NOW READY.

THE OXFORD MOVEMENT

By the REV. MORGAN DIX, D. D., Rector of Trinity Church, N. Y.

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A companion pamphlet to Dr. Ewer's "What is the Anglican Church.

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By the late

REV. F. C. EWER, S. T. D.

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THE MONK'S PRAYER.

BY J. C. S.

In his quiet lonely cell Knelt a monk. The convent bell From the ancient mossy tower Scarce had told the midnight hour. All day long he had been pleading With hard hearts, yet not succeeding In his chosen work of leading Men to Him who loves them so; To the Father who hath made them And the Spirit who will aid them In their holy strife below And will guide them to that heaven, Promised to all souls forgiven Through a dying Saviour's woe.

With a sad despairing heart Long he pondered o'er his mission; Then he prayed with sudden start Send me, Lord, some glorious vision Such as favored saints of old To their meek disciples told— Vision of our Lord perchance, With His keen and tender glance, Gently calling, "Come to Me, For I bring rich gifts to thee." Or some angel presence bright, Turning darkness into light Speaking words of goodly cheer, Making puzzling questions clear. Could I tell this glorious tale, Surely then I should not fail In my precious task of winning Ransomed souls from ways of sinning-Bringing them to Thy dear feet. And he looked with reverence meet To the image of His Master Hanging o'er the humble shrine, And his tears fell faster, faster, And the words of prayer came thronging, Winged with deep, intensest longing. For one glimpse of light divine.

Then a silence long and deep Seemed across his soul to sleep; And his words of supplication Died away, and left him kneeling Wrapt in deepest adoration. Then amidst his exaltation, Came a still, small whisper, stealing Into his heart's inmost cell Like the chime of some sweet bell; "Who thy tale would e'er receive. Who thy vision would believe? Thou to some half crazed would'st seem. While the others would but deem Thou hadst had a blessed dream Learn a truer, better way! Strive and labor day by day, Over-coming self and sin, Nourishing all good within, Till our Lord's transforming grace All men in thy life may trace, As the silver moon at even Seen in the far distant Heaven, Shows us by her kindly rays, That, though hidden from our gaze Still the glorious sun is near; For without his radiance clear She would be but dark and drear So our Lord on thee shall shine. Thou reflect His light divine, And the praise be His, not thine.

Long the monk knelt on and prayed, Then he rose and humbly said. "God is good! I will not pray For a vision from above But endeavor every day In the strength of His great love, Such a Christ-like life to live, And to Him the glory give, That the watching world may see Not myself, but Him in me.

NEWS AND NOTES.

"NEWS AND NOTES" is a very wearisome doubtless to its readers. There is so little State seem to prefer cool weather for their cept "the Presidential Race" with which, for more reasons than one, I have naught to is a hard saying, but a true one.

this column, I feel that I can fairly claim cording to the views of the minority. They

the "News" are "up to date." For instance, ism. on August 16th, I chronicled the death of sketch of his life. The foreign news of an eminent and widely-circulated contemporary, under date of August 30th, announces the Bishop's illness.

I cur the following from that admirable journal, The Scottish Guardian. The paragraph is an interesting one, especially now that we are about to celebrate the centennial of Dr. Seabury, who is known as the first Bishop in this country. Some of the learned correspondents of the paper, may be able to give us some further information on the subject:

"It is stated by Dr. Hawks in his "Contributions to the Ecclesiastical History of Maryland" p. 182-6, that there were two laxity. What that root is may easily be Bishops of the Nonjuring succession in America before Dr. Seabury. Mr. Talbot, one of the first missionaries of the S. P. G. in America, who was for many years stationed at Burlington, in New Jersey, and had prayed the Society year after year that a Bishop might be consecrated and sent, at last, despairing of ever seeing one in the Colonies, resolved to resort to the Nonjuring Bishops of England. 'He asked for, and obtained leave to visit his native land. After an absence of two-and-a-half years he returned, and was speedily followed by Dr. Welton. It was soon whispered that these gentlemen were in Episcopal Orders; having been consecrated by the English Nonjuring Bishops; there is no doubt that that they administered Confirmation, and wore the robe of a Bishop. The subject was represented to the authorities at home, and brought before the Privy Council. His Majesty's writ of Privy Seal was addressed to Welton, commanding him upon his allegiance forthwith to return to Great Britain; and Talbot was at the same time dismissed from the employment of the S. P. G. Their success in Maryland was but small; they found but one or two of the clergy to acknowledge them. Whatever Episcopal acts they performed were privately done; but tradition says that some such were performed.' Welton was consecrated by a single Bishop, Ralph Taylor, at some time between March 1720 and December 1722, and Talbot was consecrated by Welton himself, and Welton's consecrator, Taylor. The result was 'a fear that a schism might be introduced by the Nonjurors, unless the Colonial Churches were speedily supplied with the Episcopate by the acting Bishops in England.

minded people.

that there should be no religious teaching in | boundless upas, this all-blasting tree." the schools. The great majority of the Belgian poor, artisans or peasants (who, by the the extreme theory of the endless, cumulat-tices of the Peace, etc., and recently one of way, are not electors,) objected to send their ive guilt of sin, man's guiltiness for the them missed by only a few votes being a children to these schools; in fact, the proportion of parents who perferred schools quences to all eternity, or of his infinite Africans have already been members of the where the teaching had a religious basis guiltiness because he sins against an infinite National Legislature, but I am not now was as three-and-a-half to one. Nevertheless the communes were rated and taxed for the there was but one factor instead of several. in the immediate vicinity of Cape Palmas, thinkers, and in many village communes the guilt for sin, is something evil and wicked long time, are now affiliating with the Libepeasantry had actually to pay for erecting beyond all his natural or unenlightened ap- rians. But recently Liberian and native and endowing buildings which remained prehension. He is guilty of revolting against soldiers went in company to chastise a reempty. This caused general dissatisfaction | a perfectly lawful, wise and good sovereign- fractory tribe. "They hold them in utter and the Cabinet was thrown out. The Conservative Cabinet has now introduced a Bill world made at the outset, "very good;" of must not be chargeable or credited to our remitting the control of communal schools corrupting and destroying the divine like- heathen brethren, but to unscrupulous forentirely to the communes, but with this most ness in which he was made, and of the very eign traders, who thinking the Liberians column in summer to its compiler, and liberal proviso, that whenever twenty fathers of families shall differ from the majority doing. Great events either in Church or in the commune on the subject of education, a special school shall be opened for their appearance. At Home, what is there exchildren. Thus in Catholic communes twenty tathers might demand a school just to man's ignorance and infirmity; too Africa, after seven years service in this where no religion was taught, while in a do. Abroad, there is nothing but the Franco- free thinking district twenty Catholic fath-Chinese embroglio, and of this at present ers might claim a school with religious writing one knows very little. Personally, teaching. This seems fair enough, but the I should like to see the Celestials treat the Liberals, throwing all their principles about French as the Germans did. Not that I local self-government to the winds, are now love the Pig-tails more, but that I hate agitating for complete educational despot-Atheism, and Atheism is the root-principle ism on the part of the State. That is, they of the present government of France. This demand that in a country where the majority of the nation desire religious instruction, WHATEVER may be the shortcomings of the teaching in the State schools shall be ac-

headed," as some one kindly writes me—to- to talk of God;" they insist that religious of personal piety rises and falls with a man's end. Bishop Penick says in his Farewell day another gentleman informs me, in a people shall be compelled to subsidize anti-sense of his own sinfulness. Only he who Letter: "Liberians, study to lay hold of very wrathy letter, that they are "Papist- religious teaching. And thus it is always has looked deeply into the plague of his own the strength of the natives and weave ical, Monarchical, and Un-American;"—but and every where with Continental Liberal- heart and the desperate nature of the con- it into your government; and you na-

MATTER.

BY THE REV. F. S. JEWELL, PH.D.

dictment, but it must be remembered that izes what sin is. it covers a compound of individualism, universalism. Between Bible impeachment 'breadth and liberality" with confidence or approval. No ground, when she comes to get at the secret root of its uncatholic seen

Under any circumstances man must have some religion which is at least reasonable, reverent and righteous. But, under the exwas needed, and has been supplied, is a divine Love-the religion of the Incarnation liberality wants is a sense of sin. and the Atonement. Not the nondescript religion of the day, but Catholic Christianity pure and undefiled. Such a religion, however, pre-supposes the existence of sin, its enormity and power, and the absolute necessity of divine interposition in behalf such was the fact. There is direct evidence of man's redemption from its thraldom.

sense has "liberality?" Of the existence of sin it has, in one sense, is a mere negation; is only the absence of feeble yet truthful, from this field. holiness. But if this were even admitted, tianity be understood?"

"Liberal" Cabinet, an Education Bill was out with one who was neither saint nor native Christians and workers have now passed rendering primary instruction com- theologian-"Our life is a false nature; 'tis taken the oath of allegiance to the Liberian pulsory and free, so far as the children of not in the harmony of things—this hard Republic, and serve as jurors and as soldiers. the poor were concerned, but enacting also decree, this ineradicable taint of sin, this Several hold office under the government,

the "All Father."

not realize the evil of sin, and hence, it can | House elected a man from Africa.' credit for promptly inserting in it items of are not content that their own children the kingdom of heaven should strive after have acted on this principle, and have done speakers.

Church news. The "Notes" may be "wrong shall be brought up by teachers "forbidden him. The truth is, a sense of the necessity their utmost towards the achievement of this

naturalism, evolutionism, rationalism and of the nature, the evil, and the guilt of sin, distinct and hostile. But we Christian (or that all the trouble of "liberality" with our as he would prefer to say, hardly semiand Prayer-Book bewitchment alone, the holy religion arises; with the inspired Scrip- Christian) natives and Liberians are acting Church has little ground for regarding tures, with Miracles, with the Incarnation, and praying for "unity, peace and concord," with Catholic solemnities, with asceticism, | berians and natives can only do good. with priestly holiness. But for the reality, the enormity, the destructiveness of sin, what need of these tremendous provisions ans, issues arising, directly and collaterally, for man's salvation? What need of moving out of the natural suspicion, conflict and isting state of things in the moral world, heaven and earth in such non-natural and antagonism between colonists and aborgines, even such a religion, resting only on natural incredible ways, to cure the earth of a mere (semi) civilization and total barbarism, grounds, would be wholly insufficient. What negation, a natural infirmity, or if it is an (semi) Christianity and total heathenism and evil, one which need cause no grave appre- fetichism. And only before the progress of divinely moral religion -a religion pervaded hension, and for which develorment and African Christian civilization will these isby the Supernatural, and luminous with liberality are a sufficient remedy? What sues finally subside and die out.

A LETTER FROM LIBERIA. SPECIAL CORRESPONDENCE.

respondents says the nomination of the Rev. But of these, what pertinent and potent S. D. Ferguson as Missionary Bishop of Cape Palmas will commend itself etc, and at the next dip of the pen insinuates that it is no doubt. But taking into view one of its after all a most unwelcome and unfortunate philosophical refinements in definition, there choice. I hope you will think with me that Liberia? If the Liberians are only semiis little gain in that. Sin, as some hold it, it is due to your readers to have a response, Christian, and in general it is true, surely

it is a definition of sin in the abstract; it is thing to be considered is the effect upon field of the Church's labors. Remember, not true of sin in the concrete act. Sins are the African Mission. "Mr. Ferguson is a semi-civilized and semi-Christian Liberipositive; as positive as the law of which Liberian; how will his election to the epis- ans are surrounded by the night of centuthey are a transgression. "Sin is a trans- copate be received by the natives? Natives gression of the law." Wherever now this and Liberians alike are gratified and grate- surely they need outside help to advance philosophical subtlety prevails, no effective ful for the election of the Rev. Mr. Fer- toward light and truth. sense of the nature of sin can be expected; guson to the episcopate of Cape Palmas and where that is wanting, how can Chris- etc., and do hope that the diocesan Standing Committees will approve and confirm the ac-Again, with regard to man as a sinner: It tion of the Bishops of the Church. We is not necessary to hold that in every pro- think the nomination a move in the right pensity and power of his nature he is totally direction, and the choice is the best, being country, and through God's blessing has both depraved, unwilling and unable to do any- most acceptable to natives as well as Libething which God can approve. But no lib- rians, and it is not improbable that our personal worth, self-sacrificing, liberal with eralistic philosophizing on human goodness African Mission as a whole will receive a their little, devoted and loyal to the Church, and perfectibility, can either explain or dis- new impulse and meet with better success THE Belgian "Liberals" having been guise the fact that there is a perverse warp if Mr. Ferguson be consecrated. I have thoroughly beaten at the last election are of in man's nature, which, in spite of all his reason to know that Mr. Ferguson has recourse in a very excited and angry condi- obedience to natural law, and his sympa- ceived more congratulatory letters from nation. The word "Liberal" should not be al- thetic kindness to his neighbor, alienates tives than from Liberians. There exists a lowed to deceive any one. These partizans him from all true love and service of God, personal acquaintance and mutual respect are fighting for objects repugnant to all fair- and makes him regardless of his own spirit- and esteem between many native and Libeual health, elevation and blessedness. Make rian Churchmen for some of us are old class-The point is simply this. Under the late the best of it, and we are still forced to cry mates. With but few exceptions all our

as public school teachers, government school Again, there is no need that one hold to and Native African Commissioners, Jussinful act and its evil influences and conse- member of the Liberian Legislature (native God, as though in the measure of an act, looking outside of our fold). And the tribes ty, of adding to the disorder and ruin of a contempt:" whatever there is, or was of this, capacity of the soul for endless growth and were in their way, have been at pains and blessedness, which was an end in its createxpense to incite the natives against them.

tion. Yet this is no view of the matter, to The late Bishop of this jurisdiction, who be taken by liberalism. To it such a judg- is a close and quick observer, and ardently ment as to man's guilt, is too harsh to be desires the advancement of the work in dioceses. harsh to be creditable to the government of field, resigning it, one of his suggestions, as all must know, was: "To elect a Negro The same fatal want shows itself, in the Bishop and place him in charge of the work." feeling of liberalism towards vital piety as And writing since the nomination by the opposed to formality and worldiness. It does House of Bishops, says, "I am glad the

not see the need of a sensible line of demar- The evangelization of the native tribes cation between Christian love and natural within the Liberian territory will be pro-

flict he has to wage with his spiritual foes tives, study to lay hold of and extend the can understand the stress laid by Holy law of the State to the protection of life and Bishop Piers Claughton, and gave a short LIBERALITY-THE ROOT OF THE Scripture on the Christian warfare, on self- property. Make the laws so Christian and denial, separation from the world, a mind | true that they will have life in themselves; set on heaven, and a loving soul watching so broad and fair that they will be to the for the coming of its Lord. He will be pa- best interest of all, both natives and Liber-From what has been urged it will be seen | tient with the infirmities and short-comings | ians alike, for so only can you avail yourthat while "liberality" is apt to the sects, of others, but exacting and severe with him- selves of each other's strength, and form a and with them hardly an evil, in the Church | self. He will not like "liberality," be leni- | safe government wherein all may seek and it is alien and a sin. This is a sharp in- ent towards sin, because, unlike it, he real- find protection and rest." Seemingly, Mr. Benton would prefer to have the "two peo-Now it is precisely in this want of a sense ples, the natives and the Liberians," kept with the divinity of Christ, with the Great and believe that Almighty God will grant Sacrifice, with Supernatural Grace in the our prayer. The Rt. Rev. Dr. Penick's Sacraments, with the authoritative Church, words of wise and winning counsel to Li-

> Of course there are great and grave difficulties between the natives and the Liberi-

"It is the native African whom we hope to evangelize." Liberians, that is Liberia is the recognized political head of this portion of the West African coast, as such the Church have not overlooked the Liberians. Our fathers were not evangelized ere they In your print of May 24, one of your cor- left your country, very few of them had ever heard of, much less believed in, "one Catholic and Apostolic Church." If they were partakers of other men's sins of schism, surely it was in blissful ignorance. Now then why not evangelize their children in they too need evangelizing, particularly as Your correspondent well said that the first they are the recognized political head in this ries of heathenism and abject degradation;

> This mission is accomplishing a good deal towards the useful affiliation and identification of the natives and Liberians, through simultaneous efforts for the evangelization among natives and Liberians, men of some the lily of this earthly valley. Though numerically small the Church has really a firm hold in Liberia, and can scarcely fail to exert a masterful influence on the future destiny of this African country. I trow our native Christians are all the more encouraged and thankful to have brethren of the same household of faith among the Liberians, and vice versa, and we would deeply regret any action or sentiment disparaging to

L. L. MONTGOMERY.

African Mission, Grand Bassa, Liberia, July 2, 1884.

