

The Living Church

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

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FAITH.

BY ROBIN WOOD.

Break waves of adversity,
On the rockbound coast of sin;
Reinse the wretches, in thy toils
Without—within.
Yet, never is lost, the soul
That still retains the leaven,
One faint lingering spark,
Of Faith, in God and Heaven.

NEWS AND NOTES.

It now seems that there was no truth in the report that Dr. Hills, Bishop of Columbia, had resigned his See.

THE REV. W. BOYD CARPENTER, Canon of Windsor and Chaplain in Ordinary to the Queen, has been appointed to the vacant Bishopric of Ripon. The new prelate is a good Churchman and an energetic and popular worker.

BOTH the New York and Chicago papers have had telegrams lately, announcing that Bishop McLaren was off on Lake Erie, on a fishing tour, with General Sheridan, and several other noted sportsmen. I can vouch for the fact that the Bishop is busy at home, preparing for his Diocesan Convention. I also hear that he is engaged on another book.

THE AFRICAN METHODIST "CHURCH" has had a long and angry debate on Apostolic succession, finally deciding in its wisdom that no such thing exists. So far as their "church" itself goes, our colored brethren were quite right, still it may be in order to suggest that nine-tenths of Christianity believes in the doctrine which has excited the scorn of the African Methodists.

THE General Synod of the dis-established Church of Ireland met in Dublin recently. The condition of the Church is very encouraging. The financial report showed an increase of contributions, amounting to \$120,000. There was a discussion on the Athanasian Creed which is still retained in the Prayer Book, though its recitation is not obligatory. Debates also took place on the need of an order of mission preachers, which showed a significant upward tendency in the Church as a whole.

MR. CYRUS H. McCORMICK, who died in Chicago last week, was a practical Christian, of a species one would like to see multiplied. Raised to fortune by his celebrated Reaping Machine, he devoted all through his long life, a noble percentage of his income to the support of religious and philanthropic objects. He founded that admirable paper, *The Interior*, and also the Presbyterian Theological Seminary; endowed Professorships in several colleges, and gave away large amounts in unostentatious charity. He will be sadly missed, not only in Presbyterian circles, but by all who work for the amelioration of the lives and condition of the poor and the unhappy.

THE Presbyterians have some curious standards of morality. Mr. Gray, a member of the Scotch U. P. church, who had been elected to the office of elder, has been refused ordination by the Session, on the ground that he had taken "a walk in the country on the Sabbath afternoon." That in all other respects he was eminently qualified for the eldership no one denied; but it was felt that before taking that office he must "bind himself not to walk on the Sabbath afternoon." Mr. Gray declined to do this; though he undertook to attend the church in the afternoon as regularly as his health would permit. This did not satisfy the Helensburgh Session, and accordingly Mr. Gray appealed to the Presbytery of Dumbarton, but his appeal has been dismissed. Man was evidently made for the "Sabbath," according to the Sapient Session. Poor Mr. Gray can comfort himself with the text: "And it came to pass that he went through the cornfields on the Sabbath day."

IN the case of the consecration of an English Bishop there are no Standing Committees to consult; nor do his brother bishops have any voice in the matter, but still there are many formalities to be gone through with. When a See becomes vacant the Dean and Chapter of the cathedral give information to the Crown, and request leave to elect another bishop. Then the Crown issues a *conge d'elire*—"leave to elect" the French form being a relic of the Norman period rule. This permission to elect is one document. It is accompanied by another, in which the Crown is pleased to recommend to the Dean and Chapter the Rev. A. B. as the new bishop. Hereupon the Dean summons a Chapter, or assembly of the Canons, who are bound to elect the person recommended by the Royal letters under penalty of a *premunire*. The election is then formally notified to him, and, upon his acceptance, to the Crown and to the Archbishop. The Royal assent is then accorded under the great seal, and command is given to confirm the election and to consecrate him. The Archbishop subscribes

'Fiat confirmatus,' and gives commission, under his Archiepiscopal seal to his Vicar-General, to perform all the acts required to complete the confirmation of the newly elected Bishop. The new Bishop has to take the oaths of Supremacy and Canonical Obedience, and against Simony; the Judge of Arches reads and subscribes the sentence, and all is now ready for the solemn Consecration, which is performed by the Archbishop, or a Deputy appointed by him, and at least two other Bishops.

A mandate is next issued from the Archbishop to the Archdeacon of his Diocese to install the Bishop now elected, confirmed, and consecrated. Upon the given day, in the presence of a public notary, the Bishop is introduced into the Cathedral church by the Archdeacon of Canterbury or York, as the case may be, by whom or by his proxy all the Bishops of that Province are installed. First, the new prelate declares his assent to the Royal Supremacy and swears that he will be resident according to the custom of his own cathedral, and will observe the manners of the said Church, and cause others to observe the same. Then the Archdeacon, with the Canons and officers of the Church, accompanies the Bishop to the throne, and places him there, the Archdeacon pronouncing an old Latin formula. Up to 1830, Bishops were enthroned by proxy, in one instance a school-boy representing the Archbishop of Canterbury.

The new Bishop, having now been placed in possession of all the spiritual functions of the see, has yet to receive the temporalities. With this object he is introduced into the Royal presence, where he kneels and places his hands between those of the monarch, who sits in a chair of state. Here the Secretary of State administers to him the oath to be faithful and true to Her Majesty, from whom he acknowledges he receives his temporalities. S.

OUR NEW YORK LETTER.

ON Sunday night of last week a meeting, in the interest of St. Johnland, was held in the church of the Incarnation. There was not a large congregation, and, as the first speaker said, most of them probably knew all about St. Johnland. About as much was said of Dr. Muhlenberg as of the institution which he founded. The Rev. Elijah W. Donald spoke of the characteristics of St. Johnland, in which it differed from other institutions. The evil of institutionalism is that men are regarded as mere numbers, and not as individuals. They have no State and no family in their surroundings. At St. Johnland there are many cottages, and not one long stretch of corridors. St. Johnland is the State of its inmates. The community is divided into families, and the family life makes each considerate of his neighbor. The presence of the old men is also beneficial in teaching to the young the respect which is due to age. The Rev. Cornelius B. Smith and the Rev. Dr. C. C. Tiffany also spoke on the life in this ideal community, and on Dr. Muhlenberg. The Rev. Arthur Brooks then spoke on the finances of St. Johnland. The debt of \$15,000, he said, had been paid up within the last month. This debt arose from the excess of expenses each year over receipts. During the past year there has been a deficit of \$1,600. This means that there must be found persons who will subscribe annually \$1,600 in addition to present subscriptions. The endowment of \$100,000 is totally inadequate for the support of St. Johnland, since the yearly expenses are \$30,000. The speaker asked all present to act as solicitors for help, and to explain to all the real condition of the finances. Besides contributing towards its own support by farm products, St. Johnland receives a revenue from the work done by the boys in the stereotype foundry.

Last Wednesday night I attended the Third Annual Congress of Workingmen's clubs, to which I referred two weeks ago. These clubs are very numerous in England. The first in this country was started by St. Mark's church, in Philadelphia. There are now several in Philadelphia, Boston, Baltimore and this city. They vary in their modes of work. Some are mutual benefit societies, some use co-operation, some have classes for instructing the members, and entertainments and reading rooms form a feature in most of them. Though not directly religious in their aims, most of the clubs, so far, are under Church influences. At this meeting the Hon. John Jay presided, and made a short introductory address. Mr. Robert T. Paine, Jr., of Boston, was unavoidably absent. The Secretary of the Congress, Mr. John B. Pine, read a short account of the Well's Memorial Club, in Boston, in which Mr. Paine is interested, and which is one of the best in the country. Mr. N. Dubois Miller, of the Progressive Workingmen's Club, of Philadelphia, read a

history of the movement. Mr. H. H. Cammann, of this city, then read a paper on coffee houses. He told us specially of one of the establishments down town, where, with the restaurant, is connected a lodging-house and reading-room. These places are run on a strictly business basis, and pay well for themselves. The necessity for decent lodging houses was shown, by the fact that large numbers of unmarried laborers, willing to do anything rather than board in one of the ordinary filthy lodging houses, have their quarters in families already too crowded to be decent. The moral effect on the children is, of course, very bad.

Mr. W. H. Sands, honorary secretary of the Workingmen's Club and Institute Union of England, spoke of the Union which assists new clubs, and enables members of the club to enjoy the benefit of others where they may visit. Mr. Charles Barnard spoke on Co-operation, and the Rev. Henry Mottet read a paper on "Workingmen's clubs," in which he showed that indirectly they improved the moral tone of the members.

After the Congress adjourned, an informal meeting was organized, to discuss the subjects that had been formally presented. The discussion was mainly concerning co-operation. Many clubs have arrangements with coal dealers for furnishing cheap coal to members; and the Well's Memorial Club has arrangements, by which members obtain a discount on all purchases at various shops. A socialist, who said he had come in from curiosity, evinced a desire to ventilate himself, and as "Uncle Remus" says, "De meetin sorter het up like." A working man from Boston, however, handled him without gloves, and made him realize that silence is golden. The Rev. Mr. Maturin, of St. Clements, Philadelphia, the Rev. Dr. Satterlee, and the Rev. Dr. Brady E. Backus were among those present.

ON Monday evening there was an entertainment given by the Chinese Sunday-schools of the city. The Chinese have become so numerous even in New York that there is an opportunity for much good work among them. In the mission to the Chinese, the lead has been taken however by the sects; and there are now as many as thirteen Sunday-schools in New York and nine in Brooklyn in connection with Baptist and Presbyterian churches. I believe, however, that a school is soon to be started in connection with St. Thomas', and another at the church of the Annunciation. Most of the Chinamen in New York are laundrymen, and except for the set that infests Mott St. are law abiding, industrious citizens. The exhibition at the Broadway Tabernacle on Monday was exceedingly interesting, and consisted principally of recitations in English, to show the proficiency attained in the study of the language, and in the singing of hymns, both in English and Chinese. There were about 800 Chinese present, and the rest of the building was filled with interested spectators.

The first of these schools was started in 1808; in 1883 nine new ones were started, so that the work is of comparatively late growth. The first object is to teach them to read English; this they learn to do, any time from three weeks, to three months. They are then given the Bible; and by this means the attempt is made to instruct them in Christianity. Though doubtless the influence upon the Chinamen of this instruction is very good, yet the number of converts to Christianity is comparatively small. They show, however, great affection and gratitude to their teachers for the labor bestowed upon them; and not long since they gave an excursion and entertainment to the teachers in appreciation of what had been done for them. The total number of scholars on the rolls of these thirteen schools, for three months was 670, with an average attendance of 350. The number of scholars of the Brooklyn schools is 240, with an average attendance of 175. Many of the men attend simply to learn how to speak and read English, and as soon as that is accomplished they care little or nothing for the religious instruction.

ON Tuesday afternoon I went to the Madison Square Garden to hear three thousand children sing. What different uses they make of this garden. Barnum's circus, a walking match, and the dog show have all made use of its hospitable walls this winter; and the night before these children sang, a very motley gathering of men witnessed a contest in boxing between two of the popular leaders in that highly civilized art. But the crowd that attended the Golden Jubilee of the American Female Guardian Society and the Home for the Friendless, was of a very different character. I should think there must have been about twenty women to one man, among the ten thousand spectators. The children were taken from various charitable organizations in the city; those from the Home for the Friendless occupying

the middle seats. One side of the building was entirely filled by these little children dressed in their fresh white pinafores; and the sight was as attractive as it was unusual. The singing was very remarkable, from the perfect time and accuracy with which they sang, showing careful training on the part of their leaders.

The Charity Organization Society held its annual Meeting on Tuesday evening. One of the most interesting addresses of the evening was by the Rev. Edward Osborne of Boston, who brought to bear on the subject an experience gained in connection with the Associated Charities of Boston, which are organized on a plan similar to the New York Society. The objects of this society are to bring the best charitable resources of the city to bear upon all cases of worthy and helpless distress; to repress professional beggary; and to do what is possible to reform those practising it. The working results of the society for the past year seem to have been most successful if one might judge from the Secretary's report.

The Rev. C. T. Olmsted, assistant minister at Trinity chapel has accepted a call to Utica, N. Y.; and the Rev. Robert S. Gross, the holder of the John H. Talman Fellowship at the General Theological Seminary, has accepted a call to Delhi, N. Y.
New York, May 19.

DIOCESAN CONVENTIONS.

ALABAMA.

The Fifty-Third Annual Convention of this diocese assembled in St. Paul's church, Selma, on Wednesday, May 7. The Rev. H. K. Reed of St. John's, Mobile, preached the convention sermon.

Owing to sickness the Bishop was unable to be present at a single meeting. The Rev. R. H. Cobb, D. D., was elected Secretary.

ON Wednesday night a missionary meeting was held, and stirring speeches were made by several of the clergy. The interest aroused resulted in the appointment of a Board of Missions consisting of the Bishop, the Deans of the convocations, and a layman from each convocation.

ON Thursday night the sermon in behalf of "The Society for Relief of Disabled Clergymen and the widows and orphans of deceased clergymen" was preached by the Rev. Wallace Carnahan of Grace church, Anniston.

DURING the Convention, sermons were preached by the Rev. Messrs. T. J. Beard, church of Advent, Birmingham; Geo. M. Everhart, D. D., Hamner Hall, Montgomery; J. H. Stringfellow, Christ church, Tuscaloosa; and Stewart McQueen, St. Wilfrid's, Marion.

The Standing Committee consists of the Rev. Messrs. J. S. Johnston, H. K. Reed, J. L. Tucker, D. D., and Messrs. James Bond, R. S. Bunker, and H. T. Toulmin. The Rev. T. J. Beard, Dr. R. F. Michel and Mr. Ellis Phelan were elected Trustees for the University of the South.

The report of the committee on the state of the Church showed a steady advance since last year.

The Bishop's address was particularly interesting as containing his views upon the "colored question" in the Church. The Fifty-Fourth Annual Convention will meet the first Wednesday in May 1885, in Grace church, Anniston.

QUINCY.

A visit to the charming city of Quincy, in the month of May, is a delightful episode in a busy life, especially when one enjoys there the hospitality that is always provided for the country delegates. There may be some larger cities than Quincy, in Illinois, but a pleasanter place of residence probably cannot be found in the West.

ON Tuesday, May 13th, the Seventh Annual Convention of the Diocese of Quincy assembled in the ivy-clad cathedral, the procession being led by a surpliced choir bearing a banner and singing one of the joyful Easter hymns. The boys of the choir, let me say here, acquitted themselves with great credit, both as to behavior and music, under the leadership of Mr. Charles Williamson. The sermon was by the Rev. Robert Ritchie, rector of St. Paul's, Peoria, on Jacob's Ladder as a type of the Incarnation. The clergy and congregation were well represented on the floor of the Convention and the proceedings were characterized by complete harmony.

