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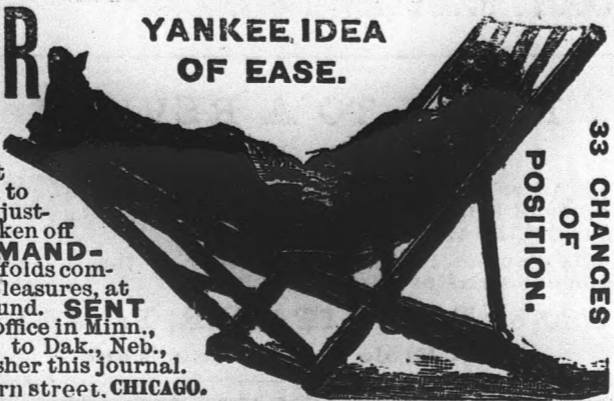
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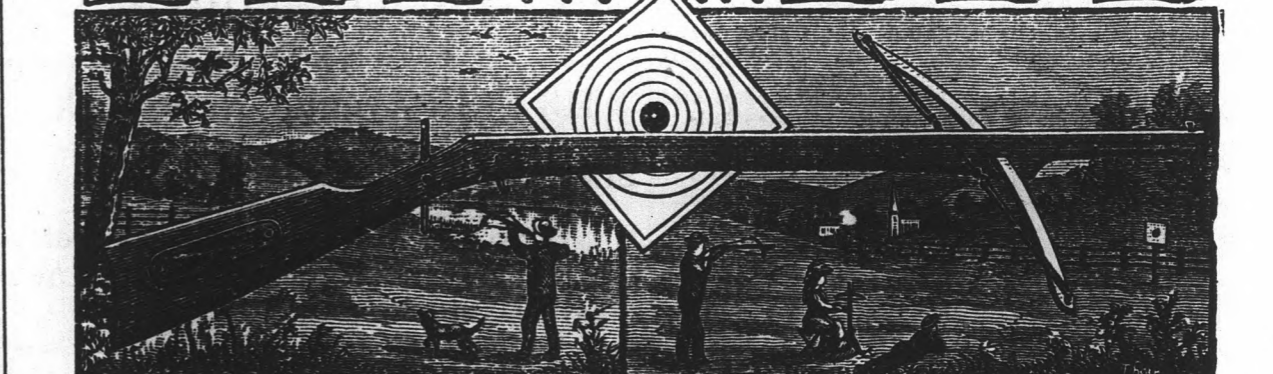
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# The Living Church.

SATURDAY, MAY 23, 1885.

## WAITING.

BY E. A. CLARKE.

He stood in the golden glory  
Of the early morning light,  
While away in the dim far distance  
Lay the fields for the harvest white.

With eager heart he had waited  
As his comrades were called away,  
And he whispered, "surely the Master  
Will call me also to-day!"

But the soft bright tints of the morning  
Grew pale in the glowing sky,  
And the sunbeams' burning kisses  
Left the leaves and the flowers dry;  
To him there was sent no message,  
Though he waited as oft before,  
While others went forth to garner  
The harvest's bountiful store.

At length when the falling shadows  
Told the close of the weary day,  
He followed the last who left him  
Weeping along the way.

And the messenger, turning backward  
Ere he entered the open gate,  
Said with sweetest look and accent:  
"Tis' the Master who bids thee wait!"

They were not the words he had longed  
for,  
But he bowed to the Master's will,  
And with downcast eyes turned homeward,  
Searching their meaning still.

As slowly he walked, beside him,  
Growing close to the busy street,  
A lily he saw, dust-sprinkled  
And trampled by careless feet.

With a feeling of tender pity  
He knelt by the fragile thing,  
Its parched leaves bathed with water  
Pure and cold from a wayside spring.

And all through the harvest season  
He watched it with loving care,  
Till at last a pure white blossom  
Crowned it with beauty rare.

And he knelt with the happy reapers,  
All bringing their sheaves complete,  
With bowed head placing his lily  
Low at the Master's feet.

And then, there arose a murmur  
As the reapers about him pressed,  
He raised his eyes, the fair blossom  
Was placed on the Saviour's breast!

## NEWS AND NOTES.

The Bishop of Nassau, Dr. Cramer-Roberts, has resigned his See.

The Bishop of Lincoln has signalized his entry to the episcopate by establishing a daily Celebration of Holy Communion in the chapel of his palace.

It is to be hoped that in the interest of grammar the Post Office will not repeat on the new postal cards the extraordinary statement which appeared on the old: "Nothing but the address can be placed on this side."

SOME of the extreme High Church papers in England, and one here, have criticised Bishop Whipple for administering Confirmation in Rome. This seems utterly absurd. If the Bishop of Rome would administer Confirmation personally or by deputy to our candidates, the criticism would be just, but he will not do so, and thus our branch of the Church has to take steps to protect her children in their rights. Where there is no inter-communion by no fault of ours, there is no schism in using our own offices for our own people. The Roman Church recognizes this in a very marked way, for she appoints and upholds no less than three, and I am not sure it is not four, "Patriarchs of Constantinople" for the different "rites."

APROPOS of the presentation of the "pastoral" cross to the Archbishop of Canterbury, the following story of Archbishop Whately is related by Sir Henry Taylor in his Autobiography reviewed last week in this journal: The Archbishop lived upon easy terms with the young men about the Viceregal Court, and one of them, a young nobleman who was aide-de-camp to the Lord-Lieutenant, made a little mistake in assuming that a scoff at the Roman Catholic Bishops would be acceptable. "My Lord Archbishop," said the aide-de-camp, "do you know what is the difference between a Roman Catholic Bishop and a donkey?" "No," said the Archbishop. "The one has a cross on his breast, and the other on his back," said the aide-de-camp. "Ha!" said the Archbishop, "do you know the difference between an aide-de-camp and a donkey?" "No," said the aide-de-camp. "Neither do I," said the Archbishop.

THE much vaunted "unswerving loyalty" of Ireland to Rome is likely to receive a severe blow by the Archbishopric of Dublin question. When Cardinal McCabe, a Pro-Englishman, died, Dr. Walsh, President of Maynooth, and a man of the very highest attainments, an avowed Nationalist, was elected by the clergy to the vacant See. The choice has however been set aside by the Pope, through the influence of the unaccredited minister of England, and popular indignation throughout Ireland is at fever heat. There is a very curious state of things in the Irish-Roman Church, anyway. The body as a whole is largely "Gallican" in its views, that is, is opposed to Ultramontanism. Now all the "Gallican" prelates are Nationalists, but the few, very few, Ultra-montane ones, are in sympathy with England. This fact has, of course had much influence upon the pope.

WITH more than two hundred bishops in our branch of the Church, it is not strange that there should be some repetition of episcopal names. In an idle moment I have been looking into this matter with the following results. There are two Thompsons, York and Mississippi, though the former, in deference, it is said, to aristocratic prejudices, dropped the *p* after his Consecration. There are two Greggs, Cork and Texas; two Lewises, Llandaff and Ontario; three Joneses, St. David's, Newfoundland and Capetown; two Parrys, Dover and Perth; two Sandfords, Gibraltar and Tasmania; two Perrys, Iowa and the retired Bishop of Melbourne; two Wilkinsons, Truro and (retired) Zululand; two Howes, South Carolina and Central Pennsylvania, and one How, Bedford; two Potters, New York; two Paddocks, Massachusetts and Washington Territory; two Williamses, Connecticut and Japan; one Browne, Winchester, and one Brown, Fond du Lac; Bishops Doane, H. C. Potter, Elliott, Blomfield, Wilberforce, Beresford, Copleston and doubtless several others, are sons of bishops.

The presentation of an Archiepiscopal cross to Dr. Benson has been already mentioned in this column. The following description of it will be found interesting:

The cross, which is of silver gilt, is of a rather unusual type—namely, a modification of a Maltese cross which

had been in use among the English Archbishops from the time of Chichele downwards. It has two tiers of statues under elaborate canopies above the knob and beneath the short truncated spire which supports the base from which springs the cross itself. In the lower tier of niches are placed the statues of the four Evangelists, SS. Peter and Paul; and immediately above rises a second coronet of tabernacle work containing the figures of St. Augustine, the first Archbishop of Canterbury; St. Virgilius, Archbishop of Arles, from whom St. Augustine received Consecration; St. Theodore of Tarsus, seventh Archbishop of Canterbury; St. Hugh, Bishop of Lincoln; and St. Piran (or Kyrran) and St. Petroc, missionaries to Cornwall. From this point the design changes into the short spire mentioned above, which is ornamented with crockets, till it reaches the foliated cap which supports the cross. The cross itself is naturally the richest part of the design, and glitters with pearls, diamonds, and sapphires. On one side are sapphires and diamonds, and on the other, clusters of diamonds and rubies, the whole being provided from a special fund collected by the Rev. Dr. Finch. Delicately engraved representations of the *Agnus Dei*, and the Pelican in her piety, form the central subjects, on either side of the cross. The entire design is hexagon in plan, and the jewels reappear on two sides of the hexagon, below the tiers of statues, in order to recall the coloring of the cross. Here an emerald and some rubies and diamonds have been introduced, on one side of the hexagon, to contrast with the sapphires on the side opposite. The actual staff is treated spirally, and gradually diminishes in size towards the ferrule at the bottom, and is divided into compartments by bosses, enriched with minutely worked roses and ornamental engraving.

THE Convocation of Canterbury has passed a resolution of regret at the death of Bishop Wordsworth. The Archbishop in the course of a few remarks told a touching anecdote illustrative of the beautiful and childlike simplicity of the Bishop's character. Almost the last thing he did on earth was to ask to have brought to his room a little child whose voice he heard outside. On the mother bringing the child into his room he, at her request, blessed it, and he said, "And now it must bless me." He took the little child and laid it on his own neck and made the mother repeat the words of the blessing. That really was the index to his character from youth to hoary age. All his spiritual powers as well as his great intellectual powers seemed to have been almost sealed up in that same beauty and simplicity with which he resigned himself as a little child on his entrance to the gate of heaven. S.

## REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XXIV.—ANGLICAN ORDERS.

(CONTINUED.)

In the year 1604, forty-five years after Parker's Consecration in Lambeth chapel, a wily Jesuit, named Holywood, published a pamphlet in which he claimed to have been told by one Thomas Neal (then fourteen years dead) that he, peeping through a keyhole in the "Nag's Head" tavern, in Cheapside, saw Scory lay his hands on Parker, and some others, who in turn laid their hands on him,<sup>1</sup> and thus all made each other bishops!!

[1] Here is one manifest absurdity, for Scory himself had been consecrated, Aug. 30th, 1551, by Archbishop Cranmer and two other bishops.

The story is absurd on the face of it; but like the Jewish fable that the disciples stole the body of Jesus while the watch slept, it is the best that ingenious malice has been able to devise against the fact of Parker's Consecration. The Earl of Nottingham, and others, however, who had attended the Consecration at Lambeth, were still living to bear witness against this "tale of foolery."

I cannot forbear to transcribe here, from Bailey's "Defence of Holy Orders" (p. 30), the quaint and graphic record of the effect of the fable on King James I., as given by William Hampton, in 1721:

"In the beginning of King James his reign, there came out a book under the name of Sanders with the story of the Nag's Head ordination. This book made a great noise, and was wonderfully cried up by the Roman Catholics as sapping the whole Reformation at once by destroying the Episcopacy. This book was shewed to King James and upon his reading of it, it startled [sic] him. Upon this he called his Privy Council and showed it to them, and withal told 'em that he was a stranger among 'em, and knew nothing of the matter, and directing himself to the Archbishop who was present, My Lord (says he) I hope you can prove and make good your ordination, for by my sol, man, (says he) if this story be true we are no Church. The Archbishop replied, he had never heard the story before but did not question but he could detect the forgery of it and by examining the Lambeth register could prove Archbishop Parker's ordination. At another Privy Council upon the same account, the old Earle of Nottingham was present, and when it was debated the old Earle stood up and told the King and Council, he could give them full satisfaction as to that matter upon his own personal knowledge for (says he) Archbishop Parker's ordination made a great noise about towne that he was to be ordained such a day in Lambeth Chappel, which drew a great deale of company thither, and out of curiosity I went thither myself, and was present at his ordination, and he was ordained by the form in King Edward's Common Prayer Book, I myself (said he) had the book in my hand all the time, and went along with the ordination, and when it was over I dined with 'em, and there was an instrument drawn up of the form and order of it, which instrument I saw and read over. Some time after (I being acquainted with the Archbishop and being at Lambeth with him) he told me he had sent that instrument to Corpus Christi College in Cambridge to be laid up in their Library in perpetuum in memoriam, and says the old Earle, I believe it may be in the Library still if your Majesty please to have it searched for.

By my sol, man (says ye king) thou speakest to the purpose, we must see this instrument, and this puts the thing out of dispute. Upon this a messenger was sent, the instrument found and brought to ye king, he shewed it and had it read in Council, and desired the old Earle of Nottingham to look upon it, and see if he could remember whether it was the original instrument which was drawn up at the ordination. The Earle perusing of it declared it was ye original he saw and read when Archbishop Parker was ordained. The King upon this addressing himself to several Popish Lords who were then present in Council, my Lords, sayes he, what do you now think of ye matter? they all declared their abhorrence of the forgery of ye Nag's head ordination, and several of 'em upon it left the Popish Communion, and came over to ye Church of England, declaring that Church was not fit to be trusted with their souls who would invent and abett such a notorious falsity. For truth of this I witness my hand."

'Wm. Hampton, rector of Worth 1721."

I would add that, while unscrupulous controversialists still make use of this fable, all candid Roman Catholic scholars, long since abandoned it, Lingard, Charles Butler, Canon Tierney, etc. Indeed we are indebted to Roman Catholic writers for some of the ablest defences of Anglican Orders ever written—e. g. Courayer, Colbert, Bossuet, Affre (Archbishop of Paris) and Cardinal de la Luzerne.<sup>2</sup> It should also be remembered that the Bishop of Rome, Julius III, ordered Archbishop Pole to absolve and reconcile bishops and priests ordained in Edward VI's time, but not to re-ordain them. Pius IV also agreed to recognize all the reforms under Elizabeth, if only she would recognize his supremacy. After she declined to do so, he requested the Council of Trent to declare English Orders invalid, which the council expressly refused to do. Horly, Archbishop of Paris,

[2] Du Pin, De Girardin, and Beauvoir, in their correspondence with Archbishop Wake (1718) fully acknowledged Anglican Orders. See Dr. Pusey's *Irenicon*, p. 215-16.

and Innocent XII, Bishop of Rome, advised James II to have the non-juring English bishops keep up the Apostolic succession in England, which they certainly would not have done, had they not believed in Anglican Orders. Richard Selden, a Roman priest, wrote as follows:

"I myself lately for my own satisfaction, searched the registers, and I found clearly, that Archbishop Parker was sufficiently, truly, and canonically ordered and consecrated."<sup>3</sup>

Archbishop Parker, of course, ordained many bishops, but as he was always assisted by two or more bishops, even had he never been ordained himself, (and there is no ordination in history more certain than his) our Orders would still be valid.

For the benefit of any who may still choose to be skeptical on this subject, and especially any Roman Catholic brother who may chance to read this sketch, I would call attention to one important fact in the post-reformation history of the Anglo-Catholic Church. Early in the 17th century a Roman Catholic bishop, Marc Antonio de Dominis, Archbishop of Spalatro, conformed to the English Church, and was appointed Abbot of Canterbury. He took part in ordaining two English bishops, George Montaigne of London, and Nicolas Felton of Ely, from both of whom the eight bishops derived their Orders, who survived the seventeen years of persecution under the commonwealth, and handed down the succession from 1660 to the present time. Observe also that every one of these eight bishops inherited the Irish succession as well, from George, the Bishop of Derry, Hampton the Archbishop of Armagh, and Murray the Bishop of Kilfenora. No loss of continuity has ever been alleged against either the Irish or the Italian Succession, so that, even if we waive the old English Succession, there is no possibility of invalidating the present Anglo-Catholic Episcopate.<sup>4</sup>

The American Episcopate comes through four bishops ordained, one by three Scottish bishops, and three by the Archbishop of Canterbury with the canonical number of assisting bishops.

In the case of the English Colonial Bishops the same care has been taken. The Anglican Church, therefore, has "continued steadfastly in the Apostles' Fellowship." Her two hundred and twenty-five bishops to-day, bearing the Saviour's commission to the uttermost parts of the earth, and inheriting His promise, "Lo, I am with you always even unto the end of the world," are, with the twelve apostles and all their successors in the Catholic Episcopate,

[3] Selden's "De Spiritibus Pontificus," quoted in Bailey's *Dr. of Holy Ord.* p. 9.  
[4] The following extract from that admirable tract on "Anglican Orders and Jurisdiction" (Church League Press, 18 Liberty St., New York), will explain this more fully.

"At the Restoration of Charles II. in 1660, after Episcopal government had been suspended for seventeen years under the Commonwealth, there were eight prelates of the Anglican Church still surviving. From these the existing line is derived, and it is convenient, therefore, to narrow the inquiry to the validity of their succession. They were Juxon of London (at once translated to Canterbury), Frewen of York, Duppa of Winchester, Wren of Ely, King of Chichester, Skinner of Oxford, Warner of Rochester, and Roberts of Bangor.  
All of these except King and Frewen, were consecrated by Archbishop Laud with sometimes four, and sometimes five, co-consecrators. The two others raised to the mitre while Laud was in prison, were severally consecrated by Juxon with three other bishops, and by Williams, Archbishop of York, with four others, including Duppa.

Laud and Williams were consecrated within a week of each other, one by six bishops, the other by five of those six. Among them were George Montaigne of London and Nicolas Felton of Ely, who had been consecrated in 1617 by Marc Antonio de Dominis, Archbishop of Spalatro, assisting Abbot of Canterbury, and four others. Another of their consecrators was Field of Llandaff, one of whose consecrators was George, Bishop of Derry; and a fourth was Howson of Oxford, who derived, through Morton of Durham, from Hampton, Archbishop of Armagh, Morton and Baneroff of Oxford (who had been consecrated by William Murray of Kilfenora) were amongst Duppa's consecrators.  
Thus in the present line of Anglican prelates, three successions meet, the Italian, the Irish, and the English. No allegation of loss of continuity is urged against the two former, and thus, even if the third be imperfect, the cord is unbroken.  
That the English strand is as perfect as the two others is easy of proof."

a perpetual "witness of His Resurrection."