THE CHURCH CONGRESS.

We in Detroit are anxious that every one should know about the coming sessions of the Church Congress in this city. Every thing is being done locally to make the sessions enjoyable and the programme sent maintenance of schools pleasing only to free But it is necessary to realize, that man's where the Church has been at work, for a forth by the Executive Committee is a most inviting one.

The opening service will be at 10:30 A. M. October 7, in St. Paul's church, when the Holy Eucharist will be celebrated and Bishop H. C. Potter will deliver the address. The other sessions will be in Whitney's Opera House, a place exceedingly well adapted for such proceedings.

Efforts are being made to secure good volunteer speakers from clergy and laity, and a large attendance of visitors from the diocese and state and from neighboring

The Rev. R. W. Clark, Jr., is chairman of the local committee on hospitality, and persons from a distance desiring to attend would do well to communicate with him at an early day. Detroit is well known for hospitality, as well as for the beauty of its streets and homes.

It has been noticed that very few Western men are named in the programme. This amiability; between polished morality and moted and facilitated, not hindered nor doubtless comes from our lack of learned. personal piety; between the earnest saint hampered, by their affiliation and identifi- leisure. Several Western men have been who is striving after the kingdom of heaven, cation with the Liberians. The Board of asked to write and speak and have declined. And the amiable sinner who is content that Missions and all our missionary Bishops Let us have some of them as volunteer G. MOTT WILLIAMS.

Calendar-September, 1884.

TOGETHER STILL.

BY LORD PLUNKET, BISHOP OF MEATH.

Inscribed in a copy of "Bennett's Alpine Plants," presented to my fellow-traveller on the twentieth soniversary of our marriage-day.

So quickly passed! That score of years-With all their changeful hopes and fears, And all their changeless love! And here, together still, we climb The rugged upward-path of Time That leads from spring, through summer's prime To wintry heights above.

Look back. How far beneath they seem-That grove where first we met, that stream By which we strayed below. Now, treeless crags on every hand In bare majestic grandeur stand— We tread the solemn borderland Of everlasting snow.

Yet, let us thank our God, dear wife! The spring, and summer too, of Life For us is well nigh o'er. But lo! how at each step we meet, In wild profusion round our feet, Fresh flowers more bright, more rare, more sweet Than aught we've seen before!

· III.

IV. And what though, ere the journey's done, One traveller must faint, and one Somewhile must climb alone; Take heart! Once more we'll meet and stray. Together still from day to day, Through fields where flowers ne'er decay, Where springtime never fleets away, And partings are unknown!

NAHSHOU, PRINCE OF JUDAH. BY SISTER BERTHA.

In the seventh chapter of Numbers, we the person of their prince, is to bring an on earth, and sacrifice no more is needed.

The proclamation has gone forth in the fice; on it no blood has yet been shed, no PUBLIC SCHOOL LIFE IN ENGLAND. especially for this place, else why does he elled more miles, and endured more care and ling. free; on the block has yet been from the east side of the camp, comes "Tom Brown at Rugby" knows, is divided One gentleman,—a friend of mine, told Very reader of the east side of the camp, comes "Tom Brown at Rugby" knows, is divided One gentleman,—a friend of mine, told Very reader of the east side of the camp, comes "Tom Brown at Rugby" knows, is divided on gentleman,—a friend of mine, told visit once a vear regularly, spend three with firm step, and glad face, the Prince of into different "houses." The pupil enters a me when I was collecting, that he would do band, visit once a year regularly, spend three Judah, clothed in a scarlet robe, his hands house just as at Oxford or Cambridge he enfiled with his offering, first to dedicate that the bouse. At Rugby there are eight of that house. At Rugby there are eight of the bouse for the Richard to cook make two speeches perform any and every hominy deliciously milk must be used—there

the meat-offering; silver, that has to be purified in a hot furnace before it can be used; the fees and furnishes the table, and pockets there are clergymen and regular services. Which, considered merely as work, \$100 kinds and a salt-spoonful of salt. Fifteen minof gratitude; so that the silver vessels hold- and generally a good one. Teaching is a ant side of everything, and goes away with- much for the "personal pay" view of the ing the meat offering, is a type of our Prince much more remunerative business in Eng- out any idea as to what are really our needs." case. of Judah, joyfully offering to His Father land than in America. The master's salary I find that this feeling is growing among If I have made it ridiculous, it is because stirring with a silver spoon. If you have He obedience through the things which He ly what the income of a successful house to you. suffered; and as each tribe offered exactly master or head master is, for he is paid, not I know you think we are hard to please the same, we better understand that verse, a salary by a board of trustees, but in fees you have so expressed yourself—but I must as freely and as conscientiously rendered to you have so expressed yourself—but I must as freely and as conscientiously rendered to you have so expressed yourself—but I must as freely and as conscientiously rendered to your parish as to them. The church which say that I think, as a general thing, we have and gladly give his life to God to be purified with an income of \$15,000 a year, and prob- thankful or not, is another matter. and used in His service. (Heb. v., 8; Luke ably it is not less in the case of the head vi., 40; margin); "And why art thou clothed | master at Rugby. in red apparel?" we ask; and the answer in blood." (Isa. lxiii., 2; Rev. xix., 13.)

intercession for us.

xii., 28). That sacrifice was complete once thier friend may afford him.

which is your reasonable service." (Rom. xii., 1).

left to be done, all is forgiven, the reconcili-boys, who do much of their principal studyation is entire, and he may let the sunshine ing evenings, can get out Greek and Latin that your Bishop is sincere in his conviction of joy flood his life; and did not the cry and mathematics by the light of a flaming that from first to last he has given more atfrom the Cross—"It is finished!"—mean this | candle, and preserve their eyes, is a mystery | tention, and made more frequent visitations as well? Our Prince did this for us, in on which I did not get any light, and can to your parish, than any other Bishop in the "His full, perfect, and sufficient sacrifice, give none. Perhaps the Englishman's foggy | country would have done, taking as he does, oblation, and satisfaction for the sins of the atmostphere accustoms him to a dimness of a very different view of the advantage of whole world." For now in Christ Jesus ye illumination. He dreads a glare, as much such visitations, from many of his brethren who were far off are made nigh by the blood as an American dreads darkness. of Christ, for He is our Peace. (Eph. ii. 13, 14.) And then on the Resurrection morning the Sun of Righteousness arose to flood as somewhat singular: this is the whipping look of times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of ancient times at does not care "especially" for St. — 's par- is one relic of anc of Christ, for He is our Peace. (Eph. ii. 13, the glad world with light.

taketh not his cross and followeth after Me, switching.—Christian Union. is not worthy of Me." (Matt. x. 38.) Cannot we see the long train that followed so closely in the steps of the first Princely Offerer? for Him, of consecrated lives brought as thank-offerings for forgiven sin; of selfof lives made bright as silver by trials patiently endured; of golden vessels of earnest prayers that bear sweet odors up to heaven;

there are some other Church people that sustain an institution. It would be just as correct to suppose that the taxes raised to pricking them first with a fork, so they shall not rise out of shape, and spread the prayers expenses of the State government were ration over them. Beat the whites of the see again the camp of Israel pitched in the prayers that bear sweet odors up to heaven; wilderness, and Nahshou the foremost fig- and so the train passes by, and enters the ure. The Tabernacle has just been set up, tabernacle courts, and still the offerers press and everything completed according to the on bearing their glad, free gifts, their faces lecting the amount for which this parish is just as reasonable for a man to refuse pay
spread upon the pies, and brown in the overhead upon the pies are pieces. pattern shown to Moses in the Mount. God lit up with sunshine of joy in their Lord, assessed for Bishop's salary, and I must ment of his taxes on the ground that the speaks again, and says that each tribe, in until the tabernacle worship is finished here say that in all my going about among the Governor, in his opinion, did not "especial- Chop three pounds of lean yeal, and three-

offering for the service of the Tabernacle. The new song rises full and rich from the more discouragement. Daily it is asked, person resided! What an idea of govern-Again the tribe of Judah leads the way, and countless multitude, "Worthy is the Lamb "When are we to have a minister?" and ment that would reveal! he that offers his offering the first day is for Thou wast slain, and hast redeemed us when the reply is made that we are hoping As to the man. If the money paid by a stir the cracker crumbs in with them; sea-Nahshou, of the tribe of Judah. (Num. vii. to God by Thy blood, and Thou art worthy and expecting one constantly, we are individually, for personal services, then I with the veal; put this into an earthen bak-12). After the details of what he brings, to receive power and riches, and wisdom, laughed at, and told, "Yes, that has been individually, for personal services, then I the rest of this seventh chapter reads at the and strength, and honor, and blessing. And the cry for the last year." Over and over have to say, that the present Bishop of—, first glance, like a tedious repetition. But I saw no temple therein, for the Lord God it is asked, "When will the Bishop come?" acting under his own sense of the duties of hot oven for an hour. Let it become per-

The public school, as every reader of as soon as possible after he does come?"

comes, "He was clothed in a vesture dipped together and studying together are unknown effort and determination, kept up the Sunin England. The whole herding process so day school during the winter. But by rea-Nahshou next brings a golden spoon full common in America from the nursery up, is of incense. Gold is everywhere through the abhorrent to an Englishman. He is a semi-Bible the type of perfect purity (especially social, but never a gregarious animal. In here and there among the sects, until it will applied to Christ's merits, as in Rev. iii. 18); Rugby there are dormitories in which the take long, zealous and patient labor to reincense the type of prayer—all those before boys sleep, and sitting-rooms in which they gain the ground which the Church has lost, the throne had "golden vials full of odors" gather for social life, but each boy has his -(Rev. v., 8, margin incense). So here we room for study, usually without even a single have our Prince offering from a pure heart room mate. In Eton, at least in the "colhis prayers and intercessions—"the ever- lege," the study room and bedroom are all kneeling Christ." As all the others brought, one, each boy having his own solitary apart- nite answer to the almost daily questioning? too, their golden spoons full of incense, can ment. The boy from his entrance on public we not see in this the prayerful lives, "ac- school life begins to shift for himself. His cepted in the Beloved," the humble adora- "house" gives him a breakfast of tea and daily, and mingle with the ceaseless worship for what else he wants-eggs, marmalade, labor. of angels and archangels, cherubim, and jam, potted meats. In school, as out of it, seraphim, before the throne; yes, even with the American breakfast of fish, beefsteak, the prayers of Him who ever liveth to make hot cakes, or what not, is unknown. The boys breakfast in small rooms, twenty or Then the sin-offering was presented to be twenty-five together, each eating such break-letter of May 29th.

Cross, and ask the Father for forgiveness or "forms." The sixth-form boys breakfast now, my dear Mrs. through Him, and hear again the gracious in their own rooms, as they do afterwards you for all your unselfish and zealous labors stripped of the clothing of original rightassurance, "Your sins are forgiven you for when they enter the universities. In the for the parish, without which it would long eousness, and left half dead in trespasses lowing their Prince's steps? And the burnt keep the room in order, and the like. In the do not need it) explain some things which our neighbor. We love Him because He first offering-that sign to the Jew that the for- public schools this service is rendered for may perhaps enlighten your friend, and loved us; and our love for others is the necgiven life was consecrated to God—as Nah- the senior, or sixth-form boy, by a boy in others who are in darkness!

living sacrifice, holy, acceptable to God, tyranny, even occasional cruelty; but no tion which every American boy would feel tiently. But Nahshou's offering has yet to be com- in rendering such a menial service. The

There is one relic of ancient times at does not care "especially" for St. — 's parblock. This ancient instrument stands in that he entirely mistakes both the office of a Here then in the offering of Nahshou, the the corner of the yard. When a culprit is Bishop and the individual, who, however prince of Judah, coming first to the taber- to be castigated, he is brought hither, and a unworthy, administers that office in this dionacle, we have the entire work of the sin- call is made for the first-form boys. The cese. less, suffering Saviour, accepted by His two who come last at the scene pay the pen-Father, making it possible for us also to be alty for their tardiness by being required the parishes are for two objects—ordinary accepted, forgiven and used in His service, to hold the offender down over the block current expenses of the diocese, and episcoand more than that it says to us, "He that while the head master administers the pal support. The assessment against St.

"NO PLAY, NO PAY."

His holy life, made perfect through sufferWill ordinarily range from \$1200 or \$1500 a the people, and I do not feel that I ought to a small bit of fresh butter does not come a small bit of fresh butter does not come ing. For, though He were a Son yet learned year to \$7000 or \$8000. No one knows exact- hear and know of it without speaking of it applied to the subject.

every one shall be perfected as his Master, lishmen credit the head master of Eton to take what we can get; whether we are pays \$550 a year, receives one visitation a

Unless something is done very positively, and very soon, the Church work here may as Each pupil has his own room. Rooming well be abandoned. We have, by dint of son of having no other services, the congre- to set his mistake and his decision, resultgation has fallen into indifference, going ing from it, in the right light. even since your last visit here.

Cannot you make an appointment for a visitation directly after Convention, and let me know, that I may be able to give a defi-

If you know of any individual possessing an ardent desire to go as missionary to the heathen, please recommend him at once to tion, the many intercessions that ascend bread and butter; he markets for himself this place as a most favorable field for his

Believe me, my dear Bishop, very truly and affectionately yours,

THE BISHOP'S REPLY.

MY DEAR MADAM:—I thank you for your

English boy apparently feels the degrada- of my office. I accept it and bear it pa-

2. Your friend's remark, "The Bishop dence suggest, then, an awakening of the pleted. He now brings to the door of the boys of each house dine together in a com- does not care especially for this place, else spirit of kindliness, that those who are Tabernacle the peace-offering—that final to- mon hall; no soup; roast beef or mutton, why does he so seldom come here, and hurry among the less "fortunate," may be looked ken to the Jew that all was complete and bread and dessert of "sweets." The school away just as soon as he does come," etc., is upon by those who are more so as sent to perfect reconciliation between himself and provides each boy with beer; wines are not unworthy of a man. It is simply the un-test their practical Christianity; and those God. That offered, Nahshou can turn away allowed. There is a very simple tea at six, reasoning fault-finding of a child, and it who read the parable rightly, can hardly to his tent and rejoice as he sees the risen and supper of bread and cheese, and I be- arises from total ignorance of a Bishop's fail to find some occasion for an active obesun-(Num. ii., 3)-"a clear morning with-lieve, cold meat, if one wants it, before office and duties. He seems to think that dience to our Lord's precept, "Go, and do out clouds," for every cloud has been lifted going to bed. The rooms are warmed by the Bishop is, in some sort, an employe of thou likewise." from off his life—He can look up, with glad the fireplace—the universal method in Eng-the parish—"so much service, so much and free heart, and know there is nothing land—and lighted with candles. How the money—inattention and neglect, no pay!" Let him know as soon as possible,-first,

of the episcopate. Second, that your Bishop

As to the office. The assessments against — 's it seems upon examination,) for I never know what any parish is assessed except as softened by boiling it in clear water: then take it out and rinse it in several waters; if I examine, as in the present instance) is \$40 not softened sufficiently, repeat the boiling The following, with the omission of the per year. Thirty dollars go to the Bishop's and rinsing process. Their hands full of suffering gladly borne names of persons and places referrred to, is salary! This, I beg your friend (and all sacrifice lovingly given for their brethren; woman of his diocese. We suspect that tax, assessed by competent authority, to cornstarch, and add to the lemon and sugar My Dear Bishor:—Some weeks ago, the Vestry delegated to me the business of colsalary is paid out of the State revenue, and Vestry delegated to me the business of colsalary is paid out of the State revenue, and on a platter, with a little powdered sugar; people for Church work, I never met with person resided! What an idea of govern- See that during the operation of chopping

there is more in it than that. Each offering is an exact copy of what Nahshou presents.