Bishop Burgess gave, in his address, a brief summary of the action of the late General Convention. To the proposed changes in the Prayer Book general approval was given, and the caution was expressed that the changes may not be introduced into public worship until finally ratified by the General Convention. The Bishop's necrology was especially interesting and appropriate. The difficulty of securing missionary clergy was emphasized,

There are candidates and one postulant for Bishops now in the diocese. The plan proposed by the Missionary Board for employing an itinerant missionary, was endorsed. The Bishop expressed himself in favor of the "perpetual Diaconate" for many outlying stations, which cannot entirely support a clergyman. Congratulations were extended to the Mother diocese in Chicago, upon Dr. Wheeler's magnificent gift and the prospects of the Western Theological Seminary. The account of churches consecrated and missions organized showed encouraging growth and energy of work. Number confirmed, 176. Upon the subject of Divorce the judgment was expressed that the decree of a civil court need not be taken to be final as to the true cause for the divorce, but that the Church may determine for herself, if needful, the facts in the case.

On the second day a memorial was presented to the Convention by the cathedral chapter, setting forth the existing relations of the parish of the Good Shepherd, Quincy, with the Bishop and the cathedral. This memorial was referred to a special committee of five outside the See city, appointed by the Convention. The memorial of the Chapter and the report of the committee are given below.

MEMORIAL.

From the Chapter of St. John's cathedral, Quincy, to the Seventh Annual Convention of the diocese of Quincy.

At a meeting of the cathedral Chapter held in the Chapel Room on Monday evening, May 12, the following resolution was adopted:

Resolved, that a Committee of five from outside the See city be appointed to present to the Convention a Memorial with regard to the existing relations of the parish of the Good Shepherd, Quincy, to the Cathedral, to the diocese, and to the Bishop, and to recommend what in their judgment seems best.

The undersigned were appointed on this Committee, and respectfully present to the Convention the following statement.

The circumstances that led to this action of the Chapter, as the undersigned are informed, were these: In the original organization of the diocese, and the cathedral, the two parishes of Quincy, St. John's and the Good Shepherd, united in a joint pledge for the annual payment of \$3,500 for the support of the Bishop and an assistant minister, consolidating their revenue, relinquishing their parochial rights as to choice of clergymen, and uniting for the support of the Bishop's direction. In accordance with this plan the parish church of St. John's was decided to the Bishop for cathedral purposes, and the congregation have fulfilled, to the best of their ability, the agreement which was the basis of the division of the old diocese, and was an inducement to the Bishop-elect to accept the Episcopal charge of the new diocese. The rector of the Good Shepherd parish resigned his office, in accordance with this arrangement, and for some years the revenues of that parish were subject to the control of the Bishop. The parish of the Good Shepherd now refuses to contribute anything whatever until the Bishop shall make a visitation of the parish, a condition which the Chapter has no control whatever, and notwithstanding its agreement to leave the choice and support of its clergyman to the Bishop, has elected a rector and is now maintaining him as such, though the Diocesan Canon expressly binds that a rector-elect shall not be permitted to officiate without the written consent of the Bishop, which consent in this case the Bishop has withheld.

Whatever may be urged by the parish of the Good Shepherd in vindication of the action, it has pursued, the fact remains that the Cathedral now stands alone in the carrying out of the agreement upon which the diocese was organized, and the Bishop was induced to accept the Episcopal charge of the same. The committee, authorized by the Chapter to memorialize this honorable body representing the diocese of Quincy, are convinced that the diocese itself would never have been erected, but for this joint pledge of the two parishes in the See city; and that the practical withdrawal of one of the parishes which was a party thereto, renders it impossible for the diocese to fulfill its promise to the General Convention and to the Bishop. The committee is also of the opinion that the election of a rector by the vestry of the parish of the Good Shepherd, before the original agreement had been annulled, was in violation of the condition under which the diocese came into existence, and the settlement of a rector without the Bishop's consent is in violation of Sec. 2, Canon II, Title I, of the Diocesan Canons. The Bishop, and the diocese, and the parish suffer from this attitude of the vestry of the Good Shepherd parish.

In the hope of finding some solution to the difficulty the committee have had conference with the said vestry, and they have to report that nothing short of the recognition of the rector-elect of that parish, by the Bishop and Convention, will satisfy the body. Upon such recognition and assumption of Episcopal visitations, they express themselves ready to discharge, to the best of their ability, the joint pledge for the support of the Bishop, and an Assistant in the See city of Quincy.

With a view of bringing about an adjustment, the committee proposed to the vestry that whenever the parish of the Good Shepherd should place itself *in statu quo*, as it was before the election of a rector, by the Bishop, the parish of the Good Shepherd should relieve the parish of the Good Shepherd of that part of the obligation originally entered into relating to choice of rector and consolidation of revenues. This plan was not, however, entertained by the vestry.

[Signed] C. W. LEFFINGWELL, S. W. GRUBB,
C. J. SHRIMPTON, SALM WILKINSON,
J. NEWMAN.

REPORT OF COMMITTEE ON THE MEMORIAL OF THE CATHEDRAL CHAPTER.

WHEREAS, The church of the Good Shepherd in its addition of a rector has departed from the agreements and pledges made by the churches in the city of Quincy and accepted by the General Convention as the conditions of the erection of the diocese of Quincy.

AND WHEREAS, For the space of nearly two years the wardens and vestrymen of the church of the Good Shepherd have continued to accept the ministrations of the Rev. Dr. Corby as their rector, in violation of Canon 2, Title I, of the Canons of the Diocese of Quincy. Therefore

Resolved, As the judgment of this Convention that it is the solemn duty of the parish of the Good Shepherd to "hear the Church," and submit to the authority of the Bishop in all matters as required by the Canons of the diocese, and by the pledges made in the application to the General Convention for the erection of the diocese of Quincy.

Resolved, That in case of the refusal, or neglect of the parish of the Good Shepherd to comply with the Canons of the diocese, and fulfill their pledges as aforesaid, within 60 days from this date, the parish be and is hereby suspended from its right to representation in this Convention, as provided for in Article XIV, of the Constitution.

Resolved, That this affirmed judgment of the Convention, be communicated to the vestry of the church of the Good Shepherd, by the President and Secretary.

[Signed] JOHN W. MARSH, JOHN WILKINSON,
C. W. LEFFINGWELL, J. NEWMAN,
S. WILKINSON.

The Standing Committee of last year was re-elected, consisting of the Rev. Messrs. C. W. Leffingwell, C. J. Shrimpton, Robert

Ritchie, and Messrs. S. Wilkinson, H. A. Williamson, S. W. Grubb.

The following delegates were elected to the Provincial Council: The Rev. Messrs. C. W. Leflingwell, E. H. Rudd, R. F. Sweet, John Wilkinson, D. Davidson, and Messrs. H. A. Williamson, W. M. Robertson, C. B. Allaire, J. W. Marsh, G. L. Eyster.

A spirited discussion was held on the subject of Diocesan Missions, and an earnest determination was evident to awaken new life in this direction. A general desire was apparent that the Bishop might be enabled to give himself largely to missionary work, in which his labors have been blessed by abundant fruit. The point was not made, however, that if the Bishop is to spend a larger portion of his time outside of Quincy, a larger portion of his support must come from outside. Pledges from parishes and individuals were made for missions to the amount of about \$1,000. It was decided that the third Sunday in September (St. Matthew's Day) shall be observed as "Mission Sunday" in all parishes and missions, and that the Diocesan Convention shall sit as a Board of Missions on the evening of the first day.

The next Annual Convention is to be held in Quincy on May 26, 1885. After adjournment, the Bishop deposed from the priesthood, the Rev. C. C. Hahn, by his own request.

SOUTHERN OHIO.

On Tuesday, May 13, the day preceding the meeting of the Convention, the ladies of the Auxiliary Missionary Society of the diocese, including representatives from nearly every parish within its boundary, met in convention at St. Paul's church, with Mrs. M. H. Rochester, Directress, presiding, and Mrs. H. H. Meriam, Secretary.

The average spirit and statements of the reports were most excellent, exhibiting abounding activities in the department of women's work. Mrs. Rochester, with the utmost tact and patient intelligence, advised with her sister co-laborers, suggesting ways and means for the in-coming diocesan year. It is quite evident that, as general manager, she is the right person in the right place by unanimous consent.

Among the various departments of benevolence is that of the chapel of the Redeemer, a memorial work to the Rev. Dr. Young; a Bishop Jaggar scholarship, St. Mary's Hall, Shanghai, China; Fanny C. Paddock Hospital, in the far West; Child Hospital, in Omaha; and the home diocesan work, including the new charity, the Children's Hospital, on Walnut Hills.

Late in the afternoon the church was beautifully decorated for the general missionary meeting at night, when the ladies were addressed by the Rev. Dr. Locke of Chicago, and the Bishop.

The Cincinnati Clerics entertained the clergy of Southern Ohio, together with the Rev. Dr. Locke of Chicago, a visitor, at a banquet at the Gibson House Hotel, on Tuesday afternoon, May 13. The Rev. T. J. Melish, Vice President of the club, presided, and after the dinner, several post prandial speeches were made, as per the programme of the committee.

The Convention met in its tenth annual session at St. Paul's church, with the Bishop in the chair. The Rev. Dr. Mills Kendrick was chosen as Secretary, with the Rev. F. O. Grannis as assistant.

St. Luke's chapel, Cincinnati, heretofore a mission chapel, was admitted into full union with the convention, as a self-sustaining church.

At 11 A. M., the convention listened to an able sermon by the Rev. C. H. Babcock, of Columbus, from the words, "And ye are all one in Christ Jesus." It contained some valuable hints bearing on Christian activity, but its doctrine of Christian unity was about the "broadest" ever heard in a Church pulpit. After the discourse, was celebrated Holy Communion, when the convention adjourned for a capital lunch, prepared and served in the most obliging way by the ladies of the Charity Branch of Associated Unions, assisted by the ladies generally of all Episcopal churches in the city and vicinity.

In his annual address, the Bishop stated that this annual gathering meant something more than for mere transaction of business. It meant business for the Church of God, considered in its multiform interests. It was business pertaining to a kingdom not of this world. Reference was made to the Children's Hospital of the diocese, now an accomplished fact, with provision at a future day of its being widened into a general hospital that shall compare favorably with any in the land. It is the first diocesan charitable institution, and has been established without employing any questionable methods for raising money. Contributions have been voluntary, and from purely charitable motives. The enterprise was earnestly recommended to the tender care of the diocese, the Bishop suggesting that the third Sunday in October be set apart as a yearly time to consider the interests and claims of the Hospital, and to receive contributions for the same, to be called "Hospital Sunday."

The action of the General Convention at Philadelphia was reviewed in reference to lay readers and liturgical enrichment, the Bishop emphasizing the influence for good of consecrated evangelical work of the laity.

The grand response to appeals for help for churches suffering during the late flood

was noticed with grateful utterances. Suggestions were made for higher advancement in Sunday-school instruction; among other proposals was that of larger classes with fewer teachers, with the pastor always as responsible head.

In closing, the Bishop referred to his pleasant relations with all the Churches of his care during a nine years' connection, giving in detail the events of the last diocesan year, of which the summary in brief is as follows: Candidates for Holy Orders, 2; Ordination deacons, 3; Ordination priests, 4; clergy received, 3; present number clergy, 49; whole number parishes, 46; mission stations, 13; confirmations, 450; sermons and addresses, 108.

The Bishop's address gave rise to several suggestions and resolutions, which occupied the remainder of the afternoon session.

The mission reports showed that an increased amount of missionary work had been done in the diocese, and about \$6,000 contributed, a sum about \$1,000 more than ever before.

The usual elections resulted as follows: Standing Committee—The Rev. S. Benedict, D. D., the Rev. I. N. Stanger, the Rev. D. Pise, D. D.; Mr. Channing Richards; Mr. A. H. McGuffey; Mr. R. B. Bowler.

Treasurer of the Diocese—Mr. A. N. Whit- ing.

The Rev. I. N. Stanger announced the presence of the Rev. Robt. Graham, the well known representative of the Church of England temperance work, whose labors have been endorsed by a majority of Bishops and the clergy. Mr. Graham stepped upon the platform and with many thanks for the courtesy of the introduction, proceeded to explain the basis of the Church Temperance Society. He believed the cause of temperance had been greatly injured by the extravagance and ultraism of its advocates. The Church Society had been organized in England on a more conservative basis, and had met with wonderful success. In England the society numbers 200,000 members, with the Queen at the head, and the late lamented Duke of Albany was President of a temperance society at Oxford College, the influence of which has been powerful for good. The speaker emphasized the great change that has taken place in public sentiment within the last decade in England, deploring the licensing of saloons in New York and elsewhere, which, he said, meant the multiplication of vice in every form.

The Rev. Dr. Benedict offered a resolution supporting and commending the utterances and work of Mr. Graham as worthy the attention of the Church, which was of course adopted.

Bishop Jaggar announced that Delaware, Ohio, had been chosen as the next place of meeting, when the Convention adjourned.

THE PROGRESS OF THE CHURCH IN NEW YORK.

BY CAROLINE F. LITTLE.

"Spirit! Whose life-sustaining presence fills Air, ocean, central depths, by man untried, Thon for Thy worshippers hast sanctified All place, all time! The silence of the hills Breathes veneration:—founts and choral hills Of Thee are murmuring,—to its inmost glade The living forest with Thy whisper thrills, And there is holiness on every shade. Yet must the thoughtful soul of man invest With deeper consecration those pure Fanes, Which, severed from all sound of earth's unrest, Hear naught but suppliant or adoring strains. Rise heavenward. No'er may rock or cave possess Their claim on human hearts to solemn tenderness."

The ivy crowned churches of England possess a wonderful power to charm because of their great antiquity; around them cluster the histories of past ages; over them hover the spirits of saintly kings, queens and martyrs of remote times. How grand and lofty are the old Cathedrals, those magnificent structures of marble and stone, which, for hundreds of years have withstood the violence of the elements, and the change of dynasties; and whose bells have chimed merrily at the weddings, and have tolled solemnly over the burial rites of Christians for many generations. We cannot boast of the ancient sacred edifices which are the crowning glory of our Mother England, yet very precious to the Americans are their many churches which in the last 200 years have sprung up throughout the breadth of the country.