Behold the "Father of Waters" as he pours his flood into the southern gulf. In that mighty current are blended the rain-drops that fell on the plateaux of the north, upon the Alleghany Hills, and among the mountain-ranges that lie toward the setting sun. So the Anglo-Catholic Episcopate draws its potent and beneficent authority from St. James in Jerusalem, from St. John in Ephesus, from St. Paul and Peter in the west. And as the rain which feeds the river is "from above," so the grace of Holy Orders flows down to us by way of the Orient and Italy, by way of Gaul and Britain of old—Hebrew and Greek, Roman, Celtic, and Saxon, it comes from above, and swells that "River, the streams whereof shall make glad the City of God."

<sup>5</sup> St. David, Archbishop of Wales in the sixth century, was consecrated by the Patriarch of Jerusalem.

### CANON LIDDON ON THE EPISCOPATE.

*The London Times.*

Canon Liddon's sermon at the Consecration on Saturday of Dr. King and Dr. Bickersteth in St. Paul's cathedral, is an eloquent exposition of the nature and functions of the episcopate. It follows the line we should expect from Canon Liddon's known views on Church matters generally. It tells us that the episcopal office has its origin in the divine will; that its existence is necessary in every Christian Church, and that the submission and reverence which it demands are therefore rendered not to man, but to God. For proof of these assertions we are referred to Scripture and to the records of the early Church. In the language of Scripture the bishop and the presbyter stand as equivalent terms. Both names are given to what Canon Liddon styles the second order of the ministry. St. Clement of Rome is quoted to complete the argument. His evidence is that in the earliest days there were some bishops of higher rank than the rest, trusted exclusively with the power of transmitting the ministry. It is of these, therefore, that the modern bishop is the counterpart. It is a question not of names, but of facts, for if the distinction on which St. Clement insists can be established, it matters nothing how loosely the title of bishop may at one time have been applied. To show what the first bishops were and what the spiritual relation between them and their flock, Canon Liddon looks to St. Paul. The bishop is a father in Christ, and as such he has a heaven-bestowed right to rule and to enforce obedience to his mandates. But it is better for him to persuade than to compel, to exert a moral influence rather than a legal power, and to win men's hearts to obedience by his hold on their respect and love. So to act is to be a bishop after the Apostolical pattern, and to possess an authority which has no need to seek its sanction from what Canon Liddon deems the questionable agency of modern Church law.

Canon Liddon admits that the ideal he sketches has been very far from being always realized in fact. Since the days of the Apostles, the episcopal order has undergone several transformations. The spiritual father of the flock is not easily to be discovered in the soldier-bishop of feudalism, or in the statesman-bishop of the next age, or even in the literary bishop, greater in profane than in sacred letters, whose existence comes within the memory of

living men. But these are past types. We are now returning to examples earlier than any of them, to bishops drawn after the pattern which St. Paul has shown, and claiming to be recognized by credentials of the same kind. It is impossible to deny the vast change which has somewhat recently come over the English episcopate, nor is it easy to mistake the commanding personality to which it has been very largely due. We make no question that the new Bishops of Lincoln and Exeter will be all that Canon Liddon expects them to be, spiritual rulers and fathers of the Church in the most full sense of the words. So much we may infer from the past work they have done, and from the respect and affection which have already greeted them at their entrance to their new office. But we may ask how it is that so lofty a standard has been set, and why the good old type of bishop, whose best praise it was to live a life of learned leisure and to do no harm by the way, has become practically extinct. The change may be variously explained, but as far as it has been due to any one man it is Bishop Wilberforce who must have the credit for it. He it is who stands out by common consent as the most prominent bishop of his day; at once the most energetic, the most diffusive, and the most highly gifted among the rulers of the English Church. It may be said that the age was favorable for a display of his unequalled powers, and that in the somnolent days of the Greek-play bishops he would have done nothing, or would have failed to make his mark. This may be so, but in point of fact we know what his mark was, and we may see proof in Canon Liddon's sermon of the abiding influence which he still continues to exert.

Canon Liddon's sermon is excellent of its kind. It has the twofold aspect of an exposition of Church doctrine and of a stimulus to Church life. It will not satisfy everybody, nor can the author have intended that it should. Some will find fault with it as giving undue importance to an institution which they value indeed but which they do not hold to be divine. Others will criticise its arguments as scarcely warranting the decided judgment to which they lead on very disputable matters of fact. But there will be no two opinions on it as a practical and hortatory discourse, expressed in words of lofty eloquence and animated all through with the true Christian spirit. The fact is that Canon Liddon confines himself to the one view of the episcopate which suits the occasion on which he is speaking. There are points which he makes prominent and other points which he ignores or puts into the background. As to the relations of Church and State, and as to the unfavorable opinion which Canon Liddon has formed about them, we have something more than a hint given us. Of their influence on the episcopate we are told nothing. But it would be hard to deny that this form of Church government, however divine in its origin, has its distinctly human side. The bishop is an officer of the Church, but he is also an officer of the State, and the State claims and exercises a principal voice in choosing him. Consonant with this is the solemn oath he makes that he holds his episcopal office, as well the spiritualities as the temporalities thereof, solely of her Majesty. These words take us a long way from St. Paul's time and from the customs of the ancient church to which Canon Liddon so fondly and so reverentially appeals. We quote them to show that he must condemn a good deal

more than Church courts and the Public Worship Regulation Act if he seeks to restore in its fulness the primitive character of the episcopate. But we are none the less sensible of the admirable tone of his discourse. Of its controversial passages we can say only that they are made the vehicle for such excellent moral teaching that we are in no mood to look closely into their merits. A system which can give us bishops such as Canon Liddon describes and such as the subjects of his discourse promise to be, is in no need of dry argumentative defence. We accept it gladly, with its results. A bishop, for us, shall be all that Canon Liddon tells us he is, and a good deal more than he has been wont to be to Canon Liddon's party in the Church. It has been the common misfortune of advanced high Churchmen to magnify the episcopate in the abstract and to be at variance with their actual bishop. Of late days the quarrel has become less acute, but it is by no means at an end as yet. May we venture to recommend to Canon Liddon's admirers and followers his sermon of last Saturday, and the sketch it gives of the origin and nature of the authority which they have very frequently and very daringly defied?

### SOME CHICAGO REMINISCENCES.

BY THE REV. J. H. KNOWLES.

It gave me a little jolt to be asked by the Bishop to write some "Reminiscences" for *The Diocese*. It was a shock like that I experienced when a young lady refused to accept my proffered seat in a street car, on the score of my venerable appearance.

My memories of Chicago, and the Church there, do indeed extend over a goodly number of years. Old Trinity, as it stood on the north side of Madison st., between Clark and LaSalle sts., was the first church I entered in Chicago, and that was in the year 1854. Though the building was wooden, the ceilings flat, the windows an imitation of stained glass, and the choir and organ in a raised box back of the altar, yet in Chicago as it then was, it seemed magnificent. I remember the thrill of pleasure at seeing the white surplice once again, and hearing the familiar words of the prayer-book. There was much that was new, but these, at least, were to me of the past. It was strange to hear in church the theatrical rustle of many fans, and to see the greater part of the gentlemen arrayed in white linen coats and buff waistcoats. There was a general air of what one might call the "typical Yankee" over the whole congregation, which one fails to notice now-a-days in the specially cosmopolitan character, which, since then, Chicago has assumed.

I have no particular memory of the rector's preaching; the Rev. Dr. Smallwood was then "occupying the pulpit." What I do remember, was the sweet piteousness of voice and feature as he read the prayers, turned toward the people. The mysterious way in which the quartette choir would drop out of sight in their gallery box behind the altar, when their part was done, also impressed me, together with the deep "a-a-amen" that would come out thence from Frank and Jule Lombard, who were then the first singers of Chicago. The fact that during the week a little negro minstrel business was done by them, did not deter from their singing and usefulness. The position of organ and choir behind the altar was the result of necessity, as there was no other

convenient place to put it. It led, however, to ludicrous consequences at times. Once when the ending of a *Gloria* was more than usually elaborate, with runs and pauses, the choir was caught in the midst of an emphatic "rest," by Dr. Smallwood quietly commencing: "Here beginneth such and such a chapter, etc." The choir behind his back was left with mouths open, and the congregation sat down with suppressed smiles, the rector meanwhile utterly oblivious of the whole comicality.

In the years 1854 and 1855, I also occasionally attended the church of the Atonement, corner of Peoria and Washington sts., now enlarged and the Cathedral of the Diocese. It stood at that time with the green grass growing up to its clean white walls, and on every side you could wander off on the prairie. The whole aspect of the interior was to me somewhat melancholy, and the service primly plain. The Rev. Dudley Chase was the rector. I never knew him. The church repelled me by its sad sort of look, the music and brightness of Trinity being the greater attraction. I little imagined then, that in that very building of the church of the Atonement, should be the first vested choir and Choral Celebration in Chicago, that it would be the cathedral of the diocese, the first foundation of the kind in America, that there I should myself receive deacon's and priest's Orders, and spend in it sixteen years of my ministry. It must always be full of associations for me. I saw Bishop Whitehouse enter it for his first Easter Celebration there, as bishop owner in the year 1861. Since then events of far-reaching influence have passed within its walls. There I have seen a bishop buried and a bishop made. There I have seen convention after convention, and sat by the presiding officer's chair as secretary, during many a momentous and stormy session. Up from J—and B—and P—would come the clans to battle, joining with those from Chicago itself. Then ensue storm, and tempest, and vapor of smoke; but a calm, thin figure would rise in the chair, a firm, quiet voice would lay down the law, and explain the "relations," and peace would inevitably follow. A few heads might whisper together a moment, or one or two figures sulkily settle down as far as they could get in the pews, but that was all. My place by the chair was like sitting on a box-seat, while a master-hand held the ribbons. Looking back over it all, I am confident that the toils and strifes of the past have their sweet fruits in the Catholic instincts and aims of the present. In the crude, passionate, and impetuous days of early Chicago, just such a spirit as Bishop Whitehouse was necessary to stand up for the Church and her laws. Who can ever forget the bursts of applause which rang through the cathedral, when like a confessor of old he thundered out that he would suffer himself to be torn limb from limb, rather than accept the ruling of a civil court as Church law?

The most dramatically intense event, however, I ever saw in the cathedral, was the solemn degradation of Charles Edward Cheney, priest. Just at this moment I cannot without referring to documents, remember month, or day or year; all is blotted out except the memory of the Bishop's kneeling figure at his Episcopal chair, and the interminable silence, as it seemed to me, ere he rose to his feet, seated himself officially, and then pronounced the tremendous sentence. It was the awful

utterance of the Church. The power of the keys seemed never so real to me as then. There were but few present, a handful of people in the church, three or four clergy in surplices as chosen witnesses, and the Bishop seated in his chair; these formed the entire group. I can see it all now—the light streaming in from the western windows, the shadow about the Episcopal chair, and the white face and figure of the Bishop, luminous therein. I can never forget it.

It was my task to serve a copy of this official sentence on the Rev. Mr. Cheney. As I did so, he turned upon me with the characteristic toss of his head, and said: "I suppose, Mr. Knowles, you are glad this farce is over." He meant that I had had my share of labor as the Bishop's commissary in serving many a document on the rector, warden and vestry of Christ church, and that now all was ended. "Mr. Cheney" said I, and the tears could not be kept back, "I am not glad, and I am confident if either of the principal parties in this matter had fore-known the final issue, neither of them would have moved a finger." I thought I saw a softening in his own eyes as I bowed myself out.—*Diocese of Chicago.*

#### LETTERS TO THE EDITOR.

##### THE PROPOSED BOOK OF COMMON PRAYER.

To the Editor of *The Living Church*:

While the statements of your editorial of the 9th inst on the relation of diocesan councils to the General Convention are probably correct from a strictly legal point of view, still it may be feared that the tone in which they are expressed is likely to give an undue impression of the feebleness of diocesan councils and the uselessness of any action on their part, even in matters of paramount importance, like this business of the Prayer Book, in which I may venture to say that every minister of the Church, however obscure, every layman, however humble, has at least a right to be heard, much more the collective body of the clergy and representative laymen from a whole diocese.

It is quite true that the *letter* of the constitution favors the interpretation which is generally put upon it, that "notification" to the dioceses is a merely formal matter and that no action of a diocese for or against any proposed alteration or amendment, has any legal weight. But there are those amongst us who are not convinced that this was the original intention, and who think, at any rate, that a rule like that which governs amendments to the constitution of the United States, by which the consent of a majority of the several states is required, would be far more just, far safer, and more in accordance with the conservative spirit which has been one of the greatest sources of strength to the Church.

However, our leading canonists, like Judge Hoffman—who have all, it may be observed, written in the interests of *centralization*—have virtually decided this question for us as the constitution now stands. It may be assumed, therefore, that no consent of dioceses on the one hand, or rejection on the other, can determine the action of the General Convention in a legal sense.

But is it not putting this somewhat strongly to say that "the diocesan conventions can do nothing but pass resolutions which have no effect whatever, except as they may influence the opinions and votes of the deputies." And again, "the sending of the proposed changes to the diocesan convention is a *formality* required by the constitution

but of no *special importance* as regards final action."

Now I feel hardly willing to admit that any constitutional requirement is nothing more than a mere matter of form. This provision of the constitution must have a purpose, and it is much to be feared that this purpose is in danger of being lost sight of or ignored.

The General Convention, under the conviction that the good of the Church requires it, or that general sentiment calls for it, resolves upon a constitutional change or an alteration of the Prayer Book. This resolution is then communicated to the councils of the various dioceses. What for? Can it be that the significance of this action is properly represented by such a statement as the following: "We hereby condescend to announce, that we have determined upon the following action, unless we change our minds three years from now. We make this announcement, not because we want any advice or counsel, desire any expression of approval or disapproval, or need light from any quarter, but simply because the constitution as a matter of form requires it."

I know that this spirit has often been displayed on the floor of the General Convention, and in diocesan councils, by those who assumed to represent the mind of the General Convention. But to me it seems an act of dishonor to that august assembly to define its position in any such way.

Is not the meaning of the "Notification" rather something like this: "In obedience to what seemed to us to be an imperative need, or to what appeared to be a general demand, we have taken the following action, which according to the law of the Church we now make known to the several dioceses, in order that there may be a full and free discussion of the whole matter on all hands, that opportunity may be given for the expression of opinion by resolution, memorial or petition, and that we may thus be enabled to approach final action with the fullest knowledge of the general mind of the Church."

It is not difficult to discern which of these statements expresses the attitude of those who have had charge of the Proposed Prayer Book. The inexcusable delay which has withheld the "Notification" for half the interval between the two sessions of the General Convention, during which time in fact the proposed changes have not been accessible to Churchmen in any intelligible form, is sufficiently significant.

It will be a terrible misfortune, if a new Prayer Book is to be imposed upon us, without the fullest and freest discussion from every point of view.

Considering how for three centuries the old Prayer Book has been the great safeguard of the Church, and how more than aught else it is the birthright of every Churchman, it is simply inexplicable how anyone could wish to repress discussion; and yet in many directions we see manifestations of this very tendency. It springs apparently out of an intense eagerness for change, coupled with the fear that if the alterations now proposed, their extent and character, come to be fully understood throughout the Church, they will be condemned and rejected.

But if this should be so, would it not simply show that the supposed demand for a new Prayer Book was a mistake and that the agitation has really proceeded from a comparatively small number?

PRESBYTER.

#### THE TRUE MISSIONARY PRINCIPLE.

To the Editor of *The Living Church*:

The writer of an article in your issue of March 7th, says: "What our mission work needs, is common sense, common honesty, and a type of Church work that is thoroughly self-respecting and more self-propagating." A Dakota missionary thinks it unkind and unjust to charge our domestic missionaries with being destitute of common sense, common honesty and self-respect. The two writers disagree. Both men speak from experience. The Dakota missionary says: "The people here are ready and willing to do all in their power" in Church work. If he wrote that sentence deliberately, he ought to be a happy man—but he made a stronger argument against domestic missions in that one sentence, (providing the statement be correct,) than the writer of March 7th made in his entire article. No community that is "ready and willing to do all in its power" needs outside help, to any considerable extent, at least.

Too many of our missionary appeals are loaded with statements of that character, which, when carefully and honestly sifted, are nothing but meaningless cant—unintentionally so, but cant nevertheless. Those communities, rich or poor, which are relatively most ready and most willing to do all in their power, expect and ask the least assistance from the outside.

The same principle applies to community and church, as to individual—inspire it with the "readiness" and the "willingness" "to do all in its power," and it will not only find the means and the ways for serving Christ and His Church fervently, acceptably and effectively, within its own borders, but it will also find at least "a widow's mite" to drop into the general treasury of the Lord.

I would therefore make but few, if any, appeals for missionary aid, on the ground of the poverty of the West, and because of the "earnestness and anxiety" of the people "to have the ministrations of the Church," and their willingness to do all that they possibly can, to support their clergy."

We lack churches and clergy here in the great West, not because of our poverty, but simply because the people are not "earnest and anxious for the ministrations of the Church." Inspire an average western community with the "earnestness" and the "anxiety," and they have vigor enough, and energy enough, and will find means enough to plant a church on every village block, if they think it necessary. It is because these conditions do not attain, that the missionary appeal is made—because, in so many of our western frontier towns, the people are so terribly careless and indifferent in spiritual things, so imbued with semi-infidelity that they will not even accept a Gospel that is freely brought to their very doors.

I do not speak of all western people, for everywhere you will find Christian men and women, who pray earnestly and labor faithfully for the spread of the truth; but the mass of our people, with all their open-hearted generosity, are irreligious.

I would put the missionary appeal on precisely the same ground upon which the blessed Saviour put it, when He commanded His disciples, "Go ye into all the world and preach the Gospel to every creature." His command was not to help those who were "ready" and "anxious" to be helped, but to go and preach to those who did not ask for the Gospel, who did not want it. The apostolic work was to make people "ready" and "anxious," not to find them so. And this is the true work of the Church to-day. No more eloquent appeal can be made than the simple statement of the fact that men are living in irreligion, semi-infidelity and practical atheism. And it is only by meeting this demand, not of the people, but of Christ Himself, that the Church can be true to her divine mission, and make progress "in turning the hearts of the disobedient to the wisdom of the just."

G. H. DAVIS.

Boise City, Idaho.

## The Household.

CALENDAR—MAY, 1885.

