trials that are so hard to bear. We could not bear the glare of light all at once, the agate windows shade and temper the light to our half blinded eyes, but each trouble shows us His form more clearly, though as yet it is only His outline that we see, as He shows Himself through the lattice. (Song 11, 9.) He is gracious, and tender, and strong, and loving, more and more continually; but some day when we enter where no sin defiles or darkens the sight, we shall see His face, our eyes shall see the King in His beauty, in the light clear as crystal of that unshaded, glorious, perfect Day. Rev. xxii. 4; Isa. xxxiii. 17; Rev. xii. 11.

O Lord God, Thou hast begun to show Thy servant Thy greatness, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus! Deut iii. 24. Eph. ii. 7.

A CORRESPONDENT of the *Pall Mall Gazette* sends to that paper a note of the scene at five o'clock in the morning of Easter Eve in Covent Garden flower market: "Any one who got up early this (Saturday) morning and found himself at Covent Garden by 5 A. M., saw a sight which comparatively few Londoners have ever witnessed. The adjacent streets were crowded, not merely with the ordinary market-gardeners' vans and carts, with vegetables of all kinds, but

the humblest vehicle had more flowers than eatables. Parties were to be met in every direction carrying home their floral treasures, every conceivable kind of basket being pressed into the service. One man, habited in a violet velvet coat, drew more attention to his own costume by the contrast of the splendid bunch of geraniums which he carried, while three large baskets of flowers destined for a North London church, poised on the heads of itinerant vendors, were carefully guarded by two ladies, proud of their treasure and their smartness in having intercepted the flowers on their way to the market. The scene in Covent Garden itself defies description. It must have been seen to be appreciated. It was not merely the wealth and splendor of the flowers—from the choicest roses, arum lilies, white azaleas, gardenias, spiræas, and many others, down to the humble primrose; but it was mainly the presence at five o'clock in the morning (many had been there at four) of such unusual denizens of Covent Garden. Mingling with the market-gardeners, the salesmen, and the stall-keepers, were to be seen clergy of all sorts and conditions, sisters of mercy, ladies with long purses even at that early hour, but regardless of appearance, energetic churchwardens and active sidesmen, all anxious to procure for their respective churches on the Queen of Feasts the rarest flowers, but at the same time by no means indifferent as to a good bargain. One lady who had bought some *sl.* of flowers of an outsider, would have been more recompensed if she had heard, as I did when she turned away, the remark of the woman with whom she had dealt: "Bless her heart! that will buy our Fanny a new frock, and Jim a pair of boots, besides getting us all a good dinner." Fanny, who was present, added, "And a piece of ribbon, mother!" The work of preparation for the Easter Eve market is no ordinary labor, and it is quite fair that the vendors should have adequate profits, though, owing to the abundance of flowers, the prices this year have been far lower and the gains less. Much amusement was caused by an omnibus driving up at 6:30 A. M., full of a committee of ladies, sent by the congregation of a South London church to secure the best flowers. Alas! they were too late! All the best had disappeared, and the remarks of the crowd were probably true, that if the occupants had made less elaborate toilettes they would have obtained a better return for their money. I noticed one well-known M. P., of ecclesiastical proclivities, two bankers, and several ladies of high degree."

RELIEF OF SEA SICKNESS.

In spite of the fact that much has been written on the subject people still continue to suffer from sea sickness, which proves the unreliability of our therapeutic resources. Therefore the following experience of Dr. T. M. Kendall, who has recently had 200 cases under his charge, may prove interesting:

Many people, as soon as sea sickness commences, have recourse to oranges, lemons, etc. Now oranges are very much to be avoided on account of their bilious tendency, and even the juice of a lemon should only be allowed in cases of extreme nausea.

Champagne, too, is a very common remedy, and, without doubt, in many cases does good; but this appears to be chiefly due to its exhilarating effects, as, if it be discontinued, the result is bad, and a great amount of prostration follows.

Crocote is a very old but still very good remedy, and, in cases accompanied by great prostration, is very useful; but if given in the early stages of sea sickness, it is often followed by very bad results, and even increases the nausea.

Bicarbonate of soda is useful in slight cases, as it relieves nausea, and checks the frequent eructations which often follow attacks of sea sickness; but, in severe cases, it is absolutely useless, and, in fact, it very often prolongs the retching.

A very good remedy in the earlier stages of sea sickness is a teaspoonful of *Worcester sauce*. How this acts I cannot say; but it, without doubt, relieves the symptoms, and renders the patient easier. Its action is probably of a stimulant nature.

Hydrocyanic acid is of very little service, and most acid mixtures are to be avoided, except that perhaps, for drinking purposes, when it is best to acidulate the water with a small quantity of hydrochloric acid.

Of all the drugs used, I found the most effectual was *bromide of sodium*. When bromide of sodium is given in doses of ten grains three times a day, the attacks entirely subside, the appetite improves, and the patient is able to walk about with comfort.

In all cases of sea sickness, it is very desirable that the patient should take sufficient food, so that at all times the stomach may be comfortably full, for by this means over-straining during fits of retching is prevented, and the amount of nausea diminished. The practice of taking small pieces of dry biscuit is not of much use; as, although the biscuit is retained by the stomach, yet the amount taken is never sufficient to comfortably fill the stomach. Soups, milk puddings, and sweets are to be avoided, as they increase the desire to be sick, and are followed by sickening eructations. Fat bacon is easily borne, and does much good, if only the patient can conquer his aversion to it. When taken in moderate quantity, it acts like a charm, and is followed by very good results.

But of all food, *curry* is the most useful in sea sickness, and is retained by the stomach when all other food has been rejected. Next to curry, I would place small sandwiches of cold beef, as they look nice on the plate, and are usually retained by the stomach.

In conclusion, I would advise that brandy should be used very sparingly, as, in many cases, it induces sea sickness; and its chief use is confined to those cases where the prostration is very great, and even then champagne is more effectual.

THE HOUSEHOLD.

To keep knives and forks in good condition when not in use, dust the blades and prongs with finely powdered quicklime, and keep them wrapped in flannel.

LAST summer's cotton stockings that are streaked or faded can be colored and made to look like new by using some of the patent dyes which come in packages, and which are a boon to the economical woman who wishes to have her children look neat and fresh.

A PRETTY cover for the table in your bedroom is made by using one of the large lace tidies or pillow covers that may be bought for a very small sum. It will be improved by lining. It costs less than a nice towel and will keep clean longer, as the dust may be shaken from it.

LOVERS of salad—and the number increases every season—will find it to their advantage to cultivate endive. If properly bleached it is a delicious addition to potato salad. It is beautiful also as a garnish. The feathery-edged stalks when picked in pieces are very ornamental as a lining for the salad bowl.

WORK is good for all who are not invalids, and women are all the happier for being kept busy, so long as they do not overtax themselves. Many a woman, suffering from some great sorrow or domestic trouble, would sink into despair and perhaps the grave, were it not for the work she is obliged to do.

It is a misconception to regard the wife as a beneficiary or dependent of the husband, or to regard the money he gives her as a gift, for which she ought to be grateful. In spending it she spends only what is her own; for the woman who faithfully discharges the duties of wife and mother, does her full half of the joint work of man and wife, though she actually brings in no money.

A DELICIOUS prune pudding is made by stewing a pound of prunes till they are soft; remove the stones, add sugar to your taste, and the whites of three eggs beaten to a stiff froth. Make a puff paste for the bottom of a pudding dish. After beating the eggs and prunes together till they are thoroughly mixed, spread them on the crust. Bake for half an hour, or until you are sure the crust is done.

A PRETTY covering for the piano stool is made by fringing a square of linen moccie cloth; catch the edge where you stop fringing, so that it will not unravel. Divide the moccie cloth in squares by sewing on two or three bands of black velvet one way at equal distances apart, and cross them by bands put on the other way. On the small squares thus formed work a star or flower in scarlet, in Kensington embroidery. The ribbon may be ornamented also if you care to do so. Let the ends form a point which will reach almost to the edge of the fringe, and to each point fasten a small tassel. This is very pretty for a tidy or to put on the head of a couch.

It is very easy to make a collection of books. New books are cheap, and uninjured old books are almost given away at the second-hand book stores which are to be found in almost every city. But a well selected library is rarely seen. Father buys a book when he feels like it, and mother buys one in a hurry as a promised reward to the children, but neither thinks of commencing in a systematic way to provide the home with a library. A few well chosen books of reference, a good dictionary, a modern atlas, and a general encyclopedia, make a nucleus upon which to erect a superstructure as elaborate and ornate, as taste and money will allow. If children are encouraged to find entertainment in curious facts in science and history, they will be less tempted to read the sensational novel, with its train of evil lessons.

VALUABLE CURES.—We once saved the life of an infant which had been inadvertently drugged with laudanum, and was fast sinking into the sleep which has no awakening, by giving it strong coffee, cleared with the white of an egg, a teaspoonful every five minutes until it ceased to seem drowsy.

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, warm or cold, and swallowed instantly. 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; because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.—*Hall's Journal of Health*.

ONE reason why so many young mothers do not look so tidy and attractive as it is the bounden duty of all women to look, is that they do not accept the inevitable with the proper spirit, and then adapt themselves to it; for instance it is impossible to care for a baby as it should be cared for, and yet to wear as good a dress as you would if you were simply sitting down to do fancy work. The usual dress when engaged in this occupation should be of some material that will bear sponging; then, a sponge and a bottle of diluted ammonia should be kept near at hand. Of aprons there should be an unending supply of different sizes and degrees. Do not fail to have at least two of the same length as your dress, and of two full breadths. A white one of this style trimmed all around with scarlet machine embroidery, is actually becoming to most women, and will save its cost many times over by preserving the dress beneath. Clothe yourself suitably, and then enjoy rocking your baby! All other pleasures you may hope to have repeated, but the joy of being the mother of a baby is one which may be yours but once, and that for so short a time that it will seem almost dream-like in a very few years.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

THE FATHERS—CONTINUED.

We, who live so many years after our Blessed Lord and His Apostles were upon earth, are very much indebted to the Fathers for many things which they have handed down to us. Some of them lived and conversed with the Apostles, and therefore must have been well acquainted with the opinions and conduct of those holy men. The statements which they have left behind them in their writings, throw great light upon the Apostles' practice. The Scriptural account of their proceedings ended about the year 64, that is, rather more than thirty years after our Saviour's Ascension. St. Paul gives a little information on this subject after the Acts of the Apostles closes; but as he soon afterwards suffered martyrdom, even his writings would have given us only an imperfect account of the proceedings of the Church during the first century of her existence. Besides continuing the history of the Church from the time when the Acts of the Apostles close, they furnish us with unquestionable evidence of what doctrines were received and held in the primitive Church. So that while we believe that all doctrines necessary for our salvation are revealed in the Holy Scriptures, we consider the explanations and commentaries of the Fathers highly useful, if not absolutely necessary for the proper understanding of those doctrines. It is said—that there is no great reliance to be placed on the report—that St. Ignatius, one of the early Fathers, and, as you probably recollect, one of the noble army of martyrs, was, when an infant, taken by our Blessed Lord in His arms, when he uttered those important words, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God."

It could not be supposed that Satan would allow the holy religion of the Saviour of mankind to prevail in the world, without some endeavor to counteract its influence. He often stirred up the angry passions of cruel men against the meek and quiet professors of the Gospel, and compelled both old and young to undergo torments, at the name of which one almost shudders; but this, as you know, did not effect what Satan desired. Instead of stopping the progress of the Gospel in the world, it caused it to spread wider and wider, until, as was observed by one of the Fathers, the Gospel of Christ had penetrated, by the end of the second century after Christ, into places which were inaccessible to the conquering arms of the Romans! When, therefore, Satan found he could not accomplish his vile object by persecution, he tried to weaken the cause of religion by corrupting its doctrines. St. John, in the Book of Revelation, which he wrote in the island of Patmos, about the year 96, alludes to some heretics who, at so early a period, had begun to disturb the peace of the Church, and to destroy that unity for which her Divine Founder earnestly prayed. Indeed, the great object of St. John's Gospel was to defend the Christian faith against those who were seeking to corrupt it, asserting, in a clear and decisive manner, the Divine nature of the Lord Jesus Christ.