The progress of the Church in New York has been very marked; for, since the first services were held in the chapel at the Battery, in 1664, up to the present time, parish after parish has been organized, new buildings have been erected, chapels and missions have been founded, guilds, schools and seminaries of learning have been established, until now we possess in New York a grand centre for Church work. There are more than sixty-five churches or chapels in the city, and over one hundred and seventy clergymen make New York their home. When the Island of Manhattan was in possession of the Dutch the reformed religion held sway, but after the surrender of Governor Stuyvesant, the services of the English Church were established, and the chapel at the Battery received the name of King's chapel. In 1696 there were a sufficient number of Churchmen to warrant the erection of an edifice for worship, and the first building of Trinity parish was begun. It was small and square, and not at all imposing in its architecture. It stood on the present site, but as there were no buildings between there and the North

river, it might be said to have been situated on the banks of the Hudson. The church was completed and ready for occupancy February 6th, 1697. The first rector was Dr. William Vesey, who held the parish for fifty years; he was then succeeded by the Rev. Henry Barclay, who was rector for nearly twenty years; and then the church passed into the hands of the Rev. Samuel Auchmuty. Under the last named rector the building which had already been enlarged and greatly improved, was burned down by a most disastrous fire, which destroyed nearly five hundred stores and houses. As this occurred in the trying year of 1776, the parish made no attempt to rebuild until after the Revolution; the church then built stood for fifty years. When in 1839, making repairs, it was found to be in such a condition as to necessitate a new building, and thus the present grand structure was erected on the old site. The demolition of the church edifice, which was so dear to many, has been beautifully commemorated by one of our Bishops.

The vaulted roof that trembled oft Above the chanted psalm; The quaint old altar where we owned Our very Paschal Lamb; The chimera that ever in the tower Like seraph-music sung, And held me spell-bound in the way, When I was very young; The marble monuments within; The scutcheons old and rich; And one bold Bishop's effigy Above the chancel niche; The mitre and the legend there Beneath the colored pane; All these thou knowest, Paschal moon But ne'er shall know again!"

In 1748 the population of the city was so on the increase that it was deemed expedient to erect a chapel to be under the jurisdiction of Trinity. It was built on the corner of Beekman and Cliff Streets, and was named St. George's chapel, but afterward it was separated from the mother church and became a distinct organization. St. Paul's chapel was also built before the revolution, on Broadway not far above Trinity. It has a quaint and sombre appearance being composed of reddish-grey stone; and as it stands in the midst of the church-yard graves where sleep the dust of our fore-fathers, it seems a monument of warning to the busy throngs which surge past it day by day. In rapid succession other churches and chapels arose, all being erected down town, the life of the city living in that vicinity. For strange as it seems to us now, it is true that the homes of the wealthy were around the Battery and the Bowling Green; and there in the afternoon the ladies promengled, and after business hours the young men took their evening strolls. Christ church in 1794, St. Mark's in 1795, Grace church in 1808, St. Luke's and St. Thomas' all followed as soon as there seemed any need for new organizations. The origin of the church of the Epiphany is interesting. One beautiful Sunday afternoon in the fall of 1832, a clergyman by the name of Dr. McVicker, was passing through Stanton Street east of the Bowery, a neglected part of the city. To his surprise he met numbers of ragged, ill-kept children, playing their rude street games, or lounging beneath the rays of the warm autumn sun. Wondering why they were not in any Sunday school he inquired, and they replied there was none; then, why they were not at church, and received the same forlorn answer. Dr. McVicker was a man of large heart, and he told the sad circumstances to two benevolent women, who touched by the recital immediately gave him seventy-five dollars, saying, "We will have on that spot a mission, do you preach and we will help you." This was encouragement enough for him to begin. After some trouble a small gloomy room was hired over an engine house on Allen street, and here the first service was held, there being only six grown persons and a few children in tattered garments besides the clergyman. A feeble beginning, but the day of small things was not to be despised. The next Sunday the little room was filled and a Sunday-school was opened, and before the third week a larger hall was hired, which could accommodate a greater number of people. This was the feast of the Epiphany, 1833, and most appropriately from the day, and the object of the work, the manifestation of Christ to these poor out-casts, the church received its name. A call was extended to the Rev. Lot Jones of Massachusetts, and a suitable and commodious church was erected, at a cost of nineteen thousand dollars, near to the very spot where Dr. McVicker first saw the idle children. All this took place in less than two years, and in ten years the rector was able to report to the General Convention a record of five hundred communicants, three hundred Sunday school scholars, and forty teachers. This is but one of the many instances in New York of the good resulting from individual effort.

As the population of the city still increased, it became necessary to build churches up town for the accommodation of the people. Thus in 1849 the parish of Grace church erected a beautiful structure of white marble on the corner of Broadway and Tenth streets, which was then considered quite far out, and the following year a costly rectory was built adjoining the church. The old edifice was on Rector street opposite Trinity. In 1868 it was deemed advisable to move St. Thomas' church, then on the corner of Houston and Broadway, up* to Fifth Avenue and Fifty-Third street, to be a centre for the fashionable and wealthy

class of that vicinity. It is a beautiful and costly building, the interior displaying great taste in its style of workmanship. The parish numbers more than one thousand communicants, while the chapel on Sixtieth street near Second Avenue already possesses nearly three hundred.

Of all the many churches which lie between the Battery and One Hundred and Thirtieth street, there is none so sacred in its associations, none so dear to the universal heart of New York as Old Trinity. Most all other churches have followed the retreat of the wealthy up town, but she, we trust, will never abandon that spot rendered so sacred by the history of nearly 200 years. Standing in the midst of the great business centre of the city, she preaches *honesty, fidelity, and purity* to the eager multitudes that daily pass and repass her door. Her chimera ring out clear and sweet, with to me a most peculiar charm, calling the people to her services, calling them to leave the busy cares of life, and for a time take refuge within her walls. Every morning at seven, the Most Blessed Sacrament is administered; every morning at nine, before the duties of the day call one to work, she invites all to unite in Morning Prayer; then when business hours are over, once more she summons her children to a sweet vesper service, thus blending prayer with every act of the day. Grand as Trinity is without, it is no less so within. As we walk up the centre aisle, looking from one richly stained-glass window to another, noting the quaint high pulpit with its spiral stair-case, and the rich brass eagle lectern, until we reach the chancel, and see the delicate carvings of the superb marble reredos which is in keeping with all the surroundings, we feel that though America cannot boast an Ely Cathedral, a York Minster, or a Westminster Abbey, still she has one edifice for worship which commands the honor and love of all Churchmen this side of the Atlantic. But to pass through the church merely to see its picturesque beauty, cannot give one a full idea of its grandeur. It is necessary to be there Sunday; and as the sweet chimes cease ringing, off in the distance one hears the sound of voices raised in song; at first the words, unless familiar, are indistinguishable, and then as they grow louder and clearer, the door opens at the side of the chancel, and the well-trained choir of surpliced boys and men, followed by the clergy and last of all the honored rector appear and take their different places. Then comes the grand service of the Church rendered as it should be; and all present seem devout, and all are engaged with the single object for which they came, namely the worship of the Triune God. At such a time only can Trinity church be seen and known in the fulness of its beauty.

Great as has been the progress of the Church in New York since the first service was held there, yet she is not content to let it stand still, for to stand is to go back. The work must press onward until we shall own grander and nobler edifices reared to God's honor; and more complete hospitals; higher and more cultured schools and seminaries of Christian learning—then we trust that all people shall have learned that the Church is a power against which not even the gates of hell shall prevail.

Rever. N. H.

THE GREAT PREACHERS OF ENGLAND.

L.—CANON LIDDON.

At Westminster Abbey, one Sunday afternoon, the present writer overheard a party of Americans appealing earnestly to a verger for sittings near the pulpit: "We are Americans, and we do so want to hear Archdeacon Farrar; we may not have another chance!" The party had come late, so that the verger was unable to accommodate them as they desired; but he offered consolation, saying that the archdeacon would preach again on the following Sunday. "Ah, no, that won't do; we had booked him for today," was the answer.

Not long after this the writer was calling upon an American, who had "booked" Canon Liddon for the previous Sunday's religious exercise, and who, on being asked his opinion about that great preacher, volunteered to read some extracts from a letter which he had just written to his brother in Baltimore, conveying his description of the sermon. It was one of those admirable, painstaking letters which Americans, alone of the human race, still write to their brothers—one of those epistles which Trollope's Senator Gotobed is always sending to his distant partner. The effect of it was a little spoiled by an attempted parallel, in the manner of Plutarch's "Lives," between the Canon of St. Paul's and a preacher of parochial celebrity in America, a Mr. Stringer (Theodore James); but the general superiority of Dr. Liddon was handsomely allowed, and the American concluded with the acknowledgment that he had heard no such preaching at home, as here in London. "My wife," he said, "wonders how there can be any wicked people in this city, with so many fine preachers about."

Few educated Americans leave England, without carrying away with them the recollection of some very edifying half-hours spent under the charm of good preachers' voices; and at this season of Lent it may not be inappropriate for one, who, like our cousins, has gone the round of the London churches, to note his im-

pressions of some among the foremost religious teachers of the day. It is one of the greatest boons of residence in London, that the man who scans the list of preachers in Saturday's papers can always provide for himself some of the richest intellectual pleasures, if not instruction, for the following day.

There is no city in the world which offers such a large choice of good preachers; and yet how few pulpit orators of the first order there are, considering that sermons are the principal business of most clergymen, and that every minister ought to regard it as a duty to train himself in elocution. It is very seldom that we are not a little disappointed in the preachers of whom we have heard so much praise. In one we miss a good delivery; another has a bad voice; a third, with a commanding presence, noble voice, and great fluency, has trusted too much to the inspiration of the moment, and utters commonplaces which show that he has not prepared all the points of his discourse beforehand. This want of preparation on the preacher's part is a very trying thing for congregations; and it is a painful thing to say—though we must say it—that too many clergymen mount their pulpits without having given so much thought to what they are going to say as even a third-rate actor gives to his part before stepping on to the stage. Why is this so? Has not the preacher a part to play, and ought not rehearsal and the making of "points" to be matters of professional concern to him as they are with the actor?

Canon Liddon and the Bishop of Peterborough stand out as unquestionably the two first preachers of the Established Church. There is a story of a private soldier having gone to St. Paul's on an afternoon when Dr. Liddon was to preach. The printed paper with the hymns was handed him, but not understanding that it was offered gratis he refused it with a shake of the head, saying: "You don't suppose I should be here if I had got any money?" Most of the people who go to hear the eloquent canon are different from the soldier, for they would pay—and very liberally—to get seats near the pulpit. On the afternoons of the Sundays when Dr. Liddon is in residence, the Cathedral presents an extraordinary sight with its huge nave and aisles densely thronged. So far as the preacher's voice will reach, people stand, straining eyes and ears, and fortunately Dr. Liddon's voice resounds well under the dome; though now and then it becomes indistinct through the preacher's speaking too fast in his excitement. Two other things occasionally mar Dr. Liddon's delivery. Shortness of sight makes him often stoop to consult Bible or notes, and again he bows the head in a marked manner when he utters the holy Name; but when he thus bends, he goes on speaking, so that his words fall on the pulpit cushion and are deadened, which produces upon people who are at some little distance off the effect of continual stoppages and gaps in the sermon. No other defects besides these, however, can be noted in orations which for beauty of language, elevation of thought, and lucidity in reasoning, could not be surpassed. We have heard Dr. Liddon many times at Oxford and in London, and have observed that the impression produced by his eloquence was always the same, no matter who might be listening to him. We remember, in particular, a sermon of his on the text: "The kingdom of God cometh not with observation." It was absolutely magnificent to hear him prophesy the gradual progress of the world towards a higher state. Every man, from the greatest to the least, was made to feel his share of responsibility in advancing or retarding the evolution of mankind, and while the consequences of evil were pointed out as extending to incalculable lengths, there was a sublime hopefulness in the promise that the smallest good offering brought to the Creator would be multiplied by him as the "five loaves were multiplied."

Optimism—which is nothing but great faith—pervades Dr. Liddon's preaching. He never leaves his hearers under the apprehension that in any struggle between the good and the bad forces of this world, the bad are going to get the best of it. He knows human nature too well, however, to exaggerate what can be done by any single human being. "The first lesson in true wisdom"—he said in one of his most recent sermons—"is the limited nature of our faculties, the reality and extent of our ignorance;" and there is a curious mixture of religious and mundane philosophy in the following remarks about the presumption of St. Peter, a few minutes before he denied his Master:

We only weaken ourselves by dwelling upon mischiefs which we cannot hope to remedy. We have only a certain amount of thought, of feeling, of resolve, each one of us, to dispose of. And when this has been expended unavailingly on the abstract or the intangible, it is expended; it is no longer ours, and we cannot employ it when and where we need it close at home. Peter failed as he did, because he had expended his moral strength in words, and had no sufficient force to dispose of when the time came for action and for suffering.

These observations made in a grand sermon, "The Lord was not in the fire," may also be quoted:

Religious passion carried to the highest point of enthusiasm is a great agency in human life; but religious passion may easily be too inconsiderate, too transient, too entirely wanting in tenderness and in charity, to be in any sense divine. Christendom has been ablaze again and again with fires; and those fires are not extinct in our own day and country, of which it may certainly be said that the Lord is not in them.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

THE FATHERS—CONTINUED.

In this Council, the Church, for the first time since the days of the Apostles, bore witness with united voice to the truth of those doctrines which had been taught by our Blessed Lord and His Apostles.

Although the writings and opinions of Arius were thus condemned, they continued to be maintained; and St. Athanasius, who succeeded Alexander as Bishop of Alexandria, was distinguished for his powerful opposition to them.

The Emperor was now disposed to show every favor to Arius, and accordingly invited him to Constantinople, where he is said to have died in a dreadful manner soon after his arrival.

The unscriptural doctrine of Arius had at that time so generally prevailed, that St. Athanasius was said to have opposed the whole world. He, however, remained faithful and true to the doctrines of the Church in which he had been brought up.

In order to check the progress of Arianism in the Church, a General Council was called at Constantinople, which is called the second General Council.

There were several other Fathers about whom I should like to speak: for instance, St. Cyprian, Bishop of Carthage; St. Basil, Bishop of Caesarea; St. John, surnamed Chrysostom, on account of his wonderful eloquence.

PERSECUTIONS. "Our Lord the path of suffering trod. And since His sacred Blood hath flowed, 'Tis meet that man should yield to God The life he owed."

I have already alluded to the sufferings and death of some of the early Christians, and you know that those holy men who form the Noble Army of Martyrs, laid down their lives in defence of the religion of the Lord Jesus Christ.