Almighty and the Lamb are the temple of it is said. "Perhaps he will come, but we say we expect him very soon, it is said. "Perhaps he will come, but we say we expect him very soon, bis office, has contributed four fold more to cut in thin slices and send to the table. The said. "Perhaps he will come, but we say we expect him very soon, it is said. "Perhaps he will come, but we say we expect him very soon, bis office, has contributed four fold more to cut in thin slices and send to the table. The said. "Perhaps he will come, but we say we expect him very soon, bis office, has contributed four fold more to cut in thin slices and send to the table. The said. "Perhaps he will come, but we say we expect him very soon, but we say we expect him very soon, bis office, has contributed four fold more to cut in thin slices and send to the table. The said. "Perhaps he will come, but we say we expect him very soon, but we say we expect him very soon. So the said to the said to the table. The said to the sa don't believe it. The Bishop does not care i. e. he has performed more work, and trav-the meat will slip out easily, without crumbso seldom come here, and hurry away just responsibility for it, than four times \$30 a

altar of sacrifice, where so much is afterwards to be placed in imitation of him.

The base of these different houses, and about the same that we are badly treated. We are in an other official duty demanded of him, and all with wards to be placed in imitation of him.

The base of these different houses, and about the same that we are badly treated. We are in an other official duty demanded of him, and all with wards to be placed in imitation of him. First, he brings and lays before God, a number at Eton. Each of these houses is out of the way place, and really have more for the sum of \$30? In addition would he night before, an even teacupful of hominy, silver bowl and silver charger filled with under the charge of its own house master. need of attention than larger places where throw in an amount of correspondence, and pour upon it enough cold water just to the meat-offering; silver, that has to be puri- He carries it on as a boarding house, takes there are clergymen and regular services. which, considered merely as work, \$100 and the meat offering, a token to the Jews the profits or the loss. It is always a profit, the next. He sees only the best and pleas- generous and self-forgetful of lawyers? So utes boiling will cook it sufficiently, but

pays \$550 a year, receives one visitation a water there is a great difference. No break-year. So does St. —-'s, which pays \$40. The Bishop "cares for them," not "especially," but equally and alike.

I trust I have not said a word to wound your friend, or anyone else. Nothing could be further from my intention. I only seek

With affectionate regards, I remain truly

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE THIRTEENTH SUNDAY AFTER TRINITY. The glory of the New Dispensation is again set forth in the Scriptures for this day, but the parable of the Good Samaritan comes in with singular fitness, since the Thirteenth Sunday after Trinity almost always occurs during the harvest (at some time between August 17 and September 19). time between August 17 and September 19), when the Christian charities of social life are a subject that should mingle with our thanksgivings for God's goodness in giving us the fruits of the season. The parable slain—even He Himself, the Lamb of God, fast as his means, his tastes, his skill I shall send to-day an official notification sets forth, in its mystical phase, the exceedonce offered to bear the sins of many (Heb. in marketing, or the liberality of a weal- to the vestry, of a visitation of the parish ing goodness and charity of the Lord Himat the earliest time that my existing en-self, Who became the Good Samaritan to for all; but as we come to the foot of the The school is divided into classes gagements will allow me to make it. And human nature at large when it had fallen -, while I thank into the hands of spiritual foes, had been His name's sake" (1 John, ii., 12), do we not university they have a steward to get the since have sunk, let me also, once for all, and sins. But out of the love which Christ offer again the sin-offering, as did they fol- breakfast for them, run necessary errands, (and that not for your instruction, for you bore springs our love both to Him and to essary fruit of our love for Him. It is the shou now brings that, was it not offered in the first form, who blacks his boots, brushes 1. The parish would have had a rector application of this principle which forms the Person of our Saviour, whose sacrifice his clothes, runs his errands, does his shop- to-day, had not the Bishop's correspondence the literal teaching of the parable; the exwas accepted by His Father, and who gave the whole of His consecrated life on earth for His brethren? Again the tribes offer the same consecration. Hear St. Paul: "I besech you, therefore, brethren, by the mercies of God, that ye present your bodies a light of the whole of His consecrated life on earth toast, and makes himself generally useful. This is a "fag." The sixth-form boy may be a tailor's son, the first-form fag the son of seech you, therefore, brethren, by the mercies of God, that ye present your bodies a light of the whole of His consecrated life on earth toast, and makes himself generally useful. This is a "fag." The sixth-form boy may been rendered vain, by a sudden freak of the recase given being given

I do not complain. It is one of the trials neighbors in the Christian sense, what Christians are not neighbors to each other?

The temporal gifts of God's good Provi-

THE HOUSEHOLD.

BEEF fat is very nice if cooked thoroughly in water, and the fat dipped off as it rises. It will remain soft, and is preferred by many to lard.

Any one who doubts as to the best way to have clear jelly is assured on strong evidence and many proofs that to allow the juice to drain through a flannel bag without squeezing it, will render this matter easy and satisfactory.

usage; while the least sprinkle of even warm dish-water is enough to break one of the common sort.

THAT plush may be cleaned is a fact of interest; children's plush coats that have become soiled on the front can be softly and delicately sponged with a little borax and water, without injury; a teaspoonful of powdered borax to nearly a quart of water is the proper proportion; use a very soft

LEMON PIES.-Juice and grated rind of

HERE is on excellent recipe for yeal loaf: they are thoroughly mixed. Roll half a dozen soda crackers, beat two eggs, and ing dish, press it in until it is solid, cover the top with cracker crumbs, and bake in a baking dish should be well buttered, so that

HOMINY FOR BREAKFAST.-To cook so simple a dish as pearl hominy for breakfast would seem to need no particularity of instruction, but that this is not the case is proved by the half raw, watery and lumpy half an hour will make it better. As it is in a double kettle there will be no danger of The truth is, my dear madam, that all the larger parishes pay for services which are a soft-boiled egg incorporated with its but a double farina kettle; small ones of block tin are nice for the purpose. These kettles obviate constant tendance in stirring, and so make a breakfast dish of this healthful kind, one of the easiest to provide and one of the hardest for a cook to speil, so long as she follows these simple directions.

> BAD AIR.—When a person has remained for an hour or more in a crowded and poorly ventilated room or railroad car, his system is already contaminated to a greater or less extent by breathing air vitiated by exhala-tions from the lungs, bodies and clothing of the occupants. The immediate effect of these poisons is to debilitate, to lower vitality, and to impair the natural power of the system to resist disease. Hence it is that persons who are attacked by inflammatory diseases, as pneumonia or rheumatism, can and acted upon, thousands of lives might be saved every year. It is a well-known fact that men who "camp out," sleeping on the ground at all seasons of the year, seldom have pneumonia, and that rheumatism, with them, comes, as a rule, only from unwarrantable imprudences. There are two facts that should be learned by every person capable of appreciating them, and they son capable of appreciating them, and they should never be lost sight of for a moment. One is that exhalations from the lungs—the breath—are a deadly poison, containing the products of combustion in the form of carponic acid gas, and if a person were compelle I to re-inhale it, unmixed with the oxygen of the air, it would prove as destructive to life as the fumes of enarcoal. This is an enemy that is always present, in force, in assemblies of people, and only a constant and free infusion of fresh air prevents it from doing mischief that would be immediately apparent. The other fact is that pure air is the antidote to this poison. The oxy-gen of the air is the greatest of all purifiers. Rapid streams of water that pass through

BY THE REV. SAMUEL FOX.

THE CHURCH OF ENGLAND.

"Where'er I roam, in this fair English land, The vision of a temple meets mine eyes: Modest without; within, all glorious rise Its love-enclustered columns, and expand Their siender arms. Like olive plants they stand, Each answering each, in home's soft sympathies,

the Romans under Julius Casar, rather portion of our Prayer Book. the furthest bounds of the West, and in tine's Oak. these islands.

Apostolical missionary, the fact is known | would consent to three things, he would that the glad tidings of salvation were give them the right hand of fellowship. at this early period proclaimed to the "For," said he, "you have many prac- minous animals like Pelagia noctiluca, inhabitants of the British Isles. The tices which are against the custom of Beroe avatus, etc., owe this fact to a pepersecutions which raged against the the whole Church. But if you will culiar fat that they contain. These lit-Christian religion, and which I have all keep Easter at the proper time; if you the animals do not give light when at ready described, were less severe in will celebrate the rite of Baptism as the rest, but when stimulated give a quick Britain than in other parts of the world; holy Apostolic Church of Rome does; flash of monochromatic light resembling but still, their effects were felt; and and if you will join us in preaching the lightning. The author separated some Alban, a Roman officer, who resided at Word of God to the Anglo Saxons, we of this fat and found that it was a thick, Verulam, since called by his name, was will bear with all other things." It ap- pale yellow, neutral liquid, easily sapon-

throne, there was an end of these Eastern Church; but it was certainly de- animals themselves have an alkali reaccruelties, and the Christian religion sirable that all the Churches throughout tion. was very generally embraced. The this land should observe the festival of was very generally embraced. The this land should observe the festival of temples in which incense was formerly burnt to Cæsar, now echoed with hymns to God, and the high priests dietate; he ought rather to have considered and successful and should observe the festival of "LITTLE.'BUT OH MY."—Dr Pierce's "Pleasant Purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the liver, stomach and bowels they are like a charm. Purely vegetable, sugar-coated and enclosed in glass vials. Pleasant purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the vegetable, sugar-coated and enclosed in glass vials. Pleasant purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the vegetable, sugar-coated and enclosed in glass vials. Pleasant purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the vegetable, sugar-coated and enclosed in glass vials. Pleasant purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the vegetable, sugar-coated and enclosed in glass vials. Pleasant purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the vegetable, sugar-coated and enclosed in glass vials. Pleasant purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the vegetable, sugar-coated and enclosed in glass vials. Pleasant purgative Pellets are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the part of the purgative Pellets are scarcely larger than mustard seeds, but they have no equal as a cathert c. In all disorders of the purgative properties hymns to God, and the high priests dictate; he ought rather to have conof Jupiter had given place to the Bishops of Jesus Christ. Constantine was a native of Britain; he was the son of St. Helena, a British lady; and he honored fused, and he departed from the con-British Bishops, by sending for them to ference in great sorrow at failing to proattend at Councils held by his authority cure that union on which his mind was for settling the true Faith. These happy fixed. "I foresee," said he, "that if you days were overclouded by the false doc- will not have peace with brethren, you alluded; and soon afterwards, a man not preach the way of Life to the Engcalled, Pelagius, taught doctrines which their hands."

the Church in Britain. The Roman he ordered them to be put to death. Empire, being harassed on every side, Twelve hundred of them are said to have was compelled to give up her distant perished, and not more than fifty to have provinces; and the Britons, being left to escaped from this cruel slaughter. themselves, soon fell into the hands of Ou the death of Ethelbert, the newly the Saxons, who, being heathens, en- founded English Church was exposed to deavored to destroy every trace of Chris- much danger, as his son and successor, tianity. To a great extent, they suc- Edbald, had refused to be instructed in ceeded; but there still remained a faith- the Christian Faith; but through the exful remnant in the fastnesses of Wales, ertions of Archbishop Laurence, who and a few ruined churches were in exist- succeeded Augustine, the danger was ence when Christianity was again averted, and the king received the rite brought to the island by Augustine, in of Baptism. Christianity was spread the year 596. He was sent by Gregory through the northern part of the island, the Great, whose attention had been ar- in consquence of Edwin, king of Northrested in the slave-market at Rome by umbria. who was baptized by Paulinus, some beautiful youths, who had been employing his authority to promote it. brought from the northern part of Brit- His zeal was not confined to his own ain. Augustine, and forty companions people, but whenever he had an opporlanded in Kent, of which Ethelbert was tunity, he encouraged others to receive it. king. At first the king refused to allow the missionaries to come into his presence; but being persuaded by his wife, Bertha, who was the daughter of a Christian king, he consented to receive them in the open air. They approached him her own devotions, and this she gave to traits, which stamp him as no ordinary

Christian religion.

enrolled in the noble army of Martyrs. pears from this, that the ancient Church | ified by alkili. It gave a flash of light But when Constantine came to the in Britain followed the custom of the when shaken with caustic potash. The trines of Arius, to whom I have before will have war with foes; and if you will named Morgan, or, as he is commonly lish, you will suffer deadly vengeance at

overthrew the necessity of God's grace, This was afterwards regarded as and made human nature sufficient for it- prophetic; for when Ethelfrid, king of self. But a public Council which was Northumberland, made war on the called at Verulam, condemned these doc- Welsh, a few years later, the monks of trines, and its decision was received with Bangor stood on an eminence, praying shouts of joy by the assembled people. for the success of their countrymen; Still greater troubles, however, awaited and being observed by the Pagan king,

*So called to distinguish it from Bangor, in Caer-

"DAN," THE AMBULANCE HORSE.

The New York Herald has the followchanting the Litany, and bearing before ing account of a horse that knows his them a silver cross, and a banner on business: "Dan" is the ambulance horse which our Saviour was painted. The for the Presbyterian Hospital on Sevenking listened to their address, and saying tieth street near Madison avenue, New that they spoke good words, and made York. He is about nine years old, stands fair promises, he gave them a dwelling fifteen and a half hands high, and is black, in the city of Canterbury. The Queen with white feet. He has been attached had previously restored the ruined to the ambulance service for nearly three church of St. Martin, at Canterbury, for years, and has developed many peculiar

THE HOLY CATHOLIC CHURCH. Augustine. The zeal and holy lives of animal. Whenever an ambulance alarm the missionaries had great effect upon is sounded, no matter what his occupathe minds of the people; and at length tion may be at the moment, whether the king himself became a convert to the munching hay, or indulging in an equine revery, Dan at once prepares for duty. Within little more than a year after By the time Frank Schnapps, the driver, Augustine arrived in Kent, upwards of arrives at the stable he finds Dan standten thousand of the English had been ing between the shafts of the wagonbaptized; and Augustine, seeing the pawing and neighing impatiently to be The early history of the Church of zeal with which Christianity was re- off. It sometimes happens in cases of England is involved in much obscurity; ceived, went to the Archbishop of Ar- imperative necessity that the call is and we can obtain no certain informalles, in France, to receive consecration as struck from a fire box, and twenty tion about it until long after Christianity the first Bishop of the English Church. strokes are sounded on the bell at the had been introduced into the kingdom. In taking this step he was guided by the hospital. Dan has learned to distinguish When, or by whom the Gospel was first advice of Gregory, who was a great the fire call from the regular one, and preached among the Britons is not benefactor of the English Church, and also knows that ambulances from other known. They had been conquered by to whom we are indebted for a great hospitals will be sent. By what process of ratiocination the animal reaches this more than fifty years before the birth of All England was now at peace, and belief it is impossible to say. His driver Jesus Christ, and remained under their the authority of Ethelbert reached from thinks he discovered the fact through dominion nearly five hundred years. Canterbury to Chester, and the borders arriving behind ambulances from other Although the Romans introduced a cerl of Wales. Bordering on Mercia in this hospitals. Anyway, when the right tain degree of civilization among them, direction, stood the great monastery of alarm is given he becomes absolutely unthey only changed their religious wor- Bangor-Iscoed,* the chief nursery of the manageable as far as regulating his ship from one set of idols to another. Church which still remained in Wales. speed goes, and tears at the wildest pace But, notwithstanding this, we have rea- Augustine made a journey towards this he is master of to the spot where the amson for believing that Christianity was place, and invited the Bishops and some bulance is required. When the unfortubrought to these shores not many years learned men to a conference with him nate Riverdale exploded her boiler last after the death of our Blessed Lord. on the banks of the river Severn, at a summer at the foot of Fourteenth street, Saint Paul is said to have travelled to spot which was long after called Augus- Dan succeeded in reaching the scene ahead of the Roosevelt Hospital ambuthe course of his journey to have visited Seven Bishops, together with some of lance, and also the second wagon from the monks of Bangor, and Dunod, their Chambers street. When he brings back Whether, however, it were St. Paul Abbat, accepted his invitation. When a case to the hospital Dan trots along himself, or whether it were any other they met, Augustine said, that if they sharply, holding his head proudly erect.