The heretics who thus early commenced their attacks on the Church, multiplied as time went on; but in most cases old heresies were revived in new forms. These were soon exposed and confuted by the Apostles; and the inquiries they provoked only served to assure the sincere inquirer, of the truth of the religion he had embraced, and to prove that it was founded on a rock which nothing could displace.

The most important heresy was that which took its name from Arius, a member of the Church at Alexandria, and is known by the term Arianism. It arose early in the fourth century, and soon spread over the neighboring provinces. Arius denied that our Blessed Lord was equal to the Father; he maintained that He was the first of created beings, although St. John says so plainly in the beginning of his Gospel, when speaking of Jesus Christ, "In the beginning was the Word, and the Word was with God,

and the Word was God. The same was in the beginning with God."

But Arius taught otherwise, and drew many unstable people after him. His opinions with regard to the Holy Ghost were contrary to the received doctrines of the Church, although he did not express them so plainly as he did his notions concerning the Son of God. Alexander, who was at that time Bishop of Alexandria, expelled Arius from the Church, and he immediately retired to Palestine, where he busily employed himself in publishing his views. It is sad to think that many men of great piety and considerable learning, were drawn away from the truth by his plausible writings. He gratified their vanity, by teaching them to rely on their own understandings; and having cast aside those guides which would have kept them from error, they were ready to embrace any delusion which the great adversary of mankind might offer for their acceptance.

At first, the Emperor Constantine did not think the matter in dispute affected the fundamental doctrines of the Church, and he did not take much notice of it. But when he saw the danger which might arise from it; when he saw that it struck at the very root of our holy religion, by denying the Divinity of Jesus Christ, he immediately called together the Bishops throughout the world; and in the year 325 they assembled at Nice, in Bithynia, and formed the first General Council of the Church. The number of Bishops who assembled on that occasion, is said to have been 318; and Hosius, Bishop of Corduba, in Spain, presided. The Emperor Constantine came into the Council in his robes, but refused to sit on the throne which had been prepared for him. He ordered a Bible to be placed upon it, and took his seat among the Bishops.

In that assembly there was many a Confessor who bore on his face the marks of the sufferings which he had endured for Christ's sake. The Emperor made a speech, in which he declared that the determining of matters of Faith did not belong to him, but to the Bishops.

As the Council did not wish to act harshly, they allowed Arius to be present, and permitted him to speak. He is said to have spoken much, and to have uttered many blasphemies, in all of which he was confuted by the Bishops who heard him. His errors were all condemned; and in order that they might not spread, the Council framed the Creed, which is called the Nicene Creed, receiving its name from the place where it was drawn up; and which is read in the Communion Service of our Church. Arius himself was sentenced to be banished.

*St. John i. 1, 2.

THE FOUR CHILDREN.

"As for these four children, God gave them knowledge and skill in all learning and wisdom." Dan. 1, 17.

We now proceed to consider a very remarkable event in the history of three of these highly gifted young men—the three whose Hebrew names were, Hananiah, Mishael and Azariah, signifying respectively, "the Lord gave graciously," "who is like God?" and "the Lord helpeth." These names were changed in their servitude to others perhaps more familiar by their use to our ears, Shadrach, Meshach and Abednego.

Nebuchadnezzar was a powerful king, and his dominion was wide spread. He was a devoted worshipper of heathen gods, and spent a large portion of his wealth in building gorgeous temples to their honor. His patron deity was Bel-Merodach, to whom he erected in Babylon a temple of unequalled splendor, in which stood a statue representing the god, measuring forty feet high and made of gold. To this god Bel, he also caused another image to be erected near Babylon in the plain of Dura. This statue was also a colossal human figure, formed of gold or covered with plates of gold as was the custom in adorning idols. This statue as a work of art must have presented a very imposing and dazzling appearance standing on its lofty pedestal and reflecting the sun's rays. It was intended by the king to represent his god Bel, and he ascribing to it divine honors, required all peoples in the province of Babylon and in all parts of his dominion

at certain hours denoted by the sound of music, to "fall down and worship" it, the penalty for not so doing being death by burning—the common form then of capital punishment.

Where Daniel was at this time is not stated, probably he was in a distant province, but his young friends acted at once in regard to the king's decree fearless of consequences—they refused to obey it. Some envious Chaldeans observed their conduct, and lost no time in making a report accusing them to Nebuchadnezzar, saying, "these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

Unused to opposition to his will, the king became violently enraged, commanded the accused to be brought before him and demanded of them if the report was true. They denied it not, it was quite true that they had disobeyed the royal edict in this matter. The king gave them another chance, for he loved them well, warning them however that further disobedience would surely be followed by the dreadful death penalty. But in vain he sought to move his favorite servants from their steadfastness; even his kindness, appreciated as it was at this time, was not permitted to influence them to avoid this danger at the cost of disturbing the care of the true God who had always so wonderfully preserved them. With a trust thus well founded they answered the king, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us out of thine hand, O King. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Doubtless in this noble confession of faith these Hebrew youths remembered what God had promised by His prophet Isaiah with special reference to this Babylonish captivity, "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee," and they were comforted and strengthened by this word of promise.

Nebuchadnezzar seeing this unexpected firmness of his young servants experienced a feeling of complete estrangement, he was filled with fury, the form of his visage was changed against them and the order was given that they should suffer the penalty aggravated in its severity seven times. All things being ready the king was present to witness the execution. The young men being bound were thrown "into the burning fiery furnace." Only a few moments passed when the king in astonishment rose up in haste and said to his counsellors "Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Then were Shadrach, Meshach, and Abednego called forth; the fire had not harmed them, nor was the smell of it even upon them. Nebuchadnezzar recognized the miracle that God had "sent His angel and delivered His servants that trusted in Him." Then the king promoted these true servants of the Most High, and commanded his people to serve their God, "because" said he, "there is no other God that can deliver after this sort." F. J. T.

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*St. Mark x. 14.

The Living Church.

Chicago, May 17, A. D. 1884.

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

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

DEAR, excellent little *Standard*, you ignore the fact that our ANNUAL went to a second edition in which the errors of the first were corrected. Your old friend, Mr. Littleton does not appear in this latest edition, nor will he ever appear again. *Requiescat in pace.*

NOTICE is given in a secular paper of Rhode Island that on the 15th instant, will be sold in front of the church door, pew No. 21, for non-payment of taxes. Signed by the Collector of Taxes. If this is not making merchandise of the house of God, what is? "Can these things be, and overcome us like a summer cloud?"

As may be seen in the report of the Mississippi Council, the venerable Bishop Green has handed over the entire administration of the diocese to his worthy and energetic assistant, Bishop Thompson. The love and veneration of the whole Church follows the aged prelate in his retirement from the active duties of the high office which he has so nobly filled.

A SAMPLE leaflet of the Evening Prayer as printed for the Chicago Clergy will be sent to each clerical subscriber of THE LIVING CHURCH this week. These leaflets have been found of very great value by all who have employed them, and their use is gradually extending throughout the Church. They are particularly recommended for large cities and mission stations, where many people unacquainted with our services may be drawn to our churches.

A CONTEMPORARY, commenting upon the importation of artificial flowers for Easter decorations, says:

We like not the sham flowers; but do they not testify as well of the Christ, who being raised from the dead liveth evermore, as dead flowers cut from the stalk and exposed in the church as emblems of the living Christ? Artificial flowers are as eloquent of the living Christ as other flowers. We need them not. We have the day; we have the Scriptures; we have the services; these be eloquent; flowers be not.

This is the Virginia argument. "We need them not." The sham flowers are as eloquent as the flowers cut from the stem! It is the old Puritan argument, which has had its hearing and been condemned. In the flowers "the alphabet of angels," we read the message of life and hope, at the font and upon the altar.

THE Diocesan Convention is too generally regarded as a mere business meeting, where reports are received and assessments are made. It is much more than this. It is the annual review of the diocesan brigade, so to speak. It is a "mustering day," when the strength of the diocese should rally around the Bishop, and the forces should be reviewed. It is a call of the chief pastor for a representative of all parishes to give account of their stewardship, and to unite in work and worship. The lay delegate from the most obscure parish is needed as much as the clerical representative of the largest. The Diocesan Convention is a bond of unity, and a pledge of usefulness to the diocese. Let no delegate assume that he can be spared.

"A GERMAN MOTHER" writes to correct some of the mistakes made by a "missionary" in his letter about Confirmation among the Germans. She says that their Confirmation is always preceded by instruction. The religious education is carried on at school the same as any other branch. The children are taught the Scripture and what is required of a Christian. After they enter the Confirmation class they are taught for at least six months. She affirms that her children confirmed in this country under our rules, have had far less preparation than she had in the old country, under the Lutheran rules. The time in our Sunday schools, she says, is mostly

filled up by singing hymns and a little talk about religion, and no extra instruction is given to candidates for Confirmation. This is perhaps true of some parishes.

THE failure of the publishing house of E. Claxton & Co., calls attention to the revolution that has been going on for some years in the book-making business.

"I ascribe our failure" said Mr. Claxton, "to the strained and unprofitable condition of the 'legitimate' book trade which for five years past has made the publication of bound volumes a practical loss to the publisher. The immediate cause for this has been the cheap paper book publications of standard works at low prices, the dearth of new and striking literary works, and the suicidal practice of dry goods houses retailing high price publications at wholesale prices for the purpose of drawing trade. With a normal condition of the trade our indebtedness could have readily been liquidated."

Mr. Claxton's career as a publisher began in 1846. The late firm had a credit of several hundred thousand dollars. If his explanation of the failure is correct, the danger of having no more real books is near at hand. The taste of the age seems to be for newspapers and ephemeral literature, and publishers will be more and more driven to the necessity of putting everything into pamphlet form.

In accordance with the "immutable decrees" the editor of *The Interior* has been summoned to serve on a jury. After describing the situation, he goes on to say:

It is not necessary to harrow up the sensitive feelings of our readers by further details. The humane and generous people do not know all that is involved in their decree. There is his honor the Judge—a learned, wise, just and humane jurist. It is no fault of his that good and true men are thus seized upon and their liberty—even the poor liberty of taking an easy and comfortable position—is thus taken away from them. He cannot put a stop to the fearful grind of the legal cranks. He is a martyr himself, and however much he may sympathize with his suffering fellow countrymen in the jury box, he can afford them but little relief. True, he would willingly hear and decide upon the evidence as well as the law, and render a juster judgment than it is possible to obtain from a jury, and save all this suffering of crumpled legs and of brains dizzy with the brass bell-clappers of the lawyers' tongues; but the men who have poor causes are afraid of the clear head and experienced judgment of the Judge. They know he would give them justice, which is what they do not want—and so they demand a jury. The business of a jurymen is to compromise away his convictions. If every jurymen would stand by his convictions "till the crack of doom," not another verdict would ever be rendered, and righteousness would reach a crowning triumph in the abolition of the humbuggious jury system. Dear Judge Gary—

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days have dwindled to the shortest span,
O, let him off, and heaven will bless your store!

The Northwestern Christian Advocate shows its contempt for history and its ignorance of what constitutes a Church, by the assertion that "there certainly was no Church of England before the time of Henry VIII." What Church was it that sent Bishops to the Council of Arles, of Nicea, and other Councils? What Church was it that opposed the Roman missionaries sent by Gregory the Great? If the Church of England for a time was in Communion with the Church of Rome, was to a certain extent imposed upon by Papal pretensions, did it cease to be the Church of England? Is it necessary for a national Church to differ from every other national Church in doctrine and discipline, in order to preserve its ability?

Not long since a valuable property leased by the Church of England a thousand years ago, reverted to the body which *The Advocate* claims was founded by Henry VIII. Was it a mistake? Does the law of England need to be revised to accommodate the facts to the claims of Methodism and Romanism? *The Advocate* should see that it is joining hands with the Pope, in the proposition that it puts forth. The Pope claimed that the Church of England was his property, but the English people repelled the claim. No law was made against the papacy, but the old, long-standing laws of the Church and the Realm were enforced, Bishops, clergy, congregations, churches, doctrine, discipline, remained substantially the same, abuses being abolished, after the Reformation as before.