But besides the occasional murder of Christ's servants, there were regular de-

crees made by some of the Emperors of Rome against the Christians, and these were called Persecutions. Of these, there were ten principal ones; and as they form an interesting feature in the early history of the Church, and afford an unquestionable proof of the influence of religion in those times, I will give you some account of them.

Nero was the first Emperor who made decrees against the Christians; and from the cruelty of his character it is what one might expect. Although the Christians were simple and harmless in their lives, they offended their Pagan masters by ridiculing their superstitions, and endeavoring to gain converts to the religion of Christ.

In order that he might have the glory of rebuilding Rome, Nero set fire to the city, and while it was burning, he is said to have ascended a tower, from whence he could see the flames, and there sang to his harp of the burning of Troy.

This was the first General Persecution, and nothing could exceed the horrors of it. At Rome, some Christians were covered with the skins of wild beasts, and were devoured by dogs.

It was in this persecution, which began in the year 64, that St. Peter and St. Paul suffered martyrdom; St. Peter being crucified with his head downwards; a death which he chose as being more dishonorable than that of his Divine Master.

During the next twenty-four or five years the Christians were free from persecution, but at length the cruelty of Domitian, which would occasionally vent itself on flies, was directed against them.

There were several other Fathers about whom I should like to speak: for instance, St. Cyprian, Bishop of Carthage; St. Basil, Bishop of Caesarea; St. John, surnamed Chrysostom, on account of his wonderful eloquence.

PERSECUTIONS. "Our Lord the path of suffering trod. And since His sacred Blood hath flowed, 'Tis meet that man should yield to God The life he owed."

miraculously delivered through the mercy of God. The oil which was intended for his destruction is said to have refreshed his aged limbs! The tyrant then banished St. John to the isle of Patmos, a place to which convicts were transported from Rome, where, as I dare say you recollect, he wrote the Book of Revelation.

ABOUT LADS.

"God was with the Lad, and he grew." At the risk of telling what may be an old tale, let me remind you of an incident in the life of John Falk, who in Germany, more than a hundred years ago, first set the example of opening homes for orphan and destitute lads.

It was only a poor, half-starved apprentice, who begged for supper and a night's lodging. The little fellow hung down his head in disappointment till Falk inquired if the poor lad should be admitted; all were anxious for that; and when the question was asked, what was to be done with him, for the house was full, and there was not another bed, several volunteered their beds, and others proffered their untrasted suppers.

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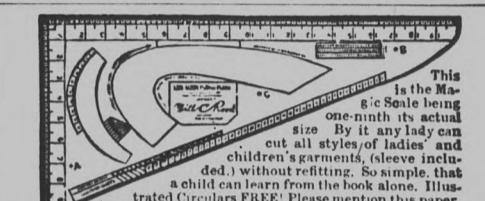
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THE MEDICINE IN THE WORLD. It is probably Dr. Isaac Thompson's Celebrated Eye Water. This article is a carefully prepared physician's prescription.

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A NEW Tract is now in preparation for THE LIVING CHURCH SERIES: "The Alcohol Habit." It has been added at the earnest request of many subscribers who, on reading it in THE LIVING CHURCH felt that it was calculated to do good.

THE Tercentenary of the University of Edinburgh, was recently held in the Presbyterian Cathedral of St. Giles. A Liturgical service, including a *Te Deum*, and "prayers out of a book," was rendered. How is that for old St. Giles, where Jennie Geddes hurled the stool at the bishop.

THE editor of a Presbyterian paper expresses his willingness to practice fasting "after the manner of our Episcopalian friends, provided the money were in hand to spread one of their delicious fast-day dinners." That shows how little he knows of "Episcopalians." It is true that not all of them observe the days of fasting and abstinence enjoined, but it is a wrong to those who do, to represent them as making a mere pretence and show of doing it. Many days of genuine abstinence, and some days of absolute fasting, at least from one meal, are observed by thousands of Churchmen every year.

A WRITER in *The Andover Review*, after praising the Oxford movement as giving new life and activity to the English Church "in a hundred directions," complains that it has encouraged ritualism and sacramentarianism, "turning men back into children." Our Lord said, "Except ye be converted and become as little children," etc. But it is not in that sense that the writer likens the Tractarians to little children. He means that they were children in folly. He will please now to reconcile the work which he confesses they have wrought, with this estimate. The Archbishop of Canterbury and Canon Liddon are among these foolish "children."

It is idle for the New Haven *Palladium* to reply to our statement that there is a tendency to wider departure from the primitive faith among the Congregationalists, by pointing to Mr. Heber Newton and the late Bishop Colenso, as showing the same tendency in the Anglican Church. These are individuals. They represent nobody but themselves. They are opposed by the unchanging Creeds and Liturgy, and by every authoritative utterance of Councils and Synods. But with the Congregationalists there is no citadel or fortress of the faith. As individuals drift the body drifts. There is no anchorage, not even a buoy to mark out the channel.

A CORRESPONDENT in Colorado, who is very much in earnest, wants us to hammer away every week on the duty of our financial managers to use all the money that comes in, for present work, and not to allow any investments for the sake of the interest. No safer or more profitable investment, for instance, could be made of our legacies, than building rectories. They would save the Church more than the interest on the money, put it beyond risk of loss, and put an end to a great deal of running to and fro of homeless clergy. With a parsonage and glebe, the small parish would sustain and not starve its pastor. Our correspondent thinks that this subject is of much greater importance than the little quibbles about a thousand things that appear in religious papers.

The Independent, which is generally supposed to represent fairly the "common Christianity" of our day, in one of its Sunday-school Lessons has recently put forth an explanation of the Resurrection, in which it explains away the fundamental idea of the Resurrection. According to

this journal there is no "resurrection of the body." Speaking of the sudden change that is to come upon those who are alive at the last day, it says: "The change is sudden and complete; one moment with a body in this world; the next with only a soul in the next world." "The resurrection of the dead is satisfied for us in the doctrine of immortality. In another world we shall possess only a spiritual connection, have an immortal soul; and that soul is, perhaps, what is meant by a spiritual body." This is one of the many indications of the drift of "Independency." Those who have abandoned the historic Church have long since lost the doctrine of the Intermediate State, and the natural result is the denial of the doctrine of the Resurrection of the body. This is "Bible Christianity" without the Bible, for the Bible teaches the Resurrection of the body.

A CORRESPONDENT of an English Church paper notes the fact that there are several thousand clergymen in England who hold no living and have no regular clerical work, while at the same time there is complaint about the dearth of clergy. He attributes the difficulty to the unsatisfactory way in which preferment is bestowed, and to the inadequate remuneration of the clergy. A youth may be fortunate enough to fall in with a rich living, while a man of ability may be starving as a curate in the prime of life.

If in the English Church, with all her endowments, such a state of things is possible, we need not be surprised at the difficulty we are now groaning under in this country. It would seem to be a very easy matter for English Churchmen to make up the deficit now existing in their clerical support is already provided for by endowments, while we have to build our churches and rectories, and pay all salaries out of current contributions. Doubtless we need to do more and can do more, if we try. Our people are liberal. What they need is information and training in giving on principle, "as the Lord hath prospered."

THE discussion now going on in our columns, as to the Confirmation of children of German parentage, brings into sharp and unfavorable contrast the public school system of our own country and that of Germany. It is true, doubtless, that in Germany boys and girls are confirmed, as a matter of course, at a certain age. It is considered by parents as much of a duty to have their children confirmed as to have their infants baptized. But their instruction is assured, so far as parents and teachers can assure it. Attention was called to a letter from a German mother, in our last issue, setting forth the undoubted fact that children at school in Germany are far more thoroughly instructed in the principles of the Christian religion, than are the majority of ours who are brought to Confirmation.

The weak point of our school system is apparent. It denies to the child the systematic and daily teaching of what a Christian ought to know and believe. The weekly half-hour of Sunday school, where inexperienced young men and maidens experiment in pedagogies, does not make up for the loss. The ordinary instruction of candidates by conscientious pastors does not avail much, in the case of those who have no home training. Perhaps a majority of our own youth do not come to Confirmation till a late period, if at all, while the children of German descent are presented in conformity to home traditions, but without anything to take the place of the old country education. Hence the enquiry of "Missionary," "What shall we do with them?"

It is not, after all, so much the weak point of our school system, as the weak point of our American Christianity. We are forced to admit that in the present condition of religion among our people, it is not possible for the public schools to teach religion at all. It is one of the results of sectarianism, which our denominational brethren are praising so loudly, that the State is compelled to exclude religious teaching from the public schools. There is scarcely anything that can be taught about the Christian religion, that does not inter-

fere with the opinions and rights of some who pay taxes. The only *modus vivendi* is to ignore religion altogether. 'Tis true 'tis pity, and pity 'tis 'tis true.

SEEING GOD.

A noisy atheist recently said: "I should not know a god if I should see one." The remark was meant to pass for wit. With refined people it would only have passed for what it was—namely a specimen of gross vulgarity. And yet, however coarse, it was, no doubt, a frank and truthful admission. Why not take him at his word? Why should he see God? He has not the necessary faculties for the beatific vision. Those organs by which he might have seen God have fallen into decay. No! He does not see God and he is doubtless perfectly honest in saying that he "would not know a god if he should see one." A pig would not know a poet if he should see one. What does the pig know? His master's trough. Men see what they have the capacity to see. And those men cannot be expected to see God who have nothing in them that has affinity with God. Who are they that see God? Our Saviour says: "Blessed are the pure in heart, for they shall see God." The impure are unblest. The curse that is on them is spiritual blindness. It was for such that the Saviour wept. Why? Manifestly because He could not help them. Because they were blind, and so knew not their day of visitation. God left them—left them to themselves, that heritage of woe, because they were past help. Yes, there are no doubt thousands of men and women in the world who could truthfully say that they do not see God. They are not of those that Christ spake of when He said: "Blessed are the pure in heart, for they shall see God." Why should they see Him? Are we not solemnly assured that "without holiness no man shall see the Lord." It is a great mistake to say, "there are no atheists." There are. Just as there are fish in the Mammoth Cave that have lost their sight, are stone blind, so there are men, plenty of them, more's the pity—that have lost their vision; not physical or mental but spiritual vision. Nor is there anything strange about it. It is the most natural thing in the world. "The pure in heart shall see God." "Without holiness no man shall see the Lord." Where these conditions are wanting, God is not seen.

HIGH LICENSE.

It is a hopeful sign for the cause of Temperance that the largest and most influential portion of the religious as well as of the secular press is taking its stand for "high license" as the general law, obligatory everywhere, with "local option" for prohibition wherever public sentiment will sustain it. It is all nonsense about high license "legalizing crime." High license is a restraint upon crime, and experience shows that it is a more effectual restraint, in most places, than prohibition, so-called. It seems to be, at present the best and only safeguard we have against the indiscriminate and reckless sale of intoxicants. Its intelligent and conscientious advocates do not urge it as a backward step of compromise with evil, but as a forward step, and a long one, in the direction of complete control. There are, perhaps, communities, where high license would be a backward step, a disastrous compromise. But surely these are not the great cities. Does any one suppose that the vote of the Legislature, at Springfield, could really "prohibit" the drinking of beer and whiskey in Chicago? You might as well attempt to dam up the waters of the Nile with bulrushes, as to cut off the supply of Lager from the hundreds of thousands of beer drinkers in this western metropolis. But we may reduce the beer drinking, perhaps one-half, by making it more expensive and by compelling the low grogeries to close. The worst evils of intemperance are among the poor. High license will minimize their opportunities for indulgence. Those who have money in abundance will have what they want in spite of law. Upon this class, other influences must be brought to bear. Ignorance of the danger incurred by alcoholic stimulation, is very prevalent even among the educated class. They have

no idea of the harm they are doing themselves by dram-drinking. There is more need of information than of law. When the influential and intelligent majority of the country become convinced that chronic alcoholism is a death-warrant, there will be no need of prohibiting the manufacture or restricted sale of what, in its proper place, is medicinal, absolutely necessary to the *materia medica*, to the laboratory, and to many mechanical arts. With such a knowledge of the nature of stimulants, there may be no danger in a glass of beer at dinner, or a glass of wine for refreshment after exhausting toil. There are some, no doubt, to whom even such indulgence is dangerous, but law will not reach them.

BRIEF MENTION.

Dear Reader, are you enjoying this delicious Spring weather, and all the charming sights and sounds of this May month, or are you among those who never find anything just right in this world? "A fine dry day for cleaning corn," said the parson, as he drove by the field. "Yes, parson; but death on the wheat." Next day it was raining, and the minister drove by. "Splendid day for wheat, Mr. Johnson." "Ah, yes," with a groan, "but death on the corn!"—This reply was given recently by the guide round St. Alban's cathedral, to the remark that the variety of architecture was most interesting: "Yes, sir, you see the work was given to different contractors, who each did it in his own way."—If there is a good deal of nonsense in this column this week, the gentle reader will please bear in mind that it is "gentle Spring." The editorial lamb, "as it were," is frisking.—The papers are now abounding in advice about house and garden work that ought to be done in Spring. Whatever else is neglected, do not fail to subscribe for THE LIVING CHURCH, or if now a subscriber, see that the renewal is sent promptly.—According to the *English Church Review*, the proposed testimonial to Mr. Martin Tupper, the author of "Proverbial Philosophy," has been an unequivocal failure. Four earls, three lords, and one bishop, acted as patrons, a committee was formed, and in the United States as well as in England the author's admirers were requested to contribute. Nevertheless, after deducting 112l for expenses, the committee has been unable to hand Mr. Tupper more than 380l. Testimonials are at the best open to many objections, but when, as in the present instance, the result is paltry, they become ridiculous.—The rector of St. Paul's parish, Richmond, Ind., issues at Easter a "Collection Calendar," giving date and object of special offerings appointed for the current year. It contains also a brief exhortation and explanation. It is an excellent plan and might be used, as perhaps it is, elsewhere.—A writer in *London Society* asserts that the following, at Lillington, near Leamington, is genuine. The lines are in memory of a man named John Trees:

"Poorly lived
 And poorly died;
 Poorly buried,
 And no one cried."

Equally melancholy, though with a different kind of sadness, are the rhymes on John Hill, in a churchyard at Manchester:

"Here lies John Hill, a man of skill;
 His age was five times ten.
 He ne'er did good, nor ever would,
 Had he lived as long again."

Very likely not; for if in half a century a man does no good, he will hardly turn over a new leaf at fifty years of age. Is the following to be considered as an eulogium on the person commemorated?