According to Radziszewsky, the lu-

Is not away s enjoyed by those who seem to postess, it. The taint of corrupted blood may be secretly undermining the constitution. In time, the poison will certainly show its effects, and with ail the more virulence the longer it has been allowed to permeate the system. Each pimple, sty, boil, skin disorder and sense of unnatural lassitude, or languor, is one of Nature's warnings of the consequences of neglect.

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Is the only remedy that can be relied upon, in all cases, to cradicate the taint of hereditary disease and the special corruptions of the blood. It is the only alterative that is sufficiently powerful to thoroughly cleanse the system of Scrofulous and Mercurial impurities and the pollution of Contagious Diseases, It also neutralizes the poisons left by Diphtheria and Scarlet Fever, and enables rapid recuperation from the enfeeblement and debility caused by these diseases.

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Achieved by Ayer's Sarsaparilla, in the past forty years, are attested, and there is no blood disease, at all possible of cure, that will not yield to it. Whatever the allments of this class, and wherever found, from the scurvy of the Arctic circle to the "veldt-sores" of South Africa, this remedy has afforded health to the sufferers by whom it was employed. Druggists everywhere can cite numerous cases, with in their personal knowledge, of remarkable cures wrought by it, where all other treatment had been unavailing. People will do well to

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than AYER'S SARSAPARILLA. Numerous crude mixtures ar offered to the public as "blood purifiers," which only allure the patient with the pretense of many chean doses, and with which it is folly to experiment while disease is steadily becoming more deep-seated and difficult of cure. Some of these mixtures do much lasting harm. Bear in mind that the only lasting barm. Bear in mind that the only med cine that can radically purify the

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Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all druggists; price \$1, six bottles for \$5.

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Our attention has been called to publications from the Price Baking Powder Co., the obvious purpose of which was to rid themselves of the recent exposure of the inferiority or low test of the baking powder manufactured by that house.

As to whether the Price baking powder is equal to the "Royal," the facts are that when the cans were purchased on the open market, and examined by Prof. Chandler, of the New York Board of Health, the report revealed the fact that Price's powder contained twenty-seven per cent, less strength than the "Royal."

When compared in money value, this difference would be as follows:

One pound can Royal Baking Powder worth 50 cents. One pound can Price's worth 36 cents.

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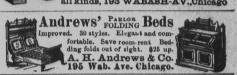
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The Living Church.

Chicago, September 6, A. D. 1884.

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

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

*.*Advertisers wishing space in THE LIVING CHURCH ANNUAL for 1885 should notify the undersigned at once, as it will go to press punctually on November 1st. A very large edition has been already ordered by Messrs. S. A Maxwell & Co. of Chicago. Two editions were new and valuable features will be added, and there is no doubt that a very large sale will be

THE LIVING CHURCH COMPANY. 162 Washington Street, Chicago

*** Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the naver is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 305, or anything below, then you are in arrears.

UNDER the heading of "Opinions of the Press" we published two weeks ago an extract from an admirable article on "The Cathedral System" which appeared as an editorial in the Montreal Church Guardian. We now find that the entire "editorial" in question was taken word for word from the Convention Address of 1883 of the Bishop of Fond du Lac. Our esteemed contemporary has been imposed upon.

The Current gives an account of a Methodist preacher who has labored forty-three years with an income never more than \$350 a year, and has lately been "Superannuated." When he heard he fainted, for he knew it meant abject this rule it would be a great blessing. poverty in his old age. This case is not cited here to disparage the methods of the-Methodists, but to show what hardships faithful servants of Christ sometimes have to undergo; and in the hope that a knowledge of such facts may stir up Christian people everywhere to care for their aged pastors.

from a manly point of view, as a small- have their attention turned to these yet another house of worship is buildsouled husband who makes his wife's life things; they soon catch the grand coning. So it is in many a village; two, to them to justify them in claiming him. a burden, because she will not be just as ception of liturgical worship, and in pro- three or more of the congregations are The Rationalists rank him as one of their much of a careless, useless, ungodly mere- portion as they see the reasonableness struggling, their ministers scarcely sub- great forerunners. The Ritualists think name-and-no-practice Christian as he is of its parts, they come to enjoy the ex-sisting, and yet another church and anthat he was strongly Catholic in his thought; himself. The wife may be as good a pression of it as a whole. domestic affairs with neatness, regularity most dignified and devout, and they take bodies is only one of forms and discipline. opinions, or care for opinions?" (Vol. 1, p. and dispatch. Her children—they are it gratefully, shall it be deemed an un- Is not the real division of Christianity the husband's equally—are lovingly warranted thing if we say some things very much that of prejudice and parlittle ways which only mothers know part and performance? provide for. But there is something self-possessed, and show a spirit and bearwrong—what is it? Why this—that with | ing correspondent with their holy calling, | presses the opinion that a vestry may all her other good qualities, this poor it will go a long way in educating their legally, and sometimes must neceseternal welfare in the same perilous con- are inattentive to the proprieties of the vestry are trustees, and part of their dition that her lord and master seems content to place his in, and hence she is subjected to taunts, sneers, innuendoes, flings at religion, sarcasms upon the service, or the minister, threats even,-we will not add blows, though such cases have been known-and all for what? Because the husband chooses to lead an tuned by study and prayer for the sol- conscience, that they may administer irreligious life, perhaps that of an infidel, at any rate a life separated from God's Church and its holy Word and Sacraments, and the wife chooses not so to do. "Woe unto you, ye hypocrites! ing done, knows she could go, but goes not lay it on the table at a common meal, him. Where are the rich? says the recoccasionally, not too often, lest she hear or in a host's reception room. The writer tor, when he sees the few nickels offered

either when she returns home.

and of worshipping God according to the terruption of the preacher." dictates of her own conscience.

THE RULE OF FAITH.

The author of a late theological work says he has written "on the sole authority of Scripture and his own mind." The result is that he reaches some conclusions very different from the "faith once delivered."

There are many like him. Their rule of faith is Holy Scripture and their own mind; and if the Scripture, as génerally understood, does not agree with their own mind, all the worse for it, for in the end their own mind will have its way. And this is the substance of the popular dogma "every one his own interpreter."

We venture to suggest a better rule of faith-and that is Holy Scripture as interpreted by the Catholic Creeds. The Bible was given to the keeping of the Church. As she has been made its custodian, so is she its interpreter; and in that sense "the pillar and ground of the

THE COMMON THINGS OF DIVINE SERVICE.

great freedom has been used in pointing the diocesan papers in the country.

their lack.

one enters the holy sanctuary to minisemn service that he is called to lead. But revenues which they possess not?"she ought to go, and, all other duties be- the Lord's Table. He certainly would the well-dressed congregation before

doubtless come to the observation of course, is only an estimate, and may not for the assertion of this truth: That the our readers, and the catalogue might be be exact. A friend of the writer states continued indefinitely. They may seem that he has known and questioned a small things; in one view of them they great many individuals of various deare; and yet if clergymen could know to nominations and never yet found one heaven, and taking up his freedom by bapwhat extent inattention, in any of these who could say the 'Creed. He was tism; that this world is a miserable, accurdirections mars their influence; how a reared in a Methodist preacher's family, sed rebellious order which denies this foun-"holy" tone when affected, chills every and in youth never so much as heard dation of self-will, choice, taste, opinion; thing; how mannerism, as opposed to that there was any Creed. perfect naturalness and simplicity, only disgusts; how a dragging, lazy manner FREDERICK DENISON MAURICE. and long pauses between the parts of the service kill the life of it; how a sloven- have been done by an officer of Her Majthe effect of the sermon; how one word spoken in unkindness may drive out of mind a thousand words spoken in love, would surrender his faith and disregard litethey would remember the Apostles' rule, rary pursuits. They are not all saints be-"Let all things be done decently and in | yond the sea, but there is a breadth of cul-

BRIEF · MENTION.

The American flag was lately seen The Church is older than the Bible, it floating just under the cross that crowns it is often by these that the real spirit of a had the Faith before the Bible was writ- the spire of Trinity church, New York. situation is caught and understood. It is ten, and it would seem that a Christian, A correspondent, noting the fact, says it evident, still further, that many pertain to in interpreting the Bible and settling his suggested at once to his mind the name questions that are no longer vexed quesrule of faith, ought to take, not the au- of the "American Church." --- A corresthority of his own mind, but the mind of pondent questions the policy of schools of the religious history of the century, and the Body of which he is only a member. which offer a premium to clergymen for this really justifies its publication; for The mind of the Church has been sending pupils. He thinks that schools it can scarcely be claimed that, aside clearly expressed; it is a testimony from which employ this method of prolonging from his time and environment, Maurice the beginning; there can be no doubt their existence, have no right to exist at was a man whose memory should be about it. It is declared plainly in the all.—We have more than once been saintly, he did not, nor said not, what Creeds. So the rule of faith is the Bible reminded of our neglect to do justice to made him a great man. One thing, howthat he had been put on the retired list and the Creeds. If all would abide by one diocese or another in our accounts of ever, may be said of him, he was thor-Church work. "There is our diocesan oughly a man of his time. It was a time in paper; why don't you take it from which foundations were shaken; a critical that?" Simply because we have too to be led; a dispensation of honest search much to do to work over and condense for the reality of things set in, and deep elaborate reports of local papers, and dissatisfaction with the tendency of Church In the columns of this journal, very have not space to spare for reprinting all and State prophesied new crystallizations. out the usages and proprieties of public Bishop Gillespie, in an account of his spirit of that stirring epoch, and perhaps worship; and we are glad to know that visitations, describes a Michigan town, before the outcome fully appeared, he may be these hints and suggestions have been which is a specimen of a large class: "It considered a man of whom it is difficult to most kindly received, as frequent letters has two churches; one closed most of say precisely where he stood. His tenden-THERE is nothing so contemptible, attest. Thoughtful people need only to the time, the other poorly supported; cies appear, but he does not seem to have other minister is added; and this, while but Broad Churchmen will not like to learn wife as the majority of them in regard to If we tell lay people how it is proper we are told that it makes no difference to me to be marrowness. They include all her vowed duties as a wife; she may at- for them to demean themselves in the what Evangelical church we belong to, kinds of opinions. But what message have tend to all her numerous household and house of God, so as to render the service and the difference between Evangelical they for the people, who do not live upon trained, and cared for in all the thousand to ministers about the proprieties of their tiality?"--The Bishop of Massachusetts, any party. His mind was in a constant while denouncing the iniquitous with- state of irresolution upon, at least, some of the secret of, and will take the pains to If they are reverent, and dignified, and holding of contributions in order to the questions of the day. An issue like that starve out an unpopular minister, exwife will not agree to place her soul's people in a right direction; while if they sarily vote a reduction. He says: "The house of God, no force of talent or trust is the administration of the scholarly attainment will compensate for estate and revenues of the parish. If the estimated revenues fail, despite It is expected, of course, that when their best efforts, shall they continue to spend what is not theirs to administer? ter before God, he will have a prepared Can they encumber the House of God mind and a devout spirit; he will be at- with mortgages, against canon law and when all this is done the very best men A Roman journal, published in St. Paul, will sometimes mar the effect of their hinges a long article on the subject of ministrations, and give annoyance when the Bishop of Rochester, on the, to it, they would give benefit, by inattention vital argument that "Bishop Porter was for ye shut up the kingdom of heaven to what they may deem little things. never validly consecrated." We cannot against men, for ye neither go in your- And as these are delicate matters for one argue with our esteemed friend for we opinion of the whole Church being unworselves, neither suffer ye them that are en- clergyman to mention to others, it will never heard the name of this Bishop thy of special consideration and without tering to go in." It is of no use to ap- answer our purpose to quote a paragraph Porter mentioned before. He must have authority, they rejected all creeds and surpeal to such a man on religious grounds. clipped some years ago from Bishop been a Roman intruder against whom If he had a spark of the pure and holy Huntington's paper, The Gospel Messen- there is a grudge.—The person having religion of Jesus Christ in his heart he ger: "Dishonor is done to divine service charge of certain Decoration Day exerwould not be a hinderer and slanderer of through a minister, when he appears be- cises in a town in Northern New York, doctrinal element and taught good beha-God's Word, or a persecutor of God's ser- fore God and the congregation in gum (as the effect of sectarian influence, posvants. What right has he to say that overshoes, or an unclean surplice, with sibly in part, of rationalistic tendency) his wife shall not go to Church?. What dirty hands, black nails, disheveled hair thus introduced "Prayer" by one of the right has he to make her life bitter to or neglected beard, when he sits sprawl- ministers-"We will now listen to a her because she goes? Goes, too, not as ing or projects his legs outside the sur- prayer by ———". ——Where are the great interest in a heavy and undoubtedly a often as she would like to go, and knows plice folds, or lays his handkerchief on poor? says the rector, when he sees

too much about it, in no pleasant manner has known a clergyman to wind up his on the alms basins, cast in sometimes by which this book gave to my thoughts; much watch in the chancel, in the middle of jeweled fingers. - A report says that even of the form which my belief took when Whatever rights and privileges mar- the service; he has known another to out of 350 Congregational congregations riage may have given to a husband, put a newspaper on the altar; another to in Massachusetts, 163 have responsive onstrates him to have had a natural leanthere are still some few rights reserved set a hat there; several to kneel in an readings in their service; 100 repeat the ing towards Catholicity in the theological to the wife as an accountable moral be- attitude that is not to be described, and Lord's Prayer with the pastor; 65 chant and ecclesiastical sense, which is the proper ing, and one of these rights is that of several to rustle the leaves of a hymn the Gloria, and the Apostles' Creed is sense. Almost as frequently the influence seeking the salvation of her own soul, book during the sermon, to the great in- repeated in ten. Probably in about this proportion of one to 35, among the The like improprieties of these have sects, is the Creed known. This, of this sentence: "I would wish to live and die

This biography is a good piece of work to ly way of giving out notices may destroy esty's Army. It indicates one of the differences between this and the old country. Here, in all probability, a clergyman's son, entering the armed service of his country, ture we have scarcely approached, especially in the ranks of those who serve the public.