THE need of a general sustentation fund for supplementing the inadequate salaries of the clergy in small parishes and missions, is very sorely felt. Bishop Henry Potter's suggestion that the clergy with salaries of \$3,000 and up-

ward, begin the good work by contributing 2½ per cent. of their income for such a fund, is favorably noticed, and some approving responses have been heard from the clergy of this class. But there is no general expression of enthusiasm by those who would contribute under this arrangement. The fact is, many clergy receiving comparatively high salaries are hard pressed. Salaries are generally graduated to the absolute necessities of the situation. Perhaps not a hundred clergymen in our ministry could spare a hundred dollars a year without feeling the reduction in their annual income. There are many who would give something to this fund, and it might be well to inaugurate the fund by pledges from the clergy. Then let us see what the laity will do. But first of all a wisely ordered plan of administration, such as will command general confidence, must be devised.

It is not a little amusing to a Churchman, the eagerness with which the various denominational papers seize upon the so called "Teachings of the Apostles" to find countenance for some of the eccentricities or omissions that characterize their respective constitutions. The Baptists are rather shy of it; for it clearly shows, by whomsoever written, that there were Christians in the days immediately succeeding the Apostles, who did not consider immersion as essential to Baptism. But why should any of the denominations attach importance to this document? In the face of patristic testimony of the most unimpeachable and unequivocal kind they have discarded Episcopacy, fasting, liturgical worship, and sacramental teaching. All these and more are found in the writings of the Apostolic Fathers, as well as in the New Testament. And all these are found, by fair interpretation in "The Teachings of the Apostles." But the various religious societies that have sprung up since the Reformation have heretofore ignored patristic testimony. "The Bible, and the Bible alone," has been their cry; and by this is meant the Bible as each man might "privately" interpret it. Now comes a vague dissertation on what is claimed as Apostolic teaching, written by nobody knows whom, and the sectarian world is all astir to find in it some corroboration of modern inventions in religion. The longer they study it the less they will find, and it will soon be laid aside as a nine days wonder. For all that, it may be as authentic as the well known writings of the Apostolic Fathers.

NOT GOOD ENOUGH.

A clergyman in a country parish in England had occasion to visit a poor woman, who had long absented herself from the Holy Communion; she told him she dared not go, because she was such a great sinner. "But, my friend," said he, "do you not know that Christ comes to call, not the righteous, but sinners to repentance, and that our Prayer Book tells us, none come unworthy, except those who have not a true penitent heart, and lively faith?"

But he could not convince her that any but those who were pure and holy, could be admitted to come near to our Lord in that Blessed Sacrament.

Some time after, the woman sent to tell him that she was very ill. He went to see her and when she begged him to give her a ticket for the hospital, he seemed to hesitate. "Sir," she said, "if I were not suffering so much I would not ask for it." "But my friend," he replied, "I hardly know what to do. How can I go to the trustees, and ask them to receive a poor miserable helpless creature like you? You cannot walk a step without assistance, and you can do nothing for yourself." She looked astonished. "But, sir, that is the very reason I want to go. If I could help myself I should not need to be cured, and you have often told me that they will take everybody, even the most crippled and helpless." "What I told you was true," he replied, "and you believed my words when I told you so. Yet you will not believe me when I tell you, that Christ came to heal your sin-sick soul—that He is far more ready, and able to do it than these good doctors are to cure your body, and that all He asks of you is, to come to Him knowing that you are a sinner but feel

ing sorry for it, and asking Him to help you in trying to do better. It will take a long time to cure your body, and your soul will never be entirely cured of sin in this world, but if you keep on trying, trusting in Him, and coming often to Him in the Holy Communion, He will take you at last to live forever with Him where you shall be holy, even as He is holy."

The clergyman's words convinced the poor woman of the mistake she had made. From the time she left the hospital, she began to frequent the Holy Communion, and found it a blessing to her soul. May others who are making the same mistake that she did, follow her example.

"IMMERSION."

A Baptist writer says that Baptism means nothing but immersion. This is not a surprising statement for a Baptist to make; but he goes on to say that "in the Greek language we have a different word for sprinkling." How he associates "sprinkling" with Baptism it is not easy to comprehend, inasmuch as that form of applying water in Baptism is not contended for by any one. Admitting, as all Christians do, that immersion is a very appropriate form of administering the Sacrament, the form of "pouring" has been in use from Apostolic times. In the nature of things it must be admissible, for we cannot conceive that an impracticable condition was enjoined by our Lord in a Sacrament of universal obligation. As Baptism is not a cleansing of the flesh, immersion would seem to be a very needless and arbitrary appointment, making the Sacrament inexpedient and dangerous in a majority of cases. As a matter of fact it never has been exclusively used in the Church, which is enough to prove that it was not at first enjoined.

St. John Baptist said that He that should come after should baptize "with the Holy Ghost and with fire," St. Matthew iii., 11. What was the baptism "with fire?" On the day of Pentecost "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." They were not immersed in it. How is the Baptism "with the Holy Ghost" described? "I will pour out my Spirit upon all flesh," was the prophecy of Joel as quoted by St. Peter. "Ye shall receive power after that the Holy Ghost is come upon you," was the promise of our Lord. "The renewing of the Holy Ghost which He shed upon us," etc. "On the Gentiles also was poured out the gift of the Holy Ghost." This is the Baptism "with the Holy Ghost," which is coupled by our Lord in Acts i., 5, with Baptism "with water."

It is almost incredible that there are intelligent people in the world who are maintaining a sect, perpetuating division in the Body of Christ, on the apparently frivolous pretension that "immersion" is the only form of admission to the Church! They have no need to keep up a Baptist denomination in order to be baptized by immersion, if they prefer that form. Whenever and wherever it may be safely used, our clergy are willing to use it. It would be well, perhaps, for us to use it more than we do. But the claim of the Baptists that nothing else is valid Baptism, is preposterous. They are not justified in their position by fact or reason. The Greek word which is transferred to English as "baptize," does not mean "immerse," the whole Baptist denomination to the contrary notwithstanding. It has not that meaning in classical or ecclesiastical Greek. "Except they wash (Greek, *baptize themselves*) they eat not," St. Mark vii., 4. "The washing (Greek, *Baptism*) of cups and of tables (couches)," St. Mark vii., 4. "The Pharisees marvelled that He had not first washed" (was not baptized), St. Luke xi., 38. Is it credible that "baptize," in these places, means "put entirely under water?" Is it probable that Baptist divines alone know how to translate the Greek language? But in the face of classical usage and ecclesiastical usage, and in opposition to the consent of the universal Church, they go on preaching that nobody is "baptized" who has not been immersed; and they organize and perpetuate a schism to keep this theory alive.

The most astounding thing of all is that by their own confession Baptism is

not essential. A Baptist writer in *The Independent* (April 17) says:

Be it observed that in the Baptist churches there is an *absolute freedom* from the superstition that water-baptism is essential to salvation. No Christian people, aside from the Friends, make so little of water-baptism as do the Baptists. They immerse when immersion is practicable; but when it is not, they omit all Baptism, without the least thought that the convert's salvation is endangered thereby. No Christian people except the Friends let so many converts die unbaptized as do the Baptists.

Here is a sect which takes its name from one of the Sacraments "generally necessary to salvation," and separates from the historic Church on the ground that the Church is lax in her mode of administering that Sacrament, and yet "no Christian people let so many converts die unbaptized as do the Baptists." If there has ever been a schism more inconsistent and inexcusable, in all ecclesiastical history, we have failed to find it.

THE CHURCH, THE ONLY GUARDIAN OF THE FAITH.

BY THE BISHOP OF SPRINGFIELD.

Whatever may be the cause or causes, the present century has drifted, as in time, so in fact, far, very far away from its predecessors, which are known as the *Ages of Faith*. In the present day, a large fraction of our people, and they among the best born and bred and educated, not only profess to have no faith, but glory in their shame, and tell us with a smile of satisfaction and a manner of proud self-complacency that they are *Agnostics*; that they don't know anything about themselves, beyond what their senses teach, as to whence they came, or whither they are going, or what will become of them when this short life is ended; that they don't know anything about the world in which they live, as to how or why it was made, if it ever was made and be not eternal; that, while in a vague way they admit the existence of a first great Cause, really they must go back and join the company of those highly cultured people of old, whose altar was inscribed, "to the Unknown God." Beneath and back of these elegant champions or representatives of little faith, or no faith, there come the rank and file of infidelity, the lower strata of society, whose unbelief is coarse and brutal, whose boast is liberality, but whose words and actions give the perpetual lie to their boast; whose mouths are full of sneers and scorn and contempt for what even still a very large number of their fellow-beings venerate as holy and true; and whose conduct, where they have the power and opportunity to do hurt, is cowardly and cruel in its persecution. Our home-born infidels are constantly increased in numbers by streams of immigration, bringing contributions from the worst and vilest forms of unbelief in foreign lands, communism, nihilism, and co-called atheism. To breast this rising tide of hostility to God and divine truth, we have a divided Christianity, a Babel of warring sects, which exhaust their strength in internecine strife, and offer little or no resistance to a common foe. Nay worse; in their ignorance and blindness these religious bodies distinctly help on the cause of infidelity. They have caught the spirit and share largely in the sympathies of unbelief. The spirit of unbelief is a hatred of positive truth, with a supreme scorn and contempt for antiquity. It is irreverent, shallow, heady, puffed up with a sense of its own importance. Its sympathies are always with what is called progression; it yearns to unloose the bands of society, to repeal the laws of God, and bend all things to conform to its own sweet and capricious will. These religious bodies have become infected, unconsciously to themselves, with the same spirit. The whole drift of their example is to teach practically that, beyond a few primal verities, all truth is a matter of absolute indifference, and that all history, except for the last three hundred and fifty years, is of no account. This will at once be recognized as true, by looking at a few salient facts, which meet our gaze on every side.

The sects in every case have what they used to call vital and distinctive principles. So vital did they deem them that they made them the plea for rending the Body of Christ, the reason which justified them in separating from the Church of God, and organizing associations of their own. For a time they stood by their principles, and would on no account compromise them. The moral effect of this consistency was salutary. It makes men strong to live and act on principle, even though the principle be erroneous, and it braces and gives nerve and courage to others to see them so live and act. But a change has gradually taken place with these denominations; they have step by step withdrawn from their old position; they have become, in the worst sense of the term, liberal; liberal, that is as to truth, not liberal as to the spirit in which the truth is proclaimed. They have relegated their confessions of faith, the formulated reasons of their separation from the rest of Christendom, to the shelves of the scholar and ecclesiastic, while practically they ignore their principles. They unite in union services, as they are called, with those who are fundamentally and diametrically opposed to them, while at the same time they continue to maintain their sectarian position, based upon the very princi-

ple which in practice they have declared to be of no importance. Again, they cry out with the infidel and the worldly man in fierce denunciation of every attempt to enforce discipline and administer law as bigotry and narrowness. Thus their position is utterly inconsistent, and their example and practical teaching go to show that they set little or no value upon principle, and that they are ready, whenever it is as they think to their advantage, to play fast and loose with truth. The effect is most disastrous.

Infidelity resolves that the beliefs of Christianity are myths and fables, and Secularism seconds the resolution by asserting that, though it acknowledges them as true, still they are not of sufficient value to justify contention. Their current phrases are, "It matters not what a man believes so long as he does what is right;" "Creeds are the fetters of a dark, ignorant age;" "the XIX. Century has outgrown these old historic swaddling clothes." And thus, without intending to do so, secularism educates its children to be infidels, since when one has been practically taught that truth is of little or no worth, it does not require very much further instruction to bring him to be indifferent to that truth, or to abandon it altogether.

In this connection it is worth while to note, and to draw especial attention to the fact, that Secularism has helped infidelity by substituting in the popular mind its confessions, as numerous as the leaves of Autumn, for the old symbols of faith; and hence, out of this confusion arises the common mistake of supposing that the Doctrine of the Apostles, and the Teaching of the General Councils, are on the same level with the Confession of Augsburg, the Thirty-nine Articles, the Westminster Catechism, and a hundred other formularies, which might be mentioned, and are equally condemned, when men speak slightly of Creeds. The two things are absolutely distinct, and except where the one includes and repeats the other, they occupy entirely different ground. The Creed of Christendom is very brief; it is a summary of essential verities, which are for the most part historic facts. It declares the existence of God, the Incarnation of Jesus Christ, the Divinity and Personality of the Holy Ghost, the presence on earth of Christ's Kingdom in the One, Holy, Catholic and Apostolic Church, the forgiveness of sins, the resurrection of the body, and the life everlasting. This is all, and this is enough. It is simply the Baptismal formula enlarged, with necessary and obvious inferences and deductions.