"Provost Peter Patterson was Provost of Dundee;
 Provost Peter Patterson, here lies he.
 Hallelujah! Hallelujee!"

"A calm despair" is indicated by these melancholy lines to the Rev. Patrick Thompson, vicar on the Isle of Man: "At threescore winters' end I died,
 A cheerless being, lone and sad,
 The nuptial knot I never tied,
 And wished my father never had."

—At an Indian Reserve somewhere in British America, the daughter of a chief, after being baptized, was recently married to a Christian. The name of the bride was Saskatawepenseck. She became Mrs. Gaddil.—The invention of death-dealing articles seems to be

very profitable to the patentees. The German Krupp has made several millions on his rifled cannons, and Mr. Holloway got very rich on the sale of pills. The returns are not all in, so it cannot be stated which has been the means of killing the greatest number of people.

LETTERS TO THE EDITOR.

THE PRAYER BOOK.

To the Editor of *The Living Church*:
 I have before me an old copy of the Convention Journal (not within the reach of a large number of your readers, perhaps) in which occurs a report of a committee on the Prayer Book, which is both interesting and instructive.

It may not be generally known that the capitalization and punctuation of the Collects rests upon a principle designed to mark the liturgical parts of the Collect, and at the same time influence the reading of it. "The full and regular Collect," the committee tells us "is distinguished by three parts—the *protasis*, or introduction; the *apodosis*, or part based on this, and the conclusion, 'through Jesus Christ our Lord.' The ancient and established method of printing it, was to separate these parts by a semicolon or colon, and to begin the *apodosis* with a capital letter." "We suppose," the committee goes on to say, "that the proper way to read such a piece of sacred composition is to mark each part by a slight pause; and the commencement of the *apodosis* by a slight emphasis. The pause before the conclusion brings out a point which is of even theological importance, viz: that the *whole* prayer is offered through the Saviour, and with faith in His mediation and intercession. As it is often read, the conclusion is made a part of the preceding clause alone, to which it no more belongs than to any other clause." These opinions are then enforced by a quotation from Jebb on the choral service.

Concerning the capitalization of the other prayers, etc., of the services, the committee says: "There are some words which the English liturgy capitalizes systematically. Thus the commencement of every liturgical clause in the Confessions, the Lord's Prayer, the Creeds, and the portion of the Ash Wednesday service bottom of page 69, has a capital. These capitals will explain themselves and soon be found an aid rather than an embarrassment. They show how much of the language should be repeated by the minister and people at the same time; and prevent each party from running ahead of the other, and producing confusion. Thus the passage from the Sacramental Confession, 'And grant, that we may ever hereafter serve and please thee in newness of life, to the honor and glory of Thy name, through Jesus Christ our Lord,' which is thus printed in our last *Standard* (with commas only, and without one liturgical capital), is quite too long to be said without some jarring. But if read as the English liturgy has thus arranged it; 'And grant that we may ever hereafter serve and please thee, in newness of life, To the honor and glory of thy Name; Through Jesus Christ our Lord;' it might be pronounced more in unison, and in a way more promotive of devotion."

"The adoption of the liturgical system about the semicolon before 'through Jesus Christ our Lord,' will work exceedingly well here (in the General Thanksgiving) in preventing occasional *Amens*, which, as the close of the Thanksgiving is too often read, disturb both the minister and the congregation. If the pause in the voice is before, and not after 'through Jesus Christ our Lord,' no one will suppose the prayer ended, and utter an involuntary *Amen*."

To the above points concerning the Prayer Book, I may add that later conventions have authorized the insertion of "Amen" at the end of the *Gloria Patri* in the morning and evening Offices, and the omission of the word "may" before "show" in the General Thanksgiving in all three offices where it occurs.

Many Prayer Books, however, continue to be published without these corrections. Persons purchasing books would do well to examine these places, and also whether the word "lustily" is omitted before "unto him," in the third verse of psalm xxxiii in the ninth selection; whether the book conforms to the standard in having the hyphen between Whitsun and Day wherever it occurs in the book, and not between Whit and Sunday, or omitted altogether. The Prayer Books published by the New York Bible and Common Prayer Book Society are generally found to be correct. E. H. E.

Wilmington, Delaware, May 2, 1884.

"THE TEACHING OF THE APOSTLES."

To the Editor of *The Living Church*:
 I have been much amused by the excitement in religious circles outside of the Church in respect to the recently discovered manuscript entitled "The Teaching of the Apostles."

It would seem as if they laid hold in a sort of desperation upon anything in antiquity which could possibly reverse the judgment of time and investigation.

The New York *Independent* regards it as the most important discovery of the age, and informs us that the "Episcopal Church" is quiet on the subject, as if the new revelations had utterly confounded her teachings. The chief point made is as to Art. XV., which contradicts, as they imagine, the "Episcopal" idea as to the ministry.

Before considering this article I propose to present "the Teaching" under distinct heads, representing ideas held in the Church, and rejected by our non-Episcopal friends.

1. FASTING.—This is a custom little approved and less practised outside of the Church; and yet the "Teaching" is as follows: "fast for those who persecute you;" "command the one to be baptized to fast one or two days before;" "fast on the fourth day of the week and on the day of preparation."

2. THE LORD'S DAY.—(The word Sabbath never used) recognized as the Christian Festival.

3. SAINTS' DAYS.—The Church orders certain days to be commemorated in honor of saints. "The Teaching" goes further and says "Thou shalt seek day by day the presence of the saints, that thou mayest rest in their words."

4. MINISTERIAL AUTHORITY.—The Church makes much of delegated official authority, the Sects but little; more of personal qualities. What says "the Teaching?" "My child, thou shalt be mindful night and day of him who declares to thee the Word of God."

5. THE HOLY SACRAMENT.—Outside of the Church the practice is to receive quarterly or monthly. "The Teaching" says "on each Lord's Day gather yourselves together and break bread." The Sects do not recognize the idea of a "sacrifice" in the Eucharist. The Teaching speaks of a "pure sacrifice" of a "sacrifice not to be defiled," the prophecy of Malachi i. 7-14, being especially applied.

I might go on with other references to the "Teaching," as reproving the ways of those so excited by the manuscript; but I prefer to proceed with some remarks on Art. XV., which has given so much comfort to our sectarian friends.

The gist is in these words: "Elect therefore for yourselves Bishops and Deacons worthy of the Lord." What has this to do with authority, or with the nature of the officer to whom belongs the right of delegating the right to preach or to administer the Sacraments?

The election is one thing, but the conveyance of authority to the person elected is a very different thing. Who are the Prophets? "Teachers" "Apostles" referred to indiscriminately in Art. XI. "The Prophet approved and true" "who has his judgment with God," "the high Priests" to whom the "first fruits" of the "wine press" and the "threshing floor" and the "cattle and sheep" "must be given?" Such language clearly indicates that these are superior to the "Bishops and Deacons."

This is made even more clear in that part of Art. XV. in which the fear is expressed that the service of the Bishops and Deacons might not be rightly regarded, indeed that they might "overlook" them on account of the superior service of the Apostles or Prophets, which is evidently the meaning of the injunction.

I have no feeling against this ancient manuscript, but on the contrary I hope it may be accepted as a genuine document. Nothing of this kind, even if the ideas were not so much in agreement with what is now taught, can disturb the thoughtful Churchman. Assured of his position in the Divine Society he accepts her traditions as to doctrine and order, and respects her appeal to Holy Scripture and ancient authors. However simple the ritual, and how little formulated the teaching in the days of the Church's trials and conflicts; the unfolding of her worship in lofty and fervent liturgy, the growth of her stately temples, and the establishment of her universal episcopate in quiet, unimpeded course, when the hand of the oppressor was moved, must have been according to the Divine pleasure; and the question is not as to the likeness of the Church in her beautiful garments, in the days of her glory, to the ill clad Church in the days of her humiliation, but as to her identity, and to her organic and historic continuity as the Body of Christ.

O. W. T.

Morristown, N. J., May 2, 1884.

CHEAP CHURCH MUSIC.

To the Editor of The Living Church:

As the cost of music is often an important item to choirs, I beg to call the attention of choir-masters to a pamphlet usually sold at 50 cents, which is published by W. A. Evans & Bro., 50 Bromfield street, Boston, Massachusetts, for five cents a copy. It is published in the five cent collection. The pamphlet includes 13 octavo pages of music—"The Office of Holy Communion, by Wm. Henry Monk," embracing five settings of the Kyrie, the Credo, the plain-song *Sorsum Corda* and responses, *Sanctus, Benedictus, Agnus Dei, and Gloria.* A very cheap edition of Monk's Communion Service in C! can also be had, I believe, at 10 Park Place, New York city; 926 Chestnut street, Philadelphia; 113 Adams street Chicago, and 307 Pine street, St. Louis.

ONE WHO HAS USED IT.

THE MISSISSIPPI FUND.

To the Living Church Company:

DEAR SIRS,—Your favor of the 3rd inst. came duly to hand, with enclosure as mentioned, viz., your check for \$516.41, to be applied to the Bishop Green Fund.

As collector of that fund, and in behalf of our venerable Diocesan, as well as of our diocese, I tender THE LIVING CHURCH sincere thanks for this timely assistance, and beg to assure you that not only your own

efforts, but the warm feelings and free gifts that have so freely seconded such efforts, are most truly appreciated throughout our diocese.

Our late council adopted a vote of thanks to the givers to this Fund, which will appear upon the pages of our forthcoming journal. M. M. MOORE.

THE AFRICAN MISSIONARY EPISCOPATE.

The nomination of the Rev. S. D. Ferguson as Missionary Bishop of Cape Palmas will commend itself as peculiarly appropriate, from the fact that Mr. Ferguson has for many years been a missionary in Africa. Further, this nomination will meet with a ready response from the sentiment that the catholicity of the Church will be proclaimed by appointing an African to be a Bishop of Africans. It will be considered a cause of congratulation, not only that the American Church is ready to confer the episcopate upon a black man, but that she has among her clergy one whose excellent record shows his eminent fitness for the office.

And yet the action demanded by this nomination requires the most serious deliberation, and it is to be regretted that the nomination was not made during the session of the late General Convention, so that it could have been fully debated in the House of Deputies. For there are two sides to this question, and however proper it may be to reward a faithful missionary for long and arduous service, and however desirable it may be to have an African Bishop who is such by race as well as by title, the first thing to be considered is the effect upon the African Mission.

That mission embraces within its limits two peoples, the Natives and the Liberians. The former look upon the latter as intruders, as interlopers, as hybrids, and the descendant of slaves; they hold them in utter contempt, and openly boast that if it were not for the foreign ships-of-war they would sweep the whole Liberian community into the sea. It is the native African whom we hope to evangelize, and in order to this we must win their confidence and their respect. They must be assured that we desire only their welfare; they must esteem our missionaries. Mr. Ferguson is a Librarian; how will his elevation to the episcopate be received by the natives?

Again, every one acquainted with the negroes as a race is painfully aware that there prevails among them a low standard of morality as to chastity, financial exactness, and loyalty to law. Those most competent to judge declare that the dark picture of the negro race in this country as drawn by Dr. Tucker was not exaggerated, and recent events in the missionary jurisdictions of Cape Palmas afford sad evidence that a better state of affairs does not exist there. Has the time, then, arrived when we can safely turn over the African Mission to the African race? Is it the judgment of the American Church that the colored people, lay as well as clerical, female as well as male, have reached the high plane of Gospel morality, and are so firmly fixed thereon, that they are able not only to maintain themselves there, but also to raise to the same level the debased masses of heathen Africa? For it must be understood that the consecration of Mr. Ferguson will be the first step towards checking the supply of white missionaries. Not to mention race prejudice, this consecration would be the official proclamation that the Church will send no more white bishops to Africa, because of the climate. If a white bishop can not live in Africa, neither can a white priest, and so the whole care of the mission will devolve upon negro ministers.

There is another point of even wider bearing. With this consecration, there would be in the Anglican Communion three bishops of African blood, making it practicable to organize an independent African church in full possession of the succession. As ardently as we long for that event, has the time arrived when it will be prudent to take a step that may result in the speedy organization of a semi-civilized, and hardly semi-Christian church in Africa.

Commenting these questions to the calm consideration of the Church in the United States, and praying that our rulers may lay hands suddenly on no man, I leave the subject, with the hope that it may be fully discussed by abler men. M. M. BENTON, JR.

THE UNIVERSITY OF THE SOUTH.

SPECIAL CORRESPONDENCE.

On the fourth Sunday after Easter the Right Rev., the Bishop of Tennessee, held his annual Confirmation in St. Augustine's chapel, Sewanee.

There was an early celebration of the Holy Communion previous to which, the Bishop confirmed one candidate, not connected with the school. At the 11 o'clock service the Rev., the Vice Chancellor, Telfair Hodgson, D.D., preached a plain and practical discourse on Confirmation. At five P. M., the Confirmation service was held, when the Chaplain, the Rev. T. F. Gailor, presented a class of 18 candidates, one a professor in the University, and 17 students. About 30 students have ratified their baptismal vows in St. Augustine's chapel during the current year. They have all been carefully instructed in those things which a Christian ought to know and believe to his soul's health. Six or eight weeks are devoted to preparation, and when they come to the al-

tar and answer the Bishop's question and pledge themselves to fight under Christ's banner they understand all that is involved in the "I will." The morning after their Confirmation, the entire class received their first Communion, with their friends and classmates. The service was most solemn and impressive.

Everything at the University is in a most healthful condition. The energy and tact displayed by the Vice Chancellor cannot be too highly commended. The discipline is admirable—the work done in the various schools most thorough. The new chemical and philosophical hall, a beautiful and admirably arranged building is now ready for occupation.

God bless the University of the South. SEWANEE.

TO CORRESPONDENTS.

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

DECLINED.—"One Day," "The Church," "From Psalm ciii." "Lines suggested by a Confirmation Address." T. C. W.—Probably for the whole Bible there is nothing better than Wordsworth. Sadler's Commentary on the gospels is the best, but is not yet complete. Denton's is good.

PERSONAL MENTION.

The address of the Rev. J. P. Lytton is Oak Hill Station, West St. Louis, Mo. The address of the Rev. Geo. A. Keller is changed from Radnor, Pa. to General Wayne, Delaware Co., Pa. The address of the Rev. W. E. Potwine during the months of June and July will be Fair Haven, Conn. The Rev. T. A. Snyder has removed from Westford, N. Y., to Gilbertsville, N. Y., and should be addressed accordingly. The Rev. S. H. Gartecken has accepted a call to the rectorship of St. Paul's church, Springfield, Illinois. Address accordingly after June 1. The Rev. Alban Greaves has accepted the rectorship of the Church of the Holy Innocents, Indianapolis. Address 63 English Ave., Indianapolis, Ind.