24. WHITSUN DAY.	Red.
25. WHITSUN MONDAY.	Red.
26. WHITSUN TUESDAY.	Red.
31. TRINITY SUNDAY.	White.

### SERMON NOTES.

BY THE BISHOP OF BEDFORD.

#### III.—HOPE.

Text: Rom. viii. 24.

I cannot labor if I may not hope;  
But what the hope that shall my work in-  
spire,  
And give to all my life its nobler scope,  
And light in this cold heart the heavenly  
fire?

Is it such vision of far glorious things  
As I have pictured when the dreaming eye  
Sees golden cloudlets ranged like angel  
wings  
O'er the deep spaces of the sunset sky?

Nay, I will hope a better hope than this;—  
In Christlike love and wisdom still to grow  
Some fault to mend that hath been sore  
amiss,  
Some lacking grace to win, before I go.

I hope on earth some saddened heart to  
cheer,  
On some chill life a ray of peace to pour,—  
Then learn things greater than are whis-  
pered here,  
And see the Face of God for evermore.

—Church Bells.

### SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

#### CHAPTER XVI.—CONCLUDED.

It was rather a grave ending of what had begun as a very merry afternoon; but it made all the difference in the world to these boys that the talk had come from Miss Grahame. "It seems," said Jack, the next day to fisherman Bob, "as if she was kinder one of ourselves."

The boy had gone with Bob in the Bessie down to the island which was the scene of his adventure with Mr. Grahame's boat; but all remembrance of that had ceased to trouble his mind, from the time when the gentleman had returned the jack-knife with words that left no sting.

"So she says you're under sailin orders, whether you want to be or not, does she? Well, I can't see as them that's Church members is any better than them that ain't? They go to meetin, and then they come out and talk rough and drive a hard bargain just like anybody else. I'd ruther not belong. And I'll bet Miss Grahame thinks it's wicked to go to sea."

"No, she don't."

"Well, I only thought since you've swore by her so much you h'aint talked about going, that's all."

"I ain't going now," said Jack, "Miss Grahame says—"

"What's she got to do with it?"

"Nothing, only she says, father and Aunt Charity 've got only me, and if I go, although I might have a very good time, I'd be leavin them all alone; and, she says, I'll feel better about it if I give up."

"And this time," said Bob, "I guess she's about right."

They were lying on a green bank, waiting for the turn of the tide, for, as Bob said, there was no particular hurry and they might as well spare themselves a hard pull. Below them was the Bessie, her fresh blue and white colors contrasting prettily with the rushes against which she rocked with a pleasant sound.

Above them, the trees were shaking out into the sunshine clusters of leaves that had been closely folded up for fear of the late frosts; beyond, on the point close to the water's edge, irregularly-shaped branches of the shad blossom looked like a mass of snow-flakes caught and held against the sunlight. On the other side of the river were green lawns, pleasant houses, and, rising from a grove of trees, the graceful spire of Grace church at which Bob was looking. At last he said:

"I've never been in a church since I was a little boy; but I think sometimes about what I heard a minister say once on board ship. It was Sunday, and they would have him preach. He said he never had preached anywhere but in his church; but he wouldn't refuse to do it there, because God was there just as well, and His being in a building was all that made that a church. But what I was thinking of was this: He said we all, high and low, rich and poor, wanted to get to a haven where we could rest, and see our friends and be happy. He said heaven was the great haven; and that the Church was the ship to take us there. Now, if that's so, it stands to reason that everybody ought to sail in that ship. But I don't know—I can't rightly see."

"Why don't you come, sometimes, Bob?" said Jack, "maybe it'd be clearer to you."

#### CHAPTER XVII.

"Holy Ghost! come down upon Thy children,

Give us grace, and make us Thine;  
Thy tender fires within us kindle,  
Blessed Spirit! Dove Divine!"

Faber.

"Miss Grahame, may we have a Guild meeting in your woods by the river?" asked Stanley one day in the week after Whitsun Day.

"Certainly," she answered, "And am I expected to come?"

"Oh! yes. The president *ex officio* is far more necessary to the meeting than the president."

"Did you have no meeting while I was away?"

"No, we thought we'd wait. And we did miss you so, Miss Grahame, last Sunday."

"I was sorry to be away on Whitsun Day, but we will try to go [over the teaching of the day, and perhaps, if the Guild has not too much business to transact, I can tell you a little story that is in my mind. Next Thursday, did you say?"]

"Yes, Thursday at three o'clock."

When the boys met under the trees in the lovely June afternoon, the momentous question to be decided was, whether the money which they had devoted to the twins should be expended by themselves, or whether they should give it at once into the hands of the woman who had taken them in charge.

"Suppose we spend it," said Walter, "how'll we spend it?"

"Archie might buy the peppermint and such stuff," said Donald, "he ought to be a pretty good judge of it by this time."

"Pity one of us was'n't in a dry goods store," said Jack.

Miss Grahame here offered to take the buying upon herself, the money was transferred to her, and the minds of the boys immensely relieved.

Then Stanley remembered about the story, and said he was sure there was plenty of time for it.

All the others being equally sure, they disposed of themselves in the trees and on the ground in characteristic fashion, interrupting sometimes with

questions as she liked to have them do, while she told them of

#### TINA, THE BEE-KEEPER'S CHILD.

'Old Greta lived all alone in a quaint little cottage built against a warm side hill, from which rocks jutted and spread about, as if fertility were a matter of no importance. Among the rocks were growing red cedars, bearing berries with the peculiar blue bloom, shrubby sumachs, and a rambling old butternut tree; as well as feathery grasses, wood ferns and fairy wildflowers that filled up many a little nook. In front of the cottage, beyond the green, which was Greta's lawn, ran the road, quiet, well-kept and seldom travelled, and beyond the road were wide-spreading billowy meadows through which a little stream of spring water ran, and in which, in June, beds of fragrant field strawberries were hidden in the waving grass.

The cottage had been built by an artist, who had spent a number of summers in it with his friends; but he had gone away to a far country to paint strange people and new scenes, and Greta had come from her little tumble-down house to take possession. The first story of the cottage was almost all one room with a floor of hard wood—that was Greta's pride, and she kept it bright by much polishing. On one side of this room was a great fire place built of red brick, around which was a border of tiles, painted by the artist himself with birds and bees and blossoms and little figures, all woven into an allegorical story that old Greta never tried to make out. Off this room were two tiny bedrooms, each with a great window to let in the summer light and air, and above all was a great open chamber with the beams of the roof exposed in picturesque fashion. From these beams were hanging strong bright colored hammocks that the artist's friends used to sleep in, and around the room there were rude couches with soft chintz covered cushions for those who did not want to swing in air. Apart from the house was a small building painted red and black and with a curious chimney in keeping with the cottage—which was used as a kitchen, and where many a merry meal had been cooked by the young men in their free woodland life.

#### THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

#### WHITSUN DAY.

This great festival commemorates the descent of the Holy Ghost upon the Apostles to abide in the Church forever, according to the promise of Christ. It has been annually observed from the very beginning, having at first been engrafted by the Jewish Christians on to the festival of Pentecost, but being mentioned as a separate feast of the Church by the earliest writers among the Gentile Christians, as Irenæus and Tertullian, the latter of whom leaves it on record in several places that this was one of the principal times for Baptism in the early Church. Origen also names it in his work against Celsus.

The original name of the festival was derived from that given by Greek writers in the Septuagint and in the New Testament to the Jewish feast, and has precisely the same meaning as Quinquagesima, Pentecost being the fiftieth day from the morrow of the Passover Sabbath. The English name is supposed by many to be properly Whitsun Day, not Whit Sunday, and to be identical with the name Pentecost through the German Pfingsten. Most old writers on the festivals of the Eng-

lish Church have, however, considered that the original name was White Sunday or Wit Sunday; in the one case deriving it from the Chrisoms of the newly baptized; and in the other, from the outpouring of wisdom (or, in the old English "wit") upon the Church by the Holy Ghost on this day. In the Table of Proper Psalms it is spelt Whit Sunday, but nowhere else in the Prayer Book.

The original feast of Pentecost was instituted by God (as it is supposed) as a memorial of the day on which He gave the law to Moses, and declared the Israelites "a peculiar treasure, a kingdom of priests, and an holy nation." [Exod. xix: 5, 6.] But the prominent character of the day was that of a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of barley was offered to God, waved before the altar, with supplication for a blessing on the harvest then commenced. On the day of Pentecost two loaves of the first bread made from the new corn were offered (with appointed burnt-offerings), in thanksgiving for the harvest now ended. Each of these objects of the festival has a significant typical application. It was on this day that the Holy Ghost descended to sanctify a new Israel, that they too might be "a chosen generation, a royal priesthood, an holy nation, a peculiar people." [I Pet. ii: 9], and this separation of a new Israel from the world began to be made when three thousand were added to the Church by Baptism on the day of Pentecost. On this day also the "Corn of Wheat" (which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day) sent forth the Holy Spirit to make those five thousand the "One Bread" [I Cor. x: 17] of the Lord's mystical Body, a first-fruits offering to God of the Church which had been purchased with His Blood.

The Collect for Whitsun Day was formerly used every day at Lauds, and was translated into English at least a century and a half before the Prayer Book was set forth. It appears in all the English Primers which preceded the Prayer Book, and the ancient version given on Whitsun Monday seems to have furnished some phrases to the translation now in use on this day.

Whitsun week is one of the canonical Ember seasons, the summer ordinations taking place on Trinity Sunday.

On Whitsun Day (June 9th), in the year of our Lord 1549, the Book of Common Prayer in English was first used instead of the Latin offices. That day was doubtless chosen (for copies were printed and ready some time before) as a devout acknowledgment that the Holy Ghost was with the Church of England in the important step then taken. May He ever preserve these devotional offices from the attacks of enmity or unwisdom, and continue them in that line of Catholic unity wherein He has guided the Church hitherto to keep them.

#### WHITSUN MONDAY.

In the Epistle and Gospel for this day we find a trace of the primitive custom of Baptism at Whitsuntide; the one narrating the baptism of Cornelius and his household, and the other referring to that enlightenment by Christ from which the sacrament of Baptism took one of its most primitive names, that of "Illumination." This still serves to point out a purpose in the extension of the Festival. For the Holy Ghost came into the Church not only to inspire the

Apostles for their work, which was to be but for a generation, but also to abide with the Church in a perpetual ministry derived from those Apostles, and a continual ministration of the gift of grace by their means. Hence the days following Whitsun Day are a memorial of that abiding of the Comforter which our Lord promised, that He might be "the Giver of Life" to the world, in the bestowal of union with Christ by Baptism, Confirmation, and the Holy Communion.

WHITSUN TUESDAY.

On the Tuesday of Whitsun Week there is a reference to another work of the Holy Ghost, that of Confirmation, the Epistle narrating the confirmation of the first Samaritan Christians by the Apostles Peter and John, after they had been converted and baptized by the Deacon Philip. In primitive times Confirmation was administered immediately after Baptism, if a Bishop was present, as was mostly the case, and at Whitsuntide it would no doubt be invariably given to the newly baptized at once, from the appropriateness of the season, and the necessary presence of the Bishops in their chief churches for the ordinations of the following Saturday or Sunday.

It was doubtless with reference to the preparation of the candidates for ordination that the Gospel was selected; pointing out, as it does, that there is only one lawful way of entering into the Ministry of Christ; and that those are no true shepherds who do not enter in by the Door, the Chief Shepherd Himself, Whose authority on earth is delegated to the Bishops of His Church. The second lesson at Evensong, I John iv: 1-13, points in the same direction.

The Whitsun Ember days are of very ancient institution, probably primitive. They are alluded to by St. Athanasius, in the fourth century, as the fasts of the week following Pentecost, and it is plain that no time of the year would be so naturally chosen for continuing the gift of the Spirit by Ordination as that which follows immediately upon the day when the Holy Ghost first came to inhabit the mystical Body of Christ, for the purpose of "making able" the ministers of His Gospel-truth and Sacraments.

BRIEF MENTION.

—BRIDGEPORT, Conn., has a society which keeps running a charity wagon. The horse wears bells, and when the wagon passes a house where the people can give anything for the poor—they bring it out and put it into the wagon.

—THERE are over thirty Mormon churches in Colorado, over sixty in Idaho, and in Arizona about seventy. The Mormons do not propose to "go."

—THE *Christian Herald*, an English paper, has studied prophecy, and now avers that Daniel foresaw all the troubles with Ireland and this bad business of the dynamiters; it prophesies Britain's loss of Ireland within ten years. All this is gathered from Daniel xii:1.

—A NEW TESTAMENT, of 1618, containing notes in Baxter's handwriting, was lately presented to the corporation of Kidderminster, England, where Richard Baxter was settled in 1640.

—DR. GREEVES, president of the English Wesleyan Conference, attaches much importance to the first Communion of children, and the necessary preparation for it, and desires a special service for them, similar to Confirmation in the Church.

—DR. CUYLER, in *The Independent*, truly says: "The most effectual way to break up the liquor traffic is to get away its customers and starve it out." There lies the wisdom of creating counter attractions to the saloon, whether it be the attraction of home or of a coffee tavern, or anything else that tends to keep men or boys from the slaughter houses.

—A BROTHER of Canon Knox-Little is priest in charge of a church at St. Petersburg.

—AN organist, who was much annoyed at the long delay of an expected bridal party, gave vent to his feelings by striking up the air, "Oh, dear, what can the matter be?"

—AN English writer strongly urges the tune of "Home, sweet Home" to be sung in churches. It can be used with much effect with that beautiful hymn (271, Hymns A. & M.) "O Jesus, I have promised."

—THE following notice is posted in a meeting-house in Illinois:

pleas deposet  
Yore Tobacer  
At the Dore  
by order of  
Dekens.

—THE RECTOR: "Well, Chorbaccon, I hope you liked the broth I sent you on Saturday, and the sermon I preached on Sunday. Chorbaccon: "Thank you kindly, Zur! Boot oi'd loike the braath better if it were more loike the sarmon and the sarmon if it were more loike the braath; you see, Zur, the sarmon moight a' been a bit clearer, an' oi could doon wi' less on it, and the braath were a bit too clear an' oi could a' doon wi' more on it."

—A LARGE cross stands facing the sea, on the spot where Bishop Patteson was killed in 1871.

—A STORY is afloat in England to the effect that Prof. Palmer who was supposed to have been flung from a rock in Arabia is alive and a prisoner with the Mahdi.

—ST. PETER'S CHURCH at Rome holds 58,000 persons; the cathedral at Milan, 40,000; St. Paul's at Rome, 38,000; Coliseum at Rome, 87,000.

—A COMMITTEE of which the Prince of Wales is chairman, and the Bishop of Gibraltar deputy chairman, has been appointed to carry out a proposal to erect at Cannes a chapel, dedicated to St. George, in memory of the late Duke of Albany.

—AN English Baptist minister (Dr. Hillier) says if he were shut up with three books, he would choose the Bible, the Prayer Book and the Pilgrim's Progress.

—WHEN Dr. Mozley was ordained deacon, John Henry Newman sent him this characteristic encouragement: "I send you my surplice, not knowing whether or not you want it. It is that in which I was ordained deacon and priest; with every kind thought, ever yours affectionately."

—HENRY IRVING in *The Fortnightly* declares that every American town, great or small, has its theatre and its church, and when a new town is about to be built, the sites for a place of amusement and a place of worship are invariably those first selected. He cites Pullman, a town 16 miles from Chicago, as proof of this.

—THERE is a stinging criticism of Prof. Drummond's Natural Law in the Spiritual World in the March number of the *Contemporary Review*. The reviewer says: "The gist of the book apart from the value of its arguments

is fitted to create scepticism rather than faith." This is his conclusion: "As we believe in God and reverence truth, as we have faith in the evolution of Providence and Redemption, we shall take leave to call Prof. Drummond's theory neither science, nor theology, but a bastard Calvinism of which Scotland ought to be ashamed, and the sturdiest Arminian may well say, "the old is better."

—FREDERIC HARRISON in his late address at Newton Hall claims for Positivism all that can be predicated of the Church. "Positivists" he says "are no sect, Positivism is not merely a new mode of worship. For the full realization of our hopes we must look to the improvement of civilization; not to the extension of a sect. Let us shun all sects and everything belonging to them." This same address contains a keen rejoinder to the claims of Agnosticism, too long for quotation, yet we heartily recommend it to the clergy. It is found on pages 181-2, *Fortnightly Rev.* Feb. No.

—IN Germany there is a universal desire for revised versions of the Bible; Sweden has its Revision, Denmark following the example.

—GOLDWIN SMITH predicts the use of communism and semi-communism. There is a tendency to them even at the English universities and other high places. If there is not in England, as there is in Germany, a strong socialistic party, there appears to be a growing disposition to make a socialistic use of the suffrage.

—THE Mahomedans are most particular about excluding Christians from their mosques. A story is told of a Christian workman who was sent to repair the clock of the mosque at Tunis. A difficulty arose concerning the advisability of admitting him, which was finally settled by the Sheik, who thus spoke to his co-religionists: "In case of repairs, is it not true, O true believers, that a donkey enters this holy place carrying stones on his back, and is it not true that one who does not believe in the true religion is an ass and the son of an ass? Therefore, O brothers, let this man go in as a donkey." He went in as such.

HINTS FOR HOUSEWIVES.

DAINTY lamp-shades are crocheted out of deep pink cotton and covered with Torchon lace. Others are made of pink tissue paper cut in long tats and much crinkled.

MANY chairs of willow, or those of simple design, are being decorated with large bows of Roman ribbon, which take the place of tidies. Chair scarfs of Madras cloth or Chinese silk may be knotted with handsome bows and secured to the chair or sofa-back with a butterfly or beetle.

CHERRY STAIN.—In a copper kettle put three quarts of rainwater and four ounces of annotto; boil till the annotto is dissolved, then throw in a piece of potash the size of a walnut; let it stay on the fire a half hour longer, then bottle. One cannot distinguish between this and the regular cherry.

A PRETTY hall corner is easily made by the help of a carpenter. Corner shelves may be fitted into either side opposite the entrance, and serve to hold an ornamental pot with a creeping plant, or a bowl with gold-fish. Such a niche, if prettily draped, could be a very great help in brightening up the hall-way, which, in a small house, is often gloomy and depressing in effect.