The Confessions of Faith, on the other hand, the product of the XVI. Century, are for the most part very long. They are mainly occupied with an elaborate statement of men's theories and speculations about the "secret things," which belong to the Lord our God. They deal with the divine counsels and decrees, the nature and character of future rewards and punishments, the little value or no value of Sacraments, and how they can be explained away, as not necessarily of any practical benefit whatever. They are theological treatises, abstruse and often self-contradictory. They have saturated popular speech with their terminology, and popular thought with their ideas. They supply infidelity with much of its artillery, since the assaults made upon Christianity by the popular lecturer are not really directed against the Bible and the Church of God, but are levelled at caricatures of both, as seen through the spectacles which Secularism and pre-eminently, Calvinism puts upon the eyes of men.

New and false meanings have been imported into the words of Holy Scripture; an erroneous system of theology has been foisted into its pages; and the Bible itself has been taken out of its true place, as the constitution of the Church, and made to play the part of an independent factor, an infallible book, the parent of the innumerable brood of heresies and schisms, which cry out together with one voice, "The Bible is older than we are," which is a true saying; and, "The Bible supplies us with our faith and practice." They think so, but the claim is false; no persons can be found, who so constantly ignore the precepts, suggestions and examples of God's Word as they who call themselves "Bible Christians."

Thus the air is full of unbelief, and misbelief, and indifference. The infidel and the mere worldly man, and the sectarian, are not agreed among themselves, but they are heartily united against the Church of God. The first boldly says, "I don't believe;" the second says, "I care for none of these things and it annoys me to have those around me and near me who do;" and the third, practically in his conduct, makes the dogmatic faith a matter of no consequence, and repudiates in words, and scouts historic Christianity altogether. In the face of these, the Catholic Christian stands in his place and proclaims, "I do believe in definite, distinct, positive verities, in the God Who made me, and redeemed me, and sanctifies me; in God's Church, which is His Kingdom on earth; a visible society, having a Head and members, a polity, officers, functions, duties, and laws; a Kingdom, moreover, which has existed, in unbroken continuity, since Christ, the King, organized it, and thrived it with life-giving power, when He sent down from the Father, the Holy Ghost on the Day of Pentecost, and anointed His disciples to be His Apostles, whose seed

was in themselves to perpetuate their line through all the ages, and appropriate the promise of their King in Heaven, 'Lo I am with you always even unto the end of the world.' I do believe in these things, and I believe, as a citizen of this Kingdom, in the forgiveness of sins, the gift of the Father; the resurrection of the body, the gift of the Son; and the life everlasting, the gift of the Holy Ghost."

OUR NEW YORK LETTER.

I must begin my letter by correcting an error that I discovered in my last letter, too late for a change before publication. Instead of the name of the Rev. Dr. Drowne, should be read the Rev. Dr. G. W. Dean, as among the three names balloted upon for the Alumni Professorship on Evidences, at the General Seminary.

I have seen lately notices in the papers of sermons on the observances of Sunday by a Sectarian minister, in which he professes to give answers to questions from men of all sorts and conditions. The observance of Sunday is often measured by the attendance at the churches; and probably if one were to ask the clergy what one thing kept men, who would otherwise be likely to go to church, away from Sunday morning service, they would answer, "The Sunday morning paper and a cigar." Probably we shall never be able, in our great cities, to return to the time when it was not considered right to publish a paper on Sunday; but certainly there are many who scruple to spend their Sunday hours in occupation, which is at least not positively holy. And yet we find in many of the leading papers on Sunday mornings official notices of services in various churches of the city. In this way the clergy countenance what each one individually would doubtless deprecate. Were the notices put in Saturday evenings instead, very much the same object would be attained without the sacrifice of consistency. Many enough there are "Whose rose task does not divide the Sunday from the week;" without those, who have leisure and means, spending the whole of the first day of the week or the best part of it in reading gossip and news; and making the day as little as possible, different from the other six. Of course there would be little use in saying anything about the matter, if only the irreligious and worldly spent their time in this way; but when men who would feel injured if told they were not Christians, subscribe to an additional number of newspapers for Sunday morning, and when the clergy tacitly support the practice by publishing notices for them to read; it is time for us all to stop and consider the question.

As the time approaches for the meeting of the Maryland Convention, the interest increases in the election of a Bishop for that diocese. Your Maryland correspondent of last week is quite right in saying that it is well understood here that Dr. Huntington would not accept. During the meeting of the House of Bishops here, I heard a good deal on this subject. Bishop Elliott is looked upon as the one who is regarded with most favor. In many cases, a missionary Bishop may become unable to stand the physical hardships of his mission, and yet be able to do excellent work as the Bishop of an Eastern diocese. Though it is rather rough on Maryland, still I believe it is thought by many that in accepting that see, Bishop Elliott would be jumping from the frying-pan into the fire. The episcopate of Maryland is not conducive to a quiet life. The Bishop is apt to be well shaken up during the election, and to have during his administration very strong and pointed reminders of the many different and distinct personalities that go to make up his clergy and people.

The editor of the American Literary Churchman thinks that North and South should not be an issue in the election. He is quite right. Yet I heard from those who should know, that no man who is not a Southerner will be accepted by the laity.

The anniversary service of the House of Mercy was held on the evening of the third Sunday after Easter, in St. Andrew's church, 127th St. One realizes the great benefit of our fast elevated trains on such an occasion. It is only a matter of a few extra minutes and no additional discomfort whether one shall travel half a mile or half a dozen. In this case, I got into a comfortable train at the 23d St. station on the 3d Ave. elevated, and in twenty-five minutes was at my destination, over five miles distant. I was surprised to see a very fine class of houses all about the church. The church itself is a very beautiful structure. The organ and choir are in a gallery over the transept. This is a very good arrangement as far as leading the singing is concerned; but it is not edifying to the congregation to see the choir rush in to sing the Doxology after the sermon, from their retirement somewhere behind the organ, the bass only arriving in time to join in the third line. It is perhaps conducive, however, to sociability among the choir members.

The service was read by the Rev. Francis Lobdell, D. D., rector of the parish, and the Rev. Henry Y. Satterlee, D. D. The latter preached the sermon. His text was the 7th and 11th verses of the 8th chapter of St. John's Gospel. The sermon was a plain, straightforward and delicate handling of a difficult subject. Taking our Lord's example "Neither do I condemn thee; Go and sin no more," he said that a great difficulty in the work in which the House of Mercy is

engaged lies in the fact that no one will have anything to do with it. The objects of the mission are condemned with no chance for repentance, by most of their fellow-men. Good Christian women, whose hearts are open to all other tales of distress, have no words of hope and encouragement for this wretched class. The sins of the fathers visited on their children seem almost to condemn them from their birth. By the law of heredity not only are the diseases of the body reproduced in the children, but the vices of the parents predispose the souls of their offspring to succumb to the same temptations. In their environment, moreover, they seem to have no chance. Nothing but vice and crime about them, impure and profane words familiar sounds from their infancy, how can we wonder that they fall? The House of Mercy, said the preacher, seeks to change their surroundings, to reform the fallen and to rescue from danger those likely to fall? Men, said he, are largely to blame. Until we acknowledge that the moral law is as binding on the man as on the woman, this work will go slowly. The woman bears all the disgrace and society casts her out. The man carries no brand on his brow apparently, and is perhaps loudest in denouncing her weakness. Against such cowardliness all the chivalry and manhood of our nature should revolt. The cry for help for our sisters has already been uttered in England; and it is from the men that help must come.

Such a sermon could not be preached often, but the trouble is that they are not preached often enough. The Church skirts the surface of the moral code, and the laity receives such preaching with satisfaction. It does not cut. But Church, laity and the general public, will hear nothing of a grave moral question which affects our national welfare. Legislation can do nothing. The moral sentiment must be awakened before improvement can be looked for.

Until recently the Rev. Alfred G. Mortimer was the chaplain of the House of Mercy. The office is now filled by the Rev. Thomas Richey, D. D.

On Wednesday of this week occurred the death of Henry Erben, the well known organ builder. The funeral was held at Trinity church on Friday; the Rev. Dr. Dix officiating, assisted by Canon Knowles of Chicago, and the Rev. Messrs. Hill and Ayres. Mr. Erben was born in this city in 1769, and began building organs in 1824. Since that time he has built 1,734 large organs, and among them are those in Trinity church, St. Stephen's, St. Ann's, and Christ church of this city.

This week the Rev. Prof. Charles Babcock of Cornell University has been delivering a course of lectures on Church architecture, at the General Theological Seminary. The lectures were four in number, and began with an account of the most elementary principles of construction, with an explanation of architectural terms. In so limited a time as was given to the subject, it would have been difficult to enter into it in a more exhaustive manner. From what I hear the students were very much interested, and if the information thus gained shall lead them to a further study of the subject, or give them some idea of how to build a Churchly church, the time Prof. Babcock spent in delivering the lectures will have been well spent.

TO CORRESPONDENTS.

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

J. T. S.—It is impossible to answer your question in brief, without doing injustice to the principles represented by these terms. The Archbishop of Canterbury, Canon Lidon, and Dr. Dix are representative High Churchmen; the Bishop of Liverpool and the Bishop of Virginia, Low Churchmen; and Dr. Phillips Brooks, High Churchmen. The Ritualists are extreme High Churchmen who advocate a ritual expression of the highest doctrine of Sacramental Grace and the Sacramental Office.

H. M. C.—Such a sweeping statement might be unjust to the publishers, and we could not admit it to our columns without proof.

E. M. D. H.—The hymn "Jesus, Son of Mary," is a good old orthodox hymn, without a tinge of Mariolatry. There is no objection to saying "Son of Mary," than "Son of David." It does not lead to the worship of the Blessed Virgin, any more than the observing of Saints' Days leads to the lavoation of the Saints.

M. E. C.—(1) The "lifting up" alluded to in article xxviii, is the elevation of the consecrated elements for the worship of the congregation. The elevation of which you speak is before consecration and is intended only as an act of offering to God. (2) There can be no objection to calling Confirmation a "Sacramental rite." It is an outward and visible sign of an inward and spiritual grace, as the office itself teaches. No theologian of the Anglican Church would object to calling it a "Sacramental rite."

R. F. C.—You ask too much. The ways of parishes are past finding out. There is doubtless a dread of having a clergyman "supernatural" in a parish. It is hard to turn off an old man, so they get a young one and put off "the evil day" as far as possible.

JANESVILLE, WIS.—There was no name attached to a letter from this place containing a remittance.

F. P. C.—Your article is very good. We cannot use it, however, for the simple reason that we have already given two very exhaustive notices (one editorial) of the book in question.

PERSONAL MENTION.

Bishop J. A. Paddock's address is New Tacoma, Washington Territory.

The Rev. Thomas Cook, the oldest priest in the diocese of Long Island, died at Riverhead, N. Y., on May 4th.

The Rev. Henry G. Perry's residence is 79 North Oakley Avenue, Chicago, Ill., instead of 453 Hubbard Street, as heretofore.

The Rev. C. H. Beaulieu has accepted a call to be Rector's Assistant at Trinity Church, Houghton, Mich., to take effect on May 18th.

Journals and other documents intended for the Secretary of the Diocesan Council of Mississippi, should be sent to the Rev. Geo. C. Harris, S. T. D., Madison Station Miss.

The Rev. T. D. Phillips has resigned the rectorship of the Church of the Redeemer, Wilmington, Ills., which he has held since October, 1881. His address is now 851 North Clark St., Chicago.

APPEALS.

GREENWOOD, MISSISSIPPI. The Church here appeals for help. They have a good building almost complete, which has cost about \$2,000. Of this they have received about \$200 outside help. The church is liable to be sold in June next, for a debt of \$900. Their means are exhausted, and one of their best paying members died a few days ago. During the recent flood they were numbered among the sufferers. Unless the

church is redeemed within the next three months, it will fall to other hands. Who will help us? Subscriptions may be sent to the Rev. W. P. Browne, Winona, Minn. Acknowledgements will be made by the Secretary of the Parish, and through our papers. I heartily commend the above appeal.