OFFICIAL.

The services of the centennial of the convention of the diocese of Pennsylvania will be held in Christ church, on Saturday morning next, 21st inst., at ten o'clock, when the historical discourse will be delivered by the bishop of the diocese. In the afternoon of that day, the convention will be adjourned to the church of the Epiphany, where addresses may be expected from Bishop Howe, Bishop Whitehead, Bishop H. C. Potter, and others, appropriate to this interesting anniversary in the annals of the Church in this commonwealth. Admission to the morning services at Christ church can alone be had by ticket from members of the committee, upon application to them in the vestry room of the church of the Epiphany, on the afternoon of Thursday and Friday next.

BY ORDER OF THE COMMITTEE.

MAY 17, 1884. GENERAL THEOLOGICAL SEMINARY, Ninth Avenue and Twentieth Street, New York. The Annual Examination, laying the cornerstone of the Library Building and Commencement Exercises will take place as follows:

MAY 21ST, SUNDAY AFTER ASCENSION, ANNUAL SERMON. By the Right Rev. John Henry Hobart Brown, D. D., Bishop of Florida. At ten o'clock, when the Bishop and Faculty in the Sunday school room adjoining the chapel at 7:30 P. M. Morning Prayer, 9 A. M. Evening Prayer, 7:30 P. M. Annual Examination from 10 to 12 and from 1 to 3 o'clock daily.

MAY 22ND, MONDAY, TUESDAY, AND WEDNESDAY. 9 A. M.—Morning Prayer. 11 A. M.—Celebration of the Holy Communion in the chapel. 12 M.—Laying of the cornerstone of Library Building by the Assistant Bishop of New York. 2 P. M.—The clergy with surplices will meet the Bishops, Faculty and Trustees in Sherred Hall at 12 M.

1 P. M.—Lunch in St. Peter's Hall for Trustees, Clergy and invited guests. 2:30 P. M.—Essay in the chapel, before the Associate Alumni, by the Rev. Angelo A. Benton. 7:45 P. M.—Commencement in Trinity chapel.

*The clergy will meet the Bishops and Faculty in the Sunday school building adjoining the chapel at 7:30 P. M. The seminary will reopen on Wednesday, Sept. 10, 1884

Candidates for Priest's orders and graduates of colleges will be required to pass an examination in the Acts of the Apostles in the original, the elements of Greek grammar, and present an English composition. For further particulars apply to REV. E. A. HOFFMAN, D. D., Dean, 426 West Twenty-third St., New York.

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 into other hands. Who will help us? Subscriptions may be sent to the Rev. W. P. Browne, Winona, Miss. Acknowledgments will be made by the Secretary of the Parish, and through our papers. I heartily commend the above appeal. HUGH MILLER THOMPSON.

OBITUARY.

WOODWARD.—Died, in Minneapolis, Minn., on Thursday, May 8, Alice Maxwell, daughter of the Rev. Charles and Charlotte August Woodward, of Rochester, Minn., in the 20th year of her age.

ACKNOWLEDGEMENTS.

LIVING CHURCH MISSISSIPPI FUND. Previously acknowledged.....\$516 41 Mississippi..... 1 50 Thank Offering, Carlisle..... 5 00 Rev. L. Purdon..... 5 00 Total.....\$527 91 The total amount has been remitted to the Treasurer of the Bishop Green Fund.—Ed. L. C.

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, communicant of the Church Correspondence invited. C. W. LEFFINGWELL.

SUMMER SCHOOL.

The summer session of the Homewood 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 1885, the clergy will confer a great favor upon the editor of the clergy lists, if they will send the notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. As THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville, Ill. SOCIETY FOR THE INCREASE OF THE MISSIONS. Remittances and applications should be addressed to the Rev. Elisha Whitteley, Corresponding Secretary, 37 Spring St., Hartford, Conn. 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. Correspondents answering the advertisement of a black walnut altar for sale by P. B. K., will please address box 1265 Dover N. H.

James Pott & Co., Church Publishers. CHURCH SONGS.

By the Rev. S. BARRING-GOULD and the Rev. H. FLEETWOOD. (Ready.) Words only, 5 cents. Words and Music, \$1.00

This new and original Work consists of a Series of Hymns and Songs with Music, which are intended to be to the Church what the songs of the Salvation Army and Messrs. Moody and Sankey are to their respective adherents, combining, it is hoped, their popularity and tunefulness without any trace of vulgarity or irreverence. In compiling the collection, the authors have done their best to insist on DEFINITE TRUTH, and to make the song a vehicle for impressing some facts necessary to salvation on the minds of those who sing them. They have aimed especially at giving definite expression to the doctrine of "THE CATHOLIC CHURCH," which is presupposed, rather than insisted on, in our hymnals.

The songs are intended for HOME MISSION and SPECIAL SERVICES; whether in Church, Mission-room, or Open Air Meeting: Some are specially adapted for Processions, Services of Praise, Working Men, Children, and large congregations; some are to be sung by the choir and people combined; others have hearty refrains to be joined in by the congregation in chorus; and a few may be sung by the choir alone, as are Carols, &c. GREGORIAN MUSIC RESTORED. A Manual of Plain Song For the Offices of Morning Prayer, the Litany, etc., of the American Church. (Just Ready.) Edited by the Rev. H. G. BATTERSON, D. D., and the Rev. H. McDOWELL, M. A. With Introduction by the Rev. J. WILBERFORCE DORAN, M. A. 12mo, cloth, red edge. Price \$1. To Church Chords, 75 cents net.

"Gregorian Music, having for so many years approved itself to the devotional sentiment of Christians, there is no need to apologize for an effort to promote its use in the American Church."—From Editor's Preface. "We shall never get at the true spirit of devotional power in our music until we bring back the OLD PLAIN SONG OF THE CHURCH."—The Rev. Morgan Dix, S. T. D.

12 Astor Place, Broadway, New York.

A GREAT STORY! The Christian Union

Will begin the publication May 15 of a very remarkable story, entitled "RAMONA," by Mrs. Helen Jackson, whose writings, over the signature of

H. H.

Have Attained the Widest Popularity.

"RAMONA"

Is a story of intense dramatic interest and great moral power; it is full of beautiful description, striking incidents, and stirring situations. It will be

The Story of the Year!

THE CHRISTIAN UNION

Is published weekly at 20 Lafayette Place, New York.

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THE REVELATION OF THE FATHER. Short Lectures on The Titles of The Lord in the Gospel of St. John. By Brooke Foss Westcott, D.D., D. C. L. London: Macmillan & Co., Chicago: Jansen, McClurg & Co. Price \$1.50.

Everything which the accomplished author of these lectures has to say, must always have the deepest interest to us all. It is pleasant and profitable to turn from the spirit of shallow pretence, which so largely characterizes the writing of our time, to the profound and spiritual work of such an author. One cannot help wishing that he had been one of the hearers who had the privilege of listening to the series. The subject chosen is one every way worthy of the learned and devout writer, and its selection is the plainest index of the bent of his genius. The purpose is to show the development of the idea of the deity of the Son of God. The passages are all taken from St. John's Gospel, and we feel the force of the remark made by Canon Westcott in his preface, that "A complete series of related passages of Holy Scripture, taken just as they stand without the exercise of any choice, presents, as I believe, with incomparable clearness, that harmonious progress of thought in the record of divine revelation, which makes the idea of inspiration a living reality." The book is especially to be commended to all devout students of Holy Scripture.

SCHOOLS AND STUDIES. By B. A. Hinsdale, A. M. Boston: James Osgood & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

It does not prejudice the reader in favor of a book to read at the head of almost every chapter that "this address was first read at such a place, and has since done duty before various assemblies." He suspects that he is being treated to "cold victuals," "fural baked meats," and such like. A general notice in the preface would seem to be enough to explain the conditions under which the work was originally done. This, however, is but a trifling blemish upon the really excellent work of President Hinsdale, late of Hiram College, Ohio. Throughout it reveals the scholarly instinct and conscientious purpose of the accomplished educator. It is a valuable contribution to our educational literature, and cannot fail to advance the cause to which the gifted author is devoted.

ENGLISH MEN OF LETTERS. Edited by John Morley Addison. By W. J. Courthope. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price 75 cents.

In these days of not only new books but new authors, there are doubtless few who give heed to Dr. Johnson's dictum: "Give days and nights, sir, to the study of Addison." Each age has its own life to live, and must needs listen most eagerly to those who express its own thought. So it is not surprising that "the parson in the tye wig" has

not now so large a congregation as formerly. Yet English literature owes much to him who gave to its prose "Addisonian ease and simplicity," and who enriched its picture gallery with the portrait of that good knight and true, Sir Roger de Coverly. The Biography of Addison as contained in this volume of the series of English Men of Letters, is a welcome addition to literary history and criticism.

THE CHURCH CYCLOPEDIA. A Dictionary of Church Doctrine, Organization, and Ritual. Edited by the Rev. A. A. Benton, M. A. Philadelphia: L. H. Hamersley & Co. Price \$5.00.

This is a useful but not in every respect a reliable and safe book. It has much valuable information; and some that is anything but valuable. The editor's idea was perhaps eclectic. Had he given different schools an opportunity of expressing their views on mooted points, the idea would have been well carried out; but as it is, the subjects upon which there is controversy seem to have been given out by lot to the various writers, and only one article appears on each. The editor does not appear to have been actuated by a partisan spirit, yet has in many cases failed to do justice to most important subjects.

UNDER THE KING'S BANNER. Stories of the Soldiers of Christ in all ages. By C. A. Jones. With Introductory Preface by the Bishop of Bedford. Illustrated. New York: E. & J. B. Young & Co. Pp. 290.

The reader will recognize the author as the same whose "Stories of the Wonderful Kingdom," have lately been published in THE LIVING CHURCH. In these picturesque narratives Miss Jones teaches Church History as no dry presentation of names and dates can teach it. By reading such books the child gets an idea of the Church as a visible reality continuing through all the changes of earthly kingdoms; and such examples of devotion and goodness as are portrayed cannot fail to awaken holy aspirations and lead to a better life.

A DAY IN ATHENS WITH SOCRATES. Translations from the Protagoras and the Republic of Plato. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 145. Price 30 cents.

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Calendar—May, 1884.

22.—ASCENSION. White.
25.—SUNDAY AFTER ASCENSION. White.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

The second appeal of the Central Board of Missions, has just made its appearance on behalf of the domestic mission field of the Canadian Church...

Our domestic mission field is composed of the dioceses of Algoma, Rupert's Land, Saskatchewan, Moose and Athabasca, and the work is pretty evenly divided between the pagan Indians and the white settlers...

Some details in connection with the Sisterhood lately started in Winnipeg, and previously referred to by me may not prove uninteresting. It is a branch of the well-known Sisterhood of St. John the Divine, of London, England...

The Church is doing an excellent work among the shanty-men in the far North of Quebec and Ontario, and at last resident clergymen are entering upon the work and building up centres of Church work and influence...

The Temperance party throughout the Dominion are preparing for a general onslaught upon the liquor traffic all along the line, and with this object have decided to submit the Scott prohibitory act simultaneously in groups of counties in all the Provinces, including Manitoba...

Large numbers of emigrants are now arriving from Great Britain, the greater proportion of whom hail from England, and are very largely composed of Church-people. The Rev. Mr. Bridger, emigrant chaplain in Liverpool has just landed in Quebec with a party of 400, mainly domestic servants...

It is curious how difficult it often is to induce these newly arrived emigrants of the poorer class to identify themselves with and even attend church. Very seldom it is that they report themselves to the clergymen of the parish, and so it often happens that for months after their arrival in even a small town the pastor is unaware of their existence...

The new editor of The Church Guardian has issued his greeting to the public. In a few well chosen words he announces his determination to conduct the paper on non-partisan lines, and to advocate the general re-union of Christendom on a Catholic basis...

The Salvation Army appears to be rapidly declining in Canada, notably in the smaller towns and villages. It seems a pity that so much zeal and discipline could not have been utilized in some effective and permanent form...

Ontario May 20th, 1884.

OPINIONS OF THE PRESS.

CHURCH DECORATIONS. There is one method of festival decoration often met with abroad, but which we do not remember ever seeing adopted among ourselves. In many foreign cathedrals and churches they have special sets of altar-furniture (the six candlesticks, the cross, &c.) which are only used on great days...

ASCENSION DAY.—The observance of this feast is not by any means as general as that of Christmas and Easter has become, nor does there seem to be any immediate promise of its being so...

SENTIMENTAL SOCIALISM.—The generous eagerness of the young to convert this very imperfect world into a perfect one, and their sanguine persuasion that the mighty metamorphosis is not so difficult as the old think it to be, are not new phenomena...

CHURCH WORK.

UTAH AND IDAHO. BISHOP TUTTLE'S APPOINTMENTS. JUNE. 15, Boise; 18, Boise Convocation; 22, Idaho City; 24, Placerville; 26, Emmettville; 29, Boise. JULY. 6, Silver; 8, Reynolds's Creek; 11, Rocky Bar; 13, Atlanta; 15, Vienna; 20, Ketchum; 27, Hailey; 29, Bullion. AUGUST. 3, Bellevue; 5, Shoshone; 10, Bonanza and Junction; 15, Bay Horse; 17, Challis; 24, Salmon; 26, Lemhi Cluster; 28, Eagle Rock; 31, Blackfoot. SEPTEMBER. 7, Boise; 12, Caldwell; 14, Welter; 21, Lewiston; 28, Moscow. OCTOBER. 2, Fort Lapwai; 5, Mt. Idaho; 12, Lewiston; 16, Eagle City; 19, Fort Coeur d'Alene.

Peoria.—The evening service at St. Paul's chapel the fourth Sunday after Easter was most impressive. The choir composed of twenty-two boys in cotta and cassock opened the service in the vestry with the processionary hymn, "Onward Christian Soldiers..."

The choir after a few weeks drill made their first appearance in robes, the second Sunday in Lent, and was better received by the congregation than at first expected. The precursor having succeeded in accomplishing a pleasing presentation from the first.

INDIANA.

La Grange.—The 15th inst. was a bright day in the annals of St. John's mission. At 10:30 A. M., the Bishop of the diocese consecrated the church, the instrument of consecration being read by the Rev. C. N. Spalding, Lancaster Pennsylvania, and the sentence of Consecration by the missionary in charge, the Rev. S. C. M. Orpen...