CRUSHED ICE FOR BURNS. — The value of crushed ice as a dressing for burns and scalds, first pointed out by Sir James Earle, is confirmed by Dr. Richardson. The ice, after being reduced, by crushing or scraping, to as fine state of division as dry as possible, is mixed with fresh lard into a paste,

which is placed in a thin cambric bag and laid upon the burn. This is said to banish all pain until the mixture has so far melted that a fresh dressing is necessary.

AFTER tea has been steeped in boiling water for three minutes, over five-sixths of the valuable constituents are extracted. At the end of ten minutes, the leaves are almost entirely exhausted. Prolonged infusion gives no additional strength to the liquid, but it does cause the loss, by volatilization, of the flavoring principles. Hard waters are to be preferred to soft waters in the teapot, as the hard waters dissolve less of the tannin out of the leaves. The bearing of these laboratory results on the art of making a good cup of tea is obvious.

It is usual to hang a velvet or plush banner over the mantel as a background for some handsome vase or ornament. Cheap velveteen is used to cover the entire chimney-breast, but felt, broadcloth, terry, rep, or cashmere may be used with even better effect, as these goods come double width, and unless the velvet is put on by a paper-hanger the seams pucker. A few swords, with a helmet, epaulet, or gauntlet, are tied together and arranged in the centre of the space. Muskets, too, are hung in the same way. This style of decoration is used in many sitting-rooms and libraries, but generally in the dining-room.

DELICIOUS SALMI OF GAME.—Very often after a game dinner there are pieces left that you are puzzled to know what to do with. You can't in conscience throw them away, for game is, as you well know, "a dear delight," and you haven't any nice way of fixing them up so that they won't bear in their appearance the label "warmed up." A nice way of serving these bits is as Salmi. Cut the meat from cold roasted game into small pieces, break up the bones and remnants, cover them with stock or cold water, and add a pinch of herbs, two cloves and two peppercorns. Boil down to a cupful for a pint of meat. Fry two small onions, cut fine, in two tablespoonfuls of flour and stir until it is a rich dark brown, taking care not to scorch or burn in the least. Strain the liquor in which the bones are boiled, and add it gradually to the cooked butter and flour. Add more salt if needed, —taste will decide that—one tablespoonful of lemon juice, two tablespoonfuls of Worcestershire sauce, and the pieces of meat. Simmer fifteen minutes, add six or eight mushrooms and a class of claret, if you like, or, in place of claret, the juice of a sour orange. It may be served in two ways—with canned peas in the centre of the dish, and the meat on toast around the edge, or it may be served very hot on slices of fried bread, and garnished with fried bread and parsley. This may be served as an entree as well as a breakfast dish.

STOCKING BAG.—Take a yard of blue silesia, two yards of blue satin ribbon an inch wide, a small piece of white flannel, some stiff pasteboard, and a spool of blue silk. Of the pasteboard cut four circular pieces, each one measuring seven inches across. Cover these four pieces smoothly with blue silesia, and overhang the edges of the two together with blue silk, the remaining two to be done in the same way for the opposite side. The puffs should be a straight piece measuring sixty inches long and twelve inches wide. This is to be gathered each side to fit round the edge of the circular pieces, leaving a space at the top of the circle three inches for the opening. The puff is now to be sewed all round the edges of each circular piece, except the place left for the opening, thus forming the bag. Make for the outside of one of the circles a piece of the same size and shape, and embroider or applique some little design upon it. Then cut from the flannel several leaves the same shape, but smaller, button-hole stitch or pink the edges and fasten them to the top of the circle on the bag, as the leaves in any needle-book are fastened, then sew the embroidered cover outside of this at the top. Where it is fastened place a bow of ribbon. This is for holding the darning needles. On the circle at the opposite side, a piece of silesia is gathered top and bottom to cover a little more than half the circle, for a pocket. In the casing at the top run an elastic, and in this pocket is kept the yarn for darning. The satin ribbon is used to draw the puff together at the top, and the interior is the receptacle for the stockings.

## The Living Church.

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A FULL report of the "Congress of Churches," of which some impressions are given this week, will appear in our next issue.

A CORRESPONDENT mentions two or three more eccentricities of speech that might be added to the list which lately appeared in THE LIVING CHURCH; for instance: Calling the Church "protestant" in the title-page of the Prayer Book and "catholic" in the other parts of the same book; calling the Church "episcopal," as if it belonged to the bishops, like their robes and mitres, whereas the bishops belong to the Church; calling a piece of the Communion Office, preceded by morning prayer and litany, "divine service," notwithstanding that the Prayer Book says that the whole office is "our bounden duty and service."

BEFORE this issue of THE LIVING CHURCH reaches its distant readers the enterprising daily papers will have given full particulars of the revised Old Testament. The entire volume is to be given to the public on May 21st, simultaneously in England and America. Last week the London papers contained long accounts, presenting the substance of the work and many interesting particulars. These accounts transmitted by cable have been generally read in this country and there is of course a great desire to see the authentic publication. The enthusiasm is not, however, as great as was manifested at the publication of the revised New Testament, of which a million copies were sold on the day of issue, and three millions within a year. We venture to hope that though the popularity of this last work may not be so immediate as that of the former it may not terminate so soon. The utter despair of the booksellers over the version of the New Testament will be a salutary check upon the tendency to overestimate the importance of everything new. Fourteen years is a long time for the study of a single text divided among several committees, and it ought to bring forth something of value. On examination

of the work the wonder may be, not that the revision is so much better than the old version, but that the old version was so good. Considering all the advantages we now have in Oriental philosophy and antiquities, and in philological science, we ought to be able to throw much light on the Masoretic manuscript which our forefathers rendered into English in 1611.

### "I BELIEVE IN THE HOLY GHOST."

The doctrine of the Holy Ghost must always remain at the very basis of historic Christianity. To ignore His personal relation to the Church is to reduce it to a mere affiliation of co-religionists, and make the subjective experiences of the soul of as little moment as the rapture of the æsthetic or the fantasies of the poetic dreamer. The Trinity is held by the Church of God as a mystery,—a truth which transcends human reason. In common with all men, a devout believer would gladly, were the blessing vouchsafed, soar to the infinite that he might find out the Almighty to perfection. But the awful truth of the interior economy of the Divine Nature has been announced in terms which indicate its outlines, but do not reveal its fullness. What God has condescended to teach the Church is formulated in the Catholic doctrine of the Trinity. There are infinite depths of sky beyond into which we have not been permitted to soar, and have no power of flight to penetrate, were the portals of the infinite thrown wide open.

It must never for a single instant be forgotten that the Church tenaciously maintains the absolute unity of God. He cannot be so divided in our thought as that we should think of Him as not one. To do so is to disregard the fundamental postulate of the Catholic doctrine. There is but one God. Unity is of the essence of the theistic idea, and a striking confession of this lies in the disposition of polytheism, among all the nations, to take refuge from its confusing system of "gods many" in an Awful Supreme One, sitting on a superior throne, infinitely exalted above all the lesser brood of divinities.

But the revealed thought of unity as of the essence of Godhood carries with it the suggested inquiry, whether this oneness is not associated with conditions of being which imply something other than oneness. How is God one? In such a sense that He is simply a Unit? Are there not discernible in the sources of truth as revealed to the Church by the promised Paraclete indications that in the economy of the Divine Being distinctions exist which involve plurality? To this there is a simple answer.—The Church announces by the Holy Ghost that God

is One and that God is Three, while this Threeness does not and cannot contradict His Oneness, since He is One in one sense but Three in another sense. His Unity is not impaired but rather substantiated, for all being is seen to exist under the harmonious conditions of singularity and plurality. It is therefore absurd to think of Him as Three Gods, because the Church has been taught to perceive in Him a distinction that is three. He is not one God and three Gods, but He is One God and three "Persons." But when the Church uses this term, she does not thereby infer precisely the thought which the human mind ordinarily associates with the word. The word is the exponent in sacred speech of a mystery revealed only in part, and, perhaps, because of the limitation of our nature, incapable of definitive revelation. But God is not one God under three manifestations. The Church has condemned Sabellius and holds that the trine distinction is "personal." God is not one substance with three names but one substance with three persons. Tritheism destroys the Divine Unity. Sabellianism ignores the fullness of the revealed truth, and seeks to belittle it, while Holy Scripture attributes all personal characteristics and agencies to the Father and to the Son, and to the Holy Ghost.

The Holy Ghost, then, is a Divine "Person" subsisting in the One God-head. The Lord Jesus spoke of Him as "the Comforter, (Paraclete), the Holy Ghost Whom the Father will send in my name, He shall teach you all things." Again: "If I go not away the Comforter will not come unto you, but if I depart I will send Him unto you, and when He is come He will reprove the world of sin, of righteousness and of a judgment to come."

This Person is Divine—a truth which St. Peter perceived when he said to Ananias, "Why hath Satan filled thy heart to lie to the Holy Ghost? thou hast not lied unto men but unto God." The Scriptures abound with similar testimonies.

Almighty God not only exists under the eternal condition of tri-personality but he exhibits that tri-personality in His outward relations to creation. The Father is all the fullness of the Godhead originative, fountal, Whom no man hath seen or can see. The Son is all the fullness of the Godhead manifested. The Holy Ghost is all the fullness of the Godhead acting immediately upon the creature. Thus Holy Scripture declares that the Father is the maker of heaven and earth, which is true. But the Person of the Father made the worlds by the agency of the Person of the Son, Who is the Manifestor, the Revealer, the Logos. So that it is true that the Son

made the world. But the Person of the Father and the Person of the Son created by the immediate power of the Person of the Holy Ghost. So that the Holy Ghost made the world; being in His relation to things out of Himself the activity and efficiency of God. At the creation of this world, "the Spirit of God moved upon the face of the waters." In the new creation the Father sent forth the Son. God was to be manifested in the flesh. But the efficiency was of the Holy Ghost. The Son "was conceived by the Holy Ghost." The angel of the Annunciation said to the Blessed Virgin Mary: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." At the baptism of the Incarnate One the Holy Ghost descended on Him, and from that time forward it is declared that He was "full of the Holy Ghost." St. Paul tells us that our Lord offered himself without spot to God "by the Eternal Spirit." When He went to the Intermediate State, He preached to the spirits in prison by the Holy Spirit. "The Spirit of wisdom" raised Him from the dead. "By the Holy Ghost," He gave commandments unto the Apostles whom He had chosen. When He went away, He sent the Holy Ghost to represent and do His work. As to the ministry He breathed on them and they received the Holy Ghost to work by His efficiency. The Holy Ghost was to be the guide into all the truth, so that the Church should have the definite Faith. The first Council declared that they were guided by the Holy Ghost. Our Lord taught that the benefits of Baptism depended entirely on the Holy Ghost. The bath of the new birth was the renewing of the Holy Ghost. In Confirmation the laying on of hands was the reception of the Holy Ghost. The spiritual life was a life in the Holy Ghost. The bodies of the baptized were the temples of the Holy Ghost. The Apostolic government of the Church was efficacious only because the Holy Ghost accompanied the overseership. The world knew its sin, its accountability, its opportunity of gaining righteousness, by the Holy Ghost. All prayer and praise is in and by the Holy Ghost. The Church invokes the Holy Ghost when Eucharists are consecrated, because without His power nothing is effected that makes the Eucharist of value. As Christ was raised so all that sleep in Him shall be raised by the power of the Spirit.

The Holy Ghost is the personal "executive" (if we may so speak) of the Godhead. He Who is manifested whether in nature, providence or redemption is manifested from the Father by the Son through the



Spirit, and these three are One God of like substance, glory and majesty.

This Whitsuntide can be of little avail to the Church devotionally unless the minds of the faithful perceive and joyfully embrace its dogmatic aspect.

**TEACHING OF THE APOSTLES.\***

The amount of literature, English, German, and French, that has already grown out of this small document, the Didache, is wonderful. The "Teaching" is, undoubtedly, from an antiquarian point of view, a most interesting discovery, coming down to us from the beginning of the second century. The manuscript is not older than the eleventh century, but it is assumed to be a faithful transcript of the original document of which the Apostolic Constitutions was a development. The genuineness and integrity of the text are ably defended by the editors, and the critical work throughout is of a very high order. Some of the inferences are unwarranted and *ex parte*, as a matter of course. The interpretation of such a document must depend upon the theory which is in the mind of the critic. The fact is, the "Teaching" is a very crude, in complete, fragmentary and unimportant scrap of writing from an utterly unknown source. It is incredible that it ever had any recognition or ecclesiastical importance in any place or period. There was, undoubtedly, a "Teaching" referred to by early writers as of authority, and out of which the Apostolic Canons and Constitutions were drawn; but that this fragment, discovered by the Metropolitan of Nicomedia, is the full and accurate copy of that "Teaching," it is hard to believe. It may be assigned to a very early period, but that does not give any assurance of great value or of originality. To a thoughtful and unprejudiced reader, we venture to say, it would convey the impression of being a loose and imperfect transcript from memory of the real "Teaching" which the writer for some reason sought to reproduce, and which he did neither fully remember nor fairly understand. It does not agree with other writings of about the same period, as a whole, yet in some things is singularly clear as to the primitive faith and usage. It seems to be made up of facts and fancies, and for establishing either doctrine or discipline is entirely worthless. There is no more reason for supposing it to be the genuine "Teaching of the Apostles," than for supposing the so-called Epistle of Barnabas to be that "Teaching." In fact these

epistles resemble each other very much, and the teaching of both so far as it is Apostolic, was evidently taken from the same source. There are portions of the two which are almost identical. This may also be said of the "Teaching" and Hermas; and, as has been remarked, the Apostolic Canons and Constitutions embody much of the material of the "Teaching." This does not by any means signify that the "Teaching" recently discovered is the original. There is strong presumption against such a supposition. The state of Church discipline and usage which this document describes never existed in any known part of the Church. It never before was heard of nor in any other document described. We have authentic writings of the same period in which no allusions are made to the extraordinary condition of things set forth in this "Teaching;" as for example, Epistles of Clement, Polycarp and Ignatius. These writers we know, but the author of this "Teaching" we do not know. It is utterly incredible that Barnabas and Hermas and the Constitutions were indebted to this eccentric document for the things they hold in common, while they omitted to take from it the eccentricities which make it utterly irreconcilable with the writings of the Apostolic Fathers. It must have originated in some out-of-the-way place, far from the current and course of the Church's great life, and deprived of real Apostolical oversight. The peripatetic preachers called "apostles," who could not stop except for one day, and the prophets who might "order a meal in the Spirit" but not eat of it, and other anomalies, described in this book and no where else, prove that the "Teaching" referred to is a mere ecclesiastical waif of little value as to settling any point of doctrine, discipline, or worship.

**NAMES AND THINGS.**

A correspondent of *The Advance* objects to the growing use of the word "vestry" among Congregationalists, as a term to designate the conference room. He claims that it is an "Episcopal" term, and recalls an incident connected with the National Council of 1865, in Boston, when committee after committee had been called to meet in the "vestry." The Rev. Dr. Kirk, who was pastor of the church, arose and made this appeal to the council: "Brethren, please call the room below by its right name; it is not a vestry, because we do not change our clothes there."

The point is well taken, and the correspondent shows a wise discrimination in the use of terms. There is nothing, perhaps, that more plainly indicates the wide difference of position and practice between the Church and the denominations, than

the terms used by each respectively in speaking of persons, places and things in relation to ecclesiastical affairs. All sciences, trades, professions and institutions have their characteristic terminology. It is from the names given to things that we may often learn the real nature of things. When we come to consider the striking difference between the "Episcopal" way of speaking and the current phrases of those who hold that "one Church is as good as another," we shall see that there are fundamental distinctions which are not matters of mere custom and sentiment. They are distinctions which give color and tone to the entire ecclesiastical system of each respectively, and tend to the formation of the religious spirit and life by which they are plainly differentiated.

The use of the word "vestry" is an illustration. In the historic Church, from very early days, appropriate vestments for sacred offices have been worn by the clergy. The usage was derived from the Jewish Church; it had the sanction of Divine appointment and was approved by the religious instinct of mankind. The spirit of all institutions is, to a greater or less extent, expressed in outward forms. Dress, decorations, vestments, insignia, have been universally employed to indicate office, to designate the functions of those who are set apart for responsible duties. The use of the vestments by the clergy was intended to serve this purpose. It was intended to impress upon them and upon their congregations, the fact that in the sanctuary they were separated from secular things, that they were serving in sacred things. The place where they prepared for divine service took its name from the vestments, which were an important adjunct of their ministrations.

This name evidently does not belong to a "conference room." A religious system which discards vestments has no use for a vestry room. A system which has no idea of a Divine Commission of the ministry, has no use for vestments. To such a system the putting on of vestments for divine service is only "changing our clothes." "Call it by the right name, brethren; it is not a vestry."

This is but one of many examples that might be cited, in which terms in current use most clearly indicate fundamental differences between the historic Church and other religious bodies that profess and call themselves Christian. The term "audience," for example, referring to an assembly of Christian people does not convey the idea of public worship. It describes a company of people gathered to hear one of their number pray and preach. This they

generally do as mere spectators and listeners, without change of posture or participation in any part. The Churchman never speaks of the congregation as "the audience," nor of the church as "the audience room." He does not call the church a "meeting-house," nor say he is going to hear Dr. — preach. He goes to church, not to "meeting," and he has a part in the worship when he gets there. He never uses the word "Catholic" when he means "Roman." He does not say "Sabbath" when he means the first day of the week. He says "Easter Day," not "Easter Sabbath," and every other Lord's Day is Sunday. "Joining the Church" is not a phrase to be used at Confirmation by those who were made "members of Christ, children of God, and inheritors of the Kingdom of Heaven," in Holy Baptism. The clergyman of the Church does not "preach a funeral," though he may on some occasions speak words of comfort or warning at the burial of the dead. He does not merely "occupy the pulpit," where he officiates, nor merely "christen" the children whom he baptizes. The Churchman does not speak of himself as a "professor of religion," does not talk about his "experience," but seeks to make his calling and election sure in the way that is marked out for him. "Coming to Jesus" means for him repentance, faith, and obedience; he does not understand the phrase, "believe you are saved and you are saved." In a word, he does not separate what God hath joined together. The outward and visible is for him related to the inward and spiritual, in vestments, worship, sacraments, and life. One church, for him, is not as good as another, because he believes that the Church is one, Catholic and Apostolic.

**IMPRESSIONS OF THE HARTFORD CONGRESS.**

BY THE REV. J. H. WARD.