HIGH MILLER THOMPSON.

AID FOR PARIBAUT. I ask aid for our Seabury Divinity School. We have 25 students. They are men of promise. The school is worthy of the confidence of all who love Christ and His Church. It needs help. We will, by God's help, be faithful almoners, and give our gratitude and prayers. Send to the Rev. Geo. B. Whipple, or Bishop Whipple, Paribaut, Minn.

APPEAL FOR MISSISSIPPI.

The diocese of Mississippi is not technically a missionary jurisdiction. It is, however, a purely missionary field. The failure of its treasurer has just lost for it what small funds it possessed, amounting to five thousand dollars, besides some fifteen hundred dollars more of funds for the support of the Episcopate for the current year. Of necessity it is burdened with the support of two Bishops. There are only eight so-called "self-supporting" parishes in the diocese. The salaries in these are small. There is not a single diocesan institution. There are twelve Church buildings without even the occasional services of a clergyman. Several of them are going to decay. We have no rich men among us; no parish of any strength. The Board of Missions can allow (and we are deeply thankful for this help) only sixteen hundred dollars a year for our white work, and two hundred dollars for work among our six hundred thousand negroes. Our white field is so desolate, that we have no heart to touch the other yet. Our empty churches must first be restored to use.

The war swept us bitterly, and changed all our conditions. The recovery in Mississippi has been slow. We have to begin almost from the ground. We need schools, an Episcopal Fund, means for Church restoration—everything. But first and foremost, we need means to support five or six missionary parishes, and to charge each of two, three, or four of our vacant little parishes and missions. Their support must be guaranteed. We have lately had several accessions. But we want others badly. The diocese appeals to the friends of missions, earnestly and loudly. We want, and must have at least two thousand dollars more this year, only to open our silent churches. Men and brethren help.

W. M. GREEN, Bishop. HIGH MILLER THOMPSON, Assistant Bishop. Address: HIGH MILLER THOMPSON, Assistant Bishop of Mississippi, Oxford, Mississippi.

OFFICIAL.

Those of the Clergy who may desire entertainment during the approaching session of the Annual Convention of the Diocese of Illinois, are hereby requested to notify the Rev. B. F. Fleetwood as soon as possible.

OBITUARY.

FERRERIE.—Dennis D. Ferrerie died in the Communion of the Catholic Church, at South Mills, N. C., on the second Sunday after Easter, April 28, 1884, aged 82 years, 5 months, 18 days. A noble and worthy life is missed in the Church of God.

Behold, Heaven and the Heaven of Heavens can not contain thee, how much less this house which I have built.—2 Chron. 2, 18.

TAYLOR.—Entered into rest from his home in Chicago, on the morning of May 7th, Reuben Taylor, aged 83 years, and 4 days.

ACKNOWLEDGEMENTS.

The undersigned in behalf of Nashville Mission gratefully acknowledges the receipt of the following Easter and other offerings during the month of April, 1884. For Daily Bread: Arthur F. Bissell, \$25; Mrs. A. M. Minton, 10; Mrs. Ward, 5; G. Morris, 10; a graduate of Nashville, 30; an old friend, 5; Arnold, C. & Co., 20; cash 10; S. M. Cruger, 10; A. A. H. G., 10; in memory of the Rev. Dr. Brewster, W. A. C., 5; W. A. S., 10; H. C. D., 10; Alms Box in Chapel, 50; Mrs. G. S. Satterlee, 25; St. Stephen's, Providence, R. I., 10; Miss H. K. Benjamin, 1; G. G., 10; R. P. Flower, 10; Mrs. M. Bolster, 1; Mrs. P. Eastman Johnson, 10; H. M. H., 25; R. Fulton Cutting, 50; M. P., 1; Geo. H. Webster, 25; C. A. S., 5; Mrs. Wm. T. Browster, 10; Alden, Ches. & Edson, 5; F. H. C., 1; James S. Cox, 10; W. H. DeLancey, 10; James C. Fargo, 10; "for Memorial," 10; Rev. Dr. D. Van Antwerp, 11; "for Nashville," 1; Christ, Green Bay, 3; Walter M. Wells, 10; Ann Eliza Cook, 5; Alumnus, 1; three friends, Zion, Greene, N. Y., 20; Christ, Delavan, 6; in memoriam, A. A. Charles, 50; Green, Ches. & Edson, 5; F. H. C., 1; Rev. St. Luke's, Baltimore, 10; Mrs. H. Perry, Trinity, Southport, Ct., 10; Rev. W. S. Hayward, 2; M. J. Hoskins, 3; E. A. & H. M. D. Christ, Salina, Kansas, 4; St. Andrews, Meriden, Ct., 15; Miss Julia Pomeroy and Sister, 3; S. S. Christ, Stratford, 4; S. S. Mark's, Chicago, 10; Rev. Dr. Mulehaey, 20; T. P. B., 2; Francis C. Hall, 5; Trinity, Geneva, N. Y., 11; Woman's Sewing society, do, 25; W. E. F., & J. A., in memory of dear papa who loved Nashville, do, 11; 25; Mrs. E. L. Mather, Trinity, Cleveland, 6; 50; Mrs. W. H. Aspinwall, 10; two friends in Princess Anne, Md., 2; Christ, Pomfret, Ct., 5; Grace, Susan, Cal., 3; Grace, Salem, Mass., 20; S. S. St. Peter's, Salem, Mass., 25; W. K. Memphis, 1; St. John's, Chenango Forks, N. Y., 2; 18; S. S. do, 3; S. S. St. Thomas, Bethel, Ct., 13; 53; St. Saviour's Manspeth, L. I., 24; 78; E. A. S., Grace, Albany, 5; J. G. Providence, 50; Green, Ches. & Edson, 5; F. H. C., 1; S. S. Class of Nashville, Trinity, New Haven, 7; S. S. Class Communicants, Good Shepherd, St. Paul, Minn., 5; 7; Redeemer, Superior City, 15; St. John's, Johnstown, N. Y., 20; Rev. Dr. Barton, 4; Rev. B. E. Cooley, 10; O. E. Stockton, 5; Cash, 1; Cash, 1; Melroe Swift, 25; St. Peter's, 5; Little, N. Y., 10; A member, Christ, Springfield, Mass., 10; Lemuel Coffin, 25; Mrs. A. M. Lant, 2; Miss Virginia Witte, 1; Miss E. Clement, 2.

For Endowment—Arthur F. Bissel, 50; Miss A. B. Smith, 10; Miss Merrill S. S. Class, St. Paul's Norwalk, Conn., 20. A. D. COLE, President of Nashville Mission, May 6, 1884.

MISCELLANEOUS.

WANTED.—A school by a Churchman, A. I. Teacher. Address Teacher, care Lord & Thomas.

TRAINED NURSE.—Residence, 185 South Sangamon St. The undersigned, Rector of St. Mary's School, Knoxville Ill., can recommend several good teachers, some of them experienced, all accomplished ladies. He can find a place for a good vocalist, commendant of the Church. Correspondence invited. C. W. LEFFINGWELL.

SUMMER SCHOOL.

The summer session of the Homeowed School, on the Jubilee College estate, opens on the 8th of May and continues till August 14th. For all particulars address Rev. Thos. Haskins, Rector Christ Church Parish (Robin's Nest), Jubilee, Peoria Co., Ill.

TO THE CLERGY.

As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1884, the clergy will confer great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. As THE ANNUAL for 1884 has received the highest commendations for accuracy, it is de-

sirable for the clergy to help the editors to present also fully truthful information about themselves. Please send all notices to

Rev. FREDERICK W. TAYLOR, DANVILLE, Ill. HOME FOR CHILDREN IN THE COUNTRY. A lady wishes to take entire charge of and to instruct, if desired, a limited number of children at her home during the summer, or for a longer period. Large house, fifteen minutes walk from depot, twenty acres of land. Perfectly healthy location. For particulars address P. O. Box 225 Newton, Sussex County, New Jersey. Refers, by permission, to Bishop of New Jersey, Rector of Christ Church, Newton, and others.

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OPINIONS OF THE PRESS.

Standard of the Cross.

EDUCATION OF THE INDIANS.—Any person desirous of information regarding the needs of the Indian work, and who wishes to exert a wise and systematic influence for its advancement, is earnestly invited to communicate with the office of the Indian Rights association, No. 1316 Filbert St., Philadelphia, Pa.

The Episcopal Register.

A BRUTAL CHARITY.—The Parisian government is perplexed as to whether to permit a bull-fight for the benefit of charity. The minister of the interior hesitates. It strikes us that the department of the interior in human nature, that department which is commonly called conscience, will always hesitate to profane the name of charity by connecting it with an exhibition of brutality.

The Guardian.

LOW SUNDAY.—A correspondent makes the following suggestion as to the origin of the name:

The usual derivation of the name Low Sunday has always seemed to me a very unlikely one, and I venture to suggest another. It is generally said that the services of the Sunday seem "low" in distinction with Easter Day. But, as the services on the octave should as nearly as possible equal the services of the day itself, this derivation would scarce commend itself if there had been another at hand.

In Gaul and England the Sunday in the octave of Easter was called "Clausum Pasche" (cf. Gallican Liturgies, Neale and Forbes, p. 108), and this was used commonly as a date in Gaul and England both in Latin and in French. Thus St. Gregory of Tours speaking of children who had been baptized at Easter, writes: "Nullus ad Clausum perferere potuit vivens" (De Gloria Confess. 48). The first Westminster statute of Edward I. is dated "Faites a Westm. lendum de la cluse de Pasche" (Magna Charta, Ed. I., 1529, fo. 21). Again, in a MS. in the British Museum (Bibl. Harl., 1761, fo. 129), we have the date, "Inquisitio capta . . . die lune post Clausum Pasche, Anno Regis Henrici quinti, post conquestum sexto." Du Cange cites from a charter, "Le jour des Closes Pasques." These quotations will show that the phrase was not uncommon, to say the least.

I would suggest that "Low Sunday" is a corruption of "Close Sunday." The sibilant at the end of Close would easily disappear in common use before the S of Sunday. The hard C has always a tendency to disappear, especially before a liquid. Lacerina becomes larne, Sacramentum serment, and before L Clodovicus becomes Louis; Chlotharius becomes Lothaire. There is, therefore, good ground for thinking that the name Close Sunday would soon, in popular parlance, become "Low Sunday."

The Montreal Church Guardian.

READING THE SERVICE.—A respected correspondent says: "Do give the clergy who hurry through the Church services a hint that the people think this excitable rapidly simply irreverent." There is some force in our correspondent's words, and the clergy would do well to note them. Of course, the officiant never dreams of being irreverent when rapidly taking the services, but the service often seems to be irreverent when the congregation become breathless in their efforts to keep up with the clergyman. Drawing the prayers is just as objectionable. The best remedy for the defect is for both priest and people to place themselves entirely in the Divine Presence, and in the full sense of that reality, to pray and respond with no other thought but God alone. We shall then have reverence and very little criticism.

Springfield Republican.

CODDLING CRIMINALS.—The rarity of human charity loses its blessedness when sentimental women, as in the Rugg case, crowd about a murderer's cell with tributes of flowers. These monsters whose crimes are against women seem to have the monopoly of floral attentions. Cox lived like a prince so far as the prison rules permitted, thanks to sympathizing women. No healthy purpose of religion or morality can be served by holding a prayer-meeting and singing psalms as a delegation of women did in Rugg's cell Sunday. When Mrs. Height was convicted of murder, the other day in Central New York, the conservatories of that region were not emptied at her feet. Frank James goes from his acquittal in Alabama back to Missouri like a conqueror, receiving the attentions that a candidate to Congress might be proud of.

The Dio ese of Fond du Lac.