> The book is composed chiefly of the letters of its subject, and these are singularly interesting. Many of their details, it is true. are of slight importance in themselves; but tions; so that much that he says is obsolete. Mr. Maurice was intensely imbued with the because the best years of his life were spent all schools of thought find in him what seems that he said of them, "Their breadth seems 184.) It was Dr. Pusey's "Tractate on Baptism" which deflected him from the Catholic movement. In fact he was not a man of raised by Dean Mansel's Bampton Lecture upon the "Limits of Religious Thought," found him intensely decided in his opinions; but that was an issue so fundamental ii. p 290), Mr. Maurice writes: "Whenever as to involve the very vitals of religion. To assert that the infinite and eternal nature ing. And in the very early morning I have of God is unknowable, because beyond and often pretended to be asleep lest I should above us, caused him to blaze with indignant protest and invective.

In reading these volumes we are impressed with the belief that Maurice was in his instincts and natural tendencies strongly inclined to Catholic views. The influence which modified and sometimes neutralized this inclination, was of a domestic source. His father was a Puritan and a Presbyterian minister. At the beginning of the eighteenth century Presbyterianism in England was honeycombed with Unitarian heresy. which by the way is not an illogical result of the Calvinistic scheme. Pushing the idea of every man's opinion of the Bible being to him the Bible, and of the corporate rendered to the consequent chaos. Michael Maurice was the product of this state of things. A thorough Socinian in private, his ministrations in the pulpit lacked the vior. His son regarded it "as one of the greatest mercies of his life" that he had this birth and the education which belonged to it." (Vol. i. p. 13). He further says, "my father being a dissenter, I took somewhat narrow book, 'Neal's History of the Puritans.' I owe much to the direction

*THE LIFE OF FREDERICK DENISON MAURICE, Edited

I became an Episcopalian."

of his early environment tells upon him, to impede, confuse, and sometimes blind him. How finely the Catholic spirit comes out in Universal Church is just as much a reality as any particular nation is; that the Church is the witness for the true constitution of man as man, a child of God, and heir of that in this world there can be no communion; that in the Church there can be univer: sal communion-communion in one body by one Spirit." Again shortly after his ordination he says: "I fully think that we must assert Catholicism much more than Protestantism if we will destroy Popery, and yet supply a substitute for democracy." But the early influence dashes the beauty of the picture when he says of the Puseyites that 'they are three parts Papist and one part Protestant." History has shown that (save Newman whom Maurice did not know) the glory of those men was that eliminating Protestant error they still retained loyalty to the anti-Papist body of Catholic Truth and Practice, not fearing meanwhile to be Catholic in those things in which the Papists still retained the common heritage.

There was a time in England during this century, when it was as much as a man's life was worth to favor measures for the elevation of the working masses. Miss Muloch graphically illustrates this in "John Halifax." How John Bull did quake in the square toed boots of him at the spectre of socialism which his burly imagination conjured up! Maurice was deeply interested with his contemporaries in the grave questions of social science which pressed for solution, and probably his chief claim for consideration lies in his brave words and active efforts to secure a better basis of existence for the English workman. Maligned, hissed at, persecuted, ostracised, he did not flinch because he knew (as we all know) that he was right. It is said that the co-operative idea in trade has swelled to enormous proportions in England, and Maurice may justly be crowned with much of the credit. How gracefully and justifiably a priest may touch secular themes, and contribute influence to social reforms, finds a firm illustration in this chapter of his history! But few saw it at the time. "He believed that there were great truths involved in the principle of co-operation which were essentially Christian truths, and that as these had acquired a bad name because of the falsehoods that were mixed up with them, it was pre-eminently the business of a man who was set to preach truth, to face the personal obloquy that would attend the task of separating the true from the false and defending the true." It brought him the obloquy he feared, but time has justified and rewarded him.

acquiring a deep veneration for the religious character of Mr. Maurice. His earnestness appeared in his practice of the despised habit of fasting, despised in these degenerate times of sensuous religionism. He faithfully observed all the fast days appointed by the Church. "Not unfrequently on Good Friday or other days, he palpably suffered from his almost entire abstinence from food. and at other times during the year he used to exercise the most curious ingenuity in contriving to avoid taking food without allowing his doing so to be observed." (Vol. he woke in the night, he was always praydisturb him while he was pouring out his heart to God." (Vol. ii. p. 285.) He had an abounding charity towards all men and was at times the gentlest of spirits. Of course he was a controversialist and to some extent an iconoclast, but because he did deeply and truly love God he could not but love his fellow men. He said he fought against the Calvinists, "and by God's grace will fight against them for His honor, for the sake of the morality of my country, for the sake of multitudes of young men whom they are driving to Atheism, as well as young women whom they are driving to Rome," (a hard speech, verily, and as true as hard), but this was the righteous indignation of a pure soul that abhorred hideous error. It takes just such a nature to be truly gentle and loving. He knew God too intimately in the secresy of daily Communion, to be silent when he heard Him charged with the authorship of such dishonoring propositions as those which Calvinism proclaims.

One cannot read these volumes without

One rises from the reading of these volumes with a feeling of decided respect for a character, not perfect, not great, not perhaps justifying a large lofty niche in Enga land's pantheon, but strong, well-rounded, and above all, sweet and pure.

ONE of the largest and finest of Sir Joshua Reynold's pictures is the one that contains the portraits of the second Duke of Marlborough, his duchess and children. It has been offered to the English Government. "

TWO VALUABLE TESTIMONIES.

two very different correspondents, and from entirely opposite points of view; but both giving the same testimony to the remarkable efficiency, strength and power of the English Church. One statement was from the returned missionary evangelist, Mr. Moody, who most generously—though not a dress Ignota, care of Living Church. Churchman—speaks of the wonderful hold the Church has upon the people of the country, and gives it as his opinion that England and that London is the most religious city in the world.

The other article was from the pen of Mr. Moncure D. Conway, who, during a twenty years' residence in London, has been correspondent of this paper. Mr. Conway was, in his youth, a Unitarian pastor in Cincinnati, where his Rationalist unbelief became Evans & Bro., 216 Clark St., Chicago. so rampant that the Unitarian Church of Cincinnati was divided, a part forming as a useful companion, or in any capacity of trust. No objection to children. Address A. H., Newport, Rhode a congregation of the Parker-Longfellow Island. stripe, the other retaining the more moderate features of the Channing and Bellows variety of liberal Christianity.

Shortly after this division Mr. Conway left Cincinnati, and went to London, where for twenty years he has been pastor of a S. P. O., P. O. Box 259, Rye, N. Y. congregation of Rationalists, modelled upon the philosophical views of Auguste Comte.

In this article of Mr. Convents I In this article of Mr. Conway's he an-

been, in the main, wasted breath. A little handful of peculiar people had been gathhandful of peculiar people had been gathered, with no power of self-propagation or conquest of others; and Mr. Conway says he will return to America, which he regards as

philosophical and liberal opinions.

The blame he lays at the door of the English Church. He says it has such a hold upon the faith and love of the English people, that Rationalism and unbelief have comparatively little chance. He therefore the comparatively little chance. He therefore the comparatively little chance. He therefore the case of the case comparatively little chance. He turns to LETTER TO BISHOP CLARK FROM THE CLERGY America, as a much better soil to plant the seeds of distraction in. The Catholic Church of England has too firm a hold

Church of England has too firm a hold upon the people to make his work hopeful.

And thus, both from the standpoint of a warm-hearted and enthusiastic believer, like Mr. Moody, and from that of this disappointed champion of unbelief, the Church of England is nobly doing its duty, holding the faith, and keeping the love and reverence of the people. It has made England the most religious nation in the world; the most sterile soil for unbelief. Laus Deo.

Thos. J. Melish.

St. Philip's, Cincinnati.

The Rev. M. M. Dillon, at one time rector of Grace church, Newburgh, Cleveland, died recently at Port Dover, Canada.

The Rev. D. Sidney Corbett, of Battle Creek, Michigan, has accepted a call to the church of the Transfigura-

The Rev. Dr. Sidney Corbett, of Battle Creek, Michigan, has accepted a call to the church of the Transfiguration, West Philadelphia, Pennsylvania, and will enter upon his new labor october I. His residence will be No. 750 North 40th Street, West Philadelphia.

The Rev. H. Greenfield Schorr, rector of Grace church, Granville, Delaware, has resigned, to take effect October 1, and has accepted a call from St. Stephen's church McKeesport, Pennsylvania.

The Rev. Wm. Rollins Webb, assistant of St. John's

church, Hagerstown, Maryland, has accepted a call to the rectorship of Trinity church, Roslyn, diocese of Long Island. After September 1, address accordingly.

The Bishop of Fond du Lac sails for Europe Saturday September 6. His address is care Brown, Shipley & Co

The Rev. Stuart Crockett, rector of St. George's church Macomb, Ill. (Diocese of Quincy) is at present on a visit to his native land, Ireland.

The Rev. Nor.nan Jefferson has been appointed by the Bishop, Missionary at Otter Lake, Michigan.

The address of the Rev. W. W. Estabrooke, M. D., is 537

La Salle Ave., Chicago.

TO CORRESPONDENTS.

E. C. W.-The versification of your "In Memoriam" is too imperfect for publication.

E. G. H.—Your letter is too long. We have so many to hear from on that subject, that all must write briefly.

"MY PASTOR."—By C. H. See answer to E. C. W., above. -There can be no doubt that the letter is

'pious fraud.' H. C. R.-Your article is too long, and we doubt if such severity of statement would do good.

"RITUALIST."-(1.) The title "Antistes" appears to have been common to bishops and presbyters in the Early Church, in respect to both of the offices of Divine Service performed by each, and the government of the Church in

INARY.

The Seminary will reopen on Wednesday, September 10th. The Entrance Examination will be held at 10 A.M. Candidates for Priest's Orders or graduates of colleges will be required to pass an examination in the Acts of the Adoration, and is properly followed by the "Amen."

(3.) The same may be said of the Te Deum: so that it is difficult to say why it should not close with the "Amen."

(4.) Versicles and responses are short precatory sentences said alternately by minister and people; the versicles being taken by the former, the responses by the latter. Such occur in different parts of our Morning and Parts of our Morning and Parts of the Acts of the Act

with thy spirit. (5.) An antiphon, on the other hand, is a sentence, generally a passage of Scripture, a few words of which are said or sung as a keynote, before certain consecutive psalms or a canticle; the whole being used at the end. As, for instance the words: "Have mercy" before the 4th, 31st, 91st, and 134th psalms; the entire passage: "Have mercy upon me, and hearken unto my prayer," coming in at the end,

and hearken unto my prayer," coming in at the end,
A Yot s CHURCHMAN.—We cannot believe that any
Anglican priest doubted as to the validity of his Orders.
The truth seems to be that a few men thought that
Rome would look more favorably upon them if they derived their Orders from a source which she was pleased
to regard as authentic. These men may have had good
motives; they certainly committed sacrilege; and the
"Corporate Reunion" of which they fondly dreamed, is
further off than ever. God will work out His purposes in
His own way and in His own time. No end, however, de-His own way and in His own time. No end, however desirable, can justify the use of wicked means.

OBITUARY.

HILL.—Entered into rest, at Athens. Greece, on Tuesday, August 5, at 11:30 A. M., Frances Mulligan Hill, widow of the Rev. John H. Hill, D. D., LL. D., aged 85

widow of the Rev. John H. Hill, D. D., LL. D., aged 85 years and 15 days.

Mrs. Hill accompanied her husband to Greece upon their appointment in 1830. They continued in active service until their resignation in 1869. All that was published concerning the work in Athens two years ago when Dr. Hill died, other than the record of his labors as a clergyman, was the record of the life labors of these true yoke-fellows. It is not too much to say that except for Mrs. Hill's remarkable qualifications, the great educational work carried on by the Greek Mission schools had nal work carried on by the Greek Mission schools had

MISCELLANEOUS.

In the Cincinnati Commercial Gazette, of a few days ago, appeared two striking articles bearing upon the Church of England, from

WANTED.-In a rural Parish, diocese of Fredericton, Canada, a young, unmarried Priest or Deacon to assist in the public services, and to take charge of a select school for boys, Address Rev. C. Willis, Petitcodiac, New Bruns-wick, Canada. Refers to Rev. F. H. T. Horsfield, Cambridge, New York.

WANTED.—A Churchwoman of fine education, culture and experience, able to offer the highest references, would like to hear of any position such a person could fill. Ad-

To PARENTS AND GUARDIANS.—A rector in a delight-ful rural region desires a boy of 8 or 10 years for instruc-tion and general care. Can remain for entire year. Ad-vantages superior. Refers to the Rev. Dr. Payne, Scheis the most religious country in the world, lectady, N. Y. Terms made known on application to Lord & Thomas.

A CLERGYMAN'S WIFE, living on the Hudson near New York, will take four little girls under 12 years of age to instruct at her own home. Address ALPHA, care of Lord

AN ENGLISH ORGANIST AT PESSETT UNDER THE PROPERTY OF THE PROPE

AN ENGLISH CHURCHWOMAN desires an engagement SITUATION WANTED.-Governess in School or Family

Country preferred. Canadian Churchwoman. English, French, Junior Music. Good references. Michipicoten River, Ontario.

In this article of Mr. Conway's he announces his resignation of his London charge, and regretfully speaks of the utter failure of his expectations to build up a Rationalistic congregation in this chief city of the world. His twenty years' labor has build in the chief city of the world. His twenty years' labor has build information about themselves. Please labor has build information about themselves. Please labor has the chief city of the world. lutely truthful information about themselves. Please send all notices to

Rev. FREDERICK W. TAYLOR, Danville Ill.

To the Right Rev. T. M. Clark, D. D. Bishop of Rhode 9th and 10th.

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The following letter has been addressed to Bishop Clark on behalf of the clergy of the diocese:

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IN THE CATSKILLS. BY Y. Y. K.

line; taking on the other side of the river Ulster Railroad, with lovely views that grew away. Too bad!-I wanted one myself. more picturesque and grand as we ascended wagon, and after a pleasant drive we love the mountains, and who does not? reached our destination in time for tea, and

gives the cottage its name. And well named, too; for a better place to enjoy a sunset among the mountains it would not be easy A short stay convinced us that we had not made a mistake in selecting Haines' Falls as the point of departure in our mounboth by wagon and on foot, we have indeed

spent summer after summer in this locality, and tell us they have not exhausted its de-

Our first excursion was to the Fall of the Kaaterskill. Here we provided ourselves ticket, the last named for the moderate price and well suited to its background—the they cannot have Church songs, breathing of twenty-five cents. That modest sum en- steep, wooded ascent that forms the en- the spirit of the Church, they will be likely titled us to enjoy for the season, all the romantic scenery of the lovely glen that contains the falls: to clamber up and down, as often as we pleased, the steep ladders in the that commanded levely views of the catarwas this all. The falls were lovely, as all falls are amid picturesque scenery. The water fell in a sheet that before it reached its first resting place, one hundred feet below, broke into a fine veil-like spray. But after awhile this sheet of water arched out into noticeable volume; the delicate staccato became a sforzando passage. Should we trust our eyes and ears? The mystery was soon solved; the water had been turned on for the delectation of ticket holders! A similar phenomenon-if I may use the term of both parties favor the continuance in the volume of water was magnificent, and desirable that a thousand treasury clerks be cessionals, with which we are familiar, as the roar worthy of Niagara-at least we

Oh, the delights of mountain tramp, with alpen-stock in hand! It was thus we made our way to the famous old Mountain House with its one glorious outlook over the valley of the Hudson, with the Berkshire Hills and Green Mountains for a background; to the Hetel Kaaterskill on whose broad piazzas wealth and fashion deign to enjoy the mountain air. Here were assembled in the great hall eager groups who seemed to have one common interest. They were waiting to witness the departure of the President. Ah! such dignity doth hedge a king! It is something to have seen the President enter his carriage, even though he be the by no means distinguished looking out of the presidential pockets to extend to you that grace.

cents, the season! What would you?

up and among them, the magnificent outlook and marriage and divorce." The whole and foreign magazines and papers. from the top of the mountain-well, I will matter is really one subject, and if the gen- The most noticeable article in the Au-House, I mean to swing my hammock next vorce. summer; and I am going to apply in time, too, for a room. Several of our party, who were ready to say with Tennyson's Lotus Eaters, "We will no longer roam," found that twenty before them had applied for rooms and were waiting for vacancies.

that Washington Irving invented Rip Van when it comes, the victory be with the not with impartiality. Winkle? Then I am able to set you right, Church or the world, must depend, under Winkle? Then I am able to set you right, and I suppose editors are always grateful for that. R. V. W. was. I have been to Sleepy Hollow. I have viewed with proper awe the sacred relics that mine host of the line and vanquish the line host of the line has a li thousand.