Two things impressed me at once as I entered Allyn Hall, Hartford—fresh from the Boston train fifteen minutes after the opening exercises of the Congress of Churches had begun—the large audience and the number of distinguished and representative men on the platform. Things had the air of success, and yet there was just enough uncertainty about what was to come to make you curious. The subject of the evening, "The Relations of a Divided Christendom to Aggressive Christianity," was a little belligerent, and Dr. Howard Crosby and Dr. John Henry Hopkins, who discussed it in carefully prepared papers, were not men to overlook the antagonisms of separated Christians. Dr. Crosby gave the Presbyterian view of unity, and Dr. Hopkins had the definition on which Churchmen could stand and work with their Protestant brethren; but, ardent as each was for unity, both preferred to have it each in his own way. Each had a plan as big as the religious body which he represented. It was a defining of

\*Teaching of the Twelve Apostles. Recently Discovered and Published by Philotheos Bryennios, Metropolitan of Nicomedia. Edited, with a Translation, Introduction and Notes by Roswell D. Hitchcock and Francis Brown. A new Edition, Revised and greatly enlarged. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Price \$2.00.

positions rather than the grasping of the whole subject. The Rev. Frederick D. Tower, who represented the Church of the Disciples (Campbellites) took larger ground and pleaded for a restoration of the order of the primitive Church, and when he got through and the volunteer addresses were in order, Methodists, Unitarians, Baptists and Universalist speakers presented in turn their several specifics for the restoration of Christian unity, but it amounted to nothing more than the attitudinizing of individuals, each of whom was responsible only to himself for what he said, and the evening session was not very hopeful for the ends which the Congress had in view. The applause was in the direction of the equality of all Protestant Churches united by the rope of sand, which used to be called the "Evangelical Alliance." Nobody felt fully satisfied as he went home from the hall, unless it were the varied Protestants who did not want any single religious body to assert its distinct prerogative, but there was a feeling of deliverance as if honest words had been spoken, and the Congress had helped people to breathe easier, if it had done nothing more.

It is not easy to describe the pent-up intensity of the hour. There was a universal impression that something good was coming, though nobody could tell how it would manifest itself. Dr. Joseph Anderson had arranged the programme with the design of giving a fair expression to the leading tendencies toward unity among Protestant Christians, and the men present as essayists and speakers had earned the right to speak on these subjects; there was also a certain confidence in his arrangements that lay behind all the doings. The outline work could not have been entrusted to a more level-headed and competent man as chairman of the executive council. Then the men who had consented to take a part as vice-presidents and speakers had this much in common, that they ardently desired a better state of things for the order and progress of Christianity in the United States. This feeling came like the rushing of many waters the next morning during the discussion of "The Function of Worship in Promoting the Growth of the Church." The essayist, Dr. A. J. Burton and Dr. Samuel M. Hopkins, were both strongly in favor of liturgical worship, though they discussed the subject almost entirely within Congregational and Presbyterian lines. The Boston ritualist, the Rev. C. C. Grafton, reached a broader statement, but had so much to say that he did not have time to fully develop his thought. In branching out to the formulation of a platform on which the Church could stand with other religious bodies, he expressed, even better than he knew, what must sooner or later be a fundamental point in the possible union of churches. He spoke of the consciousness of each body that it had a legitimate ministry, and that each must allow the other the excellence of its own orders for the purposes which each aimed at. In other words he gave a statement that goes far to solve one of the most serious difficulties in the relation of Protestant Christendom to Protestant Christianity. He put the authority of the ministry upon what is relatively a more candid and better understood basis, than it has heretofore occupied, without sacrificing its integrity as the root principle in the historic order. Bishop Coxe in a short extempore speech made a wonderfully happy im-

pression. He unconsciously expanded the gathering to a "Congress of Christians" and carried everybody in his fine enthusiasm to the plane of the Apostles' Creed. The Congress in his voluntary address rose to its highest expression in the direction of unity and made every one say with a saint of old, "Christian is my name; Catholic is my surname." Feeling was at a white heat when he told how Dr. Bushnell, whose Catholic spirit was one of the inspirations of the Congress, had insisted that the sublimest part of the Episcopal service was its power of drill, its ability to make every man, woman and child stand up and say what they believe. Somehow or other, it was the experience at each session of this Congress that some one would unexpectedly give utterance to large and catholic principles that thrilled everybody with spiritual enthusiasm. Bishop Coxe and several others of our own clergy did this unconsciously, but President Robertson of Brown University, Dr. James Freeman Clarke, President Porter of Yale, and Senator Hawley also did the same thing. After Tuesday morning, especially after the addresses of Bishop Coxe and Father Grafton, it seemed as if the day of Pentecost had "fully come." A spirit of large-hearted and large-minded purpose got possession of the Congress and manifested itself in a manner that humbled strong men, and made them feel that the Holy Spirit was moving minds and hearts in a way that could be felt. I have never been in any assembly where there was so much of the consciousness that the Holy Ghost was each man's invisible attendant. All self-seeking was forgotten in that nearness of thought and feeling where men have unconsciously found one another out, and are together as beloved brethren.

The discussion of "The Attitude of the Secular Press in America toward Religion" was in some respects an aside from the general purpose of the Congress, but it bore a strong testimony to the fact that the secular press is at the service of the Churches when they work for the social and spiritual improvement of the community along constructive lines. The tide of enthusiastic life rose high again when the last discussion was in hand, viz., "The Historical Church as the True Centre of Theology." With the Unitarian Dr. Clarke, the Baptist Dr. Robinson, and the Congregationalist Dr. Porter to discuss this subject, there was room for great diversity of opinion, and yet the men were as one mind at the manger of Bethlehem, and at the foot of the cross. Dr. Robinson gave one of the most sensible addresses I ever heard. It was the best spiritual record of the Congress, and it was as strong as it was good. He made men see and believe that Christ is not only the centre of theology but the centre of the moral order of the world. There was no gush, no over-expression (or almost none), no self-seeking, no taking of advantage, no hiding of convictions all through the Congress, and when the exercises were over the universal hand-shaking and fraternal good-byes reminded me of what I can imagine a Methodist love-feast to be at its best. Men went home from this Congress as men go home from sermons when they have been pricked in the heart. You could see and feel the conviction that they not only had new ideas but new hopes of the social development of Christianity. The Baptist could feel with a wholesome degree of shame that immersion is not the centre of Christian order, and the Protestant

Episcopalian (for there are still a few of that class left) was made conscious that he could no longer stand alone and vindicate his isolation by the perfection of his marching orders. The Churchmen who had a share in this Congress, from Secretary Newton to Father Grafton did something to show the larger and better spirit of our communion in relation to the work of Christian unity, and yet, with a constant tendency on the part of the speakers to want positive definitions, there was always the strongest spiritual fellowship for all who are baptized in the Name of the Lord Jesus Christ.

And thus it happened that, though the Congress did nothing directly for Christian unity, it set in motion a thousand indirect activities which are sure to powerfully promote it. I may be mistaken, but it seems to me that the Congress marks the divide between the old days of division and the oncoming days of a constructive Christianity in which all our great Christian bodies are sure to move almost unconsciously together in sympathy and action, not giving up their specialties, but coming together with glad hearts along the great agreement of Christendom. There is more in this movement than one dares to name or hardly think of.

Boston, May 15, 1885.

THE Russo-Greek Church in Japan under Bishop Nicolas since 1859, has been the means of converting more than 10,000 Japanese to Christianity.

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#### PERSONAL MENTION.

The Rev. Henry A. Adams has become rector of St. James's church, Great Barrington, Mass.  
The address of the Rev. Dr. G. W. Porter is changed from Wrentham to Lexington, Mass.  
The Rev. Sherwood Rosevelt has resigned the rectorship of St. John's church, Bristol, Ind., and accepted a unanimous call to St. James's church, Gosham, same diocese, address accordingly.

#### OFFICIAL.

##### DIocese OF CHICAGO.

The clergy who wish to be provided with hospitality during the sessions of the Diocesan Convention are requested to send their names to B. F. Fleetwood, 3726 Langley Ave., Chicago.

#### OBITUARY.

WOOTEN.—Fell asleep, April 2d, at her residence, Rosewood, near Lowndesboro, Ala., Mrs. Charlotte Rochelle, wife of the late Dr. H. V. Wooten.  
BLEEKER.—Entered into Paradise on Ascension Day, May 14th Anne Matilda, relict of Joseph R. Bleeker of New York City.  
"We meet in yonder realm of day  
To keep eternal Festival."

#### APPEALS.

A southern Presbyterian, having resigned his parish at the advice of his diocesan, in April, 1884, and since adjudged too infirm for general duty, has been without support and in great need, appeals through us to the liberally disposed. Gratefully acknowledging \$10 from three friends New York, and \$5 from Grace church, Charleston, at Easter.

THE MISSION OF ST. VINCENT, MINNESOTA.  
As there was no Episcopal clergyman in the diocese within 97 miles from here, and in fact no minister within 45 miles, I remained at my post all the winter to afford to "all sorts and conditions of men" the means of grace. I have seven stations, and two whole counties, to supply. The house is mortgaged for \$900, and the debt on the only church in the county is held by notes. Building is most expensive in this prairie country, and the times are

most depressed. The mortgage is past due. I saw the mortgagee to-day and he presses for his money. I have been here four years and have refused five offers of preferment in order to hold this, the most northern outpost of our beloved American Church. For the love of Christ's great work, help this, His mission cause. T. H. M. V. APPLEBY, M. A., Missionary.

St. Vincent, April 21, 1885.

DEAR FRIENDS.—This will be handed to you by the Rev. T. H. M. V. Appleby of St. Vincent, Minn. He is the only Protestant clergyman in a wide extent of country. A few years ago an effort was made to build a church and parsonage. Without a home it is impossible to keep a clergyman. The people are poor. We have only a little handful of members of our own Church. The town is the last outpost on our Northern frontier, a railway town with railway men, who like all others need a Saviour. I feel the great importance of the work so much, I would finish the parsonage and pay the debt if I could. Mr. Appleby goes East to try and raise the means for this end. He needs \$1,500, a large sum, but not too great for the end to be gained. Any aid given him will do good.

H. B. WHIPPLE

Bishop of Minnesota.

Faribault, Minn. Sept. 11th, 1884.

#### MISCELLANEOUS.

GENERAL THEOLOGICAL SEMINARY.  
The Public Examination of the Students will be held in Sherred Hall, May 18th to May 23d, beginning each day at 10 A. M.

The Annual Sermon will be preached by the Bishop of Springfield, in St. Peter's church, West 20th St., on Whitsun Day, May 24th, at 8 P. M.

The new Library Building will be dedicated by the Bishop of New York, on Tuesday, May 26th, at 10 A. M.

The Commencement will be held in St. Peter's church, on Wednesday, May 27th, at 11 A. M.

The Clergy (with surplices) and Trustees will meet for the Dedication and the Commencement, in Sherred Hall.  
E. A. HOFFMAN, Dean.

PIPE ORGAN FOR SALE.—A "Hook" organ, two manuals, pedals, twenty-five stops, and very sweet tone. Offered at extremely low price. Address care of Lord & Thomas, advertising managers of THE LIVING CHURCH.

AN elderly maiden lady desires a situation in a Church family. Can do light work or care for children. A pleasant home the object. References. Address Mrs. W., Emporia, Kansas.

THE SEABURY DIVINITY SCHOOL.—This school will begin its next year September 29th, 1885. The new Calendar, giving full information, will be ready in June. Students pursuing special courses of study will be received. Address Rev. Francis D. Hoskins, Warden.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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

#### SEABURY DIVINITY SCHOOL.

This school has done and hopes to do an important work for the Church in the Northwest. There is reasonable assurance that in a few years the institution will be sufficiently endowed for all its needs. Meanwhile there is great and pressing need for gifts from without to meet current expenses. Offerings may be sent to Mr. STEPHEN JEWETT, Treasurer, or to the Rev. F. D. HOSKINS, Warden, Faribault, Minn.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada, or to Perceval Lowell, General Passenger Agent, Chicago.

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BOOK NOTICES.

LETTERS ON DAILY LIFE. By Elizabeth M. Sewell. New York: E. & J. B. Young & Co. 1885. Pp. 352. Price, \$2.00.

These thoughtful papers to young women contain much of the advice given by the distinguished writer to her pupils. She treats with much wisdom such subjects as Family Life, Self-government, Influence, Social Habits, Scepticism, etc. While there is much that is fanciful in Miss Sewell's analysis of the American girl, there is also much that is true and worth reading. It is to be hoped that the book will meet with great favor on this side of the water.

PARADISE FOUND. The Cradle of the Human Race at the North Pole. A Study of the Pre-historic World. By William F. Warren, S. T. D., LL. D. With Original Illustrations. Third Edition. Boston: Houghton, Mifflin & Co. 1885. Pp. 505. Price, \$2.00.

The author assures us that he has not written from a love of learned paradox, but has sincerely attempted the solution of one of the greatest and most fascinating problems connected with the history of mankind. His theory, at first sound, seems wild and foolish. *Eden at the North Pole!* Yet in the light of recent scientific discoveries the argument assumes a serious and sensible character, and grows more absorbing and impressive as we read. The author brings to his work a varied store of learning in nearly every field of knowledge. The book is attracting attention and deserves a thoughtful reading.

TIMELY TOPICS. England and Russia in Asia. By George Makepeace Towle. With Maps. Boston: James R. Osgood & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 116. Price, 50 cents.

The purpose of the "Timely Topics" series is to supply accurate and prompt information upon all important subjects that engage the mind of the public. The present volume gives the facts relating to the Russian and English conquests in Asia, the peculiar conditions and policies of the respective powers, and the underlying forces that seem to be bringing on the irrepressible conflict. Whether or not the present issue shall end in immediate war, it can scarcely be doubted that the commercial and military supremacy of Western Asia must finally be determined by force. May God avert the calamity.

HISTORY OF CHRISTIAN NAMES. By Charlotte M. Yonge. New Edition, Revised. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1884. Pp. 476. Price, \$2.50.

We heartily thank the publishers for this edition of a very scarce and very valuable book. It is over twenty years since Miss Yonge put forth the original work which she had had in mind as long before. The revised edition is greatly improved, and is without doubt the fullest and best compendium of names in the world. The best authorities of every race have been consulted in preparing the full and accurate accounts of all Christian names that have found their way into history. A glossary of over six thousand names in forty languages, gives ready reference to the descriptive text. There is no excuse for fanciful or absurd names in Baptism, with such a list as this to choose from.

THE LIFE OF ABRAHAM LINCOLN. By Isaac N. Arnold. Chicago: Jansen, McClurg & Co. Pp. 462. Price, \$2.50.

Mr. Washburne in his Introduction to this volume says of Mr. Arnold: "No man was better qualified to write a serious and authoritative life of Mr. Lincoln, and to enlighten the public in respect to the character, career and services of that illustrious man." The public will receive with favor and confidence this work of Mr. Arnold, not only because the author enjoyed unusual opportunities of intimate acquaintance with President Lincoln, but also be-

cause he was known and honored throughout the commonwealth that claimed Mr. Lincoln as its most distinguished citizen, and because he possessed all the high qualities of a Christian gentleman and scholar which fitted him to be the biographer of a great man and the historian of the times in which he lived.

LIVES OF GREEK STATESMEN. Solon-Themistokles. By the Rev. Sir George W. Cox, Bart., M.A. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price, 75 cents.

The lives given in this first volume give a picture of the political world of Greece to the close of the struggle with Persia. The second volume will give the lives belonging to the period of the fatal conflicts between Athens and Sparta. The sketches are written in a clear style, and give a good insight of character and action.

THE POWER AND AUTHORITY OF SCHOOL OFFICERS AND TEACHERS, as Determined by the Courts of the Several States. By a Member of the Massachusetts Bar. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 181. Price, 75 cents.

This collection of decisions and abstracts of State laws relating to the management and government of Public Schools, will be found to meet a great need. Teachers should know the law bearing upon their public duties, and here they can find it in most convenient and compact form.

THE LORD'S PRAYER in the Principal Languages, Dialects and Versions of the World. Printed in Type and Vernaculars of the Different Nations. Compiled and Published by G. F. Bergholtz, Chicago. Pp. 198.

There are here 188 versions of the Lord's Prayer in the principal languages and dialects of the world. The collection is very curious, interesting, and instructive. To the unlettered, it affords an opportunity of seeing the strange characters in which human speech is recorded by all races of mankind, and to the learned it will prove a convenient compilation for comparison of languages and for philological study. One can hardly appreciate the labor of the editor and publisher, in bringing together all these forms, without seeing the book.

SERMONS. By Bishop Matthew Simpson, of the Methodist Episcopal Church. Edited from Short-hand Reports, by George R. Crooks, D. D. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 454. Price, \$2.50.

Bishop Simpson was a great preacher, judged by the effect of his spoken words upon the hearts and minds of men. His discourses were not written. He spoke directly and earnestly to men from the depths of profound conviction and with fervor and plainness of speech. The sermons in this volume are mostly upon Gospel themes that interest Christians of every name, and are well worth reading. There are few preachers who cannot learn something from one who had such wide experience and such natural gifts as the distinguished author of these sermons.

EVOLUTION AND CHRISTIANITY, or an Answer to the Development Infidelity of Modern Times. By Benjamin F. Tefft, D.D., LL. D. With an introductory letter by the Rev. M. Simpson. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. 1885. Pp. 484. Price \$1.50.

There is much interesting reading in this volume, first because the author has a considerable acquaintance with the philosophical side of his subject, and next because of the strange positions in which he finds himself on account of his having reduced the Christian religion within the very narrow limits of the cardinal Methodist doctrine of sensible conversion. On this narrow causeway he runs full tilt against evolutionists ancient and modern, and it is no small item in defense of Christianity to realize that even upon the narrow battle-ground of the writer's choosing, scientific infidelity gets

worsted. How total must be the defeat when the whole breadth of the Christian phalanx is hurled against it, over the widest possible field of conflict! The writer is particularly unhappy in his cavalier treatment of the Nicene Council (A. D. 325) and the Arian Controversy, and presumes to suggest that the Nicene Fathers thought more of a man's *theology* than of his *religion*; and he speaks of Arius as a man "against whose *religious character not a word could be justly said.*" (his italics). The author ought to have inserted the most striking passages of the blasphemous *Thalia* of Arius in support of his judgment on his moral character.