ROGATION DAYS AND THE FEAST OF THE ASCENSION.—The Church knows the power of prayer. She can no more forget to pray than to breathe. She is not disturbed by the speculations of the unbelieving mind as to God's bondage to His own laws. She takes her Master at His word: "Verily, verily I say unto you, whatsoever ye shall ask he Father in My Name, He will give it

you." Hence, every year, in the week when these words of her Lord ring out in the Gospel appointed, she expects her ministers and children to ask their heavenly Father for blessing on the labor of the husbandman and for seasons of health and peace. Let these Rogation days, that is, prayer days, be kept privately and publicly. God will bless the sower, the seed, and the year. Ascension Day reminds us that all the promises that our Great Prophet and Priest made in the days of His weakness and humiliation, He is able to vindicate and keep in the days of His triumph and power. What he once said in pain, in poverty, in the obscurity of the upper room or of the garden, or on the cross, He now pleads, pledges, and commands from the throne of heaven. Ascension Day is indeed a heavenly feast. The world cannot understand it, and tramples it under foot.

The Church must keep it holy and rise with it to the side of the Son of God.

American Literary Churchman.

VACANT PARISHES.—The Bishops should have much more patronage, and much more authority; and then the Bishops must be elected because they are, in every respect—including rigid impartiality and high administrative ability—the very foremost men in the Church. At present a Bishop can neither appoint a rector, nor refuse to institute him, nor compel him to serve the parish to which he had been instituted. This is all wrong, and is producing the most serious and ever-extending evils. The Bishops must be conspicuously men whom all the Church can trust, and they must be trusted.

Harper's Magazine for June, beginning the Sixty-ninth volume, promises a foretaste of summer in two papers—the one of European and the other of American travel. Mrs. Lillie will write of the famous French watering-place, Biarritz, with illustrations from Mr. Reinhardt's clever pencil, and Mr. John A. Butler of "The North Shore" of Lake Superior, which Mr. Charles Graham illustrates from sketches made last summer. Two papers, of much commercial and industrial interest, will be a careful and comprehensive article on the organization and work of the New York Custom House, by R. Wheatley, and on Sheffield and its trades, by W. H. Rideing, both illustrated. Colonel Higginson's paper will describe "The Great Western March" of population during the administration of John Quincy Adams, and will have fine portraits of that President and John C. Calhoun. There will be more of William Sharp's charming poems, "Transcripts from Nature," with Alfred Parson's illustrations, as well as further instalments of William Black's and E. P. Roe's novels, and with pictures by Abbey, Dielman, and Gibson. The short stories will be "The Dagger," a tale of old Rome, by John McMullen, with illustrations by Fredericks, and "A Humble Romance," by Mary E. Wilkins. Among the miscellaneous papers will be an account of Virginia's one witch, Grace Sherwood, and a reminiscence of Abraham Lincoln at Cincinnati, by W. M. Dickson.

Home Science is the name of a new monthly magazine, published by Selden R. Hopkins, 29 Warren St., New York. Price \$2.50 a year. The first number is substantial and attractive. It promises to be a live periodical, devoted to Home and Health, to the cultivation of a sound mind and a sound body. Such writers as Drs. Talmage, Robert Collyer, and Dio Lewis will attract readers. They always make a point and are never dull.

Simultaneously with the beginning of the season of out-of-door pleasures, the Hamilton Chair, strong in its last year's popularity, presses its claims upon the favor of our readers. Those who do not yet own one of these latest helps to comfort and good digestion, would scarcely believe how very convenient a Hamilton Chair is about the house, nor how thoroughly it adapts itself to the wants of a camping party in the woods.

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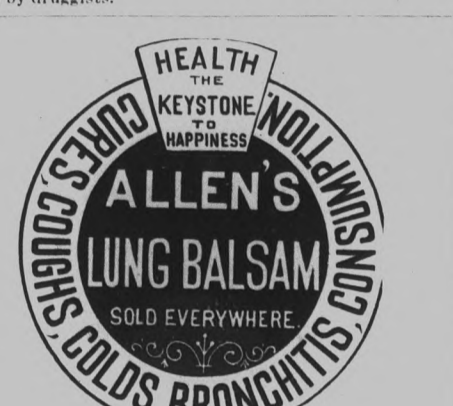
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Calendar—May, 1884.

- 19.—Rogation Day. Fast.
20.—Rogation Day. Fast.
21.—Rogation Day. Fast.
22.—ASCENSION.
25.—SUNDAY AFTER ASCENSION.

MAY.

BY CORNELIA BOBERT

The May has come. The earthworms go
To sun themselves above the ground;
Birds warble on the trees around,
And brooks respond in rhythmic flow.

White,
White.

advanced by these fairs. Your correspondent says that several of the religious societies in the town, including the Romanists, were represented at his model Church fair, a good social time was had and a handsome sum of money realized. I fear that "B" has not yet fully counted the cost of his successful "Church Sale." Very likely that during Lent his people were called upon to patronize a similar object for those kind friends who so liberally patronized him, and of course they could not refuse, and before the year comes around again they will probably be called upon to patronize a fair, bazaar, raffle, lottery, or whatever it may be called, for the benefit of his Roman Catholic brethren who have so kindly shown their approval of Mr. B.'s "Church sale;" and before his devoted parishioners are aware of what they are doing, they may find themselves violating the laws under which they live, in regard to lotteries.

CHURCH WORK.

QUINCY.

Griggsville.—St. James' mission is doing its work amid encouraging signs of God's blessing. There are now thirty-four actual communicants with an average attendance at Holy Communion of twenty persons. The congregation is steadily good, and in it are found the children of the Church as well as their parents, and other adults. In the Sunday-school, on the other hand, are found a number of heads of families, with young people, as well as children. Parents and children attend both Church and Sunday-school together. The adult Bible-class is taught by a lady. The priest in charge, the Rev. J. S. Colton, officiates only on alternate Sundays; but on the other Sunday, the Sunday-school is held at the usual hour of morning service, and a large part of the Church Service is read.

On Easter Day the church was crowded, morning and night, and a liberal offering was made toward the purchase of an organ, which is now nearly paid for.

A brass tablet was placed in the church on Easter Eve, as a memorial to the late Mr. John K. Bashforth, by his children. Mr. Bashforth acted as lay-reader at Griggsville, for some years.

Knoxville, St. Mary's School.—Last week a Confirmation was held in St. John's church, by Bishop Burgess, at which seventeen of the pupils received "the Laying on of hands." It was a beautiful sight, as they stood in two lines in the choir of the parish church, all dressed in white, and nearly of the same age and stature. No adornments were allowed but spring blossoms. The Bishop's counsel to the class, as well as his sermon to the congregation, was impressive. On leaving the church a beautiful sight presented itself; the new St. Mary's was illuminated in every window and gleamed like a magnificent constellation of stars. At the house the girls who had been confirmed received a loving welcome from companions and teachers.

NEBRASKA.

Episcopal Visitations.—Bishop Clarkson's appointments are being filled by Bishop Walker, the missionary Bishop of the Northern part of Bishop Clarkson's former missionary jurisdiction. He has confirmed at Lincoln, 14; Beatrice, 2; the cathedral, 44; St. Barnabas, Omaha, 12; St. Mark's, Omaha, 2; Grace chapel, Omaha, 3; St. Margaret's Papillon, 8; St. James', Fremont, 8. The Bishop will kindly remain another week in the diocese before returning to North Dakota.

SPRINGFIELD.

Decatur.—On the second Sunday after Easter, Bishop Seymour visited this parish. In the morning he confirmed nine persons and celebrated the Holy Eucharist. In the afternoon, he preached and confirmed a class of fifteen at the mission chapel. The class was presented by the deacon in charge, the Rev. S. De L. Townsend. In the evening St. John's church was literally packed to the doors. The Bishop preached upon the subject of Christian education from Psalm i. 1 a sermon which enchaind the attention of the congregation and made a deep impression upon the community. The next evening the Bishop was given a reception at the residence of Wm. J. Quinlan Esq., the senior warden of the parish. Before the hour appointed for the reception, the touching office of Benediction of a dwelling house was said by the Bishop and the rector of the parish, thus invoking the blessing of God upon the new home which Mr. Quinlan and his family have recently occupied.

On the fourth Sunday after Easter, the Bishop again visited Decatur for the purpose of holding an ordination. Matins having been said at an earlier hour, at 11 o'clock the Bishop preached from the words of St. John, "Ye have not chosen me but I have chosen you" etc., after which he advanced to the priesthood, the Rev. Smith De Laney Townsend, who has been serving his diaconate in the parish. The Rev. W. H. Moore, rector of St. John's and the Rev. S. H. Gurteen, of Chicago, joined in the laying on of hands. The service was beautifully rendered by the well trained choir, and was most impressive, and affecting in character. Such services are of the greatest value in teaching the beauty of worship, and attracting strangers to the Church of God.

In the afternoon, at the chapel, four persons were confirmed. The Rev. S. H. Gurteen preached the sermon, to the edification and delight of the large congregation.

In the evening the service was held in the opera house, as St. John's church was thought to be too small to accommodate all who would wish to hear the Bishop. The house was crowded, many standing through-

out service and sermon. The service was read from THE LIVING CHURCH Leaflets; and this proved to be of great value, as the immense congregation followed and joined in the responses. The Bishop preached a very powerful sermon upon the notes of the Church, portraying the early Christians, and pointing out the features of the Church as displayed by them and recognizable at the present day. It was listened to with close attention, and cannot fail to do good. Such services are of great value. They serve to familiarize people with the Church's mode of worship, and when aided by such a forcible preacher as the Bishop of Springfield, will bring many to the knowledge of the truth.

INDIANA.

Plymouth Convocation.—The Convocation of the Northern Deanery of the diocese assembled in St. Thomas' church, on Tuesday, April 29, at 1:30 p. m. There were present: the Bishop, the Rev. Messrs. Faude, Dean, W. N. Welbe, W. W. Raymond, S. C. M. Orpen, R. S. Eastman, Augustine Prentiss, S. T. Brewster, rector of the parish, also the Rev. C. C. Tate, of Niles, Western Michigan. The Bishop preached the opening sermon, which, like all his sermons, was eminently practical. He also confirmed three candidates, presented by the rector. Wednesday morning there was a Celebration of the Holy Communion, the Rev. Mr. Raymond preaching the sermon. At the afternoon session the Rev. Mr. Orpen made an address on Why people do not attend church; the Rev. Mr. Eastman read a paper on the Authenticity of Holy Scripture. These papers were fully discussed. In the evening the Rev. Mr. Welbe preached a sermon on the Example of Daniel. On St. Philip's and James' Day there was a Celebration of the Holy Communion at an early hour. In the forenoon papers were read by the Rev. Mr. Tate on Daily Service, and the Rev. Mr. Prentiss, on Diocesan Schools. In the afternoon the best session of the Convocation was held when a paper on Sunday schools was read by the Rev. Mr. Brewster. A very interesting discussion took place in which the laity took part.

This was by far the liveliest session, and shows the great value of the attendance of the laity.

The Convocation closed by an evening service at which the Rev. S. C. M. Orpen preached from St. John xii., 32.

The Bishop's Work.—The first six months of Bishop Knickerbocker's work makes the record of "a workman that needeth not to be ashamed." It is as follows: Confirmed, 296; baptized, adults, 4; children, 14, total, 18; celebrated 39 times; preached 135 times; addresses, missionary, 22; confirmation, 19; Sunday school, 26; total, 67; marriage, 1; burial, 1; institution of rectors, 2; read service alone 29 times, present and assisting, 120 times.

NORTH CAROLINA.

Raleigh, St. Mary's School.—The Bishop visited this school on the 3rd Sunday after Easter, May 4, and confirmed twenty-two of the boarding-school pupils, young ladies from all parts of the South, Atlantic and Gulf States, whom he also addressed.

IOWA.

Episcopal Visitations.—In fifteen days after his return from his Maryland visitations the Bishop visited fourteen parishes and missions, delivered twenty-four sermons and addresses, consecrated one church, confirmed one hundred and eleven, and travelled upwards of two thousand miles.

At St. Mary's, Ottumwa, the Bishop confirmed nineteen. The untiring rector of this model parish reports sixty baptisms since the last Convention—a larger number than has ever before been reported by any parish in Iowa in a single year.

At Keokuk the Bishop confirmed eighteen on the Sunday after Easter, at St. John's, and at the Holy Cross he preached and baptized an infant. The indebtedness of the chapel has been cancelled and it will be consecrated, and the corner-stone of the new St. John's be laid ere long.