No. 24.—A Catechism of Confirmation. Rev. T. D. for that. R. V. W. was. I have been to Sleepy Hollow. I have viewed with proper Phillipps, M. A. 3d thousand.

Sleepy Hollow. I have viewed with proper enlarged franchise, will chiefly have to de-A Full Sample Set, 30 cents. Nos. 18, and 24, 5 cents a copy; 50 cents per dozen; # per hundred. All the others hibit—Rip's wig, one of Rip's teeth, his daughter's boots—nay I have sat upon the the Rip Van Winkle Inn is proud to ex-hibit—Rip's wig, one of Rip's teeth, his tany schools. If in those schools they have daughter's boots—nay, I have sat upon the very rock on which he took the famous nap after his night with the goblins! Hereafter if any one in my presence denies the authenticity of the legend, I shall be able to authenticity of the legend, I shall be able to will settle for many generations whether form. confound the skeptic by showing him a the truth shall continue to be taught in our Up the Hudson as far as Rhinebeck, by piece of the rock itself. I looked in vain schools as in times past, or whether a creedone of the magnificent steamers of the day for one of the balls with which the goblins less, colorless, neutral Christianity shall played; but doubtless that insatiate vandal, usurp its place. an observation car on the Delaware and the summer tourist, had taken them all

the steep grade; changing at Phonicia for makes me fear the editorial condenser or always do in the summer in the secular pathe tiny open car scarcely larger than an the waste paper basket. Let my excuse for pers-the pious moralizings about the woeful open horse-car that was to take us up Stony writing at all, be the conviction that many indifference of those ministers who go away Clove and the Kaaterskill; enjoying during of your readers, as well as you and I, have for a rest in the summer. The utterances every moment of a perfect day, the ever neglected the noble Catskills, so easy of ac- are made by those who do not go to Church varying and ever charming scenery of river c ss-to many of us almost at our doors; winter or summer, service or no service. and mountain, until we reached Haines havegone up and down the Hudson without To them it makes no difference whether the Falls-and that is how we got to the Cats-thinking how slight a detour would open up church is closed or open. But it is too good kills. Mine host of "Sunset Cottage" was visions of rare loveliness, possibilities of a chance to let slip, to scatter some cheap at the station with a comfortable mountain healthful recreation and delight to all who abuse against the Church and religion. If

for the enjoyment of the speciality that mountains are as beautiful for us who pay works seven days in the week, and he deeight dollars a week at the cottage, as for serves some rest, especially if his people are those who pay five dollars a day at the largely away, so that he may give more vig-"Kaatterskill;" and I doubt if they meet orous service when the autumn days come. more agreeable people, with whom to make up delightful excursions by mountain wagon -excursions, which cost but a trifle, shared, as the expense is, by a party of eight or ten. (HU.CH SONGS. (First series). By the Rev. S. Baringtain tour. Of interesting day excursions But, after all, give me an alpen stock among mountains. Let us join the pedestrians, here an "embarassment of riches," with a and inscribe upon our alpen stocks our trisojourn limited to one week; and we soon umphs, the names of mountain, glen and

On our way from Sleepy Hollow we who makes their laws. passed through Palenville, and saw the tail to take the drive up the Clove from Salvation Army.

tour. And now I am positively off. May I thus restricted. use the hearty German, Auf Wiederschen!

OPINIONS OF THE PRESS.

Standard of the Cross

occurred at Haines' Fall the next day. Here office of present incumbents. It is no more turned out and a thousand others hired, could scarcely hear each other's voices. than that as many milliners and dress-Our first feeling was of disenchantment. A makers have their work taken away from "watered" water-fall! But further consid- them, and given to others, for political rea- give the first verse of the first song, entitled eration reconciled us to the idea, and we sons. No village, as a whole, cares any even applauded, literally to the echo. The more for the political allegiance and services falls were lovely, and we enjoyed their love- of its postmaster, than for those of its leadliness; they became grand, and we enjoyed ing banker or merchant. Why, then, should their grandeur. Complete for twenty-five it continue to be a matter of so great anxiety and expense to these office-holders and their friends to keep them in office? Why not repeal the law which limits their commissions to four years? Why should the selection of fit men for high elective office be encumbered with this inert mass of officeholding interest on the one hand, or hindered by the danger of some extent of social is entitled "The Religion of Won't." This revolution on the other? Let our principles no longer be maintained from year to year, from election to election only; but embodied in statute. "Rotation in office" is the most absurd idol a nation ever worshipped, his service the most extravagantly wasteful. May his power be soon broken.

The Churchman.

A MUCH NEEDED REFORM. - Judge personage whom you may have met in the Noah Davis is credited with the sugcorridors with his hands in his pockets. It gestion that the matter of divorce might cents: "Fredolin's Mystical Marriage," by is something to have shaken hands with the be made a subject of national legislation by President, even though he took his hands the addition of two words to the constitutution, in the fourth subdivision of section typography is clear and large, and the paper eight. Conceding the wisdom of this prop-A day of unalloyed delight was spent in osition, we beg to suggest as our amendan excursion to Overlook Mountain-one of ment that another word be added, viz., the highest peaks of the Catskills-a delight- "marriage." This would make the clause street, Chicago, have placed on our table a ful drive with a goodly company, the glori- read: "Congress shall have power to estab- very choice collection of English and French

loveliness and grandeur; and to enjoy the of the marriage contract necessitate similar ago. delicious mountain air amid the most de- views as to separation; we must begin at Messrs. D. Lothrop & Co., Boston, have lightful of surroundings." I know ust where the beginning and not at the end of the entered upon a monthly issue of literaon the wooded slope, beside the Mountain matter. Easy marriage implies easy di- ture for youth, entitled "Young Folks'

English School Guardian.

RELIGIOUS TEACHING IN SCHOOLS .-The subject propounded is increasing in importance as time moves on towards the crisis when it will have to be decided have is suel a popular edition of the "Hiswhether the Christian religion shall be tory of Democracy," by Jonathan Norcross, taught in the public schools or not. That paper cover, price 40 cents. The author Did you not atways suppose that the such a crisis will come few will doubt who seems to write from the standpoint of a 'Legend of Sleepy Hollow" was a myth; study the signs of the times. Whether, violent partisan. He writes with vigor, if

Missouri Church News. CLERICAL VACATIONS. - We have been But my letter is getting to a length that seeing for the past month or two—as we only those who write could only be made to Our tour is an inexpensive one. The attend! The minister, if he is a real man,

BOOK NOTICES.

Gould and the Rev. H. Fleetwood Shepherd. Neatly republished and for sale by Jas. Pott & Co., 12 Astor Place. New York. With music 75 cts. Words without

"Let me make the songs of a people," it make the acquaintance of those who have lake whither our trusty staff has borne us. | was profoundly said by one, "and I care not

"Is any merry, let him sing," is an apostollovely church that has lately been built ic injunction. People want to sing, ought there. It is of stone, the unshapen rocks to sing and will sing. Churchmen are no of the mountain, and is very picturesque exception to this condition of things. If trance to the famous Kaaterskill Clove. By to take up the irreverent "hymns" and rollthe way, when you visit the Catskills do not licking music of Moody and Sankey and the

Palenville to Haines' Fall. (And do you That ingenious and versatile writer, Barknow that a "clove" is a cleft?) There you ing-Gould, has given us a cleverly prepared act whose music was "thrown in." Nor Fawn's Leap, Buttermilk Falls, the—the—stirring airs, suitable to the sentiment, to But the waste paper basket looms up meet a need. He distinguishes between the again! For further particulars see Van "hymn" and a Church song, the former Loan's "Guide to the Catskills," with which | being objective and addressed to the Deity you will of course provide yourself for your for public worship, and the latter not being

In compiling these songs, the aim has been "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; and especially to express TENURE OF OFFICE.—The disinterested that article of the Creed, "the Holy Catholic Church." In style and sentiment some of them resemble stirring processionals and re-Onward, Christian Soldiers," "The Church's One Foundation," etc., and will help to supply our lack in this regard. We The March of the Church Army," as an illustration:

> "The Banners are waving, the trumpet sounds, The Soldiers are girding for war; The summons is sounded to form in rank, And gather from near and far; The Shield of Faith on the arm made fast, The Sword of the Lord in hand! We march in the glorious Host of God; We fight at the King's command.

Number 15 of the collection is quite unique, and brings out clearly the negative character of sectarian religion in contrast with the positive teaching of the Catholic Church. It is the first verse:

The Faith of the Church is "Aye" and "Yea!" The Voice of the Devil is "Not" and "Nay," The Faith it is One, and it One will be, Till time is engulfed in Eternity.

CHORUS.—The Religion of "Won't," And the Creed of "Don't" Is not the Religion for me."

Mr. William S. Gottsberger, 11 Murray street, New York, has issued in paper covers, the following translations, price 50 Adolf Wilbrandt; "Clytia," by George Taylor; "Marianda," by B. Perez Galdos. The is good. For sale by S. A. Maxwell & Co., and by Jansen, McClurg & Co., Chicago.

Messrs. Brentano Bros., of 101 State ous mountains presenting ever-new and lish a uniform rule of naturalization, and periodical publications. They keep con-

beautiful combinations as the road wound uniform laws on the subject of bankruptcies stantly on their counters all the best home

not attempt to describe them, but will only eral legislature of the country is to take gust number of The Catholic World is Mr. say, "Don't go to the Overlook Mountain cognizance of the matter of divorce, it O'Shea's "With the Carlists." Cleverly House for a day, but for a week, at least, should also regulate the matter of marriage written and non-partisan, it gives an admito feast your eyes on scenery of surpassing as well. Low and loose and secular views rable inside view of the Spain of ten years

> Library." The first volume (25 cents), is one of the popular "Pansy Books," entitled "Tip Lewis and His Lamp."

Messrs. G. P. Putnam's Sons, New York,



Absolutely Pure.

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FOR THE CURE OF

FEVER and **AGUE** Or CHILLS and FEVER.

AND ALL MALARIAL DISEASES. The proprietor of this celebrated medicine

justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, re-quire a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

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contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Agus, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our sircular dated July 1st, 1882, to refund the

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

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Has "decided" claims upon the public. This is positively proven by the immense good it has done to those who have been cured of diseases from which they have suffered in-tensely for years, as verified by the publish-ed testimonials, every one of which is a pos-itive fact.

CHELSEA, VT., Feb. 24, 1879.

MESSRS. C. I. HOOD & CO., Lowell, Mass.: The 6th day of last June I was taken sick with a swelling on my right foot, and with an awful pain. The swelling went all over me. My face was swelled so that I could with difficulty see out of my eyes, and I broke out over the whole surface of my body; my right foot up to my knee was one raw, itching mass, and my ankle and foot so lame and sore I could not step on it, and it would run so as to wet a bandage through in an hour. In this condition Mr. W. F. Hood of the firm of A. R. Hood & Son, druggists, of this town), handed me a bottle of Hood's Sarsaparilla. La, and told me to take it. I did so, and by the time I had taken one bottle I found that it was doing me good. I have since taken five bottles my soreness began to leave me, and I have been growing better every day, so that to-day I can walk without going lame. I have no soreness in my ankle and it has healed all up, and does not run at all. I owe my recovery to your Sarsaparilla. I write this to let you know that I think it deserves who are troubled with humors,

Yours most truly.

JOSIAH PITKIN.

Yours most truly,

Yours most truly,

JOSIAH PITKIN.

P. S. Every person that saw me said that
I never would get over my lameness without
having a running sore on my ankle; but
thank God I have,

No other Sarsaparilla has such a sharpening effect upon the appetite. No other preparation tones and strengthens the digestive organs like Hood's SARSAPARILLA.

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Physicians throughout the world. It consists of choice cooked cereals, refined wheat gluten, and Condensed Milk, and contains the property of diastase, which converts the starch in the Food into soluble and easily digested dextrine and sugar, when used according to the directions. It is not only invaluable for SICK and

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33 Million Tins of these goods sold in 1883. SOLD BY DRUGGISTS AND GROCERS GENERALLY.

SMITH'S DIAGRAM OF

The Novelty Rug Machine [Pat. Dec. 27, 1881.] Makes Rugs, Tidies, Hoods, Mittens, etc.

lar single machine, with full directions, sent by mail on receipt of price. Agents wanted Apply for circulars to E. Ross & Co., Paten-Ohio, also Dealers in Rug Patterns.



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Opposite the Illinois Central and Chicago and Alton Depots. Street cars run from the Lake Erle & Western, and Indianapolis, Bloomington and Western Depots, in Bloomington, direct to our stables in Normal. Address, DILLON BROS., NORMAL, ILL.

LETTERS TO THE EDITOR.

PRAYER FOR THE FAITHFUL DEPARTED.

The Rev. J. J. Morton, in your issue of isting evils. August 23, thinks it wrong to offer any

same rule to prayers for persons at sea? reach at last. CLERICUS.

A RECTORY FOR EVERY CLERGYMAN.

To The Editor of the Living Church.

I would voice the sentiment of your able article in a late issue of The LIVING CHURCH, in commenting upon the words of Bishop Dunlop, "Give every clergyman a home." The Church people of a certain town in the San Luis Valley where an Evening Service was held, begged us to make our home among them, and give them the benefit of a closer association with the clergyman and his wife. Conscious that the Church would not otherwise prosper, we finally acceded to their request. We found no church, no rectory, not even the grounds upon which to build them. The wish of the people, at the time, was first to build a church. But, in the mean time what should the clergyman do without a shelter over his head? Go from house to house, or rent rooms at an exorbitant rate, and allow the rectory to take care of itself? The Bishop of the diocese was convinced that the first essential was a rectory, a home for the clergyman where the various social meetings of the Church could be held, where the people could always find and consult with their rector, and where, if necessary, the regular service of the Church might be held. Eligible lots, centrally located, were donated, funds procured for the building of the rectory, and within two months the clergyman comfortably settled in it. What was inevitable, within 13 months after, the church, in which we now worship. was built, and that too adjoining the rectory. Amidst a floating population, there is an air of permanency pervading the work of the Church which would not otherwise be possible. A common mistake we believe is to have church and rectory widely separated. Not only is this inconvenient to both rector and people, but the identity and close association of church and rectory are in great measure lost.

MELVIN HONEYMAN. St. Thomas' Church, Alamosa, Colorado.

CHRISTIAN AND SEGULAR SCHOOLS. To the Editor of The Living Church:

One of the most cheering signs of the present time, to those upon whose heart lies sity are requisite to the same." the burden of the "things of the kingdom," is the intense and wide-spread interest in notes whereby the true Church is to be Christian education.