In the evening, the Bishop visited the parish church, St. Mark's, Lima, where he preached and confirmed three. The Bishop was assisted in the services of the day by the Rev. Messrs. Spalding and Orpen, the rector of the parish. On the following day the Bishop baptized the infant son of the rector.

LOUISIANA.

Assumption, Christ Church.—The Rev. Charles C. Kramer, deacon, and rector of this parish, was advanced to the Priesthood on Tuesday, May 13th, 1884. There were present the Bishop of the diocese, the Rev. Dr. Percival, of New Orleans; the Rev. William D. Christian, of Houma; the Rev. Robert S. Stuart, of Donaldsonville; and the Rev. Alfred S. Clark, of Thibodaux. This is the first ordination for many years in any of the country churches...

ILLINOIS.

Waukegan, Deacons Meeting.—The regular Quarterly Meeting of the North-Eastern Deanery, held here on Monday and Tuesday, the 12th and 13th inst., was a very delightful gathering. There were present in all thirteen of the brethren; and the Bishop, although not arriving in time for the sessions, made his welcome appearance on the second day, before the clergy had departed; and having gathered them around him in the church, addressed them upon the important subject of "Woman's Work in the Church," laying before them a plan for a practical development of it in the diocese...

During the entire session, the Dean being absent, the proceedings were ably presided over by the Rev. Dr. Jewell, of Evanston.

On Tuesday morning, at 6:30, the Rev. Stewart Smith celebrated Holy Communion, the Rev. M. V. Averill acting as Deacon; and there was a second Celebration at 10 A. M., at which the Rev. Dr. Jewell was celebrant, and the Rev. Geo. C. Street, Deacon. An essay was then read by the Rev. Louis S. Osborne, rector of Trinity Church, Chicago, the title of which was "Action and Reaction." The essayist dwelt at some length and with much force upon the unreality of much of the modern preaching, asserting that the pulpit too often puts forward an impracticable standard of the Christian Life, conducing to cant and virtual although unconscious hypocrisy...

The essay concluded, and the laity having retired, the usual business meeting was held, at which certain arrangements were made in connection with the approaching session of the Diocesan Convention. Upon the invitation of the Rev. J. Rushton, it was decided that the next meeting of the Deanery should be held at Pullman, on the first Monday in September, the Rev. Messrs. Stewart Smith, Lurrabee, and Morrison, Jr., to be the speakers, and Mr. Street the essayist.

The Rev. Mr. Osborne's essay was discussed by the members at some length, after which the meeting formally adjourned. At 12:30, an excellent and abundant luncheon was served in the rectory parlors, which had been provided by the ladies of the parish, many of whom attended in person to the needs of their appreciative guests. Upon the whole, both in its official and its social aspect, this meeting of the members of the North-Eastern Deanery was a grand success, and broke up with the most kindly mutual sentiments, as well as of grateful appreciation of the hospitality of their hosts and hostesses...

The parish at Waukegan continues to prosper bravely both from a spiritual and a temporal point of view. The church building has undergone great improvement, and especially the chancel, in which last Easter a new and handsome altar was placed. An appropriate memorial gift was lately made, also, of a very elaborate set of penitential hangings for Altar, Prayer Desk, Lectern, etc.; and at Christmas, a well finished and finely-toned organ was put in place, at a cost of \$1,300. The much respected rector of Christ Church—Mr. Toll—has much cause to feel encouraged.

ALBANY.

Troy, Missionary Conference.—The opening meeting of the Conference of the Domestic and Foreign Missionary Society was held on the evening of Tuesday May 6, in St. John's church, a large congregation being present.

After Evening Prayer, a missionary sermon was delivered by the Rev. Phillips Brooks, from Nehemiah xii., 43. The speaker's remarks were based upon individual experience and observation in the missionary fields of India. The morning services of the second day were held at the church of the Holy Cross, and the Holy Eucharist was administered by the Bishop of Albany, who also delivered an address, welcoming the clergy from other dioceses, and mentioning the efficient and valuable work done both at home and abroad, by the Woman's Auxiliary, referring to a mission work begun in this city 40 years ago, whose influence had been very widespread, and speaking of the earnest Christian work done here by Mary Warren and Harriet Traver. The report of the Corresponding Secretary of the Woman's Auxiliary for this diocese stated that the value of boxes received during the year was \$2,832, whose contents have been distributed wherever needed. The report of the Treasurer showed the receipt and distribution of \$1,807. An address was made by Miss Emory, General Secretary of the society, regarding the object of the society and what it has accomplished. At an afternoon session at St. Paul's parish house, a general discussion was held on Domestic Missions, and the best plan for spreading the Gospel among the Indians and the colored people of the South. At the evening session in Christ church, addresses were made by the Rev. Messrs. Leonard K. Storrs and Melville Boyd, of Brooklyn, and the Rev. Dr. J. S. Lindsay, of Georgetown, D. C. On the afternoon and evening of the third day, interesting addresses were delivered by the Rev. D. M. Bates, late missionary to China, the Rev. C. T. Blanchet, Mr. Sidney C. Partridge, and others, with concluding remarks by the Rev. Dr. F. S. Courtney, of Boston.

Summary of Statistics.—The Journal of Convention gives the following summary: Clergy, 122; Baptisms, 1,739; Confirmations, 1,100; Communicants, 14,340; Total offerings, \$269,362.70.

CENTRAL PENNSYLVANIA.

Lancaster Convocation.—The Convocation of Harrisburg held its Spring session in St. James' church (the Rev. C. F. Knight, D.D., rector) on the 6th, 7th, and 8th inst. There were in attendance, besides the rector of the parish, the Rev. Wm. C. Leverett, Dean, the Rev. L. F. Baker, Secretary, and the Rev. Messrs. S. K. Boyer, B. F. Brown, J. McAlpine, Harding, L. M. Hardy, R. J. Keeling, D. D. W. C. Langdon, D. D. H. C. Pastorius, F. H. Stricker, A. E. Tortat, A. S. Woodle, with the Rev. F. J. C. Moran, of the Church of England. There were also lay delegates from St. Paul's church, Harrisburg, and St. Paul's, Columbia. Good practical sermons were preached by the Rev. Messrs. Stricker, Pastorius and Moran.

On Wednesday morning, after a celebration of the Holy Communion by the Dean, the first business meeting was held. This lasted for several hours, and was filled with an animated discussion of various matters connected with the work of the Convocation. In the afternoon, another very interesting meeting took place, when the missionary field of this Convocation was the subject of consideration. Encouraging reports were received from various mission stations, and the earnest discussion on this most important part of the convocationary work prepared the way for the public missionary service of the evening, when spirited addresses were made by the Rev. Messrs. Brown and Woodle and Dr. Langdon.

After morning service on Thursday, the clergy again met in private session, when a carefully prepared essay was read by the Rev. L. F. Baker. His subject was, "Sermons and Sermonizers." The essay was, as usual, made the theme of free and friendly criticism. On Thursday p. m., the Rev. Dr. Langdon presented his plan for the improvement of "Church Finances," and the Rev. A. E. Tortat urged the importance of building the memorial "church of the Prince of Peace," at Gettysburg. Both projects received the considerate attention of the members present.

On Thursday night, after Evening Prayer and an earnest sermon by the Rev. Mr. Moran, the Dean acknowledged, in behalf of the Convocation, the hospitalities of the rector and people, and this very agreeable meeting in St. James' parish, came to a close.

Muncy Convocation.—The Easter session of the Williamsport Convocation met in St. James' church, (the Rev. W. H. Johnson, rector) on Tuesday, April 29, twelve priests and two deacons being in attendance. On the previous evening Bishop Howe made his annual visitation to this parish, when he confirmed five young ladies in the presence of a large and interested congregation.

The first service of the Convocation was held on Tuesday morning, at which time the Rev. George C. Foley, rector of Trinity church, Williamsport, preached a glowing sermon on the Gospel doctrine of immortality, which was greatly enjoyed by all who were privileged to hear it. At 7:30 p. m., after evening prayer, the Convocation sermon was preached by the Rev. J. H. Hopkins, S. T. D., rector of Christ church, Williamsport, from the words: "For we being many are one body and one bread, because we are all partakers of that one bread." His theme was "The unity of the Church," and it was treated in a most original and forcible manner.

On Wednesday the following services were held: 9 A. M. business meeting; 10:30 A. M. morning prayer, Holy Communion, and sermon by the Rev. John Hewitt, rector of St. John's church, Bellefonte. This discourse was as able as it was interesting, and excited much favorable comment; 3 P. M., essay by the Rev. Mr. Foley. Subject, "Motives for rewards." This was followed by a public discussion and missionary reports; 7:30 p. m. choral evening prayer, and sermon by the Rev. Mr. Hall, rector of Christ church, Danville. With this striking sermon ended the public instructions of the Convocation, which attracted good congregations, and proved full of profit to the parishioners of St. James', Muncy.

Immediately after service a delightful reception was given the clergy by the ladies of the parish at the rectory. A simple collation was served about ten o'clock, and the entertainment was greatly enjoyed by all who attended.

The clergy united in pronouncing this one of the most successful meetings the Convocation has had for a long time.

Phillipsburg Ordination.—On May 1st, in St. Paul's church, (the Rev. F. J. Clerc, D.D., rector) the Bishop of Pittsburgh, acting for the Bishop of the diocese, raised the Rev. David Fleming to the Priesthood. The sermon was preached by the Rev. R. J. Coster, of Pittsburgh. On the evening of the same day, the Bishop and several of the clergy, went out to the opening of the neat new church at Houtzdale.

Bad Axe, Convocation.—A meeting of the North-eastern Convocation convened at Bad Axe, Huron county, on Tuesday and Wednesday, the 13th and 14th of May; present: The Rev. Mr. Skinner, of Fort Gratiot; the Rev. Mr. Barrett, of Bridgehampton, and the Rev. Mr. Anderson, rector of St. Paul's, Bad Axe.

Service was held on Tuesday evening at 7:30, the Rev. Mr. Barrett preaching; on Wednesday morning, at ten, service and sermon by the Rev. Mr. Skinner; at two p. m., a business meeting of the Convocation, attended by the Rev. Messrs. Skinner, Barrett, Anderson, and a number of the laity of St. Paul's, at which Sunday school work and local missionary work formed the principal theme of discourse; the meeting was highly interesting and instructive.

The next meeting of the board was appointed to be held at St. Paul's, Fort Gratiot, on the Tuesday following the first Sunday in August. Service was held in the evening at 7:30, with a sermon by the Rev. Mr. Skinner, and an address by the Rev. Anderson. The attendance was good throughout, and much interest was manifested.

Howell, Convocation.—A very successful meeting of the Western Convocation of the diocese of Michigan was held in Howell and Brighton, missions under the charge of the Rev. R. W. Rhames, on May 13 and 14. Under the new organization of the Convocations in this diocese, only a few clergy are associated together, and they are expected to make their meetings further the growth of the Church where it is weak and needs the help. The people of these missions feel that the meeting of this Convocation met its purpose. The main topic of discussion was Sunday school work.

Detroit Church News.—The events of the week have been the opening of the new church of the Good Shepherd, on Vinewood Avenue, and the meeting of the Wayne county Convocation at Christ church. At the former event, the Rev. Dr. Worthington preached the opening sermon before a very large congregation. The new church was designed by Lloyd, and is of wood, seating about 250; very churchy and in good taste. The lot was given by Mr. George Hendrie. The Rev. G. E. Peters is rector, and with his untiring wife, will minister to a large population of mechanics and laborers in our busy west end. The windows are all of stained glass. There is a beautiful stone font, the church is well furnished, and ought to supply a great need. The cost of the building was in the neighborhood of \$2,500, and everything is paid.

The meeting of the Convocation on Thursday, May 15, had a very small attendance, but was extremely profitable to all concerned. The committee appointed at the last meeting "to make Convocation a power in the county of Wayne" was continued, and will probably organize a preaching mission at Holy Trinity church in a few weeks. An essay was read by the Rev. G. Mott Williams, on "Depraved Intellectual Appetites," which was requested to be published as a tract. The Convocation sermon on "The Ideal Pastor," was by the Rev. E. L. Turquand, assistant minister of St. John's church, and was a very masterly production, calling forth eulogiums from all who heard it. The presiding officer was the Rev. C. B. Brewster, rector of Christ church who also celebrated the Holy Eucharist at the opening service. The Rev. E. H. Cleveland is Secretary. An informal discussion at the morning session, was generally participated in, and embraced points practical and dogmatic. It was very much enjoyed.

The repairs on Holy Trinity will be completed before the Bishop's visitation, on Whitsunday. Some very good features have been secured in the alteration—chapel, reading and class rooms. The church stands adjacent to a factory which employs 600 hands, who are much interested in the reading room.

The Bishop has been quite ill, with a severe attack of quinsy. He was obliged to postpone several appointments, for the first time in his episcopate. He is, however, much improved at present writing.

Your correspondent was mistaken in announcing the immediate progress of work on St. John's mission house. There is much money in hand for the work, but for the present the basement of the church has been made very desirable at considerable expense. The only other improvements at present projected, are a new building for Sunday school purposes at St. Mary's chapel, of St. John's church, and an addition to St. Barnabas'.

PITTSBURGH.

Brownsville, Convocation.—The second meeting of the Southern Convocation of this diocese was held in Christ church on May 5, 6 and 7. The opening service took place at 7:30 p. m., and was conducted by the Bishop, the Rev. S. D. Day, rector of the parish, and the Rev. Messrs. E. A. Angell, Geo. Hodges and W. G. Stonex.

A most eloquent and practical discourse was delivered by the Bishop from the text, "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel iii., 4.

On Tuesday morning after a business session the Convocation met in the church for Morning Prayer and a very interesting and ingenious sermon was delivered by the Rev. W. R. Mackay of St. Peter's church, Pittsburgh, from the text "They beckoned to their partners in the other ship that they should come over and help them. And they came and filled both ships, so that they began to sink." St. Luke v., 7. At the afternoon session a report was read by the Corresponding Secretary, (the Rev. Geo. Hodges) on the missionary work of the diocese, which was followed by an animated discussion.

The Rev. Mr. Stonex gave an exegesis of St. Matthew xvi., 18, followed by the Rev. E. Ransford with a paper on the same subject, which was considered so valuable an article that it was requested for publication in The Diocesan Chronicle.

Evening Prayer was said by the Rev. Messrs. Hubb, Peabody and Gray in the midst of a most magnificent storm of thunder and lightning, rain and hail.

The rector baptized an infant whose parents were to leave on the morrow for the far West. It was an impressive service and emblematical of the life of the child of God—the little infant entering upon life's troubled sea in the Ark of God, which safely weathers the storm, and arrives at the Port of Peace, into the bright sunshine of Heaven at the last; for just as the service closed the sun came out full and clear and the storm was over.