On the second Sunday after Easter the Bishop visited St. Paul's, Council Bluffs, preaching both at the morning and evening services, and confirming a class of thirty presented by the rector, the Rev. T. J. Mackay. The church was attractively decorated, the congregation large, the Sunday-school full of enthusiasm, and the Confirmation class the largest in the history of the parish. The need of a new church was never more apparent than on the occasion of the falling of one of the supports of the floor at the Confirmation services, and the consequent settling of the centre of the building. A pauc was imminent, but was happily averted.

WESTERN NEW YORK.

Rochester, St. Luke's Church.—The Rev. Dr. Henry Antstice on Sunday last completed his eighteenth year in the rectorship of the parish. The following parochial statistics were given on that occasion. There have been baptized during this time 169 adults and 943 infants, total 1112; confirmed, 680; married, 678; buried, 757. The offerings for all purposes have aggregated \$272,000. There have been connected with the parish during this time 1500 communicants, of which, after deducting losses by death and removal and the names of those transferred to the former chapels of the parish when they became independent churches, there remain 584. The charitable work of the parish is carried on efficiently through the ten chapters of the guild, each being charged with specific functions. The harmony and prosperity of the parish leaves nothing in these respects to be desired.

NORTHERN TEXAS.

The Annual Convocation.—The Bishop has issued a circular in which he says: "The Tenth Annual Convocation will meet, God willing, in St. Matthew's Cathedral, Dallas, on Wednesday, the 28th of May."

"I have changed the day of meeting from Ascension Day in deference to the expressed wish of some of the clergy who are anxious to observe that festival in their parishes. I earnestly hope that this concession may enable them to deepen the spiritual life of their people more than could have been hoped for under the former arrangement."

Women's Work.—Last August Bishop Garrett organized in his jurisdiction a Branch of the Woman's Auxiliary. The work was taken up with zeal, and in December a Christmas box, valued at \$250, was sent to a missionary in the frozen region of Western Colorado, the work being done by two parishes, St. Matthew's, Dallas, and St. Andrew's, Fort Worth.

Between Christmas and Easter the sum of \$50 was raised by the ladies of St. Matthew's and forwarded to Miss J. C. Emery, for Foreign Missions. A guild of little girls in St. Matthew's parish raised between September and Easter, the sum of \$60 for a scholarship in one of Bishop Hare's Indian schools. Thus Northern Texas, itself missionary ground, and struggling under many disadvantages, is striving to lend a helping hand to others.

ALBANY.

Saratoga.—There has recently been presented to Bethesda church by a number of the parishioners, a handsome polished brass altar cross engraved with sacred monogram and jewelled at end of each arm. The design is entirely new and of a pure gothic character. It was supplied by the firm of Cox Sons, Buckley & Co., of London and New York.

MINNESOTA.

Crookstown.—The Northern Convocation of this diocese held its usual spring meeting here. A large number of the clergy were present. Papers were read and discussions held on "the Tenure of Church property," "the State of the Church," "Sunday Schools," and the "Proper Rendering of Divine Service." The next meeting will be held at Fergus Falls, the second week of November.

WISCONSIN.

Another Surpliced Choir.—On Easter Sunday the choir of St. Paul's, Beloit, wore their surplices for the first time. Their rendering of the service reflects great credit on the rector and choir-master.

Waukesha, Convocation.—A most interesting meeting of the Milwaukee Convocation was held in St. Matthew's church, on the 6th, 7th, and 8th of May. There was a large number of the clergy present, including the Bishop, seventeen in all, and the congregations at the evening services were large.

The opening sermon by the new rector of St. James' church, Milwaukee, on "Dogma," was a powerful exhibition of Catholic truth. The Rev. Mr. Dumbell is, without doubt, one of the most forcible and effective preachers in the North-west, and the Church in Wisconsin (especially in Milwaukee) is to be congratulated upon his accession to her clerical ranks.

The address on Wednesday morning by the Rev. Dr. Gray, warden of Racine College was fully up to the standard of the reputation of the eloquent Preacher-Poet. The thoughts were original and striking, but withal sweet and comforting. Dr. Gray is a worthy successor to the sainted DeKoven. May he long be spared to the University of the North-west.

The evening sermon on the "Inspiration of the Holy Bible," by the Rev. Prof. Elmendorf of Racine College was considered by the Convocation to be so valuable and every way so worthy of the theme, that a resolution was unanimously passed requesting the Doctor to furnish it for publication in the Wisconsin Calendar. Indeed it ought to be put into permanent shape, for distribution.

The address or essay on "Church Music," by the Rev. H. A. Skinner was listened to with rapt attention. It contained many most useful, practical hints on that important part of Divine worship. It is to be hoped that they may be acted on by all who heard it.

The Rev. Dr. Conover delivered the closing sermon, on the subject of Missions. Evidently the rector of St. Luke's, Racine, is fully alive to the test of a rising or falling Church. His burning words stirred the hearts of all who heard him to their lowest depths—or, if not, they cannot be stirred by mortal speech. The whole session of the Convocation was regarded by all who were present as most successful. That great good will spring from it in the parish at Waukesha, the writer of this imperfect report fully believes. All that was said and done seemed to be said and done with the view to the glory of God and the good of immortal souls for whom Christ died—Laus Deo.

SOUTHERN OHIO.

Cincinnati, The Church Temperance Society.—Bishop Jaggar has invited Mr. Robert Graham, the organizing Secretary of the Church Temperance Society, to address on the subject of temperance, the diocesan Convention which meets at Cincinnati, on the 14th of June. Mr. Graham expects to give the address on the evening of the following day, in St. Paul's church, the details of the arrangement being left to the rector, the Rev. Dr. Benedict.

Cincinnati, St. Paul's Church.—Mr. Henry Dwight Huntington, an old resident and prominent business man, of Cincinnati, died on Monday evening, April 28, aged 67 years. He was conspicuous in railroad matters, in advancing the general business interests of the city, and was one of the originators of the Young Men's Mercantile Library Association. He was identified with this church from its organization.

NORTHERN NEW JERSEY.

Paterson, St. Paul's Church.—The newly formed chorus choir of 85 voices that has been in training for some weeks past under the instruction of Professor J. Benson, a pupil of the late eminent Sir M. Costa, and which is the successor of the fine quartette choir that has so long performed excellent service at this church, made its first appearance on Sunday, May 4. The nave was crowded at both services, which, however, is only the usual thing at this church, and deep interest was manifested among Church musicians in the result of what some regarded as a somewhat bold experiment—especially so in view of the high character of the choir that has rendered the music here for years past.

There seemed to be but one opinion among musical critics, and many were present. The chorus choir was pronounced a signal success, with great unanimity. To many its excellent performance was a genuine surprise; it was even a surprise to Professor Benson himself, who had hoped and believed the result of the new departure would prove the wisdom of the course of the Rector and vestry, and the excellence of the elements he had brought together and trained, but he did not expect such precision, fullness of harmony and perfect rendering of everything on the programme, several selections being especially difficult. There was no dragging, no hesitating, no failure to get out the full tone; each commencement was prompt and full—and this from those who are best capable of judging critically—not a mistake was made throughout the entire services. There were sixty ladies and gentlemen and twenty-five boys in the

choir, and the fresh, sweet and clear voices of the latter were especially commented on as a most delightful feature. In short, the chorus choir was a complete and unqualified success, in every sense of the word, and Professor Benson, who is justly proud and happy over the performance, is receiving congratulations to-day on every side. He believes that the choir will be able to hold out as they have commenced, and that the music at this church will be of a high order, and not excelled by any other outside the metropolitan cities. The Rev. Mr. Russell, the rector, made some very happy remarks in allusion to the retirement of the old quartette choir, and referring to the new, gave it a cordial welcome, thanking all for the very excellent music they had rendered.

WESTERN TEXAS.

Del Rio, Church Destroyed.—The church edifice completed for the mission at this place about four weeks ago was wrecked by a cyclone on April 30, but fortunately no one was killed. The town contains two thousand people, and this was the only church of any kind in it. The Bishop of the district Dr. Elliott, asks for aid towards rebuilding the edifice, and says that contributions may be sent to him at San Antonio.

CENTRAL PENNSYLVANIA.

Danville.—On the second Sunday after Easter, the Bishop of the diocese visited Christ parish, and confirmed a class of thirty-one persons, presented by the rector, the Rev. Geo. C. Hall; twenty-seven at Christ (Memorial) church, and four at Grace chapel, Riverside.

Reading, The Church Temperance Society.—It is expected that the Bishop of Rochester and Mr. Robert Graham will speak in behalf of the Church Temperance Society in the course of the Bishop's visit to this country. Mr. Graham has received a letter from Bishop Howe, asking him that the Bishop and himself address the Diocesan Convention which meets at Reading, June 10th. He promises to urge upon the delegates to attend the proposed meeting and to welcome the Bishop and Mr. Graham at the Cathedral. Unfortunately, Mr. Graham could not avail himself of this kindness since the Bishop of Rochester does not reach this country till later in the season.

MASSACHUSETTS.

Boston, The Church Temperance Society.—It is arranged to have sermons on temperance preached throughout this diocese on Sunday, the 25th of May. On the 27th occurs the annual meeting of the diocesan branch of the Church Temperance Society. In the evening of that day there is to be a conference on the subject of parochial organizations and on the 31st, a general children's meeting in the interest of temperance.

Bridgewater, Trinity Church.—The new church edifice for this parish is now rapidly approaching completion. It will have a seating capacity of 230, while the plan of the building admits of enlargement by the addition of transepts. It is expected that it will be ready for occupancy about the first of August. The entire cost, exclusive of the building lot, already paid for, will be about \$6,000, nearly all of which has been subscribed. The old pews, bell and foundation will be used. The large chancel window is given by St. Thomas' Sunday school, of Taunton. The reredos, of French Caen stone highly carved, has been presented by St. Paul's Society, Brookline. Other gifts have made glad the hearts of the devoted rector and his earnest people, and the revived parish grows and prospers in number and strength through the blessing of Almighty God. The Easter services were joyful and largely attended.

LONG ISLAND.

Brooklyn, St. Luke's Parish.—The third Sunday after Easter was a day long to be remembered in the history of this well-known parish. It was the occasion of the formal opening of St. Luke's chapel, on the corner of Bedford Ave., and Pacific St. The edifice was recently purchased from the Congregationalists, and the alterations necessary to prepare it for the worship of the Church had to be made upon short notice, in fact, within a week, the former congregation holding their last service on the previous Sunday.

The chapel was crowded to the doors at the 10:30 morning service, and many who came late were unable to enter. The rector of St. Luke's church, the Rev. Geo. R. Van De Water preached, taking as his text, Phil. 1. part of v. 27: "With one, mind striving together for the faith of the Gospel." The music was led by a boy choir of twenty voices and was hearty and reverent. The Sunday-school was organized in the afternoon, with superintendent, secretary and treasurer, ten teachers and fifty-six scholars. Before the hour for evening prayer the sittings which (like those of the parish church) are to be free, were allotted to those who will in the future worship at the chapel, and the list showed forty families.

The second service was also largely attended, and the rector again preached. The services at the chapel for the present will be supplied by the clerical staff of the parish, comprising the rector, the assistant priest, the Rev. Theo. B. Foster, and the Rev. Parnell Le B. Cross, deacon. The outlook for the Church's work in this part of Brooklyn could not be more promising, and the auspicious beginning of last Sunday is cause for earnest congratulation and devout thanksgiving.

Surpliced Choirs.—An esteemed correspondent writes: "Please permit me to make a correction to a statement in your issue of April 26, relative to surpliced choirs in Brooklyn. That of St. Luke's was organized about five years ago but it was not the first as there were at that time four others, some of them of several years standing. The diocese of Long Island is not so advanced that we can afford to be without the credit of having had vested choirs more than five years. Yesterday, third Sunday after Easter, one more was organized at St. Luke's chapel, making seven in Brooklyn besides two, I think, in other parts of the diocese."

WYOMING.

Indian Missions.—The mission to the Shoshone and Northern Arapahoe Indians on the Shoshone reservation, is very flourishing under the charge of the Rev. Mr. Roberts and Miss Steers, assistant teacher in his school. Arrangements are made for the immediate erection of the chapel. Mr. Roberts has four Indian young men for whom he desires to secure places with Christian families in farming or other such work as they can do. They are very docile and obedient, and would be competent as farm laborers, teamsters or for other like work. Mr. Roberts desires a helper, being very much over-

LETTERS TO THE EDITOR.