And yet the degree of interest is neither

We have no words of harsh criticism to "bated breath" on this question. It is not only among Churchmen that dissatisfaction cation. Recent articles in leading secular is shared by members of other communities, and by men of no distinctive religious faith at all.

obligation of developing and training the existence of the Church, to have a rightly and laity can we not all agree upon a name? spiritual life of the child. How can this be ordained ministry, who are able to minister A name comprising all that could be dedone in the half hour into which instruction the sacraments, which sacraments are even sired, all that has been proposed. The name is crowded, once a week?

But this is not all: We are compelled to buildings and other improvements, and "our | uished from heretics and schismatics." of the English tongue; and yet where the setting forth of Romish error, worthy of the moral atmosphere is so polluted, that many elegant, aimable and learned writer. parents tremble for the consequences when their children are brought in contact with the children of the schools. Oaths may be heard from young lips upon the street, from boys and girls, and other language of so reits harvest of corruption?

done by those whose experience and proved perhaps as a reparation to the Church for six or twelve years, if it must needs be, behalf of Foreign and Domestic Missions. Close by the rectory on the spot command-

entitle them to a hearing.

Before reformation, must come a thorough realization of the nature and extent of ex-

prayers for the dead, because in their cases people have no conception, or have become embarassment in the efforts of good Churchwe can do nothing to make such prayers so used to them as to regard them as part of men in the last General Convention. We May I ask him whether he applies the with it, and therefore a necessary evil.

H. B. J.

THE HOLY CATHOLIC CHURCH.

the Son, and of the Holy Ghost."

schism is a redundancy. For if the Catho- a schismatical intrusion. lic Church be "that vast multitude of every nation and every denomination," etc, then should bear a national designation. is there no such thing as schism.

secession in all such cases must necessarily pire, but is divided into nations. mean the ultimate disintegration and destruction of the original body. Plainly the national Churches. mit the assertion and practice of a principle,

The Catholic Church, in which I believe, is the Church founded by Our Lord as distinguished from the schismatical and heret- Church should be national, and every Na- ago in Winnipeg. From the following deical bodies which have been separated from tional Church may claim autonomy. We scription it will be seen that the church is it. This was the original meaning of the article. "I believe in the Holy Catholic Church," and I maintain that a priest goes of the Canons of our Mother Church declares feet, width of nave 56 feet, organ chamber, far astray from the standards of our Communion and the teachings of the Church from the beginning, when he affirms that the Holy Catholic Church is "that vast multitude." etc.

The Ninteenth Article affirms that "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the Sacraments be duly ministered, according to Christ's

iastical discipline."

the same faith and discipline.

spoken of as forming the Church.

view besides that of Churchmanship, viz., small and distinct communions among themon the ground of public morality. The selves, the term Catholic, which at first ap- be made to that title. writer knows of communities where the plied to all who embraced the religion of High School flourishes in all its glory, and Jesus, was afterwards used, to express that hope for, to labor for, to pray for, unceasstrong doses of "baccalaureate" are admin- one holy Church, which existed through all ingly; and let that title page be: istered to every graduating class, where thou- the world, undivided, and intercommunicasands of dollars are lavishly spent on new ting in all its branches, as contradisting- ministration of the Sacraments, with other

magnificent system of public schools" is The remainder of my friend's discourse is lauded to the full extent of the capabilities at the same time, an eirenicon, and an able in the United States of America,"

W. C. POPE.

THE NAME OF "THIS CHURCH."

To the Editor of The Living Church volting a character as to make any decent truly that the question in regard to the fault with, and be consistent with his daily also in the West Indies. He was a grand man or woman shudder. Would that such title of "this Church" is, not so much or weekly repetition of his belief in a Church specimen mentally and physically, of the cases as these were exceptional rather than whether we shall have one which will truly of that title. The chief trouble in the move- fine old English gentleman, and leaves a secular education for a child-a secular edu- consent on this point) as it is what the not agree upon a name, but because the as well as the older clergy. cation only—but a sowing to the flesh with name shall be. Instancing several titles, names proposed have not had the right ring

It is not the purpose in this article to | There seems to be an anxiety on the part | tle's and Nicene Creeds.

Protestant.

It seems to your correspondent now that that the desire to incorporate this word into Of these, we believe, a vast number of the title of the Church, led to confusion and the system, or at least inseparably connected | do not need to parade our right to the name of Catholic by putting it into the title of How a Churchman, or indeed, any thor- our national Church. We sufficiently assert in his diocese and was met by his clergy at highly recommended by the Rev. E. Carr. We can certainly do nothing to make our oughly impartial Christian man, can say, our Catholicity in confessing the Creeds Regina, his future headquarters, and pre- Glynn, Vicar of Kensington, the Secretary prayers for them effectual. Is it therefore, as many do, "The common school is the continually in our worship. We know that sented with an address after an early Cele- of the S. P. C. K., and others. The salary on that account, wrong in us to pray that best that can be; let it alone," is passing "this Church" is Catholic; but it is not the bration of the HolyCommunion. The Bishop is \$2,500 per annum. Weekly Communion God would make His Face to shine upon strange; and hardly less strange is the idea Catholic Church, and it is not the whole of acknowledged the address in a few earnest has been established. them, and bring them to the haven where advocated by some, that the best attitude for the American Catholic Church. We are words. The working staff of the diocese they would be? This is in reality the est the Churchman to assume, is to bring his that branch of the Catholic Church which now consists of the Bishop, five priests, one sence of the prayers which we offer for the personal influence to bear upon the Public is in the United States of America; and deacon, and six lay readers. This is not a the upper reaches of the St. John River. faithful departed, who have gone out upon | School in order to reform it, rather than to this fact might well be set forth in a new | bad start considering that less than a year | His Lordship consecrated the church of St. that journey, which we all must take to- give of his means and influence to the build- "Preface" to the Prayer Book enriched. ago there was only one priest in the entire Ansgar in the Danish settlement, and held wards that Heaven which we all hope to ing up and sustaining of Church Schools. Should not the name of this Church be "The district. Truly the extension of the epis- a very interesting service. No such feeble outward pressure will change Church of the United States." That title copate should be the first step in all misthe situation; but a growth from within the exactly describes the position and claims of sionary enterprise. this Church. It is in harmony with the facts and with our principles. We claim to | England in Canada is advertized to meet in age and every denomination who, have been this nation, (in God's good Providence) and of the Cathedral System to the Needs of the

the effect of which will be its own destruc- habitation, and ordained the nations. Our fallen into line.

circumstances its methods are alarmingly the Church as composed of all the Church as composed of all the Church is ostolicity and Catholicity of the Church is how the effect of the eloquence of Demospheric to the real needs of the rising considering and and denied by the peal is almost beyond a doubt. generation. We need no longer speak with tolic Churches, and living in the unity of Church of Rome and the sects, united at least on that point. It is evident that the St. Cyril of Jerusalem says "the Church is change must come, sooner or later. How exists with the prevailing methods of edu- called Catholic, because it is throughout the out of reason then it seems, to enrich the world. It is distinguished from sects of her- liturgy and not what most needs enriching, journals and reviews, show that the feeling etics, as the Holy Catholic Church in which the name of the Church; to go to the expense we ought to abide, as having been therein of issuing an enriched book of Common baptized." Bishop Harold Browne, than Prayer, and then in a few years be comwhom there is no more reliable living aut pelled to issue a new book to accommodate Upon the Church, then, rests the solemn thority, teaches that "it is essential to the a change of title! Brethren of the clergy of the Creeds! Can any one object to the fine field and plenty of room for some ener-As sects and heresies separated by degrees name in which all proclaim belief at every regard the question from another point of from the one universal Church, forming service in every Church of our Communion? I do not see how objections can consistently

> Let us all then agree on a title page, to "The Book of Common Prayer, and ad-

Rites and Ceremonies, according to the use of the Holy Catholic and Apostolic Church

There is no beating around the bush in

ability in the work of Christian education sailing so long under the equivocal name of provided that when it is put forth for use in Some important proposed alterations in the Church, it will come to us and the world, the constitution are announced. with the true name of our Communion on this is neither necessary nor desirable; and the title page: Holy, Catholic, Apostolic. RETNUH.

> CANADIAN CHURCH AFFAIRS. SPECIAL CORRESPONDENCE.

The second Congress of the Church of

be the Church in these United States-that Toronto on October 14, at St. James' School branch of the Catholic Church in this na- house, the Bishop in the chair. Holy Com-A clergyman of St. Paul, in a recent ser- tion, to which all Christians here owe fealty munion will be celebrated at 9 A. M., every mon, said: "The Catholic Church is that and obedience; because our Apostolic Epis- morning in the Cathedral. The following vast multitude of every nation and every copate was first in possession of the field in topics will be considered—The Adaptation baptized in the name of the Father, and of therefore by all Catholic rule, our Apostol- Canadian Church—The Increase of Clerical about October 16, this new church will be ate has here the mission and the jurisdiction. The Roman Episcopate was set up Canadian Church to wards her Foreign and Domestic Missionary Society—The Church If the teaching above be correct, the petition. The Roman Episcopate was set up Canadian Church towards her Foreign and tion in the Litany to be delivered from some years after our own, and is, therefore, Domestic Missionary Society-The Church and Modern Thought-The Religious Char-It is Catholic usage that a national Church acter of the Public School System of Ontario -The Proper Observance of the Lord's Day-We do not forget that during the first The Best Means of retaining Sunday-school On this subject a parishioner of mine-centuries, when nationalities were absorbed Scholars after Confirmation-Extension of lately gone to his rest-thus wrote: "If our into the Roman Empire, the Church fol- the Diaconate and Lay Help-Church of Eng-Lord, prior to His Ascension, organized and lowed its divisions, and was called after land Temperance Society-How to Reach the established a visible Church, to exist and to the chief city of the Province comprehend- Masses. The following are some of the continue on earth till His second coming, ing a recognized civil division. Hence the speakers: The Bishops of Huron, Toronto, the right of the members of this body to Church, in its divisions, was then known and Ontario (Lewis), the Ven. Archdeacons secede, to separate from this body, and still as the Church of Jerusalem, the Church of Boddy and Dixon, Dean Carmichael, claim to be members of it, obviously is abso-Rome, the Church of Antioch, the Church J. Langtry, Dr. Carrie; Canons Curran, and lutely inadmissible. The claim of such a right is self-evidently absurd. The right of Norman is self-evidently absurd. The right of the Church of Constantino-laity are the following: Dr. Snelling, W. H. right is self-evidently absurd. The right of ple. Now the world is not under one Em- laity are the following: Dr. Snelling, W. H. Howland, Thos. White, M. P., W. Biggar.

mass meeting of the Toronto diocesan Temfirst duty of every legitimate organization. The Catholic Church recognizes that the perance Society about two weeks ago. The The Catholic Church recognizes that the nation, like Herself, is a Divine Institution.

God has determined the bounds of their following their persons of the parishes have the persons of the parishes have the persons of their at least three-fourths of the parishes have the persons of their work of training their purish not as a class of children, but having regard to each separate child. They who would be falled into the parishes have the persons of th is self-preservation. It clearly cannot per- nation, like Herself, is a Divine Institution. movement still continues to progress, and

Lord recognizes this idea in giving the Quite a notable event was the opening of Apostles their mission to the world:-"(;o the beautiful church erected by the Trinity teach all nations." The branches of the congregation, which took place some weeks tional Church may claim autonomy. We scription it will be seen that the church is speak of the Church of Russia, the Church probably the finest in the entire North-ages of seventeen and twenty-one is the of Greece, the Church of England, etc. One west: total length of nave and chancel 150 period in which youth unguarded by Church of the Canons of our Mother Church declares her unwillingness "to depart from the Church of Italy, choir 960. The church is built of native plands to the Church of Italy, choir 960. The church is built of native plands to the Church of the Church of Italy, choir 960. etc., any further than they have departed stone, there are stalls for choir and clergy from themselves." "The Church of Eng- finished in oak, and a very handsome organ, ment land" has always used that as her designa- and all the appointments fully correspond.

tion. Hers is "The Book of Common Pray- On the above mentioned date there was a er according to the use of the Church of very successful opening. The proceedings England." Why should not the title to our commenced with a processional hymn, and amended Prayer Book read, accordingly, the sermon was preached by the Bishop. "The Book of Common Prayer according to On the Sunday following, the Dean of Mon-

lege, Windsor, Nova Scotia, are decidedly proves to be quite as profitable to them as brewing. Mr. Gladstone lately stated that raments ministered according to Christ's The necessity of a change of name, or brightening. Out of the \$40,000 additional there had been a falling off of £2,000,000 in so deep nor so wide-spread as the exigencies holy institution, and the right use of eccles- rather, to speak more correctly, that the endowment asked for some time ago, \$25,000 the revenue, due to the decrease in the true name of the Church should be more has already been raised. As yet a large por-This is in accordance with the teaching plainly set forth on the title page of the tion of Halifax has been uncanvassed, as utter against the public school. It does all, of the Fathers. St. Ignatius says of the Book of Common Prayer, must become to well as some of the wealthiest parishes of Oxford and Edinburgh, and his remarks or nearly all, that it can reasonably be ex- three orders of the clergy, "without these the mind of every intelligent clergyman and the dioceses of Nova Scotia, New Brunswick, pected to do; but under the most favorable there is no Church." Tertullian speaks of layman, more and more apparent as the Ap-

I am sorry to say that Church affairs in the Province of Prince Edward Island are still

a determination to fight Philip, King of Macedon, and applying the narrative to the in a very discouraging condition, there being matter in hand, he concluded with forcible a large number of vacant parishes, and a general deadness among our people. What Prince Edward Island wants is a good live bishop to herself. This is her only chance. At present isolated by her geographical position from the parent diocese, and only enjoying occasional and fitful episcopal visits, some Western city doing better for the cause. she can scarcely hold her own, much less make any satisfactory progress. There is a has never been made before. A good man, could without doubt, build up a very snug diocese out of this prosperous little island, ideas rather small, would be at least twice as large as an average English diocese. Every territory in the Union is similarly blessed.

Dillon, of the diocese of Huron, at rather an never more need change. A name that the of the late Bishop Cronyn. He served for in

The first annual meeting of the Canadian he would prefer "The American Catholic." to them, have not had the ring of the Apos- Central Board of Missions, will take place this week in Montreal. It will be interestoffer some specific method. Let this be of some to bring in this word "Catholic;" Let the Book Annexed be delayed three, ing to learn the result of the late appeals on that might be added by thoughtful friends.

In answer to an advertisement, no less than 130 applications were received for the position of rector of All Saints' church, Winnipeg. A selection has at length been made in the person of the Rev. C. A. Lane, Senior Curate of St. George's, Campden Hill, London, England. Mr. Lane is a The new Bishop of Assiniboia has arrived member of the E. C. U., and comes very

The Metropolitan has been holding a series of visitations and Confirmations upon

Ontario. September 1, 1884.

CHURCH WORK.

CHICAGO.

CHICAGO—The Cathedral.—Canon Knowles returned to the city and officiated at the Cathedral on Sunday last, being celebrant at the mid-day Celebration. He was greeted by many friends in his former flock, glad to welcome him back from his summer tour.

CHICAGO-St. Clement's Church .- On or

MINNESOTA.

St. Paul—Church Temperance Society.— In fulfilment of appointments made by Mr. Robert Graham, Secretary of the Church Temperance Society, he came here Saturday, August 23, followed a few hours later by the Bishop of the diocese and the Lord

Bishop of Rochester.