Our author's treatment of the Catholic creeds is of the same nature as that of the Councils, simply because he is neither broad nor deep enough to properly appreciate the vital connection between Catholic Dogma and spiritual life. Apart from this defect, the book contains much that is valuable and useful in the present strife between the Christian Religion and Infidelity.

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SISTERHOOD OF THE GOOD SHEPHERD.

The sixteenth anniversary of this organization was observed by divine service with the Holy Communion at St. Barnabas' chapel on the second Tuesday after Easter, April 14, 1885, at 11 A. M.

The Assistant Bishop of the diocese was assisted in the service by the Rev. Dr. Peters, and the pastor of the Sisterhood, the Rev. Dr. Gallaudet, who read the sixteenth annual report. The Assistant Bishop made the address, expressing his sympathy and approval, and earnestly appealing for the new work the Sisters propose to undertake this year. The offerings were appropriated to the "Sisterhood Fund." The chapel was filled with the friends of the Sisterhood and fragrant with flowers.

In St. Barnabas' House they have ministered unto 1,722 persons, besides caring for 175 children in the Day-Nursery. The House has given 20,960 lodgings and 101,811 meals. During the week, two schools have been maintained, one for the House children, the other for the older children of the Day-Nursery.

The Sisterhood has continued to assist in the Sunday and Infant Schools of St. Barnabas' Mission, and has held a weekly meeting with the women of the mission. The interest manifested has been very gratifying. The women have shown that they consider the Sisters their best friends, coming to them for sympathy in all their joys and sorrows. A most unexpected and liberal gift at Thanksgiving and Christmas enabled the Sisters to lighten the burdens of

these worthy families by a present of coal or groceries.

The friends of St. Barnabas House enabled the Sisters to give every family connected with the mission, a Thanksgiving and Christmas dinner in their own homes, besides providing fully on these festivals the usual dinner for all in the House and Day Nursery, the Sunday and sewing schools and the boys who frequent the reading room. Miss Wolfe's gift of mince pies was duly appreciated on both these occasions.

The Sisters were very thankful to the kind friends who filled the stockings of the House children on Christmas Eve, and loaded the Christmas tree with gifts for them and the children of the day nursery; the gift of shoes from Mr. Peter Cooper's Golden Wedding Fund was most highly prized by the parents as well as the children.

The executive committee of the P. E. City Mission Society, having decided to give up on the first of July the department of work known as "The Sixteen House Children," in order to return to the original idea of making St. Barnabas' House a temporary home for all, children as well as women, the Sisters have most anxiously considered the very serious question, what is to become of these children? Seven of whom have no home. One has a home where no Christian would be willing to place a child. The mother of another is barely able to get food for those now with her. The father of two of the others in the last stages of consumption, is giving thanks every day that he will have two at least of his large family, in a safe and happy home.

This department of the work has been greatly blessed. Good accounts are received from all who have been placed in families. Loving letters come from Philadelphia (where four are living in the families of associates or their friends), Central New York, Hartford, and New Jersey. They all speak of their happy childhood in St. Barnabas' House. They are all earning their own living, trusted and respected by those for whom they work. Shall the Sisters continue to care for these children?

The pressing need of a "Sisters' House," mentioned year after year in these reports, has now become a *necessity*. It has been suggested that these be combined, and the "Sisters' House" be the "Children's Home." After due consideration, with the approval of the Assistant Bishop, the Sisters have decided to follow this suggestion and make this venture of faith. Most thankfully do they record the encouragement already given. Mrs. Warren Newcombe has offered to be responsible for the first year's rent of a house for these purposes. Mrs. Richard M. Hunt has sent a valuable contribution of furniture; other donations, in money and furniture, have been received at various times since the first appeal was made for a "Sisters' House." The Sisters will be glad of any aid in the selection of a house, as well as for the means to support it. All contributions for the "Sisters' House" should be sent to Sister Ellen, care of Mr. Wm. H. Wisner, 18 West 12th St., to whom also may be sent donations for their work among the sick and poor.

The "Girls' Friendly Society" have had regular monthly meetings, except during the summer. In June, Mr. and Mrs. J. H. Browning of Tenafly, N. J., invited all the members to pass a day with them.

The House of the Good Shepherd, at Asbury Park, N. J., was opened June 18, and closed free from all debt the 8th

of October. The children of St. Barnabas' House, as usual, were the first guests and these continued all summer, receiving daily instruction in house-work.

Every family connected with the mission and many others from other parishes, that could leave their work, were given two week's rest and enjoyment in the House of the Good Shepherd. These hard working women enjoy the change as much as the children, while the rest is a real boon to them. They look forward to this visit as the bright spot in the year. The children of the Day Nursery were not forgotten, but had their usual visit. There are always those who cannot leave their work to go to Asbury Park, and there are others too sick to go from home. "The Fresh Air Fund," enabled the sisters to give them excursions on the bay or river, as they were able to go, which were greatly enjoyed.

The winter's work of three young friends, sold at their country home in New Hampshire, sent many little ones with their tired mothers to Asbury Park, and contributed largely to these excursions for the sick and weary.

#### OUR CHICAGO LETTER.

After a few days' absence at the East, our good Bishop returned on the first of the month, and at once left home for a visitation of the diocese, "confirming the churches," taking in Galena, Bell's Mills, Freeport, Rockford, Harvard, and Naperville. At Harvard the beautiful church was consecrated, the Rev. Dr. Locke preaching the sermon. The structure is in excellent style, reflecting great credit on the Rev. Mr. Fiske, the faithful rector.

Next week the diocesan convention will be held, when the happy record of a constant and steady increase will be duly published, as it has been for fifty years back. This coming convention will be the semi-centennial of the diocese and ought to have emphasis in some marked way.

Great things are expected from the first meeting of the Woman's Auxiliary which takes place in St. James' church on one of the evenings of the convention, when Bishop Worthington, of Nebraska, will be present and make an address.

If we may credit the daily papers, we are promised, however, something not quite so pleasant, in the same old mother parish of St. James. We are promised somewhat of a tempest in a teapot, in an attempt to get up a disturbance there on the ground of innovations, choral service, and sacerdotal assertiveness. When one remembers that barely eighteen months have elapsed since Dr. Vibbert took charge of St. James's, that in that time the whole face of the parish has been changed for the better, that the worship is more apparently worship and the attendance more worthy of the great Church, one is at a loss to account for even the breath of opposition. Can it be that plain apostolic preaching which tells of sins to be repented of, has had something to do with this dissatisfaction? A soothing quartette, a deep preacher fond of metaphysics or culture, a well cushioned pew, and one service a week, will never be found fault with. They have better things than these now at St. James's, and unless I am mistaken they will be retained even at the expense, if need be, of some determined controversy. If eighteen or twenty years of easy going episcopalianism fails to induce men to become communicants

of the Church, it is a hopeful sign of something better that eighteen months of catholic work has aroused them to opposition. Their conversion to Churchmanship is now so much the nearer.

From this matter of church trouble, my mind reverts to a call of charity, and one that should have an instant and successful hearing—St. Luke's hospital is in arrears in its Furnishing Fund. The Rev. President has made an appeal in the public prints stating that the hospital is behind hand \$3,000 in its running expenses, but this is not the only weight upon his heart regarding this worthy institution; he has also the added burden of knowing that some of the furniture has not yet been paid for. I wish I could cancel the debt with a stroke of my pen. I know that some who read these lines can do so. "Blessed is the man that provideth for the sick and needy, the Lord shall deliver him in the time of trouble." How insignificant and unnecessary our church squabbles seem, when charitable work like this is looked at by contending parties!

There is need also in another section for some benevolence if it may be called by that name. St. Bartholomew's mission wants a loan of \$500, to enable it to utilize a handsome property it has bought at Western Avenue and Polk Street. For years past this mission has been bravely working on, and now has succeeded in purchasing a suitable building site, in a rapidly growing part of the city, right in the midst of a population of respectable working people. Before ten years shall have past the purchase just made will be worth \$15,000. The mission congregation now desires to put up a business structure, part of which they could occupy as a temporary chapel; for this they want a loan of \$500, if possible without interest, that they may concentrate their energy upon the erection of a permanent church. The plan has been mentioned to me as eminently practicable.

A meeting of the Northeastern Deanery, took place at Ravenswood on the 11th and 12th instant, Dean Locke presiding. There were twenty clergy in attendance who enjoyed the welcome they received from the priest in charge, Dr. Louderback, and the graceful hospitalities provided by the congregation.

At the service of Monday evening three addresses were made, one by Canon Knowles on "Elementary Instruction in the Christian Religion the Necessity of the Day." The Rev. Morton Stone followed with an address on "The Connection of the Christian Ministry with the Priestly Offices in the Jewish Church." The third address by the Rev. Mr. Rushton was on "The Historic Origin of the Morning and Evening Prayer."

After the Celebration of the Holy Eucharist on Tuesday morning, the Rev. Dr. Jewell read a thoughtful paper on "The Economic and Gymnastic value of the Study of Psychology or Philosophy, to the Preacher." He argued that the age will have preaching and that the Church ought, in solid ability and real power in the pulpit, to keep abreast of the age. He also presented the science of the mind as possessing a high value as an introduction to the study of theology; an aid in the just interpretation of Holy Scripture; and a necessary guide to the right reaching and instructing of other minds. Beyond these economic ends, psychology in particular and philosophy as a whole possess a value as a means of mental discipline; an intellectual gymnastic of unequalled importance to

the preacher as a thinker. Only in proportion as he is a sturdy thinker can he be an able preacher.

A delightful luncheon brought this pleasant deanery meeting to a close.

The church at Ravenswood, I have been told, is well worthy of a visit. It is as pleasing within, as it looks on the outside when seen from the passing railway trains. The increase of churches in our suburban towns is something wonderful. An effort is now being made at Irving Park to begin an organization, and in due time erect a suitable building, adding another to the cordon of village churches about our great metropolis. Many as these bright spots are they need however to be multiplied. Towns are springing up with rapid growth, and this growth needs what we have not yet got, ample men and means to occupy, from the first, those new and promising enterprises. There is of course a constant flux and reflux to and from those suburban towns, as indeed there is ever a vast swaying mass in our great city, but the Church and her Sacraments ought to meet them at every turn. This reminds me that before the month of May is quite passed from us, I must say a word of "May Moving" and its effect upon churches. There is a romantic enjoyment no doubt in changing into a new locality, and waiting for calls from the neighbors, or delightfully mystifying them as to one's standing, and all that, but a clerical friend of mine assures me that each year such "moving" is a worry to him, for he is obliged to revise his calling list, constantly, because of those provoking changes. He also assures me that he is all the time coming in contact with ecclesiastical floaters who are here today and gone to-morrow. They are Church people; they have been confirmed "East;" they have been to Communion here; or they moved away from Chicago and have never gone regularly anywhere since they got back. I asked him what was to be done with such people, and how could they be gathered into definite Church relations. "Oh," said he, "do what you will, there will always be a straggling multitude with the Israel of God, and the real support of the Church must come from comparatively a few." I suppose it must always be so, and one feels thankful for pew-owners and pew-holders who by their select and combined effort keep churches open into which such wayfarers may come without let or hindrance. Free and open churches are undoubtedly the best for such people, but people of this class never did and never will give adequate support to such churches. In free and open churches, as in pewed churches, there must be a back-bone of interested people of means, who will give stability to everything by their inherent power and steady devotions. I was inclined to agree with my clerical friend, and by his help tried to realize the throng of unattached Church people who live in Chicago. The Church statistics can give no adequate idea of their number. The parish lists represent only a fragment of the multitude who are baptized Churchmen and Churchwomen, attending churches, here or there, occasionally, and over-crowding our congregations at the High Festivals.

The cause of our suburban churches and our city churches in poor and neglected localities are somewhat identical. It was a pleasure then to hear from him that a vexatious mortgage which hung over St. Stephen's church for years back has now been happily re-

moved. For this gleam of sunshine for St. Stephen, let us be thankful.

The new buildings of the Western Theological Seminary are now almost completed and ready for the reception of students. A meeting of the Board of Trustees is announced for Thursday next, at which, I understand, important measures will be set on foot with reference to the organization of the Faculty. The endowment, apart from the admirable buildings, is somewhat over a hundred thousand dollars.

#### OUR NEW YORK LETTER.

On Ascension Day the usual services were held in all the churches of the city. The most notable of all was that at Old Trinity. The present building was consecrated on Ascension Day, 1848, and this festival is always specially marked by the most elaborate musical service of the whole year. There was a Celebration at seven A.M., and Morning Prayer was said at half-past nine. The high Celebration was at half-past ten. The floral decorations were very beautiful. The church was filled by a congregation of whom three quarters were women. A full orchestra occupied the great organ gallery over the main entrance. The Trinity church choir was reinforced by the choir of St. Chrysostom's chapel, and the music was under the direction of Mr. Messiter, organist of the church. The entrance of the procession of nearly one hundred surpliced choristers and clergy was an impressive sight. As they walked down the side aisle from the vestry, and then up the middle aisle to the chancel, singing, "Sound the Loud Timbrel," and accompanied by the inspiring music of the orchestra and the deep tones of the great organ, the combined effect of the full rich notes of voices and instruments rolling through the lofty edifice was simply grand. Cherubini's Mass in C was sung and the offertory anthem was "When Israel out of Egypt came" by Mendelssohn. The singing was good throughout. The sermon was by the Rev. Dr. Weston of St. John's chapel. The number of communicants was very large. When one considers that it was a week-day, and that it is extremely difficult in this busy city to get away from one's secular work even on so important a festival of the Church, the gathering of so large a congregation serves to show that there is after all a great deal of earnestness in religious matters among our people; and, furthermore, that a large number are able to appreciate the most correct style of musical service.

On Ascension Day, the Bishop of Long Island consecrated the church of the Ascension in Greenpoint, Brooklyn, and laid the corner-stone of a new Sunday school building near the church. He also confirmed eighteen persons in the newly consecrated church, the sermon being preached by the Rev. J. H. Darlington.

I have on the best authority a very remarkable story of an event of week before last in New Jersey. The convention of that diocese met in Christ church, New Brunswick, and a choir of about seventy was present, selected from the various boy choirs in the diocese. As they filed out of the church after the service, singing the recessional hymn in their march through the grave-yard, which surrounds the church, they made a very pretty picture in their snow-white surplices. But just at this moment an old countryman, on his way to the court house where he had business, happened to catch sight of them, as he

drove past. No sooner had he done so than he whipped up his horse and, dashing up to the court-house, announced with pale face and trembling voice to the bystanders, "Resurrection Day has come, and it has begun in the Episcopal grave-yard." One's first impulse perhaps is to laugh at such a mistake. But deeper than the ludicrous appearance on the surface of such a thing, there is the comforting fact that even among men ignorant of most Christian truths and with little profession of religious earnestness, there is a deep-rooted belief in a Resurrection and a Judgment to come which could show itself in the hasty, but very natural, conclusion of this New Jersey farmer.

The annual ordination of the Berkeley Divinity School is to take place on June 3d, in the church of the Holy Trinity, Middletown, Conn. The first ordination in America was held by Bishop Seabury in this church, then called Christ church, on August 3d, 1785. This centennial anniversary will therefore be of interest to the Church at large. The centennial and ordination sermon will be delivered by the Bishop of Connecticut.

On the fourth Sunday after Easter, the Rev. H. M. Beare, D. D., preached his forty-first anniversary sermon as rector of Zion church, Douglaston, L. I. On Sunday of last week, the Rev. Dr. W. R. Huntington preached before the faculty and students of Cornell University.

*New York, May 18th, 1885.*

**MRS. BUFORD'S WORK.**

It is now eighteen months since "The Church Home for Infirm and Disabled Colored People" in Brunswick county, Virginia, was completed and made ready for the pitiful creatures for whom it was mercifully built. On the 18th of last November, a meeting of the Board of Trustees was held in New York, at the office of Mr. Frederic S. Winston, an honored member of that board. A report of the work for the first year was submitted and received the hearty commendation of each member of the board, and resolutions expressing their unqualified approval of the financial expenditures and entire management of the hospital were passed. In these eighteen months we have received, in the hospital fifty-one patients; twelve have died, fourteen have been dismissed, and there are now twenty-five patients.

In the beginning, I only proposed to have ten beds, but I have been enabled to support twenty, and I think the wards are large enough to enable me to take in thirty, if I could only maintain them. It is only a small cottage hospital—thirty is the maximum number we can accommodate. By far the larger work is necessarily the outside help we give. Owing to my wretched health last year, no record was kept of the sick persons we supplied with food, medicine, and clothing, in their own poor homes. But this year we have kept a memorandum of them. In January, we supplied one hundred and thirteen, in February, twenty-six, in March, fifty-six, and in April, one hundred and twenty-one.

But the hand of our God hath been heavy upon us, and we have suffered irreparable losses since that meeting. Mr. John Stewart, of Richmond, whose name was a tower of strength to us, whose strong hand has upheld this poor work from its pitiful incipency—the beloved president of the Board of Trustees—was taken first, and in ten short weeks, Mr. Winston, full of years, honored and beloved by all the Church,

followed him to that Home of many mansions. We cannot fill the places left vacant by such men—we can only thank God for the noble examples they have left us, and the wise counsels they have given us, and humbly pray for grace to be faithful to the end, as they were, to the work He has given us to do. It is a great comfort to me to know this work lay very near such noble hearts. Living, they loved and helped it; not dead, but only gone before, I do believe their prayers are with it still.

I do try most earnestly to make this Home what the Christian men and women, who built it and help to support it, wish it to be—a refuge for the sick and suffering, a home for homeless old men and women whose hard and bitter lives are stamped on every lineament of their withered, weather-beaten features; a haven, a shelter from the storm of life, for afflicted children, the blind, and deaf and dumb, and idiotic, and sick, and orphaned and worse than orphaned. God pity these little ones! Their name is Legion; the sorrowful faces of the children I have seen in these lonely desolate cabins, stamped and lined like old men and women, with premature suffering, rise before me as I write. My Christian brothers, my dear sisters, whose tender, pitiful hands uphold me, help me to save these children. You do not know, I cannot tell you, what lives of shame and degradation lie before them.

The expenses of the hospital and school increase as the work grows, and sorely I need help to meet them. The treasurer of the board has written me contributions come to him very slowly now. Noble, most generous, was the response to the appeal to build the hospital. We need money still to maintain it. We have no endowment. We receive no help from the Board of Missions or diocesan funds, but, hitherto hath the Father helped us.

PATTIE BUFORD.