PEW RENTING.

To the Editor of The Living Church: I would like to ask if there are any Canons regulating the renting of pews at Easter.

There is a custom prevailing in some parishes, I understand, of putting up the choice of pews at auction to the highest bidder, so that the pew holder at Easter finds himself obliged to face the competition of some one who is willing or can afford to pay more for the pew he has occupied than he feels willing or able to do.

While the revenue of the parish may be slightly increased, the method is contrary to the spiritual idea of the Church, and cannot but be demoralizing in a general sense to the Church at large. It therefore should be discontinued. It is repellant to those who feel that the Church should not be turned into an auction mart each Easter.

If the pew rents are not sufficient for the revenues of the parish, the deficiency should be made up by private subscription. The plea that the auction method is fair, is hardly tenable; a pew holder is like a house holder. He should not be forced by any unchurchly process to pay a premium for retaining his spiritual home. If the parish needs more than is realized from the pew rents he will, if a true Churchman, do his share of his ability to make up the deficiency, by submitting to an advance of his pew rent, or otherwise, but he should be able to feel that unless he desires it, there should be no compulsory "moving in May." VERITAS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

To the Editor of The Living Church:

It has seemed to me that the condition of the treasury of the Domestic Committee of the Board of Missions is a matter of such serious import to the Church that I may be pardoned for intruding upon your space to lay before your readers the following comparative figures:

The Domestic Treasury now needs to meet its appropriations for the current year, ending September 1st, 1884, \$95,994.06; at the corresponding period in 1883 it needed \$50,501.49; a difference of \$45,492.57, or nearly 100 per cent. more than was needed last year at this time.

When it is remembered that we ran short last year of collecting the \$50,501.49, by over \$14,000.00—that is, that we collected about \$36,000.00, it will be seen that we need to collect this year nearly three dollars to every one given last year. When it is remembered, too, that the necessity for an increase of appropriation is being almost irresistibly forced upon the Domestic Committee by the absolute needs of the work, the gravity of the situation can be appreciated. I do not think that any words can add to the lesson of the figures, and I cannot but believe that if our generous Churchmen could be brought to realize the urgent necessity for additional donations, and the great danger that the work must be abandoned for want of funds—for its curtailment is practically impossible—they would respond with liberality, and save the Domestic Committee from the great anxiety from which it is now suffering.

WM. BAYARD CUTTING, Treas.

CHURCH FAIRS.

To the Editor of The Living Church:

In a recent issue of your journal I noticed a letter on "Church Fairs," signed "B." approving of this way of raising money for Church purposes. The "Church sale" which your correspondent described was certainly a model one, and if these sales could always be carried on with as little friction and as good results as this one was, they would certainly be much less objectionable than the average "Church fairs."

The absence of raffling, guess cakes, grab bags, and voting was certainly praiseworthy, but, notwithstanding this and the general success of the "annual sales," I do not think that the general good of the Church is

worked. The position would be an excellent one for a candidate for Orders who might soon be ordained, or for a deacon. The salary would be \$500 a year with room furnished by Government. It would be a great pleasure as well as advantage to work with such a missionary as Mr. Roberts. If any competent person reading this should feel inclined to offer himself for the position, he should apply at once to Bishop Spalding, Denver, Colorado.

MISSOURI.

Macon.—On Tuesday, May 6, the Bishop of the diocese made his annual visitation to St. James' parish. Choral Evensong was begun at 7:30 p. m. The rector, the Rev. Ethelbert Talbot, was assisted in the service by the Rev. John L. Gay, rector of St. Mary's Church, Fayette, who is one of the oldest, if not the oldest priest in the diocese. He read the psalter and lessons in a very impressive manner. The Bishop preached a very eloquent sermon from Acts ix, 6, "And the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do." He showed that the Church is simply a school, in which we all learn. After the offertory, which was for diocesan missions, that grand old hymn, "Nearer, my God to Thee," was sung, during which the candidates came to the chancel rail. There were 14 in all. Six of them were choristers and it was a lovely sight to see the white-robed boys enlisting in the Army of Christ. Only four of the class were of the gentler sex, which shows that in this parish "religion is not confined to women only." The school here, St. James' Military Academy, under the charge of the rector of the parish is doing a good work. One of its graduates of last year is now in college preparing for the General Theological Seminary, and another who graduates this year is also a postulant for Holy Orders.

St. Joseph.—Fifty persons, presented by the rector of St. Joseph, were confirmed here on the third Sunday after Easter, by Bishop Robertson—4 at Christ church and six at the mission chapel of the Holy Trinity. Church and chapel have been recently improved and decorated, and are enjoying a high degree of prosperity. At Christ church the fresco decorations are magnificent. A superb chancel window in memory of the late Bishop Hawks, was unveiled on Easter Day. This costly and beautiful memorial of their father, is the gift of the Bishop's daughters. It was made by the Lambs, and is of the very highest order of work in stained glass. Other gifts are a handsome memorial brass altar cross and vases, made by Geissler.

VERMONT.

Bethel.—An example, worthy of extensive adoption, was witnessed lately in Christ church, Bethel. The venerable rector, the Rev. M. P. Stickney, between the service and the sermon, announced, "I will speak to the children," and at once they left their seats and came forward to the chancel, and he addressed them in language suited to their years. Such addresses, besides the regular catechising openly in the church, would tend to solve the problem about reaching the children.

Northfield.—Some parochial histories have been prepared for the registrar of the diocese in accordance with a vote passed in Convention, recommending the preparation of a history of each parish. The Northfield Church History, by the Rev. F. W. Bartlett, is issued in the form of a handsome pamphlet, with the imprint of R. B. Denny, and the title "St. Mary's and her Seven Rectors."

PENNSYLVANIA.

Philadelphia. The Mission of the Episcopal Hospital.—This noble woman's work was commenced in the year 1863, by Miss C. C. Biddle, with the approval and influence of the late Bishop Alonzo Potter and Mr. Wm. Welsh. The twenty-first anniversary was held on April 27 in the parish building, this having been erected the past year through the energy, and zeal and liberality of Miss Biddle, aided by the offerings from members of the mission. Previous to this, for many years the mission work was held in the Hospital until the rooms became inadequate to the increasing numbers. During these 21 years there have been connected with the "Men's Bible class" 998 members, under Miss Biddle's care and instruction. Mention might also be made of the faithfulness of the other co-workers in this mission. The Rev. Dr. McVickar, of Holy Trinity church, gave a most stirring address, which went to every heart. There are now 1,950 persons under religious instruction. Attached to the Hospital is a fine large chapel, accommodating some four hundred worshippers, which is usually filled on Sunday mornings and evenings with an attentive congregation, under the administration of the Rev. A. B. Crawford, Chaplain to the Hospital.

DELAWARE.

Wilmington. St. Andrew's.—On the second Sunday after Easter, the Bishop of the diocese, who is also rector of this church, administered Confirmation to 20 persons, including a number of young people belonging to the Sunday-school. He held a supplemental Confirmation on the following Sunday, when four more were confirmed. One or two others were, however, still prevented from coming to the Rite by sickness. On Wednesday morning, April 30, the eve of St. Philip and James, the Bishop ordained the Rev. H. G. Schorr, rector of Grace Church, Concord Pike, to the priesthood, in St. Andrew's church. Morning Prayer was said plainly at 10 o'clock, and the subsequent portions of the service at 10:30, assisted by the choir. The following vested clergy, besides the Bishop, were present: the Rev. Drs. Du Bois and Spencer, and the Rev. Messrs. Smith, Douglass, Martin, Littell, Howard, Murray, Kinsolving, and Schorr. The sermon was preached by the Rev. G. H. Kinsolving, rector of the church of the Epiphany, Philadelphia, and was very fine, although chiefly an exaltation of the preaching function of the Christian ministry. Nothing was said, however, as the rubric directs, about the duty and office of Priests; how necessary that order is in the Church of Christ; and how the people ought to esteem them in their office. The service, though long, was very impressive throughout.

Wilmington. St. John's.—Eight persons were confirmed in this church after Evensong on Sunday afternoon, April 27.

WASHINGTON TERRITORY.

Seattle.—At six o'clock on the afternoon of Good Friday, the children of Trinity church had their own service, the church having been opened from nine o'clock in the morning until three in the afternoon for

the older people. It was a simple service of prayer and song, with a few words from the rector, who is the warm friend of the youth. The children came in quietly, with earnest faces, giving close attention to the service throughout. The Sunday school hymn, "On the cross lifted, Thy face I scan," was sung with much feeling, and no grown up congregation could have left the church after the service was over with more order and quiet. The writer trusts that this is not your first record of a children's service for Good Friday. Even if it is may it not happen that the rector of this church has introduced or helped to establish a custom which should become general.

At the Easter festival, six of the classes carried banners in colors, from hints in late numbers of THE LIVING CHURCH, purple, gold, blue, red, white and green, with appropriate emblems. On a band of white across the top of each, was a word in red lettering, and when placed in the chancel, the text for the day was read, "The third day He rose again." A pleasing feature of the church decorations was the plain font entirely covered with white fruit blossoms.

NEW JERSEY.

Plainfield.—The Rev. T. Logan Murphy, of the church of the Holy Cross, on the Sunday after Easter, gave the following report of the work accomplished in the parish during his seven years' rectorship. He stated that being one of the suburbs of New York, there is more or less fluctuation: "On the parish record at the beginning of my work, I found 53 families; of this number, 24 families have removed from the parish, leaving only 29 of the original number. Of new families which have been added during the last seven years, the number is 95; of this number, we have lost by removals, 30 families, a net gain of 65; these added to the original number, makes 94. During the first 8 years of its existence, there were confirmed, 34; baptisms, 66; burials, 29; marriages, 12; communicants, 135. During the last 7 years there have been confirmed, 100; baptisms, 149—20 being adults; burials, 77; marriages, 21; present number of communicants, 228. Amount contributed independently of our own running expenses during my rectorship is as follows: Diocesan Missions and mission work, \$834; Domestic and Foreign, \$2,759.58; church improvements, \$1,562.77; to the poor, \$1,188; Sunday school, \$1,106; Bishop's salary and Convention expenses, \$481.40; miscellaneous, \$3,458.25; total, \$11,388.14. In addition a handsome and convenient rectory has been erected at a cost of \$5,000; a fine and commodious parish building has been completed and furnished; a large and elegant bell has been placed in the church tower. The Treasurer at the annual meeting announced all indebtedness paid, with a balance in the treasury. The parish is in a very flourishing condition, and all are willing to aid and labor in promoting its prosperity."

The parish is about 15 years old. During the first 8 years of its existence, there were confirmed, 34; baptisms, 66; burials, 29; marriages, 12; communicants, 135. During the last 7 years there have been confirmed, 100; baptisms, 149—20 being adults; burials, 77; marriages, 21; present number of communicants, 228. Amount contributed independently of our own running expenses during my rectorship is as follows: Diocesan Missions and mission work, \$834; Domestic and Foreign, \$2,759.58; church improvements, \$1,562.77; to the poor, \$1,188; Sunday school, \$1,106; Bishop's salary and Convention expenses, \$481.40; miscellaneous, \$3,458.25; total, \$11,388.14. In addition a handsome and convenient rectory has been erected at a cost of \$5,000; a fine and commodious parish building has been completed and furnished; a large and elegant bell has been placed in the church tower. The Treasurer at the annual meeting announced all indebtedness paid, with a balance in the treasury. The parish is in a very flourishing condition, and all are willing to aid and labor in promoting its prosperity."

TEXAS.

Bryan.—Easter Day will be a red letter day for St. Andrew's parish. The sacred edifice was most tastefully adorned with flowers, mostly roses. The Blessed Sacrament was celebrated at 7:30 A. M. and 11 A. M.; most communing at the early service. Sunday school service was held at 3 o'clock, when the church was again thronged, at which service eight children received their first Communion.

The interior of the church has just been painted and thus at the Glorious Feast, the sacred edifice, arrayed in festal adornment, presented a sight which made glad the hearts of the rector and his flock, who had been watching each new improvement.

The Lenten services (daily) in the parish were well attended, as also the Three Hours' service, on Good Friday, considering on that day the great inclemency of the weather.

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