In the evening of the same day Bishop

In the evening of the chapel of the As-Whipple preached at the chapel of the Ascension, West St. Paul. On Sunday Mr. Graham preached at the same place, Bishop Whipple at St. John Evangelist's, and the Lord Bishop at St. Paul's.

troduced the Lord Bishop of Rochester, who The Catholic Church is now made up of The Bishop of Rochester addressed a the children, concluding with an eloquent appeal to the teachers as to the responsiling, not by netting. Each child to its teacher is a separate trust to him or her by the Lord Jesus Christ, to mould the individual soul into His own image. Every morning, noon and night the teacher should ask, what would Jesus have me to do?" faithfully perform this responsible work.

consent of their parents, and recommended the uniting of all the churches in this move-

Although the night was very storthy a large congregation chiefly of men, were present at (hrist church in the evening. The speakers were the same as in the afternoon. As a result of the temperance movement in England, the Lord Bishop stated that comparatively little wine is now being drunk in high society after dinner. Numordinance in all those things that of necessity are requisite to the same."

The homily for Whitsun Day gives as the notes whereby the true Church is to be The Book of Common Frayer according to the use of the Church of the United States of America?"

B. Huntington, L. I.

The Book of Common Frayer according to the use of the Church of the United States treal preached morning and evening, and the next Sunday Bishop Sullivan of Algoma. I am happy to say that the prospects for that venerable seat of learning, King's Collent tea and coffee constantly on hand, and the brewers make aerated water, which proves to be quite as profitable to them as amount of liquor consumed by the working

> had been enthus; astically received. He reorator himself, but to arouse in the Greeks

> abruptness, by saying, "Go fight Philip."
>
> The day was one which will be long and pleasantly remembered by the Church people of St. Paul, and as a slight testimonial of their appreciation of the benefit derived by the visit of these gentlemen the Secretary was enabled to take away with him \$60, for the C. T. S. We will be glad to near of

NEW YORK

TOMPKIN'S COVE-The House of the Good fine field and plenty of room for some ener-getic man, and the wonder is the proposal has never been made before. A good man, lated on the west bank of the Hudson river, near the base of the Dunderberg mountain, about 45 miles from New York City, it is one of the most charming which though according to our American places to visit that I know of in connection with the Church, and the rector is always glad to have persons visit the "House" feeling sure that if our Church people knew of Canadian Province should have its own it, that it would receive far better support bishop, when every American state and than it now does. There is a large building called the House, which contains the parlor, refectory, kitchens, laundry and play-rooms. I have to announce with much personal regret the demise of the late Rev. M. M. Dillon of the diocese of Huron, at rather an and his good wife are called. Then there is There is no beating around the bush in that name; there is no hidden signification in it, for it is the name of the Creeds, the Mr. Dillon in his early days was an officer in on the first floor contains the chapel, and name of Christ's Church, the true, proper and best of all names. A name which will some twenty years ago, under the auspices of the lete Bishop Cryptyn. He sowed for never more need change. A name that the Your lay correspondent of Boston says highest and lowest Churchman cannot find some years in the American Church, and sick are carefully attended by another one fault with and be consistent with his daily also in the West Indies. He was a grand of the helpers, a lady well qualified for the work. Close by the river stands the cottage where summer visitors are provided for, who are sent up there by the Fresh-air Funds of the city churches. In another part of the cases as these were exceptional rather than the rule. But is it surprising? What is a describe her, (since there is an increasing ment, has not been so much that all could large number of friends among the younger, the city churches. In another part of the grounds stands the rectory, commanding a grounds stands the rectory, commanding a beautiful view of the river and of the city of Peekskill opposite. This is also built of stone, and is another gift from a lady friend of the rector, and is most comfortably arranged, although still lacking some comforts

ing the most beautiful view of the river. there has been laid the foundation of the future "church of the Holy Child Jesus," sure them that money so given would be most worthily bestowed, and they can feel whatever purpose designated.'

NORTH DAKOTA.

FARGO.—The Primary Convocation of this missionary jurisdiction will meet in Gethsemane church, on Wednesday, September 24, at 10 o'clock A. M. The convocation sermon will be preached by the Rev. J. V. Himes, of Elk Point, South Dakota.

The clergy of the jurisdiction and visiting clarge are requested to bring their surplices.

clergy are requested to bring their surplices.

INDIANA.

PERU.-A combined service in the interests of Church work among deaf-mutes was held at Trinity church, in the evening of Sunday, August 31. The service was read by the Rev. Mr. Burk, the new rector, and interpreted by the Rev. John Chamberlain. assistant minister of St. Ann's church, New York city, and the Rev. Mr. Mann, both of whom made addresses. A large number of mutes were present in the crowded congregation, the occasion being a re-union of the graduates of the deaf-mute school at Indianapolis.

IOWA.

IDAHO CITY.—A kind subscriber writes: "We have had a very pleasant visit from Bishop Tuttle which resulted in the addition of three to the Church. The Bishop's visits are always looked forward to with pleasure, not only by our own people, but by the outsiders. Monthly services are still held here by the Rev. Mr. Crooke."

SOUTH CAROLINA.

CHARLESTON - Holy Communion Church Institute.—This admirable institution was founded by the faith and has been principal-

of the Rev. Dr. A. Toomer Porter.

It was opened in 1867. A year ago it had rescued from hopeless ignorance and degradation no fewer than twenty-three homes. lads, natives of the Southern States, many of whom had been orphaned by the Civil War, while nearly all had been beggared by the consequent ruin of their paternal estates.

And whether "with or without money no one who had applied for admittance into it

had been turned away."

Its recent annual report shows that it is assuming a substantial financial basis. Its expenses during the past year were \$50,000. In 1868, it received only \$360 from South Carolina, but in 1884. \$20,691.97. \$326.61 more

paid nothing, fifty-one who paid from \$10 to \$50, and only forty paid the full amount, which is \$200 a year. But this large class of beneficiaries can no longer be supported. Northern aid is being withdrawn, as "war's red besom of destruction," which so ruthlessly swept the State, is no longer new.

As the standard of scholarship is raised, the expenses increase, and hereafter, unless the friends of each beneficiary promise to raise seven-eighths of his school expenses, he will not be admitted. The remaining one-eighth, \$25, Dr. Porter benevolently promises to be responsible for.

The school forms a part of history. It occupies the United States Arsenal and grounds, which four years ago were granted it by the government, on a lease of ninetynine years, through the favorable impression made on Gen. Sherman by the self-sacrificing loyalty of Dr. Porter in saving and cherishing the life of the federal lieutenant, who had saved the lives of the doctor and his friends. Truly it was a life saved for a life and to a noble purpose.

and his friends. Truly it was a file saved for a life and to a noble purpose.

The buildings of the Institute are large, squarely built and stuccoed pink or yellow, and with St. Timothy's, the school chapel, and the simple bell-tower, whose bell rings in unison with the bell of the church of the the church of the large in unison with the bell of the church of the large in level grounds.

ENTUCKY.

Louisville—The Church Home.—The diocesan paper announces that the new building for this admirable institution "is rapidly approaching completion, the heating large in the l Holy Communion, stand in level grounds,

MILAN-St. Ambrose's Mission.-This mission has suffered many losses and passed which will be pushed to completion, only as fast as the funds are received to pay for it.

About \$3.000 are still needed for this purpose. There are also other out buildings connected with the 'House,' the whole formand active members, have been its greatest in the continuous price of the coverage of pose. There are also other out buildings connected with the 'House," the whole forming one of the sweetest charities connected with the Church. The whole is under the immediate supervision of the rector, the Rev. E. Gay, Jr. The writer never saw more affectionate relations existing between the head of any institution, and its inmates, than can be found here, and the children are always delighted to be with the good rector.

Mr. Gay is also doing active missionary when live in the time no clergyman of the Church had always delighted to be with the good rector. Mr. Gay is also doing active missionary work among the natives who live in the mountains around there, and some of the ignorant among them know and speak of him frequently as "The Good Shepherd." The children all seem perfectly happy. As to health it would be hard to find any more healthful or invigorating home in the country for the sick, the orphan, and the homeless. Should any of your readers desire to assist this noble charity, the writer can assure them that money so given would be The Methodist meeting house had been kindly offered for their use, and a zealous Churchwoman had gathered a temporary choir from among her friends in the several denominations. The Holy Eucharist was allowed the several denominations. most worthily bestowed, and they can feel satisfied that it would be faithfully used for whatever purpose designated." celebrated every morning at an early hour, and Morning Prayer was said, followed by sermon at 10:30 o'clock. At the evening services (8 o'clock) notwithstanding the superior attractions of a camp-meeting in progress not far from the town, very large congrega-tions assembled, and there was a noticeable increase in numbers each successive night. A shortened form of Evening Prayer was said, followed by sermons and instructions on practical topics. Both the preachers spoke extemporaneously, and although together they occupied about an hour each night, there was no flagging of interest on the part of the listeners. The closest attention was paid throughout to a vigorous and churchly handling of each subject as 170. churchly handling of such subjects as "Repentance, Faith, Obedience," "The New Birth in Baptism," "The Faith once for all Delivered," "The Use of Forms in Wor-'etc. Avoiding expressions that were likely to be misunderstood, or to give offense, the speakers boldly enforced the doctrines of the Church; and it was evident at the close that some, at least, of those outside the Church, were left hungry for more. Alto-gether this was one of the most successful and encouraging missions that has been lately held under the auspices of the Memphis Convocation. Arrangements were made by which the Rev. Mr. Davenport,

INDEPENDENCE—St. James' Church.—The Bishop visited this parish on the eleventh Sunday after Trinity, and confirmed a class of eleven presented by the rector, the Rev. Dr. Kemp, making a total of 144 persons during his rectorate, or an average of fourteen each year. The Bishop also preached in the afternoon at the Hospital for the Insane.

MANCHESTER.—On Monday the Bishop visited this town, held services in the mission of St. Chrysostom, confirmed a class of five persons, and in spected the several locations proposed as the site of the new church building soon to be erected.

Manchester St. James' Church.—The Dean, the Rev. Mr. Davenport, Dean, will visit Milan monthly and hold a regular week day service.

Mount Pleasant.—The convocation of Nashville held a regular meeting in the church of the Holy Cross, Mount Pleasant, on the 26, 27, 28 August. There were present of the clergy, beside the Bishop, the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Mr. Davenport, Dean, will visit Milan monthly and hold a regular week day service.

Mount Pleasant.—The convocation of Nashville held a regular meeting in the course of a few weeks, will have a stock of books of a theological and devotional character, and all goods coming under the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Table, and the Rev. Table are the course of a few weeks, will have a stock of books of a theological and devotional character, and all goods coming under the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, and the Rev. Drs. W. C. Gray, (Dean), H. R. Howard, a ing and the convocation sermon was preached by the Rev. Dr. Howard, subject: "Winning Souls." On the following morning, the Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Messrs. Totten Bishop, assisted by the Rev. Messrs. Totten and Graban, Mr. Lee preaching on, "The Church, the Divine Pattern." Service was held the same evening followed by sermon by Mr. Fitts, subject, "Seeking first the Kingdom of Heaven." On Thursday morning, there was an early Celebration of the Holy Eucharist, with the Bishop as celebrant, assisted by the Rev. Dr. W. C. Gray. At a later hour, after morning prayer by the Rev. Mr. Graban, a sermon was preached on, "The Pharisee and Publican" by the Rev. Mr. Thompson, and one by the Dean at the final service held that evening, subject, "Knowledge Assured to the Obedient." ect, 'Knowledge Assured to the Obedient.' Five business meetings were held, at one of which, the Rev. W. G. G. Thompson read an essay on "The necessity of a ministry of the second strains of the second strains and religion." properly versed in both science and religion. A committee was appointed to inquire into the present status and needs of "The Otey School,"—a School for Boys established at Mt. Pleasant, by the convocation—reported the same to be in a healthful condition, with a most promising future before it. This preparatory school to the University Its recent annual report shows that it is assuming a substantial financial basis. Its expenses during the past year were \$50,000. In 1868, it received only \$360 from South Carolina, but in 1884. \$20,691.97. \$326.61 more than the total sum obtained elsewhere, were received from its native State in which it is an acknowledged power.

Among the two hundred and ten home pupils last year, there were eighty-six who paid nothing, fifty-one who paid from \$10 to amount, large or small, sent him, would be gratefully appreciated, and devoted to this purpose. The convocation adjourned to meet in Fayetteville in November. Before taking leave of the brethren, the Bishop announced his purpose of holding a retreat for the clergy of the diocese at Tullahoma,

SPRINGFIELD.

CARLYLE.—The Rev. J. G. Wright bade farewell to the congregation of Christ church last Sunday. The Rev. D. F. Hutchinson from the diocese of Pittsburgh, will take up The alumn have the opportunity offered them of nominating a beneficiary, and educating him in the school to which they are so deeply indebted, and it is hoped they will respond from gratitude and the justness of the claim upon them.

The alumn have the opportunity offered from the diocese of Pittsburgh, will take up the work at this point in connection with Olney, a new point, while Mr. Wright will give his attention to the old parish of Collinsville, and to Grace church, Greenville.

Holy Communion, stand in level grounds, which are eight acres in extent, covered with the coarse Southern grass and snaded by avenues of elms, mingled with the gracefully spreading live oaks, all festooned with Southern moss.

The unusually combined advantages of the school are the delightful healthy climate, the higher tone of custom at examinations, where, as in all Southern schools, cheating is unknown, the discipline of honor, each boy's inviolate promise being the only monitor that keeps him within the grounds by day and night, and the attractive blending of school and Church to the attainment of culture and character. apparatus is being put in the port-cochere is about finished, and the building will soon

not be great, doubtless there will be a number of individuals, Sunday School congregations, or societies, who will each undertake to furnish one or more apartments.'

QUINCY.

QUINCY—Church of the Good Shenherd.— The growth of the surpliced choir of this church, has made it necessary to double the size of the vestry to give the choir ample room for robing.

MICHIGAN.

GENERAL CHURCH NOTES.—The Bishop is absent on a visitation of the Northern

Peninsula, to return September 11.
On the 23rd ult., at Richfield Springs, N.Y., he delivered an address on "Capital and Labor," before the American Institute of Christian Philosophy.

The church of the Messiah in Hamtramck, the eastern suburb of Detroit has been vacant since left Faster. Regular services

cant since last Easter. Regular services have however been kept up, and about \$400.00 expended in enlarging and beautifying the little church. There is now a prospect of obtaining a rector speedily. The Rev. J. M. Magrath well and favorably known in the diocese is expected to take

WISCONSIN.

MILWAUKEE-A New Church Enterprise. The Young Churchman Company. The Young Churchman Company, of this town, with a paid-up capital of \$10,000, has just been organized and has for its officers the Right Rev. Edward R. Welles, S. D. T., Bishop of Wisconsin, President; the Right Rev. J. H. Hobart Brown, S.T.D., Bishop of Fond du Lac, Vice-President, and Mr. L. H. Morehouse, editor of The Young Churchman, Secretary and Treas-The Young Churchman, Secretary and Treasurer. The object of the corporation is to publish books and papers, and to maintain a book-store in Milwaukee, in the interest of the Church. The corporation become the owners of *The Young Churchman* and *The Shepherd's Arms*, publications which have become well established, and which have reached a circulation extending into all the States and Territories and in all the provinces of the Canadian Dominion. The former has reached a regular edition of nearly 25,000 copies, while The Shepherd's Arms, which is a small illustrated paper for the younger children, has about half the circulation of the other. The store, no. 434 Milwaukee street, has been secured, and will

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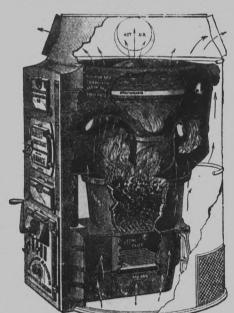
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