*Lawrenceville, Brunswick Co., Va.  
May 7, 1885.*

**DIOCESAN CONVENTIONS.**

**CALIFORNIA.**

The thirty-fifth annual convention was held in Trinity church, San Francisco, on Wednesday, May 6. A great majority of the clergymen of the diocese were present, some coming from a distance of over 500 miles. After the clergy had entered the chancel in procession, Morning Prayer was said by the Rev. Dr. Wakefield of San Jose and Dean Trew of the Southern Convocation. The sermon was preached by the Rev. J. A. Emery of Tustin. It was a plain and earnest call to both clergy and laity for an increase of self-denial and unworldliness in the midst of a selfish and luxurious society. The Holy Eucharist was celebrated by the Rev. Dr. Beers, rector of Trinity church, assisted by the Rev. Hobart Chetwood of Oakland, the venerable Bishop pronouncing the absolution and benediction. After the service the convention was called to order by the Bishop, in the Sunday School room, and, after the appointment of a Finance Committee, adjourned to partake of a bounteous lunch prepared by the Church ladies of the city. When the convention reassembled the Rev. E. J. Lion read the report of Bishop Kip, which showed that during the year 400 candidates were confirmed on forty-four occasions, three priests were ordained and three churches consecrated.

The Rev. D. O. Kelley of Fresno was unanimously chosen Secretary, and he appointed Mr. F. W. Van Reynegom

as his assistant. The treasurer and registrar read their reports. As the latter proposed to resign his position, it was resolved that the Standing Committee urge Dr. Akerly to continue to hold the position he has so long and faithfully occupied, granting him such assistance as he might require. The committee on Christian Education in making their report strongly advised the establishment of a Training School for candidates for the ministry. On motion the Bishop appointed a committee of four clergymen and two laymen to report on this matter at the next convention. The committee on the proposed changes in the Prayer Book reported that on account of the delay in issuing the notification to the dioceses of the proposed changes, they had not had sufficient time to consider the matter. The committee was continued. In the evening the convention met as the Missionary Society in Grace church and listened to the report of the secretary of the Board of Missions, the Rev. W. H. Stoy of San Rafael, and to addresses from different missionaries in regard to the work in their charge.

The convention reassembled on Thursday, at 9 A. M., when Morning Prayer was said in Trinity church.

Certain amendments to the canons, submitted last year to the committee and reported favorably were adopted. Hereafter the diocese will be divided into three instead of two convocations, and the "deans" are to be elected every two instead of every three years. An amendment to change the name of "dean" to "archdeacon" was rejected. The reason given for not accepting a change which has certainly accuracy of every kind in its favor was the very one "It has answered well enough so far."

The committee appointed to consider the subject of St. Luke's Hospital, reported in favor of setting apart one Sunday each year in the parishes of this city on which collections for the support of the hospital may be taken up.

An amendment was adopted making the Hospital Sunday apply to the whole diocese, the Sunday to be selected by the Bishop.

A resolution that the convention meet in future on the Wednesday following the fourth Sunday after Easter in each year, instead of the first Thursday in May, was adopted.

The Committee on Charities reported that there were two charities in the charge of the Church—the St. Luke's Hospital and the Old Ladies' Home. The hospital property is valued at \$60,000, and is in the hands of nine trustees. For a long time the hospital was closed for lack of support, but an effort has been made by some energetic women to revive hospital work. The committee hopes that the whole hospital will soon be opened for use. The Church needs it, for it preaches Christianity in a practical way. The property of the Old Ladies' Home is valued at \$18,000, and there is in addition a building fund of \$6,000. The management is in the hands of twenty-four ladies, with Sister Alice as superintendent and the Rev. E. J. Lion as chaplain. The committee hoped that the Church would not be content with these two institutions only, and asked if there were not some persons willing to start the movement for the foundation of other charities. The committee also recommended the establishment of a Magdalen Home, or Midnight Mission, for the aid of fallen women, which, it was thought, was needed in this city more, perhaps,

than in any other. The committee also recommended the establishment of an order of Holy Women to take charge of all the charities of the diocese.

The Bishop appointed a committee of five ladies to consider the feasibility of establishing in this city a Magdalen Asylum as recommended by the Committee on Charities.

The following Standing Committee was elected. The Rev. Messrs. H. W. Beers, D. D., Hobart Chetwood, B. Akerly, D. D., R. C. Foute, and Judge J. A. Stanley, Messrs. W. F. Babcock, R. Kirkham, and H. T. Graves.

After a recess for lunch the convention was called to order by the Rev. A. T. Perkins, of Alameda, in the absence of the Bishop, and a committee of three of the oldest priests in the diocese was appointed to consider the subject of the approaching fiftieth anniversary of the ordination to the priesthood, and the marriage, of the beloved and venerated Bishop of the diocese.

Later the committee reported resolutions of congratulation, which were spread upon the minutes, and requested the Bishop to hold a public reception, at which the clergy and laity of the diocese might personally tender their congratulations.

A long discussion followed on some amendments to the Constitution defining more accurately the meaning of the words "canonically resident," in the Canon concerning the clerical members of the convention. The old question "Do the clergy sit in convention by right of their Order, or simply as representing the spirituality of the parish?" was the theme. The whole question was laid on the table indefinitely, an equivalent to an affirmative decision of the above question, inasmuch as the present Canon is not restrictive.

A resolution was adopted that lay delegates to the conventions be communicants of the Church, when such may be had.

Treasurer Graves was unanimously re-elected.

After the usual complimentary resolutions the convention rose and sang the Gloria in Excelsis. The Bishop then pronounced the Benediction and the convention adjourned.

On the day following the Bishop advanced to the priesthood Rev. H. H. Clapham of Bakersfield. Mr. Clapham has lately come into the Church from the Wesleyan denomination. In the afternoon the annual meeting of the California Branch of the Woman's Auxiliary was held in St. Luke's church. A large congregation were present, but all interested in missions must have wished that five times as many might have been present, for, in addition to reports from the officers and addresses from the missionaries a most interesting address was given by Mrs. Twing, the General Secretary, who, fortunately was visiting in the State at this time. Her story of the rise and progress and present work of the Woman's Auxiliary so simply and sweetly told must surely have deeply impressed all who listened to it. The report of the Secretary of the California Branch showed an increase in memberships and contributions over any previous year.

**MASSACHUSETTS.**

The centennial of the organization of the diocesan convention was observed May 5th and 6th.

A service in Christ church (the "Old North church"), the Rev. W. H. Monroe, rector, was held in the afternoon of Tuesday, and announced by the ring-

ing of the old chime of bells hung in 1744. The historical associations of this church, one of the oldest in Boston, lent added interest to the occasion. From its steeple were suspended the lanterns that signalled to Paul Revere the approach of the British troops on the night of April 18, 1775 and the many ancient graves in the neighborhood revive other memories of revolutionary days.

Besides the bishop of the diocese and the rector of the parish the following named clergymen assisted at the service, viz.: The Rev. Drs. Courtney, A. S. J. Chambre and G. Z. Gray, and the Rev. Messrs. T. F. Fales, H. F. Allen and G. S. Converse. The sermon, which was mainly historical, was by the Rev. Dr. Courtney. The vitality of the Church in America was proven by the misfortunes it has survived.

A meeting was held in St. Paul's church, which was consecrated in 1820 and was therefore the fourth church erected in Boston. The Rev. Dr. F. Courtney is the present rector. An address was delivered by Rev. Geo. C. Shattuck on the three first bishops of Massachusetts, Dr. Edward Bass, bishop from 1797 to 1803; Dr. Samuel Parker, from September to December, 1804; and Dr. Alexander Viets Griswold from 1811 to 1843.

The service at 9:30 A. M. on Wednesday, was participated in by the Rev. Messrs. A. M. Backus, C. J. Palmer, J. F. Spalding, H. E. Cotton and W. H. Monroe, representing some of the old parishes. The Bishop preached on "The First Century of the Protestant Episcopal Church in the Diocese of Massachusetts," dividing it into three periods, the formative, extending to the early part of Bishop Griswold's administration; the era of simple parochial growth; and thirdly, that of diocesan development.

It was an exceedingly interesting discourse, showing, as it did, the rise and progress of the various religious movements and the steady growth of the Church despite the general aversion to it in the early days of the colony.

At the close of the sermon, the Bishop was assisted in the Celebration of the Holy Eucharist by the Rev. Dr. Phillips Brooks and the Rev. Messrs. J. H. Van Buren, W. R. Harris and others.

The convention then organized for business. The Rev. Dr. W. H. Brooks, was elected secretary, and the Rev. L. C. Manchester, assistant.

The Bishop's annual address was chiefly devoted to an account of visitations, statistics and the mission work of the diocese. Eight churches have been consecrated, 1,261 persons confirmed and 154 visitations made. Reports were presented from the Standing Committee, the Board of Missions, the Episcopal Church Association, the Committee on the Episcopal Fund, the Trustees of New Churches, the Episcopal Clerical Fund and the Society for the Relief of Clergymen's Widows and Orphans. The last named showed \$65,914 invested for those insured and a charity fund of \$37,804; total \$103,718.

Some discussion as to the expediency of separate organizations ensued upon the reading of the report of the committee on the Relation of the Church to the Colored People. A motion to print the report was negatived. Two thousand copies of the discourses delivered by the Bishop, the Rev. Dr. Courtney, and Dr. Shattuck, were ordered printed.

The Rev. C. H. Learoyd was elected treasurer, and the Rev. E. F. Slaughter, registrar, of the diocese. A resolution

in regard to a simpler form of parochial report, provided that statistics should be reckoned from Easter to Easter of each year. The Rev. Dr. A. S. J. Chambre was appointed convention preacher for next year, with the Rev. Dr. G. Z. Gray as alternate.

The following were appointed on the Standing Committee: The Rev. Drs. T. R. Lambert, F. Courtney and Phillips Brooks, the Rev. G. S. Converse, Messrs. W. S. Gardner, E. H. Bennett, E. H. Davis, and Dr. G. C. Shattuck.

There was a warm debate on a proposal to change the article in the new constitution for new parishes, so as not to define the authority of the rector, but the matter was finally referred to a special committee for report next year.

#### NEW JERSEY.

The celebration of the centennial of this diocese occurred Tuesday, May 5, and as it was likewise the centennial anniversary of the Church in this State, both dioceses participated. The bishops of New Jersey, Northern New Jersey and Pittsburgh were present, with about two hundred of the clergy of the two dioceses, besides others from other dioceses.

The services were opened with the Celebration of the Holy Eucharist in Christ church, New Brunswick, at 9 A. M., the Bishop of New Jersey being Celebrant, assisted by the rector, the Rev. E. B. Joyce, and the Rev. Dean E. M. Rodman, and L. H. Lighthipe. At 11 A. M. there was a Celebration of the Holy Communion at which the Bishop of Northern New Jersey was Celebrant, assisted by the Bishops of New Jersey and Pittsburgh, and also by the Rev. C. C. Tiffany, D. D., as the representative of the Assistant-Bishop of New York who was unable to be present. The musical portion of the service was rendered very finely by the Choir Guild of New Jersey, under the direction of its precentor, the Rev. H. H. Oberly, Mr. C. W. Walker being organist. The Rev. Dr. J. F. Garrison delivered an historical discourse, referring to the condition of the Church in the colonies and its growth in New Jersey, and closing with an earnest prayer for the unity of Christians. The sermon was one of strength and power and evoked deep interest.

The bishops, clergy and visitors were then entertained at Recreation Hall, at which place an informal meeting was held at 3:30 P. M., when historical addresses were made by the Bishops of New Jersey, Northern New Jersey and Pittsburgh, the Rev. Drs. Geo. Morgan Hills, C. C. Tiffany and E. B. Boggs. A short poem was read by the Rev. N. Pettit and a paper on the work of the laity in the planting of the Church in this country, by the Hon. James Parker.

There was a choral service in the church at 5 P. M. and at 8 P. M., the diocesan convention met for organization, when the Rev. E. K. Smith was elected secretary and some other routine business was transacted after which it adjourned until Wednesday morning.

After a Celebration of the Holy Eucharist at 7 A. M. and Morning Prayer at 9, the convention met for business. The report of the trustees of the Episcopal Fund was read, showing a total of \$52,881.62, and also the resignation of the Hon. Benjamin Williamson, ex-chancellor of the State of New Jersey, as a trustee of the Fund, which was accepted and a resolution of regret and thanks unanimously adopted.

A powerful address on "The Future of the Church" was made by the Rev. Dr. Benjamin Franklin and then the

Bishop read his annual address. The Rev. R. B. Post, secretary for the preceding year, presented his report and, declining a re-election, was tendered a vote of thanks for his services, rendered under many difficulties.

The Finance Committee of the centennial convention was authorized to erect in Christ church, New Brunswick, a memorial tablet of the centennial.

The thanks of the convention were expressed and placed on record, for the action of the late Mrs. Louisa Scudder Hope, who, by her will, left all her property to the Church in which she was born and baptized and in which she lived.

The election of the Standing Committee resulted as follows: The Rev. Dr. J. F. Garrison, the Rev. Messrs. N. Pettit, L. W. Norton and A. B. Baker, and Messrs. A. Browning, R. S. Conover, S. R. Wilson and W. W. Thomas.

The treasurer's report showed a balance of \$1,110.21. Authority was given to the Bishop, chancellor and treasurer to invest a sum of \$4,000 now in the hands of the Bishop.

A resolution was adopted, providing for a special committee of three clergymen and three laymen to consider the matter of the several funds of the diocese, and to report at the next convention.

A missionary service was held after the adjournment of the convention, on Wednesday evening, at which the reports of the deans of convocation were presented, showing an encouraging state of affairs, with funds on hand.

#### GEORGIA.

The sixty-sixth annual convention of this diocese was held May 6th and 7th, in Christ church, Macon, the Rev. J. R. Winchester, rector. Sixty delegates responded to the first roll call. The Bishop's address presented some encouraging features of the work. The sermon was delivered by the Rev. E. P. Davis.

The Rev. Messrs. Weed, Boon and Winchester, and Messrs. Whittle, Harrison and Walker, were elected as Standing Committee. The Rev. C. M. Beckwith, Judge Hall and L. N. Whittle were appointed trustees, and P. H. Snook, of Atlanta, treasurer, of the University of the South. W. S. Begot was elected registrar, and John S. Davidson treasurer, of the diocese. J. R. T. Tatnall was appointed treasurer of the mission fund of the diocese.

The next annual convention will be held with St. John's church, Savannah, on Wednesday, May 12, 1886.

#### MISSISSIPPI.

The fifty-eighth annual council met in Trinity church, Natchez, on Wednesday, May 7th. Twenty-two clergymen were present and twenty-two lay delegates. Bishops Green and Thompson were both present, although the former by reason of his great age, eighty-seven years, was too feeble to take any active part. The sermon was preached by the Rev. Wm. Short.

An able report was made by the Rev. H. H. Sansom, D. D., as chairman of the Temperance Committee, who urged the organization of a diocesan temperance society, with branches in the several parishes. Dr. Sansom also presented a report from the committee on the state of the Church. On motion of Judge Speed, so much of it as related to the venerable Bishop was adopted by a rising vote. The Assistant-Bishop, in few but touching words, represented the feelings of the council on this occasion, to which the Bishop responded by expressing his sense of the love and de-

votion of his people and asking the blessing of God upon the council and its labors.

During the temporary absence of the Assistant-Bishop, Mr. Eckford announced a donation of \$500 from Bishop Thompson to the Episcopate Endowment Fund; also a further gift of \$125 to pay the indebtedness of the diocese to the parish of Oxford. The thanks of the council were tendered to Bishop Thompson for his generous contribution of \$500 which was gratefully received, but, on the motion of Mr. Lea, the council instructed the trustees respectfully to decline his offer to assume any part of the indebtedness of the diocese.

Aberdeen was selected as the place, and May 17, 1886 as the date, for the meeting of the next council.

#### CHURCH WORK.

*Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church Work."*

#### MINNESOTA.

PERHAM.—Confirmation was held here on Sunday, May 10th, by Bishop Walker, of North Dakota. Seven candidates were presented by the Rev. E. S. Peake, missionary-in-charge.

A church is greatly needed. The people can raise \$400; a suitable building will cost \$1,000. A half block is pledged to Bishop Whipple, if the church can be built at once.

#### DAKOTA.

PIERRE.—Bishop Hare visited Trinity mission, of this place, on Sunday, May 3d, having held service in Blunt in the morning and confirmed three persons. A very large congregation were in attendance, some having come a distance of thirty miles to participate in the services. Holy Communion was celebrated, about twenty partaking.

In the evening, divine service was held in the court house, Pierre, and a gentleman confirmed, the Bishop, as usual, preaching an eloquent and impressive sermon.

Monday, in Pierre, the Bishop met the officers and a number of other gentlemen interested in the mission to consider the question of building a church. A committee was appointed.

The Bishop expressed the great pleasure he felt at the success attending the labors of the missionary-in-charge (Rev. J. M. McBride), and the hope that the congregations at both Pierre and Blunt might soon have suitable edifices of their own in which to worship God.

#### EASTON.

SNOW HILL.—Convocation.—The spring session of the Southern Convocation of the diocese was held in All Hallow's church, on May 5th, 6th and 7th. There were present the Rev. F. W. Hilliard, of Pocomoke City, dean; the Rev. A. Batte, rector; the Rev. J. R. Joyner, of Berlin; the Rev. G. W. Bowne, of Salisbury; and the Rev. Oliver H. Murphy, of Fairmount. The others of the clergy were prevented from attending by reason of sickness or pressing parochial duties. Owing to the illness of the Bishop, the Dean presided at all the meetings of the convocation.

On Tuesday, May 5th, after Evening Prayer, short and earnest addresses were made by the Dean and Mr. Bowne, on "The Relation to the Christian Life of the Resurrection and Ascension of our Lord Jesus Christ." On Wednesday, Morning Prayer was said by Messrs. O. H. Murphy and G. W. Bowne. The sermon was delivered by Mr. Joyner, from Rev. i:18. The Holy Communion was then administered by the Dean, assisted by Mr. Batte. In the evening there was a missionary meeting, when the Dean, in a spirited address, set forth the needs of the missionary cause, and recommended plans by which it may be more effectual in the future.