At a missionary service in the evening the Rev. W. H. Wilson, of St. Cyprian's church,

Pittsburgh, spoke of the claims which the colored people have upon the country and the Church. It was a manly, modest talk which came home to all who heard it.

Stirring and eloquent discourses were delivered at different times during the Convocation by the Rev. Mr. Thompson of St. James, the Rev. Mr. Maxwell of Trinity, the Rev. Boyd Vincent of Calvary, the Rev. Dr. White of St. Andrew's, Pittsburgh, and the Bishop of the diocese. At the closing service, Wednesday evening, four young people were confirmed by the Bishop. The Convocation adjourned to meet at Trinity Church, Washington, on the 27th of October.

NORTHERN NEW JERSEY.

Orange, St. Mark's Church.—The vestry of this church, has presented the Rev. Dr. C. H. W. Stocking with resolutions of thanks for his very able and satisfactory services to the parish during his temporary charge of it, and the resolutions were accompanied with a present of one hundred dollars.

MISSOURI.

Monroe City.—Tuesday evening, May 13, the Bishop of the diocese made his annual visitation to St. Jude's church. The church was crowded. The chancel was profusely decorated with spring blossoms, the windows being filled with a bank of flowers two feet high, surmounted by a large floral cross against which lovely background the brass altar cross gleamed. The font was decorated with pure white flowers, mingled with green. The service was opened by the children of the Sunday school marching from the entrance to the seats in front of the chancel, followed by the bishop and the rector, singing the processional hymn, "Onward Christian Soldiers," the large congregation joining heartily in the last verses. After full Evening Prayer, and one of the Bishop's usual heart searching sermons a class of eight persons (six of whom were adults), was presented for Confirmation by the rector, the Rev. Geo. H. Ward. After the services an informal reception was tendered the Bishop at the rectory. Although the present rector has been but lately called to the parish he has already endeared himself to the hearts of the congregation, as well as made many friends among the people of the town. After a series of apparently unavoidable changes during the past three years, it is greatly to be hoped that the present relationship of pastor and people in St. Jude's church, so auspiciously begun, may with God's blessing, long continue unbroken.

The congregation recently showed their love and appreciation of Mr. Ward by tastefully furnishing a room in the rectory, a few days previous to the Bishop's visit.

RHODE ISLAND.

East Providence.—A very interesting and impressive ceremony was witnessed Wednesday, May 14, in the laying of the two corner stones of St. Mary's Orphanage, by the Right Rev. Thomas M. Clark, Bishop of the diocese, assisted by prominent clergymen. From the small seed of one poor child rescued from destitution by a devoted priest of the Church in 1877, this work has rapidly grown to its present proportions. In 1879 it became an incorporated institution with a Board of Trustees and the Bishop of the diocese as President. The land upon which the present building is being erected is a gift from Prof. and Mrs. Gammel. The cost will be about \$10,000. The family at present consists of 12 babies and 13 other inmates.

NEW JERSEY.

Hackensack.—On the fourth Sunday after Easter, the Bishop of the diocese, visited Christ church, and confirmed twelve persons who were presented by their rector, the Rev. Dr. W. W. Holley.

Vincland.—Trinity church, the Rev. John L. Egbert rector, makes the following report for the conventional year: Baptisms, 29; confirmed, 13; communicants, 149; marriages, 4; burials, 13; services held, 149; parochial visits, 665; number families, 77; number individuals, 272; total offerings, \$4,296.53. A good record. The parish is now self-supporting, and has a handsome stone church free from debt.

MARYLAND.

College of St. James.—Two memorial tablets were placed in the College chapel last week, one erected by Mr. Onderdonk in memory of the late William G. Harrison.

The inscription is as follows: "To the glory of God and in memory of William G. Harrison, a Trustee of this College and its Benefactor." The other was erected mainly by the boys of the school in memory of the late Bishop Pinkney. It has the mitre and crozier and is inscribed as follows: "To the Glory of God and in memory of William Pinkney, D. D., the fifth Bishop of this Diocese, and the great Friend of the Pupils of this School." The general character of these tablets is similar to those previously erected in memory of Bishop Whittingham, the founder of the college, and of Bishop Kerfoot, its first Principal.

By the exertions of Mr. and Mrs. Onderdonk, seconded by the pupils and some friends, the chapel has been remodeled, and the result is exceedingly gratifying to all. The chancel has been fitted with beautiful work and furniture. Stained glass windows have been put in, the wall painted, the altar furnished with a brass cross and book rest, and vases and alms basin of hammered brass and of beautiful design. Above the altar cross is a crown of burnished brass. A Communion set of solid silver has also been procured. The College services are in keeping with these surroundings, simple and interesting, with excellent music and an attentive congregation.

Other portions of the College property have undergone the same transformation since Mr. Onderdonk took charge, and with the exception of the mansard roof on the main building, and the new Kemp Hall, all has been done at his own expense. Buildings fast going to ruin have been renewed, water carried to the top of the house, steam heating apparatus and gas works introduced, fencing built and shade trees planted on the campus.

Washington, D. C., St. Paul's Church.—On St. Mark's Day this parish enjoyed the ministrations of Father Maturin. The entire day was given up to devotional exercises, including a celebration of the Holy Communion, Morning Prayer, three Meditations, an Instruction, and Evening Prayer. A beautiful new altar cloth, made by members of the parish, was first used on Easter Day. A missionary box has been recently sent out valued at nearly \$250.

Washington, D. C., The House of Mercy.—This institution for fallen women, under the auspices of the various parishes of the Capital, was formally opened Tuesday after-

noon, May 13th, at 3 P. M., by the Rev. Dr. Paret, of the church of the Epiphany. There were present in surplices the Rev. Messrs. Leonard, Barker, Clark, McKee, Reazor, McElroy, Moorhouse and Griffith. The service began by a procession of the clergy into the chapel, singing the hymn, "The Church's One Foundation," after which the House was declared open, in the name of the Blessed Trinity. Then followed the Lord's Prayer, the Creed, and dedication of the chapel. The procession, headed by the clergy, passed from room to room, singing appropriate hymns, with forms of blessing for refectory, class room, kitchen, dormitories and infants' ward; returning to the chapel, where the service was concluded with the Easter carol, "Jesus lives," followed by collects and the grace.

The Superior of the Sisterhood of St. John the Baptist, New York, commonly called the Clewer Sisterhood, with one of the sisters of the community, came on to be present at the opening of the House, which is under the charge of two associates of that order. It is distinctly a Church institution, supported by the generous people of Washington.

The House, 2408 K. street, is thoroughly adapted for the purpose, being large and suitably arranged, and can accommodate a family of twenty-five or thirty, without any additional buildings. The grounds are large and very beautiful, and in future the work can be much extended, and may become, in great measure, self-supporting.

Washington, D. C., Women's Auxiliary.—The closing service of the District of Columbia Branch of the Woman's Auxiliary, for the working year 1883-1884, was held in St. John's church, on Thursday, May 15th, at 12 M.; the order of service being, as usual. At the opening and closing services there was acceleration of the Holy Communion with an address. The rector of St. John's, the Rev. W. A. Leonard, was the celebrant. The annual report of the District Auxiliary was read by the rector of St. Paul's, the Rev. W. M. Barker. Nine parishes belong to the auxiliary, and during the past year, twenty-four boxes have been sent, value \$2,281.80. The "Catherine Jones Memorial Scholarship," in a Church school for girls, at Shanghai, China, is supported by the Auxiliary, and it has given also \$96 for other missionary purposes. A committee, appointed for city mission work last year, has now formed itself into a separate "Association for works of mercy," and has just opened a "House of Mercy" in the western part of the city, supported by the various parishes of the district. Another committee, on children's work, reports four missionary guilds for young people in active operation, branches of "St. Mark's Friendly League for mission work." During the past year 10 boxes have been sent from these guilds, value \$257.17, and \$20 given to the support of a scholarship in Bishop Tuttle's school, (St. Marks), Salt Lake City, Utah. Total value of all contributions in boxes and money, \$2,633.20.

The address was made by the Rev. J. H. Elliott, rector of the church of the Ascension, who took for his theme the women who "ministered" to our Lord "of their substance." The work of the Woman's Auxiliary is the same ministry, for He Himself has said: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me." The address closed with words of encouragement to the younger members of the Auxiliary, representing "St. Mark's League," who were present; urging them to follow the example of the holy women who ministered to our Saviour, were faithful at the Cross, and were rewarded by being the first to see their Risen Lord on Easter day.

NORTHERN TEXAS.

Tarrant.—The Bishop visited St. James' parish to-day, having been prevented by washouts from coming for Sunday. A class of four were confirmed. Since the last visitation the parish has done good work. The church has been weather boarded painted, and placed on brick pillars; a new fence has been erected, and the lot has been partly laid off and planted with flowers and evergreens. Inside a brass cross has been presented for the altar, and at Easter a complete set of hangings and book marks handsomely embroidered and painted. Soon a new carpet will cover the chancel. The congregations have been steady and full, and much more interest is manifested in the services; there is a fine field for active, earnest work. Our clergyman resigned on the 6th on account of his health, and went to the Cathedral at Dallas. We are now, therefore, without a rector, but hope this state of things will not continue long.

CONNECTICUT.

Episcopal Visitations.—On Saturday, May 10, the Bishop visited Grace chapel at Yantic, and administered Confirmation to 15 persons.

Sunday morning he visited Trinity church, Norwich, where he confirmed a class of 14. Sunday afternoon he was at St. Andrew's church, Greenville, and confirmed nine persons, five males and four females. This new parish under the rectorship of the Rev. C. W. Boylston is in a very prosperous condition.

A union service of all the churches of Norwich, was held in Christ church in the evening, with an immense congregation. The Rev. Dr. Jewett of Trinity church read the opening lessons. The Rev. Mr. Boylston of St. Andrew's church read the prayers. An eloquent and vigorous sermon was preached by the Bishop, after which a class of 24 persons was to be confirmed was presented by the Rev. Dr. Giesy. Three persons were confirmed previously, making for Christ church a total of 27.

The whole number of persons confirmed in the town by the Bishop was 65.

EASTON.

Salisbury, Convocation.—The Southern Convocation of this diocese met in St. Peter's church, on Tuesday evening, May 6. There were present, the Rev. Messrs. Hilliard (dean), Batte, Browne (rector), Adkins (Secretary), and Murphy.

Evening Prayer was said by the Rev. Messrs. Hilliard and Murphy. The topic of discussion was, "The Lessons of the Great Forty Days. The Verity of the Resurrection, and the difference between the body of our Lord before and after the Resurrection," was discussed by the Rev. F. B. Adkins. The Occupation of the Great Forty Days was ably treated by the Rev. A. Batte.

On Wednesday, Morning Prayer was said by the Rev. Messrs. Adkins and Murphy, the dean preaching the sermon. The Holy Communion was celebrated, the dean being celebrant, assisted by the rector and the Rev. Mr. Batte. A short evening service

was said by the dean. The Rev. Dr. Barton then spoke upon "The Church's progress in Maryland." The Rev. Mr. Batte had for his theme, "The Capacities and Needs of the Diocese of Easton." The dean afterwards explained the changes in the Morning and Evening Prayer of the "Book Annexed."

On Thursday, Morning Prayer was said by the Rev. Messrs. Batte and Adkins, the Rev. Dr. Barton preaching the sermon. Evening Prayer was said by the Rev. Messrs. Adkins and Batte. The topic for discussion was, "The Marriage of the King's Son." The magnificence of the entertainment and the urgency of the invitation was discussed by the rector. The Rev. Mr. Murphy followed on the "Excuses and Rejection of those invited." The dean closed the discussion with a happy address on "The Inspection of the guests admitted."

The Convocation regretted very much not having the Bishop present.

At a business meeting held Thursday afternoon, the Rev. F. W. Hilliard was re-elected Dean, and the Rev. F. B. Adkins, Secretary of the Convocation.

Many thanks are due to the rector and people of Salisbury parish, for their kind hospitality.

WESTERN MICHIGAN.

Niles.—Bishop Gillespie visited this parish, the oldest in the diocese, on Sunday, May 11th. He celebrated at the early Communion and preached morning and evening, and in the evening administered the Rite of Confirmation to a class of fifteen, presented by the rector, the Rev. C. C. Tate. This Church has a weekly Communion, a quartette and a surpliced choir, daily service in Lent, and two Celebrations on high festivals. At Easter, the last of a large floating debt was paid off. This parish will celebrate its semi-centennial in November. It has an efficient Sunday-school, Ladies' Society, Woman's Auxiliary, Guilds, and a united and earnest congregation. The Bishop's sermons were greatly enjoyed by all, and were of unusual power and interest.

MAINE.

Augusta.—The new rector of St. Mark's church, the Rev. Walker Gwynne, has set energetically to work. He has begun the publication of a quarterly Parish Messenger and announces the formation of a surpliced choir.

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Office of M. DELAFONTAINE, Analytical and Consulting Chemist. Chicago, May 8, 1884. Dr. PRICE—Dear Sir: I have analyzed Baking Powders advertised as absolutely pure, and find they contain Ammonia. I also find contrary to my expectation that cakes baked with such powders still retain Ammonia. Therefore, I cannot believe any longer that the use of so powerful a drug in baking is indifferent to public health. Dr. Price's Cream Baking Powder contains no Ammonia. I have used it in my own family for years. It is pure and wholesome. M. DELAFONTAINE.

Chemical Test.

"COLLEGE OF PHYSICIANS AND SURGEONS," C. B. GIBSON, Analytical and Consulting Chemist. Chicago, May 3, 1884. Gentlemen.—In Baking Powders advertised as absolutely pure, I have found, on analysis, Ammonia. Considering the source of Ammonia, namely, that of effete and decomposing organic matter, and that it is not entirely dissipated in the oven, as has been conclusively proven in practice as well as by science, I should not think of using a powder containing Ammonia in my own family, nor of recommending it for general use, but would prefer a Baking Powder made of wholesome materials such as I have found Dr. Price's Cream Baking Powder to be. Very respectfully, C. B. GIBSON, Analytical Chemist.

Health Test.

Office of G. A. MARINER, Consulting Chemist. Chicago, May 3, 1884. Baking Powders in common use, advertised as Absolutely Pure, I have examined and found Ammonia. Their use is prohibited in my family; Ammonia is retained in the food. It is not favorable to digestion; it is discharged from the system as useless matter. Dr. Price's Cream Baking Powder has been used in my family exclusively for many years. G. A. MARINER.



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