On Thursday, at 10:30 A. M., Morning Prayer being said, the Rev. Oliver H. Murphy delivered the second regular

convocation sermon, from 2. Cor. ix:8. At a business meeting held in the afternoon, the Rev. F. W. Hilliard was elected dean for the ensuing year, and the Rev. F. B. Atkins, secretary. The convocation reassembled on Thursday evening. The topic for discussion was the Prayer Book. Mr. Joyner read an admirable paper on "The Prayer Book as it is; its Sources and Chief Excellencies." Mr. Bowne spoke for some length on "The Prayer Book, as it will be, if the action of the last General Convention be ratified, and its added excellencies, if any." The Dean closed the discussion with a few remarks upon "The Church with a perfected Prayer Book." It was gratifying to see so many signs of real life in this venerable parish, all pointing to the fact that the work of the present incumbent is of a permanent character.

CONNECTICUT.

**FAIR HAVEN—Convocation.**—The one hundred and ninetieth meeting of the New Haven County Convocation was held in St. James' parish, Fair Haven, on Tuesday and Wednesday, May 5 and 6.

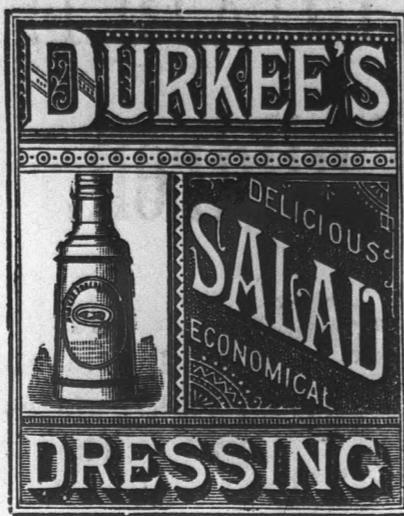
Besides the rector of the parish, the following clergymen were in attendance namely, the Rev. Drs. E. E. Beardsley, L. T. Bennett, S. F. Horton, and Edmund Rowland, the Rev. Messrs. W. G. Andrews, E. W. Babcock, M. K. Bailey, Alfred C. Brown, Geo. Buck, C. C. Camp, E. S. Lines, Stewart Means, H. P. Nichols, Robert H. Osborn, O. H. Raftery, Walter C. Roberts, E. T. Sanford, J. L. Scott, J. Streibert, J. E. Wildman, Orlando Witherspoon, C. E. Woodcock, and Emerson Jessup of Middlesex county. The first service was held on Tuesday morning, when the prayers and lessons were read by the Rev. Messrs. M. K. Bailey, and J. L. Scott, and the convocation sermon preached by the Rev. H. P. Nichols, from Philippians iii: 12, "Not as though I had already attained." The object of the sermon, was to show that the clergy ought to aim at a high standard in preaching the Gospel. The Celebration of the Holy Communion immediately followed the sermon, the Rev. Dr. Beardsley (in the absence of Dr. Harwood, the dean) being the Celebrant.

After the morning service, the clergy adjourned to the Sunday school room, and partook of a bountiful collation, which had been prepared by the ladies of the parish; after which, a social gathering of the clergy was held at the house of Mr. A. L. Chamberlain, opposite to the church, until 3 o'clock, when a business and literary meeting was held. At this meeting an essay was read by the Rev. J. Striebert, on "The Limitations of a Life of Christ," and freely discussed by a number of the clergy present. After the essay, the Rev. C. C. Camp (the exegete appointed at the last meeting of the convocation) read a paper on St. Mark x: 29-30, which called forth an animated discussion on the part of several of the brethren. In the evening, at 7:30, a missionary meeting was held, at which addresses were made by the Rev. C. E. Woodcock on Foreign Missions, by the Rev. O. Witherspoon on Diocesan Missions, and by the Rt. Rev. Geo. K. Dunlop, S. T. D., missionary bishop of New Mexico, including Arizona, on Domestic Missions. It was a source of much pleasure to the clergy and people, to have Bishop Dunlop present with them, and his excellent address was listened to with much interest, after which an offering was taken in aid of his work. On Wednesday morning at 9 o'clock, the concluding meeting was held, which was of a business and missionary character; after which the clergy left for their respective homes. These several meetings were all quite interesting, and were apparently much enjoyed by both clergy and laity.

The next meeting of the convocation will be held in Trinity church, Branford, some time during the month of July.

It Will Cost You Nothing

To get an honest medical opinion in your case, if you are suffering from any chronic disease, as Consumption, Neuralgia, Catarrh, Rheumatism, etc. Drs. Starkey & Palen, 1109 Girard street, Philadelphia, who are making wonderful cures with their Compound Oxygen in all forms of chronic diseases. Write to them and give a clear statement of your case. They will answer promptly as to your chances of relief under their Vitalizing Treatment. It will cost you nothing, as no charge is made for consultation. If, however, you do not wish to consult them at present, drop a postal card asking for their pamphlet, in which you will get a history of the discovery, nature and action of their wonderful remedy, and a large record of cases treated successfully. Among these cases you may find some exactly resembling your own.



No Waste, No Trouble, Always Ready. A Good Salad Assured. Rich, Wholesome, Nutritious.

The most delicious and the most popular. May also be used for all kinds of Salads, Raw Tomatoes, Cabbage, Cold Meats, Fish, etc., ever sold.

E. R. DURKEE & CO., New York.



GOLD MEDAL, PARIS, 1878.

GERMAN

Sweet Chocolate.

The most popular sweet Chocolate in the market. It is nutritious and palatable; a particular favorite with children, and a most excellent article for family use.

The genuine is stamped S. German, Dorchester, Mass. Beware of imitations.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

AYER'S Ague Cure

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 Ague, 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 circular dated July 1st, 1882, to refund the money.

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

**EGGLESTON'S ELASTIC TRUSS**

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

OPINIONS OF THE PRESS.

The Diocese of Chicago.

**A WORD IN SEASON.**—There is a word that ought to be said about music at Confirmation services. The visit of the bishop for Confirmation is a religious visit, and that of a very solemn character. The music ought to correspond with it. It should be a help not a hindrance. Neither in respect of occasion nor time, is there any reason why there should be a musical display. Congregational singing of a hearty kind is most congenial to the service. Solos, extra efforts in the way of anthems and concerted pieces, seldom well sung, might better be omitted. Sometimes the infliction is intolerable. If choirs only knew how they offend good taste and unnecessarily prolong service, they would take this hint kindly. Give us old hymns and chants to the old tunes that all the people can sing.

The Standard of the Cross.

**WOEFUL WASTE.**—There is a case of woeful waste in what may be called a dead-and-alive parish. The statement of the case may suggest a remedy. The parish has a church and rectory, and can raise, say, \$800, at the best. It wants at least a \$1,000 man. The man is obtained and stays two years. Then there is a debt of \$500 or so accumulated, beyond the utmost efforts to avoid it. Meanwhile two or three supporters die, become discouraged, or move away. Still there may be supporters who could and would willingly give \$500 a year, if services were continued. But they are not. The parish is left vacant. The rectory is rented for \$200. In two or three years this pays off the debt, besides keeping up repairs. Then the consciences of the people who could easily give the half salary began to prick them; a new family or so may have moved in, or an old one revived; and again "a \$1,000 man" is in demand. The waste of which we speak is the loss of that possible half salary for the interval of two or three years. It does the contributor no good, but rather harm, to keep it.

NATIONAL ENCAMPMENT G. A. R.

An elegant and very tasteful circular, bearing on the corner the time-honored badge of the G. A. R. in bronze and colors, comes to us from the Michigan Central, "The Niagara Falls Route." It presents to the veterans all necessary information about the various attractive routes it offers to the National Encampment at Portland, June 24th, and is of unusual public interest. The inducements to an Eastern trip, combining a visit to old friends, and attendance upon the largest and most notable military reunion since the war, are irresistible.

Members of the G. A. R. and W. R. C., their families, and such bands and other organizations as may accompany them, can purchase of the Michigan Central, at the lowest rates, round trip tickets to Portland and return, good for thirty days, and with the privilege of stopping over on the return trip. The first route takes them right through in about forty-one hours via Niagara Falls, Buffalo, Albany and Boston, and will be taken by the Commander-in-Chief and Staff, whose special train will leave Chicago, Toledo and Detroit on the 26th. This route has the advantage of the finest views of Niagara from the train, the grand scenery of the Berkshire mountains, and the historic city of Boston.

The second route takes them through the wild, wonderful scenery of Canada, by the new line of the Canadian Pacific, via Ottawa, to Montreal, thence to Memphis and other lovely New England lakes, by the only line running through the heart of the White Mountains to Portland.

The third route described takes them by the brink of Niagara Falls and over the great cantilever bridge, through the rich fields of Western New York, by the bewildering beauties of the Thousand Islands, down the rapids of the St. Lawrence to Montreal, and then through the White Mountains by Fabyan's and the Notch, past the very feet of Washington, Adams, and the other giant peaks of the Presidential range. A special train will run by this route and a special steamer chartered.

The Michigan Central justly claims that no other line offers comparable attractions, greater comforts or lower rates. It is first and foremost "The Niagara Falls Route." From the cars of no other road is a good view of the Falls obtainable; while the Portland & Ogdensburg is the only line passing through the heart of the White Mountain region, no other running within sixteen miles of Mt. Washington.

A beautiful engraving of Niagara Falls, with the Michigan Central train stopping at Falls View, and a clear, well executed map showing in color the different routes, accompany each circular. We presume that any Michigan Central agent can supply a copy, but a postal card to O. W. Ruggles at Chicago will undoubtedly procure one.

**WHO WILL BE THE FIRST TO ANSWER?**—The price of a good wash-boiler is \$4.00. How much money would be saved annually if every lady used MAGNETIC SOAP? (which does not require the boiling of clothes.)

2d. How many women would be saved that terrible back-ache if they used this best of all soaps (the Magnetic) which makes the washing of clothes so easy?

3d. Why do you not use magnetic soap? Ask your grocer for it.

You can't beat Dr. Pierce's Compound Extract of Smart-Weed, composed of best French Brandy, Smart-Weed, Jamaica Ginger and Camphor Water, as a remedy for colic or cramps in the stomach, diarrhoea, dysentery or bloody-flux, cholera morbus, or to break up colds, fevers and inflammatory attacks. Also, an unexcelled liniment for man or beast.

THE BEST

boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington st., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

Blood

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrofulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Laconia, Iowa, writes: "For years I was troubled with Scrofulous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

AYER'S Sarsaparilla

It has effected an entire cure, and I am now as well as ever."

Sold by all Druggists.

Price \$1; Six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

DR. JOHN BULL'S Smith's Tonic Syrup

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 that in no case whatever will it fail to cure if 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, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient.

DR. JOHN BULL'S SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER, The Popular Remedies of the Day.

Principal Office, 331 Main St., LOUISVILLE, KY.

**LAWYER**—"You say you made an examination of the premises. What did you find?" Witness—"Oh, nothing of consequence; a beggarly account of empty boxes, as Shakspeare says." Lawyer—"Never mind what Shakspeare says. He will be summoned, and can testify for himself if he knows anything about the case."

**BILIOUSNESS**.—Is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, sick headache, drowsiness, dizziness, loss of appetite. If this condition is allowed to continue, serious consequences may follow. By promptly taking Hood's Sarsaparilla, a fever may be avoided or premature death prevented. It is a positive cure for biliousness. Sold by all druggists.

**DR. JOHN R. PAGE**, Professor zoology, botany and agriculture at University of Virginia, at one time resident physician Hot Springs, Va.:

"I have observed decided benefit from the use of the Buffalo Lithia Water in gout, lithiasis, lumbago, and sciatica, due to the same 'materies morbi,' and am fully satisfied of its great value in the treatment of all affections due to a gouty diathesis. Indeed I have experienced very decided benefit from its use in gout in my own person."

"I HAVE no appetite," complains many a sufferer. Hood's Sarsaparilla gives an appetite, and enables the stomach to perform its duty.

A HIGH mandarin of China, in his letter of thanks to Dr. Ayer for having introduced Ayer's Pills into the Celestial Empire, called them "Sweet Curing Seeds"—a very appropriate name! They are sweet, they cure, and are therefore the most profitable "seeds" a sick man can invest in.

"BLOOD WILL TELL." Yes, the old adage is right, but if the liver is disordered, and the blood becomes thereby corrupted, the bad "blood will tell" in diseases of the skin and throat, in tumors and ulcers, and in tubercles in the lungs [first stages of consumption] even although the subject be descended in a straight line from Richard Cœur de Lion, or the noblest Roman of them all. For setting the liver in order no other medicine in the world equals Dr. Pierce's "Golden Medical Discovery." Try it, and your "blood will tell" the story of its wonderful efficacy.

PERFECTION is attained in Dr. Sage's Catarrh Remedy.

### Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

### Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

### Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

Send for Price List and Circular!

## AUTOMATIC

"NO TENSION" SEWING MACHINE. NOISELESS—LIGHTEST RUNNING. Most Beautiful and Durable Work, AND DOES NOT INJURE HEALTH. Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.

242 Wabash Ave., Chicago.

### OPIUM & MORPHINE HABIT

Dr. H. H. KANE, formerly of the DeQuincey Home, now offers a Remedy whereby any one can be cured quickly and painlessly at home. For testimonials and endorsements from eminent medical men. Send stamp to H. H. KANE, 19 East 14th Street, New York.

**LADY AGENTS** can secure permanent employment and good salary selling **QUEEN CITY SKIRT** and **STOCKING SUPPORTERS**. Sample outfit FREE. Cincinnati Suspender Co., 179 Main St., Cincinnati, O.

### "Cutler" DESK

The BEST Desk in the World. Sole West'n Ag't **W. M. HAYDEN** Dealer in Office Furniture & Fittings all kinds, 193 Wabash Ave., Chicago.

### FOR SALE.

520 acres of the finest wheat and grass land in the central southern part of Kansas. 150 acres in wheat, 1 1/2 miles barbed-wire fence, 2 miles Osage hedge. Price low for cash. Address R. M. E., Room 52, 904 Olive St., St. Louis, Mo.

### TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure  
**CONTAIN AMMONIA.**

#### THE TEST:

Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



**DOES NOT CONTAIN AMMONIA.**  
ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

#### THE TEST OF THE OVEN.

**PRICE BAKING POWDER CO.,**  
MAKERS OF

Dr. Price's Special Flavoring Extracts,  
The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems  
For Light, Healthy Bread, The Best Dry Hup  
Yeast in the World.

**FOR SALE BY GROCERS.**  
CHICAGO. ST. LOUIS.



### DR. PRICE'S SPECIAL FLAVORING EXTRACTS

**MOST PERFECT MADE**  
Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc., flavor as delicately and naturally as the fruit.

**PRICE BAKING POWDER CO.,**  
CHICAGO. ST. LOUIS.

## DELAND & CO'S



## SALERATUS

## SODA

Best in the World.

### AGENTS WANTED for the MISSOURI STEAM WASHER.

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer. Exclusive territory and sample Washer sent on a weeks trial on liberal terms.  
**J. WORTH, 1449 State St., Chicago, Ills.**

### INVALUABLE

## For Children.

Cures Constipation. Relieves Headache



Aids Digestion. Regulates The Bowels.

Is readily taken by the smallest child. It corrects acidity of the stomach, allays fever, and gently operates upon the bowels, removing all the bad effects produced by overfeeding or improper food. Sold by Druggists everywhere.

**NONE REGRET ADOPTING**  
the durable and dressy



Rubens, Angelo, Raphael, turndowns, and Murillo, stand-up. Several webs of Fine Muslin, starched together, and polished on both sides, form the new **LINENE FABRIC**. Collars, or five pairs of cuffs, sold at stores for 25 cents, or sent by mail from factory, if not found on sale. Trial collar and pair of cuffs (say what size) post-paid for **SIX cents**. Two GOLD Medals awarded at M.C.M.A. Fair, Boston, 1884. Circulars free. Jobbers in principal cities supply Retailers. Samples free to the trade. Mention where you saw this adv't. **REVERSIBLE COLLAR CO.,** Factory, Cambridge, Mass.

**CANCER** Treated and cured without the knife. Book on treatment sent free. Address **F. L. FOND, M.D.,** Aurora, Kane Co., Ill.

### Pure-White, always Uniform-Reliable.



## UNDISPUTED FACTS.

- 1st—Washing clothes in the usual manner is decidedly hard work. There is an easier way.
- 2d—The labor never can be made less until a new method is adopted. Are you willing to learn a better way?
- 3d—More clothes are torn to pieces on the washboard than are worn out on the person. Try our better plan.

## MAGNETIC SOAP

IS THE **Best and Cheapest in the Market.**

Flannels will always remain soft and flexible, and will not shrink if washed with **MAGNETIC SOAP**.

The reason why clothes turn yellow is on account of Rosin in the Soap. There is

## NO ROSIN IN THIS SOAP

consequently it will leave clothes pure and white.

With **MAGNETIC SOAP** you can do your washing with half the labor and in half the time than with any other Soap.

This Soap is made from materials that are absolutely pure, possessing ingredients not usually employed in Soap, and made by a process wholly peculiar, consequently the Soap should not be used in the ordinary way, but as follows:

#### DIRECTIONS FOR USING.

Take one bar, cut into thin shavings, **boil in one gallon of water till thoroughly dissolved**, pour this solution into six gallons of **HOT water**; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, **replace with another**. Each bar will do the washing for a family of 12 persons.

IT IS ENTIRELY UNNECESSARY TO BOIL THE CLOTHES WHEN USING

## MAGNETIC SOAP.

Persons who are obliged to use hard or alkali water for laundry purposes will be delighted with **MAGNETIC**. It will work perfectly in any clean water.

## ELEGANT Rose Vine Panel Picture FREE!

Consumers will receive with each 12 bars of Magnetic Soap an elegant Panel Picture, size 14x34 inches, lithographed on cloth backed paper, in 14 different colors, representing a **Rose Vine in full bloom**. The panel is a work of art, and worthy to adorn any lady's parlor.

If **YOUR GROCER** does not keep the **MAGNETIC SOAP**, he can order it for you of the Manufacturers, or of **ANY WHOLESALE GROCER** in Wisconsin, Michigan, Indiana, Illinois, Ohio, Western Pennsylvania, Western New York, Iowa, Minnesota, Dakota, Nebraska, Kansas or Missouri, and the Soap is rapidly being introduced in other sections. It has been on the market for the past seven years with constantly increasing demand. **CAPACITY OF FACTORY TWELVE MILLION BARS A YEAR.**

**RICKER, McCULLOUGH & DIXON,**  
Proprietors of McCullough Soap Co.